



Trajectory of Muhammadiyah Figure Nur Cholis Huda in the Indonesian Writing Arena

(Trajektori Tokoh Muhammadiyah Nur Cholis Huda dalam Arena Kepenulisan Indonesia)

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Abstract: The last decade has seen a shift in humanities research, including literature, both in terms of theory and methods. Literature is not only analyzed based on the sociology of literary works, but also the sociology of authors with multidisciplinary theories. Everyone has a position in the social arena on which to concentrate. His position can change from ordinary to extraordinary, Or vice versa. Trajectories can be seen as the result of contestation to obtain symbolic, economic, cultural and social capital. The aim of research on the trajectory of the Indonesian Muhammadiyah figure Nur Cholis Huda (NCH) is to analyze his habitus, capital and arena. This research uses Bourdieu's qualitative descriptive praxis theory. Data collection techniques were carried out through biographical narrative interviews and data validity through triangulation. The research results show that the NCH journey is influenced by : 1). Habitual literacy is acquired from school and does not come from the family structure. 2). The ability to utilize cultural capital and convert it into economic, social and symbolic capital, and 3). Habitus literacy plus strong cultural capital supports his success in competitions in the world of writing. Thus, to understand the success of an agent/figure in an arena, it is necessary to analyze its trajectory.

Keywords Bourdieu, habitus, modal, Muhammadiyah, trajectory

Abstrak: Dekade terakhir telah terjadi pergeseran penelitian humaniora, termasuk sastra, baik dalam hal teori maupun metode. Sastra tidak hanya dianalisis berdasarkan sosiologi karya sastra, tetapi juga sosiologi pengarang dengan teori multidisipliner. Setiap orang memiliki posisi dalam arena sosial tempat berkontestasi. Kedudukannya dapat berubah dari biasa menjadi luar biasa, atau sebaliknya. Trajektori dapat dilihat sebagai hasil kontestasi untuk memperoleh modal simbolis, ekonomi, budaya dan sosial. Tujuan penelitian tentang trajektori tokoh Muhammadiyah Indonesia Nur Cholis Huda (NCH) adalah menganalisis habitus, modal, dan arenanya. Teori praksis deskriptif kualitatif Bourdieu dipakai dalam penelitian ini. Wawancara naratif biografi dan keabsahan data melalui triangulasi merupakan teknik pengumpulan datanya. Berdasarkan hasil analisis dapat disimpulkan bahwa perjalanan NCH dipengaruhi oleh: 1). Literasi habitusnya diperoleh sejak sekolah dan bukan berasal dari struktur keluarga. 2) Kemampuan memanfaatkan modal budaya dan mengkonversinya menjadi modal ekonomi, sosial dan simbolik, dan 3). Literasi habitus ditambah modal budaya yang kuat mendukung keberhasilannya dalam kompetisi di dunia kepenulisan. Dengan demikian, untuk memahami keberhasilan agen/tokoh dalam suatu arena, maka perlu menganalisis trajektorinya.

Kata Kunci Bourdieu, habitus, modal, Muhammadiyah, trajectory

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INTRODUCTION

Since the beginning of the 20th century, human views toward writers, works and readers have begun to change. Likewise, how texts and literature are studied and researched also changes according to the dynamics of society. A person's position in an arena can be observed based on their life history, biography, or trajectory, which is very interesting. A complete study of the author's biography,

relationships and recognition, awards and ideological thoughts deepens the meaning of the literary work or text. Moreover, trajectories have yet to be widely used in literary research. Generally, trajectories have been used in social research in the field. This trajectory research opens new insights into the development of science, theory and research methods that can be used in literary texts.

Historically, Bourdieu used trajectories when discussing the position of the *parvenus* (the new rich) and the *déclassé* (those excluded from their previous environment). These people come from social origins that differ from the group in the arena where they currently exist. *Parvenues* and *déclassé* have a different trajectory from the others. The success of an agent or group in an arena does not happen automatically or naturally. There is a long process to arrive at the highest level of power. To know the agent's achievements, it is necessary to reveal its trajectory, such as habitus, capital, and the arena in which it is contested.

Trajectory can be seen as the result of struggle to achieve symbolic capital in the battle arena. This condition can be observed through a network of economic, cultural and social relations (Bourdieu, 2006). Social trajectory is a series of positions occupied by agents or groups in the same arena (Bourdieu, 1991a, 1991b, 1996).

These agents or groups achieve success through different trajectories. The most general route by Bourdieu is a trajectory or modal trajectory. A group with different modalities might be expected to follow more or less the same set of possible trajectories, thus leading to more or less equal positions (Harker et al., 2009). Bourdieu (2018) further explains that to understand trajectories it is necessary to determine moments, critical points, arenas, social values, and the meaning of values given based on perceptions and appreciation formed based on social mechanisms.

The trajectory of a character can provide insight into historical developments, social developments and cultural currents that influence a person's life. A study of the authorship trajectory of Nur Cholis Huda can help understand how it developed and reacted to changing times. Nur Cholis Huda was caught in the opposition, either as a journalist or a religious teacher who works as a journalist. This is a dilemma. Factors that could influence this include, among others, that Nur Cholis Huda was born into a family that did not have a large capital. Bourdieu also believes that someone who is born into a family with high economic, social and cultural capital has a significant advantage in building his life trajectory. On the other hand, those born into families with low capital must overcome many obstacles to build a good life trajectory.

In his theory, Bourdieu also emphasizes the importance of habitus, namely the patterns of behavior, beliefs and attitudes that a person has which are determined by their economic, educational, social, cultural and political background. This habitus also influences how a person builds their life trajectory and utilizes the capital they have. Through the idea of habitus, Bourdieu tries to study social practices that emerge in everyday life and their principles of order. Bourdieu explains several characteristics of habitus (Fashri, 2014). The first characteristic, habitus includes the cognitive and affective domains formed in a disposition system. The definition of disposition has three meanings, namely: (1) disposition is the result of a governing action, (2) refers to a way of life, a habitual condition, and (3) disposition is a predisposition, tendency, or intention. The second characteristic, habitus is "formed structure and "forming structure". On the other hand, Habitus also functions in building social life, which can play a role in the theory of socio-cultural reproduction (Alanen et al., 2015; de Moll et al., 2023).

In Bourdieu's view, to change the course of his life, a person needs to accumulate new capital or utilize the capital he has effectively. This can be done by improving education and skills, building strong social relationships, and increasing understanding of the culture and ways that apply in society.

Any social trajectory must be understood as an agent's unique way of progressing or changing through a social arena. his arena is where habitus dispositions are expressed, and every move to a new position is made by replacing a less applicable habitus.

Bourdieu describes the arena as a site of struggle between agents, all seeking to improve their position. This is why he proposed a 'trajectory' to describe life, 'a series of positions occupied successively by the same agent (or the same group) in an ever-evolving arena' (Bourdieu, 1993).

Each arena, such as in the economic, educational, social, cultural and political fields, is a relatively independent field, but is homologous (same structure). The structure of the field at the moment is determined by the relationship between the actors' positions in the field. Therefore, the field is a dynamic concept because every change in the actor's position can change the structure of the field (Bourdieu, 1993). A person's trajectory includes many things such as social, economic and cultural aspects of a person's life. Bourdieu uses the concept of "capital" to explain how a person builds and utilizes various resources. Bourdieu developed a practice theory centered on the notion of habitus, and theories of reproduction and cultural and educational praxis. Bourdieu studied how ownership of capital provides advantages for elites in their social life (MacKenzie et al., 2022). Bourdieu's ideas can be formulated as follows.

$$\text{Practice} = (\text{Habitus} \times \text{Capital}) + \text{Field}$$

Figure 1
Bourdieu's Theory of Practice (Ayling, 2019)

In other words, a person's daily social practices and life are influenced by the intersection or relationship between habitus and the person's capital in the realm of his or her life. It can be concluded that Bourdieu's theoretical concepts must be interrelated, both prepositions and causality (Neuman, 2017). It is necessary to understand how habitus forms capital, how the quality of the subject's capital and the ability to convert capital will influence the success of a field, how through differentiation and symbolic violence the subject can maintain legitimacy, and so on. The success or failure of the subject depends on the generative output of habitus and capital which is adapted to the field through capital conversion.

A person's life journey is relatively stable until a vital event disturbs him. Life events provide periods when a person must evaluate his or her journey. Changes in life events that are experienced provide opportunities for changes in attitudes and behavior. These changes will also impact on many areas of a person's life. Indirectly, there is a connection between a person's life events and their decisions as well as their long-term mobility, social and familial relationships (Friedman, 2016; McCarthy et al., 2021).

Nur Cholis Huda (NCH) is a Muhammadiyah figure from East Java Province. NCH is very active in the Muhammadiyah organization. He was trusted as regional leader of the East Java Muhammadiyah (PWM) for six periods. NCH's involvement has been going on since 1990. This means that NCH has carried out its mandate as one of the leaders of large Islamic organizations in Indonesia for 32 years. His position ends in 2022. NCH is no longer willing to carry out the mandate because he will focus on family (San, 2022).

At first NCH was nobody. He did not come from a famous family or born into a rich and respected family. Throughout his life, his existence as a well-known writer and preacher, especially within the Muhammadiyah institution, has been a long journey in the writing arena. This is an interesting trajectory to study in more depth.

One's life as history supports the tendency to make oneself the ideologue of one's life (Bourdieu, 2018). Trajectory studies are carried out comprehensively by selecting several events. The next step gives meaning to these events by connecting them causally and logically. The chronology of NCH's journey began when he was forced to attend a teacher training school (SPG) in Surabaya after completing junior high school (SMP) or tsanawiyah at the Maskumambang Gresik Islamic Boarding School. NCH does not have economic capital. His parents also could not afford his educational costs. Because of this, NCH had to fight hard to survive in Surabaya. The goal is to improve one's existence and career. This is in line with the opinion of Joy et al., (2020) about the career experiences of migrants in general.

To survive, NCH had to work as a laborer in a shrimp factory. Next, he worked part-time as a journalist for the Surabaya Post newspaper. NCH is trusted as a music journalist to fill the column

on Sunday. In his next position, he succeeded in entering the world of education at the Faculty of Religion and Da'wah Muhammadiyah Surabaya. Automatically, at this university, NCH studied religious knowledge, especially Islam. This characteristic is what makes one human being different from another human being. This process must be passed so that humans can position other humans appropriately. Character is the mental strength and moral strength that is the driving force that makes one individual different from another. Character education is crucial to strengthen and develop each individual's life values so that they can live in society, nation and state. This capital is also the basis for developing ways of thinking and acting (de Moll et al., 2023; Rahmayanti et al., 2021).

Conflict began to emerge at that time. He must survive by working as a music journalist. On the one hand, some people in the arena view NCH's work as contradictory to his education. The professions of preachers and music journalists are opposites. This is because the trajectory cannot be separated from societal reactions and changing times. This fact is from Bourdieu's view because there is a mismatch between the field and the NCH habitus in this critical situation. Therefore, NCH needs a fundamental reason to link its structure and agency (Rafieian & Davis, 2016). Therefore, NCH reflected quickly. This is necessary to make various decisions about the complexity and changes in the situation experienced (Telling, 2016). Finally, NCH left the world of music journalism, but remained determined as a writer and preacher. NCH's habit as a writer emerged since studying at the Karangasem Islamic Boarding School, Paciran, Lamongan, East Java. This habit continued while at the Maskumambang Islamic Boarding School, Gresik, East Java. NCH was very inspired by the lecture style of the kiai at the Maskumambang Islamic Boarding School. As an agent, NCH's literacy habitus of reading and writing began to be structured in that place.

In the early 21st century, arena theory has become the dominant approach to studying social space. Pierre Bourdieu's various writings have inspired students and imitators to theorize social space as a field of power and domination, then apply this relational approach to many empirical problems. Most accept the basic conceptual framework that social space consists of strategic actors with habitus and capital based on their respective structural positions. They also struggle to perpetuate dominance through power struggles (Liu, 2021). Therefore, someone who successfully contests can reflect well on his life. This can be interpreted as meaning that habitus can reflect social change, both vertical and horizontal (Decoteau, 2016), the psychosocial environment (Reay, 2015), as well as playing an essential role in sociocultural reproduction (de Moll et al., 2023).

Society has changed massively since the mid-20th century (Omahony, 2023). Changes are increasing with advances in technology and information. Supporting elements such as the internet and social media are increasingly accelerating change. Society no longer defines the reality of social life as a construction of stigma and legitimate claims. The behavior of actors through their culture has been a huge mistake; culturalism stigmatizes and reifies. Culture is a social construction that determines a community's identity. Every individual is usually required to obey the culture of his community. This is an important dimension in understanding its existence (Dubet, 2021).

The NCH trajectory can be treated as a life history because it is a narrative that forms unity and coherence like a general representation of a significant and purposeful sequence of events as in the literary tradition. This means that when the trajectory is narrated it must form a unity based on the conventional chronologically of a series of events, just like when writing a narrative in a literary work. The trajectory of NCH achievements, career development, life choices and tastes, etc. is completely arbitrary, but still logical or reasonable. Trajectory seeks to show that understanding and describing life as history is one of the commonsense ideas that has been smuggled into the learned universe (Bourdieu, 2018) and must be critically examined. In other words, Bourdieu claims that the idea of life as a coherent whole, which can be told in chronological order, is what Roland Barthes called the myth of everyday life: the representation of historically or socially constructed concepts as natural facts (Kolkenbrock, 2017).

A study of the world of authorship has been carried out by Marahayu et al. (2022) and Upartini (2023). The trajectories of poet Dharmadi and writer Abdullah bin Muhammad al-Misri are studied in it. Dharmadi played a vital role in local Banyumas literature, while Abdullah bin Muhammad al-Misri

was one of the authors of the classical Malay era. Therefore, research on the Trajectory of Muhammadiyah Figure Nur Cholis Huda in the Indonesian Writing Arena can complement studies in the world of literature. This research aims to describe the trajectory of Nur Cholis Huda's habitus, capital and arena in the writing world. By understanding the NCH trajectories, an agent who wants to dominate in the arena of literary cultural production, of course must have or have a habitus that supports it, appropriate capital, especially literary literacy cultural capital, and be able to contest in the arena of cultural production, especially in the digital publishing industry like today.

METHOD

This research is a qualitative descriptive type of research using Bourdieu's biographical narrative interview model. Narrative interviews are carried out without structured tools because they are adapted to the informant's life story and situational context (Muylaert et al., 2014). Qualitative research is usually used for social research in nature or about people's lives and describes natural and existing conditions in the field (Fadli, 2021). This model allows researchers to understand the phenomenon of comprehensive social relations. In addition, this model not only addresses the problem, but also builds the research design. Includes research examples, initial narrative questions, and follow-up questions. Therefore, the researcher conducted two interview sessions. In the first interview session, the informant talked about everything without stopping. Informants can tell all critical events in their lives and social contexts (Muylaert et al., 2014). In this session the informant talks about his life story. Next, in the second session, the researcher asked questions about the topics that the informants had conveyed in the first session. At this stage, the theory studied is put into practice related to the writing trajectory. In this way, researchers can discuss narratives or other topics, while limiting the possibility of influencing the informants' thoughts or opinions. The research steps are divided into several stages. The research stages are presented as in Figure 2.

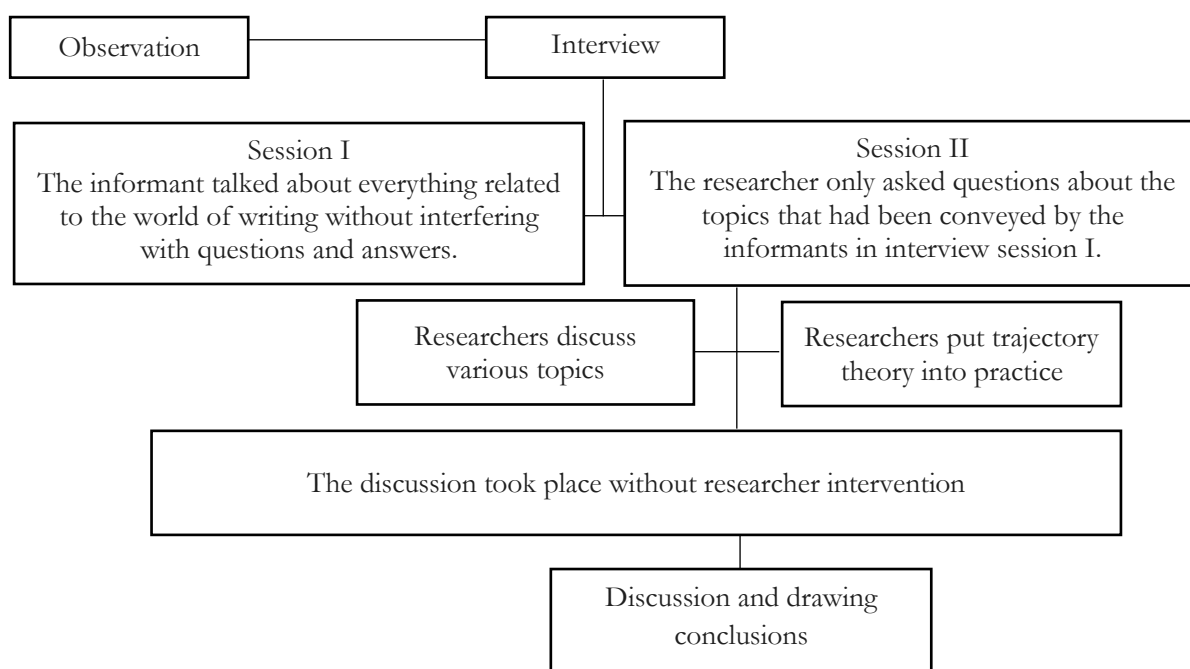


Figure 2
NCH Trajectory Research Steps

Observations were carried out by seeking information from primary informants, secondary informants, as well as tracking and reading works. The main informant is NCH, secondary informants are the author's children and siblings. Interviews with key informants were conducted in two sessions, namely session I in the form of questions and answers and session II following up on various

information related to practice, capital, habitus and arena. In session I, the informant expressed views, experiences and events that he felt were very meaningful for his life. In session II, the informant presented various interesting topics in more depth. Discussions in session I and session II took place without researcher intervention. To validate data from the main informant, interviews were conducted with NCH's children and siblings. Apart from that, various literature, writings and sources closely related to the problem under study are also studied. The next step is to discuss various findings about the NCH trajectory to conclude about this research.

RESULTS AND DISCUSSION

Discussing trajectories cannot be separated from the leading theory initiated by Bourdieu, known as generative structuralism, constructive structuralism, or practice theory. By referring to Bourdieu's theory, the NCH trajectory can be written as in Table 1.

Table 1
NCH Factors, Indicators, and Trajectory Findings

No	Factor	Indicators	Findings
1	Historical and social context	Historical and social context can influence how a person grows and develops, as well as the choices and opportunities that are available.	Description of NCH's life journey. Starting from living in an Islamic boarding school to becoming a journalist, writer, preacher, and serving as one of the leaders of the East Java Muhammadiyah Region.
2	Life experience	A person's life experiences, including significant events such as marriage, divorce, death of someone close to them, or traumatic experiences, can influence their development.	NCH is the first child of 10 siblings. The lack of funds means that NCH only completes education up to the madrasah tsanawiyah level. His parents had to pay for his younger siblings' school fees. However, NCH did not give up hope. He struggled to achieve higher education by working alone even though it was not his field of expertise.
3	Interaction with other people	Interactions with family, friends, and society can influence how a person views themselves and the world around them.	While at the NCH Islamic boarding school, he interacted intensively with fellow students. He also diligently listened to the kiai's lectures. In his spare time, NCH likes to read comics and novels from rental places around the Islamic boarding school. Furthermore, while studying at a teacher training school, NCH expressed his writing in a wall magazine. NCH regularly writes on the wall magazine.
4	Choices and decisions	The choices and decisions a person makes, both personally and professionally, can influence his or her biographical trajectory.	Graduating from a teacher training school, NCH was appointed as a teacher at a state elementary school in Surabaya. Apart from that, NCH works as a music journalist at the Surabaya Post newspaper. Not only that. NCH is also enthusiastic about pursuing a diploma at an Islamic university. However, NCH is hesitant to face a dilemma. He had to choose between pursuing the profession of journalist or preacher.
5	Individual abilities	Individual abilities, such as talents, skills, and intelligence, can also influence a person's development.	His profession as a journalist really supports NCH's writing talent. This capability continues to be developed. At its peak, NCH wrote a report about the Hajj disaster that occurred in 1990. The Hajj pilgrims were trapped in the Mina Tunnel, resulting

in many victims. This work, entitled *The Story of the Mina Tunnel Disaster*, became phenomenal because it was printed repeatedly. Indirectly, NCH receives royalties which can increase economic capital.

Apart from the factors, indicators and findings in Table 1, the NCH trajectory can be traced based on the educational trajectory. NCH's educational journey started from elementary school in Gresik Regency. Then, NCH completed his undergraduate education at IAIN Surabaya. The NCH education trajectory can be seen in Figure 3.

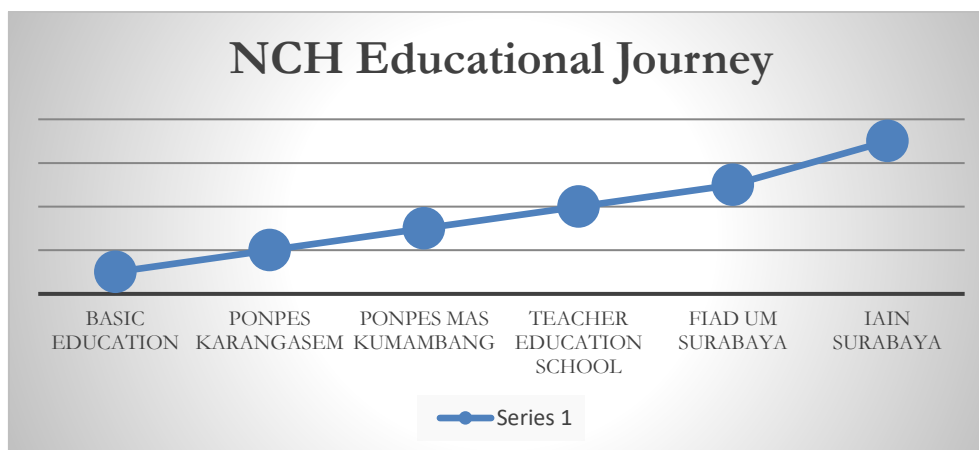


Figure 3
NCH's Educational Journey, from Elementary School to Undergraduate.

Habitus Nur Cholis Huda

The problems of the dichotomy of individual society, agent-social structure, and freedom-terminism can be resolved with the habitus. The external structure influences habitus, as does the agent as an internal structure. Thus, human actions are driven by the above mechanisms (Adib, 2012). NCH's actions are a combination of structural agents that influence his writing journey.

Habits are essential in human development. This is like the opinion developed by Bourdieu. Indirectly, habits will form a character that controls a person's emotions. That is, in any consideration of the history of religion, one can begin with the habitual behavior of embodied beings. The embodiment of habitus in daily practice is the basis of religious life (Turner, 2017).

This habitus was acquired and embedded in NCH's mind since he became a student at the Karangasem Paciran Islamic Boarding School, Lamongan, East Java. He continued this habit when he attended school at Pondok Maskumambang, Dukun District, Gresik Regency, East Java. His literacy in reading and writing began with his love of reading comics and novels by Indonesian writers, such as Hamka and Motinggo Busye. Apart from that, his interest in the language games of the Kiai Leader of Pondok Maskumambang (KH Najik Achyart) led him to develop his writing style and preaching method. The enjoyment of reading various literature greatly influences NCH's critical thinking abilities. Critical thinking must be trained and accustomed. Awareness of the importance of knowledge and critical thinking for NCH is very important to develop in their learning. Thus, indirectly critical thinking skills will stimulate NCH individuals to solve the problems they face, as well as providing provisions for building social relationships (Kamaruddin et al., 2023; Obembe, 2013). NCH's habit of reading various books also had a positive impact. It became cultural capital and academic achievement during school (Gaddis, 2013) and this habitus was carried over to college (Roksa & Robinson, 2017).

Language is a means of conveying the author's ideas, suggestions and messages. Writers can also express ideas in various language styles (Setyawan & Saddhono, 2021). Likewise, NCH's writing style has its characteristics. The language is light and the content of the message is easy to understand. The use of light and easy to understand language is the attraction of NCH's works. This habit ultimately inspired NCH to increase its potential actively. The use of competencies while at school aligns with the results of Brooker's (2015) research. In their success, ensuring that a teacher acknowledges their (and their parents') accomplishments or remains silent and accepts a smaller place in the realm of power within the classroom. While habits are changed, little by little, over time and through experience, teachers' initial impressions and assessments of children can leave permanent imprints on their educational trajectories (Brooker, 2015). In this case, the NCH fields intersect and are constantly regulated, internally and externally. Indirectly, NCH habitus is connected from preschool to further social networks. Apparently, this is necessary to determine the development of their habits (Vuorisalo & Alanen, 2015).

In other words, what is being discussed today is not only about individual habits, social trajectories, or positions in the arena, but also about struggle, history, conflict, and all their excesses. The existence of this egocentrism distortion can also make a person's progress in understanding various events in an arena (Champagne et al., 2020). Everything that is experienced contributes through the mediation of habits to form a response to the stimulus, both now and in the future. Habitus also shapes the stimulus itself, that is, it can be transformed into new strengths (Champagne et al., 2020). For a society, collective habits contribute to a social trajectory or past that can determine the future. Therefore, habitus formation is at the core of all actions. The educational system is the dominant authority in each society based on its curriculum, pedagogical practices, and assessments (Robbins, 2016).

Habits are essential for human development. This is like the opinion developed by Bourdieu. Indirectly, habits will form a character that controls a person's emotions. That is, in any consideration of the history of religion, trajectories can begin with the habitual behavior of embodied beings. The embodiment of habitus in daily practice is the basis of religious life (Turner, 2017). Regarding his school years, NCH was very influential in his writing and preaching journey. A study of this journey was carried out by Knight (2015). For NCH, language is a means of affirming one's existence, or identity. Therefore, his works are also used to convey information, social interaction and a form of expression. This aligns with Ardianto's statement that language is an effective tool for expressing, representing and symbolizing people's culture (Ardianto, 2020).

NCH habitus is a cross between structuring structures. This means that NCH was born from society which at all times influences daily behavior. The structure is a community, social, and environmental group. What is structuring are the factors that influence the agent so that it becomes something in his life.

Persuasive and habitus adjustment training involves emotional control. The feeling game is described as a warm-up of that period of feeling, the history of the direction of the feeling game that gives meaning to the game. How well a person plays a social game depends on the narrative contained in it, position on the field, and various sources of energy, both material and physical capital (Addison, 2017).

In line with Bourdieu's statement, Jenkins (2004) explained that a linguistic habitus includes a cultural tendency to convey something, certain linguistic competencies, and appropriate social potential. NCH has linguistic competence, so his works have very distinctive language play characteristics. Language is not just a medium for expressing thoughts and feelings. Language can also be used to describe the reality of the world. Through language, a person efficiently organizes experiences in his social reality. Language is also a means of speaking between humans. The use of language as a means of communication is essential in modern society. Oral and written language have a very influential role in voicing rights and obligations. The use of written language in humans has experienced rapid development in certain vocabulary. The vocabulary required for written language to be used on social media is very small compared to the vocabulary for writing scientific papers.

Through language, a person can easily control and regulate experiences in the social reality of his life. Language provides a tool or medium for how understanding reality in society. More than that, language is a communication tool that reflects the culture and ideas that develop in the society that uses it (Hermoyo et al., 2023). In the early part of his writing, NCH often creates narratives like in short stories. The language used is everyday language in society. NCH also tries to avoid foreign languages (English). The sentences are short. Similar to newspaper language and a little poppy. The metaphorical analogy is unusual, typical of NCH. In general, the content of the writing is not patronizing. Then, at the end of the article, NCH quoted a section of the Koran or Sunnah as a reinforcement of Islam.

NCH's strategy is to use light and simple Indonesian. The goal is so that readers do not frown when reading the book. NCH tries to express serious ideas with less severe language. For NCH, reading is not a theory book, but a collection of stories. This uniqueness can be seen in a number of his works: *Rumput Tetangga Tidak Lebih Hijau, Mengambil Hikmah dari Setiap Peristiwa* (Huda, 2011), *Hidup Bermakna dengan Memberi, Pesan Inspiratif tentang Agama, Cinta dan Kemanusiaan* (Huda, 2014), *Islam Itu Mudah dan Indah* (2015b), *Berdamai dengan Hari Tua* (Huda, 2015a), *Kasih Ilahi Tak Bertepi* (Huda, 2016), *Jalan Terpendek Menuju Tuhan Pesan Moral Agama dalam Kehidupan* (Huda, 2017a), *WA Hasanah WA Dlalalah* (2017b), *Hidup ini Permainan, tapi Bukan Main-main* (Huda, 2018), *Di Hatiku Ada Kamu* (Huda, 2020), *Jangan Tinggalkan Aku Sendiri* (Huda, 2021), dan *Sang Penggoda* (Huda, 2022).

Almost all of NCH's works have been accepted by the market and have greatly influenced on readers and preachers. His work has been a best seller, bringing in huge economic capital. NCH has good literacy habits, starting from his high interest in reading since he was at the Karangasem, Paciran, Lamongan and Maskumambang Islamic Boarding Schools, Gresik, East Java. NCH's love of reading has provided him with the ability to write well. This is because reading activities are closely related to writing skills. One way to find ideas in reading is by writing (Melati et al., 2023). NCH's choice of words makes his writing feel alive. Indirectly, this gives beauty to his work. Each word chosen has gone through a process of deep reflection so that it can create beauty (Hasanah et al., 2019).

Nur Cholis Huda Capital

Every person has four types of capital whose accumulation varies. Namely: (i) economic capital (in the form of movable and immovable objects); (ii) social capital (the network of relationships that provides resources to obtain social position); (iii) cultural capital (including certificates, knowledge, and speaking style); and (iv) symbolic capital (generating symbolic power; this includes high status and a well-known family name). A person's capital accumulation is significantly influenced by the person's habitus, including the values absorbed from the person's daily family, social and school environment and values developed through individual and collective history. Human actions in the form of practices are determined by their habitus. Individual and collective practices can reflect of their trajectory (Wijaya, 2019). Cultural capital is achieved from appreciation of achievements for his work. Various forms of cultural capital, include knowledge, culture, speaking etiquette, writing competence, character, and relationships. All of this determines a person's position in social life.

Cultural capital is also an instrument in determining social stratification. Cultural capital is an individual's competence in behaving, speaking, socializing, etc. In addition, cultural capital can be realized due to a deep investment process, internalization of individuals' bodies and minds in certain arenas. Cultural capital can be observed in academic degrees, diplomas, personality ethics in human interactions.

NCH's economic capital also increased with book sales and royalties from books that were once best sellers. Symbolic capital is natural and can be a source of power. A form of symbolic capital can be the location of residence. When compared with other capital, symbolic capital tends to be more dominant. Symbolic capital is something that an individual has so that they can have whatever they want. NCH has symbolic capital in the form of a good name that is known to the public as a preacher using light and easy-to-digest language. Trusted as one of the administrators of the East Java PWM, and has many writings and symbolic capital as a productive writer.

Bourdieu explains that cultural capital is classified into three types: (1). *Embodied state*, can be observed from the perspective of the thoughts and habits of the bodily agent. Additionally, *embodied informational capital* is manifested in the human body as an inseparable unit. (2). *Objectified state*, a condition that has been objectified, such as a cultural product. Several empirical examples, for example, show that although there is freedom of choice in the arts, each person's artistic preferences (e.g., classical, rock, pop, jazz, traditional) are closely related to their social position. (3). *Institutionalized state* is the cultural capital obtained by educational institutions. The more quality educational institutions one attends, the greater the value of the person's cultural capital (Bourdieu, 1996).

NCH has a good literacy habitus, starting from his high interest in reading since he was at the Karangasem, Paciran, Lamongan and Maskumabang Islamic boarding schools, Gresik. When writing, NCH always presents the narrative first. He looked for references from various events in society. Also tries to use light language, also likes to play with the language. Only at the end of the article, NCH emphasized the message conveyed in his article. The comparative metaphor is also more fitting. For example, life is a game, but not a joke, the grass is not greener on the other side, and so on.

Trajectory of Nur Cholis Huda

Trajectory has similarities with history and biography, although each has its characteristics. Both include past events and are subjective. On the one hand, biography supports information in history, on the other hand, history provides context for understanding biography. History cannot release important past events chronologically. Biographies examine the lives of important people who are very influential in society (Ewen, 2020; Sari, 2021).

Biographical trajectory analysis can be done by collecting information about a person's life through interviews, notes, or other documentation, then organizing the information in a chronological format. After that, the information can be analyzed to identify patterns and trends in a person's development, and factors that influence those changes. In this way, biographical trajectory analysis can help understand a person's life development and the particular factors that influenced it.

The movement of change agents in this position space is referred to as a social trajectory or constructed trajectory or biography. Trajectory is explained by Bourdieu (2010) as a series of agent movements in an arena that can change and experience distortion due to the contested distribution of capital. According to the arena, at least one of the four capitals is needed in the form of cultural, economic, social and symbolic capital to obtain consecration in society. Even though its trajectory comes from the lower middle class, NCH is skilled at using its cultural capital, especially linguistic cultural capital.

Nur Cholis Huda Arena

The arena is a place for NCH to compete, compete so that it succeeds in becoming one of the most reliable writers. NCH practice is a combination of habitus and cultural capital in the writing. Practice can be described in three characteristics: 1) practice is always in a certain space and time, 2) practice is not always managed consciously or coincidentally, because it is adapted to a certain level of suitability of the situation, 3) practice is uncertain, fluid, and improvised so that its form very diverse and complex.

In practice, there is always a need for contestation of power. Literary cultural production is also a form of contestation to compete with dominant writers. Many writers who participate in competitions like this are novice writers who do not have much experience in the practice of literary cultural production. However, some professional writers work in this field with the aim of showing differences with mainstream writers.

Based on Bourdieu's theory of practice, it is stated that culture in society is very influential in the writing process without reducing its role as an actor in the arena of contestation. Bourdieu's theory focuses on the economic and political power relationships between individuals and institutions, even with respect to values, tastes, culture and other social elements.

NCH itself really understands the contestation in the world of writing. NCH is also trying to

find strategies and tips so that its writing can attract the interest of its readers. For this reason, NCH tries to read many written references. He reads various literary works such as short stories and novels. Apart from that, developments in society are also followed by various news media. In this way, NCH finds writing models that are considered attractive. Finally, NCH confirmed his work by narrating, then explaining his ideas. In this way, readers feel they are not being patronized and like NCH's writing style.

CONCLUSION

Research on trajectories is exciting and adds to the research on texts and literature. From the discussion based on the results of interviews with primary informants and secondary informants, it can be concluded that NCH has writing skills that are as good as preaching because: 1). Habitual literacy is acquired from school and does not come from the family structure. 2). NCH can utilize its cultural capital it has and convert it into economic, social, and symbolic capital, and 3). Habitual literacy coupled with cultural solid capital supports the success of Nur Cholis Huda's writing, and ability to compete in the arena of writing and preaching. This research becomes even more meaningful because it teaches us that success in a social arena is not always determined by economic capital as the primary contributor. However, habitus literacy and cultural capital can also make a significant contribution to the arena of world life. Therefore, it is recommended that researchers conduct further literature-based research that is not only based on the sociology of literary works, but uses social theory and humanities research methods.

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