

## The Habituation of Writing Tradition in Pesantren Persis Al-Asma Sumedang

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### INFO ARTIKEL

#### Riwayat Artikel:

Received: 08-06-24

Approved: 08-08-24

#### Keyword:

Habituation  
Writing Tradition  
Pesantren Persis

***Abstract:** This study aims to explore and describe the habituation process of the writing tradition at Pesantren Persis Al-Asma Sumedang and to analyze the factors influencing its successful implementation. Employing a qualitative research method through field studies and literature review, this research reveals that five forms of writing habituation are implemented at the pesantren: the habituation of writing Qur'anic exegesis (tafsir), hadith commentary (syrah), academic articles, popular articles, and da'wah messages on social media. The success of implementing this writing tradition is supported by several key factors: the exemplary writing practices of the ustadz (teachers), the involvement of students in various discussion forums, and encouragement for active participation in external writing forums. Based on these findings, this study offers two main suggestions to enhance the effectiveness of the writing habituation at the pesantren: increasing the number of books and manuscripts in the pesantren's library and improving facilities to provide easier access to technological tools for the students. This research is expected to serve as a reference for the development of writing traditions in other pesantrens.*

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### INTRODUCTION

Pesantren have an important role in forming educated people in Indonesia, a role that cannot be ignored. The existence of Pesantren is deeply rooted in history, especially in the history of Islamic education in the country. According to Muqoyyin, referring to Bruinessen's opinion, Pesantren has succeeded in preserving and building a great tradition in Islamic religious teaching by emphasizing the study of the yellow books.<sup>1</sup>

In his dissertation, which was later published as a book entitled "Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia," Zamakhsyari Dhofier stated that Pesantren's are essentially traditional Islamic educational institutions where students live and study together under the guidance of a or more teachers known as "Kyai". The pesantren environment provides dormitories for students, mosques for worship, study rooms, and various facilities for other religious activities. This pesantren's complex is usually surrounded by walls, which function to regulate the entry and exit of students and guests in accordance with applicable regulations.<sup>2</sup>

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<sup>1</sup> Andik Wahyun Muqoyyin, "Kitab Kuning Dan Tradisi Riset Pesantren Di Nusantara," 'Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman 8, no. 2 (2015).

<sup>2</sup> Zamakhsyari Dhofier, *Tradisi Pesantren : Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2013).

Pesantren generally consists of main elements such as kyai, santri, mosque, place of study, and religious knowledge teaching activities based on studying classical books.<sup>3</sup> Over time, pesantren continued to develop until three typologies of pesantren emerged: Salaf pesantren, Khalaf pesantren, and convergence pesantren between Salaf and Khalaf. According to Syamsudini in Mutohar & Anam, salaf pesantren or traditional Islamic boarding schools are pesantren that maintain their distinctive education system, including curriculum, educational methods, and teaching materials that use classical books.<sup>4</sup>

These characteristics are very different from Khalaf Pesantrens or modern Pesantrens, which have implemented a madrasa-style management system. In traditional pesantren, kyai is the center of knowledge, and the space for discussion and management is minimal. At the same time, Khalaf Pesantrens opened up more discussion space and applied democratic and modern teaching in their management.<sup>5</sup> Khalaf Pesantren adopts modern management with a clear vision, mission, and orderly organizational structure. Leadership is formed based on the decision of the foundation or organization that oversees it and does not have to come from descendants of previous leaders.<sup>6</sup>

On the other hand, pesantren, with a convergence typology between the salaf and Khalaf, emerged as a response to the weaknesses in both types of Pesantren. These pesantren maintain the teaching of yellow books as in the salaf pesantren but also organize learning with a subject approach according to current needs. This type of Pesantren is more open and accommodating to change and manages itself with a more organized and democratic structure, similar to modern Pesantren.<sup>7</sup>

One of the interesting characteristics of Pesantrens, be they Salaf, Khalaf or Convergence Pesantrens, is their strength in maintaining the tradition of reading. Thousands of books have been sources of learning for students in Pesantrens from hundreds of years ago until now. These books consist of books on interpretation, hadith, fiqh, tasawuf, Arabic grammar, art and literature. Some were written by eastern scholars and some were written by Indonesian scholars. Some were written by scholars during the Tabi'in period and some were written by scholars during the contemporary period.

Some books written by Indonesian scholars and widely studied in Pesantrens include those in the field of interpretation, namely "Tafsir Munir li Ma'alim al-Tanzil" written by Sheikh Imam Muhammad Nawawi al-Bantani (d. 1879), "Tafsir Al-Furqan" written by A. Hassan, (d. 1958), "Tafsir al-Qur'an al-Karim or Indonesian Quran Interpretation" written by Mahmud Yunus (d. 1982), "Tafsir Quran" written by Zainuddin Hamidi (d. 1957) and Fachruddin, (d. 1994), "Tafsir al-Nur al-Bayan" written by Hasbi Ash-Shiddieqi (d. 1975), "Tafsir al-Azhar" written by Hamka (d. 1981), and "Tafsir al-Qur'an al-Karim" written by Halim Hasan (d. 1969).<sup>8</sup>

Meanwhile, in the field of hadith, there are the books "Hidāyatu al-Habīb fi al-Tarḥīb wa al-tarḥīb" written by Nuruddin Ar-Raniri (d. 1658), "Al-Mawā'idz al-Badī'ah" written by Abdur Rauf As-

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<sup>3</sup> Dhofier.

<sup>4</sup> Ahmad Mutohar and Nurul Anam, *Manifesto Modernisasi Pendidikan Islam & Pesantren* (Jember: STAIN Jember Press, 2013).

<sup>5</sup> Muhtarom, *Reproduksi Ulama Di Era Global : Resistensi Tradisional Islam* (Yogyakarta: Pustaka Pelajar, 2005).

<sup>6</sup> Muhammad Nihwan and Paisun, "Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern)," *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 1 (2019): 59–81.

<sup>7</sup> Nihwan and Paisun.

<sup>8</sup> Muhammad Haris Hakam, "Tradisi Penafsiran Ulama Nusantara Terhadap Al-Quran," *Maslahah: Journal of Islamic Studies* 2, no. 1 (August 15, 2023): 1–10, <https://jurnalsains.id/index.php/maslahah/article/view/54>.

Sinkili (d. 1693), "Manhaj Dzawi Al-Nadzar" written by Mahfudz At-Termasi (d. 1920), "Risalah Ahlus Sunnah wal Jama'ah" by K.H. Hasyim Asy'ari (d. 1947).<sup>9</sup>

Adapun dalam bidang fiqh yaitu terdapat kitab "Tawsyih - Syarh Fath al-Qarib" yang ditulis oleh Ibn Qasim (w. 1918), "Nihayah Al-Zayn - Syarh Qurrat Al-'Ain" yang ditulis oleh Zainuddin al-Malibari (w. 1579), "Sullam al-Munajat - Syarh Safinah Al-Shalah" yang ditulis oleh Abdullah ibn Umar al-Hadrami (w. 1870) dan "Kasyifat Al-Saja - Syarh Safinat al-Najah" yang ditulis oleh Salim ibn Abdillah ibn Samir (w. 1955).<sup>10</sup>

Likewise, in other fields such as Sufism, morals, his science, Arabic grammar, and literature, many books have been written by scholars of the archipelago and continue to be studied and learned to this day in various Pesantrens throughout the country. These books are a valuable legacy of knowledge and a source of inspiration for students to continue to explore and develop their understanding of Islamic teachings. This is part of an effort to preserve the wealth of Islamic treasures and scientific traditions that have long been deeply rooted in the archipelago. Thus, the intellectual tradition of Islam in the archipelago remains alive and continues to develop along with the times.

One of the Pesantrens that consistently maintains and develops this literacy tradition is the Pesantren Persis Al-Asma Sumedang. Pesantren is strongly committed to educating its students through an in-depth study of religious knowledge using classical and contemporary books. The Pesantren Persis Al-Asma Sumedang strives to equip students with a comprehensive understanding so that they not only understand religious texts literally but can also apply them in everyday life. Based on the study that has been carried out, the curriculum implemented in the Pesantren is designed to ensure that each student receives a comprehensive and in-depth education in various religious disciplines.

**Table 1. Curriculum of Pesantren Persis Al-Asma Sumedang**

No.	Bidang Kajian	Nama Kitab
1.	'Ulūm al-Qur'ān	Mabāḥiṣ fi 'Ulūm al-Qur'ān Al-Tibyān fi 'Ulūm al-Qur'ān
2.	Qawā'id al-Tafsīr	Al-Qawā'id al-Ḥissān li Tafsīr al-Qur'ān Qawā'id al-Tarjīḥ 'inda al-Mufasssīrīn
3.	Tarjamah & Tafsīr al-Qur'ān	Tafsīr al-Furqān Tafsīr al-Muyassar
4.	Taḥsīn & Tajwīd al-Qur'ān	Tuḥfah al-Aṭfāl Manzūmah al-Jazariyyah
5.	Taḥfiẓ al-Qur'ān	Al-Qur'ān al-Karīm
6.	Al-Hadīṣ	Kutub al-Sittah

<sup>9</sup> Moh Ashif Fuadi, "Khazanah Ulama Nusantara," *The International Journal of Pegon : Islam Nusantara Civilization* 9, no. 01 (June 3, 2023): 83–102, <https://doi.org/10.51925/inc.v9i01.81>.

<sup>10</sup> Abdul Khobir, Muhamad Jaeni, and Abdul Basith, "Multikulturalisme Dalam Karya Ulama Nusantara," *IBDA' : Jurnal Kajian Islam Dan Budaya* 17, no. 2 (December 31, 2019): 319–44, <https://doi.org/10.24090/ibda.v17i2.2983>.

7.		Muṣṭalaḥ & 'Ulūm al-Ḥadīṣ	Taisīr Muṣṭalaḥ al-Ḥadīṣ
8.		Takhrīj & Naqd al- Ḥadīṣ	Uṣūl al-Takhrīj wa Dirāsah al-Asānid
9.		Tahfīz al-Hadits	Al-Arba'in al-Nawawīyah Tajrid al-Ṣarīḥ
10.	B. ARAB	Al-'Arabīyah	Lā Taskut Durūs al-Luġah Ḥiwār al-'Arabī
11.		Al-Naḥw	Al-Muyassar fi 'Ilm al-Naḥw
12.		Al-Ṣarf	Al-Kāfi fi 'Ilm al-Ṣarf
13.		Al-Balāġah	Al-Balāġah al-Wāḍiḥah
14.	SYARIAH	Al-Fiqh	Al-Fiqh al-Muyassar
15.		Uṣūl al-Fiqh	Al-Waraqāt fi Uṣūl al-Fiqh Al-Wāḍiḥ fi Uṣūl al-Fiqh
16.		Qawā'id al-Fiqhiyyah	Syarḥ Qawā'id al-Fiqhiyyah Al-Qawā'id al-Fiqhiyyah wa Taṭbiqātuhā
17.		Tafsīr al-Aḥkām	Rawā'i al-Bayān fi Tafsīr Āyāt al-Aḥkām Al- Ilmām bi ba'd Āyāt al-Aḥkām
18.		Ḥadīṣ al-Aḥkām	Tarjamah Bulughul-Maram
19.	SUPLEMEN	Al-Aqidah	Al-Jawāhir al-Kalāmiyyah
20.		Al-Adab / al-Akhlaq	Minhāj al-Muslim Ta'līm al-Muta'allim Ṭarīqah al-Ta'allum Ādāb al-Ḥiwār wa Qawā'id al-Ikhtilāf
21.		Al-Tāriḥ / al-Sirah	Fiqh al-Sirah al-Nabawīyah
22.		Kejam'iyahan / Kepersisan	Panduan Hidup Berjamaah
23.		Literasi / Kepenulisan	-
24.		Baḥs al-Masā'il / Istinbāt al-Aḥkām	Al-Ḥidāyah fi Masā'il al-Fiqhiyyah Keputusan Sidang Dewan Hisbah
25.		Pengantar Ilmu Dakwah	-
26.		Pengantar Ilmu Pendidikan	-
27.		Praktik Dakwah & Pendidikan	-
28.		Tugas Akhir	-

Source: Documents of Pesantren

Moreover, what is quite interesting about Pesantren is the habituation program that encourages the students to be productive in writing. As a result, Pesantren has successfully produced three books and fifteen journal articles authored by the students, which have been published in various national journals. Based on the aforementioned, the author is interested in conducting research titled "The Habituation of Writing Tradition in Pesantren Persis Al-Asma Sumedang" aiming to explore and describe the habituation process of the writing tradition in Pesantren Persis Al-Asma Sumedang as well as to analyze the factors influencing the success of its implementation.

## RESEARCH METHODS

The approach employed in this research is a qualitative one, incorporating field studies supported by literature reviews. In field studies, researchers visit the actual site to gather data

firsthand from primary sources, utilizing methods like observations, interviews, or direct examination of the phenomena under investigation.<sup>11</sup> This method allows researchers to obtain in-depth and authentic information about a particular situation or condition. Literature studies are research methods whose data are collected from various sources, such as books, articles, journals, online media, and other documents.<sup>12</sup>

## RESEARCH RESULTS AND DISCUSSION

### Pesantren Persis Al-Asma Sumedang

The leadership structure in this pesantren consists of three main elements: the Dewan Kyai, the Pimpinan Pesantren, and the Dewan Asatidz. The Dewan Kyai is led by KH. Saepul Bahri, S.Ag., M.Pd.I, while the head of Pesantren is held by Ust. Firman Solihin, M.Ag. In addition to teaching, some asatidz also have additional responsibilities, such as Deputy Head for Kemahasantrian Affairs, Deputy Head for Financial Affairs, Deputy Head for Facilities and Infrastructure, Coordinator of Dirasah El-Badr, Musyrif (Dormitory Head), Coordinator of Library Affairs, and Administration Operator.

The facilities owned by this pesantren are quite complete, including a mosque, leadership office, leadership house, musyrif's house, asatidz office, administration office, dormitory, classrooms, library, hall, toilets, and public kitchen. In the pesantren office, essential documents are kept, such as the Decree of the Director General for the Establishment of pesantren from the Indonesian Ministry of Religion, the Decree on the Approval of pesantren from the Tarbiyah Sector of PP. Persis, a copy of PP's notarial deed, pesantren profile bundles, curriculum, correspondence bundles, attendance records, and other equipment such as laptops, printers, and projectors. In another room, skills and tools, such as a coffee roasting machine and a catfish cultivation area, are used to train the mahasantri in various skills.

This pesantren accepts mahasantri who have completed education equivalent to high school. Based on an interview with the Pimpinan Pesantren, Ust. Firman Solihin, M.Ag., in addition to receiving religious education in the pesantren, some mahasantri are also sent to college, with their tuition fees covered by PD. Persis Sumedang. These students are enrolled in two higher education institutions that have partnered with the pesantren, namely the Qur'anic Studies & Tafsir Program (IQT) at IAI Persis Bandung and the Hadith Studies Program at STAI Persis Garut. Therefore, students in this pesantren are referred to as mahasantri.

According to the data received, the number of mahasantri residing in this pesantren currently reaches 38, while non-resident mahasantri number 22, and mahasantri in the tamhidul mubalighin program (an advanced learning program for older students organized by the pesantren) number 40.

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<sup>11</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 36th ed. (Bandung: Rosda, 2017).

<sup>12</sup> Agus Susilo Saefullah, "Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 4 (2024): 195–211.

In terms of structure, this pesantren falls into the category of convergent pesantren. Based on the existing curriculum, this pesantren applies turats education, which is the study of religious sciences based on classical texts, combined with a modern subject approach.

## Literacy Habits at The Pesantren Persis Al-Asma Sumedang

Based on observations and interviews with the administrators, there are several habituations that take place at Pesantren Persis Al-Asma Sumedang. The author outlines them in the following points.

### 1. The Practice of Writing Qur'anic Tafsir

In its curriculum, the Pesantren Persis Al-Asma Sumedang implements lectures on "ilmu tafsir" and deepens the understanding of tafsir works by classical and modern scholars. Ust teaches these studies. Imam Asy-Syakir, M.Ag (Master of Tafsir from UIN Sunan Gunung Djati) and Ust. Fikri Islamie (Master of Tafsir from UIN Sunan Gunung Djati). The tafsir study sessions are always accompanied by assignments for all mahasantri to reflect and interpret the tafsir they have studied.

Each mahasantri produces written works that are then discussed in the learning classroom. One of the mahasantri named Sugeng Praptono even produced a book, a compilation of writings derived from these assignments. The book, "Fasara: Catatan Perkuliahan Ilmu Tafsir," was published in 2023 by Destan Media Publisher from Sumedang, West Java.<sup>13</sup>

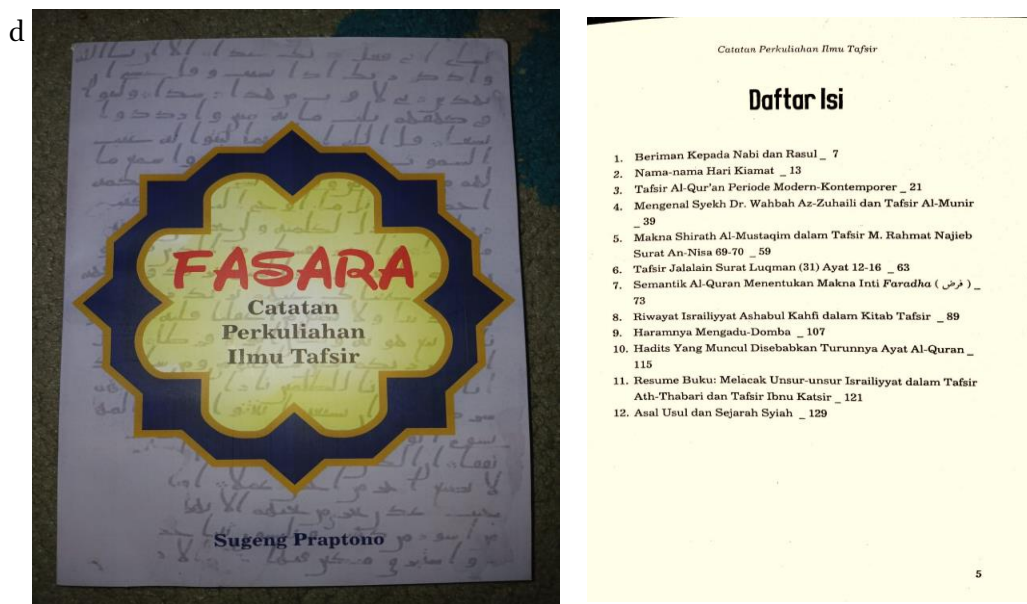


Figure 1. The book "Fasara" by one of the Mahasantri at the Pesantren Persis Al-Asma Sumedang

Source: Documents of Pesantren

<sup>13</sup> Sugeng Praptono, *Fasara : Catatan Perkuliahan Ilmu Tafsir* (Sumedang: Destan Media, 2023).

## 2. Getting used to writing Hadith Commentary

Aside from the tafsir lectures, the mahasantri are also accustomed to explaining hadiths (syarah). They are taught to trace the origins of hadiths (takhrij), examine the chain of transmission (sanad) and the text (matan), as well as delve into the explanations given by scholars on various hadiths. To enhance their scholarly capacity, mahasantri are assigned weekly tasks to explain hadiths. Ust teaches this course. Audriy Fauzi, S.Pd (Graduate of Sekolah Tinggi Arroyah) and Ust. Firman Solihin (Master's in Tafsir from UIN Sunan Gunung Djati and Doctoral Student at UIN Syarif Hidayatullah Jakarta).

In each learning session, the students produce written works based on their explanations of hadiths. One of the products resulting from this activity is a book titled "Meneladani Nabi: Sehimpun Perenungan Hadits untuk Meneladani Akhlak Nabi Muhammad," published in Jakarta in 2022 by Rumah Literasi Publishing.<sup>14</sup>

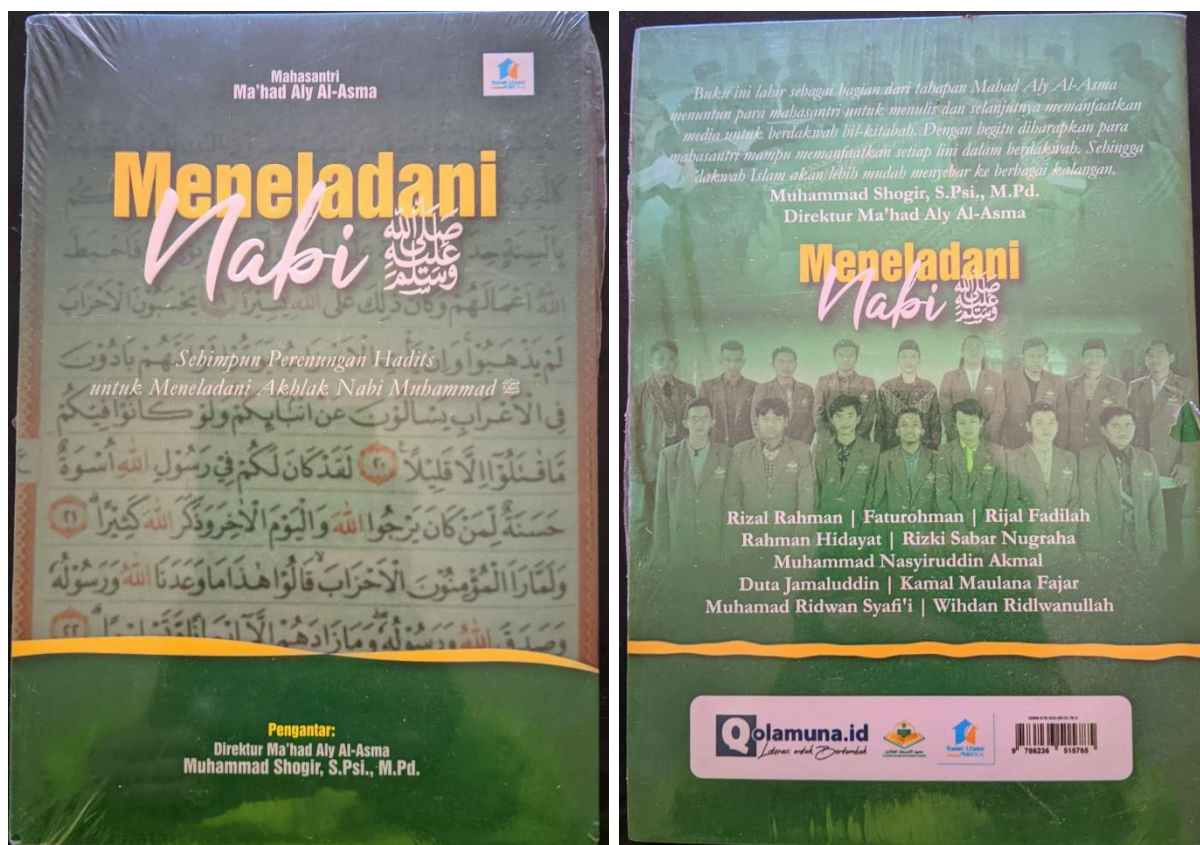


Figure 2. The book "Meneladani Nabi: Sehimpun Perenungan Hadits untuk Meneladani Akhlak Nabi Muhammad" authored by one of the 10 Mahasantri of Pesantren Persis Al-Asma Sumedang

Source: Documents of Pesantren

<sup>14</sup> Rizal Rahman et.al, *Meneladani Nabi : Sehimpun Perenungan Hadits Untuk Meneladani Akhlak Nabi Muhammad* (Jakarta: Rumah Literasi Publishing, 2022).

### 3. Getting used to writing Scientific Articles

The practice of writing scientific articles is systematically integrated into the curriculum through output assignments in every course, ensuring that mahasantri consistently engage in scholarly writing throughout their studies. This writing activity is carefully designed with the objective of equipping mahasantri with the skills necessary to articulate complex scientific concepts and thoughtfully respond to social and religious phenomena through well-crafted scientific papers. The goal is for these papers to meet the rigorous standards required for publication in various national-level academic journals. By continuously honing their ability to write and think critically, mahasantri are encouraged to contribute meaningful insights to academic discourse and broaden their impact within the scholarly community. The table below highlights several scientific articles authored by mahasantri that have successfully met these standards and have been published in various esteemed national journals, reflecting the high caliber of their work and the effectiveness of the educational program in fostering academic excellence.

**Table 2. List of Mahasantri Names and Published Journal Articles**

No.	Authors (Mahasantri)	Articles	Journal	Vol.	No.	Year
1	Rizal Rahman	Studi Living Qur'an dalam Praktik Sumpah Pejabat Menggunakan Mushaf Al-Qur'an	Jurnal Multidisiplin Ilmu Akademik	1	3	2024
2	Rijal Fadilah	Tradisi Membaca Alquran Setiap Pra Kegiatan di PC Persis Sumedang	Jurnal Mumtaz Pendidikan Agama Islam	3	2	2024
3	Wihdan Ridlwanullah	Musabaqah Tilawah, Fahm, Syarh dan Kaligrafi Alquran Sebagai Sarana Dakwah	Ta'lim: Jurnal Multidisiplin Ilmu	3	1	2024
4	Muhamad Ridwan Syafi'i	Corak Pemikiran Hermeneutika Al-Qur'an Prof. Sahiron Syamsuddin	JBPAI: Jurnal Budi Pekerti Agama Islam	2	5	2024
5	Rizki Sabar Nugraha	Pembiasaan Membaca Surat Al-Kahf Pada Malam Atau Hari Jum'at Di Komunitas ODOJ DPA Sumedang; Indonesia	ABJIS: Al-Bahjah Journal of Islamic Community Service	1	2	2024
6	Rahman Hidayat	Transpormasi Alquran Dalam Novel Melati Tuhan Karya Imam Wicaksono	Jurnal Pendidikan Agama Islam	3	2	2024
7	Faturohman	Tahlilan pada Masyarakat Kampung Cijambe	Ta'lim : jurnal multidisiplin ilmu	3	1	2024

		Sumedang : Studi Living Quran				
8	M. Akmal N	Ruqyah Menggunakan Ayat-Ayat Al-Qur'an : Analisis Metode dan Praktik Ruqyah di Desa Cikurubuk	Jurnal Budi Pekerti Agama Islam (ARIPAFI)	2	5	2024
9	Kamal Maulana Fajar	Kajian Ayat dalam Lambang Persis : Makns dan Spirit Al-Qur'an Surat Ali Imran ayat 103 terhadap Persis	Ta'lim : jurnal multidisiplin ilmu	3	1	2024
10	Duta Jamaluddin	Studi Living Qur'an Terhadap Pembiasaan Khatmul Qur'an di Dusun Margapalah	Jurnal Budi Pekerti Agama Islam (ARIPAFI)	2	5	2024
11	Previo Prince Caesar Aslah, Yuyun Yunia	Abu Dzar Al-Ghifari Sahabat Nabi yang Zuhud	Qolamuna : Keislaman, Pendidikan, Literasi dan Humaniora	1	1	2024
12	Ahmad Albar, Yuda Septiawanansyah	Ajaran Sunan Bonang Tentang "Padudoning Kaulo Gusti" Sebagai Bantahan "Manunggaling Kaulo Gusti" Ajaran Syaikh Siti Jenar	Qolamuna : Keislaman, Pendidikan, Literasi dan Humaniora	1	1	2024
13	Muhammad Azzam, Ela Nurlela	Tasawuf Modern Hamka: Telaah Arti Kebahagiaan	Qolamuna : Keislaman, Pendidikan, Literasi dan Humaniora	1	1	2024
14	Irfan Najmie	Hamzah Fansuri: Pemikir Tasawuf Awal Nusantara	Qolamuna : Keislaman, Pendidikan, Literasi dan Humaniora	1	1	2024
15	Reza Amri Hakim Shalahudin, Ricky Zulfa Fauzi	Korelasi Akal dan Jiwa dalam Perspektif Al-Ghazali	Qolamuna : Keislaman, Pendidikan, Literasi dan Humaniora	1	1	2024

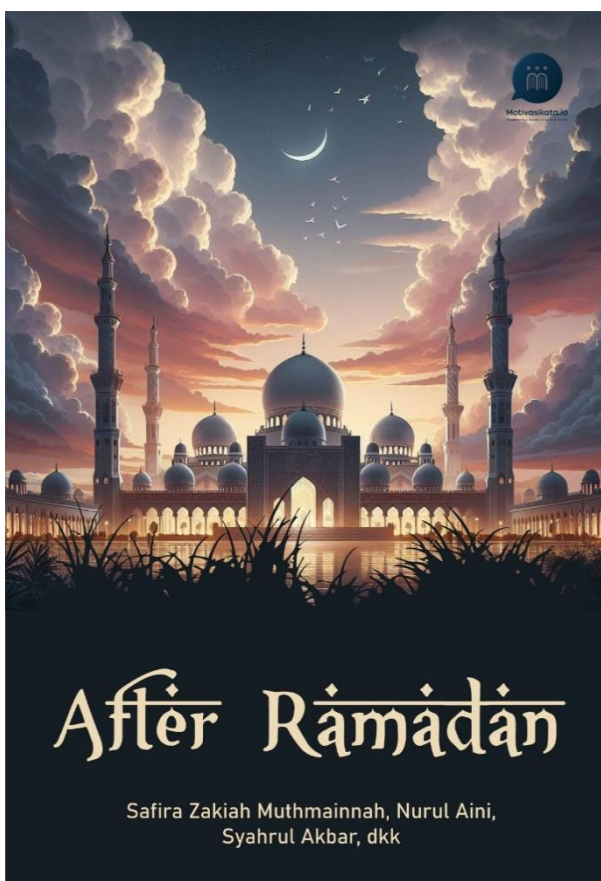
Source: Documents of Pesantren

#### 4. Getting used to writing popular and semi-popular articles

In addition to writing scientific papers, the mahasantri are encouraged to produce various types of writing, including popular and semi-popular articles. This effort aims to enhance their writing skills to be more diverse, so the mahasantri are not limited to rigid academic formats but can also convey their ideas and thoughts in a form that is more easily understood by a wider audience. By writing popular and semi-popular articles, they are taught to present information in an engaging, relevant, and accessible way to readers from various backgrounds, thereby honing their communication skills. Writing in this format requires the mahasantri to think critically and

creatively in constructing arguments and delivering clear and digestible messages by the general public.

A concrete example of the outcome of this learning is a mahasantri named Faturohman, who successfully wrote a popular article that was later included in an anthology book titled "After Ramadan." This work demonstrates Faturohman's ability to adapt his writing style to attract a broader readership. On the other hand, Wihdan Ridwanullah has also proven his expertise in writing semi-popular articles with his work titled "Metaverse: Dunia Masa Depan Kita." This article was published in *Majalah Risalah* managed by PP. Persis, showing that Wihdan can integrate contemporary themes with relevant perspectives, making it an informative read for those interested in technological advancements and the future of the digital world. These two examples reflect the educational program's success in shaping mahasantri who are knowledgeable and capable of effectively conveying their thoughts in ways that benefit the wider community.



**Figure 3. Screenshot of the Anthology Book "After Ramadan" featuring a popular article written by a Mahasantri of Pesantren Persis Al-Asma Sumedang.**  
Source: Documents of Pesantren



**Figure 4. Screenshot of the article "Metaverse, Our Future World," a Semi-Popular work by a Mahasantri from Pesantren Persis Al-Asma Sumedang.**  
Source: Documents of Pesantren

## 5. Getting Used to Writing Da'wah Messages on Social Media

Preaching through social media now plays a vital role in spreading the teachings of Islam. The existence of platforms such as Facebook, Instagram, and YouTube allows religious messages to reach a much wider audience, transcending geographical and cultural boundaries. In this digital era, dai and mahasantri of Pesantren Persis Al-Asma Sumedang can use social media as an effective medium for preaching, utilizing creativity to convey messages in ways that are relevant and appealing to the current generation.

Through social media, mahasantri are trained to share religious knowledge, build solid communities, and spread goodness. With the support of the facilities provided by the pesantren, they are taught how to manage these platforms professionally, ensuring that their preaching messages are targeted and impactful. This also opens up opportunities for them to develop communication and technological skills essential in the digital world, making them skilled in verbal delivery and digital communication.

Furthermore, preaching through social media provides a flexibility that conventional methods do not offer. Religious messages can be accessed anytime and anywhere, reaching those who cannot attend physical gatherings. This presents a golden opportunity to educate and inspire Muslims worldwide, strengthening their connection to the religion and fostering a deeper awareness of Islamic values.

The role of mahasantri in digital preaching is expanding, not only limited to spreading religious information but also becoming agents of change in disseminating positive messages that align with Islamic values. Using social media, mahasantri can transcend geographical and cultural boundaries and reach a wider audience. They become part of a global movement promoting a constructive and inclusive view of Islam, helping to combat negative stereotypes, and reinforcing Islam's image as a religion that prioritizes peace and unity.

More than just sharing religious content, the involvement of mahasantri in digital preaching also serves as a means to build a solid and sustainable online community. Social media allows them to interact directly with the public, respond to contemporary issues, and answer questions about Islamic teachings in a more interactive and real-time manner. Mahasantri also plays a crucial role in educating the public, eliminating misunderstandings, and promoting constructive scholarly dialogue. Thus, preaching through social media extends the reach of Islamic messages and enriches religious discourse in this digital era.

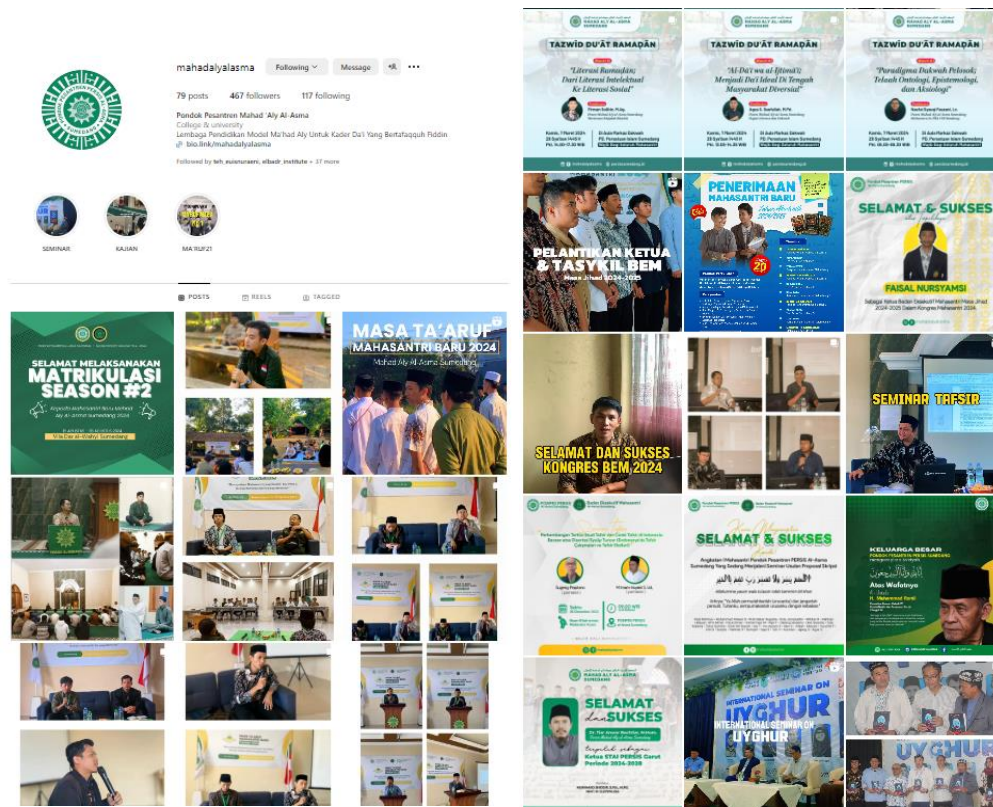


Figure 5. Screenshot of the da'wah activities of Mahasantri at Pesantren Persis Al-Asma Sumedang on the Instagram platform.

Source: Documents of Pesantren

## Supporting Factors

### 1. The exemplary behavior of teachers in writing

Several Asatidz who teach at Pesantren Persis Al-Asma Sumedang have produced numerous written works, including books and scientific articles. These works demonstrate the depth of knowledge possessed by the asatidz and serve as exemplary models for the mahasantri. The theory of exemplarity emphasizes that effective learning occurs when students can observe and emulate the positive behaviors of their teachers.

Exemplarity plays a crucial role not only in theoretical concepts but also in practice. It has proven to be an effective method for transmitting traditions in Islamic education. Exemplarity is not an empty concept but rather an educational process that can occur directly and indirectly. This exemplarity can be realized through approaches in the learning process. According to Ramayulis, in the early stages of life, education is often carried out by imitating the habits and behaviors of those around the individual.<sup>15</sup> In this case, the written works produced by the asatidz become a tangible form of such exemplary behavior, where the mahasantri are encouraged to emulate the spirit of scholarship and dedication in disseminating knowledge.

<sup>15</sup> Muh Misdar, "Keteladanan Guru Dalam Pembelajaran (Suatu Tinjauan Teoritis)," *At-Ta'lim: Media Informasi Pendidikan Islam* 15, no. 1 (2017): 1–16.

Beyond that, the theory of exemplarity also emphasizes the crucial role of teachers as models in developing mahasantri character and competencies.<sup>16</sup> By observing the asatidz who are actively writing and publishing scientific works, the mahasantri does not only learn about the subject matter but also about the importance of contributing to knowledge and society. This encourages them to be not only recipients of knowledge but also creators of works that can benefit others. These works, whether books or articles serve as tangible evidence that da'wah and education can progress together and that the teaching provided by the asatidz at Pesantren Persis Al-Asma Sumedang extends beyond the classroom to make significant contributions to the academic world and the broader community.



Figure 6. Screenshot of the Cover of Books by Asatidz at the Pesantren Persis Al-Asma Sumedang  
Source: Documents of Pesantren

## 2. Pelatihan Menulis Secara Berkala

To improve writing skills, the mahasantri at Pesantren Persis Al-Asma Sumedang are given special training that covers several essential techniques. First, they are taught techniques for finding inspiration and reference sources, which help them discover fresh ideas and relevant materials for their writing. Second, they learn how to create an outline to organize their thoughts systematically before starting to write. Third, they are trained in constructing well-structured paragraphs and paraphrasing techniques, enabling them to produce precise, organized, and plagiarism-free writing. Finally, they are introduced to tools like Google Scholar and Mendeley to facilitate the search for academic references and efficiently manage these sources. The mahasantri can develop more professional and scientific writing skills with this training.

## 3. Partisipasi Mahasantri Dalam Berbagai Forum Diskusi

Mahasantri of Pesantren Persis Al-Asma Sumedang are actively involved in discussions exploring scholarly themes. One such activity is Dirasah El-Badr, a monthly discussion led by the Asatidz. In this event, the Asatidz prepare papers that are then discussed together among the Asatidz and with the students. The involvement of students in these discussions is aimed at

<sup>16</sup> Desi Andriani Sitompul and Dorlan Naibaho, "Keteladanan Guru Dalam Proses Pembelajaran Di Sekolah," *Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 4 (2023): 13244–50.

enhancing their understanding of the material presented and training their critical thinking and argumentative skills. Through this process, the students do not merely become passive recipients of information but active participants who can explore and develop their scholarly insights. Such discussions also provide a platform for students to learn directly from the Asatidz in structuring and presenting arguments, helping them understand how knowledge is presented and debated in an academic setting.

#### **4. Dorongan kepada Mahasantri untuk Aktif di Berbagai Forum Menulis di Luar Pesantren**

Pesantren Persis Al-Asma Sumedang provides complete freedom to the mahasantri to develop their writing talents by participating in various forums and writing competitions outside the Pesantren environment. This support reflects the pesantren's commitment to encouraging the mahasantri to be active in internal activities and to compete and contribute significantly outside the pesantren. The mahasantri are allowed to explore various outside opportunities, which also aim to expand their network and enhance their practical writing skills. Through this participation, the mahasantri are expected to utilize the knowledge they have acquired at the pesantren to contribute to the broader society.

One concrete example of this support is the achievement of one mahasantri, Ridwan Ridlwanullah, who successfully became the Reading Ambassador of Sumedang Regency in a selection event organized by the Archives and Library Office of Sumedang Regency. Ridwan's success is concrete evidence that the writing development programs at the pesantren have yielded proud results. As the Reading Ambassador, Ridwan not only brought honor to the pesantren but also actively promoted literacy culture in the community. This achievement demonstrates that Pesantren Persis Al-Asma Sumedang not only produces mahasantri who excel in religious knowledge but are also capable of competing and creating in various other fields, including efforts to increase reading interest in the general public.

#### **CONCLUSION AND SUGGESTIONS**

This research successfully reveals that the habituation process of writing traditions at Pesantren Persis Al-Asma Sumedang has been implemented very well through five specific and structured writing practices, namely writing Qur'anic exegesis, hadith commentaries, scientific articles, popular articles, and dakwah messages on social media. Each form of writing plays an important role in developing the writing skills of mahasantri and strengthening their understanding of Islamic teachings. For instance, writing Qur'anic exegesis and hadith commentaries not only sharpens the literacy skills of mahasantri but also deepens their knowledge of religious texts. On the other hand, writing scientific and popular articles helps mahasantri develop their analytical and

communication skills, while writing dakwah messages on social media trains them to communicate with a broader audience in the context of digital dakwah.

The success in implementing the writing tradition at this pesantren is not coincidental but supported by several key factors. One of the main factors is the exemplary role provided by the ustadz, who actively write and publish their works, thus serving as real examples for the mahasantri. Additionally, the active involvement of mahasantri in various discussion forums at the pesantren plays a significant role in fostering intellectual and literacy culture within the pesantren environment. The encouragement and opportunities to participate in various writing forums outside the pesantren also provide broader experiences and enrich the mahasantri's insights, strengthening their abilities in writing and effective communication.

This research also offers several recommendations to enhance the effectiveness and sustainability of the writing tradition at this pesantren. Firstly, the research suggests that the pesantren library be improved in terms of the number of books and references available and their accessibility, so that the mahasantri have more references and inspiration for writing. Secondly, improving technological facilities in the pesantren is considered important to facilitate mahasantri in accessing the necessary tools for writing and conducting research, especially in the current digital era where the ability to use technology is becoming increasingly crucial.

Overall, this research's findings are expected to significantly contribute to the development of writing traditions in other pesantren. By following the model implemented at Pesantren Persis Al-Asma Sumedang, it is hoped that other pesantren can also build a strong literacy culture, educating mahasantri to become religious individuals who possess excellent writing skills. This research also emphasizes the importance of continuous support from all parties, including pesantren administrators, ustadz, and the mahasantri community, to ensure that this writing tradition continues to grow and provides long-term benefits for Islamic education in Indonesia.

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