Social Piety Index for Character Building in Indonesia: A Case Study of The Society of Mojokerto City

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Abstract

Since 2010, National Character Development has been a program. This nationwide initiative faces fairly significant issues due to the dynamics and changes in the life patterns of individuals. To revitalize the national program, the national movement of mental revolution was then established in 2016. This program's implementation was crucial, but it did not appear to have a precise evaluation system to measure its success. Therefore, a system of evaluation that could generate index documents of the success rate was required. Social Piety Index was the community behavior survey that had been conducted (Indeks Kesalehan Sosial-IKS). This survey examined the level of social piety and produced a document with an index of accomplishments. Consequently, the IKS record may be utilized as a depiction of the evolution of the community's character. Utilizing a quantitative approach with statistical analysis, the survey method employed was quantitative. The acquired result revealed that both the knowledge and attitude data were strong, but the level of correlation between the two was poor. The combination of a high piety index and a low correlation suggested that it was necessary to address additional concerns. These additional characteristics required specialized investigation to be revealed. The establishment of the IKS was essential, particularly if it served as an evaluation system and measuring tool for the accomplishment of national character building.

Keywords: index; social piety; society; character building.

Introduction

The Indonesian nation has a distinct identity as an eastern nation with Pancasila as its state ideology. The Indonesian people are therefore pious, just, unified, democratic, and socially just. These characters are in jeopardy of extinction due to modernisation, globalization, and technological progress. Based on the Law of the Republic of Indonesia Number 17 of 2007, the national policy for National Character Building has been formed and programmed from 2010. This national program is, in fact, confronted with extremely complex issues stemming from the extremely dynamic development of society in the context of globalization, industrialization, and advances in information and communication technology that have resulted in significant shifts in the way people live.

In 2016, based on Presidential Instruction No. 12 of 2016 regarding the National Movement for Mental Revolution, the President of the Republic of Indonesia proclaimed the national movement of mental

revolution, which was then followed by the coordinating minister for Human Development and Cultural Affairs in 2017. From October 26-28, 2018, the Real Work Week (PKN) of the Mental Revolution was held in Sario, Manado City, North Sulawesi. The mental revolution began with the President's appeal to revitalize the nation's sluggish character development. In the National Movement of Mental Revolution, eight fundamental mental revolution principles were created, namely:

- Mental Revolution was a societal movement to work together for a better Indonesia.

- It required the support of the government's political will.

- It required a cross-sectoral approach.

- It included community, commercial sector, academic, and government engagement.

- A "value attack" program was implemented to constantly remind the public of strategic values in every public location.

- Its program design had to be simple to apply (user-friendly) and enjoyable (popular) for all segments of society.

- Its defined values were designed primarily to regulate public (social) morality, not private (individual) morality.

- Its impact could be assessed, and the community might reap its benefits (Kementerian Koordinator Bidang Pembangunan Manusia Dan Kebudayaan RI, 2021).

This nationwide program's implementation was crucial. The program's objective was public (social) morality, as referenced by the 8 basic principles of the mental revolution, specifically point number 7. Point number 8 highlighted that its performance must be quantifiable, although it appears that no formal evaluation method has measured the program's accomplishments to far. Therefore, it was necessary to have an evaluation system that generated a success rate index document. Evaluation in the field of education had been possible, but it appeared that character development in social life had never been evaluated. Therefore, a document/accomplishment index was required for mental revolution and character development. The Social Piety Index was the most recent examination of community behavior (Indeks Kesalehan Sosial-IKS). This study assessed social piety (excellent community conduct) and generated the IKS report. Consequently, if there were no evaluation system for the nation's character-building program, the IKS document may be utilized as a snapshot of the community's character growth.

The IKS could serve as a measurement instrument for societally desirable behavior (character). It would be much more advantageous if the IKS survey model were redesigned as a unique tool for monitoring the success rate of national character building. The Indonesian Community's Social Piety Index book was published in 2015 as a result of research and surveys conducted on social piety by the research team of the Research and Development Center for Religious Life, Research and Development and Education and Training Bodies of the Ministry of Religion of the Republic of Indonesia. The basic assumptions of this study were as follows: first, that religious values were frequently perceived and enacted by the community

solely in terms of ritual worship, specifically God-worship. Meanwhile, social worship was rarely a source of worry. Second, people's interpretation of religious values profoundly influenced their conduct, so religious values, particularly aspects of social worship, were well positioned to support and promote national development rather than the reverse (Ulum et al., 2019). Additionally, in 2019, the Office of the Ministry of Religion of Bangkalan Regency, in partnership with the Regional Development Planning Agency of Bangkalan Regency, performed research on social piety and published the Bangkalan Regency Community's Social Piety Index. This research was prompted by the question of the amount of community comprehension regarding social piety, as well as the extent to which the level of social piety attitude/behavior in the community was associated to this level of understanding (Badan Perencanaan Pembangunan Daerah (BAPPEDA), 2019). Regarding social piety, it could not be denied that it contributed to the national character issue.

In addition, a research/survey on the social piety of the Community of Mojokerto City for 2019 that created the 2019 Mojokerto City Social Piety Index (IKS) Document served as the basis for the debate in this article. The Mojokerto City Communication and Informatics Office published it in 2020. This study was motivated by the fact that the physical parts of religious life, such as facilities and infrastructures, as well as religious institutions, continued to flourish. Additionally, religious activities in the neighborhood were gaining momentum. Despite these positive advancements, there were still several negative occurrences, including high crime rates, widespread pornography and sexual offenses, drug trafficking, corruption, human rights violations, religious community tensions, and other forms of social deviation (DINAS KOMUNIKASI DAN INFORMATIKA KOTA MOJOKERTO, 2014).

The objectives of this study were as follows: • to identify the knowledge of the religious community about social worship and social piety in the City of Mojokerto; • to measure the social piety index of the people of Mojokerto City; • to observe the pattern of causality between knowledge and the attitude of the community's social piety; • to comprehend the level of achievement of the Mojokerto City government's goals in an effort to realize the objectives; and • to comprehend the level of achievement. As an evaluation tool for the government to conduct community development programs and activities more effectively, and as a basis or reference for regional development planning, the research proved beneficial (DINAS KOMUNIKASI DAN INFORMATIKA KOTA MOJOKERTO, 2014).

Methodology

A. Terminology

The origin of the word "pious" is Arabic, where it signifies obedient or good. In the Big Indonesian Language Dictionary (KBBI), the term has two meanings: (1) obediently and fervently perform worship, and (2) holiness and faith. In the meantime, "piety" refers to observance of worship and adherence to religious principles. Meanwhile, "social" has the meanings of (1) related to society and (2) being concerned with public interest (such as helping, giving, and so on) (Kemdikbud, 2021). Thus, "Social Piety" refers to the

behavior of good individuals who are obedient to society-related religious principles. It also implies being helpful, having compassion (empathy), respecting the rights of others, caring about the concerns of the ummah, etc. Therefore, social piety is a sort of obedience and kindness that is not only distinguished by religious rites, but also by a person's social sensitivity and good deeds, which contribute to the comfort and serenity of the surrounding community.

According to KH. MA. Sahal Mahfudh's book "***Nuansa Fiqh Sosial***," there are two sorts of worship in Islam: first, worship that is qoshiroh, or worship whose benefits return to each individual. Second, muta'adiyah worship, which is social in nature, i.e., worship whose rewards are centered on the public good (Faisal, 2010; Mahfudh, 2011). The teachings that everyone is obligated to perform good deeds for others are found not only in Islam, but in all religions, hence this can be considered a universal principle. All religions stress the importance of performing good deeds, and all adherents to a religion instinctively adhere to its commandments.

Until the variables become the conventional indicators of social piety, there is no unique scientific theory that characterizes social piety. Social piety remains an intriguing and often studied concept and topic of conversation. Viktor Frankl's definition of the desire to live a meaningful life (the will to meaning) comes closest to the concept of social piety in terms of its operational nature and level of specificity. The concept of "meaningful life" is the driving force behind every individual's actions. The concept of "conscience" strengthens this concept. Social piety is a sort of religious activity that derives from religious attitude, whereas religious attitude derives from an individual's cognitive, affective, and behavioral comprehension of values (conative) (Istiqomah, 2019).

Every individual who interacts with others is cognizant not only of the actions that are performed, but also of the circumstances surrounding those actions. This awareness encompasses not only the activity that has occurred, but also what may occur. This individual consciousness that governs actual and potential action is known as attitude (Ulum et al., 2019). Therefore, an individual's awareness impacts their actual behavior in social interactions. Every attitude has three aspects:

a. the cognitive aspect, which relates to the symptom of knowing the mind; b. the affective aspect; and c. the behavioral aspect. This refers to the tangible processes, experiences, and personal ideas and expectations of a certain thing or group of objects.

b. Affective aspect in the form of processes involving certain sentiments, such as fear, jealousy, sympathy, aversion, etc., that are directed toward particular objects.

c. Conative Aspect, which takes the form of a propensity to do something, such as the propensity to provide assistance, to stay away, etc. (Mojokerto, 2019).

Mohammad Sobary once conducted research titled Social Piety for his thesis (Influence of Islamic piety on the rural economic behavior in Suralaya, West Java Province). In his thesis, he highlighted the significance religion had in establishing a favorable correlation between "piety" and "economic behavior" in Suralaya Village. His ethnographic research aimed to uncover three essential themes that were crucial to understanding religion's influence on society. In the course of his investigation, Sobary met Guntur, a source

who suggested that there are two types of religiosity in Islam: individual and social. Individual piety may be discerned by the sincerity with which an individual performs individual religious worship, such as prayer, dzikir, hajj, and others. Meanwhile, social piety encompassed a variety of qualities aimed for others, such as providing for one's family. Haji Saptir, another informant, highlighted that piety is a person who balances ushalli (prayer) with effort (Sobary, 2007).

B. Methodology

As indicated previously, the beginning point for this article's debate was the Mojokerto City Social Piety Index study. Statistical study of Structural Equation Modeling (SEM) and quantitative and qualitative descriptive analysis were utilized to calculate the value of the Social Piety Index. SEM was a technique for modeling structural equations that gave the most effective estimating method for a series of multiple equations. It consisted of two fundamental elements: (1) a structural model and (2) a measurement model. The structural model was a path model that explored the link between independent and dependent variables. The measuring paradigm permitted the researcher to employ numerous variables (indicators) for a single independent or dependent factor variable (Joseph F. Hair Jr. , Willian C. Black, Barry J. Babin, 2010).

SEM was a very important tool since it enabled researchers to investigate more than just the importance of correlations. This technique allowed researchers to examine the overall model's validity by evaluating its fit value. Not only could SEM explain variance, but also covariance. Consequently, the fit was evaluated based on the structural equation's ability to generate an observed covariance based on the measured variables. The better the value of fit was, the closer the estimated covariance was to the observed covariance.

Then, Confirmatory Factor Analysis (CFA) was employed as a multivariate analysis technique to confirm whether the constructed measurement model was consistent with the hypotheses. In the confirmatory factor analysis, latent factors and indicator variables were included. Latent variables were variables that could not be directly generated and constructed, but indicator variables could be directly observed and measured. Both primary and secondary data were obtained for data gathering. Primary data were collected through direct surveys and/or interviews with respondents. The survey area included all subdistricts in the city of Mojokerto. The sample technique employed was stratification. The religious leaders of worship places, the administrators of worship places, the active congregations of worship places, and the public were interviewed as respondents.

There were 152 people interviewed as respondents. The community survey was administered from May 12 to May 27, 2020, utilizing a questionnaire guide. The study was performed to assess the level of social responsibility in 2019. The secondary data used came from the Communication and Informatics Office and other associated agencies in Mojokerto City, including the population of Mojokerto City by religious structure by subdistrict, the number of worship venues per subdistrict, and others. In order to calculate the Social Piety Index, two variables were measured: one independent and one dependent. In this study, the

independent variable (x) was knowledge, and the dependent variable (y) was attitude of social piety. Furthermore, the following definitions were provided for each variable:

B.1. Definition of Knowledge Variables

The conceptual definition of social piety knowledge was a person's understanding of the notion of social piety which included: (a) social solidarity *(al-takaful al-ijtima'i)*, (b) tolerance *(al-tasamuh),* (c) mutuality / cooperation *(al- ta'awun)*, (d) moderate *(al-I'tidal),* and (e) stability *(al-tsabat)*

The operational definition of social piety knowledge was a score obtained from respondents in the form of respondent's knowledge of the notion of social piety which included: (a) social solidarity *(al-takaful al-ijtima'i)*, (b) tolerance *(al-tasamuh),* (c) mutuality / cooperation *(al-ta'awun),* (d) moderate *(al-I'tidal),* and (e) stability *(al-tsabat).*
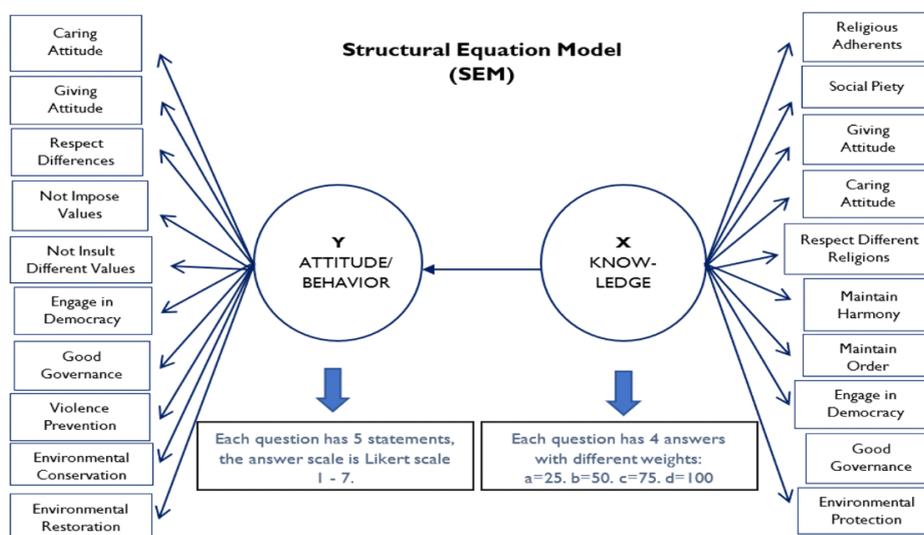
B.2. Definition of Social Piety Variables

The conceptual definition of social piety was the attitude of someone who had an element of goodness *(saleh)* or benefits in the framework of social life. Social piety included: (a) social solidarity *(al-takaful al-ijtima'i)*, (b) tolerance *(al-tasamuh)*, (c) mutuality / cooperation *(al-ta'awun),* (d) moderate *(al-i'tidal),* and (e) stability *(al-tsabat).*

Operational definition of social piety was a score obtained from respondents who had a pious attitude, measured by: (a) social solidarity *(al-takaful al-ijtima'i),* (b) tolerance *(al-tasamuh)*, (c) mutuality / cooperation *(al-ta'awun)*, (d) moderate *(al-i'tidal),* and (e) stability *(al-tsabat)*

The conceptual model of the relationship between Social Piety Knowledge and Social Piety Attitude / Behavior is completely presented in Figure 1:

Figure 1. Conceptual Model of Relationship between Social Piety Knowledge and Social Piety Attitude / Behavior

Source: Kementrian Agama & BPS

In order to process data, descriptive statistics, the Structural Equation Model (SEM), and the generation of index numbers were utilized. The demographics of the respondents, the average score for knowledge, and the average score for piety attitude were summarized using descriptive statistics. Utilized SEM analysis to determine the pattern of the link between piety knowledge (X) and piety attitude (Y). In order to estimate the value of the index of social piety, the score of the piety attitude index was utilized. The calculation of the social piety index value was based on the sense of religiosity. The utilized formula was derived from the calculation of the Public Satisfaction Index (IKM) PerMenPAN No. 16/2014 and the Ministry of Religious Affairs. Following is the formula for calculating the Social Piety index:

Figure 2. Social Piety Index Formulation

$$\text{Indicator Value Conversion} = \frac{\text{Average perception indicator score}}{\text{The maximum scale of perception}}$$

$$\left| \text{Balanced Weight Value} = \frac{\text{Total weight}}{\text{Number of Indicators}} = \frac{1}{10} = 0{,}10 \right|$$

$$\text{IKS} = \text{Total of Indicator Value} \times \text{Balanced Weight Value}$$
$$= \frac{1}{10} \sum_{i=1}^{10} \text{Indicator Value}_i$$
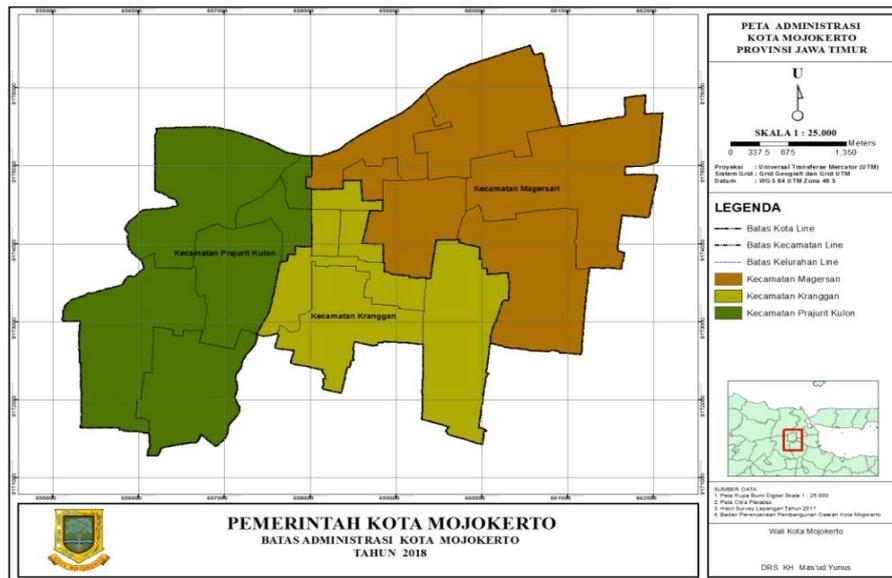
Explanation:

1. The number of indicators in IKS is 10 indicators so that the weight of each indicator is 0.10

2. Evaluation of the impressions of respondents using a Likert scale, where a score between 1 and 7 reflects the amount of agreement. Number 1 indicates a complete disagreement with the evaluation level. Number seven indicates that the level of agreement is quite strong. In order to obtain a score with a range of 0-100, a conversion from the Likert scale is performed.

3. IKS is obtained from the score of each indicator multiplied by Balanced Weighted Value.

Results and Discussion
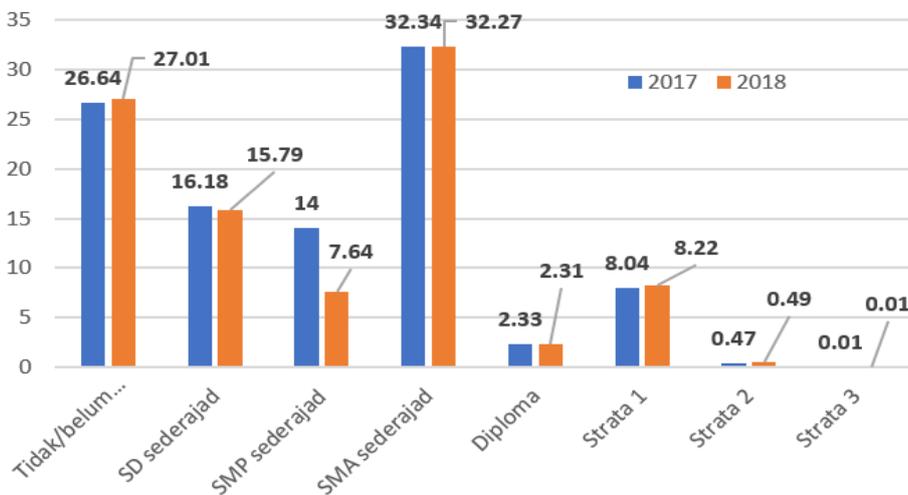
A. Social Piety Index of Mojokerto City's Community

Mojokerto City is located in East Java Province, with an area of 20,217 Km2 or 20,217 Ha. Geographically, this city is located between 7 ° 27 '0.16 "to 7 ° 29' 37.11" South Latitude and 112 ° 24 '14.3 "to 112 ° 27" 24 "East Longitude. Administratively, it is divided into 3 sub-districts and 18 villages, namely Kranggan, Magersari, and Prajurit Kulon sub-districts, as presented in Figure 3

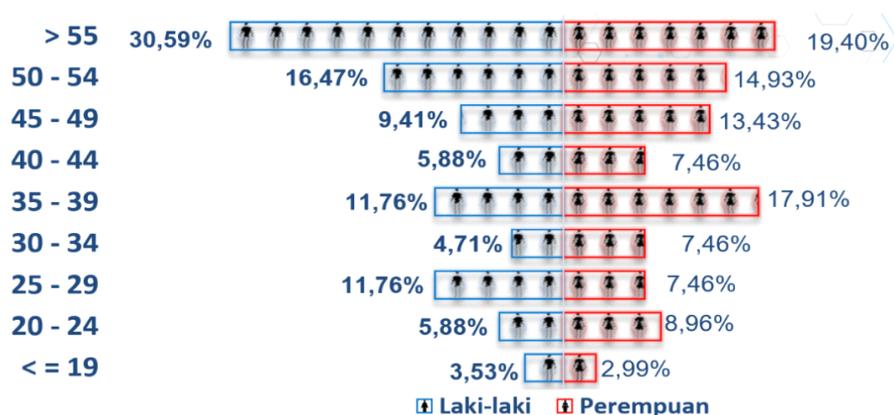**Figure 3**. Map of Mojokerto City Administration

Based on records in the Department of Population and Civil Registration of Mojokerto City, most of the residents of Mojokerto City (32.27%) had senior high school education, as shown in Figure 3.3. The composition of education from 2018 to 2019 was not much different except for junior high school and equivalent which dropped by 50%, from 15% to 7.64%.

Figure 4. Population Composition of Mojokerto City by Education Level

Source: Department of Population and Civil Registration of Mojokerto City, 2019

On the basis of age and gender, the majority of respondents who were interviewed for the study's sample were over 55 years old, both male and female. Residents of the city of Mojokerto between the ages of 17 and 55 participated in the survey. It was considered that the older a person was, the greater their religious understanding and devotion to worship activities. Then, based on field data, the majority of religious leaders were over 50 years old.

Figure 5. Characteristics of Respondents based on Age and Gender

From the research conducted resulted in 3 things that could be known related to social piety, namely:

a.   An overview of religious rituals and religious activities

b.   The pattern of causality between the piety knowledge and social piety attitude

c.   Social Piety Index

B. Description of Religious Rituals and Religious Activities

The religions practiced by the people of Mojokerto included Islam, Christianity, Catholicism, Hinduism, Buddhism, and Konghucu. Islam was the predominant religion. In their daily lives, people from different faith sects coexisted peacefully. The level of religious community tolerance and mutual respect was quite high. The inhabitants of Mojokerto City were regarded as devout based on their participation in individual worship rites. Some religious activities were performed on a daily, weekly, and monthly basis. Table 1 displays the range of activities for each religious community.

Table 1. Routine Worship Ritual Activities conducted by Religious People

RELIGION	WORSHIP RITUALS
Islam	• Obligatory prayers 5 times a day, in a congregation on time • Friday Prayers (for men) once a week • *Sunnah Rowatib* Prayer and Dluha Prayer • Ramadan fasting and *sunnah* fasting • Eid al-Fitr and Eid al-Adha prayers once a year • Recitation of the Qur'an
Christian	• Daily Morning and Evening Prayers • Sunday services at church
Catholic	• Daily Prayers • Daily Rosary • Church service once a week • Mass at church once a week
Hindu	• Tri Sandya worship three times a day • Tilen Purnama Worship twice a month
Budha	• Daily *doa* / prayer twice a day • Tri Dharma worship twice a month • Sunday Afternoon Service • Worship at Temple once a month
Konghucu	• Daily morning and evening prayers • Religious service once a week • Tri Dharma worship twice a month

In addition to regular worship services, the community was actively involved in religious activities. Religious activities included religious studies, worship services, celebrations of religious holidays, and religious holidays. Table 2 details the comprehensive religious activities of each faith.

Table 2. Religious Activities

RELIGION	RELIGIOUS ACTIVITIES
Islam	• *Yasinan* and *Tahlilan* once a week and twice a month • *Taklim* teachings once a week and twice a month • *Tahlilan* Ladies/gentlemen once a month • *Muslimatan* once a week • *Muslimatan* once a month
Christian	• Ward Prayer once a week • Pelnap worship/service once a week • Christmas once a year • Easter once a year
Catholic	• Ward Prayer once a week • Christmas once a year • Easter once a year
Hindu	• *Galungan* twice a year • *Nyepi* once a year
Budha	• Chinese New Year once a year • Vesak once a year • *Kathina* once a year • *Maga Puja* once a year
Konghucu	• Chinese New Year once a year • Fraternity day once a year • Celebration of the birthday of the Prophet Confucius

C. Patterns of Causality between Knowledge and Social Piety Attitude

As this was the primary topic of the study, the level of public understanding and attitude toward social piety were investigated. In addition, it was necessary to observe the pattern of the interaction between piety knowledge and social piety attitude to determine whether knowledge had a relationship with piety attitude or vice versa. Using SEM, this relationship pattern was investigated. The steps and outcomes of the analysis of the association between each indicator and latent knowledge and social piety attitude, as well as the interaction between knowledge and attitude, were as follows.

- The development of a theory-based model was based on a causality relationship. For this reason, the model of the relationship between the knowledge as X variable and the piety attitude as Y variable was compiled.

- The preparation of path diagrams (path) was used to make it easier to describe a direct or indirect relationship.

- The formulation of structural equation models and measurement models. The structural equations that were arranged consisted of each of the knowledge and attitude as latent variables. In the measurement model, each latent variable, i.e. the knowledge variable (X) and the attitude variable (Y) has 10 indicators respectively.

- The selection of the input matrix and model estimation, SEM used input data in the form of a variance-covariance matrix or a correlation matrix.

The subsequent step involved evaluating a structural model and identifying measurement models. Testing the structural model of the knowledge variable (X) on the attitude variable (Y) revealed that the construct reliability (CR) value was less than 1.96 (P-value was larger than 5%), indicating that the association between knowledge and attitude was statistically insignificant. In addition, the outcomes of the measurement model's fit as determined by the GOF (Goodness of Fit) evaluation, which comprised the following measures: Chi-Square, Probability, RMSEA (Root Mean Square of Error Approximation), AIC (Akaike Information Criterion), and TLI (Tucker-Lewis Index). CFI (Comparative Fit Index) and other similar measures. Statistically speaking, the evaluation of SEM model estimation results revealed a relatively low level of appropriateness. Total effect, comprised of both direct and indirect effects, reflected the level of appropriateness. The overall structural model fit is displayed in Table 3.

Table 3. SEM Results

Variable	Knowledge			Attitude		
	Direct	Indirect	Total	Direct	Indirect	Total
Knowledge	0,000	0,000	0,000	0,058	0,000	0,058
X1	0,417	0,000	0,417	0,000	0,000	0,000
X2	0,677	0,000	0,677	0,000	0,000	0,000
X3	0,397	0,000	0,397	0,000	0,000	0,000
X4	0,561	0,000	0,561	0,000	0,000	0,000
X5	0,624	0,000	0,624	0,000	0,000	0,000
X6	0,744	0,000	0,744	0,000	0,000	0,000
X7	0,590	0,000	0,590	0,000	0,000	0,000
X8	0,543	0,000	0,543	0,000	0,000	0,000
X9	0,573	0,000	0,573	0,000	0,000	0,000
X10	0,223	0,000	0,223	0,000	0,000	0,000
Y1	0,000	0,000	0,000	0.641	0.037	0,678
Y2	0,000	0,000	0,000	0,768	0,045	0,813
Y3	0,000	0,000	0,000	0,541	0,031	0,572
Y4	0,000	0,000	0,000	0,712	0,041	0,753
Y5	0,000	0,000	0,000	0,743	0,043	0,786
Y6	0,000	0,000	0,000	0,403	0,023	0,426
Y7	0,000	0,000	0,000	0,447	0,026	0,473
Y8	0,000	0,000	0,000	0,709	0,041	0,750
Y9	0,000	0,000	0,000	0,563	0,033	0,596
Y10	0,000	0,000	0,000	0,490	0,026	0,516

Variable Information:

X1: Religious adherents   Y1: Caring Attitude

X2: Social piety   Y2: Giving Attitude

X3: Giving Attitude   Y3: Respect Religious Differences

X4: Caring Attitude

X5: Respect Religious Differences

X6: Maintain Harmony

X7: Maintain Order

X8: Engage in Democracy

X9: Good Governance

X10: Environmental Protection

Y4: Not Impose Values

Y5: Not Insult Different Values

Y6: Engage in Democracy

Y7: Good Governance

Y8: Violence Prevention

Y9: Environmental Conservation

Y10: Environmental Restoration

The subsequent phase was model interpretation. The Confirmatory Factor Analysis (CFA) test was utilized to determine the predominate indications for describing each of the latent variables of knowledge (X) and attitude (Y). The giving attitude was the indication that represented the strong social piety attitude (Y) of the society. The greatest loading factor value, namely 0.768, suggested this. Then, many indications with a loading factor value of >0.500 are shown, including not imposing value, preventing violence, not insulting diverse values, having a caring attitude, respecting differences, and environmental conservation. As indicated in Figure 3.8 below, other indicators had a loading value of less than 0.500.

Maintaining harmony was the indication that best characterized the social piety knowledge (X) of the society. This was indicated by the greatest loading factor value, which was 0.744%. Several variables with a loading factor value of >0.500 followed, including social piety, respect for many religions, keeping order, good governance, and caring attitude. As depicted in Figure 3.8, the association pattern between knowledge and religiosity was deemed to be extremely weak based on the results of the analysis, i.e. 0.058. The small (statistically insignificant) value of the knowledge influence on attitude revealed that there was still discord between knowledge, in this case the public's perspective on social piety conduct, and attitude. This incident demonstrated that there was inadequate evidence that a person with good religious understanding would have a pious attitude and conduct in their social life. It seems that the community put public interest first. Piety conducts in the sense of the general population remained preoccupied with religious practice. Nevertheless, if what was intended was social piety, then the markers that needed to be met were broader and included concern for democracy, government, and the environment. Depending on the value of each parameter, the relationship between the influence of attitude and piety knowledge varied significantly.

The low association between religiosity and knowledge may be attributable to a number of variables. It could be a motivating factor for social piety, not just in religion but also in other aspects, such as culture (local wisdom), level of education/knowledge, rules/laws, or other things that could elevate awareness, subsequently influencing attitude and behavior. Based on the average of its indicator scores, the index value of the knowledge and social piety attitude of the population of Mojokerto City was computed. This value was used to gauge the perceptions of social piety among individuals. In general, the score between knowledge and religiosity was relatively high, i.e. > 60, with the exception of environmental protection

knowledge, which had a low score, i.e. 49.7, while environmental restoration knowledge had a high score, i.e. 72.4. In addition, there was an indicator score with a rather large gap between knowledge and attitude, namely engagement in a democracy, which had a high public awareness score connected to democracy (96.7) but a relatively low attitude score (63.2). Details are shown in the table below.

Table 4. Attitude and Knowledge Indicator

Piety Attitude Indicator (Y)	Score	Piety Knowledge Indicator (X)	Score
Caring attitude	76,4	Understanding caring attitude	82,7
Giving Attitude	77,8	Understanding giving attitude	90,8
Respect differences	81,8	It maintains harmony	89,5
Not impose values	84,3	Religious adherents	83,7
Not insult difference values	77,1	Different Religions	95,1
Engage in democracy	63,2	Understanding engagement in democracy	96,7
Good Governance	76,5	Understanding Good Governance	85,5
Violence Prevention	82,1	It maintains things in order	95,7
Environmental Conservation	70,0	Social Piety (environment)	88,0
Environmental Restoration	72,4	It maintains the environment	49,7
The Value of Social Piety Attitude Index (Y)	**76,2**	**The Value of Social Piety Knowledge Index (X)**	**85,7**

People in Mojokerto City had a limited concept of environmental protection as a form of social piety. The majority of individuals understood environmental protection as merely disposing of trash in its proper location or maintaining a clean environment/yard. The concept of conserving the environment in a broader and more sustainable manner was not yet fully comprehended.

Regarding the attitude or behavior of democratic engagement in people's lives, such as taking an active role in political issues, discussing and conveying ideas of political rights, both individual rights and explaining to others, the residents of Mojokerto City tended to be less concerned, but this did not indicate a low level of voting in a regional head election. According to detik.com 2018, participation in the 2013 and 2018 mayoral elections in Mojokerto City was strong, at 79.55 percent and 81.4 percent, respectively (Enggran Eko Budianto, 2020). In the meantime, the level of individual understanding on democratic participation was deemed to be extremely high. It may be stated that the public gave democracy greater significance by merely following the Mayoral, Regional, and Presidential elections.

In the Gap analysis (difference) between each average score of indicators of knowledge and social piety, the discrepancy (gap) between knowledge and social piety attitude as determined by the SEM could be observed. The public's awareness of social piety demonstrated an above-average response (over a score of 80). There was only one indicator with a low score, namely environmental preservation (below 60). In contrast, the score distribution for social piety was different. There was no score for attitude below 60, and the majority of scores fell between 60 and 80. However, three indicators had scores above 80, namely valuing differences, not imposing values, and violence prevention. This was a highly intriguing discovery

since it suggested that this was the reason why the value of the relationship (causality) between knowledge and social piety tended to be weak. Figure 3.10 presents a graphical representation of the knowledge-attitude difference.

The difference between knowledge and social piety is evident. On the topic of environmental restoration and conservation, there are two indicators of attitude that have a higher score than knowledge. On the subject of participation in democracy, however, indicators with greater knowledge scores than attitudes exist. This reality must be addressed as a top priority by identifying ways to improve community participation in the democratic process.

The Social Piety Index (IKS) value was calculated based on the opinion of the community's religiosity. Based on the obtained result, Mojokerto's IKS score was in the high range, 76.16. The index value was also high when examined by subdistrict. According to Table 5, each subdistrict had an index value greater than 60, with Magersari subdistrict at 77.4, Kranggan subdistrict at 75.5, and Prajurit Kulon subdistrict at 75.

Table 5. IKS Score Value According to Indicators and sub-districts of Mojokerto City

INDICATOR	KRANGGAN	MAGERSARI	PRAJURIT KULON
Caring Attitude	77,9	78,5	72,5
Giving Attitude	77,8	79,5	75,7
Respect Differences	79,8	85,6	79,1
Not impose Values	84,1	87,3	80,7
Not insult different values	75,7	79,6	75,4
Engage in Democracy	60,2	64,2	64,7
Good Governance	75,8	77,3	76,2
Violence prevention	84,6	82,4	79,3
Environmental conservation	70,7	68,7	70,8
Environmental restoration	71,5	70,9	75,2
Index Value	75,8	77,4	75,0

Thus, the accomplishments of the IKS City of Mojokerto in 2019 met the objective and even exceeded it > 60. This accomplishment had to be maintained and continuously enhanced, particularly with regard to the indicators that were categorized as poor and below average, as was previously examined. On the other side, the IKS (Social Piety Index) could also be used as a barometer (measuring device) to gauge the community's moral development. In this context, the IKS could be considered a component of the nation's character development program. In other words, if there were no national character-building achievement index, the IKS may serve as a "picture of one component" of character building programming in Indonesia

The above-mentioned research/survey of IKS Mojokerto City revealed that the community of Mojokerto City demonstrated a high level of social piety in terms of both knowledge and attitude. The purpose of the index survey was to determine the social piety attitudes and practices of the community. Consequently, this accomplishment could be considered quite encouraging. Intriguingly, the level of

causation between knowledge and attitude was minimal, which was an interesting aspect of these findings. This indicated that there was a chance that piety could be motivated by considerations other than religious content.

In light of the aforementioned findings, there were at least two things that needed to be carried out in the future: first, investigations and researches to identify solution steps in an effort to strengthen the causal relationship between knowledge and attitude in social piety. Second, research on other variables, such as education, law, and traditions, that could influence pious behavior outside of religious content. As was commonly recognized, human behavior could not be divorced from its influencing causes. In the context of social character and goodness, the study could center on prosocial behavior techniques. According to Miftah Thoha, a behavior is "a result of the interactions between an individual and their environment." Thus, the interaction between individuals and their surroundings may take the shape of the individual's behavior, which is essentially an individual's reaction exhibited through movement (Miftah, 2001). Meanwhile, according to David G. Myers, prosocial behavior consisted of caring for and assisting others without expecting anything in return. In greater depth, it may be defined as activity that aimed to change the physical or mental state of the recipient of assistance from less good to better, both materially and mentally, with the objective of enhancing the well-being of others (Islamy, 2015). With this strategy, it was believed that the causal relationship between a person's knowledge (self-quality) and his behavior, as well as the factors that impact behavior, might be uncovered.

In the context of human development, research/surveys on the community's behavior were intriguing and essential for observing the development and progression of the community's morals. The character development program introduced by the Indonesian government in 2010 lacked a specialized instrument for program evaluation and a metric for gauging program success. In order to quantify the success rate of the nation's character development program in Indonesia, this type of IKS survey required to be transformed into a national character-building achievement index survey.

Character is the fundamental value of a private structure that is shaped by genetics and natural and social surroundings. The presence of character will distinguish individuals from one another and become a defining trait of daily conduct. As for character education, it is a process of character development involving knowledge, emotions, and behaviors. In contrast, character building is a system of teaching character values in society that encompasses knowledge, awareness, and action so that it becomes a nation's defining characteristic (Setiawatri & Kosasih, 2019).

In general, the character values that can be instilled include spirituality, patriotism, concern for others, etc. In the meanwhile, approaches for creating character include modeling and habituation. Internal modeling (exempla from educators) and external modeling (examples of role models) are successful strategies for character development, whilst the habituation method is useful for strengthening character values (Marzuki & Haq, 2018). The national character-building achievement index survey can refer to the development of a national character-building program, particularly through the civilization process, which includes the family, educational institutions, government agencies, and the broader community, which

includes civil society, political society, economic society, and the mass media. The elements of character that are researched are the outcomes of heart exercise, thought exercise, kinesthetic exercise, and feeling and intention exercises. Meanwhile, a pattern of religion is a predictor of cardiac exercise. The productivity of thought is the resulting indicator of thought. Healthy and Resilient Behavior is indicative of the outcomes of physical activity (kinesthetic). Then, a sense of humanity, patriotism, and work ethic serve as indications of the outcomes of emotion and aim.

Conclusion

Several conclusions can be drawn from the findings of the research and the preceding discussion. The residents of Mojokerto City were categorized as religious and devout because they adhered to their respective faiths and morals. This was demonstrated by the community's great religiosity and the public's extensive awareness of social piety. The causal link between knowledge and social piety among the residents of Mojokerto City was poor. This demonstrated that the social piety attitude of the community was not totally impacted by religious understanding, but that other elements, such as tradition (local wisdom), level of education/knowledge, law, and other considerations, might motivate social piety behavior. In 2019, the Social Piety Index for the residents of Mojokerto City was 76.16. This was the "High" category, so it had to be maintained and the success rate may even be enhanced. It was necessary to convert the Social Piety Index survey into a national character-building achievement index survey as a measure of the success rate of the National Character-Building program in Indonesia, which lacked a performance evaluation system at the time.

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