



Community-Based Religious Leadership in Yogyakarta: Succession, Educational Practices, and Cultural Continuity among the Kaum Rois

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A B S T R A C T

Kaum Rois occupy a community-based religious leadership role in Yogyakarta, combining religious guidance, informal education, and cultural mediation within everyday social life. This study examines how their leadership is sustained through succession, educational practices, and engagement with local cultural traditions. A descriptive qualitative design was employed. Data were collected through in-depth interviews with 50 Kaum Rois selected across rural, urban, peri-urban, mountainous, and coastal areas of D.I. Yogyakarta, supported by observation and focus group discussions involving relevant stakeholders. The data were analyzed inductively to identify recurring patterns in leadership succession, religious education, and community engagement. The findings reveal three succession mechanisms: hereditary regeneration, appointment by community leaders, and community-based election. Leadership continuity is associated not only with the mechanism of succession but also with religious knowledge, moral character, community acceptance, and social trust. The educational practices of the Kaum Rois integrate the teaching of faith, worship, and morality through cultural, educational, and psychological approaches. Cultural participation in local traditions and communal activities provides a prominent setting for religious guidance, while educational and interpersonal approaches support religious understanding and individual guidance. These practices also contribute to the continuity of local traditions and the maintenance of community relationships. The study shows how community-based religious leadership connects leadership succession, informal religious education, and cultural mediation in sustaining locally embedded religious and social institutions.

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1. Introduction

Harmonization of the lives of the people of Yogyakarta, Indonesia is largely determined by the very strong relationship between Islam and Javanese culture, which is symbolized by the many Javanese traditions and arts that are integrated with Islamic elements, the maintenance of a friendly, polite and respectful culture towards society and the maintenance of a tolerant attitude between religious groups, even though Muslims are Muslims. the majority of society. The components of harmonization are interrelated and influence each other so that they become a value system adopted by society and ultimately give birth to social habits for the society concerned. Habits of behaving politely, courteously, and respectfully, activities integrating Javanese traditions with Islamic values, and habits of behaving tolerantly between religious groups will encourage the creation of harmonization in a society (Zamzami et al., 2026).

Harmonization of religion and culture in society is not an automatic product but is the result of a long process of assembling and maintaining the social realities that occur in society. To realize harmonization in society, influential actors are needed to build and maintain conditions in society who are aware of the importance and benefits of harmonization. Some of the actors who play a role in maintaining societal harmonization can



come from the government, social institutions, educational institutions, and religious leaders who they integrate to create harmonization in a particular society (Halida Umami et al., 2025). One of the important actors who greatly influence the stability of society at the village level is the Kaum Rois (Hasan & Ambarayadi, 2025).

The term Rois is not unique. There are other terms attached to him, namely Modin, Kayim, or Lebe. These different titles or terms refer to community leaders in rural areas who are not only local religious figures, but also custodians of cultural traditions that exist in the community. The Kaum Rois fully understand the problems faced by society related to people's religious practices because they live together in a certain group or community in society (Prananto et al., 2025).

Historically, social change has come more from people with less authority. After the reformation, there was a process of Islamization from the grassroots, namely the Kaum Rois who moved to spread Islam through lower levels of society (Khairani & Ruslan, 2025). The position of the Kaum Rois as religious leaders in the village area is believed to have existed since the era of the Islamic Mataram kingdom. The existence of the Kaum Rois cannot be separated from the existence of the pangulu palace which is referred to as pangulu ageng (big pangulu) and is the head of religious affairs. If the pangulu ageing occupies the highest position as head of religious affairs, then the position of the Kaum Rois is at the bottom of the structure in the position of managing religious affairs. During the period of the Dutch East Indies government, the existence of the Kaum Rois people could not be separated from the existence of the pangulu in Java and Madura, where the existence of this pangulu could not be separated from the existence of the religious courts in the Dutch East Indies region (Raharja & Hilalludin, 2025).

The existence of pangulu, as quoted by Muhamad Hisyam from Serat Pancaniti, is believed to have existed since the early days of the formation of Islamic society in Java. The pangulu institution has been formed since the time of the Demak Kingdom. It is mentioned in traditional chronicles that the First Sultan of the Demak Kingdom, Raden Patah, appointed Prince Bonang (1490-1506) as the first pangulu in his government system. The pangulu of the palace is known as pangulu ageng (big pangulu), serving as head of religious affairs (Mulyadi & Omika, 2023). In carrying out his duties, Pangulu Ageng assisted by lower officials. Officials under the pangulu ageng are the ketib who serves at the district level, the naib serves at the sub-district level, and the Kaum Rois serve at the lowest level, namely the village. Based on Governor's regulation number 2 of 2020, the lowest area is administratively called a hamlet, so that the Kaum Rois are in every hamlet with a total of 8338 people.

A Kaum Rois that lives in the village is tasked with serving and helping the people in the village in religious matters. In religious rituals in rural areas, people become the main figures and prayer leaders in funeral processions for corpses and commemorations of pregnancy, birth, and death. Apart from religious matters, the people also serve as leaders in cultural rituals, such as housewarming events and witan, a celebration event held by farmers before planting and harvesting rice (Wahyudi et al., 2024).

In the context of Yogyakarta, Indonesia, the role of the Kaum Rois as guardians of Javanese religious and traditional values finds its moment because practically the Yogyakarta Special Region Government in every aspect of life applies the philosophy of protecting, maintaining, and fostering safety, which is overall summarized in "Hamemayu Hayuning Bawana." This view is the basic pillar for realizing ideals in the life values of

Yogyakarta society. To preserve the existence of these teachings, the existence of the Kaum Rois plays a very important role in maintaining and preserving the values of Islamic teachings and local culture.

Based on the related reality of the important role of the Kaum Rois in maintaining Islamic values and local culture of the people of D.I Yogyakarta, this study is very important to carry out because this research will reveal in detail the role of the Kaum Rois in maintaining Javanese religious and cultural traditions in Yogyakarta, Indonesia. The research will also reveal that religious and cultural harmony can be created by increasing educational capacity.

2. Methods

2.1. Research Design

This research used descriptive qualitative methods with Rois respondents in the D.I Yogyakarta area. Apart from that, to explore initial data related to the role of the Kaum Rois, the Expert Team then conducted a focus group discussion on July 18, 2023, attended by several stakeholders such as the Ministry of Religion, People's Welfare, Baznas, and others. Meanwhile, this study also used qualitative methods to obtain more in-depth and comprehensive data. The data collection technique for this method was carried out using in-depth interviews with 50 Kaum Rois Yogyakarta, Selected based on regional categorization, namely rural, urban, sub-urban, mountainous, and coastal areas carried out both structured and unstructured, including observations and focus group discussions (Fauzi et al., 2024).

2.2. Data Collection

The categorization of regions into five parts is a development of Daldjoeni and Bintaro's theory, which categorizes regional structures into two large connected parts: villages and cities (Zohri & Hilalludin, 2025). Regional categorization can be seen in the table below.

Table 1. Categorization of Respondents by Region

No.	Area Type	Locations
1	Rural	Medari Cilik, Caturharjo, Sleman; Jopaidan, Palbapang, Bantul; Gilangharjo, Pandak, Bantul
2	Urban	Papringan, Caturtunggal, Depok, Sleman; Purwokinanti, Pakualaman District, Yogyakarta City; Baciro, Gondokusuman District, Yogyakarta City
3	Peri-urban	Tlogo, Tamantirto, Kasihan, Bantul; Sangubanyu, Sumberagung, Moyudan, Sleman
4	Mountainous	Karangsari, Pengasih, Kulon Progo; Hargomulyo, Kokap, Kulon Progo; Jatimulyo, Girimulyo, Kulon Progo; Bunder, Purwobinangun, Pakem, Sleman; Wirek, Umbulrejo, Ponjong, Gunungkidul
5	Coastal	Pleret, Panjatan, Kulon Progo; Pandes II, Wonokromo, Pleret, Bantul; Kropak, Giripanggung, Tepus, Gunungkidul

The study in this report focuses on aspects of preaching management, namely first, the process of selecting the Kaum Rois that has been carried out at D.I Yogyakarta, namely what the person selected to be the Kaum Rois is like, what conditions must be met, how to select

them and what strategies are used to be selected as the Kaum Rois. Second, analyze the portrait of the Kaum Rois' preaching in the form of approaches and strategies for disseminating or teach to society, community involvement in preaching, preaching materials, and the time and place of the Kaum Rois' preaching in society (Sirait, 2021).

Based on Minister of Religion Regulation no. 2 of 1990 article 4, concerning the role and function of the Kaum Rois in society, namely as servants of social worship. So this study aims to describe and analyze the portrait of Rois preaching in D.I Yogyakarta. This analysis was obtained from interviews with several Rois in D.I Yogyakarta. According to data, as of 2023, there are 8,338 Kaum Rois, so not all Rois people in all of D.I Yogyakarta will be interviewed. The process of selecting the Kaum Rois who will be interviewed is first divided by district; then, several places will be selected for each district, as explained in the table above. Choosing an interview location does not only consider location aspects but also other aspects, such as population heterogeneity and social conditions in the community (Siti et al., 2025).

Third, analysis related to the challenges of the Kaum Rois' preaching in a modern and plural society and the impact of the preaching carried out by the Kaum Rois on society in maintaining cultural preservation and harmonizing society. Considering that the typology of society in D.I Yogyakarta has various aspects of belief, tradition, and solidity, it is certain that the Kaum Rois face many challenges in carrying out preaching; therefore, the Kaum Rois need certain strategies to unite and mediate and even resolve problems that occur in the community. Of course, every Rois will face various problems due to heterogeneous factors where they live and the surrounding environment (Sugari & Hilalludin, 2025).

2.3. Data Analysis

Several stages of data analysis were carried out in this study, such as summarizing the data so that the data that had been obtained could easily be understood and interpreted objectively and proportionally. Then, the data that has been collected will be connected so that it has a clear meaning, making it easier to analyze. Based on data collected from surveys and interviews with the Kaum Rois in D.I Yogyakarta and focus group discussions with stakeholders including People's Welfare, MUI, Baznas, and others. These data are then analyzed and developed, which will later be presented as they are, according to sources obtained from field data and literature. Then, to maintain consistency in writing, this study was analyzed using an inductive method, namely explaining the portrait of Rois preaching in D.I Yogyakarta, along with the role and approach or strategy of Rois preaching in society. The aim of using the inductive method is so that the data can be organized and easy to understand without expanding into other problems (Al Jaber et al., 2025).

3. Results

3.1. Succession Patterns of the Kaum Rois in D.I. Yogyakarta

The findings indicate that the succession of the Kaum Rois in D.I. Yogyakarta occurs through three mechanisms: hereditary succession, appointment by community leaders, and community-based elections. These mechanisms reflect the interaction between religious authority, family continuity, and collective recognition in the recruitment of local religious leaders (Fatmal et al., 2024).

Interviews with Kaum Rois and *kamituwo* (village-level community officials) indicate that succession is not determined exclusively by formal selection procedures. Religious

knowledge, moral character, community acceptance, and the ability to maintain social relationships are also important considerations. In the context of hereditary succession, the continuation of leadership within a family is often associated with the transmission of religious knowledge and familiarity with established community traditions.

An interview with a Kaum Rois could be presented as follows:

"The succession of the Kaum Rois is often carried out through family inheritance because the responsibility has been passed down from one generation to the next. However, becoming a Kaum Rois is not merely a matter of continuing a family tradition; the successor must also possess adequate religious knowledge, demonstrate good moral character, and gain the trust of the community. The community expects the successor to understand local customs, guide residents in religious matters, and maintain harmony within the neighbourhood."

This theme illustrates how family continuity can serve as a mechanism for maintaining established religious practices while transferring responsibilities to a new generation. However, hereditary succession does not automatically guarantee legitimacy; the successor must also demonstrate the competence and commitment required by the community.

A different pattern emerges in the appointment mechanism, in which community leaders and respected figures identify a suitable candidate. An interview with a *kamituwo* could be used to document the criteria applied in this process:

"The appointment of a Kaum Rois is generally based on the consideration and agreement of community leaders and respected figures in the hamlet. In identifying a suitable candidate, they consider the individual's religious knowledge, moral character, ability to guide the community, and acceptance among local residents. The appointed person is expected to carry out religious responsibilities, provide guidance on Islamic teachings, and participate in community activities. Therefore, the appointment process is not merely about filling a position but also about ensuring the continuity of religious guidance and maintaining harmony within the community."

Meanwhile, elections provide an alternative when several candidates receive different levels of community support or when no successor emerges through family continuity or direct appointment. In this mechanism, collective agreement and the acceptance of the selected candidate are particularly important.

According to the reported 2023 BAZNAS data, D.I. Yogyakarta had 8,338 Kaum Rois distributed across five administrative areas. Sleman Regency recorded 2,958, Bantul Regency 2,500, Kulon Progo Regency 1,753, Gunungkidul Regency 877, and Yogyakarta City 250. These figures demonstrate the extensive presence of the Kaum Rois within the region's religious and social structures. Taken together, the interview themes and regional data indicate that succession involves more than replacing an officeholder. It represents a process of maintaining religious continuity, transferring social responsibilities, and securing community recognition of religious leadership (Maulisa et al., 2025).

3.2. Preaching Materials: Faith, Worship, and Morality

The findings identify three principal domains of preaching materials delivered by the Kaum Rois: faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*). These domains are interconnected and provide a framework for communicating Islamic teachings in everyday community life. Interviews with the Kaum Rois indicate that faith-related preaching focuses on strengthening belief in Allah and helping community members understand the foundations of Islamic religious commitment. Worship-related preaching addresses both

ritual obligations and social transactions, while morality-related preaching emphasizes ethical conduct in personal relationships and communal activities.

To strengthen this finding, the interview section should include a statement from an informant about the religious topics most frequently communicated to residents:

"The preaching materials we deliver to the community generally focus on three main aspects of Islam: faith, worship, and morality. We explain the importance of strengthening belief in Allah, performing religious obligations such as prayer and fasting, and maintaining good relationships with other people. We also provide guidance on everyday social matters, including mutual assistance, maintaining family relationships, and respecting neighbours. These three aspects are interconnected because religious understanding should not only be reflected in individual worship but also in good character and responsible behaviour within the community."

The findings further suggest that worship-related guidance extends beyond ritual practices. Matters concerning buying and selling, lending and borrowing, debts, and other social transactions constitute an important part of everyday religious guidance. These issues require attention because changes in economic and social life continually create new questions for community members.

An interview with a Kaum Rois could document this practical dimension:

"Community members often approach the Kaum Rois to ask questions about religious practices and everyday social problems. These questions may concern the correct performance of worship, family relationships, interactions with neighbours, and economic transactions such as buying and selling, lending and borrowing, and debt settlement. In such situations, we try to provide religious guidance based on Islamic teachings while considering the circumstances faced by the people involved. The challenges of contemporary life require us to understand not only the religious principles but also how these principles can be applied appropriately to the problems experienced by the community."

This finding positions *muamalah* as a particularly dynamic area of preaching because it connects Islamic principles with changing circumstances. The Kaum Rois therefore need to communicate established religious teachings while understanding the practical contexts in which community members apply them.

The moral dimension is reflected in values such as respect, politeness, empathy, tolerance, and mutual assistance. These values become visible through everyday interactions rather than religious instruction alone. The combined findings indicate that faith, worship, and morality function as mutually reinforcing dimensions of religious education, connecting religious understanding with individual conduct and collective life.

3.3. Cultural, Educational, and Psychological Approaches to Preaching

The findings identify the cultural approach as the dominant method used by the Kaum Rois to communicate Islamic teachings. Rather than depending exclusively on formal sermons, they participate in established community traditions and social activities, using these occasions to communicate religious values and provide moral guidance (Mahama & Amadu, 2025).

The activities identified in the research include *merti dusun*, *saparan*, *genduri*, *tahlil*, *gumbrekan*, *nyadran*, and *slametan wiwitan tanam*. Humanitarian activities, including *rewang*, *gotong royong*, assistance to sick residents, and support for bereaved families, also provide opportunities for informal religious education.

The importance of this approach can be explored through interviews with the Kaum Rois and community members. For example, the following interview theme should be supported by an actual statement from a respondent:

"We usually have opportunities to convey Islamic values when participating in traditional ceremonies and community activities, such as genduri, merti dusun, saparan, and other communal gatherings. These occasions allow us to interact directly with residents in an atmosphere that is familiar to them. We use these opportunities to explain religious values, encourage mutual assistance, strengthen social relationships, and remind people of the importance of maintaining good morals. In this way, religious guidance becomes part of everyday community life rather than being limited to formal sermons or religious gatherings."

The corresponding observation data can explain how religious guidance occurs in practice. During communal gatherings, the Kaum Rois may have opportunities to explain the meaning of an activity, encourage cooperation, offer advice, or demonstrate appropriate conduct through their own participation. The significance of these activities lies in the integration of religious communication into familiar social settings.

The findings also indicate that cultural engagement is complemented by educational approaches. Religious learning takes place through *majelis taklim*, mosque gatherings, prayer-room activities, Islamic schools, and study sessions in private homes. These settings allow community members to discuss religious teachings more systematically and seek clarification regarding everyday religious questions (Lubbe et al., 2025).

An interview with a community member or participant in a religious gathering could provide evidence of this learning process:

"Religious study sessions provide us with opportunities to deepen our understanding of Islam and learn how to apply its teachings in everyday life. Through these gatherings, we can ask questions about worship, discuss problems we encounter in our families and communities, and receive guidance from the Kaum Rois. The explanations are helpful because they connect religious teachings with situations we experience daily. In addition to improving our religious knowledge, these activities encourage us to practise good morals, respect others, and strengthen our relationships with fellow community members."

Psychological approaches also appear relevant, particularly when religious guidance must be adapted to individual circumstances. The actual interview data should establish whether the Kaum Rois adjust their communication according to age, understanding, personal difficulties, or the sensitivity of a particular issue.

"When providing religious guidance, we try to consider the individual circumstances and problems faced by community members. Different people require different approaches, depending on their age, understanding, family situation, and personal difficulties. When someone faces a sensitive problem, we prefer to approach the person personally, communicate in a gentle manner, and offer advice without making them feel embarrassed or judged. We believe that religious guidance should not only explain what is right or wrong but also help people understand their responsibilities and encourage them to improve their behaviour voluntarily. Through this approach, we hope that Islamic values can be understood and practised more sincerely in everyday life."

Taken together, these findings suggest that cultural, educational, and psychological approaches are complementary rather than mutually exclusive. Cultural participation

provides access to community life, educational activities support religious understanding, and interpersonal guidance enables communication to respond to individual needs.

3.4. Religious Transformation and the Preservation of Local Culture

The findings indicate that the activities of the Kaum Rois are associated with religious practices and social behaviours that community members recognise as important expressions of Islamic life. At the individual level, the reported areas of religious engagement include obligatory prayers, fasting, zakat, Qur'anic recitation, congregational prayer, and remembrance of Allah. At the collective level, the findings highlight participation in religious gatherings, mutual assistance, tolerance, and the maintenance of social harmony (Ridlo et al., 2026).

These findings need to be demonstrated through accounts from both religious leaders and community members. For instance, an interview with a resident could document perceived changes in religious participation:

"Participating in religious gatherings and listening to the guidance provided by the Kaum Rois have helped us better understand the importance of practising Islamic teachings in our daily lives. These activities remind us to be more consistent in performing prayers, reading the Qur'an, and fulfilling our religious responsibilities. The guidance also encourages us to improve our behaviour within the family and community, particularly in showing respect to others, maintaining good relationships with neighbours, and helping those who need assistance. Religious activities therefore provide not only opportunities to increase our knowledge but also reminders to put Islamic values into practice."

A complementary interview with a community leader could establish how religious values are expressed in collective activities:

"The religious activities and community gatherings provide important opportunities to strengthen cooperation and maintain harmony among residents. Through activities such as communal gatherings, mutual assistance, and traditional ceremonies, people learn to respect one another, help neighbours experiencing difficulties, and maintain good relationships despite differences in personal backgrounds. The involvement of the Kaum Rois in these activities helps connect religious values with everyday social responsibilities. We believe that maintaining harmony requires not only religious understanding but also concrete actions that demonstrate tolerance, empathy, and solidarity within the community."

Observation findings can then illustrate these accounts through concrete activities, such as collective religious gatherings, assistance for residents experiencing difficulties, or cooperation during communal ceremonies. Using both interviews and observations would enable the study to distinguish between participants' perceptions and practices directly documented in the field.

The preservation of local culture constitutes another significant finding. Activities such as *genduri*, *gumbrekan*, *nyadran*, *saparan*, *merti dusun*, and *slametan wiwitan tanam* continue to provide spaces for social interaction and the transmission of customary values. Within these settings, the Kaum Rois participate in maintaining community relationships while communicating religious principles (Sardi et al., 2025).

An interview with a community figure could clarify how religious guidance and local traditions are negotiated:

"Local traditions are an important part of our community's identity and social relationships. Therefore, preserving these traditions does not necessarily mean maintaining every practice without reflection. Through the guidance of the Kaum Rois and other community figures, we try to understand the meaning of our traditions and ensure that their implementation is consistent with Islamic values. Activities such as genduri, nyadran, saparan, and merti dusun provide opportunities to strengthen relationships, express gratitude, and encourage mutual assistance among residents. When certain practices require clarification, religious guidance helps the community distinguish between the positive cultural values that can be preserved and practices that need to be adjusted in accordance with Islamic teachings."

The findings also indicate that the preservation of cultural practices involves multiple actors. Kyai, community leaders, residents, and other religious figures contribute to maintaining traditions and supporting social harmony. The Kaum Rois nevertheless occupy a distinctive position because their responsibilities bring them into regular contact with residents and the everyday situations in which religious and cultural values are practised.

3.5. Community Trust and the Social Position of the Kaum Rois

The findings identify community trust as an important element underlying the leadership and preaching activities of the Kaum Rois. Their participation in religious ceremonies, social gatherings, and humanitarian activities enables them to establish close relationships with residents and develop familiarity with local religious and social concerns (Tian & Zhang, 2025).

Interview evidence from community members and *kamituwo* can be used to clarify the basis of this trust. For example:

"The Kaum Rois are trusted by community members because they are closely involved in our daily lives and understand the religious and social circumstances of the residents. People often approach them when they have questions about religious practices, family matters, or problems involving their neighbours. Their willingness to listen, provide advice, and participate in community activities helps build mutual trust and respect. In our view, the role of the Kaum Rois extends beyond religious instruction because they also help maintain communication, encourage mutual assistance, and strengthen harmony within the community."

The findings suggest that community recognition is connected not only to the process through which a Kaum Rois is selected but also to how the individual performs religious and social responsibilities. Religious knowledge, moral conduct, accessibility, and participation in community activities may contribute to the maintenance of this recognition. These dimensions should be presented according to the evidence provided by the respondents rather than assumed to apply equally to every Kaum Rois.

The social position of the Kaum Rois is also reflected in their relationships with other religious figures and community leaders. Their involvement in everyday community activities creates opportunities to identify local concerns, facilitate communication, and encourage cooperation. These relationships provide a practical setting for communicating religious values through both formal instruction and informal interaction (Walter, 2024).

Nevertheless, the findings point to the importance of maintaining and developing the competence of the Kaum Rois in responding to contemporary challenges. Changes in economic transactions, social relationships, and community needs require religious guidance that combines sound Islamic understanding with sensitivity to the circumstances in which people live (Tzirides et al., 2024).

Overall, the findings demonstrate that the role of the Kaum Rois in D.I. Yogyakarta extends beyond the delivery of religious messages. Their responsibilities encompass religious leadership succession, Islamic education, cultural engagement, and the cultivation of community relationships. The integration of these functions illustrates the importance of community-based religious leadership in connecting Islamic teachings with the social and cultural realities of contemporary society.

4. Discussion

4.1. Construction of the Succession of the Kaum Rois D.I Yogyakarta; Appointment to Election

The succession of the Kaum Rois in Yogyakarta is carried out through 3 forms, namely appointment, hereditary, and election, and this succession system is still used until modern times. Sourced from Baznas in 2023, to date, there are 8338 Kaum Rois spread throughout the Yogyakarta area with details.

Table 2. Number of Rois in the Yogyakarta area

No	Wilayah	Jumlah Kaum Rois
1	Yogyakarta City	250
2	Bantul Regency	2500
3	Sleman Regency	2958
4	Kulon Progo Regency	1753
5	Gunung Kidul Regency	877

History records that the practice of Islamic preaching in the archipelago is a continuous process from past generations to the present. It was only a matter of time and situation that initially, the preaching was delivered by Wali Songo; now, it shifted to a religious leader. If you look at the social reality in community life, every hamlet will have someone who is a religious leader, better known as Kaum Rois (Mallett, 2026). Whether we admit it or not, this condition shows that the Kaum Rois have an important role in building society, especially in D.I Yogyakarta, based on Islamic values and the nation's noble cultural values to realize society's harmony and prosperity.

The Kaum Rois has a very important status and position in society, so in the election process, there are special methods so people can choose a right candidate. From the results of in-depth interviews with several Rois people and Kamituwo in D.I Yogyakarta, three processes were found to become Kaum Rois. First, the process is hereditary or inherited based on lineage. Second, appointed directly by community leaders; Third, by election like a leader.

Judging from the historical reality related to the pattern of Islamic leadership in Java, which is oriented towards a royal system that tends towards monarchy and authoritarianism, the three forms of succession from the Kaum Rois in D.I Yogyakarta are commonplace, with the rationalization that the end of the process aims to obtain a Kaum candidate. Competent Rois. The community can accept the results of the succession that has been carried out because they believe that the elected Kaum Rois have the competence to carry out their duties as missionaries to the community. Among several competencies a preacher must have is an understanding of the Islamic religion or intellectual capacity, moral capacity, and spiritual capacity (Sabtu et al., 2025).

The intellectual, moral, and spiritual capacities required by the preacher will intersect with several individual performances as a successful leader, namely charismatic, democratic,

and visionary. A preacher's capacity for intellectual, moral, and spiritual perspectives can be built and developed optimally if a person has adequate individual performance or leadership style (Sabtu & Matore, 2024). So it can be said that a person's intellectual, moral, and spiritual capacity is linear with charismatic, democratic, and visionary in his performance. The higher a person's intellectual, moral, and spiritual capacity, the easier for him to have charismatic, democratic, and visionary performances.

Through a long journey as a society internalized by the royal system, the succession of the Kaum Rois in D.I Yogyakarta with the inheritance and appointment system has become a lasting system which until now dominates in number compared to the electoral system. The latter system is more widely used if the inheritance and appointment system is unsuccessful in selecting or obtaining the desired candidate due to differences in public opinion regarding the desired Rois or if there is no one to be nominated (K.G & A.B, 2024).

The differentiated construction of the Kaum Rois electoral system has become commonplace and acceptable to the people of D.I Yogyakarta. So far, there has been no data on rejection from the community regarding succession results that were carried out correctly. Even if there is a conflict over succession that has been carried out, the amount is very small, and the community concerned can resolve it effectively (Kiran et al., 2021). The community believes that the Kaum Rois chosen as a result of the succession carried out have sufficient capacity so that they will be able to become preachers because of the diversity of their respective communities.

4.2. *Cultural Assimilation and Acculturation as a Preaching Approach for the Kaum Rois Rois Preaching Material in the Modern Era*

Based on in-depth interviews with selected respondents and observations in various hamlets, data was obtained that the main material conveyed by the Kaum Rois to the community was related to faith, worship, and morals. These three domains of preaching material constitute a unity of teachings and values that cannot be separated from one another, so they are transformed into complete Islamic teachings, better known as Islam Kaffah (Sabtu et al., 2024).

Faith focuses more on a person's belief in Allah and transcendent things that must be believed in as a Muslim. Worship focuses more on how Muslims serve as creatures of God as the Kholik based on law (worship/fiqh), while morals are Muslim behavior based not only on religious values but also other universal norms. So, it can be said that worship and morals manifest a Muslim's level of faith manifested in a Muslim's daily activities based on laws and norms.

Faith is the first and foremost material for preaching to be believed in and implemented in people's daily lives as an audience for preaching because, through this level of faith, a person will be worthy of being called a believer and Muslim. The shift in a person's creed will parallel the level or status of a believer and Muslim, so the creed material is the main door for someone to become a believer and Muslim. The Kaum Rois convey the material of preaching the faith very carefully and precisely so that it is hoped to transform the integrity of the community's faith into true believers.

In the context of worship, preaching material can be categorized into two large parts: worship, which directly regulates the relationship between humans as creatures and servants with Allah vertically, which is usually called the matzah ritual. These two acts of

worship regulate human relations with other humans as fellow servants of Allah horizontally. Human relations, both vertical and horizontal, are regulated by Islamic law, which is often referred to as the fiqh of worship and muamalah. The jurisprudence of worship regulates the procedures for Muslims to worship Allah in the context of purification, prayer, zakat, fasting, and Hajj. In contrast, the jurisprudence of muamalah regulates Muslims' relations with other Muslims in the context of daily life in society, which is manifested in the activities of buying and selling, lending, borrowing, rent, debts and receivables, commerce, and all relationships between people that have criminal and civil implications (Moshchenko & Zaporozhets, 2024).

Based on the definition of worship and muamalah above, it can be concluded that mahdzah worship is permanent; there is no possibility of modernization, but the material must be oriented to the Koran and Hadith. Meanwhile, muamalah is dynamic and very open to the development of society in the multi-dimensional aspects of life. As a result, the material and laws of muamalah are increasingly complete and extensive (Mallett, 2026). The jurisprudence of worship and muamalah cannot be separated in the daily life of Muslims; the two are interrelated and complement each other. Perfection of mahdzah worship will be easy to obtain if there are facilities for muamalah, which Muslims practice. A Muslim cannot be said to be a muhsinin if he is only an expert in worship but is ignorant of social worship.

In the moral context, preaching material describes human behavior from which actions arise without prior thought. Morals stem from good deeds by existing norms, whether religious or universal noble values, internalized in human life. A Muslim's level of faith and worship can be seen from the morals or behavior he carries out in everyday life. Morals are the fruit of a Muslim's faith and worship, so that the three are interrelated and cannot be separated (Rika Puspita Sari et al., 2023).

Examining the explanation of preaching material as explained above, muamalah is a very complex and broad preaching material because the development of modern society very easily influences this material. Fiqh only provides norms in general form, while the reality of events in society requires a more applicable legal touch. As a result, the content of the muamalah law becomes very rich and broad. This reality automatically has implications for the breadth of the Kaum Rois' preaching material in the context of muamalah, material that can be directly seen in its form and implications in everyday life. Because the application of muamalah carried out by someone is a manifestation of that person's morals.

Reflecting on Amin Abdullah's perspective, the reality of the dynamics of muamalah is a certainty that must be faced and will happen. The future trend of religious science is religious science, which he calls integrated-interconnected with other scientific disciplines. Religious scholarship interacts and dialogues with science, social, and humanities (Luthfi Karim et al., 2024). Furthermore Abdullah stated that interconnected integrated paradigm of scientific knowledge is necessary for the study of religion and especially the study of 'ulūm al-dīn in the present, let alone in the future. If not, then the implications and consequences will be much more complicated both in the social order, in culture, and in the spheres of local, regional, national and global politics (Umaisyah et al., 2025). This reality poses a serious challenge for the Kaum Rois to renew their competence so that their function as preachers can always be appropriate and adaptive to the development of this modern society.

The Kaum Roist Preaching Approach and the Role of Education in Spreading Local Values and Culture As a result of in-depth interviews with respondents, data was obtained that the dominant preaching approach used by Rois in calling for and conveying Islamic values to society is the cultural approach. Furthermore, Azis stated that this preaching approach places more emphasis and attention on actions that have become customary in a society in the form of knowledge, values, art, and customs (Haryudiniarti et al., 2022). This approach is more natural than structural, so it flows and is adaptive to the dynamics and social changes in society.

The reality of the cultural approach in the spread of Islam in Indonesia can be seen in the history of the spread of Islam in Indonesia, which cannot be separated from this model of the preaching approach. History shows that the presence of Islam in Indonesia was not in a society devoid of culture but rather in a multi-cultural society. Islam can accommodate these various cultures into Muslim religious practices. Islam does not displace the culture in the society where Muslims live. Islam straightens out, gives value and meaning, and also strengthens the culture that already exists in society.¹ In line with this historical reality, Hadi formulated the pattern of the spread of Islam to the archipelago into three forms, namely, integration, dialogic, and integration-dialogic (Ayuningtiyas & Nurmawati, 2025).

As a value system, Islam faces a cultural system that has been internalized in people's lives. Still, in reality, it is not antagonistic either in a moving position because Islam and culture are constantly moving and dynamic or in a position as a product of acculturation in the form of behavioral patterns or artifacts. Introducing and recognizing local cultural products can strengthen the existence of more substantive Islamic relations in a more empirical cultural context. The values contained in preaching messages effectively cultivate values that become direct behavior because they have become practical expressional values of each individual in society.

The interaction of Islam with various local cultures is not strange among Muslims. The interaction between religion and culture will ultimately give rise to two big possibilities. The first is The possibility that Islam colors, changes, processes, and renews local culture, but the second possibility is that various local cultures color Islam. The flexibility for acculturation to occur could be due to 1) awareness that is deeply rooted in the Muslim view, namely that Islam is a universal religion for all humanity, and 2) the existence of a more comprehensive awareness of humanity historically (covering all Islamic teachings) and geographically (covering the wider Islamic world).

The reality related to the possibility of reciprocal acculturation between Islam and local culture is recognized in a rule or basic provisions in the rules of Ushul al-Fiqh called al-'Adah Muhakkamah, which means the customs and customs of a society, which in the form of local culture can be a source. Islamic law. Even Nurcholish Madjid stated that local culture that can be made into law at least does not conflict with Islamic principles (Destriyansah et al., 2023). Therefore, the presence of Islam as an agent of social transformation in a better direction does not necessarily mean disruption, such as uprooting something in society from its past. However, this can contribute to preserving whatever is good and true from the past and stand the test of Islam, which is universal.

The Kaum Rois do not have special management regarding preaching time and audiences. Time for preaching is largely determined by invitations from activities organized

¹ (Nurdin, 2016)

by the community at the village level, which are communal activities of individual community members. Meanwhile, the audience for the Kaum Rois' preaching is automatically people who attend and are involved in activities carried out by the community.

Through a series of informal activities organized by this community, the Kaum Rois are involved in several ceremonial activities, for example *merti Dusun*, *saparan*, *genduri*, *tahlil*, *gumbrekan*, *takziah* atau kegiatan bersifat kemanusiaan misalnya *rewang*, *gotong royong*, dan *sambatan*. The Kaum Rois have the opportunity to educate the public by explaining the ceremony's philosophy through symbols manifested in food or objects that complement the activity (Diwanti, 2023). The field of preaching for the Kaum Rois does not have to be realized in a pulpit on a stage like a preacher with thousands of audiences in front of him. Still, the preaching for the Kaum Rois depends on the form of religious and humanitarian activities carried out by the community. The Kaum Rois also indirectly play a role in educating the community not only through their words but also through their actions (*uswatun hasanah*) (Al-Baihaqi et al., 2024). In this way, the Kaum Rois can carry out preaching and educate the community through an effective cultural approach so that acculturation and assimilation of Islam and culture occur intensely.

Reality shows that acculturation and assimilation of Islamic values or teachings with local culture is an old phenomenon, to be precise, since Islam began to be accepted in the archipelago (Hilalludin, 2025). The Kaum Rois mostly follow the old pattern taught by the saints and Islamic figures as spreaders of Islam in Indonesia in carrying out their preaching, not independently constructing Islamic values with local culture, which then gives rise to acculturation and assimilation. The cultural approach in preaching by the Kaum Rois is more to build sustainable acculturation and assimilation of Islamic values and Javanese culture in D.I Yogyakarta. The educational model launched by the Kaum Rois, in this case through a cultural approach, is recognized as the most effective model in transforming the religion of Indonesian society from Hindu and Buddhist religious practices to Islam (Gariglio, 2021).

The preaching approach through education and psychology is also implemented by some Rois who are facilitated by the competence and facilities available to the Kaum Rois in question. They carry out preaching with this approach through non-formal and informal community institutions, such as *majlis taklim*, Islamic school, or recitations in mosques, prayer rooms, and even in their own homes. In Berger's perspective, educational institutions are an objective reality that has strong legitimacy to construct the social reality of society, namely the knowledge and behavior of society (Surazu, 2021).

No single approach to preaching is considered effective in calling or inviting people to transform into religion. Practically, an approach intersects and intersects with other approaches; this also happens with the preaching approach. The preaching approach through education can certainly be integrated and dialogue with the psychological approach; the cultural approach needs a psychological one. The integration of preaching approaches is a necessity that needs to be considered by the Kaum Rois in facing the modernity of today's society so that the preaching they convey does not seem doctrinaire or completely wrong, which they fear will have implications for resistance to the preaching they carry out.

4.3. *The Role of the Kaum Rois in the Religious Transformation of Society and Maintaining Cultural Values*

History has recorded that when Islamic teachings entered Indonesia, there was an acculturation between Islamic law and customary law. In its development or process of the entry of Islam into Indonesia, it cannot be separated from the role of culture or what is called religious acculturation (Surazu, 2021). Islam's emergence and development in Indonesia led to a cultural transformation. The transformation of culture and civilization through religious change occurs because Islam emphasizes correct belief and regulates good behavior. The teachings contained in Islam must be implemented by every adherent in various aspects of life (Universitas Negeri Malang, Indonesia et al., 2021).

The transformation of culture and civilization through changing religions occurs because Islam emphasizes correct belief and regulates proper behavior. The teachings contained in Islam must, in turn, be implemented by every Muslim in various aspects of their life (Yap et al., 2025). The cultural influence on the arrival of Islam in Indonesia is very strong. Islamic teachings, which include aspects of faith, worship, and morals, show great attention to the main problems of humanity and culture in Indonesia, which is very plural.

The impact of preaching is visible in people's lives, namely the religious transformation of society, both in individual and social aspects, manifested in religious rituals, individual behavior in relationships, and dialectics with other individuals (Wyatt & O'Neill, 2021). So, the religious behavior of society is a manifestation of the integration of religious values in the aspects of faith, worship, and morals, which unite to form one whole, namely the teachings of Islamic perfect/kaffah. A person's faith or beliefs will be difficult to measure without the behavior that arises from the beliefs he holds, so an easy way to measure the level of someone's beliefs or beliefs is through the behavior he carries out in his life.

Based on in-depth interviews with the Kaum Rois as respondents to this study, the strong fact was obtained that the impact of the Kaum Rois' preaching can be seen in several aspects, namely community religious rituals and community behavior in interacting with other individuals or morals. In the ritual aspect, for example, there is an increase in individual awareness of carrying out full-fard prayers, fasting, zakat, and Hajj. There is an increased awareness of reading the Qur'an, praying in congregation, and making dhikr.

On the communal or group side, there is an increase in awareness about participating in mujadah and istighosah. Increasing awareness to maintain societal harmony through a series of behaviors of tolerance, respect, politeness, and empathy indicates progress in the context of community behavior. The reality of the Yadran event being attended by hamlet people of different religions is a form of tolerance, the existence of community contributions intended for residents who are sick is a form of empathy, and so on. Increasing awareness of religious rituals and community behavior forms a system of community values and becomes an orderly norm for the community. This system of values and knowledge facilitates an increase in awareness to study Islamic teachings in more depth, which is reflected in the fact that many congregants participate in recitations and prayers and study Islam in formal educational institutions.

A culture-based preaching approach that gives rise to cultural acculturation and assimilation, for example genduri, gumbrekan, nyadran, slametan wiwitan tanam, saparan, merti dusun has been able to preserve the culture and customs of the people of D.I Yogyakarta. It must be acknowledged that the religious transformation of society cannot be

claimed to be solely the result of the intervention of the Kaum Rois in carrying out their role as servants of religion and culture. Many other stakeholders are facilitating the strong building of harmony in D.I Yogyakarta society wrapped in a frame of religious and cultural values. Kyai are religious figures who have a very important role in disseminating the values of Islamic teachings in society. Through their very strategic role, they can collaborate or become part of themselves with the Kaum Rois in carrying out their preaching (Orland-Barak & Wang, 2021).

However, the tough ^{Preaching material} Kaum Rois at the lowest level in our government system, namely in the hamlets/1. is an effort that cannot be underestimated. They understand in detail the religious problems of society down to the most superficial and private matters because that is where they live, interact, and build the social system. Reflecting on Putnam's theory of social capital, the success of the Kaum Roists' preaching in transforming society's religion was because they had strong social capital. The social capital in question is trust, norms, and networks (Schaap et al., 2021).

Through this social capital, they are not only elected through a series or mechanism of electoral succession, as explained in the section on forms of election for the Kaum Rois. Still, they can also change religious behavior and maintain community culture and customs. Strong trust from the community will impact a strong norm system in society and, in turn, can influence the breadth of the Kaum Rois network in building society.

In Foucault's context, the success of the Kaum Rois in carrying out their preaching is also supported by the power relations they have. Power relations, interpreted as hierarchical, include positions between individuals who are lower or higher in a group. A person's dependence on other people due to social, cultural, knowledge/education, and economic status (Van Den Borre et al., 2021). In this position, the Kaum Rois have strong relationships because they have a high position in society because of their religious knowledge, networking, and involvement in various events held by the community. This study in the field of preaching can be concluded with the image below.

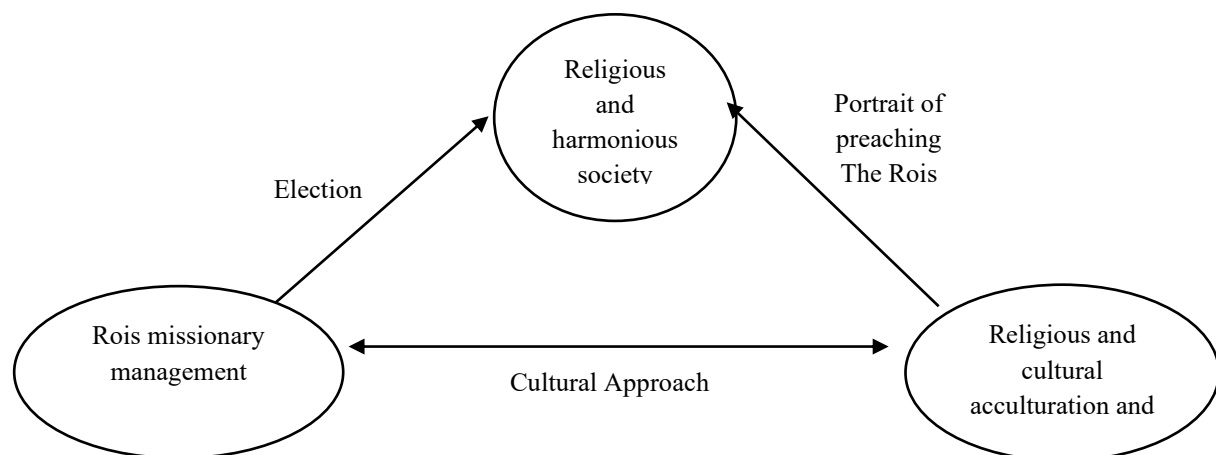


Figure 1. Kuam Rois Preaching Management

5. Conclusion

The study of the role and function of the Kaum Rois in educating and maintaining the cultural harmonization of the D.I. Yogyakarta community resulted in the conclusion that the succession of the Kaum Rois was carried out in 3 forms, namely, regeneration, namely by recruiting Rois cadres who came from their families, including children, younger siblings, grandchildren, son-in-law. The second form is by appointment, in which the figures and community in a hamlet appoint and agree on a particular person to become the Kaum Rois. Finally, with elections, that is, every R.T. or combination of R.T.s submits a candidate to be elected by residents or representatives of residents, the majority of votes will become the replacement Kaum Rois in a hamlet in D.I. Yogyakarta.

The portrait of the Kaum Rois preaching can be described into three essential parts, namely, the material of the preaching, which consists of aspects of faith, worship, and morals. In this context, the muamalah aspect becomes the most dynamic material in its changes and the richest and broadest legal domain. Next is the preaching approach used by the Kaum Rois, which is dominated by a cultural system. This approach is considered the most effective and successful in disseminating the values of Islamic teachings. It has the least resistance because it has been rooted in the long journey of the Indonesian people, including in D.I Yogyakarta. Educational and psychological approaches are also still implemented by Rois, although with minimal portions, because not all Rois have the capability and competence to use this approach.

Integrating these three preaching approaches is possible in facing the rapid social changes in society. This preaching approach was implemented when the Kaum Rois had the opportunity to attend several communal events in the community or events initiated by individuals from the district concerned, with the main object of preaching being the community itself. Next, the final impact of the preaching carried out by the Kaum Rois is the transformation of religious behavior and community morals. Godly behavior is related to vertical worship with the God, while moral is more visible in individual behavior in relationships and dialectics with other individuals in society. The transformation of religiosity and moral will show a person's faith level.

Declarations

Author Contribution Statement

Ahmad Salim was responsible for the conceptualization of the study, research design, data collection, data analysis, interpretation of findings, and preparation of the original manuscript. The author also contributed to reviewing, editing, and approving the final version of the manuscript for publication.

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The data supporting the findings of this study are available from the corresponding author upon reasonable request. The data are not publicly available due to the confidentiality of information obtained through interviews and observations involving research participants.

Declaration of Interests Statement

The author declares that there are no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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