



**Karsa: Journal of Social and Islamic Culture**

ISSN: 2442-3289 (p); 2442-8285 (e)

Vol. 32 No.1, Jun 2024, pp. 1–32

DOI: 10.19105/karsa.v32i1.12551

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## **The Social Piety Index in Sumenep Regency by Analyzing Stability, Solidarity, and Mutual Cooperation**

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Received: 7 Feb 2024, Accepted: 15 May 2024, Published: 23 Jun 2024

### **Abstract**

The spirit of social care is an ethical demand, and religious values must be practised. It implies that religious orientation involves the individual's relationship with God (spiritual purity) and the way the individual interacts with other people (social piety). They range from criminal cases such as murder and rape to legal cases such as corruption and discrimination, to religious conflicts and terrorism. It indicates that religious communities are starting to lose their ethical dynamics. This research aims to describe the level of social piety of the people of Sumenep, focusing on the value of social stability, social solidarity, and cooperation. This research uses mixed methods. Data analysis involved 310 respondents in the productive age category (aged 15-64 years) spread across 27 sub-districts. Purposive sampling was used to determine the sample of respondents. Data collection was carried out through surveys using questionnaires, which also involved observation techniques and interviews as support. The results of the research show that the people of Sumenep obtained a perfect social piety index score (with a cumulative score of 83.36), including aspects of the social stability index of 84.71 (very good), the social solidarity index of 78.01 (good), and cooperation index 87.35 (very good). The achievement of the social piety index with a value of 83.36 in the very good category shows that the people of Sumenep have achieved a very good level of social harmonization.

[Semangat kepedulian sosial merupakan tuntutan etika dan nilai-nilai agama yang wajib diamalkan. Hal ini menyiratkan bahwa orientasi beragama tidak hanya melibatkan hubungan individu dengan Tuhan (kesalehan spiritual), tetapi juga cara individu tersebut berinteraksi dengan orang lain (kesalehan sosial). Krisis kemanusiaan dikalangan umat beragama semakin banyak dijumpai. Mulai dari kasus pidana seperti pembunuhan dan pemerkosaan, kasus hukum seperti korupsi dan diskriminasi, hingga konflik agama dan terorisme. Hal ini menandakan bahwa masyarakat beragama mulai kehilangan dinamika etisnya. Agama hanya dijadikan simbol kesalehan spiritual semata dengan sikap acuh terhadap problematika sosial yang sedang berlangsung. Penelitian ini bertujuan untuk mendeskripsikan tingkat kesalehan sosial masyarakat Sumenep, dengan fokus pada nilai stabilitas sosial, nilai solidaritas sosial, dan nilai gotong royong. Penelitian ini menggunakan metode kuantitatif dan kualitatif. Analisis data dilakukan dengan melibatkan 310 responden dengan kategori usia produktif (usia 15-64 tahun) yang tersebar di 27 kecamatan. Penentuan sampel responden menggunakan *purposive sampling*. Pengumpulan data dilakukan melalui survei dengan menggunakan kuesioner, juga melibatkan

teknik observasi, dan wawancara sebagai pendukung. Hasil penelitian menunjukkan bahwa masyarakat Sumenep memperoleh nilai indeks kesalehan sosial yang sangat baik (dengan skor kumulatif 83,36), mencakup aspek indeks stabilitas sosial 84,71 (sangat baik), indeks solidaritas sosial 78,01 (baik), dan indeks gotong royong 87,35 (sangat baik). Pencapaian indeks kesalehan sosial dengan nilai 83,36 kategori sangat baik tersebut menunjukkan bahwa masyarakat Sumenep telah mencapai tingkat harmonisasi sosial yang sangat baik.]

**Keywords:** social piety; social stability; social solidarity; mutual cooperation; mixed methods

## **Introduction**

As a religious individual, the spirit of social care is a requirement of ethics and religious values. This spirit includes the willingness and drive to care about the welfare of others, help those in need, and actively participate in efforts to create better conditions in society. The spirit of social care is often manifested in concrete actions to provide support, empathy and assistance to those in need, which aligns with religious teachings emphasizing the values of kindness, compassion, and social solidarity.<sup>1</sup>

In a religious context, the social concern is not just a command or teaching but also an obligation to practice human values, such as behaviour that respects every person's dignity, freedom, and rights. By understanding and appreciating human values, a religious follower is expected to be an agent of positive change in his community, providing support and assistance to those in need and trying to reduce suffering and injustice around him.<sup>2</sup>

Decision-making skills are about choosing the direction of society, which will become an essential point in the personality of that society. Recognition and understanding of one's potential is then directed towards interest and self-exploration to become focused in

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<sup>1</sup> Famahato Lase Kons et al., *Model Pembelajaran Pendidikan Karakter Cerdas* (Nas Media Pustaka, 2022).

<sup>2</sup> Wika Gessan Septiyanto and Ema Tusianti, "Analisis Spasial Tingkat Pengangguran Terbuka Di Provinsi Jawa Barat," *Jurnal Ekonomi Indonesia* 9, no. 2 (July 19, 2020): 119–31, <https://doi.org/10.52813/jei.v9i2.40>.

people's lives.<sup>3</sup> Religious life is a primary need in peoples lives. Social and individual life will remain the same as followers of religions, whether of the same or different faiths.

Six religions in Indonesia have social teachings that overlap with each other. In Christianity, this is known as Social Piety (Godly Line). In Catholic teachings, Bonum Commune introduces the principles of subsidiarity and cooperation. In Hinduism, the terms Strada and Bakti are known as goodness in external things, both humans and the environment. Buddhism also introduced the Sad Paramitha (six noble deeds).<sup>4</sup> In the Confucian religion, it refers to the teachings of virtue, which are understood through the relationship between humans and nature, humans and humans. Meanwhile, in Islam, there is a term of social piety that emphasizes the benefit of other people.

In Islam, we always understand that Allah is the Most Merciful, Most Merciful, and Most Merciful God. When the Prophet Muhammad SAW came with Islam as a symbol of peace, many changes occurred in Arab society, and peace was felt on all sides. It represents the application of Islamic teachings, which teach moral values, ethics, and justice because Islam hates chaos and injustice.<sup>5</sup> Hasan Hanafi said: "Islam does not deserve to be called a religion, but Islam is ethics, humanity, social science or ideology. Islam describes humans in society, their basic needs, moral obligations, and social actions."<sup>6</sup>

Traditional authority will be based on the habits of a society. This power is a manifestation of a sacred tradition. The pattern built into this power is lineage, family, and ethnicity, which automatically means that people born from a particular lineage, family, or tribe are

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<sup>3</sup> Arina Mufrihah et al., "Pengenalan Potensi Dan Arah Peminatan Remaja," *Jurnal Pengabdian Pada Masyarakat* 6, no. 4 (November 15, 2021): 1150–57, <https://doi.org/10.30653/002.202164.872>.

<sup>4</sup> Achmad Muhlis et al., "Preventive Education Model Based on Multiculturalism and Local Wisdom for Reducing the Impact of Drugs among School Students in Madura," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (May 14, 2023): 1394–1403, <https://doi.org/10.35445/alishlah.v15i2.3830>.

<sup>5</sup> Abizal Muhammad Yati, "Islam Dan Kedamaian Dunia," *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 11, <https://doi.org/10.22373/jiif.v6i2.3042>.

<sup>6</sup> Hasan Hanafi, *Etika Global Dan Solidaritas Kemanusiaan Dalam Islam Dan Humanisme* (Yogyakarta: Pustaka Pelajar, 2007).

the inheritors of the right to become rulers or owners of authority.<sup>7</sup> Identifying social piety is not easy; religious practices are generally individual, unique, and often manifest, even emotional, and full of the subjectivity of the perpetrator, so it does not seem easy to quantify. However, it still needs to be identified.

However, in contrast to the social teachings above, humanitarian crises among religious communities are increasingly being encountered. This crisis of character or morality is characterized by apathy (indifference) towards the surrounding social environment, decreased empathy towards others, and indifference to local wisdom (cultural) values.<sup>8</sup> We can see almost every day immoral news circulating in the news columns, ranging from criminal cases such as murder and rape, legal cases such as corruption and discrimination, to religious conflicts and terrorism. Religion has an increasingly narrow space for movement, and religion has experienced a decline in its influence in various aspects of life. It is limited to the ceremonial area and humans' relationship with God alone.<sup>9</sup> Religion loses its pure spirit, namely the religious spirit that connects piety with the nobility of human behaviour in everyday life, which manifests as social piety.

Rozikin implies that social piety is a religious orientation that involves not only the individual's relationship with God but also the way the individual interacts with other people.<sup>10</sup> Social holiness is understood as piety that shows the behaviour of people who care about Islamic social values.<sup>11</sup> In other words, social piety includes the vertical

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<sup>7</sup> Achmad Muhlis, Moch Cholid Wardi, and Sri Rizqi Wahyuningrum, *Model Penanggulangan Dampak Narkoba pada Masyarakat Berbasis Kearifan Lokal Madura* (Jakad Media Publishing, 2021).

<sup>8</sup> Ibnu Hurri and Rohmat Widiyanto, "PEMBELAJARAN IPS BERBASIS NILAI KEARIFAN LOKAL UNTUK MENINGKATKAN KEPEDULIAN SOSIAL SISWA SMP," *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 2, no. 1 (August 8, 2018), <https://doi.org/10.20961/jdc.v2i1.18338>.

<sup>9</sup> Anja Kusuma Atmaja, "Pluralisme Nurcholis Madjid Dan Relevansinya Terhadap Problem Dakwah Kontemporer (Nurcholis Madjid's Pluralism and Its Relevance to The Problem of Contemporary Da'wah)," *Jurnal Dakwah Risalah* 31, no. 1 (July 29, 2020): 107–24, <https://doi.org/10.24014/jdr.v31i1.9441>.

<sup>10</sup> Mochammad Rozikin, "Analisis Pengukuran Kinerja Kesalehan Sosial Di Provinsi Jawa Timur. *Jurnal PPKn*, 5(2), 1.," *Jurnal PPKn* 5, no. 2 (2017): 1–15, <https://doi.org/10.1515/9783035617047-038>.

<sup>11</sup> Haris Riadi, "KESALEHAN SOSIAL SEBAGAI PARAMETER KESALEHAN KEBERISLAMAN (Ikhtiar baru dalam mengaggas mempraktekkan tauhid sosial),"

dimension (relationship with God) and the horizontal dimension (relationship with fellow humans). There is a significant relationship between religious orientation and personality aspects.<sup>12</sup> In other words, how a person views and practices their religion is related to the characteristics or personality traits they show.

Social righteousness results from a person's religious behaviour, which grows from their attitudes. This religious attitude, in turn, arises from the individual's understanding of spiritual values. This understanding includes cognitive (intellectual knowledge and experience), affective (feelings and emotions towards these values), and conative (actual actions or behaviour that are reflected in these values).

The correlation between religiosity, well-being, and personality shows that religiosity positively correlates with justice.<sup>13</sup> The process of forming social piety can be traced from the intersection between material and spiritual aspects of worship.<sup>14</sup> Meanwhile, one aspect of social and prosocial piety is justice. Religious orientation can increase individual prosocial behaviour, which is the basis for fostering helping and sharing behaviour among others.<sup>15</sup> The concept that is instilled is that God constantly supervises their daily activities.<sup>16</sup>

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*An-Nida'* 39, no. 1 (February 5, 2014): 49–58, <https://doi.org/10.24014/an-nida.v39i1.864>.

<sup>12</sup> Ghavam Moltafet, Mohammed Mazidi, and Somayeh Sadati, "Personality Traits, Religious Orientation and Happiness," *Procedia - Social and Behavioral Sciences* 9 (2010): 63–69, <https://doi.org/10.1016/j.sbspro.2010.12.116>.

<sup>13</sup> Naser Aghababaei, Somayeh Mohammadtabar, and Majid Saffarinia, "Dirty Dozen vs. the H Factor: Comparison of the Dark Triad and Honesty–Humility in Prosociality, Religiosity, and Happiness," *Personality and Individual Differences* 67 (September 1, 2014): 6–10, <https://doi.org/10.1016/J.PAID.2014.03.026>.

<sup>14</sup> Jati Raharjo Wasisto, "KESALEHAN SOSIAL SEBAGAI RITUAL KELAS MENENGAH MUSLIM," *IBDA' : Jurnal Kajian Islam Dan Budaya* 13, no. 2 (2015): 145–57, <https://doi.org/10.24090/ibda.v13i2.667>.

<sup>15</sup> Sanae Miyatake and Masataka Higuchi, "Does Religious Priming Increase the Prosocial Behaviour of a Japanese Sample in an Anonymous Economic Game?," *Asian Journal of Social Psychology* 20, no. 1 (2017), <https://doi.org/10.1111/ajsp.12164>.

<sup>16</sup> Muzammil, "Indeks Kesalehan Sosial Masyarakat Kabupaten Madiun Tahun 2019," *Jurnal Pemerintahan, Pembangunan Dan Inovasi Daerah* 2, no. 1 (2020): 32–38.

The dichotomy between spiritual piety and social piety still exists today.<sup>17</sup> Many Muslims show obedience in the spiritual aspect but are not consistent in the social aspect. Many examples of individuals diligently perform religious services, such as prayer, Hajj, and Umrah, with complete dedication but are less concerned about social issues, such as natural damage. People who frequently perform the Hajj and Umrah may only sometimes be sensitive to the conditions of poverty experienced by others. Likewise, even though some are diligent in fasting, they may only sometimes be generous in giving alms to others. An imbalance between spiritual and social piety can cause a person's faith not to reach perfection because spiritual and social piety are likened to two sides of a coin that cannot be separated.<sup>18</sup>

Religious orientation should increase individual prosocial behaviour, where this behaviour becomes the basis for encouraging actions of helping and sharing with others.<sup>19</sup> Spiritual piety can be a driving force for the formation of commendable qualities in real life.<sup>20</sup> The concept instilled is that God always controls individuals' daily activities,<sup>21</sup> to motivate them to always behave better towards other people.

Identifying social piety is not easy; religious practices are generally individual, unique, and often manifest, even emotional, and full of the subjectivity of the perpetrator, so it seems difficult to quantify.<sup>22</sup> However, that does not mean it cannot be identified. Religion often provides guidelines in the form of rules, values, and

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<sup>17</sup> A. M. Wibowo, "KESALEHAN RITUAL DAN KESALEHAN SOSIAL SISWA MUSLIM SMA DI EKS KARESIDENAN SURAKARTA," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 5, no. 1 (June 27, 2019): 29–43, <https://doi.org/10.18784/smart.v5i1.743>.

<sup>18</sup> Riza Zahriyal Falah, "Membentuk Kesalehan Individual Dan Sosial Melalui Konseling Multikultural," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 7, no. 1 (2016): 163, <https://doi.org/10.21043/kr.v7i1.1666>.

<sup>19</sup> Miyatake and Higuchi, "Does Religious Priming Increase the Prosocial Behaviour of a Japanese Sample in an Anonymous Economic Game?"

<sup>20</sup> Tatang Muhtar et al., *Internalisasi Nilai-Nilai Kesalehan Sosial* (UPI Sumedang Press, 2018).

<sup>21</sup> Muzammil, "Indeks Kesalehan Sosial Masyarakat Kabupaten Madiun Tahun 2019."

<sup>22</sup> Sri Rizqi Wahyuningrum, Reza Mubarak, and Mohammad Ali Alhumaidy, "Analisis Indeks Kesalehan Sosial Kabupaten Sumenep Tahun 2022," *Karaton: Jurnal Pembangunan Sumenep* 2, no. 1 (December 30, 2022): 21–30.

ethics that guide human actions and interactions. Individual social piety is reflected in the material aspects of daily life through living habits and behavioural patterns. Thus, conceptually, social piety can be analyzed quantitatively by measuring various indicators of social behaviour, such as participation in charitable activities, contribution to community sustainability, and level of involvement in helping others.

Technically, this operational research is essential to carry out as a regular measurement and evaluation of the social piety index so that changes and trends that occur in society can be understood because a good understanding of social piety in society can help design better development programs and policies. Effective in improving community welfare. This research aims to provide a comprehensive description of the level of social piety in Sumenep society, focusing on the value of stability, the value of social solidarity, and the value of cooperation and their application in everyday life. This research also intends to identify the cause-and-effect relationship between knowledge, ritual worship, and social piety.

## Methods

This research uses a combined quantitative and qualitative method to describe or provide an overview of the object being studied through sample or population data.<sup>23</sup> Data analysis involved 310 respondents in the productive age category (age range 15-64 years) spread across 27 sub-districts. The sample of respondents in this study was determined using purposive sampling, done by random sampling using the Minitab 14 application.

Data collection was carried out through surveys using questionnaires, which also involved observation techniques and interviews as support. The scope of the study area involves the stages of problem identification, data collection, data processing, data presentation, and analysis and interpretation of the results of the Sumenep Community Social Piety Index Survey.<sup>24</sup> The final part of the discussion of the survey results is an analysis of the total index with percentage score interpretation criteria based on the following

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<sup>23</sup> Sri Rizqi Wahyuningrum, *Statistika Pendiidikan (Konsep Data Dan Peluang)* (Surabaya: CV. Jakad Media Publishing, 2020).

<sup>24</sup> Sri Rizqi Wahyuningrum and Achmad Muhlis, *Statistika Pendidikan Edisi Kedua (Dengan Statistika Al-Qur'an)* (Surabaya: Jakad Media Publishing, 2020).



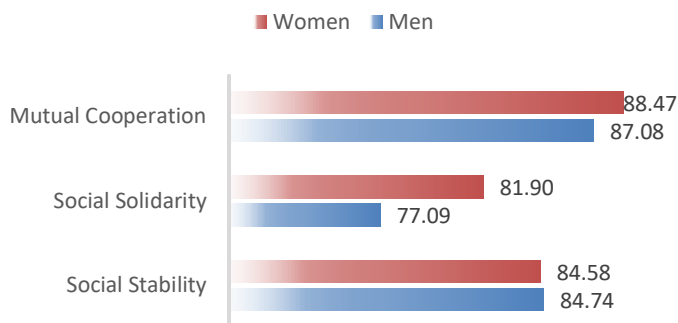
intervals: Figures 0%–19,99%=Very Bad, Figures 20%–39,99%=Not Good, Figures 40%–59,99%= Poor, 60%–79,99%= Good, 80%–100% = Very Good. The focus of this research lies in applying social stability values, such as social peace and conflict management; social solidarity includes social empowerment, caring, social interaction, child care, and protection of women; and the value of cooperation, including contribution and tolerance.

## **Results**

Identifying social piety is not easy; religious practices are generally individual, unique, and often manifest, even emotional, and full of the subjectivity of the perpetrator, so it seems difficult to quantify. However, that does not mean it cannot be identified. Religion often provides guidelines in the form of rules, values, and ethics that guide human actions and interactions. The following is a description of the social piety index data for the people of Sumenep Regency obtained from the results of a survey of 310 respondents spread across 27 sub-districts, with details of 18 sub-districts on Madura Island (from now on referred to as the Mainland Region) and nine sub-districts on the islands scattered around Madura Island (from now on called Archipelagic Region).

The number of respondents from the Mainland (Sumenep Regency area on Madura Island) was 230, and from the Islands (from Talango, Kangayan District, etc.) there were 80 people. The Social Piety Index, based on respondent profiles, is divided into five categories. The first is the Social Piety Index, which is based on gender, education, age, marital status, and employment.

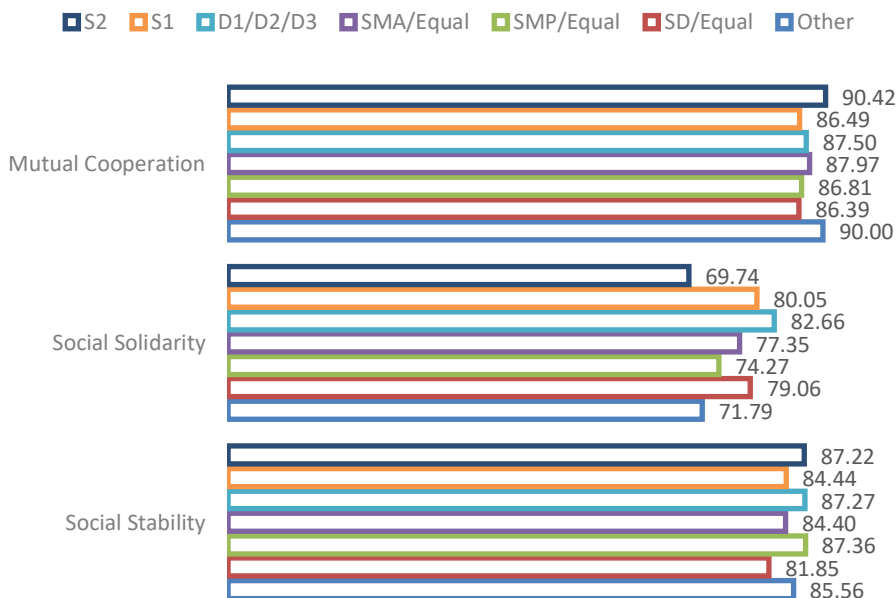
The highest Social Piety Index score based on gender is found in the Value of Mutual Cooperation dimension, for both men and women, among the three dimensions with respective values of 87,08 and 88,47. The Social Stability dimension has the second highest achievement rate for women and men.



**Figure 1.** Social Piety Index by Gender

In general, women’s Social Piety Index is higher than men’s, which can be seen in mutual cooperation, social solidarity, and social stability. However, the Social Piety Index for Women is more significant than the Social Solidarity Value for Men.

The complete Social Piety Index based on education is presented in the following figure:



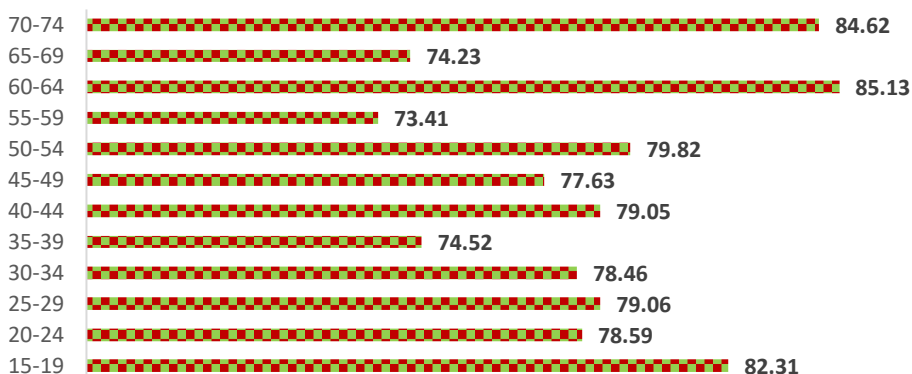
**Figure 2. Social Piety Index by Education**

The Social Piety Index for D1/D2/D3 education is the highest compared to other levels of education. Meanwhile, based on dimensions, the Gotong Royong dimension was 90,42, the highest at the Master’s level, the Social Solidarity dimension was 82,66, the highest at the D1/D2/D3 level, and the SMP/Equivalent education level for the Social Stability dimension was 87,36.

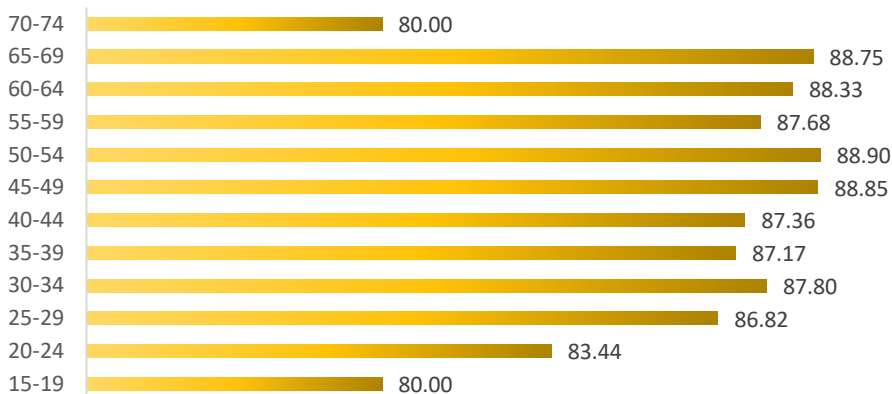
A complete picture of the Social Piety Index based on age is presented in the following picture:



**Figure 3. Social Piety Index Dimensions of Social Stability Values based on age**



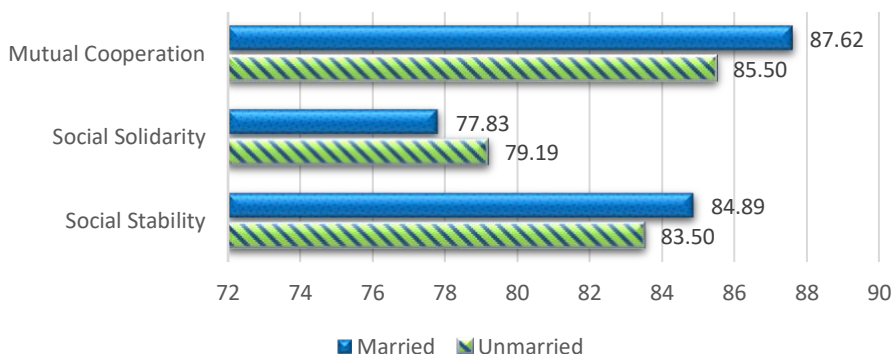
**Figure 4.** Social Piety Index Dimensions of Social Solidarity Values based on age



**Figure 5.** Social Piety Index Dimensions of Mutual Cooperation Values based on age

The results of the Social Piety Index for each dimension at ages 15-19 years and 60-64 years tend to have the same index achievement pattern. The highest index for each dimension for the age category is as follows: Social Stability Value dimension at ages 70-74 years (96,67), Social Solidarity at ages 60-64 years (85,13), and Mutual Cooperation at ages 50- 54 years old (88,90).

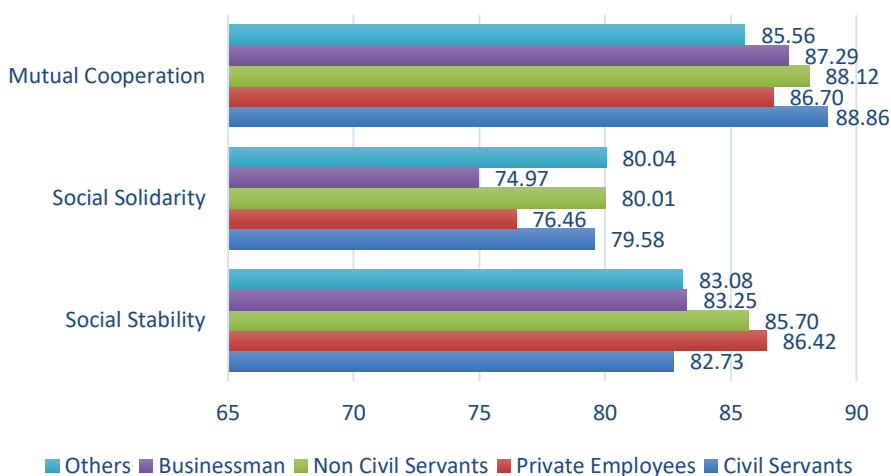
The complete Social Piety Index based on education is presented in the following figure:



**Figure 6.** Social Piety Index by Marital Status

The Social Piety Index based on Marital Status, in general, is highest for Married respondents (83,45). Meanwhile, based on the Mutual Cooperation and Social Stability dimensions, the marital status is 87,62 and 84,89 respectively. The highest dimension of social solidarity is The status of being unmarried (79,19).

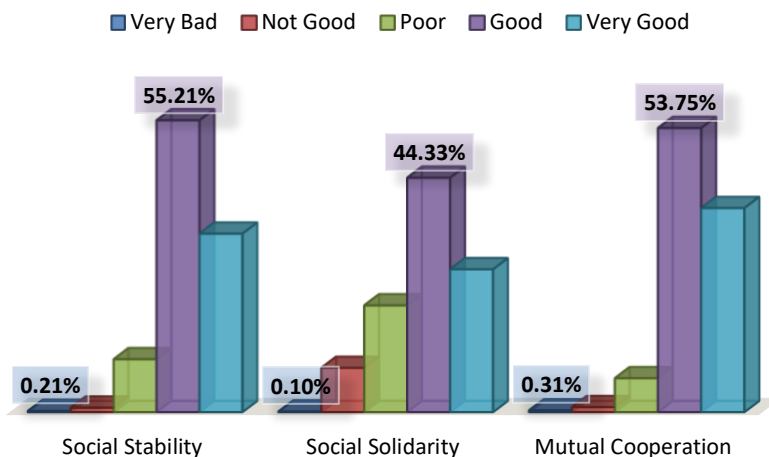
The complete Social Piety Index based on education is presented in the following figure:



**Figure 7.** Social Piety Index by Work

In general, the highest Social Piety Index based on Occupation is for Non-Civil Servants Employees. The Mutual Cooperation dimension was 88,86, the highest for Civil Servant Jobs; the highest Social Solidarity dimension was 80,04, the highest for other jobs; and for Private Employees, the highest type of work for the Social Stability dimension was 86,42.

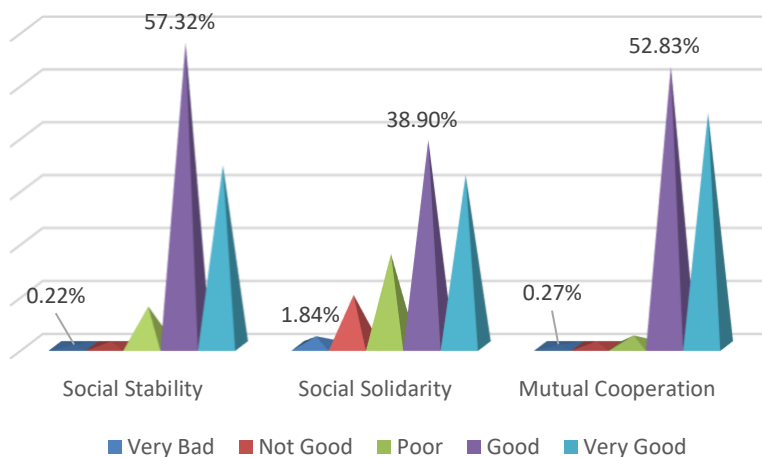
The following presents further data regarding the social piety index of Sumenep Regency, island and mainland areas. There are nine sub-districts on the islands and 18 sub-districts on the Mainland.



**Figure 8.** Comparison of the Percentage of Each Aspect of Values in the Island Social Piety Index, Sumenep Regency

In the island area, 80 respondents were selected. It can be seen that the three social piety index scores are highest in the Good assessment. However, in all three, some respondents still chose the answer Very Bad. Respectively, Social Stability Value (55,21%), Social Solidarity Value (44,33%), and Mutual Cooperation Value (53,75%).

Apart from the social piety index in the Islands, the following will describe the social piety index in the Mainland, Sumenep Regency. Of the 27 sub-districts in Sumenep Regency, there are 18 sub-districts on the Mainland. A total of 230 respondents were selected, and it was seen that the three social piety index scores were the highest, the same as the results of the description of the islands in the Good rating. Likewise, with the three dimensions, some respondents still chose the answer Very Bad.



**Figure 9.** Comparison of the Percentage of Each Value Aspect in the Mainland Social Piety Index, Sumenep Regency

Figure 9. explains that the percentage comparison for each aspect of the highest value is found in the Good points, namely the Social Stability Value (57,32%), Social Solidarity Value (38,90%), and Mutual Cooperation Value (52,83%).

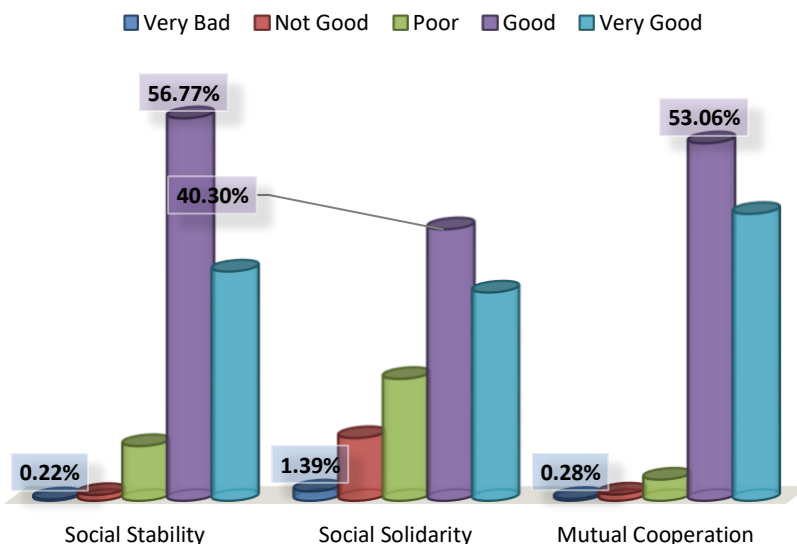
**Table 1.** Island and Mainland Social Piety Index Score, Sumenep Regency

Social Piety Index	Index Score	
	Island	Mainland
Social Stability	84,56	84,86
Social Solidarity	77,99	78,03
Mutual Cooperation	86,83	87,86
<b>Total</b>	<b>83,13</b>	<b>83,58</b>

Based on the table above, the value of the social piety index for both the Mainland and the islands in the Sumenep Regency can be seen. It can be seen that the Mainland social piety index score (83,58) is higher than the Islands' score (83,13). From the three aspects of value, the Mainland's score is also higher than the Islands.

### Sumenep Regency Total Social Piety Index

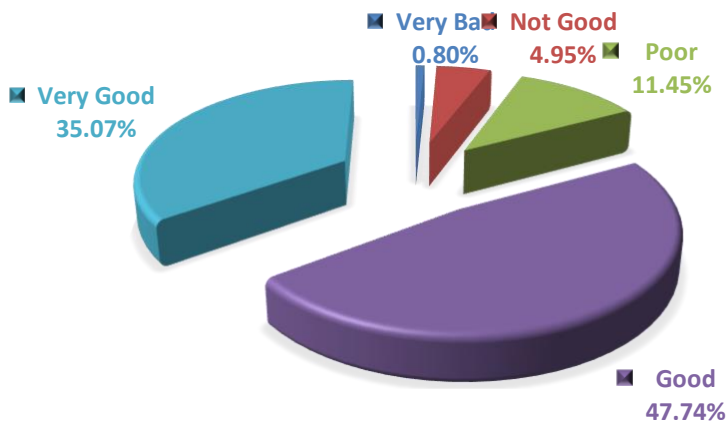
As previously explained, the social piety index for Sumenep Regency consists of three main aspects: assessment of social stability, social solidarity, and mutual cooperation. The following are the total scores obtained for each of these aspects:



**Figure 10.** Comparison of the Percentage of Each Value Aspect in the Sumenep Regency Social Piety Index

Figure 10. explains that the percentage comparison for each aspect of the highest score in total is found in the Good points, namely the Social Stability Value (56,77%), Social Solidarity Value (40,30%), and Mutual Cooperation Value (53,06%). Likewise, the Total Value Aspects in the Social Piety Index shows that the highest score for respondents assessing the three value aspects is good, namely 47,74%, as shown in Figure 11. However, there are still answers on the overall survey instrument that are Very Bad at 0,80%.





**Figure 11.** Percentage of Total Value Aspects in the Sumenep Regency Social Piety Index

**Table 2.** Sumenep Regency Social Piety Index Score

Social Piety Index	Index Score
Social Stability	84,71
Social Solidarity	78,01
Mutual Cooperation	87,35
<b>Total</b>	<b>83,36</b>

From the analysis that has been carried out, the social piety index of the Sumenep community reached 83,36. It reflects a very good achievement. The research results show good to very good conditions in three main aspects with details: social stability index 84,71 (very good), social solidarity index 78,01 (good), and mutual cooperation index 87,35 (very good). Excellent social stability creates a safe and orderly atmosphere in society. Good social solidarity reflects close relationships between individuals and groups in society. On the other hand, an excellent spirit of mutual cooperation reflects strong collaboration in joint participation for the common good. The results above show that the mutual cooperation index obtained the highest score, followed by the social stability index, and the social solidarity index obtained the lowest index.

## Discussion

Measuring the social piety index is complex because it is abstract and subjective. Nevertheless, efforts to measure the social piety index are still crucial in monitoring and periodically evaluating the value of the social piety index. That way, we can understand the changes and trends that occur in society to improve its social conditions. Measurement can involve various methods, such as surveys, interviews, or observations, to capture social piety's dynamics and complexity in society.

With the methods and approaches that have been applied in this research, a picture of the social piety index of the Sumenep community can be found, with a focus on three aspects of assessment, namely the value of social stability, the value of social solidarity, and the value of cooperation. From these aspects, the indicator weights for each aspect are then formulated according to their level of importance. In its application, the value aspect of social stability is determined by two indicators, namely, social peace and conflict management. The value aspect of social solidarity is determined by five indicators: social empowerment, caring, social interaction, handling children, and protection of women. Meanwhile, the value aspect of mutual cooperation is determined by two indicators, namely contribution and tolerance.

### *The Value of Social Stability*

Social stability is a calm condition in a country, nation, or society. At that time, the country experienced turmoil, disturbance, and conflict involving political, ideological, economic, military, etc.<sup>25</sup> Societal stability is defined as harmony in relations between citizens. However, this concept is still abstract when desired results cannot be easily measured or demonstrated through specific indicators.<sup>26</sup> Social stability emerges as a response to conflict, encouraging society to formulate and enact laws to overcome the problems around them.

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<sup>25</sup> Putu Karismawan, Muhammad Alwi, and Baiq Ismiwati, "Analisis Potensi Ekonomi Pada Setiap Kecamatan Dalam Pengembangan Pembangunan Ekonomi Di Kabupaten Lombok Utara," *Elastisitas - Jurnal Ekonomi Pembangunan* 2, no. 2 (November 18, 2020): 192–98, <https://doi.org/10.29303/e-jep.v2i2.31>.

<sup>26</sup> Mohammad Zulfan Tadjoeddin et al., *Ketimpangan Dan Stabilitas Di Indonesia Yang Demokratis Dan Terdesentralisasi*, The SMERU Research Institute (Jakarta: The SMERU Research Institute, 2017).

In the 19th century, Emile Durkheim expressed his ideas regarding the stability of social structures. He observed a significant revolution in France and Europe, starting with economic changes, which then developed into a political revolution in France, where leaders continuously changed. From these observations, Durkheim concluded that there had been a total and permanent change in the condition of Western civilization due to these two events. Durkheim stated that social stability could be seen in an agrarian society with a balanced class system, monarchical government, solid ties between villages and cities, and adherence to Christian church traditions and structures.<sup>27</sup>

The tragedy of the revolution caused massive changes in society, and such a revolution will likely not be repeated because the changes were unique, and society's thinking experienced a shift. Not only were people coming from the villages and moving to the cities to work but there was also unrest in people's religious beliefs, with explanations that were difficult to understand again.

Durkheim divided conditions at that time into four patterns. First, the social contract in traditional European society, which was based on family, group, community, and religious relationships, was replaced by the dominance of material factors. Second, individual happiness becomes the main focus, replacing moral values and behaviour. Third, in politics, democracy is dominated by elites, causing a lack of social control and a lack of individual attachment to their families, churches, and hometowns. Fourth, individuals focus more on personal affairs, letting go of past thought patterns to achieve prosperity without significant risks, although this sometimes results in loneliness. Durkheim then developed his research principles, namely that research must come from a society with natural characteristics so that it can run systematically and reliably, and research must be based on facts in society using subjective scientific methods.

Conflict can arise if social stability is not used and implemented correctly, potentially destroying a nation. Social stability can influence social change, help positive development, and align with society's

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<sup>27</sup> E Durkheim, *The Rules of Sociological Method: And Selected Texts on Sociology and Its Method* (Simon and Schuster, 2014).

goals.<sup>28</sup> Social conflicts between religious communities are a social and cultural issue that must be addressed. They pose a challenging phenomenon within society, creating tension and fractures between individuals and groups with different beliefs.<sup>29</sup>

Understanding the social stability index of Sumenep society is identified from the results of measurement and data analysis of two indicators, namely social peace and conflict management.

### ***The Value of Social Peace and Conflict Handling***

The value of social peace in the Sumenep community is identified from living habits, such as carrying out community or government activities according to plan. Accepting changes in rules as long as they do not change the system shows society's flexibility in dealing with change so that it can reduce the potential for conflict or disagreement. Know and understand the applicable rules so that society lives by collectively recognized norms and values. A high social peace index value means that the people of Sumenep live their daily lives in peace, harmony, and tranquillity.

The value of conflict management in the Sumenep community is identified from the community's attitudes and behaviour as follows: tolerant of change as long as it does not violate religious rules, a reflection of wisdom in understanding and appreciating diversity in society. Actively provide outreach and explanations regarding the rules, norms, and ethics that apply in society, showing awareness and shared responsibility to maintain social harmony; and always try to minimize conflict between communities proactively to create a stable and peaceful environment. A high conflict management index value reflects that the people of Sumenep can handle and resolve conflicts effectively.

Based on data processing that has been carried out on the two indicators (social peace and conflict management) that have been determined, the social stability index results obtained for the Sumenep

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<sup>28</sup> Siti Nurjanah, "Implementasi Stabilitas Sosial Menurut Penganut Agama Buddha, Tao, Dan Konghucu Di Kota Bandung," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 77–90, <https://doi.org/10.15575/jis.v3i1.23417>.

<sup>29</sup> Komang Ariyanto, "Social Conflict Among Religious Groups in the Perspective of Sociology of Religion," *Jurnal Humaya: Jurnal Hukum, Humaniora, Masyarakat, Dan Budaya* 3, no. 2 (December 15, 2023): 213–26, <https://doi.org/10.33830/humaya.v3i2.6625>.

community are 84,71 in the very good category. This figure of 84,71 illustrates the social dynamics of society and the ability to resolve conflicts, that the people of Sumenep not only have the ability to handle disputes that arise but also have efforts to prevent and minimize conflicts between communities.

### ***The Value of Social Solidarity***

The development of society experiences various supporting stages, starting from the initial phase, known as primitive society, to reaching the modern or advanced society phase. In this context, the concept of social solidarity becomes significant, divided into two types, namely mechanical social solidarity and organic social solidarity. Humans are not just a group of individuals but are unique entities with their behaviour, thoughts, feelings, and expressions that exist outside individual awareness.<sup>30</sup> It is translated through two main concepts: collective consciousness and collective representations.<sup>31</sup>

Durkheim categorized solidarity into two forms, namely mechanical solidarity and organic solidarity. Mechanical solidarity originates from a collective consciousness, “the totality of shared beliefs and sentiments generally shared by members of the same society.” Therefore, the development of individuality is hampered by the enormous pressure for conformity in a society with mechanical solidarity. Meanwhile, organic solidarity is more inclined to shared awareness regarding the division of labour, which arises based on the principles of law and reason in the context of organic solidarity. This awareness dominates organic solidarity because there is an understanding of dependency and diversification in the division of labour, so the emphasis is more on achieving planned goals.<sup>32</sup>

Mechanical solidarity dominates through shared awareness that reflects shared beliefs and sentiments. In this context, all members of the organization demonstrate mechanical solidarity by relying on

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<sup>30</sup> P Beilharz and S Jatmiko, *Teori-Teori Sosial: Observasi Kritis Terhadap Para Filosof Terkemuka* (Pustaka Pelajar, 2002).

<sup>31</sup> Hasbullah Hasbullah, “REWANG: Kearifan Lokal Dalam Membangun Solidaritas Dan Integrasi Sosial Masyarakat Di Desa Bukit Batu Kabupaten Bengkalis,” *Toleransi* 4, no. 2 (2012).

<sup>32</sup> Nurul Kurnia, Yohanes Bahari, and Fatmawati, “Ikatan Solidaritas Sosial Berdasarkan Latar Belakang Pendidikan Pekerja Di PT Sari Bumi Kusuma,” *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 3, no. 7 (2014): 1–10.

individuals who have similar characteristics and follow the same beliefs and norms. Therefore, the concept of individualism does not develop, and individuals tend to be hampered by tremendous pressure to behave uniformly.<sup>33</sup>

Mechanical solidarity can also be considered a type of solidarity based on equality. Individuals are bound in a similar and robust collective solidarity in this type of solidarity. Therefore, individuals do not experience development because they are hampered by great pressure to comply with existing norms. The characteristic of a society with mechanical solidarity is the existence of solidarity that comes from high uniformity in beliefs, sentiments, and other aspects.<sup>34</sup>

Mechanical solidarity is also a type of solidarity that is full of similarities. In this type of solidarity, individuals are bound together in a uniform and potent form of collective solidarity. As a result, individuals do not experience development because they are hampered by tremendous pressure to follow existing norms. The characteristic of a society with mechanical solidarity is that there is solidarity based on high homogeneity in beliefs, sentiments, and other aspects.<sup>35</sup>

Meanwhile, organic solidarity is more inclined to shared awareness regarding the division of labour, which arises based on the principles of law and reason in the context of organic solidarity. This awareness dominates organic solidarity because of the understanding of dependency and diversification in the division of labour. Due to the diversity of skills and characteristics between individuals, the emphasis is more on achieving planned goals.<sup>36</sup>

Even though they have the same fundamental value, namely social solidarity, organic solidarity differs from mechanical solidarity.

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<sup>33</sup> S Soekanto, *Sosiologi Suatu Pengantar* (PT Rajadrafindo Persada, 2012).

<sup>34</sup> Diany Rizki Amalia, Alfitri Alfitri, and Yunindyawati Yunindyawati, "Solidaritas Di Antara Pengrajin Songket: Suatu Tinjauan Terhadap Teori Solidaritas Emile Durkheim Di Desa Muara Penimbung, Kecamatan Indralaya, Kabupaten Ogan Ilir," *Jurnal Empirika* 5, no. 1 (2020): 58–68.

<sup>35</sup> Christian Morgner, "Fragmentation and Solidarity in the Artistic Milieu of Contemporary Paris: A Perspective from Emile Durkheim," *City, Culture and Society* 7, no. 3 (2016): 123–28.

<sup>36</sup> Tobias Krettenauer and Wolfgang Edelstein, "Justice as Solidarity: A Study of the Political Socialization of Adolescents from East and West Germany within the Theoretical Framework of Durkheim's Sociology of Morality," *Social Justice Research* 9, no. 3 (September 1, 1996): 281–304, <https://doi.org/10.1007/BF02197252>.

At first glance, organic solidarity focuses more on the complexity of society members, while organic solidarity can be considered a transition from mechanical solidarity. Organic solidarity requires advanced, modern, and diverse components of society to unite these two types of solidarity.<sup>37</sup>

Organic solidarity emerged because of an increase in the division of labour. This form of solidarity depends on a high level of interdependence between individuals. This interdependence is increasing due to increasing specialization and division of labour, which allows and stimulates the development of differences between individuals.<sup>38</sup> Another form of Social Solidarity is Cooperation.<sup>39</sup> The final stage in integration is cooperation, which includes combining individuals with other individuals or between groups and groups to achieve joint results. Group members can share benefits through cooperation, and the desired goals can be shared. The basic principle of cooperation is the existence of a common goal between individuals and their groups.

Collaboration between leaders and followers is essential in achieving common goals in the library. Various forms of collaboration between leaders and followers in libraries include: Harmony is an activity that occurs between two individuals or between groups; Bargaining is an agreement to exchange goods and services between two organizations, which can be seen from the interaction between the leader and his followers; Co-optation is a process of accepting new things in an organization; A coalition is a form of informal group that collaborates to overcome various problems and provide support and input together; and Joint venture is a form of cooperation formed through a planned project.<sup>40</sup>

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<sup>37</sup> M.J. Hawkins, "Continuity and Change in Durkheim's Theory of Social Solidarity," *The Sociological Quarterly* 20, no. 1 (January 1, 1979): 155–64, <https://doi.org/10.1111/j.1533-8525.1979.tb02192.x>.

<sup>38</sup> Lisa Herzog, "Durkheim on Social Justice: The Argument from 'Organic Solidarity,'" *American Political Science Review* 112, no. 1 (2018): 112–24.

<sup>39</sup> Batriatul Alfa Dila, "Bentuk Solidaritas Sosial Dalam Kepemimpinan Transaksional," *IKOMIK: Jurnal Ilmu Komunikasi Dan Informasi* 2, no. 1 (June 21, 2022): 55–66, <https://doi.org/10.33830/ikomik.v2i1.2749>.

<sup>40</sup> Syafri Fadillah Marpaung et al., "Etika Pemimpin Dan Kepemimpinan Dalam Pendidikan Islam," *Journal of International Multidisciplinary Research* 1, no. 2 (December 28, 2023): 946–55, <https://doi.org/10.62504/nft1pv70>.

The social solidarity index value of the Sumenep community is 78,01 in the good category. With a social solidarity index value of 78,01, the people of Sumenep have good social solidarity. It reflects the people of Sumenep who care about each other and are aware of participating in social activities to create a society that supports each other and cooperates.

### ***The Value of Mutual Cooperation***

Koentjaraningrat identified seven types of communal activities which are categorized as mutual cooperation, namely *tulung layat* (communal activities when a villager dies or another disaster occurs in the family); *beceran* or *rewang* (when a villager throws a party); *sambat-sinambat* or *guyuban* (to help villagers who need work around the house); *grojogan* (during labour-intensive periods in the agricultural cycle); *gugur gunung* (carried out by the entire village when there is a work project that is felt to be a public need, for example, repairing a road or bridge); *alur waris* (maintenance and cleaning of ancestral graves); and *kerigan* or *kuduran* (carried out at the behest/command of a village official, usually on an ad hoc basis and for the official's benefit).<sup>41</sup>

Koentjaraningrat further categorizes seven types of communal activities into two groups based on the nature of the goal. The first category, mutual help (mutual assistance), refers to communal activities to help relatives or neighbors in a 'reciprocal' manner: *tulung layat*, *rewang*, *sambat -sinambat* or *guyuban*, and *grojogan*; The second category is community service (communal service) and refers to the implementation of public work whose results or benefits are shared equally by all members of the community: mountain falls, inheritance flows, and *kerigan*. Although the categories of mutual aid and communal services can be called *gotong royong* together, Koentjaraningrat states that the latter can be exclusively called *gotong royong* because the target recipients are the general public and the activities have a structured or regulated nature. Mutual aid should be called mutual aid because it is charitable and philanthropic, generally given on an ad hoc basis to a single recipient.

The Indonesian people need to maintain the value of mutual cooperation to complete the various tasks this country faces. *Gotong*

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<sup>41</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi* (Rineka Cipta, 2009).



royong is defined as a joint effort carried out by working together for mutual interests and happiness. Mutual cooperation involves awareness at all societal levels, from the individual level to the government and the entire Indonesian nation. With mutual cooperation, communities can unite to face common challenges. The spirit of solidarity also encourages collaboration among individuals and groups. When a solidarity group has been formed, individual or group interests can be put aside in favour of the common good. Each individual contributes strengths and resources in a spirit of togetherness, creating outcomes that benefit society.<sup>42</sup>

From the perspective of cultural sociology, the spirit of mutual cooperation is an expression of individual behaviour or actions carried out without expecting a reward or return to carry out a joint activity for the benefit of a particular group or individual, which is very beneficial. Gotong royong can be interpreted as mutual assistance in carrying out a task, especially one with social meaning.<sup>43</sup> The principles of mutual cooperation activities include:

*i) Lighten the workload that must be borne:* The more people who participate in efforts to build or clean an environment, the workload for each individual involved will decrease. Apart from reducing each individual's workload, mutual cooperation contributes to completing tasks more quickly. Thus, mutual cooperation creates effectiveness and efficiency in carrying out work.

*ii) Fostering an attitude of volunteerism, mutual help, togetherness, and kinship among members of society:* Mutual cooperation contains principles that make it part of a very positive culture to maintain. Mutual cooperation can foster an attitude of volunteerism, mutual assistance, a spirit of togetherness, and a sense of kinship among community members. A society with the principle of mutual cooperation will pay more attention to the individuals around them and be willing to share and provide assistance voluntarily.

*iii) Establish and foster good and harmonious social relations between community members:* A peaceful environmental atmosphere will

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<sup>42</sup> Hotmaida Simanjuntak et al., "Peran Karang Taruna Dalam Meningkatkan Nilai Gotong Royong Di Kampung Pancasila Desa Sitanggor Kecamatan Muara Kabupaten Tapanuli Utara," *Innovative: Journal Of Social Science Research* 3, no. 2 (June 2, 2023): 6832–40, <https://doi.org/10.31004/innovative.v3i2.1107>.

<sup>43</sup> Simabur and Cangara, "Proses Ritual Kololi Kie Adat Kesultanan Ternate Dilihat Dari Perspektif Teori Interaksi Simbolik."

positively impact the welfare of the community. When an individual in society experiences difficulties, a quick reaction from other community members to assist will occur. This excellent and harmonious social relationship can be formed through participation in mutual cooperation activities. Mutual cooperation can strengthen social relations. As a result, the relationship between members of society will be more harmonious.

*iv) Increasing the sense of national unity and oneness:* In a broad scope, mutual cooperation can strengthen the spirit of national unity and integrity. Communities that already have solidarity at the village level can play a role in forming greater unity at the national level. Mutual cooperation reminds society that we are all in one homeland, so the spirit of unity and oneness must be realized concretely.

Mutual cooperation is traditionally understood as a collective spirit among neighbours to strengthen economic and social resilience<sup>44</sup>. Pudjiwati Sakjoyo stated that mutual cooperation is a custom, mutual help between people in various fields of social activity, whether based on kinship, neighbourly, practical, efficient relations, or other forms of cooperation.<sup>45</sup> Meanwhile, Koentjaraningrat stated that mutual cooperation is a form of cooperation where a person is said to be a believer if he loves his brother as much as he loves himself.<sup>46</sup>

From the perspective of cultural sociology, the spirit of mutual cooperation is an expression of individual behaviour or actions carried out without expecting a reward or return to carry out a joint activity for the benefit of a particular group or individual, which is very beneficial.<sup>47</sup>

The mutual cooperation index for the Sumenep community, accumulated from the contribution and tolerance indicators analysis, reached a score of 87,35 in the very good category. This score reflects the high contribution of the people of Sumenep in mutual cooperation activities and the high level of tolerance towards differences in society,

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<sup>44</sup> Agus Suwignyo, "Gotong Royong as Social Citizenship in Indonesia, 1940s to 1990s," *Journal of Southeast Asian Studies* 50, no. 3 (2019): 387–408, <https://doi.org/10.1017/S0022463419000407>.

<sup>45</sup> Sakjoyo and Pudjiwati Sajogya, *Sosiologi Pedesaan* (Yogyakarta: Gadjah Mada University Press, 1999).

<sup>46</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi*.

<sup>47</sup> Sakka, "Nilai Lokal Jou Se Ngofangare Sebagai Basis Kerukunan Mas Yarakat Ternate, Maluku Utara."

with positive habits of supporting each other, working together in various activities, and having a very high level of togetherness.

Based on the analysis above, the results of this research conclude that the social piety index of the Sumenep community is 83,36. This figure shows achievement in the very good category. The research results show good to very good conditions in three main aspects with details: social stability index 84,71, social solidarity index 78,01, and mutual cooperation index 87,35. Excellent social stability creates a peaceful and orderly environment in society. Good social solidarity shows strong relationships between individuals and groups in society. Meanwhile, excellent mutual cooperation reflects the spirit of collaboration in joint activities for the common good. The results above show that the mutual cooperation index obtained the highest score, followed by the social stability index, and the social solidarity index obtained the lowest index.

## **Conclusion**

Based on data processing that has been carried out on the two indicators (social peace and conflict management) that have been determined, the social stability index results obtained for the Sumenep community are 84,71 in the outstanding category. This figure of 84,71 illustrates the social dynamics of society and the ability to resolve conflicts, that the people of Sumenep not only have the ability to handle disputes that arise but also have efforts to prevent and minimize conflicts between communities.

The social solidarity index value of the Sumenep community is 78,01 in the good category. With a social solidarity index value of 78,01, the people of Sumenep have good social solidarity. It reflects the people of Sumenep who care about each other and are aware of participating in social activities to create a society that supports each other and cooperates.

The research results also show good to very good conditions in three main aspects with details: social stability index 84,71, social solidarity index 78,01, and mutual cooperation index 87,35. Excellent social stability creates a peaceful and orderly environment in society. Good social solidarity shows strong relationships between individuals and groups in society. So that the mutual cooperation index obtained the highest score, followed by the social stability index, and the social solidarity index obtained the lowest index.

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