



Literary-based Literacy Learning in Indonesian Pesantren

1st Evi Resti Dianita
Faculty of Tarbiyah and Teacher
Training
Universitas Islam Negeri Kiai Haji
Achmad Siddiq Jember
Jember, Indonesia
evirestidianita@uinkhas.ac.id

2nd Fathiyaturrahmah
Faculty of Tarbiyah and Teacher
Training
Universitas Islam Negeri Kiai Haji
Achmad Siddiq Jember
Jember, Indonesia
fathiyaturrahmah@uinkhas.ac.id

3rd Gita Magfiroh
Faculty of Tarbiyah and Teacher
Training
Universitas Islam Negeri Kiai Haji
Achmad Siddiq Jember
Jember, Indonesia
gitamaghfiroh7@gmail.com

Abstract— Literacy learning and attention to literacy culture are currently growing widely. More and more communities and institutions are realizing the need to accelerate efforts to address the problem of low literacy culture among youth in Indonesia, including Pesantrens. Pesantrens, one of the institutions that have historically contributed to passing down the literacy tradition, has indeed experienced stagnation in the continuation of the writing tradition. However, the idea of Pesantrens in Indonesia is increasingly emerging to develop an interest in literacy among centers, especially in writing. The idea highlighting the role of literary works as a medium for Santris' literacy learning is a promising breakthrough. For this reason, this research has attempted to reveal the development of a literary-based Santri culture and how it can inspire the initiative for writing among Santri.

Keywords—literary, literacy culture, writing interest, pesantren

I. INTRODUCTION

Scientific culture in the Pesantren education system generally develops through oral traditions. Abdullah stated that the forms of oral traditions in the treasures of Pesantrens include praise, wiridan, hizib, and manakiban.[1] Besides that, other traditions still exist such as reciting *qasidah burdah*, *maulid al-barzanji*, and *maulid diba'*.[2] On the other hand, other forms of oral tradition that are closely related to educational contexts and scientific treasures can also be seen in the learning methods that are still ongoing in Pesantrens to this day, namely *sorogan*, *halaqah*, *bandongan*, and *hafalan* (memorization).

The Indonesian Muslim community may know several examples of kiai figures known for their extraordinary oratory skills and charismatic characteristics, including Kiai Haji Wahab Hasbullah, one of the founders of Nahdlatul Ulama'. The figure of the kiai in the context of oral culture occupies the position of an actual figure in the eyes of his followers, who is not only known and observed but also easy to follow, obey, and serve as a role model in the life of the santri.

Apart from oral traditions, other scientific traditions have colored the intellectual culture of Pesantrens in the past, namely written traditions. The tradition of writing can be seen from how many authentic works the ulama produce. There are many works of scholars who were born and quite famous in their time, such as *Tafsir Marâh al-Labîd Tafsîr an-Nawâwî*, *Sullâm at-Taufîq*, and *Mishbâh az-Zhulâm* by Shaykh Nawawi al-Bantani (1815-1897), and *Mûhibah Dzî al-Fadhil alâ Syarh Muqaddimah Bafadhal*, *Fath al-Khabîr*

bi Syarh Miftâh as-Sair and *al-Minhah al-Khairiyah fi Arba'in Hadîsan min Ahâdits Khair al-Bariyah* by Mahfuz at-Tirmasi (d. 1917 AD).[3] The works of the two scholars have become guidelines for Pesantrens in Indonesia and have also been studied at leading universities in the Middle East. This fact shows that the Islamic world's literacy culture has developed rapidly, even inspiring generations in later times.

However, although oral culture can exist and last for hundreds of years until today, it is different from written culture. It experienced a decline along with the increasing rapid progress of the times. Previously, since the 17th century, traces of Islamic influence in the archipelago showed its glory. It is marked by the flourishing tradition of writing Islamic literature.[4] As also stated by Ali Romdhoni (2016), Pesantrens in the early days have positioned themselves as literate communities, namely communities that can access information from Islamic literature (classical books in Arabic) to carry out selection and study critically/analytically, discover new theories, and narrate the knowledge mastered in a systematic form.[5]

Pesantren have a solid potential to express their ideas in the scientific fields studied in Pesantrens through the guidance of a kiai. Unfortunately, this potential is not immediately followed by a strong motivation to write and express their ideas in written work. Many Pesantren alums were born as experts in religious knowledge, kiai, or preachers and are adept at reading the yellow book but are reluctant to write. Unfortunately, literacy culture is part of human civilization and can support the continued transformation of knowledge in Pesantrens themselves.

Two pesantrens in East Java, Indonesia, proved that Pesantrens can recover from the decline of writing literacy. By using a literary-based approach, both pesantrens can foster santris' interest in reading, writing, and producing written works. That is why this research was conducted, namely in order to reveal and describe Pesantren's efforts in developing a culture of literacy and also the process of cultivating writing among students through literary works.

II. METHODS

This study used qualitative research methods. The approach used is a case study approach.[6] The chosen method and approach aim to identify a specific case, namely the culture of literacy among the santri of the Pesantren of Nurul Islam, and to understand the various intricacies related to the culture of literacy of the santri at the Pesantren.

The data needed in this study is primary data in the form of field observations and interviews with respondents. While secondary data is in the form of documents related to the implementation of literacy culture in Pesantrens, literature obtained from the field, photographs, and books or readings can be used as clues regarding the implementation of literacy culture. Data sources or subjects in this research include Kiai and Santri at the Pesantren of Nurul Islam and the Pesantren of Salafiyah Syafiyah, both located in East Java Province. Meanwhile, the sample was determined using random sampling techniques.[6]

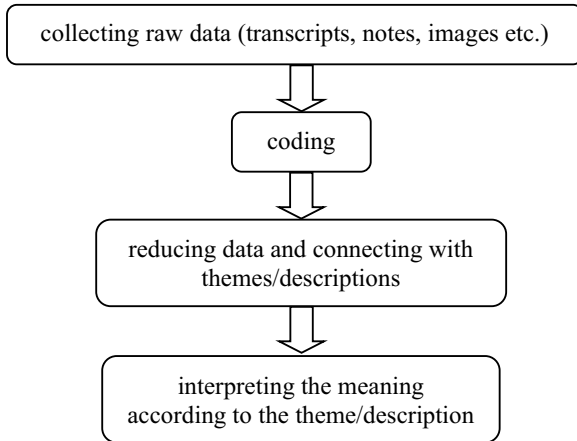


Figure 1. The Data Mining Steps

Observations were carried out to observe the cultural forms of literacy introduced in pesantren, especially the physical environment sought to instill a culture of literacy in santri, such as Islamic literacy routines and others. Interviews were conducted with Pesantren's leaders, Ustadz and Santri. Meanwhile, documentation techniques were carried out to collect other supporting data, such as documents relevant to introducing Santri literacy culture, photos of activities in pesantren, and others.

The source triangulation technique was used to test the research data's validity. Apart from using source triangulation, researchers have also used technical triangulation, namely comparing interview results with results obtained from data mining techniques, namely observation and documentation.

III. RESULT

A. Kiai's Interest in Literature

This description begins with the data from the Pesantren of Nurul Islam. The introduction to literacy in this Pesantren began with Kiai's strong interest in the culture of reading and writing. The founder is Kiai Haji Muhyiddin Abdusshomad, who laid the first foundation in instilling the cultural value of reading and writing through examples of actions visible from the production of his various written works. It still needs to be done in Pesantrens today because the oral tradition has developed much more in the world of Pesantrens than the writing tradition.

Kiai Haji Muhyiddin Abdusshomad, the founder, is known to be persistent in preaching and fond of writing. His famous works include "*Aqidah Ahlussunnah Waljama'ah: Translation & Syarh Aqidah al-Awam*" (2009), "*al-Hujjah al-Qath'iyah fi Shihhah al-Mu'taqadat wa al-'Amaliyyat al-*

Nahdliyyah", "*Traditionalist Fiqh: Answering Various Everyday Religious Problems*", "*Stop! Violence Against Women*", "*Translation of Tarbiyah as-Shibyan*", "*Tahlil in the Perspective of the Qur'an and as-Sunnah*", "*Guardian of the Heart: Tips for Achieving Spiritual Intelligence*", "*Ethics of Socializing amid the Waves of Change*", "*Hujjah NU: Aqidah-Amaliah-Tradition*" (2008), "*Pray Like the Messenger of Allah* (2011)", "*Amaliyah Arguments in the Months of Sha'ban and Ramadhan*", as well as many more of his writings which have been published in various print media. His works have also been widely reviewed and used as references by various groups of people in Indonesia.

The founding of Kiai's interests coincided with those of his son, Kiai Robith Qoshidi. The successor's vision is to advance Pesantrens by preserving the literacy tradition, which positively influences its santri. However, unlike his father, he uses methods that align with current millennial trends, namely by utilizing internet technology to socialize the writing movement. As we know, currently the internet is getting closer to young people. Millennial generation Santri is undoubtedly different from Santri in previous time. It is what underlies Kiai Robith Qoshidi continuing his father's breakthrough but in a way the current young generation prefers.

Kiai Robith Qoshidi actively promotes the Santri of Nurul Islam to love reading and writing. He also formed a creative writing community, which, according to him, was a means to develop santri in writing. Based on the interview results, it was revealed that Kiai Robith has high hopes that his santri can develop their interests and talents in writing better to advance literacy. Kiai Robith is also active in writing on social media and websites. Some of his works can easily be found on the pesantrennuris.net site, ranging from opinions to even literary works such as poetry.

On the other hand, several activities are implemented at the Pesantren Salafiyah Syafiyah Sukorejo. There is a routine activity called one hour with a book. The one-hour program with books is a form of non-formal education carried out in the evening after the sentries perform Isha prayers in the congregation at the mosque or prayer room. All Santri at Pesantrens are required to take part in these activities. This activity is intended to increase further their interest in reading books. Junaidi and Hidayat's research stated that the program successfully made Santri, who initially did not like reading, become like reading. Then the santris' enthusiasm for reading tends to rise.[7]

A work of poetry entitled "*Ajaran Ombak*" (Teachings of Waves) was read by the Kiai, namely Kiai Azaim Ibrahimy, at the opening of the Literary Congress, which was held in 2018 at his Pesantren. Kiai's interest in literature and poetry also inspired his followers. One of the santri with the initials MA shared his experience diving into literary writing when he was a santri at the Pesantren. According to him, kiai's attitude and interest in literature are some of the factors that drive Santris' interest in writing literature. MA studied at the Pesantren for approximately six years, and during that time, he was diligent in writing poetry. Until now, a local publisher has recorded and published a collection of his poems.

Kiai's attitude of showing concern for the importance of literacy and openness to new approaches in cultivating literacy in Pesantrens has increasingly made Pesantrens more

aware of world developments. Among the various media used to promote the reading movement are literary works.

It is also known that the Kiai who founded this Pesantren once wrote a work full of literary content, namely "Syarah Aqid Saeket" (Fifty Sharah Aqidah). The work was written in Madurese. *Aqid Saeket* is a term in Madurese that refers to Aqid fifty. The two Kiai authors are Kiai Haji Raden Syamsul Arifin and Kiai Haji Raden As'ad Syamsul Arifin. The book contains the values of the Islamic teachings of the *Ahlusunnah Waljamaah*. Among the discussions are 20 mandatory attributes of Allah, 20 impossible attributes of Allah, one about *jaiz* characteristic of Allah, four characteristics of the Prophet Muhammad, four impossible characteristics of the Prophet Muhammad, and one about *jaiz* characteristic of the Prophet Muhammad. This book is still practiced in various Pesantrens, especially in Pesantrens founded by these two clerics, namely the Pesantren of Sukorejo Salafiyah Syafi'iyah.

The outstanding work of the two founding kiai inspired Kiai Azaim to revive the literacy culture among the santri of the Sukorejo Salafiyah Syafi'iyah Pesantren. Among the messages he always conveys to his Santri is that Santri likes to read books. He does not hesitate to remind every time the holidays start that his Santri always takes their favorite books wherever they go and reads them.

The Kiai in the two pesantren both showed attention to the culture of reading and writing, although this was implemented in different policy forms. Apart from high interest, this is also based on the existence and love of science and knowledge. According to them, loving science is part of carrying out the commands of God and His messengers to humans and continuing the scientific traditions carried out by the previous Ulama.

B. Santri's Writing Competence

As found from the observations and interviews in the two pesantrens, there are still problems among Santris in writing. One of them is the knowledge of Santris in writing and compiling literary texts, which still needs improvement. In general, their mastery of writing techniques is still relatively simple. The writing activities carried out are still more oriented towards the emergence of the habit of reading and writing. The important thing is that Santri is willing to try bravely to produce a work. However, considering that adequate competence in mastering writing techniques is essential, they still need to continue to be guided and directed so that they can write well.

As stated by Teacher Mila, teachers always encourage Santri to write. Those who have new interests are then guided and taught good writing techniques. However, more is needed to make their results satisfactory. They need experiences and efforts to enrich themselves with information to improve their abilities. According to him, this alone was enough.

Ustadz Faizal also stated the same thing as the creative writing supervisor. According to him, santris' writing skills still need to be high. Several texts are good in terms of technique and writing style. However, many still write in a straightforward way and style. As a result, the editing process must be repeated every time a manuscript of their written work is collected. He also often polishes their writing to make it more perfect. However, according to him, this will

naturally decrease when the santri have much experience. In essence, their enthusiasm for writing must continue to be supported, whatever the conditions and the current quality. The most important thing is how they want to start. Developing and improving their writing can be done as the process progresses.

On another occasion, several santri said they liked to read even though they rarely read. According to them, writing is challenging to do when they are in an unsupportive situation. They also often have to focus alone when they want to express an idea, feeling confused about what to write or put into it.

Several other informants also agreed with this confession. Based on interviews, it was found that the common factor that causes them to sometimes not read and write regularly is a busy schedule of activities and routines. However, what is most felt when writing is that there is no clarity regarding the exciting ideas they want, how to arrange words into interesting sentences, and they need more time to focus. This condition sometimes makes some students bored and tired, making them lazy to write again the next day.

These are some of the problems faced by some santri. However, some students with a strong enough spirit can overcome their limited abilities by joining writing communities and accessing information independently. Those with a passion will look for free time between the busy routines at Islamic boarding schools. They usually think writing is more comfortable at night before they sleep. It can be a way for them to take time, look for ideas and inspiration, read references, and put their thoughts into writing. When they face a problem, they will discuss it with the teacher at school the next day.

The growth of desire and interest in writing occurs organically without any pressure. The calling to write begins with the activity of reading books every day. Their interest arose when they read several prominent literary works in the library. Then, under what was advised by their Kiai that Pesantren must prove capable of preserving literacy and writing traditions, the Kiai's messages motivated them to read and write diligently.

C. Using a Literature-Based Approach to Stimulate the Literacy Capability

One of the factors triggering the growing interest of santris at the Pesantren of Nurul Islam in literacy is the use of literary writing. It has also been explained above that studying literature and literary works has attracted Santris. The process that occurs in Pesantrens also proves that there is good integration between literacy teaching outside the classroom and the Indonesian language curriculum in formal classes.

One of the Indonesian language teachers said that in Indonesian language subjects, santris were also encouraged to be able to apply the material learned in class through practical writing assignments. As an Indonesian language teacher, he always prioritizes how Santri can be creative and produce many works according to their creativity while guiding and evaluating the results. Based on the results of interviews, it was found that several well-known writers in Indonesia were used as idols for Pesantren Santris and their written works references, such as Andrea Hirata, Pramoedya Ananta Toer, and Dewi Lestari. The majority of writer

figures mentioned by Santris are writers of literary works. Even some Santris are quick to admit they want to become successful writers.

Most of the santri's works are short stories, novels, and poetry. The Santris' works were then selected and collected into a short story anthology, poetry anthology, and novel book. Meanwhile, the work of Santri, who is not selected, is temporarily accommodated to be published in a column on Pesantren's official website.

Santri recognizes this literature-based literacy introduction program as allowing them to explore knowledge, access creative sources, reflect, discover, and imagine. Writing activities also allow them to choose their most productive times to optimize their critical thinking skills.

Some of the works of Santri and Ustadz are neatly arranged in a glass display case, which is kept in the teacher's workroom. Most of the books are still covered in plastic and appear to have been left sealed. Some of these books are anthology type, an anthology, or a collection of manuscripts written by many authors. Some are the work of one person, such as novels and translations of classic books in jurisprudence. Some santris' works have ISBN (International Standard Book Number). However, some books still need an ISBN. The following are some examples of book titles written by Santri of the Nurul Islam:

Table 1.1 book titles written by Santri of the Nurul Islam

Number	Titles	Authors
1.	"Fiqh Ibadah : Terjemah Safinah"	Wahyudi Rahman
2.	"Terjemah Kitab Taqrib"	Wahyudi Rahman & Ifa Afida NF
3.	"Coretan tentang Ayah"	M. Raihan Salim, et al (Anthology)
4.	"Pelukis Langit, Penabur Cahaya"	Zuhriyeh
5.	"Sepucuk Surat Surga"	Mausulur Rohman, et al (Anthology)
6.	"Perasaanku Tumpah"	Lu'lu'ul Firdausiyah, et al (Anthology)
7.	"Muara Sunyi Ilahi"	Nabila Hilmiah, et al (Anthology)
8.	"Setegar Karang Membelah Ombak"	Mabrurona Aizzana
9.	"Gandrung Melarung Mendung"	Ayu Novita Sari
10.	"Lemari Pengucap"	Afifah, dkk.
11.	"Melukis Cinta di Atas Asa"	Afifah Umi Nur Kurni Ayu
12.	"Singgah"	Navis Najib Azhar, et al
13.	"Segenggam Purnama dalam Kantong Kecilku" (short stories anthology)	Lailatul Safitri NH, et al
14.	"Goresan Hati Sang Pujangga"	Septi Dwi, et al
15.	"Mahabbah Bianglala"	Mudiyatus Solehah

16.	"Nukilan Sastra di Karya Santri"	Mudiyatus Solehah
17.	"Bambu Pembawa Liku"	Dita Ainur Rohma, et al (Anthology)

Meanwhile, several works by the santri and Kiai of the Sukorejo Salafiyah Syafi'iyah Pesantren are as follows:

Number	Titles	Authors
1.	"Jalan Ini Rindu"	Kiai Haji Azaim Ibrahimi
2.	"Jejak Lentera Kehidupan"	Moh. Assroff
3.	"Wasiat Debu"	24 Santris & Kiai (Anthology)
4.	"Satu Rahim Perihal Muslim"	M. Raihan Salim, et al (Anthology)

It is different from what happens at the Pesantren of Nurul Islam; literacy learning based on literary works at the Salafiyah Syafi'iyah Pesantren does not highlight the involvement of the role of formal schools, which are still under the Pesantren foundation. Literacy cultivation is carried out informally through one hour of movement with books every day. Santris' writing skills are developed through seminars and writing training, but assistance by tutors and teachers has yet to reach a more specific scope. The Santris look up to their kiai, Kiai Haji Azaim, as a role model in writing and creating. So, the development of the writing movement among santri at the Salafiyah Syafi'iyah Pesantren runs organically with the encouragement or motivation of the Kiai.

Coincidentally, Kiai Haji Azaim's interest in literature also seems quite robust. Several times, he wrote poetry to be read at essential events or meeting forums. He has also been involved several times in writing and publishing poetry anthologies with his Santri. There is also an anthology of poetry, his work as the sole author. For the Kiai, literature is inseparable from the Pesantren's treasures. Muslims have long developed scientific traditions through literature. The Koran, the holy book of Muslims, contains literary elements in its language. He once said that literature must be part of the solution to problems that occur in society.

IV. DISCUSSION

The findings in the two Pesantrens show that the role and function of kiai as role models and figures to emulate are very important in building and maintaining a literacy culture. Kiai has a crucial effect that can encourage the santri to follow his habits, even in small things. The two Pesantrens that have been studied have proven their success in cultivating reading and writing habits, supported by the vital interest of their Kiai or founders in reading and writing or producing written works.

As Bruinessen once stated, Kiai plays a role that is more than just a teacher for his Santri.[8], [9] The figure of a kiai, with his charismatic character, needs to be recognized as having a positive influence on the development of Pesantren.[10] The influence that a Kiai has is significant in achieving the goals of the Pesantren. His leadership determined the direction of the development of the Pesantren and the values that characterized it.[11] Therefore, if a literacy movement in Pesantren has been started by the Kiai first, it is inevitable that it can develop quickly.

The findings in the two pesantrens also show us that noble character values can also be found in a story's themes, messages, and advice. That is why this introduction to literature is very suitable in Pesantrens. Character education can be carried out through learning activities like literary appreciation activities, especially literary works that contain character education.[12] One source even said that literature has excellent potential as a learning medium or as a nursery and seed for anti-radicalism ideology.[13]

Malawi et al., in the book, emphasize that literary works are an effective means of building character in society. Concerning the world of education today, character is the most essential aspect that must be built from an early age.[14] Literature is recognized as having a close relationship with humanity and everyday life. That is why it is the most accessible medium to penetrate building literacy.

The novels produced by the santri of the Pesantren of Nurul Islam are mostly present storylines inspired by the authors' experiences while living there. It makes the resulting novel distinctive, with a Pesantren-style feel or a religious nuance mixed with local culture.

Moreover, the santri at Pesantrens are generally in the age range of 7 years to 18 years, where in this age range, literature is quite popular and in demand. Saragih et al. stated that the novel is a type of literary work most popular among teenagers.[15] This statement has relevance to research findings in Pesantrens. That literature does have a close relationship with teenagers. Many Santri are still teenagers. Among the literary works Santri is interested in are novels, short stories, and poetry.

Creating a unique novel with Pesantren culture, of course, needs a broad imagination about life in Pesantrens. Santri has excellent potential to develop their ideas and perspectives into monumental works in this context. Because they are a part that is synonymous with Pesantrens, they are the main actors who live life in Pesantrens and, of course, really understand Pesantrens.

In Pesantrens, santri, of course, also know the science of *Balaghah*, which is an introduction to understanding Arabic literature. Furthermore, in the tradition of Arabic literary science, *Balaghah* is a formulating method as a process of literary concretization and is a benchmark for the beauty of the Arabic language. Thus, insight into *balaghah* is one of the provisions in creating Pesantren-style literature.

Balaghah science is a means for Santri to understand the meaning of the Al-Qur'an and hadith. Studying it must be distinct from Nahwu Science and Sharf Science. In this way, santri know literature and have long had insight into literary aesthetics in their souls. According to Mujib, the process then influenced the growth of the Pesantren literary movement. It even produced many famous Pesantren writers, such as Kiai Ahmad Musthofa Bisri (Gus Mus), Kiai Zawawi Imron, Emha Ainun Nadjib, Khilma Anis, and many more.[16]

According to Cronin and Hawthorne, writing poetry can also help santri develop their writing and reflective skills. It can later encourage Santri to articulate their complex emotions related to their world.[17] The ability of santri to reflect on themselves and the environment is beneficial for increasing their roles and responsibilities as humans and citizens. Pujiati et al. state that the real challenge for

Pesantren-based writers is transforming discourse and knowledge about religious, moral, and humanitarian awareness into literary works, whether in poetry, short stories, or novels.[13] It is quite a difficult challenge, but Santri must realize their potential to start an effort that changes the perspective of the people around them through written works, namely literary works.

According to Ahmadi and Ibda, in linguistic studies, a person's codification stage in language starts from the 'language' code, then the 'literature' code, and finally the 'cultural' code. It is where literary and cultural literacy media are required to make children understand the literature and culture in Indonesia.[18] It is imperative because building a literacy culture is not just about changing habits. However, this also concerns a person's ability to use language elements, interpret literary works, and ultimately understand a culture. Therefore, literacy education in Pesantrens also has the consequence of providing Santri with a complete understanding of the culture that exists in Indonesia.

To create a good literacy culture in Pesantrens, the involvement of all curriculum areas is vital. Every subject taught in school must be closely related and have a balanced and harmonious contribution in stimulating the santri to enjoy reading and writing. Even though the approach taken is literature-based and tends to lead to the creation of literary works as a pattern accepted by Santri, this does not mean that the burden of building a Santri literacy culture must rest solely on Indonesian language subjects at school. Each section in the Pesantren curriculum contributes to leading santri to the habit of reading and writing. Furthermore, this has started in the two Pesantrens that are the objects of this research.

However, the initiative to develop a culture of reading, writing, and creating in Pesantrens, which the kiai and santri have demonstrated in the two Pesantrens, which are the objects of this research, is a courage that deserves continued support. As if we look at the current reality, literary works and creativity within the scope of Pesantrens still need to be improved.[19] Unlike in ancient times, Islamic history recorded many Muslim scientists who produced phenomenal literary works.

Not only poetry it is said that Islamic history also has the same brilliance in prose. It is recorded that prominent prose writer figures such as Abul Hamid al-Katib (130 AH/749 AD),[20] Abu Amr Usamah al-Jahiz (253 AH/868 AD), and Abu Hayyan al-Tahwidi (375 AH/ 979 AD). In fact, in the era of the glory of prose, books such as *Risalat al-Ghufran* and *Al-Risalat al-Ighridiyah*, written by Abu al-'Ala Ma'arri (449 H/1059 AD) were born, which also influenced the writing style of many European authors of that time.[16]

One Muslim scholar, Alwasilah (2005), as quoted by Ma'mur (2010), once stated that there is a distance between the verbal and hand brains. The proof is that many great clerics in Indonesia had thousands of Santri, but when they died, they left magnificent mosques, madrassas, and thousands of volumes of the Yellow Book. However, very few have left behind their own written works.[21], [22]

Pesantrens in Indonesia certainly do not want something like that to happen. As times continue to change and the increasingly complex challenges that come, santri should be aware of their role. Pesantrens need to see "new" things with an open attitude. Moreover, in the current era, Pesantrens

have much potential to participate in various areas of life and change society. So Santri does not just focus on studying classical literature but also on actualizing their religious understanding in fundamental steps. Among the media that can be a means of instilling character in society are writing and literary works.

V. CONCLUSION

Based on this research, Pesantrens have instilled literacy trends typical of Pesantren santri, which have transformed into Pesantren's literacy culture. Its form can be recognized from the many literary works and written works produced by Kiai and Santri per the contemporary context surrounding it. The approach to cultivating Santri literacy based on literary works is practical and readily accepted by Santri. For this reason, Pesantrens that have taken these steps need to disseminate the breakthroughs they have made so that the same steps are also carried out in many Pesantrens in Indonesia, the number of which reaches more than 39 thousand.

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