

## Measuring the Social Piety Index and Influential Factors: A Study of Bangka Barat Regency

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### Abstract

This study aims to measure the social piety index and identify influential factors related to social piety among the residents of Bangka Barat Regency. The enhancement of community social piety is crucial, aligning with the local government's mission to foster competitive and virtuous human resources. The research employed a survey method and cluster technique (cluster random sampling) for data collection. The social piety index was determined based on three variables: individual piety (X1), knowledge about social piety (X2), and attitudes/behaviors reflecting social piety (X3). The findings reveal a high level of individual piety (X1: 65.22), a significant understanding of social piety (X2: 77.19), and favorable attitudes/behaviors reflecting social piety (X3: 66.31) within the community. Active participation in recitation and involvement in religious organizations emerged as dominant factors shaping individual piety. Engagement in good governance and participation in conservation/restoration were identified as key factors influencing knowledge about social piety. Respect for differences and involvement in good governance play pivotal roles in shaping attitudes/behaviors associated with social piety

## INTRODUCTION

Within the scope of social life, there is a relationship between people that cannot be avoided, either towards the community, the state, or the surrounding natural environment. Islamic teachings clearly emphasize the importance of prioritizing both the vertical relationship with God and the horizontal relationship with the surrounding community. These two things are often expressed in terms of individual and social piety<sup>1</sup>. As Ridwan said that A Muslim can achieve individual piety by carrying out a series of acts of worship such as praying, fasting, paying zakat, reading holy books, going on pilgrimage, etc. Islam also emphasizes its adherents to have social piety by doing various things such as cooperation, caring for the environment by not throwing garbage in its place, helping people in trouble, etc. Both are a unified whole in this regard. Hasyim et al. (2016)<sup>2</sup> have studied that Nahdlatul 'Ulama, Muhammadiyah, and Hizb ut-Tahrir figures all interpret the two pieties as having no difference and even being said to be pious if they have integrated the two into their lives.

In Islam, belief in Allah SWT must be accompanied by a range of activities, including obeying His commandments and avoiding His prohibitions. Consequently, worship is categorized into two types: personal or Individual worship and social worship dedicated to promoting the welfare of the community. Both forms represent a devotion to monotheism and a commitment to Allah SWT. The crucial aspect today is not just engaging in worship or activities demonstrating individual righteousness, but also embracing social righteousness, thus transcending the notion of dichotomy in worship<sup>3</sup>. Anshori (2018)<sup>4</sup> asserts that social worship is a tangible expression of monotheism, recognizing that all aspects of life are reliant on God and establishing a firm theological foundation for social worship. The implementation of social worship in Islam adheres to specific fiqh principles, one of which emphasizes that worship benefiting others takes precedence over self-centered worship<sup>5</sup>. Therefore, it can be concluded that "social piety" encompasses the visible manifestation of an individual's piety and faith in their daily life. Individuals with virtuous intentions are expected to embody social piety, serving as role models for others to emulate.

There are several indicators considered as social piety indicators, including social care, interpersonal relations, environmental preservation, ethics and morality, and obedience to the state and government<sup>6</sup>. Haryadi & Munandar (2021)<sup>7</sup> highlight manifestations of individual piety towards social piety, such as tolerance among religious communities, environmental awareness, and patriotism. The Social Piety Index of Indonesian Society, published by the

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<sup>1</sup> Helmiati, "Kesalehan Individual Dan Kesalehan Sosial," Universitas Islam Negeri Sultan Syarif Kasim Riau, 2015, <https://www.uin-suska.ac.id/2015/08/19/meyakini-shalat-sebagai-obat-muhammad-syafei-hasan/>; Mohamad Sobary, *Kesalehan Sosial, Cet. I.* (Yogyakarta: LKiS Nashih, 2007).

<sup>2</sup> Hasyim et al. (2016)

<sup>3</sup> Haris Riadi, "Kesalehan Sosial Sebagai Parameter Kesalehan Keberislaman (Ikhtiar Baru Dalam Menggagas Mempraktekkan Tauhid Sosial)," *An-Nida' Jurnal Pemikiran Islam* 39, no. 1 (2014): 49–58, doi:10.24014/AN-NIDA.V39I1.864.

<sup>4</sup> Abdul Ghofur Anshori, *Filsafat Hukum Hibah Dan Wasiat Di Indonesia* (Yogyakarta: UGM Press, 2018).

<sup>5</sup> Muhammad Candra Syahputra, "Pendidikan Multikultural Dalam Budaya Nemui Nyimah," *EL-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 14, no. 1 (2020): 81–97, doi:10.20414/elhikmah.v14i1.1989.

<sup>6</sup> Burhani et al., (2020)

<sup>7</sup> Haryadi & Munandar (2021)

Research and Development Agency for Religious Affairs of the Ministry of Religious Affairs of the Republic of Indonesia, identifies 10 indicators for measuring social piety, such as giving, caring, respecting differences, involvement in democracy, involvement in good governance, preventing violence, and environmental conservation, restoration<sup>8</sup>. Ilyas Abu Haidar, as mentioned by Ridwan (2018)<sup>9</sup>, categorizes social piety into three forms: social and political activities, knowledge and culture, and building social harmony.

From the overall indicators mentioned, it suggests that social piety encompasses various aspects of human behavior and values. These indicators, such as social care, interpersonal relations, environmental preservation, ethics and morality, and obedience to the state and government, reflect the importance of individuals' actions and attitudes towards promoting a harmonious and just society. They highlight the significance of being considerate, respectful, and responsible members of the community, actively participating in democratic processes, and contributing to the well-being of others and the environment. By embracing these indicators, individuals can strive to create a society that is characterized by empathy, compassion, and social justice. As an example of how individual and social piety affect each other, Istiqomah (2019)<sup>10</sup> describes social piety as a type of behavior that comes from a person's religious attitude and is based on how they understand, feel, and act on spiritual values. So, in this case, it is not enough for someone who only knows a religious value but does not practice it as part of his form of piety. In other words, both individual piety and social piety must be interrelated between cognitive (what is understood), affective (what is felt), and conative (what is done).

Several studies have examined the relationship between individual piety and social piety. For example, Azis (2014)<sup>11</sup> conducted a study focusing on social piety in the payment of zakat maal in Sumberputih Village, Wajak District, Malang Regency. The research revealed that the community's understanding of zakat maal is not fully aligned with Islamic Sharia. This includes aspects such as requirements, pillars, distribution methods, and eligible zakat recipients. The findings also indicated a low level of social piety among the community in Sumberputih Village, as some individuals do not consider zakat maal as obligatory compared to zakat fitrah during the fasting month. Furthermore, the practice of zakat maal is not fully compliant with Islamic Sharia.

In another study conducted by Kasdi (2016)<sup>12</sup>, the focus was on Islamic philanthropy, which encompasses various practices of generosity within the Islamic tradition, such as zakat, infaq, alms, and endowments (ZISWAF), aiming to empower the community economically. Furthermore, Salsabel (2018)<sup>13</sup> explored the relationship between social piety and the dress behavior of teenage girls in Banda Aceh. Additionally, Mohammad<sup>14</sup> conducted research on social piety with a specific emphasis on the role of religion in fostering a positive connection

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<sup>8</sup> Abdul Jamil Wahab, *Indeks Kesalehan Sosial* (Jakarta: Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2015), <http://puslitbang1.kemenag.go.id>.

<sup>9</sup> Murtadho Ridwan, "Upaya Baznas Jepara Dalam Menanamkan Kesalehan Sosial Pelajar Melalui Program Pekan Peduli Sosial ( PPS )," *Jurnal Bimas Islam* 11, no. 4 (2018): 723–748.

<sup>10</sup> Istiqomah (2019)

<sup>11</sup> Azis, (2014)

<sup>12</sup> Kasdi, (2016)

<sup>13</sup> Salsabeel, (2018)

<sup>14</sup> Sobary, *Kesalehan Sosial, Cet. I.*

between "Taqwa" and "Economic Behavior" in Suralaya Village. This study shed light on the correlation between Islamic teachings and commercial activities within the Islamic community of Suralaya, highlighting the significant role of religion in shaping the social and economic aspects of community life.

Given the studies above, it is important to research the extent of social piety, a religious practice that affects how people treat others, the environment, and the country, especially in supporting the development of a region. It should be admitted that little research has been done on social piety so far. The reality mentioned above also shows that there is still a gap in the diversity of society; namely, first, there is a gap between the values of religious teachings and the religious attitudes of its adherents. Second, religion as a deterrent against human tendencies to deviate and be anti-social is not optimal enough. Third, the implementation of social, religious worship does not seem to be maximized, so religion has not fully contributed to national development. Within the scope of Bangka Barat Regency, this development contribution is increasingly significant given the establishment of the Bangka Barat Regency Vision for 2021-2026, namely "The realization of an advanced, prosperous, and dignified Bangka Barat society"<sup>15</sup>. Improving the quality of individuals who are members of society in the Bangka Barat region is very important for impacting progress in terms of human development, infrastructure, and public services. Ultimately, it will generate self-confidence in every member of the Bangka Barat community, making citizens part of a dignified society reflected in daily life, prioritizing morality, ethics, and applicable laws based on spiritual values.

Based on this thought, implementing the research on the "Social Piety Index of the Bangka Barat Society" is positive. Through this study, it is hoped that a climate can be created that makes it easier for different kinds of worship and social piety to grow in the community. It could be suitable for the future social and cultural development of Bangka Barat. Therefore, the study entitled " Social Piety Index of Bangka Barat Regency" was surveyed to measure the Bangka Barat Social Piety Index to obtain data and contribute to the level of Bangka Barat's social piety. The research questions are as follows: how high is the level of social piety among the Bangka Barat Regency population and how the social piety index relates to the Vision of Bangka Regency; what factors influence the level of social piety in Bangka Barat Regency; and recommendations for policy materials for the government to increase the community's social piety.

## **METHOD**

This research employs a quantitative approach<sup>16</sup> with a survey method<sup>17</sup>. The cluster random sampling technique<sup>18</sup> was used to select a sample from the productive population in West Bangka Regency, totaling 103,518 individuals<sup>19</sup>. Residents of productive age were residents with an age range of 15–64 years who had characteristics such as married, youth,

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<sup>15</sup> Bappelitbangda, "Dokumen RPJMD Kabupaten Bangka Barat Tahun 2021-2026" (Muntok, 2021).

<sup>16</sup> (Hidayat, 2018)

<sup>17</sup> Makhasunah (2016)

<sup>18</sup> Chumdari et al. (2018)

<sup>19</sup> Bappelitbangda, "Dokumen RPJMD Kabupaten Bangka Barat Tahun 2021-2026."

students, village officials, administrators of places of worship, and/or active congregations<sup>20</sup>. Based on Slovin's formula with a margin of error of 5%, the minimum sample required was 407 respondents, who were then selected from six districts in West Bangka: Jebus, Muntok, Parittiga, Kelapa, Simpang Teritip, and Tempilang.

Data collection was conducted using a questionnaire divided into three main variables: individual piety (X1), knowledge about social piety (X2), and attitudes/behaviors reflecting social piety (X3)<sup>21</sup>. The data were analyzed statistically descriptively<sup>22</sup> using Microsoft Excel and SPSS for validity and reliability tests. The Guttman scale and the Likert scale<sup>23</sup> were applied to the questionnaire, detailing six itemized statements of individual piety using the Likert measurement scale with five score options, and twenty items of knowledge about social piety and thirty statements of attitudes and behaviors reflecting social piety using the Guttman measurement scale.

## RESULT AND DISCUSSION

### 1. Research Instrument Validation

The instrument used to measure the social righteousness index in Bangka Barat Regency follows the criteria and the model scale of the research instrument, as indicated in Table 1 below.

Theme	Index	Dimension	Indicators
Social Piety	Individual Piety	Individual Worship Activities	Activeness in Performing Compulsory Worship
			Activeness in Performing Sunnah Worship
			Participate in Religious Day Activities
			Participate in Religious Studies
			Participating in Religious Organizations
			Violating the Prohibited Religion
Knowledge of Social Piety	Knowledge of Social Piety	Individual Piety	Individual Worship
			Giving Attitude
			Caring Attitude
			Appreciating Differences
			Accepting Multicultural
			Engagement in Democracy
Knowledge of Social Piety	Knowledge of Social Piety	Social Solidarity	Good Governance
			Violence Prevention
			Environmental Conservation
			Environmental Restoration
			Public Order
			Environmental Awareness

<sup>20</sup> Adisti Sukmaningrum and Ali Imron, "Memanfaatkan Usia Produktif Dengan Usaha Kreatif," *Paradigma* 5, no. 3 (2017): 1–6.

<sup>21</sup> Muzammil, "Indeks Kesalehan Sosial Masyarakat Kabupaten Madiun Tahun 2019," *Jurnal Pemerintahan, Pembangunan Dan Inovasi Daerah* 2, no. 1 (2020): 32–38; Fadillah Sabri et al., "Social Piety Index: A Measurement Strategy for The Manifestation of Individual Piety in Community Life to Support Regional Development," *Istawa : Jurnal Pendidikan Islam* 9, no. 1 (2024): 69–88.

<sup>22</sup> Nur (2016)

<sup>23</sup> Asrul et al. (2014)

Attitudes and Behaviors that Reflect Social Piety	Social Solidarity	Giving Attitude Caring Attitude
	Tolerance	Appreciating Differences Accepting Multicultural
	Public Order	Engagement in Democracy Good Governance
	Environmental Awareness	Conservation Restoration

**Table 1.** Research Instrument Criteria and Model Scale

A research tool based on the Likert and Guttman scales was used to measure the Social Piety Index of Bangka Barat Regency. The Likert scale consisted of six (6) statements, while the Guttman scale consisted of 50. The research instrument was tested for validity and reliability. Validity and reliability tests for this study were done with Microsoft Excel and SPSS. The validity test was carried out on the Likert scale measurement instrument, with the results in table 1.

No.	Correlation Score (r)	r table Score(n=18, $\alpha=5\%$ )	Information	Result
1	0,75			
2	0,66			
3	0,73		r Positif	Valid
4	0,71	0,47	$r_{count} > r_{table}$	
5	0,49			
6	0,66			

**Table 2.** Validity Test Result

Based on Table 2, questions 1–6 were the appropriate ones to use as research instruments. The level of reliability was determined using the Alpha Method, which is applied to instruments with more than two answer choices. The reliability test result was 0.75, while the r table value with  $n=18$  and a significance level ( $\alpha$ ) of 0.05 was 0.47. For the information,  $n=18$  represents the total number of participants in the pilot study who answered the questionnaire. This comparison indicated significant results and good instrument reliability. Additionally, the Guttman Scale measurement instrument was adapted from those used by the Ministry of Religion of the Republic of Indonesia, confirming its suitability for use.

## 2. Respondent Analysis

The following Figure 1 describes the characteristics of respondents who filled out the IKS survey data in Bangka Barat regency, as many as 407 respondents based on gender, age, education, profession, ethnicity, religion, and religious organization.

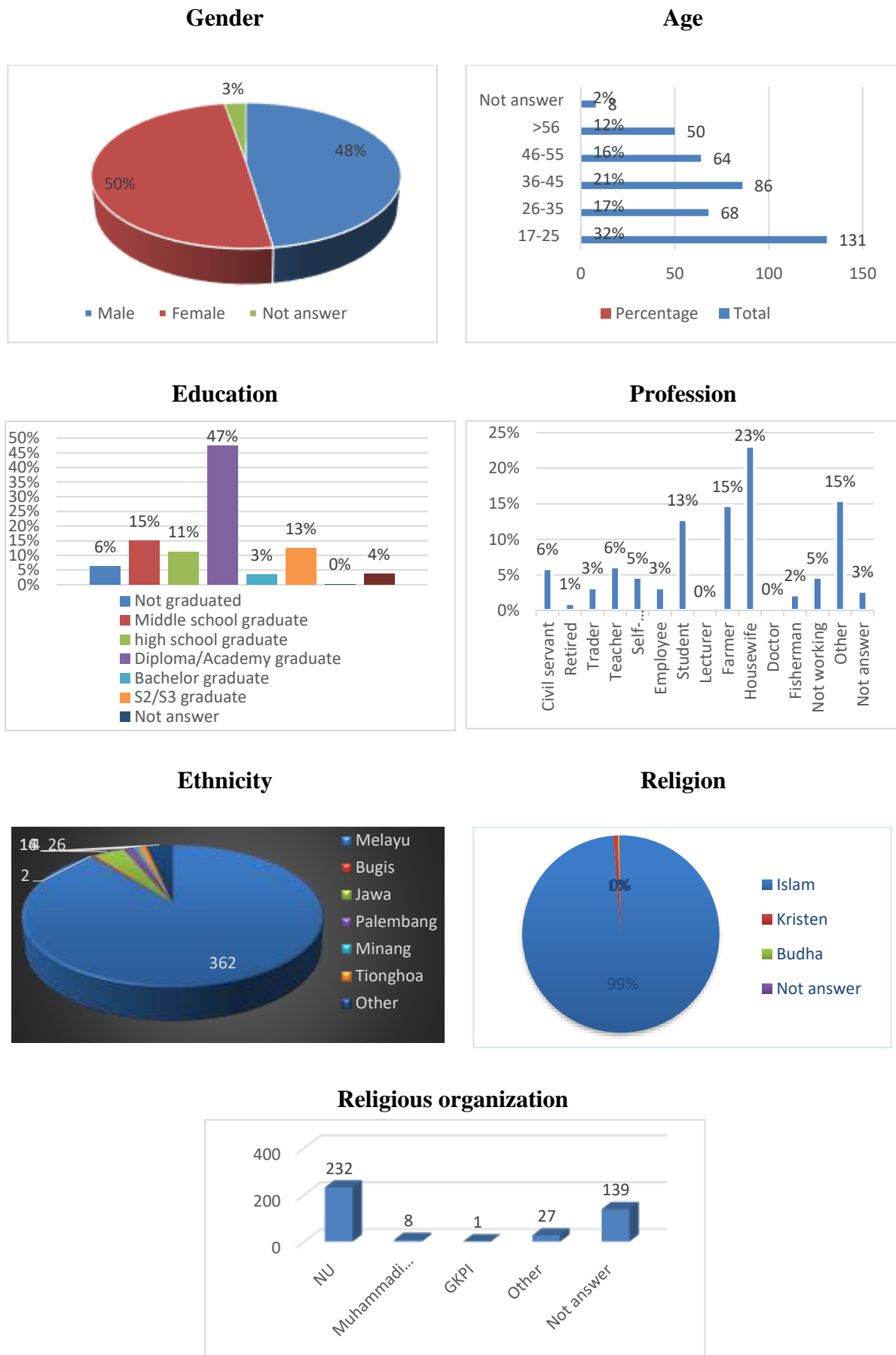


Figure 1. the characteristics of respondents

### 3. Analysis of the Social Piety Index of Bangka Barat Regency

Based on the research results, the Social Piety Index for the residents of Bangka Barat Regency was obtained with an average score of 69.57, which falls into the High category. This score was calculated by averaging the scores for the Individual Piety Index (65.22), the Respondents' Knowledge Index about Social Piety (77.19), and the Index of Attitudes and Behaviors Reflecting the Respondents' Social Piety (66.31). The calculation was done using the formula  $\bar{R} = (X_1 + X_2 + X_3)/3 = (65.22 + 77.19 + 66.31)/3 = 208.72/3 = 69.57$ .

As seen, this study was measured using three dimensions with the categorization of the Individual Social Piety Index consisting of Very High, High, Moderate, Low, and Very Low. This categorization uses an interval scale that has distinguishing characteristics, showing ranks, and equal distances<sup>24</sup> using simple statistical measurement<sup>25</sup>, where the maximum measurement score is divided by the required number of categories ( $f = N / n$ ), resulting in a calculation of  $100 / 5$ , which corresponds to a range of 20 in each category.

In this context, it is important to explain that although individual piety (*habluminallah*) appears to be different from social piety (*hablum minannas*), overall piety ideally should be comprehensive, as stated by Rais Syuriah and Nadirsyah Hosen, who assert that piety should be total-integral<sup>26</sup>. Therefore, the term "social piety" signifies moral values within a social dimension. While it may seem that individual piety is solely vertical, relating to the individual and God<sup>27</sup>, the manifestation of individual piety is essentially social piety itself<sup>28</sup>.

Looking at the two words that form the phrase "social piety," namely pious (*saleh*) and social, pious behavior can encompass various dimensions of life, such as kindness toward oneself, others, and the environment. According to the Indonesian Dictionary, the word "saleh" means obedience and sincere dedication to religious practices. Piety refers to the adherence (compliance) to religious obligations or the sincere commitment to follow religious teachings<sup>29</sup>. Similarly, the Qur'an and Hadith frequently emphasize the importance of piety, both individually and socially. Furthermore, the word "social" refers to the meaning of "society," which signifies a community. Therefore, social piety means demonstrating goodness within the context of social life<sup>30</sup>. As Falah (2016) and Garwan (2020)<sup>31</sup> state, pious behavior is not only reflected in individual piety but also in service to others and efforts to protect the environment.

#### 3.1. Individual Piety Index

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<sup>24</sup> Hendra Kartika, "Tinjauan Literatur: Persepsi Tentang Jenis Data, Skala Data Dan Hubungannya Dengan Teknik Pemberian Skor Tes," *Jurnal Ilmiah Matematika Dan Pendidikan Matematika* 6, no. 2 (2014): 97, doi:10.20884/1.jmp.2014.6.2.2908.

<sup>25</sup> Kartika.

<sup>26</sup> Mochamad Ronji, "Gus Nadir: Bukan Hanya Saleh Ritual, Umat Islam Harus Saleh Sosial," NU Online, 2020, <https://www.nu.or.id/nasional/gus-nadir-bukan-hanya-saleh-ritual-umat-islam-harus-saleh-sosial-biTKj>.

<sup>27</sup> R Darojatun and A Alawiyah, *Konstruksi Kesalehan Sosial Generasi Muslim Milenial Dalam Filantropi Islam Di Kota Serang*, Cetakan 1 (Banten: Media Madani, 2020), [http://repository.uinbanten.ac.id/6518/1/2019-KONSTRUKSI\\_KESALEHAN\\_SOSIAL\\_GENERASI\\_MUSLIM.pdf](http://repository.uinbanten.ac.id/6518/1/2019-KONSTRUKSI_KESALEHAN_SOSIAL_GENERASI_MUSLIM.pdf).

<sup>28</sup> Fadillah Sabri et al., "Social Piety Index: A Measurement Strategy for The Manifestation of Individual Piety in Community Life to Support Regional Development."

<sup>29</sup> "KBBI," accessed June 9, 2023, <https://kbbi.web.id/saleh>.

<sup>30</sup> (Ridwan, nd).

<sup>31</sup> Falah (2016) dan Garwan (2020)



When looking at the analysis of categories for the individual piety (X1) variable in Bangka Barat, it is evident that the analysis is based on the dimension of Individual piety, which comprises four indicators: I-1. Activeness in performing obligatory prayers (question item 1), I-2. Activeness in performing voluntary prayers (question items 2-3), I-3. Activeness in participating in religious gatherings (either in person or through media) (question items 4 and 6), and I-4.

Participation in religious organizations (question item 5). The result of a descriptive analysis of Individual piety variables by 407 respondents in West Bangka Regency showed the majority of respondents had a "High" level of Individual piety (44%), followed by "Medium" (41%). However, few respondents had a "Low" rate (2%), and none fell into the "Very low" category.

For a thorough analysis of Individual piety (X1), statistical testing of Test 1 averages is performed to determine whether the total score meets the standards of optimal conditions set by the researcher. The following is presented in Table 3.

	N	Mean	Std. Deviation	Std. Error Mean
Individual Piety	407	65,22	14,17	0,70
	T	Df	Sig.	Mean Difference
	-	406	<0,001	69,57
			6,20	

**Table 3.** Test Statistics One Average of Individual Piety

Table 3 shows that the average Individual Piety score of 407 respondents in West Bangka Regency was 65.22, with a standard deviation of about 14.17. The results were significant ( $p = 7.08E-10$ ), indicating that Individual Piety (X1) in this region was at a good level of Individual Piety.

To achieve the optimal level, it is necessary to analyze indicators with high, medium, low, or very low scores. In addition, it is important to identify indicators that play a dominant role in shaping Individual Piety (X1) to formulate appropriate policies. Individual Piety (X1) consists of several indicators, which are described in Table 4:

No.	Indicators	Score	Correlation
1	Activeness in performing compulsory worship (Point no question 1)	85.8	0,61
2	Activeness in performing sunnah worship (Question points no. 2 and 3)	69.7	0,71
3	Activeness in conducting studies (Points no 4 and 6)	59.9	0,83
4	Participation in religious organizations (Item no 5)	46.4	0,79

**Table 4.** Correlation of Indicators in the Individual Piety Category

From Table 4, to improve Individual Piety (X1) throughout West Bangka, the government needs to focus on improving the quality of all indicators, considering priorities based on correlation. The top priority is improving activeness indicators in conducting recitation and participation in religious organizations because both have the most dominant correlation. In other words, the government should prioritize improvements in both indicators, using available resources effectively.

### 3.2. Knowledge Index of Social Piety

The results of the descriptive analysis of the Knowledge variable (X2) from 407 respondents in Bangka Barat Regency indicate that the majority of respondents have a high level of knowledge. A total of 158 respondents (39%) fall into the category of "VERY HIGH," while 222 respondents (55%) have a "HIGH" level. Only a small number of respondents have a "MODERATE" level (3%), one respondent (0.2%) falls into the "LOW" category, and 13 respondents (3%) are in the "VERY LOW" category.

To analyze Knowledge (X2) comprehensively, a one-sample t-test was conducted to assess whether the total scores meet the standard conditions of an optimal community, as shown in Table 5.

Knowledge	N	Mean	Std. Deviation	Std. Error Mean
	407	77,19	13,23	0,65
Knowledge	T	Df	Sig.	Mean Difference
	11,73	406	<0,001	69,57

**Table 5.** One-Sample T-Test Statistics for Knowledge

From Table 5, the average total Knowledge score (X2) of 407 respondents in West Bangka Regency was 77,19, with a standard deviation of about 13,23. The test results showed very high significance ( $p = <0,001$ ), indicating that Knowledge (X2) in this region was at a good level of Individual Piety.

To achieve the optimal level, it is necessary to analyze indicators with high, medium, low, or very low scores. In addition, it is important to identify indicators that play a dominant role in shaping Knowledge (X2) to formulate appropriate policies. Knowledge (X2) consists of several indicators, which are described in Table 6:

No.	Indicators	Score	Correlation
1	Knowledge of devout religious believers (Items no. 1,2,3,8)	78,5	0,70
2	Knowledge of giving and caring for others including social piety (Points 4,5,6,7,13)	69,4	0,70
3	Knowledge of respecting and respecting differences (Items no. 9,10,11,12)	76,5	0,66
4	Knowledge of involvement in Good Government (Items nos. 14, 15, 16, 17 and 18)	77,6	0,79
5	Knowledge of involvement in Conservation (Environmental Maintenance) and Restoration (Environmental Restoration) (Points no. 19 and 20)	93	0,77

**Table 6.** Correlation of Indicators on Knowledge

From Table 6, to increase Knowledge (X2) in West Bangka District, the government should improve the quality of all indicators, taking into account priorities based on correlation. A top priority is to improve indicators of knowledge about engagement in Good Governance (Items no. 14, 15, 16, 17, and 18) and knowledge of engagement in Environmental Conservation and Restoration (Items

no. 19 and 20), as they have the most dominant correlation. Thus, the government should prioritize improvements to both indicators to maximize available resources.

Efforts to enhance social piety should also ideally begin at an early age. For example, in education, social piety becomes an important focus through the implementation of a school culture based on Islamic social behavior, which teaches love for one another, doing good, and maintaining brotherhood<sup>32</sup>. In alignment with this, Yusmaliana et al. (2022)<sup>33</sup> propose the implementation of an anti-corruption value internalization program through activities in schools as an effective means of educating the youth about the importance of integrity and social responsibility from an early age. Nizar (2022)<sup>34</sup> reveals that the management of character education and religious culture significantly influences the formation of social piety. This aligns with other perspectives that suggest, based on social psychology studies, that the motivation for social interaction is influenced by factors such as imitation and sympathy<sup>35</sup>. Related to the concept of self in Islam, awareness of the meaning of life affects social actions<sup>36</sup>. Therefore, it can be concluded that efforts to enhance social piety must also consider various internal and external factors such as habits, individual piety, knowledge, and attitudes or behaviors<sup>37</sup>.

### 3.3. Index of Attitudes Towards Social Piety

The results of the descriptive analysis of the Attitude/Behavior variable (X3) by 407 respondents in Bangka Barat Regency indicate that the majority of respondents have a high level of attitude and behavior. Two hundred fifty-seven respondents (63%) fall into this category, while 38 respondents (9%) have a "Very High" level. Additionally, 99 respondents (24%) fall into the "Moderate" category, and only 13 respondents (3%) have a "Very Low" level.

To comprehensively analyze Attitude/Behavior (X3), a one-sample t-test was conducted to assess whether the total scores meet the specified threshold set by the researcher as the standard condition for an optimal community, as shown in the following table:

	N	Mean	Std. Deviation	Std. Error Mean
Attitude/Behavior	407	66,32	10,27	0,51
	T	Df	Sig.	Mean Difference
	-6,38	406	<0,001	69,57

<sup>32</sup> Hamimah, "Budaya Sekolah Dalam Membentuk Sikap Kesalehan Sosial Siswa: Studi Multi Kasus Di MTs. Darussalam Ketapang Sampang Dan MTs. Al Falah Al Islami Jrengik Sampang Madura" (Universitas Islam Negeri Sunan Ampel, 2019), [http://digilib.uinsby.ac.id/id/eprint/32627%0Ahttp://digilib.uinsby.ac.id/32627/3/Hamimah\\_F52317374.pdf](http://digilib.uinsby.ac.id/id/eprint/32627%0Ahttp://digilib.uinsby.ac.id/32627/3/Hamimah_F52317374.pdf).

<sup>33</sup> Desfa Yusmaliana et al., "Senam Antikorupsi: Internalisasi Karakter Antikorupsi Berlandaskan Nilai-Nilai Religius Anak Usia Dini Di Masa Pandemi Covid-19," *Muaddib: Studi Kependidikan Dan Keislaman* 12, no. 01 (2022): 62–82, doi:10.24269/muaddib.v12i1.4185; Suyadi et al., "Constitutional Piety: The Integration of Anti-Corruption Education into Islamic Religious Learning Based on Neuroscience," *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2019): 38–46, doi:10.18860/jpai.v6i1.8307.

<sup>34</sup> Nizar (2021)

<sup>35</sup> Eva Jonas and Christina Mühlberger, "Editorial: Social Cognition, Motivation, and Interaction: How Do People Respond to Threats in Social Interactions?," *Frontiers in Psychology* 8, no. SEP (2017): 1–4, doi:10.3389/fpsyg.2017.01577; IvyPanda., "Social Motivation: Theory and Implications," 2020.

<sup>36</sup> Badan Perencanaan Pembangunan Daerah Kabupaten Bangkalan, "Laporan Penyusunan Indeks Kesalehan Sosial Masyarakat Kabupten Bangkalan" (Bangkalan, 2020).

<sup>37</sup> Burhani et al., (2020)

**Table 7.** One-Sample T-Test Statistics for Attitude/Behavior

From Table 7, the average total score of Attitude/Behavior (X3) by 407 respondents in West Bangka was 66.32, with a standard deviation of about 10.27. The test results showed high significance ( $p = 1.97E+00$ ), indicating that the Attitude/Behavior (X3) in this region was at a good level of Individual Piety.

To achieve the optimal level, it is necessary to analyze those indicators that have high, medium, low, or very low scores. It is also important to identify dominant indicators in shaping Attitudes/Behaviors (X3) in order to formulate appropriate policies. Attitude/Behavior (X3) consists of several indicators, which are described in Table 8:

No.	Indicators	Score	Correlation
1	Attitude of giving (no. 1,2,3,4,9,10)	56,59	0,67
2	Caring attitude (no. 5, 6, and 24)	62,08	0,67
3	Respect and respect for differences (no. 7, 8, 11, 12, 13, 14, 15, 22, and 23)	75,70	0,81
4	Involvement in Good Government (no. 16, 17, 18, 19, 20, and 21)	67,65	0,71
5	Involvement in Conservation (Environmental Maintenance) and Restoration (Environmental Restoration) (no. 25, 26, 27, 28, 29, and 30)	62,74	0,68

**Table 8.** Correlation of Indicators in Attitude/Behavior

From Table 8, to improve attitudes/behaviors (X3) throughout West Bangka, the government needs to improve the quality of all indicators, taking into account the priority of correlation. The top priority is to improve highly correlated indicators, such as respect and respect for differences (points no 7, 8, 11, 12, 13, 14, 15, 22, and 23) and involvement in Good Governance (points no 16, 17, 18, 19, 20, and 21). Thus, the government should prioritize improvements to both indicators to maximize available resources.

#### 4. Data analysis Social Piety Measurement Model

##### 4.1. Dimensions of Social Solidarity

The results of a descriptive analysis of the research findings on 407 respondents in Bangka Barat reveal that the majority of respondents in Bangka Barat have a high level of Social Solidarity. 60.50% of the respondents fall into the "Very High" category, while 31.56% are in the "High" category. Only 7.75% are categorized as "Moderate," and 0.19% as "Low." There are no respondents in the "Very Low" category.

To present a comprehensive test of Social Solidarity, a one-sample t-test was conducted to determine whether the total scores have reached the maximum tolerance value set by the researcher as the standard condition for an optimal community, as shown in the table 9 below:

	N	Mean	Std. Deviation	Std. Error Mean
Social Solidarity	407	64,13	10,70	0,53
	T	Df	Sig.	Mean Difference
	-10,26	406	1,97E+00	69,57

**Table 9.** One-Sample T-Test Statistics for Social Solidarity

From Table 9 the average total score of Social Solidarity from 407 respondents in West Bangka reached 64.13, with a standard deviation of 10.70. Statistical testing showed a significance of 1.97E+00. This result indicates that the Social Solidarity of the people of West Bangka on the Social Piety Index has Good Individual Piety.

The optimal level of Social Solidarity certainly cannot be separated from the score of each research indicator measured. Therefore, it is necessary to see which indicators have high, medium, and low scores or may score very low. It is also necessary to see which indicators are the dominant factors that make up Social Solidarity, so that appropriate policy patterns can be formulated in improving this dimension in order to achieve optimal Social Care categories. Social Solidarity consists of several research indicators, including:

No.	Indicators	Question items	Score	Correlation
1	Providing money/goods assistance to people in need (poor)	Knowledge: No. 4,5, 6 Attitude/behavior: No 2.3	55,68	0,52
2	Helping people struggling regardless of background	Knowledge: No. 7 Attitude/behavior: No 4	73,83	0,65
3	Granting/giving property and energy for the public interest	Knowledge: No 9.10	67,69	0,56
4	Almsgiving/giving	Knowledge: No. 13 Attitude/behavior: No. 1	73,34	0,61
5	Care for the sick or in distress	Attitude/behavior: No. 5, 6	58,97	0,42
6	Breaking up the dispute	Attitude/behavior: No 24	68,55	0,30

**Table 10.** Correlation of Indicators on Social Solidarity

From table 10. It is known that if policymakers want to raise the level of Social Solidarity of people throughout West Bangka, then the government must raise the level of Social Solidarity from all existing indicators, of course considering the priority scale of improving the quality of indicators.

The main priority for increasing Social Solidarity that must be done is to improve the quality of indicators that have the greatest correlation factor, namely helping people with difficulties regardless of background and alms/giving activities. In other words, if the time and cost the government has to improve the people of West Bangka, then the government can prioritize the improvement of the two indicators above.

#### 4.2. Dimensions of Tolerance

The descriptive analysis of the research results from 407 respondents in Bangka Barat indicates that the majority of respondents in the region exhibit a very high level of Tolerance. 201 respondents (49%) scored in the "High" category, while 156 respondents (38%) scored in the "Very High" category. Furthermore, 35 respondents (9%) fall under the "Moderate" category. However, a small number of respondents, 3 (0.7%), fall into the "Low" category, and 12 respondents (3%) are in the "Very Low" category.

For a comprehensive assessment of Tolerance, a one-sample t-test was performed to determine whether the total scores have reached the maximum tolerance value as defined by the researcher for the standard condition of an optimal community, as presented in the table below:

	N	Mean	Std. Deviation	Std. Error Mean
Tolerance	407	74,49	12,11	0,60
	T	Df	Sig.	Mean Difference
	-6,20	406	7,08E-10	69,57

**Table 11.** One-Sample T-Test Statistics for Tolerance

From Table 11 it can be seen that the average real total tolerance score of the 407 respondents studied reached an average value of 74.49 with a standard deviation (deviation from the average score of each respondent against the average) of 12.11, then the total score of conjecture against the population or the average hypothesis ( $\mu_0$ ) turned out to be significant at 7.08E-10.

With a significant number of 7.08E-10 means that it can be concluded that "Tolerance throughout West Bangka, the total score of Tolerance is significant at 88.5 which means the Tolerance of the people of West Bangka on the Social Piety Index has Good Individual Piety".

Quite optimally the level of tolerance certainly cannot be separated from the score of each research indicator measured. Therefore, it is necessary to see which indicators have high, medium, and low scores or may score very low. It is also necessary to see which indicators are the dominant factors that make up Tolerance so that appropriate policy patterns can be formulated in improving this dimension in order to achieve an optimal Tolerance category.

Tolerance dimension consists of several research indicators contained in the following table 8.

No.	Indicators	Question Point	Score	Correlation
1	Not imposing religion on followers of other religions	Knowledge: No 9.10 Attitude/Behavior: 12	55.94	0,65
2	Maintaining harmony among others	Knowledge: No. 11.12 Attitude/Behavior: 11,13,14,23	84.36	0,80
3	Respect for people of different beliefs	Attitude/Behavior: No 7,8,15	79.12	0,75
4	Maintain and strengthen religious beliefs that are not the religion of others	Attitude/Behavior: No 22	49.88	0,35

**Table 12.** Correlation of Indicators on Tolerance

Table 12 above shows that if policymakers want to raise the level of tolerance of people throughout West Bangka, then the government must raise the level of tolerance of all existing indicators, of course considering the priority scale of improving the quality of indicators.



The main priority for increasing tolerance that must be done is to improve the quality of indicators that have the largest loading factors, namely indicators of maintaining harmony between people and respecting people of different beliefs, because these two indicators are the most dominant factors. In other words, if the time and cost the government has to improve the people of West Bangka, then the government can prioritize the improvement of the two indicators above.

#### 4.3. Dimension of Public Order

The description of the results of the analysis of the Public Order dimension on 407 respondents in West Bangka Regency shows that the majority of respondents have a very high level of Public Order. From the result, it can be seen that 199 respondents (49%) were in the "VERY HIGH" category, while 114 respondents (28%) were in the "HIGH" category. There were also 69 respondents (17%) in the "MEDIUM" category.

However, only 25 respondents (6,1%) fell into the "LOW" category, and none of the respondents were in the "VERY LOW" category. A statistical test of one mean was performed to assess whether the total score met the cut-off values set by the researcher as the optimal standard of community conditions, as shown in the following Table 13.

	N	Mean	Std. Deviation	Std. Error Mean
Public Order	407	72,48	16,49	0,82
	T	Df	Sig.	Mean Difference
	3,56	406	1,97E+00	69,57

**Table 13.** Test Statistics One Public Order Average

From Table 13, the average total Public Order score of 407 respondents reached an average score of 72.48 with a standard deviation of 16.49. The total score of the conjecture against the population or the mean hypothesis ( $\mu_0$ ) turned out to be significant at 1.97E+00. With this level of significance, it can be concluded that "Public Order in the entire West Bangka Regency has Good Individual Piety."

The level of Public Order's optimality depends on individual indicator scores. Identifying high, medium, low, or very low scoring indicators is vital. Dominant indicators shaping Public Order must be identified to formulate effective policies for optimal Public Order. Table 14 lists the indicators in the Public Order dimension.

No.	Indicators	Question items	Score	Correlation
1	Involvement in democracy	Knowledge: 14, 15, 16 Attitude/Behavior: 16, 17,18,20	71,57	0,92
2	Assisting the implementation of 'good governance'	Knowledge: 17.18, Attitude/Behavior:19,21	73,28	0,79

**Table 14.** Correlation of Indicators in the Public Order Category

Table 14 reveals that if policymakers intend to raise the level of Public Order in the entire Bangka Barat Regency, the government must enhance Public Order across all existing indicators, taking into account the scale of indicator quality improvement.

The top priority for improving Public Order is to enhance the quality of the indicator with the strongest correlation, which is the democracy involvement indicator, as it is the most dominant factor. In other words, if the government has limited time

and resources to improve the Bangka Barat Regency community, it should prioritize the enhancement of this indicator.

#### 4.4. Dimension of Environmental Awareness

The description of the Environmental Awareness dimension analysis on 407 respondents in West Bangka Regency shows the majority of respondents have a high level of Environmental Awareness. From Table 4.15 it can be seen that 212 respondents (52%) were in the "High" category, while 112 respondents (28%) were in the "Very High" category. A total of 61 respondents (15%) were in the "Medium" category. Only 22 respondents (5.4%) were in the "Low" category. None of the respondents were in the "Very Low" category.

A statistical test of one mean is performed to thoroughly analyze Environmental Awareness and assess whether the total score meets the standards of optimal community conditions, as listed in the following table.

Environmental Awareness	N	Mean	Std. Deviation	Std. Error Mean
	407	70,58	15,15	0,75
T	Df	Sig.	Mean Difference	
	1,34	406	1,97E+00	69,57

**Table 15.** Test Statistics One Environmental Awareness Average

From Table 15, it can be seen that the average total score of Environmental Awareness from the 407 respondents studied was 70.58 with a standard deviation of 15.15. The total presumptive score against the population ( $\mu_0$ ) is also significant at 1.97E+00. This means that Environmental Awareness throughout West Bangka Regency, has a significant total score of 1.97E+00, reflecting Good Individual Piety. The optimal level of Environmental Awareness depends on the indicators of the study. Therefore, it is necessary to look at the indicators with high, medium, low, or very low scores, and determine the dominant indicators that make up Environmental Awareness. This will help formulate appropriate policies to elevate this dimension towards the optimal category of Environmental Awareness. Environmental Awareness consists of several indicators contained in the following table.

No.	Indicators	Question Point	Score	Correlation
1	Maintain the cleanliness of the environment around residence/house	Knowledge: No 19 the Attitude/Behavior: No 26	94,72	0,64
2	Cleaning clogged gutters	Attitude/Behavior: No 28	91,40	0,26
3	Disposing of trash in its place	Attitude/Behavior: No. 25, 29.30	43,82	0,78
4	Participate in community service activities	Attitude/Behavior: No 27,	58,72	0,50
5	Processing waste	Knowledge: No. 20	91,40	0,30

**Table 16.** Correlation of Indicators in Environmental Awareness Categories



Table 16. The results indicate that if policymakers aim to enhance environmental awareness within the community of West Bangka Regency, it is essential to improve all existing indicators of environmental awareness while prioritizing the enhancement of specific indicators. For instance, the implementation of the Disaster Response Support Groups can serve as a tangible example of fostering community participation in environmental conservation and promoting active involvement in disaster mitigation<sup>38</sup>. Similarly, as previously stated, awareness of environmental issues must be cultivated from an early age<sup>39</sup>. Therefore, in the educational context, particularly in West Bangka, there is a growing effort to integrate environmental education into the learning process. This engagement is a critical factor in fostering social cohesion within the community of West Bangka.

The main priority for increasing Environmental Awareness that must be done is to improve the quality of indicators that have the greatest correlation, namely disposing of waste in its place and maintaining the cleanliness of the environment around the place of residence / home. In other words, if the time and cost the government has to improve the people of West Bangka Regency, then the government can prioritize the improvement of the two indicators above.

## CONCLUSION

Based on the Bangka Barat Social Piety Index research, the overall index is derived from the average values of the Individual Piety Index (X1), the Knowledge Index of Social Piety (X2), and the Index of Attitudes and Behaviors Reflecting Social Piety (X3). The average score is  $\bar{R} = (X1 + X2 + X3)/3 = (65.22 + 77.19 + 66.31)/3 = 69.57$ , categorizing it as HIGH. These results indicate a strong foundation for the Bangka Barat government's vision of fostering an advanced, prosperous, and dignified society.

The analysis also reveals that the majority of Bangka Barat residents exhibit high levels of social solidarity, tolerance, public order, and environmental awareness, with significant percentages falling into the 'very high' and 'high' categories for each dimension. Specifically, 63.90% demonstrate very high social solidarity, 38% display very high tolerance, 49% maintain very high public order, and 28% possess very high environmental awareness. In essence, the government, if equipped with the necessary resources and time, can prioritize improving indicators, such as the dimensions of social solidarity, namely helping people in difficulty regardless of background and charity/donation activities; the dimension of tolerance, namely maintaining harmony among people and respecting people of different beliefs; the dimension of public order, namely involvement in democracy; and the dimension of environmental awareness, namely disposing of waste in its place. This comprehensive approach can significantly contribute to enhancing the well-being and overall quality of life for the residents.

Leveraging these findings, the Bangka Barat government can reinforce the values essential for an advanced and prosperous society through targeted programs that promote

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<sup>38</sup> Desfa Yusmaliana, Fadillah Sabri, and Fifin Fitriana, "Pendampingan Kelompok Tanggap Bencana Dengan Pendekatan Fikih Kebencanaan Sebagai Mitigasi Bencana Alam Di Desa Batu Beriga, Kabupaten Bangka Tengah," *Jurnal Pengabdian Pada Masyarakat* 7, no. 1 (2022): 87–96, doi:10.30653/002.202271.30.

<sup>39</sup> D. Yusmaliana et al., "Green Minds, Sacred Paths: Nurturing Environmental Affection Through Islamic Education and Creative Imagination," in Sharifi, A. (Eds) *Environmental Sustainability and Resilience. World Sustainability Series.*, ed. Japan IDEC Institute, Hiroshima University, Higashi-Hiroshima, Hiroshima and Ayyoob Sharifi (Singapore: Springer, Singapore, 2024), doi:10.1007/978-981-97-6639-0; D. Yusmaliana et al., "Ecological Education in Islamic Religious Learning Based on Creative Imagination," in *Bridging Peace and Sustainability Amidst Global Transformations*, ed. A. Sharifi, D. Simangan, and S. Kaneko (Springer, Singapore., 2023), doi:https://doi.org/10.1007/978-981-99-7572-3\_4.

religious knowledge, ethical behavior, and community engagement. By enhancing initiatives that foster both individual and social piety, the government aligns with its vision of creating a prosperous region. Recognizing and promoting existing high levels of piety can strengthen religious devotion and social awareness among the population. In conclusion, the high levels of individual and social piety in Bangka Barat directly support the government's vision for a dignified society. By implementing targeted initiatives, the government can further reinforce the values that contribute to this vision.

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