

**Social Piety Index: A Measurement Strategy for The Manifestation
of Individual Piety in Community Life to Support Regional
Development**

Fadillah Sabri¹, Desfa Yusmaliana^{2*}, Rajab Vebrian³, Wantini⁴, M. Tohir⁵

^{1,2,3,5}Universitas Muhammadiyah Bangka Belitung

²Universiti Brunei Darussalam, Brunei Darussalam

⁴Universitas Ahmad Dahlan Yogyakarta

*desfa.yusmaliana@unmuhbabel.ac.id

ABSTRACT: *This article explores the concept of the Social Piety Index as a strategic tool to measure the manifestation of individual piety in community life, aiming to support regional development in Bangka Barat Regency. Social piety extends beyond personal religious practices to include interactions with others and the environment, reflecting a holistic understanding of piety. The research method applied was the Creswell model of library research, which is qualitative. Data was gathered from literature on social piety, regional development, and the social piety index. The data-gathering method followed the Sugiyono concept, which entailed a manual and digital search of relevant literature. The Moleong model was used in the data analysis technique. Based on the analysis, the indicators that can be used to measure the social piety index are 1) individual worship activities variable, 2) knowledge variable about social piety, and 3) attitude variable, and behavior that demonstrates social piety. Furthermore, several strategies that can be formulated to achieve these goals are described in the form of 1) increasing concern for others; 2) increasing public awareness of environmental preservation; 3) increasing public awareness of the law, and 4) increasing public awareness of the values of pluralism (diversity). The parties involved in realizing the achievement of the social piety index are all levels of society.*

Artikel ini membahas tentang konsep Indeks Kesalehan Sosial sebagai alat strategis untuk mengukur perwujudan kesalehan individu dalam kehidupan bermasyarakat, yang bertujuan untuk mendukung pembangunan daerah di Kabupaten Bangka Barat. Kesalehan sosial tidak hanya terbatas pada praktik keagamaan pribadi, tetapi juga mencakup interaksi dengan orang lain dan lingkungan, yang mencerminkan pemahaman holistik tentang kesalehan. Metode penelitian yang digunakan adalah model penelitian kepustakaan Creswell yang bersifat kualitatif. Data dikumpulkan dari berbagai literatur tentang kesalehan sosial, pembangunan daerah, dan indeks kesalehan sosial. Metode pengumpulan data mengikuti konsep Sugiyono, yaitu pencarian literatur yang relevan secara manual dan digital. Teknik analisis data menggunakan model Moleong. Berdasarkan hasil analisis, indikator yang dapat digunakan untuk mengukur indeks kesalehan sosial adalah 1) variabel kegiatan ibadah individu, 2) variabel pengetahuan tentang kesalehan sosial, dan 3) variabel sikap, dan perilaku yang menunjukkan kesalehan sosial. Selanjutnya, beberapa strategi yang dapat dirumuskan untuk mencapai tujuan tersebut dijabarkan dalam bentuk 1) peningkatan kepedulian terhadap sesama; 2) peningkatan kesadaran masyarakat terhadap pelestarian lingkungan; 3) peningkatan kesadaran masyarakat terhadap hukum, dan 4) peningkatan kesadaran masyarakat terhadap nilai-nilai pluralisme (keberagaman). Pihak-pihak yang terlibat dalam mewujudkan tercapainya indeks kesalehan sosial adalah seluruh lapisan masyarakat.

Keywords: *Measurement Strategy; Regional Development; Social Piety Index.*

INTRODUCTION

Social piety is often perceived solely within the Muslim community, particularly in relation to individual piety. However, in reality, social piety extends beyond an individual's worship rituals and their connection with God, encompassing their interactions with others and the environment. Falah (2016) highlights that this understanding of piety tends to be narrow and limited, whereas it should be broader

and universal. Irrespective of religion, anyone who believes in God is obliged to follow His commands and avoid His prohibitions. The principles governing human relations with God, known as worship, encompass these "commands" and "prohibitions."

Muslim belief in Allah SWT necessitates not only faith but also the adherence to His commands and avoidance of his prohibitions. As such, worship is divided into two categories: personal or ritual worship and social worship, which serves the common good. Both forms of worship reflect the monotheistic devotion to Allah SWT (Arif et al., 2022). Riadi (2014) emphasizes that the significance lies in engaging in worship activities that embody not only individual piety but also social piety, thus transcending the dichotomy of worship. Anshori (2018) underscores that social worship manifests the belief that all aspects of life depend on God, making it deeply rooted in theology. The implementation of social worship in Islam is governed by specific fiqh (Islamic jurisprudence) principles, which prioritize acts of worship that benefit others over those that solely benefit oneself (Syahputra, 2020; Rahmatullah et al., 2021).

Likewise, in the teachings of other religions, in general, the instructions of each religion are undoubtedly different, especially on the side of worship that connects religious adherents to their God. However, they have something in common at the level of relationship between followers of that religion and their environment and social environment. All religions command us to do good and benefit others. For example, in the context of giving alms, Islam, Catholicism, Christianity, Buddhism, Hinduism, and Confucianism manage the funds and assets of their followers, such as zakat and waqf (Islam), kolekte (Christian and Catholic), punia funds (Buddhist), paramita funds (Hinduism), and offerings (Confucianism). All religions realize that the attitude of sharing and helping others has a significant value to do. It can then become a region's strategy for managing economic potential, as stated in the Strategic Plan of the Regional Office such as the Ministry of Religion of DKI Jakarta Province for 2015-2019 (Kanwil, 2018). It is also expected to occur in other small regions. For instance, this study focuses on West Bangka Regency in the Bangka Belitung Islands Province, Indonesia.

Although identifying social piety through religious practice is not easy cause religious practice is generally individual, unique, and often manifest and even emotional and full of subjectivity to the perpetrators, so it does not seem easy to quantify. However, that does not mean it cannot be identified. Social piety can still be determined by considering several things. *First*, religious practice or behavior is born from religious

attitudes, while religious attitudes are taken from one's understanding of values that are understood (cognitive), felt (affective), and carried out (conative). Oktonika (2020) categorizes religious awareness into several aspects in terms of aqidah, in terms of morality, and social perspective. With the help of psychology, these various dimensions can be described and studied more carefully. *Second*, a person's behavior is included in the practice of social piety based on life habits to form behavioral patterns or attitude tendencies; this is then manifested and can be quantified.

As previously mentioned, various concepts of social piety and their applications have been discussed in several studies. However, these studies have not explicitly detailed the dimensions or indicators for measuring the social piety index, nor have they identified which manifestations of social piety in community life could support regional development. Therefore, this study aims to conceptually identify the dimensions and indicators of the social piety index and explore strategies to increase the social piety index in support of regional development.

LITERATURE REVIEW

Research on social piety has been found in various literature. Both pure researches to find out the number or index of social piety itself and other research that relates social piety to other aspects of life. *First*, the measurement of the social piety index has been carried out routinely by the Research and Development Center for Religious Guidance and Religious Services at the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia since 2014 until now (Burhani et al., 2020).

It was found that the community's level of knowledge/understanding about social piety and how to relate it to attitude is one of the manifestations of one's religious obedience indicators and understanding of the values that are believed and contained in that religion in 2014. For this reason, efforts are needed that can inspire the spirit of appreciation of religious values and the education that provides knowledge so that it can be actualized in real life (Wahab, 2015).

Recent research conducted on the social piety index in 2019 and 2020 even found several main factors influencing the social piety index in Indonesian society, namely habituation, ritual piety, knowledge, and the implementation of the Ministry of Religion program itself (Burhani et al., 2020; Ulum et al., 2020). Additionally, studies have been carried out in regencies such as Bangkalan (Bangkalan, 2020) and Madiun

(Muzammil, 2020). In 2019, the cluster technique in the survey method also included samples from two districts in the Province of the Bangka Belitung Islands, namely the Bangka Regency and West Bangka Regency (Ulum et al., 2020).

Several studies have explored the relationship between social piety and various aspects of life. For example, a study focused on social piety in the payment of zakat maal in Sumberputih Village, Wajak District, Malang Regency revealed that the community's understanding of zakat maal was not fully aligned with Islamic law. This included aspects such as the conditions, pillars, distribution methods, and eligible recipients of zakat. The findings also showed a low level of social piety among the residents of Sumberputih Village, as many did not consider zakat maal obligatory compared to zakat fitrah during Ramadan. Additionally, the practice of zakat maal was not entirely in accordance with Islamic law (Azis, 2014).

In another study by Kasdi, (2016) , the focus was on Islamic philanthropy, which includes various charitable practices in Islamic tradition, such as zakat, infaq, alms, and waqf (ZISWAF), aimed at economically empowering the community. Furthermore, other studies, like the one conducted by Salsabeel (2018), have linked social piety with dress behavior among young women in Banda Aceh. Additionally, Sobary, (2007) conducted research on social piety with a particular emphasis on the role of religion in fostering a positive relationship between "Taqwa" (piety) and "Economic Behavior" in Suralaya Village. This study highlighted the correlation between Islamic teachings and commercial activities within the Suralaya Islamic community, emphasizing the crucial role of religion in shaping the social and economic aspects of community life.

This research is different from previous studies which can be seen from table 1 below:

Table 1.
Differences between previous studies and this study

Previous research	This research
Research on social piety as a strategy for human development plays an important role in increasing the dignity of the nation...	This study presents a comprehensive description of the dimensions and indicators for measuring the social piety index and identifies strategies to increase the social piety index in support of regional development.

METHODS

This study uses a qualitative approach to library research (Creswell, 2015). Data sources use literature from books and journals discussing social piety and the social piety index.

Data is gathered through searching for relevant references, both manually and digitally. The information gathered is then displayed, minimized, and assembled into a totally new notion (Sugiyono, 2015).

Content analysis (Moleong, 2006), which emphasizes intertextuality, was used to analyze the data. Empirical findings on many formulations in the form of development strategies validate literature on the subject of social piety, which is then confirmed by literature in the field of regional development. Simultaneously, the literature in the topic of social piety is viewed as a development strategy, resulting in many measurement formulations for a community social piety index.

FINDINGS AND DISCUSSION

As the study used a library research, table 2. below shows the source of data found in this literature study.

Tabel 2. Research data sources

Author(s)	Title	Publisher	Year
Al-Mubarak, F., & Muslim, A. B.	Kesalehan sosial melalui pendidikan filantropi islam. [Social piety through Islamic philanthropic education].	JIEBAR: Journal of Islamic Education: Basic and Applied Research Vol., 01(April), 1-15.	2020
Burhani, H., & Awaludin, A., & Ulum, R.	POLICY BRIEF Religiusitas Masyarakat Indonesia : Temuan Indeks Kesalehan Sosial (IKS) 2020 [POLICY BRIEF Indonesian Community Religiosity: Findings of the Social Virtue Index (IKS) 2020].	Puslitbang Agama dan Layanan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI.	2020
Darojatun, R., & Alawiyah, A.	Konstruksi Kesalehan Sosial Generasi Muslim Milenial dalam Filantropi Islam di Kota Serang	(Cetakan 1). Media Madani. http://repository.uinbanten.ac.id/6518/1/2019-Konstruksi Kesalehan Sosial Generasi Muslim.pdf	2020
Falah, R. Z.	Membentuk Kesalehan Individual Dan Sosial Melalui Konseling	KONSELING RELIGI Jurnal Bimbingan Konseling Islam, 7(1),	2016

Author(s)	Title	Publisher	Year
	Multikultural [Shaping Individual And Social Piety Through Multicultural Counseling].	163. https://doi.org/10.21043/kr.v7i1.1666	
Garwan, M. S	Konstruksi Identitas Kultural dan Kesalehan Sosial Perempuan Ternate Dalam Pendekatan Sejarah Sosial dan Tafsir Al-Qur'an.	AL-WARDAH: Jurnal Kajian Perempuan ..., 14(2), 199-220. https://doi.org/10.46339	2020
Gunawan, A.	Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah [Surat al-Maun's Theology and Social Practice in the Life of Muhammadiyah Citizens].	Salam: Jurnal Sosial & Budaya Syar-I, 5(2), 161-178. https://doi.org/10.15408/sjsbs.v5i2.9414	2018
Haryadi, D., & Munandar	A. Tafsir Kesalehan Sosial bagi Anggota Komunitas Hijrah Terang Jakarta dan Shift Bandung [Interpretation of Social Piety for Members of the Hijrah Terang Jakarta Community and Bandung Shift].	Sosiologi Reflektif, 15(2), 272-297.	2021
Muzammil	Indeks Kesalehan Sosial Masyarakat Kabupaten Madiun Tahun 2019 [Madiun Regency Social Virtue Index 2019].	Jurnal Pemerintahan, Pembangunan Dan Inovasi Daerah, 2(1), 32-38.	2020
Riadi, H.	Kesalehan Sosial Sebagai Parameter Kesalehan Keberislaman (Ikhtiar Baru Dalam Menggagas Mempraktekkan Tauhid Sosial) [Social Piety as a Parameter of Islamic Piety (New Efforts in Initiating the Practice of Social Monotheism)]	An-Nida' Jurnal Pemikiran Islam, 39(1), 49-58. http://ejournal.uin-suska.ac.id/index.php/Anida/article/view/864	2014
Ridwan, M.	Upaya Baznas Jepara dalam Menanamkan Kesalehan Sosial Pelajar melalui Program Pekan Peduli Sosial (PPS) [The Efforts of Baznas Jepara in Instilling Social Piety in Students through the Social Care Week Program (PPS)].	Jurnal Bimas Islam, 11(4), 723-748.	2018

Author(s)	Title	Publisher	Year
Rozikin, M.	Analisis Pengukuran Kinerja Kesalehan Sosial Propinsi Jawa Timur [Analysis of Social Piety Performance Measurement of East Java Province].	Jurnal PPKn, 5(2), 1-15.	2017
Salsabeel	Kesalehan sosial dalam berpakaian di kalangan remaja putri di kota Banda Aceh [Social piety in dress among young women in the city of Banda Aceh].	Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh.	2018
Suyadi, Sumaryati, Hastuti, D., Yusmaliana, D., & Rahmah MZ, R. D.	Constitutional Piety: The Integration of Anti-Corruption Education into Islamic Religious Learning Based on Neuroscience.	J-PAI: Jurnal Pendidikan Agama Islam, 6(1), 38-46. https://doi.org/10.18860/jpai.v6i1.8307	2019
Ulum, R., Sugiyarto, W., Wahab, A. J., & Muntafa, F.	Indeks Kesalehan Sosial 2019 [2019 Social Piety Index].	Libangdiklat Press.	2020
Wahab, A. J.	Indeks Kesalehan Sosial [Social Piety Index].	Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI. http://puslitbang1.ke menag.go.id	2015

Definition of Social Piety and Social Piety Index

Piety is taken from the word 'Saleh' which has the meaning of circumstances relating to pious. The word "pious" comes from the Arabic word *salih* is isim fa'il from the word *saluha*, which means excellent, good, and appropriate. To do good is to do good works. "Social" means society. Social comes from "society," so social means community (Ridwan, n.d.). In the Qur'an and hadith, the necessity of piety is frequently mentioned, both individually and socially. Falah (2016) and Garwan (2020) reveal that righteous character is not only seen from how often someone performs prayers, fasting, Hajj, and Umrah, but also from the amount of service provided to others, the dedication to environmental conservation, and the good examples set for others, among other things.

Thus, social piety means goodness within the framework of social life. Based on the KBBI, piety is defined as "an (obedience) in carrying

out worship which is reflected in the attitude of life" (Badan_Pengembangan_dan_Pembinaan_Bahasa, 2016). At the same time, social is defined as "likes to pay attention to the public interest (likes to help, donate, and so on). From the above definition, it can be understood that social piety is a person's obedience or obedience in carrying out worship in their respective religions, which is reflected or applied in their daily life attitudes.

The definition of pious in the Big Indonesian Dictionary shows that individual piety and social piety are closely related, especially in living life. For example, a little understanding of QS. Ali Imran: 113-114, the word pious (shalih) is referred to in the plural form, namely shalihin. The Qur'an divides and categorizes the indicators of the pious people (shalihin) in very detail, including several indicators of piety, namely people who constantly read the Qur'an at night, perform night prayers (tahajjud), believe in Allah and the Last Day, enjoining good, forbidding evil and hastening to do good, as follows:

Yet they are not all alike: there are some among the People of the Book who are upright, who recite Allah's revelations throughout the night, prostrating 'in prayer'.

They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are 'truly' among the righteous (QS. Ali Imran: 113-114).

The two verses above show that pious people are people who can integrate two piety, namely ritual or individual piety (symbolized by diligently reading the Qur'an and praying tahajjud in the middle of the night) and social piety, which is manifested by concern for the social environment. Around him (symbolized by amar makruf nahi munkar) and lightly do good. Even Suyadi et al., (2019) also added constitutional piety as part of a person's form of piety.

KH Ahmad Dahlan, in the 20th century, when the Muhammadiyah organization was first established, had taught about social piety by applying the theology of Surat Al Maun. The theology of Al-Maun taught by KH Ahmad Dahlan demands that people stop at religious ritual practices in carrying out religious law and carry out various social charity activities. Surah Al-Maun teaches Muslims always to do social charity. Surah Al-Maun explicitly mentions that those who ignore orphans and do not try to lift society out of poverty are religious liars (Gunawan, 2018).

The dichotomy of *Hablun minallah* and *hablun minannas* is still visible today. Many Muslims are religious in their worship, but not socially. Many people like to worship, such as praying, fasting, and so on, but they do not care about the damage in nature. Many people often

travel for Hajj and Umrah, but they are not aware of the suffering of others who are in trouble. Many people like fasting but are very stingy when donating money to others.

In contrast, individual and social piety are like two sides of a coin and cannot be separated. Social piety is an individual's religious orientation. A person does not only relate to Allah alone but also interacts with others (Muzammil, 2020). Moltafet et al., (2010) mention that the religious orientation in a person's life affects both the level of their happiness and the positive behaviors they exhibit. Therefore, many studies discuss that the manifestations of social piety are varied, including a person's honesty (Prakoso et al., 2023), the attitude of giving (Ridho, 2018), compliance with religious laws in work or business (Sadali, 2022), and others.

Social piety is a form of one's religious behavior that is born from religious attitudes, while religious attitudes are born from one's understanding of values that are understood (cognitive), felt (affective), and carried out (conative). Cognitive aspects are related to the symptoms of knowing the mind. It means processing, experiencing, and individual beliefs and expectations about a particular object or group of objects. The affective aspect involves processes involving certain feelings, such as fear, malice, sympathy, and antipathy, directed to specific objects. The conative aspect is in the form of a tendency to act on an object, for example, the tendency to give help, keep away, and so on (Wahab, 2015). Sahal Mahfudh (1994) in (Wahab, 2015) states that worship is divided into qoshiroh worship, where the benefits of worship only return to oneself, and muta'adiyah worship is centered on the interests of the people. For example, there is an invitation to share, tolerate, and support each other in Islam, as stated in the QS. Al Maun.

From the various studies above, it can be concluded that a pious attitude is not only measured by how much a person prays in a day, fasts in a year, and how often he goes for Umrah and Hajj. However, it is also measured from empirical evidence, whether the people around them can eat, are happy, safe from disturbances, clean their environment, etc. Piety is no longer only the relationship between the individual and God but also with the environment and the people around him regardless of ethnicity, race, nation, and religion. Piety will go beyond the boundaries of self and pay attention to otherness as an empirical implication.

Khamim, (2018) reveals that a person's morality naturally stems from strong faith within themselves. From this strong faith arises noble character, which is referred to as individual piety. Individual piety can be observed through ritual piety and naturally culminates in social piety.

In other words, social piety is a dimension of obedience that emphasizes deep concern for interpersonal relationships. This not only includes ethical considerations but also involves sharing, caring, and respecting others. In addition to social piety, there is also the concept of "ritual/individual piety," which focuses more on the relationship between humans and God (Darojatun & Alawiyah, 2020) .

As mentioned earlier that this study is inter-religious; the meaning of social piety, in this case, is a form of goodness that is carried out within the scope of social life. The word pious does come from Arabic and is often found in Islamic teachings, which means good, but in its application, the word pious, which means good, is carried out by all religions. Doing good then has the meaning of doing good work. Likewise, the social meaning derived from the word society means society. So that the excellent work done in society is once again a form of social piety itself.

Dimensions or Indicators of Social Piety Index Measurement

The Pew Research Center (Tamir & Connaughton, Aidan Salazar, 2020), in a survey entitled "The Global God Divide," has researched how important religion/God is in people's lives worldwide.

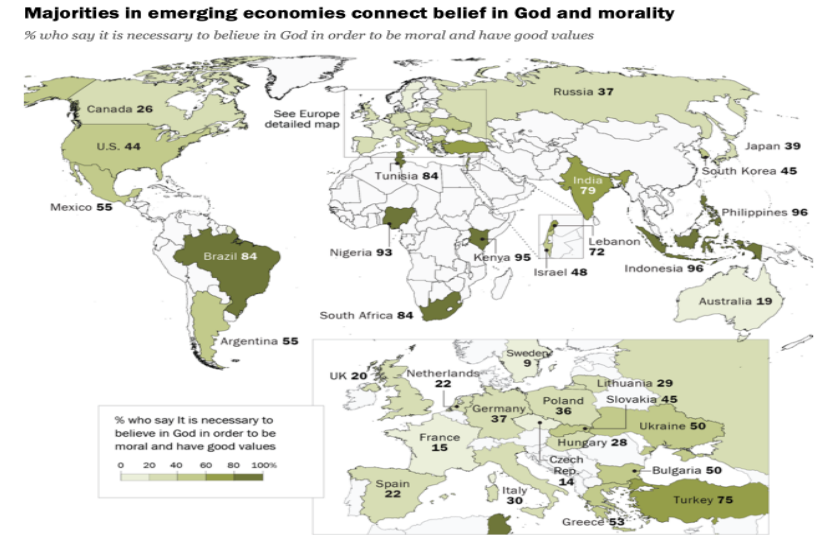


Figure 2. Results of a global survey on the relationship between morality and divinity

The global survey as shown in figure 2. above found various links between an individual's moral life and the belief in the existence of God or religion in a person. Although some countries in Europe state that religion is not an essential thing in their lives (9% Sweden, Czech Republic 14%, and France 15%), of the 13 countries and research have

done, several countries have a belief that there is a high correlation between morality and divinity such as Greece as much as 53%, Bulgaria 50%, and Slovakia 45%. Furthermore, in the Asian continent, Indonesia and the Philippines are the highest countries with a relationship between belief in God and morality, which is 96%. It proves that good things can happen due to the manifestation of belief in God; in other words, it can be said that a good relationship with God (*hablumminallah*) will be reflected in good morals as well (*hablumminnannas*).

In line with the global survey conducted by the Pew Research Center regarding the relationship between morals and religious behavior in the world, the Social Piety Index in Indonesia can also be measured through several dimensions or indicators. First, the measurement is carried out from the dimensions of understanding and practice of religious teachings in their religious followers. Measurement of this dimension in social piety is essential in reviewing various social lives in Indonesia. With the highest level regarding the relationship between belief and God and good moral behavior, Indonesia's understanding and practice of the religious community of Indonesia has been carried out through the worship practices of each religious adherent. Najih (2021) concludes that apart from the divine element already written in the state foundation, namely Pancasila and the 1945 Constitution, the Indonesian people have high enthusiasm for carrying out their worship practices. For example, it is illustrated by the number of pilgrims from Indonesia who always dominate even though they are far from Saudi Arabia.

Furthermore, from the knowledge and appreciation of society towards social piety, it is also hoped that later it can be realized in citizens' behavior and noble character to produce a dignified life for the nation and state. As is commonly believed, religion does not only teach about the relationship between religious adherents and the Creator but also the relationship between human beings and the relationship with the natural surroundings. Al-Mubarak & Muslim (2020) reveal that both spiritual piety (individual/ritual) and social piety need to be formed because the two forms of piety are like two sides of a coin that cannot be separated where one's piety spiritually will be more grounded and implemented significantly towards the environment. To achieve spiritual/individual/ritual piety, one should not and cannot ignore social aspects (Sobary, 2007). Therefore, the realization of social harmony is directed not only to improve the quality of individual piety of religious people but also to encourage the realization of social and

ecological piety and public morality in managing the life of the nation and state.

Riadi (2014) confirms that social piety is piety shown in caring behavior towards Islamic social values. Even at the extreme, he said that monotheism would have no meaning if it were not manifested in a social context. For this reason, the last indicator that must be included in the measurement of the social piety index is the dimensions of attitudes and behaviors that reflect social piety. Various social spaces related to this dimension are the practice of social care, the environment, and obedience to existing laws as Burhani et al., (2020) divide it into several indicators, namely social care, human relations, preserving the environment, ethics, and character, and compliance with the state and government. Likewise Haryadi & Munandar (2021) describe several forms of manifestation of individual piety towards social piety, such as tolerance between religious communities, environmental care attitudes, and love for the homeland.

According to the study of the Indonesian Society's Social Piety Index published by the Research and Development Center for Religious Life, the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, there are ten kinds of indicators to measure social piety. These indicators are: 1) giving, 2) caring, 3) respecting different values of life, 4) not imposing values, 5) not insulting or destroying different values, 6) involvement in democracy, 7) involvement in improving government performance (good governance), 8) preventing violence, 9) environmental conservation, and 10) environmental restoration (Wahab, 2015). Ilyas Abu Haidar in (Ridwan, 2018) divides social piety into three forms: first, social piety in socio-political activities, second, social piety in science and culture, and third, social piety in building social harmony.

From the various explanations above, it can be concluded that the various dimensions or variables that can be drawn in research on the Social Piety Index are as follows: 1) individual worship activities variable, 2) knowledge variable about social piety, and 3) attitude variable, and behavior that demonstrates social piety.

Strategies for Implementing the Social Piety Index and Promoting Regional Development in Bangka Barat Regency

The progress of an area develops based on several standards, which in other words, can be said as demands good governance. Good governance is a guideline for the performance of public sector organizations in carrying out their roles and functions. Taufeni, (2013) revealed that implementing good governance is a requirement for every

government to achieve the ideals and goals of both the community and the nation and state. Therefore, a transparent, precise, legitimate, and measurable system is needed as a form of accountability for implementing development and government so that it is free from unwanted things, including Collusion, Corruption, and Nepotism actions.

Judging from its role, the government has a role in determining regulations to create an orderly society, implementing development programs to improve community welfare and reduce disparities between regions, and empowering communities to grow a system of self-reliance. Likewise, the government provides full service to the community (Rozikin, 2017). The role of the government causes the support from all parties to be needed in its implementation, both in terms of the process and evaluation of its implementation. It, of course, cannot be separated from the nature of development itself so that it is by what is aspired and which is a common goal.

As stated in the vision, the word dignified has the meaning that it is hoped that in the end, there will be a dignified society in West Bangka Regency, namely a society that is faithful, democratic and civilized, cultured, respects human rights, orderly society and is aware of the law, creative, independent and confident. Psychologists put a noble character as the basis of a complete personality to behave solid and tenacious in achieving a better life, happiness, and well-being in this world and the hereafter. Aristotle in (Suwardani, 2020) reveals that humans have two advantages (human excellent), namely: first, excellence in thinking; and second, excellence in character.

Thus, the vision of West Bangka Regency is "The realization of an advanced, prosperous, and dignified West Bangka society," which means "Improving the quality of individuals who are members of the community in the West Bangka region so that it will have an impact on progress in terms of human development, infrastructure, and services. Public. It will lead to self-confidence in every member of the West Bangka community, making citizens a dignified society, reflected in daily life, prioritizing morality, ethics, and applicable laws based on spiritual values.

One area of priority for the government, usually stated in development documents, is the vision and mission. For example, in the document contained in the RPJMD document for West Bangka Regency 2021-2026, the second mission is to promote competitive and noble human resources. Several strategies that can be formulated in achieving these goals are outlined in the form of 1) increasing concern for others (social care); 2) increasing public awareness of environmental

conservation; 3) increasing the community's awareness of the law; and 4) increasing public awareness of the values of pluralism (diversity) (Bappelitbangda, 2021). People's knowledge and practice of these points (social concern, environmental conservation, legal awareness, and pluralism values) are then expected to be realized in the actions and noble character of the community in the form of social piety. It is nothing but an effort to realize the vision of the West Bangka Regency, namely "The Realization of an Advanced, Prosperous, and Dignified West Bangka Society."

As it is believed that religion not only teaches a harmonious relationship between its adherents and its creator but also between others and the environment, the direction of realizing the vision and mission of West Bangka Regency is directed not only in terms of increasing individual piety but also encouraging the realization of community social piety in management his life. Through social piety in practice, it is hoped that it will become the basis for realizing a more dignified West Bangka.

CONCLUSION

The measurement of the social piety index is a manifestation of individual piety, which is the practice of religious ritual aspects. Although each religion has differences in the implementation and implementation of their religious activities in the general context, all religions have similarities in social goodness. It can be used as a support for regional development programs such as improving the quality of human resources.

Therefore, increasing social piety within the community has become a priority in developing competitive and virtuous human resources. The various dimensions or variables that can be explored in research on the Social Piety Index include: 1) individual worship activities, 2) knowledge of social piety, and 3) attitudes and behaviors that demonstrate social piety.

To achieve these goals, several strategies can be formulated: 1) increasing concern for others (social care), 2) raising public awareness of environmental conservation, 3) enhancing the community's legal awareness, and 4) promoting the values of pluralism (diversity). Various regional apparatus levels and all the community are involved in realizing the social piety index within the community.

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