

***Kiai Kampung* and Social Change** **A Study of the Role of *Kiai Kampung* in Social Change through Multicultural Islamic Education in Sukolilo Village, Jabung, Malang**

Nurul Ilmi

Universitas Yudharta Pasuruan, Indonesia
nurulilmi452@gmail.com

Askhabul Kirom

Universitas Yudharta Pasuruan, Indonesia
k1r0m@yudharta.ac.id

Rajabov Furkat Turakulovich

Chirchik State Pedagogical University, Uzbekistan
furqat198804@mail.ru

Abstract: *Kiai kampung* refers to Islamic religious leaders who live and serve within rural or village communities. Through a multicultural Islamic educational approach, this study focuses on two main questions: (1) What is the Role of the *kiai kampung* in driving social change through Islamic education? and (2) What types of social change result from their involvement? The central figure in this study is KH. Nur Salim from Sukolilo Village, Jabung, Malang, is a *kiai kampung* who actively shapes community character through non-formal educational media, including mosques, religious activities, and local cultural arts. This research employs a qualitative approach using a phenomenological method and draws on Émile Durkheim's theory of social change to analyze social facts and the dynamics of village society. The findings reveal that KH. Nur Salim has successfully fostered a transformation in the community's values of *aqidah*, *akhlāq*, and *ubudiyah* inclusively and gradually. The *Kiai Kampung* serves not only as an educator and spiritual leader but also as a social actor capable of bridging tradition and modernity within a multicultural context—the social changes guided by KH. Nur Salim is constructive, strengthening social solidarity and revitalizing tolerant and contextual Islamic values in the daily lives of the village community.

Keywords: *Kiai kampung*, social change, multicultural Islamic education.

Abstrak: *Kiai kampung* adalah sebutan bagi tokoh agama Islam yang tinggal dan berkiprah di lingkungan pedesaan atau perkampungan. Melalui pendekatan pendidikan Islam multikultural fokus utama penelitian ini adalah (1) Bagaimana Peran *kiai kampung* dalam perubahan sosial melalui pendidikan Islam dan (2) Perubahan sosial apa saja yang terjadi akibat dari peran *kiai kampung* ini dimana sebagai titik fokus tokoh yang kami kaji adalah KH. Nur Salim yang berasal dari Desa Sukolilo, Jabung, Malang. Seorang *kiai kampung* yang secara aktif membentuk karakter masyarakat melalui media pendidikan nonformal seperti masjid, kegiatan keagamaan, dan kesenian budaya lokal. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi, serta memanfaatkan teori perubahan sosial Émile Durkheim untuk menganalisis fakta sosial dan dinamika masyarakat desa. Hasil penelitian menunjukkan bahwa KH. Nur Salim mampu menciptakan transformasi nilai *akidah*, *akhlak*, dan *ubudiyah* masyarakat secara inklusif dan bertahap. *Kiai kampung* tidak hanya berperan sebagai pendidik dan pemimpin spiritual, tetapi juga sebagai aktor sosial yang mampu menjembatani tradisi dan modernitas dalam kerangka keberagaman budaya. Perubahan sosial yang dipandu oleh KH. Nur Salim bersifat konstruktif, memperkuat solidaritas sosial, serta menghidupkan nilai-nilai Islam yang toleran dan kontekstual dalam kehidupan masyarakat desa.

Kata Kunci: *Kiai kampung*, perubahan sosial, pendidikan Islam multikultural.

INTRODUCTION

Kiai kampung are religious figures at the village level who play a central role in guiding the community, both spiritually and socially.¹ Amid the rapid currents of globalization, modernization, and the development of information technology, Indonesian society, including rural areas, is transforming cultural values and social structures. This phenomenon places *kiai kampung* in a strategic position while also confronting them with new challenges: how to preserve traditional values amid increasingly complex social change.²

In this context, *kiai kampung* serve not only as spiritual leaders but also as agents of social change.³ As explained by Mahathir Akbar and his colleagues, the title of *kiai* is not solely determined by the depth of religious knowledge, but also by one's morality and social responsibility. The *kiai* becomes a respected role model in the community, tasked with guiding the people in navigating the dynamics of social change.⁴

One local figure who represents this Role is KH. Nur Salim, a village "*kiai*" in Sukolilo Hamlet, Jabung District, Malang Regency. From 1972 to 1999, KH. Nur Salim actively contributed to developing religious education based on multicultural Islamic values within the Sukolilo community. His preaching efforts reflect the principle of "*da'wah bil hikmah*" as taught in Surah An-Nahl verse 125, which emphasizes the importance of wise approaches and good instruction in conveying religious values.

Social change in the Sukolilo community can be analyzed through the perspective of Émile Durkheim's theory of social change, particularly his concepts of social facts and the methodological approach to studying change.⁵ According to Durkheim, societal change occurs as a result of transformations in social structure and collective value systems, including the shift from mechanical

¹ Mulyadi H, "Peran Kiai Kampung Dalam Menjaga Keseimbangan Sosial Masyarakat Pedesaan," *Jurnal Sosial Keagamaan* 7 (2) (2019): 115–130.

² Lanan Dwi Wijaya, "KYAI KAMPUNG DAN PERUBAHAN SOSIAL (Studi Kasus Peran Kyai Dalam Meningkatkan Pemahaman Keagamaan Masyarakat Di Dusun Gading Desa Bungu Kecamatan Bungkal Kabupaten Ponorogo)" (2024).

³ Hadi Purnomo, *Kiai Dan Transformasi Sosial: Dinamika Kiai Dalam Masyarakat*, ed. Aswan (yogyakarta: absolute media, 2016).

⁴ Mahatir Akbar, "Kiai Kampung: Peran Dan Tantangannya Dalam Masyarakat Modern," *Jurnal Studi Keislaman* Vol. 15, N (2021): 134.

⁵ Mohammad Nor Ichwan, "Memahami Agama Melalui Pendekatan Sosiologis (Konsep Emile Durkheim Tentang Masyarakat Sebagai Jiwa Agama," *Program Magister Ilmu Al-Qur'an Dan Tafsir*, last modified 2020, <https://s2iat.walisongo.ac.id/index.php/2020/07/31/memahami-agama-melalui-pendekatan-sosiologis-konsep-emile-durkheim-tentang-masyarakat-sebagai-jiwa-agama/>.

solidarity to organic solidarity.⁶ In the local context, the preaching and educational efforts of KH. Nur Salim played a key role in transforming the values and structure of the village community from a previously homogeneous and traditional society into one that is more inclusive and open to differences.

However, previous studies have tended to focus on *kiai* at large Islamic boarding schools (pesantren) and in urban areas. In contrast, the Role of *kiai kampung* in social change within rural communities has received limited in-depth analysis, particularly from the perspective of Durkheim's sociological theory. This represents the research gap that this study seeks to address. Based on the explanation above, this research is formulated to answer the following main questions: 1) How did KH. Nur Salim, as a *kiai kampung*, contribute to shaping social change in Sukolilo Village, Jabung, Malang? 2) KH implemented what multicultural Islamic education strategies? What Role does Nur Salim play in the village's process of social transformation?

This research is expected to enrich the study of the Role of local religious figures as agents of social change, while also providing a theoretical contribution to the application of Durkheim's theory of social change within a micro-level context in Indonesia.

LITERATURE REVIEW

***Kiai Kampung*: Meaning and Role**

The term *kiai* in Indonesian society refers to a respected figure known for their scholarly authority and exemplary conduct in religious matters, particularly in Islam.⁷ In rural areas, this figure is more commonly known as the *kiai kampung*. This title is not a formal designation, but instead emerges from the community's collective recognition of someone they believe is capable of guiding and directing their spiritual and social life toward a better path in accordance with Islamic teachings.⁸

The presence of the *kiai kampung* arises from the community's need for a figure who not only possesses deep religious knowledge but is also able to practice it in daily life. Their broad understanding of Islam, ability to teach Islamic values contextually, and exemplary personal conduct make them trusted

⁶ Emile Durkheim, *The Rules of Sociological Method, Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition*, 1982.

⁷ Muhammad Ibnu Malik, "Peran Kiai Sebagai Tokoh Sentral Dalam Masyarakat Desa Tieng Keajar Wonosobo," *QuranicEdu: Journal of Islamic Education* 2, no. 2 (2023): 211–212, file:///C:/Users/PAK DEKAN/Downloads/355-Article Text-1561-1-10-20230228.pdf.

⁸ Fajar Shibab, Anis Zohriah, and Anis Fauzi, "Peran Kepemimpinan Kyai Dalam Lembaga Pendidikan Islam," *Jurnal Pendidikan dan Konseling* 5, no. 2 (2023): 4596–4597.

role models believed to be capable of bringing about social and spiritual transformation.⁹ In this context, the Role of the *kiai kampung* becomes highly central not only as a religious leader but also as a guardian of values, traditions, and social harmony.¹⁰

The Role of the *Kiai Kampung* encompasses several interrelated dimensions.¹¹ First, the *Kiai Kampung* serves as an educator. They not only provide formal religious instruction in small madrasah or pesantren, but also instill moral and spiritual values through daily example and habitual practice. The education they offer is holistic, integrating spiritual, social, and ethical aspects, thereby shaping strong Islamic character in the younger generation. Second, the *Kiai Kampung* also fulfills the Role of a spiritual leader. They serve as a reference for the community in practicing Islam correctly and consistently. Activities such as religious study sessions, worship guidance, and faith development are part of this Role. Their presence helps maintain the community's moral stability, especially amid the ongoing challenges of changing times. Third, the *kiai kampung* functions as a social actor. They often act as mediators in conflicts, initiators of social activities, and preservers of local culture.¹² In times of crisis or social unrest, the community usually places its hopes in the *kiai kampung* to provide solutions that are not only pragmatic but also grounded in religious and ethical values.

Social Change in Durkheim's Perspective and Religious Context

Social change is an inevitable part of societal dynamics. Émile Durkheim, one of the classical sociologists, explains social change as a process of transformation in the social structure, resulting from changes in the division of labor and the forms of social solidarity.¹³ He distinguishes between mechanical solidarity, which is dominant in traditional societies and characterized by uniformity of values and norms, and organic solidarity, which develops in modern societies through specialization and interdependence among individuals. For Durkheim, social change is not a chaotic process, but rather

⁹ I. K. Prayoga, A. S., & Sahri, "Transformasi Karakter Religius: Implementasi Nilai-Nilai Agama Islam Pada Standar Ubudiyah Dan Akhlakul Karimah (SKUA)," *Tawazun: Jurnal Pendidikan Islam* vol 17 no (2024): 315–330.

¹⁰ Sri Purwaningsih, *Kiai Dan Keadilan Gender* (Semarang: Walisongo Press, 2009).

¹¹ Mustapha & Wicaksono, "Synthesis of Islamic Education Role in Rural Communities," *J. Education & Culture* (2021).

¹² Heri Kurniawan, Amanda Putri Widia, and Nur Hamzah, "PERAN KIYAI SEBAGAI PENDIDIK KARAKTER ISLAMI TERHADAP KEPUASAN HIDUP ALUMNI PONDOK PESANTREN DI INDONESIA" (2025): 198–217.

¹³ Emile Durkheim, "The Division of Labor in Society: (7. Printing)," *Roble Offset Printers* (1933).

part of the evolution of society toward a more complex form. In the transition from mechanical to organic solidarity, societies transform values and interaction patterns. Nevertheless, Durkheim emphasizes the importance of religion and social norms in maintaining social order throughout this process.¹⁴ Religion, in his view, provides a collective moral framework that can support social cohesion, even amid rapid and widespread change.¹⁵

In the context of Islam, religious social change can be observed through various influencing factors. These include religious education disseminated through pesantren, madrasah, and da'wah, the processes of globalization and modernization that introduce new values; social and political conflicts that drive the reinterpretation of religious teachings; and the influence of media and technology, which accelerate the spread of spiritual information.¹⁶

In the context of ongoing social change, the Role of the *kiai kampung* becomes increasingly relevant and strategic. Amid the currents of globalization and the penetration of foreign cultures often at odds with local and religious values, the *kiai kampung* serves as a balancing force, capable of filtering and adapting these changes to remain in harmony with Islamic teachings. They are not merely tasked with preserving traditional values, but also with reinterpreting Islamic principles so they remain contextual to the current social conditions. Thus, the *kiai kampung* is not only a symbol of tradition but also a transformative agent that bridges the continuity of religious values with the ever-evolving dynamics of society.¹⁷

This study explicitly highlights the social changes occurring in rural communities through the Role of *kiai kampung*, focusing on the transformation of religious values such as *aqidah* (faith), *akhlāq* (morality), and *ubudiyah* (worship practices). The value of *aqidah* relates to the belief in the oneness of Allah and the principles of faith that form the spiritual foundation of Muslims. The value of *akhlāq* reflects the moral character of individuals in social life, such as honesty, politeness, and responsibility. Meanwhile, the value of *ubudiyah*

¹⁴ Persson, "Perspectives of Muslim Religious Leaders to Shape an Educational Intervention About Family Planning in Rural Tanzania: A Qualitative Study," *GHSP Journal* (2023), <https://pubmed.ncbi.nlm.nih.gov/36853642/>.

¹⁵ MOH. FADEL, "AGAMA DAN PERUBAHAN SOSIAL MENURUT PANDANGAN EMILE DURKHEIM" (UNIVERSITAS ISLAM NEGRI (UIN) PALU, 2024).

¹⁶ Usman, "Peran Kyai Sebagai Pendidik Dan Pemimpin Dalam Pendidikan Agama Islam Di Pondok Pesantren Al-Syaikh Abdul Wahid," *Al-Mustaqbal* Vol 02 no. (2025): 46–55.

¹⁷ Diana Khoirun Nisa', Suud Sarim Karimullah, Abdul Ghani, Nuruzzahri, "The Influence of Religious Education in Muslim Families on Understanding Peace and Tolerance," *Belajea "Jurnal Pendidikan Islam"* 10, no. 1 (2025): 63–86.

refers to acts of worship as expressions of servitude to Allah, as reflected in practices such as prayer, fasting, and remembrance, *dzikir*.¹⁸

Through this approach, it can be understood that *Kiai Kampung* plays a significant role in shaping and directing social change based on Islamic values within the community. They are not only religious agents, but also agents of change who bring about gradual, purposeful, and spiritually grounded social transformation.

RESEARCH METHOD

This research employs a qualitative approach using the phenomenological method, aimed at deeply exploring the subjective experiences of informants regarding the Role of the *kiai kampung* in fostering multicultural Islamic education in Sukolilo Village, Jabung District, Malang Regency. The phenomenological method was chosen because it is capable of uncovering the essence of lived experiences directly encountered by the research subjects. Thus, phenomenology is an appropriate approach for understanding how the Role of a *kiai kampung* is perceived and lived by individuals within their social and religious context.¹⁹

The phenomenological approach in this study serves not only as a tool for data collection and analysis but also as a philosophical framework that places human experience at the core of social meaning-making.²⁰ In this context, the experiences of the informants, including *kiai*, family members, community leaders, and *santri*, are viewed as meaningful and holistic, not merely as empirical data. Each story, perspective, and attitude they express regarding the Role of the *kiai kampung* is reconstructed to capture the deeper meaning of the ongoing process of social change. In this way, the research not only yields descriptive findings but also reveals layers of meaning that reflect the dynamic relationship between religion, culture, and education in the lives of the Sukolilo village community on a deeper level.

Referring to Edmund Husserl's approach, this study applies several procedural stages characteristic of phenomenology. The first stage is *epoche* (bracketing), in which the researcher seeks to suspend all personal assumptions

¹⁸ Nurul Pangesty, Elia Mariza, SuryatI Adisel, "Pendidikan Islam Dan Perubahan Sosial," *Jurnal Pendidikan Tambusai* 7, no. 2614–3097 (2023): 1–13.

¹⁹ Shofi Nugraheni et al., "Konsep Fenomenologi Edmund Husserl Dan Relevannya Dalam Konsep Pendidikan Islam," *Akhlaqul Karimah: Jurnal Pendidikan Agama Islam* 2, no. 2 (2023): 144–155, <https://jurnal.samodrailmu.org/index.php/jak/article/view/140>.

²⁰ Nugraheni et al., "Konsep Fenomenologi Edmund Husserl Dan Relevannya Dalam Konsep Pendidikan Islam."

and biases to view the phenomenon clearly and objectively. The second stage is reduction, a process of reflecting on interview and observation data to identify key themes related to the Role of the *kiai kampung* in social change and multicultural Islamic education. The third stage is imaginative variation, where the researcher explores various possible meanings by comparing perspectives among informants, aiming to enrich the understanding of the studied experiences. The final stage is the synthesis of meanings and essences, which seeks to compile the analysis results into a comprehensive interpretation of the essence of the informants' lived experiences.²¹ Through this approach, the phenomenological method in this study is applied not only conceptually but also systematically and procedurally. This is intended to produce findings that are in-depth, credible, and aligned with the valid standards of qualitative research within the fields of Islamic studies and social change.²²

RESULTS AND DISCUSSIONS

In *The Rules of Sociological Method*, Émile Durkheim lays out the theoretical foundations of how society functions and changes. Although the primary focus of this book is the methodology of sociology,²³ Durkheim implicitly conveys the concept of social change through his approach to social facts and social evolution. He views social change as a regular part of the evolutionary process in society. Durkheim distinguishes between normal social change, which occurs functionally and does not disrupt social cohesion, and pathological change, which can lead to anomie or the disintegration of social norms.²⁴ In the context of rural communities such as Sukolilo Village, social change can emerge as a response to the growing plurality of values and cultural diversity, particularly through the channel of education. According to Durkheim, education serves a transformative function: it acts as a medium for transmitting traditional social values while also shaping new values that are relevant to the needs of society.²⁵ In this regard, the multicultural Islamic education developed by *Kiai Kampung* can be understood as an integrative tool

²¹ Sudarman, "Fenomenologi Husserl Sebagai Metode Filsafat Eksistensial," *Jurnal Lintas Agama* 9, no. 2 (2014): 103–113.

²² Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D*, 2020.

²³ Durkheim, *The Rules of Sociological Method*.

²⁴ Durkheim, "The Division of Labor in Society: (7. Printing)."

²⁵ Sevina Yushinta Anjani and Binti Maunah, "Perubahan Sosial Serta Upaya Menjaga Kesisambungan Masyarakat," *Jurnal Pendidikan Ips* 12, no. 2 (2022): 49–56.

that prevents anomie and strengthens social solidarity within a pluralistic society.²⁶

There is a strong foundation for multicultural values in Islam, as found in Surah Al-Hujurat, verse 13. This verse is relevant in explaining the importance of recognizing cultural and ethnic diversity in the process of Islamic education.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humanity, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware. (Qur'an, Surah Al-Hujurat: 13)"²⁷

The Role of the *Kiai Kampung* can be interpreted as a representation of dynamic social facts. They do not merely preserve traditional Islamic values, but also act as strategic agents in adapting those values to contemporary social contexts. This suggests that the social change facilitated by *Kiai Kampung* through multicultural Islamic education represents a normal change that fosters new social integration, rather than social disorganization. Accordingly, the researcher will divide the discussion on *kiai kampung* and social change into two primary research focal points, namely:

The Role of the Village Kyai in Social Change through Multicultural Islamic Education in Sukolilo Village, Jabung, Malang. The Profile of KH. Nur Salim in the Context of a Social Change Agent

KH. Nur Salim, born around 1936 in Sukolilo Village, Jabung, Malang, is a *kiai kampung* who not only fulfilled the traditional roles of educator and spiritual leader but also served as an agent of social change within his community. Based on interviews and documentation, his da'wah journey can be positioned within the framework of a social transformation agent as studied by Durkheim, in which the Role of the *kiai* represents a form of social fact that shapes solidarity and the collective consciousness of society.

²⁶ Sifa and Muhammad Nurhadi, "Penanaman Pendidikan Multikultural Dalam Membentuk Akhlak Santri Di Pondok Pesantren Ngalah Sengonagung," *Multicultural Islamic Education* 3, no. 1 (2019): 27–40.

²⁷ Lajnah Pentashih Mushaf al-Qur'an Terjemah Kemenag, "Aplikasi MS. Qur'an In Word Kemenag," 2019. (49) 13.

As a holder of moral authority, KH. Nur Salim utilized various socio-religious media in the community education process, which can be identified as instruments for forming new collective values. His da'wah strategies were not dominant but instead made use of local wisdom and existing traditions, in accordance with the character of rural communities. This aligns with Durkheim's concept of normal social change, in which change is seen as a gradual process that adapts to societal conditions and becomes part of their social evolution.

In carrying out his da'wah, KH. Nur Salim employed several da'wah media, including:

The Mosque as a Medium for the Reconstruction of Values²⁸

Under the leadership of KH. Nur Salim, the mosque was not merely a place of worship, but also functioned as a center for value-based education and a medium for disseminating new social norms. Through sermons, religious study sessions, and community deliberation forums, he transformed the mosque into a multicultural public space where Islamic values were integrated with the social realities of a pluralistic society. From Durkheim's theoretical perspective, the mosque in this context serves as a social institution that mediates the shift in community solidarity from homogeneous mechanical solidarity toward a more complex and adaptive organic solidarity that embraces diversity.

Religious Activities as a Strategy for the Internalization of Collective Conscience

Regular gatherings such as *waqiah* and *manaqiban* are not merely rituals, but serve as means for shaping a new collective conscience within the community. Within these gatherings, values such as tauhid (the oneness of God), tolerance, and inclusivity are gradually internalized by the community through symbolic interaction and non-formal education.²⁹

Religious activities such as *Waqiah* help shape a religious habitus while also serving socio-economic and spiritual functions within the community. Meanwhile, *Manaqiban*, which is attended by thousands of people, becomes a significant moment for strengthening social solidarity rooted in religious and cultural values. These activities can be interpreted as mechanisms for

²⁸ Jamaluddin Arsyad et al., "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan Dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi," *MAUIZOH: Jurnal Ilmu Dakwah dan Komunikasi* 5, no. 1 (2021): 1–14.

²⁹ Wiwit Isbarwati, "Kontribusi Kegiatan Keagamaan Islam Terhadap Pembinaan Akhlak Masyarakat RW. 05 Jatimulyo Malang" (Program Studi Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Islam Malang, 2017).

maintaining social cohesion (as per Durkheim), in which religion functions as an integrative force.

Cultural Arts as Symbolic Adaptation

The use of cultural arts (such as *wayang*, *bantengan*, marching bands, and ISHARI) is one of the KH. Nur Salim's da'wah media demonstrates that he did not merely preserve traditional values dogmatically, but instead engaged in a process of value redefinition within his da'wah. Local art forms were utilized as mediums to convey religious values, while also serving as a cultural response to social change.³⁰ This analysis shows that KH. Nur Salim implemented a strategy of inculturation, in which Islamic values were not placed in opposition to local culture, but rather integrated into the collective value framework of the community. In Durkheimian terms, this represents a process of social adaptation toward organic cohesion, where diversity becomes an integral part of an organized social unit.

Analysis of KH. Nur Salim's Role as an Agent of Social Change

The findings of this study indicate that KH. Nur Salim played a strategic role in the life of the Sukolilo Village community, not only in religious aspects but also in shaping a social structure that is adaptive to the changing times. His Role reflects an integration between local Islamic traditions and the social challenges faced by rural-modern communities. This Role can be outlined as follows:³¹

As an educator

KH. Nur Salim actively shaped the community's moral and spiritual values through various informal forums, such as regular religious gatherings (*pengajian*), dhikr assemblies, and religious discussions held at the mosque. He employed a grounded educational approach by conveying Islamic teachings in language and contexts closely related to the daily lives of rural villagers. In Durkheim's view, education is a process of transmitting collective values that form social solidarity. In this context, KH. Nur Salim fulfilled this function by instilling religious consciousness that became internalized in the everyday social practices of the community.³²

³⁰ Melinda Novitasari, *Metode Dakwah Dengan Pendekatan Kultural Sunan Kalijaga, Metode Dakwah Dengan Pendekatan Kultural Sunan Kalijaga*, 2018.

³¹ Khamali Khayati Yunika Indah Wigati, "Dakwah Kyai Kampung (Studi Kasus Tradisi Kajian Kitab Pada Remaja Di Desa Pucung Kecamatan Tirto Kabupaten Pekalongan)," *Selasar KPI (Referensi Media Komunikasi dan Dakwah)* 2 no 1 (2022): 37–49.

³² Shibab, Zohriah, and Fauzi, "Peran Kepemimpinan Kyai Dalam Lembaga Pendidikan Islam."

As a spiritual leader

KH. Nur Salim served as a respected collective symbol as well as a moral compass for the community. He preserved the continuity of long-standing values such as local wisdom, religious traditions, and deeply rooted worship practices, while selectively adapting them to an ever-changing social reality. For instance, in facing the influx of global information and the growing individualism of modern society, KH. Nur Salim consistently emphasized the importance of togetherness and cooperation (*gotong royong*) as core Islamic values. In this way, he functioned as both a stabilizer of values and a guide for transformation that does not disrupt social unity, aligning with Durkheim's principle that religion serves to maintain social order.³³

As a Social Actor

KH. Nur Salim's Role is evident in his ability to utilize local arts and culture, such as *hadrah*, *shalawat*, and religious drama as instruments of social engineering. Through these activities, he fostered social closeness while embedding moral and spiritual messages. This strategy reflects cultural intelligence in internalizing new values without erasing the community's cultural identity. KH. Nur Salim was also often directly involved in resolving social conflicts, mediating family issues, and encouraging village development initiatives, demonstrating that his Role extended beyond religious rituals.³⁴

Within the framework of Durkheim's theory of social change, these three roles demonstrate that the changes brought about by KH. Nur Salim was not a form of disorganization or social chaos, but rather a manifestation of functional social change. He did not simply replace old values with new ones; instead, he revised and reconstructed those values to remain alive and relevant within the contemporary social context. In this way, cultural continuity was preserved while allowing space for social innovation and contextual Islamic education. KH. Nur Salim's Role serves as a concrete example of how a *kiai kampung* can bridge tradition and change in a harmonious, functional, and sustainable manner.

Social Change in Sukolilo Village, Jabung, Malang, Due to the Role of the *Kiai Kampung* Patterns of Social Change in Sukolilo Village: An Analysis Based on Durkheim's Theory

This study employs the theory of social change, which explains that changes within the structure of society are often influenced by key figures who

³³ Usman, "Peran Kyai Sebagai Pendidik Dan Pemimpin Dalam Pendidikan Agama Islam Di Pondok Pesantren Al-Syaikh Abdul Wahid."

³⁴ Purnomo, *Kiai Dan Transformasi Sosial: Dinamika Kiai Dalam Masyarakat*.

possess moral and intellectual authority. As an analytical framework, we use the theory of social change proposed by Émile Durkheim in his book *The Rules of Sociological Method*, which states that social change can be identified through the following approaches: (1) Social facts as the basis for analyzing change, (2) Changes in social facts and the evolution of society, (3) Normal vs. pathological forms of change, and (4) The use of methodological tools in analyzing social change.³⁵

Durkheim views social change as a normal phenomenon, a part of society's evolution toward a more complex form of social solidarity. Findings in Sukolilo Village indicate that the transformation of community values related to cultural and religious diversity represents a normal phenomenon as described by Durkheim. KH. Nur Salim accepts change but acts as an agent of social adaptation, guiding this transformation through multicultural Islamic education.³⁶

The research findings reveal three main themes of the social change process:³⁷

Transformation of Creed Values: Correction and Purification

Based on the open-ended coding analysis of in-depth interviews with 10 informants (senior *santri*, congregants, and village figures), a dominant theme was found: the purification of beliefs without erasing local traditions. This reflects a transition from mechanical solidarity to a new, more inclusive form of solidarity—the establishment of a mosque in a predominantly non-Muslim area and the preaching routines of KH. Nur Salim became a factual instrument in this process.

Durkheim refers to social facts as structures that bind society externally. In this case, the social facts in the form of new rituals (religious gatherings, creed education) replaced older practices without open conflict. The transformation of doctrinal values occurred gradually and adaptively, in accordance with Durkheim's theory of social evolution.³⁸

Transformation of Moral Values: Reorientation of Social Ethics

Through narrative analysis of KH. Nur Salim's sermon transcripts and participatory observation, the researcher found a habituation of

³⁵ Durkheim, *The Rules of Sociological Method*.

³⁶ Durkheim, *The Rules of Sociological Method*.

³⁷ Nur Akhda Sabila, "Integrasi Aqidah Dan Akhlak (Telaah Atas Pemikiran Al-Ghazali)," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 3, no. 2 (2020).

³⁸ FADEL, "AGAMA DAN PERUBAHAN SOSIAL MENURUT PANDANGAN EMILE DURKHEIM."

social ethics such as openness toward interfaith guests, tolerance of cultural differences, and respect for local traditions as means of da'wah. These values form a pattern of organic solidarity, where social interdependence is built upon differentiated values and roles.³⁹

Durkheim stated that religion is an expression of collective consciousness. In this context, KH. Nur Salim uses religious values to strengthen social cohesion, not to eliminate local culture. This also demonstrates how old social facts are modified by local leaders into new norms.

Transformation of Ubudiyah Values: Religious Practice Transformation

Axial coding, or the stage of linking codes after open coding, produced the theme of ritual practices as a form of change. Congregational prayers, regular religious gatherings, and the habituation of worship in environments with weak religious practice, as well as in Muslim-minority areas through various means, including local art communities, serve as indicators of *ubudiyah* (worship) as a new social fact embedded in the community's culture. Interpretative analysis reveals a redefinition of worship practices in a more inclusive form, aligned with the social context.⁴⁰

The Role of Village Kyais as an Agent of Change

In our research findings, KH. Nur Salim does not merely act and serve as a religious leader, but also plays the Role of:⁴¹

- a. Educator: transmitting values educationally, in line with Durkheim's concept of education as a means to "impose collective ways of thinking on the individual."
- b. Spiritual leader: as a collective symbol, he becomes the center of the community's shared consciousness.
- c. Social actor: plays a transformational role in the social, educational, and cultural spheres.

Thematic analysis of the interview and observation data reveals that all these roles contribute to the transformation of Sukolilo Village society from traditional homogeneity toward a more open rural-modern community. This

³⁹ Sifa and Muhammad Nurhadi, "Penanaman Pendidikan Multikultural Dalam Membentuk Akhlak Santri Di Pondok Pesantren Ngalah Sengonagung."

⁴⁰ Aula Ulil Azmi, "Nilai-Nilai Ubudiyahh Dalam Kitab Minhaj Al-Abidin Karya Al-Ghazali Dan Relevansinya Dengan Tujuan Pendidikan Islam." (Fakultas Ilmu Tarbiyah dan Keguruan IAIN Walisongo Semarang, 2014).

⁴¹ Zamakhsyari Dhofier, "The Pesantren Tradition" (Australian National University, 1980).

study shows that KH. Nur Salim functions as an active agent of social change, with a transformation pathway rooted in multicultural Islamic education.⁴²

The multifunctional Role carried out by KH. Nur Salim demonstrates that a *kiai kampung* not only preserves the existing social order but also encourages constructive social change. Through an inclusive approach grounded in multicultural Islamic values, he can accommodate the diverse backgrounds of the village community without losing a strong Islamic identity. His exemplary conduct, emotional closeness with the community, and consistency in harmonizing tradition and modernity make KH. Nur Salim is a central figure in the dynamics of social transformation in Sukolilo Village. This highlights that social transformation does not always occur through formal state structures, but can also be driven by local figures who hold cultural and religious legitimacy at the grassroots level.⁴³

This study actualizes Durkheim's theory in a micro-rural context, namely as follows:

- a. New social facts or social activities that become community habits are generated from new ritual patterns introduced by the *kiai*
- b. Social evolution is manifested in the transformation of the community's values of creed (*aqidah*), ethics (*akhlāq*), and worship *ubudiyah*.
- c. Change is viewed as usual, adaptive, and integrative, not as a deviation.

Thus, this study affirms that Durkheim's theory of social change can be contextually actualized within a micro-rural setting through the Role of a *kiai kampung*. In this context, KH. Nur Salim serves as the primary agent capable of shaping new social facts through religious rituals and practices that gradually become collective habits of the community. The transformation of Islamic values, particularly in the aspects of creed (*'aqidah*), ethics (*akhlāq*), and worship (*'ubūdiyyah*), demonstrates a gradual process of social evolution rooted in collective consciousness. The social change that has occurred in Sukolilo Village does not represent a deviation from traditional values, but rather a form of adaptation and integration of new values into the existing social structure. Therefore, this research not only phenomenologically reconstructs the Role of the *kiai kampung*, but also offers a theoretical contribution to understanding

⁴² M. Jamhuri, "Humanisme Sebagai Nilai Pendekatan Yang Efektif Dalam Pembelajaran Dan Bersikap: Perspektif Multikulturalisme Di Universitas Yudharta Pasuruan," *Jurnal Al-Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018).

⁴³ Khoirul Anwar, "Peran Kyai Pondok Pesantren Syarikatun Dalam Perubahan Sosial Di Desa Sarikaton Kecamatan Punggur Kabupaten Lampung Tengah," *Al Ibtida: Jurnal Pendidikan Guru MI*, 2020.

how social change can occur harmoniously through an inclusive and contextual Islamic educational approach.

Visualization of Findings

Main Theme	Sub-theme	Empirical Example
Akidah	Purification of belief	The establishment of a mosque in an area with minimal religious education
Akhlak	Tolerance & openness	Cultural festivals are used as a medium for da'wah and social habituation.
Ubudiyah	Ritual transformation	Habituation of prayer and Qur'an recitation

CONCLUSION

This study demonstrates that the Role of a *kiai kampung*, particularly KH. Nur Salim has transformed from merely a preserver of tradition into an active agent of social change. By adapting multicultural Islamic education based on local wisdom, he has successfully encouraged a gradual and integrative transformation of societal values in Sukolilo Village. The transformation of values related to creed (aqidah), ethics (akhlāq), and worship (ubudiyah) did not occur through coercion, but through adaptive and contextual education and preaching.

From the perspective of Émile Durkheim's theory of social change, the changes that occurred in Sukolilo Village represent a concrete example of normal social transformation that strengthens the community's social solidarity. Multicultural Islamic education serves as an instrument of social integration that maintains cohesion amid cultural plurality.

Theoretical Implications

These findings expand the understanding of Durkheim's theory in the context of rural Indonesia, where the Role of local religious leaders can serve as catalysts for new social facts and as instruments for societal adaptation toward more complex social solidarity. *Kiai kampung* can be seen as strategic actors in the process of social evolution within multicultural communities.

Practical and Policy Implications

The research findings recommend:

- a. The need to strengthen the model of multicultural Islamic education at the village level is evident, particularly in utilizing the Role of *kiai kampung* as facilitators of value transformation.
- b. Both formal and non-formal educational institutions should collaborate with local religious figures in community empowerment programs to accelerate the internalization of values such as tolerance, inclusivity, and social cohesion.

Future Research Directions

This study opens up opportunities for further research focusing on:

- a. Comparative studies on the roles of *kiai kampung* in various regions in responding to social change.
- b. Exploration of multicultural Islamic education models within minority Muslim communities.
- c. The use of interpretative phenomenological analysis to explore the subjective experiences of *kiai* in the process of social transformation.
- d. Thus, *Kiai Kampung* should be recognized not merely as traditional actors, but as strategic agents of change in strengthening Islamic education that is multicultural, adaptive, and relevant to contemporary dynamics.

REFERENCES

- Adisel, Nurul Pangesty, Elia Mariza, Suryati. "Pendidikan Islam Dan Perubahan Sosial." *Jurnal Pendidikan Tambusai* 7, no. 2614–3097 (2023): 1–13.
- Akbar, Mahatir. "Kiai Kampung: Peran Dan Tantangannya Dalam Masyarakat Modern." *Jurnal Studi Keislaman* Vol. 15, N (2021): 134.
- Anwar, Khoirul. "Peran Kyai Pondok Pesantren Syarikatun Dalam Perubahan Sosial Di Desa Sarikaton Kecamatan Punggur Kabupaten Lampung Tengah." *Al Ibtida: Jurnal Pendidikan Guru MI*, 2020.
- Azmi, Aula Ulil. "Nilai-Nilai Ubudiyahh Dalam Kitab Minhaj Al-Abidin Karya Al-Ghazali Dan Relevansinya Dengan Tujuan Pendidikan Islam." Fakultas Ilmu Tarbiyah dan Keguruan IAIN Walisongo Semarang, 2014.
- Dhofier, Zamakhsyari. "The Pesantren Tradition." Australian National University, 1980.
- Durkheim, Emile. "The Division of Labor in Society: (7. Printing)." *Roble Offset Printers* (1933).
- . *The Rules of Sociological Method. Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition*, 1982.

- FADEL, MOH. "AGAMA DAN PERUBAHAN SOSIAL MENURUT PANDANGAN EMILE DURKHEIM." UNIVERSITAS ISLAM NEGRI (UIN) PALU, 2024.
- H, Mulyadi. "Peran Kiai Kampung Dalam Menjaga Keseimbangan Sosial Masyarakat Pedesaan." *Jurnal Sosial Keagamaan* 7 (2) (2019): 115–130.
- Ichwan, Mohammad Nor. "Memahami Agama Melalui Pendekatan Sosiologis (Konsep Emile Durkheim Tentang Masyarakat Sebagai Jiwa Agama." *Program Magister Ilmu Al-Qur'an Dan Tafsir*. Last modified 2020. <https://s2iat.walisongo.ac.id/index.php/2020/07/31/memahami-agama-melalui-pendekatan-sosiologis-konsep-emile-durkheim-tentang-masyarakat-sebagai-jiwa-agama/>.
- Isbarwati, Wiwit. "Kontribusi Kegiatan Keagamaan Islam Terhadap Pembinaan Akhlak Masyarakat RW. 05 Jatimulyo Malang." Program Studi Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Islam Malang, 2017.
- Jamaluddin Arsyad, Zulqarnin, Arfan, Bujang Dek, and Mares Zulpiar. "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan Dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi." *MAUIZOH: Jurnal Ilmu Dakwah dan Komunikasi* 5, no. 1 (2021): 1–14.
- Jamhuri, M. "Humanisme Sebagai Nilai Pendekatan Yang Efektif Dalam Pembelajaran Dan Bersikap: Perspektif Multikulturalisme Di Universitas Yudharta Pasuruan." *Jurnal Al-Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018).
- Khoirun Nisa', Suud Sarim Karimullah, Abdul Ghani, Nuruzzahri, Diana. "The Influence of Religious Education in Muslim Families on Understanding Peace and Tolerance." *Belajea "Jurnal Pendidikan Islam"* 10, no. 1 (2025): 63–86.
- Kurniawan, Heri, Amanda Putri Widia, and Nur Hamzah. "PERAN KIIYAI SEBAGAI PENDIDIK KARAKTER ISLAM TERHADAP KEPUASAN HIDUP ALUMNI PONDOK PESANTREN DI INDONESIA" (2025): 198–217.
- Lajnah Pentashih Mushaf al-Qur'an Terjemah Kemenag. "Aplikasi MS. Qur'an In Word Kemenag," 2019.
- Lanan Dwi Wijaya. "KYAI KAMPUNG DAN PERUBAHAN SOSIAL (Studi Kasus Peran Kyai Dalam Meningkatkan Pemahaman Keagamaan Masyarakat Di Dusun Gading Desa Bungu Kecamatan Bungal Kabupaten Ponorogo)" (2024).
- Malik, Muhammad Ibnu. "Peran Kiai Sebagai Tokoh Sentral Dalam Masyarakat Desa Tieng Kejajar Wonosobo." *QuranicEdu: Journal of Islamic Education* 2, no. 2 (2023): 211–212. file:///C:/Users/PAK DEKAN/Downloads/355-Article Text-1561-1-10-20230228.pdf.
- Novitasari, Melinda. *Metode Dakwah Dengan Pendekatan Kultural Sunan Kalijaga. Metode Dakwah Dengan Pendekatan Kultural Sunan Kalijaga*, 2018.

- Nugraheni, Shofi, Dwi Putri Marchela, Syifa Kamila Al Ghozali, M Khoirul Ahya, Mahfud Junaedi, Martina Roesner, Universitas Islam Negeri Walisongo Semarang, and Coresponden Author. "Konsep Fenomenologi Edmund Husserl Dan Relevanya Dalam Konsep Pendidikan Islam." *Akhlakul Karimah: Jurnal Pendidikan Agama Islam* 2, no. 2 (2023): 144–155. <https://jurnal.samodrailmu.org/index.php/jak/article/view/140>.
- Persson. "Perspectives of Muslim Religious Leaders to Shape an Educational Intervention About Family Planning in Rural Tanzania: A Qualitative Study." *GHSP Journal* (2023). <https://pubmed.ncbi.nlm.nih.gov/36853642/>.
- Prayoga, A. S., & Sahri, I. K. "Transformasi Karakter Religius: Implementasi Nilai-Nilai Agama Islam Pada Standar Ubudiyah Dan Akhlakul Karimah (SKUA)." *Tawazun: Jurnal Pendidikan Islam* vol 17 no (2024): 315–330.
- Purnomo, Hadi. *Kiai Dan Transformasi Sosial: Dinamika Kiai Dalam Masyarakat*. Edited by Aswan. Yogyakarta: absolute media, 2016.
- Purwaningsih, Sri. *Kiai Dan Keadilan Gender*. Semarang: Walisongo Press, 2009.
- Sabila, Nur Akhda. "Integrasi Aqidah Dan Akhlak (Telaah Atas Pemikiran Al-Ghazali)." *NALAR: Jurnal Peradaban dan Pemikiran Islam* 3, no. 2 (2020).
- Sevina Yushinta Anjani, and Binti Maunah. "Perubahan Sosial Serta Upaya Menjaga Kesenambungan Masyarakat." *Jurnal Pendidikan Ips* 12, no. 2 (2022): 49–56.
- Shibab, Fajar, Anis Zohriah, and Anis Fauzi. "Peran Kepemimpinan Kyai Dalam Lembaga Pendidikan Islam." *Jurnal Pendidikan dan Konseling* 5, no. 2 (2023): 4596–4597.
- Sifa, and Muhammad Nurhadi. "Penanaman Pendidikan Multikultural Dalam Membentuk Akhlak Santri Di Pondok Pesantren Ngalah Sengonagung." *Multicultural Islamic Education* 3, no. 1 (2019): 27–40.
- Sudarman. "Fenomenologi Husserl Sebagai Metode Filsafat Eksistensial." *Jurnal Lintas Agama* 9, no. 2 (2014): 103–113.
- Sugiyono. *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D*, 2020.
- Usman. "Peran Kyai Sebagai Pendidik Dan Pemimpin Dalam Pendidikan Agama Islam Di Pondok Pesantren Al-Syaikh Abdul Wahid." *Al-Mustaqbal* Vol 02 No. (2025): 46–55.
- Wicaksono, Mustapha &. "Synthesis of Islamic Education Role in Rural Communities." *J. Education & Culture* (2021).
- Yunika Indah Wigati, Khamali Khayati. "Dakwah Kyai Kampung (Studi Kasus Tradisi Kajian Kitab Pada Remaja Di Desa Pucung Kecamatan Tirto Kabupaten Pekalongan)." *Selasar KPI (Referensi Media Komunikasi dan Dakwah)* 2 no 1 (2022): 37–49.