

Guru Kampong: The Existence Of Islamic Traditional Teacher In The Digital Platform Era

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Abstract

The Digital Platform has many effects on human life, including in the realm of Islamic da'wah. The emergence of a person who labels himself as an Ustadz only simply lectures through online media such as YouTube, Facebook, and so on, and it has an impact on the existence of traditional Islamic Ustadz (Guru Kampong) whose scientifically experience and history are more accountable. This study focuses on the transformation and the role of Guru Kampong amid the presence of modern Ustadz, especially in the community of Bangka Indonesia. This research is qualitative. The data were collected from observations and unstructured interviews with several Guru Kampong. Respondents were chosen from various villages in Bangka Regency, namely Jeriji Village, Celuak Village, Coconut Village, Payabenua Village, Mendo Barat Village, and Pangkalpinang City. Furthermore, Miles and Huberman's flow model is used to analyze the data generated from these observations and interviews. The results showed that the existence of Guru Kampong experienced many setbacks, mainly due to the problem of slow regeneration and the lack of stakeholder attention to the development of traditional pesantren. In addition, traditional methods that are still maintained in teaching religious knowledge have a lot of impact on the lack of public interest in sending their children to traditional Islamic boarding schools.

Keywords: The role of Guru Kampong, Bangka Belitung, traditional teaching-learning, Islam.

Introduction

As a messenger of divine truth, *amr ma'ruf nahi munkar*, preachers are required to have a capable and deep mastery of religious knowledge based on clear reference sources (*turats*) and have leadership and exemplary qualities. The missionaries have a strategic role as agents of change in people's lives, both as problem solvers, process triggers (catalysts and dynamists), as well as community facilitators. Along with the development of the trend of *da'wah*, *muballigh* is no longer synonymous with old (old), serious, and tense, but young, humorous, and relaxed so that people tend to be more like. This condition, on the one hand, is a renewal for the regeneration of *muballigh*. But on the other hand, the presence of this young preacher raises concerns for some people because not all of them have a qualified capacity in terms of religious *da'wah*. The reasons for this include their appearance which tends to be instant, only relies on a young age, a fresh and pleasing face, and humor, but their scientific mastery is limited, do not yet have adequate legitimacy and charisma, and tend to be less serious in their work. matters of sustainability and completeness of religious learning.

This is allegedly the impact of the "ease" in awarding titles or designations: *muballigh*, *da'i*, *ustadz*, or "teacher". Many of them only become religious lecturers or preachers and tend to be less involved in solving complicated public problems. This kind of condition intrigues researchers to trace the existence of traditional teachers who tend to be neglected and slowly forgotten. Many people think that traditional teachers are Koran teachers and religious leaders in general. In fact, *Guru Kampong* have a long history of *da'wah* in the Bangka Island region and they have recorded the important role of traditional teachers in the religious, social, and cultural life of the Bangka Malay community (such as *Syekh Abdurrahman Siddik* as one of the main figures in the spread of Islam on Bangka Island).

This field research aims the exploration the role of *guru kampong* and their existence amid this globalization era. The main sources are collected by using the nonstructured interview with several *Guru Kampong*, the regional government of Bangka Regency and academicians were purposively chosen. In the context of this interview, tradition is also used as an effort to reveal the historical aspects of *Guru Kampong*. Furthermore, nonparticipant observation has also used to conduct the data. Then, triangulation is used as the technique in the validation of the data, this validation also involved descriptive analysis as an interactive model Miles and Huberman (Ulfatin, 2014), i.e., data reduction, data display, and conclusion.

The study of traditional Islamic teachers has been conducted by several researchers. Marzuqoh (2008) studied the role of traditional teachers in Java, Purwanti (2009) studied the role of traditional teachers in Bangka specifically in the first year of Islamisation in Bangka, Sari (2016) studied the figure of *Mualim Muhammad Satar* and *Mualim Imrom Salim*, and Supardi (2013) who studied traditional Islamic teacher and their relationship with the Islamic transnational movement in Bangka. All these studies significantly construct this research, especially from the historical perspective. This research try to expand the existence of *Guru Kampong* in this modern Era and their transformation amid the digital paltform of *da'wah*.

Literature Review

The term Guru Kampong is based on the term guru. In Indonesian and religious discourses, the word teacher has the same meaning as the word educator, which has many equivalents in Arabic, such as murabbi,¹ mu'allim,² mu'addib,³ mudarris,⁴ muzakki, dan mursyid.⁵ (Ramayulis, 2002; Nata, 2010; Samsul Nizar & Zainal Effendi Hasibuan, 2011).

Furthermore, the word murabbi is often found in sentences that are more directed to maintenance (physical or spiritual). While the term mu'allim is generally used to talk about activities that are more focused on giving or transferring knowledge from someone who knows to someone who doesn't know. The term muaddib according to Ramayulis (2002) is broader than the term mu'allim and more relevant to the concept of Islamic education, which is a religious obligation for adults, ranging from personal to social contexts as Allah Said in Koran surah At- Tahrim verse 6:

“O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded”.

The terms of teacher above indicate that in Islamic teachings, an educator has a very broad role and function, namely: when he acts as a person who grows, fosters, and develops the potential of students, and guides them, he is called murabbi; when he acts as a giver of knowledge and skills, he is referred to as mu'allim; when fostering one's mentality and character to have noble character, it is called muzakki; when nurturing cadres of future leaders of the nation and who are moral, they are called muaddib; when showing a straight attitude and instilling an honest and commendable personality, is called a murshid; when acting as a researcher who has transcendental insight and has a deep religious knowledge and strong piety to Allah, is called al-'ulama; when it can think deeply and grasp hidden meanings, it is called al-rasikhun fi al-'ilm; when they appear as a qualified expert and become a place for questions and references, they are called ahl-al-dhikr; when it can synergize the results of rational thinking and the results of emotional contemplation, it is called ulu al-bab; and when he acts as a religious expert, he is called al-faqih, (Nata, 2010).

The difference in the mention of educators and teachers is influenced by the thinking habits of Westerners (especially the Netherlands) which distinguishes the word teaching (onderwijs) from the word education (opvoeding). This kind of mindset is followed by educational figures in the East, including Muslim teachers such as Muhammad Naquib Al-Atas. In *The Concept of Education in Islam*, Muhammad Naquib Al-Atas clearly distinguishes between the words ta'dib (education) and tarbiyah or ta'lim (teaching). In fact, he does not agree if the two terms are used in the concept of Islamic education because "education" or ta'dib seems to tend to lead to moral formation. Meanwhile, Al-Ghazali, although in the concept of

¹ The word *murabbi*, is a form of *al-ism al-fa'il*, it refers to someone action, related to teaching or teacher. *Murabbi* derived from *rabba*, which is understood as “to grow” and “to develop”. See Samsul Nizar and Zainal Efendi Hasibuan, *Hadits Tarbawi ...*, p. 106.

² The word *mu'allim* means a teacher (particularly religious teacher), that capable of reconstructing the foundation of knowledge (ideas, insight, skill and so on), to their student systematically.

³ The word *Mu'addib*, is a form of *mashdar* from *addaba*, means teaching adab (moral and ethic). See Mahmud Yunus, *Kamus Arab-Indonesia*, p. 37.

⁴ The word *mudarris* also means a teacher. (Munawwir, 1984), p. 335.

⁵ The word *mursyid* means *'allama* or teacher, synonym of *al-dalil* and *mu'allim*, refers to a guide, a leader, or instructor.

education it leads to the formation of morals, in the process the word ta'dib is not used but ta'lim. According to him, although there is a different emphasis between values and intellectual aspects, both of them are based on the Qur'an and the Sunnah of the Prophet, so there must be a balance between theory (science) and practice (charity), or in the Qur'an, it is known as terms of faith and good deeds, (Rusn, 2016).

In the context of the Kampung Guru, people often refer to them as an ustadz. However, the term is not appropriate because there are various basic differences between the two. In particular, Guru Kampong is a community designation for someone who has qualified religious knowledge and teaches it to the community/ummah, which shows a concept that is specific and limited. These specifics and limitations are evident from similar terms known elsewhere, such as Tuan Guru in West Nusa Tenggara (Sasak Tribe) and South Kalimantan (Banjar Tribe), Teuku and Buya in West Sumatra, or Kiai in Java.

In this study, the concept of Guru Kampong used has a similar meaning to the term kiai kampung or kiai langgar in Java, as well as the roles and functions it carries out. According to Dirdjosantoso (1999), the term kiai in Java is divided into two categories, namely the term kiai given to a cleric who has a pesantren and a village kiai/kiai langgar who does not have a pesantren but has the same function and position as a kiai. This village kiai/kiai langgar is, directly and indirectly, involved with people's lives, being a leader and role model, teaching the Koran, being an imam, as well as a religious figure for the local Islamic community.

The figure of Guru Kampong in this study refers to the characteristics of the kiai and is added with several other criteria, namely: diligence in worship (mandatory or sunnah); zuhud (break away from the size and importance of worldly material); know about the afterlife (sufficiently religious knowledge levels); understand the benefit of society and be sensitive to the public interest; and devote all his knowledge to Allah SWT, the right intention in knowledge and charity. Furthermore, according to Rasyid, with his authority and abilities, a Guru Kampong carries out the following roles and duties:

- 1) As a preacher who carries out tabligh and should teach, educate, and guide the community.
- 2) As a religious leader who carries out amar ma`ruf nahi munkar.
- 3) An example, namely providing a good example and role model to the community, as exemplified by the Prophet Muhammad.
- 4) As educators and religious teachers who are sourced from the Qur'an and al-Sunnah.
- 5) As a problem solver, namely providing solutions or decisions to various problems faced by the community in a fair manner based on the Qur'an and al-Sunnah.
- 6) As an Advisor and Consultant, who forms the orientation of community life under Islamic religious values.
- 7) As a Messenger of Peace and Justice to manifest grace for all nature.

Research Methodology

This research is qualitative. The data were collected from observations and unstructured interviews with several Guru Kampong. Respondents were chosen from various villages in Bangka Regency, namely Jeriji Village, Celuak Village, Coconut Village, Payabenua Village, Mendo Barat Village, and Pangkalpinang City. Furthermore, Miles and Huberman's flow model is used to analyze the data generated from these observations and interviews. To justify the data, Miles and Huberman (1994), recommend phases namely data reduction, data display,

and conclusion drawing and verification. Reducing data were done to reconfigured the meaning of data. It is useful to make objectively understand the data. Then the data were displayed by emerging categories or themes based on the purpose of the project. Based on the reducing and displaying step, the data then were drawn into conclusion as the result of the project. The data were taken in Juni 2021 to January 2022.

Result and Discussion

As in the Qur'an, it is stated that the ulama are the inheritors of the prophets who carry out their roles in people's lives, namely the guardians of religion and the people and the spreaders of Islamic teachings. Even so, the implementation of these roles are dynamic, following the position (status), patterns of association, and opportunities provided by the community. If a person has carried out his rights and obligations according to his position, then he carries out his role or main task that must be carried out.

The term role is used to indicate that everyone is part of a social system that has values, rules, expectations, and limits according to their social status and abilities. The role here is also intended to draw a line between society and individuals with certain limits of freedom. In this case, Guru Kampong are actors and have a certain level of freedom in expressing their desire to be recognized and their influence is taken into account as something important in society.

In line with that, Ritzer (2020), citing the opinion of Gross Masson and Mc Eachem, states that the role is a set of expectations imposed on individuals who occupy certain social positions. First, the expectations that arise from the community for those who hold roles or obligations that must be carried out by role holders. Second, the expectations that role holders must have towards the community or related people in carrying out their roles or other obligations.

A role according to Kenton (2013) is a position containing a set of socially defined attributes and expectations that determine appropriate behavior for an individual or group based on their status concerning other people or groups. While Darlong (2021) states that a role is a comprehensive pattern of socially recognized behavior, providing a means of identifying and placing an individual in a society. It also serves as a strategy for coping with recurrent situations and dealing with others' roles (e.g., parent-child roles). The term borrowed from theatrical usage, emphasizes the distinction between the actor and the part. A role remains relatively stable even though different people occupy the position. Furthermore, the role is a concept in studying social structure which includes three elements. First, the norms are associated with a person's position or status in society, the role in this sense is a series of rules that guide a person in social life. Second, is the concept of what individuals can do in society as an organization. Third, is individual behavior that is important to the social structure of society, (Soekanto, 2017). A role is a pattern of behavior that is indicated by a person's status or position. As in a play, each player gets a role in a story. The pattern of behavior has several elements, namely: the ideal role, which is what the community expects of a certain status in which the rights and obligations that must be carried out have been formulated; the role that is considered by oneself, namely what is done by the individual at a certain time; and the role that must be done, namely the role that must be carried out by the individual in reality.

According to Max Weber (1968), someone who has a certain and important role in society shows that he has authority or leadership, whether charismatic, traditional, or rational (legal). Charismatic authority is based on charisma or special abilities inherent in a person because of a gift from God or obtained by recognition (giving legitimacy) from his closest

followers. While traditional authority or leadership is owned by a person or group of people because of the power that has institutionalized and even animates the community. While rational (legal) authority is based on the system that applies to society.

Based on the description of the role stated previously, Guru Kampong is a person who is categorized as a charismatic leader. People believe that Guru Kampong is a special person who is blessed by Allah and highly respected by the community because they have the breadth and depth of religious scholarship, modesty in everyday life, and firmness of attitude but nurturing. Community acceptance and respect are also based on the attitude of Guru Kampong who respect traditions and cultural values in society. So, it is common to find that Guru Kampong carry out Islamic da'wah and teachings which are sometimes wrapped in local traditions that do not conflict with Islamic teachings, such as Islamic ceremonial moment namely tahlilan, barzanji, marhaban, shalawatan, maulidan, khataman, and nganggung.

As in Java, according to Geertz and Hirokoshi, (Faiz, 2007), the kiai is a figure who has a central position in society. This is related to his position as an educated person who provides Islamic knowledge to the community. J.C. Scott called this relationship a "patron-client", namely a relationship between two people that involves instrumental friendship. Here, resources, socio-economic position, and influence of one of the higher parties (patrons), are used to provide protection and benefits for other parties who are lower in position (clients), which in turn will repay services in the form of support, assistance, even assistance. submission. In the socio-religious context, this patron-client relationship is called barokah, where the kiai is considered a wasilah or a way to get blessings from Allah SWT.

Guru Kampong figure in Bangka Society

Regarding the figure of the Guru Kampong, based on information from interviewees and informants, is known that they are figures who teach Islamic religious knowledge with a sitting recitation model, which is carried out regularly. The material taught is related to the science of monotheism, fiqh, tasawuf, and tool science (barzanji, tahlilan, and so on) which are sourced and used from classical books (turats), both in Arabic and Malay. Guru Haji Effendi, Guru Haji Munzal, Guru Haji Sobri, Guru Haji 'Aruf, and Guru Barizi (respondents of Guru Kampong) said that the title Guru Kampong is a call of respect, and becoming a Guru Kampong is not easy. A village teacher is required to master religious knowledge which includes the science of monotheism, fiqh, tools, conditions, Sufism, and Arabic, and teaches it using the book by 'ngaji duduk' method.⁶ This method is common in traditional pesantren where the student learns without using a table, the position of students sitting on the floor with a mat or carpet. According to the respondent (student of Guru Kampong), the name Guru Kampong originated from the call of the students which later became a tradition in the Bangka Malay community.⁷

If Guru Haji Sobri stated that Guru Kampong name is the same as Kiai in Java,⁸ Guru 'Aruf stated that Guru Kampong in Bangka similar with Tuan Guru name in Kalimantan. The title of teacher is obtained by someone after he teaches Islam in the community. Especially in Payabenua Village, which has a strong religious tradition, the title teacher was initially given to an outsider who teaches religion in Payabenua Village, while the Payabenua native is still

⁶ The summary of interview results with the 5 Guru Kampong.

⁷ Hendra and Rahman (The student of Guru Haji Effendi), *interview*.

⁸ Guru Haji Sobri, *interview*.

called Amang or Ngah or Pok, and only then is he called a teacher when teaching outside his village.⁹

Guru Haji Sobri also added that a village teacher taught religious knowledge sincerely lillahi ta'ala without expecting anything. He expressed his concern with the fact nowadays, where the title of teacher or ustadz is very easy to get by someone and very easy to give by the community. In fact, many of them who only memorize a few verses of the Qur'an and hadith and give religious lectures in various places seem that they are automatically called ustadz. Moreover, many of them don't teach reference books, they can't even read them.¹⁰

Guru Haji Effendi then gave a more detailed explanation. According to him, basically, there are differences in the designation of teachers, for example, those who teach the Koran, become caliphs of tahlilan and salvation, they can also be called teachers. However, to become an ideal Guru Kampong in society. A Guru Kampong must master several scientific fields, such as the science of monotheism (ahlu sunnah wal jama'ah), the science of fiqh (the Shafi'i school), the science of tasawuf (sufism of morality), the science of language, the science of tools (Barzanji, Maulidan), and the science of wisdom, then teach these sciences by 'ngaji duduk' and studying the book.¹¹

The Kampong teacher uses reference books that are commonly used among adherents of the Ahlu as-Sunnah wa al-Jama'ah creed, Syafi'i school of fiqh, and Akhlaqi Sufism. Guru Haji Effendi used the Matan al-Jurmiyah (Nahwu) book; Darunnafis and Aqidatunnajin (Tawhid); Ianatut Talibin and Fathul Muin (Fiqh); Nashaihul Ibad and Mukasyafatul Qulub (Sufism).¹² Guru Haji Munzal menggunakan kitab Furu' Al-Masail, Sabilal Muhatadin, Syirussaliqin, Darussamin, Siyruhalliqin juzu 1–4, Aqidatunnajin, Israrussalah, Idha Al-'Ibat, dan Fathul A'lim. Guru Haji Sobri uses a book of Taudihu-Sholah, Asrori-Sholah, Sifat Dua Puluh, Al-Barzanji, Nadzom Ad-Diba', Nurul Jalal, and Manakib Saman, Riwayat Nabi, and Isra' Mi'raj.. While Guru Barizi used Aqidul Iman, Sirajul Huda, and Aqidatu an-naajin (tauhid); Miftahul Jannah, Wusyakhul Afroh, Mad Lail Badrain, Sabilul Muhatdin, Shirotul Mustaqim, and Furu'ul Masail (fiqh); Irsyadul Ibad, Nashoihul Diniyah, and Nashoihul Ibad (tarikh); Mubadi Ilmu Tasawuf, Hidayatussholihin, Sairussalikin, dan Hikam (tasawuf); Tafsir Jalalain, Ashowwi, and Riyadhussolihin (just for teenager), and also Fathurrabbani (for thariqah community).

The Role of Guru Kampong in Malay Bangka Society

Based on the information submitted by the village teacher who was the resource person and other informants, it is known that the village teacher carries out various roles, both as a catalyst, motivator, dynamist, and community unifier. This condition cannot be separated from the relationship between the community and the village teacher which is built rationally and mutually, where the village teacher is highly respected for his leadership, example, and dedication to da'wah and community development.

In general, Guru Kampong play roles as missionaries, religious educators and teachers, leaders in religious activities, consultants and problem solvers, social and development movers, and guardians of the traditions of the Bangka Malay community. As understood by the

⁹ Guru Haji Sobri, *Interview*.

¹⁰ Guru Haji Sobri, *Interview*.

¹¹ Guru Haji Effendi, *Interview*.

¹² In the field of monotheism, he wrote a book titled *Mukasyafatu al-'Uqul fi ilmi al-Ushul*, in the field of Fiqh he wrote a book with the title *Fiqh Ilmu Fiqh*.

community, the village teacher is a preacher who carries out da'wah activities, either through recitations, religious lectures, preachers, or teaching. This was emphasized by Guru Barizi that Guru Kampong were required to always be active in various religious activities in the community. So, usually, every commemoration of Islamic holidays (Mawlid, Isra Mi'raj, Muharam, Nisfu Sya'ban, and studies, Guru Kampong give lectures in various places).¹³ This was also conveyed by Haji Rahmani who said that the village teacher was identical to the figure of a da'wah interpreter who conveyed religious teachings through pulpits for Friday sermons and holidays, recitations, and religious lectures on the commemoration of Islamic holidays.

Not only as mubaligh, Guru Kampong as religious expert must also carry out educational activities and teach Islamic religious knowledge. With a qualified mastery of religious knowledge, they have legitimacy and authority as teachers in determining the material and books to be taught, procedures, evaluations, and length of study time, which are tailored to the needs and not the wishes of the community.¹⁴ This is done for the following reasons: (1) to make it more relevant and there is no laziness from the community (jama'ah) because they tend to prioritize the learning materials they want and once they are obtained, they do not want to learn other materials anymore: (2) considering the current conditions. the Malay people of Bangka are quickly satisfied with knowledge. With their legitimacy and authority, Guru Kampong become leaders in religious activities. The amount of public trust makes them seem to be dependent on Guru Kampong¹⁵ to lead religious activities such as Tahlilan, implementation of Islamic holidays, Zakat officer, Imam or the leader of the mosque, and others, including being the leader of the tarekat.¹⁶

As a figure who is trusted as an elder, Guru Kampong are required to be a consultant as well as a problem solver of the problems experienced by the community. For the community, Guru Kampong are considered religious experts who are intelligent, wise, sincere and understand the problems of social life. Therefore, Guru Kampong must always be ready to be visited by the community to ask for their help in finding solutions to misunderstandings, conflicts, and confusion in the community.¹⁷ This was emphasized by Guru Barizi that Guru Kampong is a place for people to complain and ask for solutions to various problems they face. For example, the problem of juvenile delinquency, illness, and solving family problems such as husband and wife quarrels) and the distribution of inheritance. But not infrequently, the arrival of the community just asking for blessings and karomah.¹⁸

As a leader and elders, Guru Kampong are considered capable of being a driving force for community social activities and village development. This condition cannot be separated from the condition of the lack of knowledge and experience of most people in the context of social life and regional development. In fact, it is not uncommon for most of the community to be indifferent, ignorant, or in local terms known as "dak kawa nyusa". As stated by Guru Barizi, Guru Kampong become the central driving force for social development, infrastructure, and community morals. This is also used as da'wah, namely instilling the values of caring for fellow human beings (hablumminannas) and inviting them to follow God's instructions as a means to get closer to God (hablummin Allah). The roles played by Guru Kampong in development include being mosque administrators, village development teams, builders of the zakat charity agency, or driving the construction of houses in cooperation with the surrounding community.

¹³ Guru Barizi, *Interview*.

¹⁴ Guru Haji Sobri, *Interview*.

¹⁵ Guru Haji Effendi and Guru Barizi, *Interview*.

¹⁶ Guru Haji 'Aruf is the leader or *Mursyid* of Tarekat *Tijaniyah* in Bangka Belitung.

¹⁷ Guru Haji Effendi, *Interview*.

¹⁸ Guru Barizi, *Interview*.

Furthermore, amid modernization and globalization, Guru Kampong are at the forefront of maintaining socio-religious traditions that develop in society as well as being a filter for the development of teachings that are not following the understanding of the Ahlu as-Sunnah wa al-Jama'ah, fiqh school of thought. Syafi'i, and Akhlaqi Sufism, which is embraced by the Bangka Malay community.

Conclusion

Based on the description in the previous chapter, it can be concluded that village figures and teachers can be said to be very vital considering the roles they carry out in the Bangka Malay community. One of the main characteristics of Guru Kampong as educators and lecturers of Islamic religious knowledge is the tradition of "ngaji duduk" by using a book (turats). Apart from being the guardian of religious traditions, the existence of Guru Kampong can also be a filter for the development of teachings that are not following the understanding of the Ahlu as-Sunnah wa al-Jama'ah creed, the Syafi'i school of fiqh, and Akhlaqi Sufism, which are embraced by the Bangka Malay community. Therefore, it is necessary to make serious and synergistic efforts from various parties – religious and community leaders, local governments, religious organizations, mosque administrators, Islamic youth organizations, universities, and other educational institutions, as well as the private sector – to revitalize the existence of Guru Kampong through; First, mapping the human resources of the existing Guru Kampong because there are still many who have not been identified. Second, formulate the definition of village teacher clearly, as well as categorization so that it can be more easily understood. Third, to facilitate Guru Kampong in instilling and disseminating Islamic religious traditions in the Bangka Malay community. Fourth, increase studies on the religious traditions of the Bangka Malay community through research, seminars, dialogues, or community empowerment activities. Fifth, to facilitate the regeneration of Guru Kampong through the development of Islamic da'wah and teaching resources in an open, continuous, and systematic manner. Sixth, giving recognition and appreciation for the service of Guru Kampong.

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