
High Social Piety and Tolerance Indices Among a Multireligious Society: Evidence from Sumenep, Indonesia

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Abstract

Social piety in religious traditions is considered a moral obligation that every individual must fulfill. Social piety is part of a process of defining Islamic worship in a contemporary context. As is the case in Sumenep Regency, this practice is well maintained, but challenges in upholding social and moral values remain. News about immoral acts, such as murder, rape, and corruption, often appears in the media and indicates a humanitarian crisis that requires attention. Therefore, it is necessary to measure and evaluate through the Social Piety Index and the Tolerance Index of Sumenep Regency. This study uses a mixed-methods approach. The respondents were residents of Sumenep Regency, using multistage random sampling (400 respondents). Data analysis was conducted using descriptive statistics and index analysis. The results showed that the Social Piety Index for the Sumenep Regency Community was 85,91. This figure represents the community's successful creation of a harmonious, caring, and mutually supportive social atmosphere. Second, with a tolerance index score of 87,95, the community feels harmonious social relations and mutual respect for differences. This achievement illustrates a strong foundation for realizing social harmony as a main pillar in the development vision of Sumenep Regency.

Keywords: *societal tolerance, social piety, social stability, social solidarity, mutual cooperation*

Introduction

High religious diversity is a notable example of how harmony can be maintained among religious communities. Different religious backgrounds and beliefs coexist harmoniously. One example can be found in Pabian Village, Kalianget, located in the eastern part of Sumenep Regency. The Grand Mosque, or Jami' Mosque of Sumenep, was built in 1977 by a Chinese architect named Lauw Piango. The mosque's design combines various cultural elements, including Persian, Arabic, Indian, Chinese, and Javanese, reflecting the ethnic diversity that coexists on this salt-producing island. This mosque represents the nurturing teachings of Islam and the spirit of tolerance amidst religious, cultural, and ethnic diversity (Fawaidi, 2022).

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The 1740 rebellion against the Chinese community in Semarang prompted many to flee to the Sumenep coast, particularly to Dungkek. This Muslim Chinese community, known as *Geschoren Chinees* (the shaved Chinese), flourished in Dungkek, where around 25 families of Chinese descent became traders, and most had converted to Islam. Their life, which blends well with Madurese society, shows one face of tolerance in Sumenep Regency, where ethnic and religious differences are respected, and people live side by side in harmony. Given the above conditions, concrete efforts are necessary to anticipate potential conflicts. One way is to develop multicultural education that is grounded in culture (Lasmawan et al., 2024).

Interfaith tolerance demonstrates a condition in which adherents of each religion allow and permit each other to practice their religious beliefs and teachings without interference from any party (Jamrah, 2015). Every society not only recognizes the existence of the rights of other religions, but also engages in efforts to understand the differences and similarities of each religious adherent (Yudiana et al., 2017). Tolerance is truly more than just accepting differences; it involves mutual recognition, openness, and understanding of existing diversity, without questioning these differences, even if there are disagreements (Henry Thomas Simarmata, 2017). It is very necessary to explore this problem in modern times, where local policies are increasingly diminished with the arrival of modern culture (Hayani, 2018).

The portrait of religious tolerance in Sumenep Regency is inseparable from the active role of various societal elements. The local government, educational institutions, socio-religious organizations, figures, and political parties also contribute to public discourse. Through various models and actions, they help articulate the values of social piety and tolerance amid the diversity of society in Sumenep Regency. The local government collaborates with the Sumenep Interfaith Harmony Forum (FKUB), a socio-religious organization (Fawaid & Hartik, n.d.) to carry out outreach, promotion, advocacy, and consultation activities to carry out its function of maintaining interfaith harmony in Sumenep Regency (Yasik, 2022). Educational institutions in Sumenep Regency prioritize a multicultural education model based on the plurality of society. Educational institutions use accommodative learning strategies to develop students' knowledge and attitudes, leading to greater tolerance, pluralism, and appreciation for the cultural diversity of their surroundings (Bogossian, 2024). One such effort is the dissemination of religious moderation and the development of Religious Education learning tools (Mujib, 2024). Indra Wahyudi, Chairman of the Democratic Party's Sumenep Branch and Deputy Chairman of the Sumenep Regional People's Representative Council (DPRD), urged the community to maintain harmony ahead of the 2024 regional elections (Setiawan, n.d.).

Although interfaith harmony in Sumenep Regency is well maintained, challenges in upholding social and moral values persist. News of immoral acts, such as murder, rape, and corruption, frequently appears in the media, indicating a humanitarian crisis that requires attention (Humaidy et al., 2024). This indicates that even if interfaith harmony is

maintained, the values of social piety and tolerance must continue to be maintained and instilled in daily life (Miyatake & Higuchi, 2017).

Religious and cultural institutions play a minimal role in village social life. Nearly every family has its own mosque for religious education, but it is rarely used by the entire village (Humaidi, 2020). It is characterized by a person's social sensitivity to the environment and those around them, leading to acts of kindness. Social actions such as sharing, helping others, protecting the environment, and acting justly are important aspects of social piety, which focuses on horizontal relationships between individuals (Muhtar et al., 2018). The social piety encompasses human interactions with others and the natural environment, not just vertical relationships between humans and God (Hidayat et al., 2024). In addition to focusing on vertical relationships with God, social piety also emphasizes the importance of horizontal relationships between individuals. There is a strong link between a person's religious beliefs and their personality characteristics (Moltafet et al., 2010).

Social piety is part of a process of defining Islamic worship in a contemporary context. This means that a new interpretation has emerged in understanding Islam within the context of the contemporary Muslim middle class (Wasisto, 2015). The six religions that thrive in Indonesia have sizable followings and all teach overlapping social values (Humaidy et al., 2024): in Islam, the term "social piety" reflects *muta'addiyah* worship, which emphasizes the importance of providing benefits to others. Meanwhile, in the Christian tradition, the concept of "social piety" refers to obedience to God manifested in social action. In Catholic teachings, the principle of "bonum commune" emphasizes the value of subsidiarity and mutual assistance. Hinduism teaches goodness through the terms "*strada dan bakti*," which emphasize responsibility for things beyond oneself, namely others and the environment. On the other hand, Buddhism introduced the "*sad paramitha*," known as the six noble deeds. The establishment of social ties in uniform efforts to synergize in creating safe areas from criminalization leads to the formation of good relations across religions (Setyawan & Nugroho, 2021).

. Social capital appears in two circumstances, namely as a blessing or as a result of social activities aimed at achieving certain goals (Chawa et al., 2024). Faith serves as a driving force for doing good, making piety a tangible manifestation of that belief. The religious institutions have become important for parents who wish to provide their children with a comprehensive Islamic education (Yundianto et al., 2023). This means that religious orientation does not only revolve around the relationship between humans and their God (spiritual piety), but also how a person interacts with and contributes to their surroundings (social piety) (Taylor, 2006).

In many religious traditions, social piety is considered a moral obligation that must be carried out by every individual (Wahyuningrum & Ghofur, 2025). Within the teachings of Islam, Christianity, Hinduism, Buddhism, and Confucianism, some values emphasize doing good to others, such as providing assistance, protecting others' rights, sharing one's wealth, and caring for the environment. In this regard, religiosity not only focuses on the relationship with God but must also be reflected in positive social actions. Therefore,

social piety is an indicator of the extent to which a person practices their religious teachings in their daily life, both through concrete actions and in maintaining social harmony.

Ulum et al. (2020) analyzed the Social Piety Index for Religious Communities to measure the Ministry of Religious Affairs' key performance indicators for the period 2020–2024, specifically relating to the social life of religious communities. On the other hand, the formation of social piety is also heavily influenced by environmental factors and internal values rather than educational background or personal motivation (Gazali, 2021). An analysis of the social piety index as an ethical guideline in the context of the State Civil Apparatus (ASN) found that age, personal values, work environment, organizational culture, and social pressure significantly influence the level of social piety among ASN. Conversely, education level, length of service, and motivation did not show a significant influence (Amirudin & Ramadhani, 2024).

Previous research on the Social Piety Index in Sumenep Regency was also conducted by Humaidy et al. (2024). The Sumenep community exhibited an excellent level of social piety, with a cumulative score of 83.36. This finding provides an important foundation for the study "Social Piety Index and Tolerance Index of Sumenep Regency 2024," as a continuous measurement effort to understand the dynamics of social piety in the community, along with social, cultural, and religious developments in the region (Humaidy et al., 2024).

The previous studies mentioned above, mostly national or sectoral, have not captured the socio-religious context at the local level, such as Sumenep Regency. Furthermore, unlike previous studies that only measured aspects of social piety, this study adds a new dimension in the form of a tolerance index, as an effort to understand the relationships between individuals across diverse backgrounds in Sumenep Regency.

This research was also conducted to determine the level of performance achievement of the Sumenep Regency Regional Government, as tolerance and social piety are among the Key Performance Indicators (KPI) of Sumenep Regency for 2021-2026 (*Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kabupaten Sumenep 2021-2026*, n.d.).

Research Method

This study employs a combined method, comprising both quantitative and qualitative approaches, which serve to describe or provide an overview of the object being studied through sample or population data (Wahyuningrum, 2020). The research was conducted with respondents from Sumenep Regency. A research respondent is someone who can answer a series of questions posed by the researcher, either in writing via a questionnaire or verbally using an interview guide. Respondents are all people, both individuals and groups, who will be asked for the information needed by the data collectors.

Data analysis was carried out using data from 400 respondents in the productive age category (15-64 years), spread across 27 sub-districts (Sumenep, n.d.). The

determination of the respondent sample in this study used multistage random sampling (Arikunto, 2006) [Stage 1: Determining the number of samples per sub-district. The provisions for the number of samples per sub-district are spread across 27 sub-districts, namely: If the number of villages in the sub-district has 1-11 villages, then 1-2 villages are taken; if the number of villages in the sub-district has 12-20 villages, then 2-4 villages are taken. Stage 2: Determining the Number of Selected Villages (Primary Sampling Units). In each selected village, 6 to 7 respondents were randomly selected, resulting in a total of 400 respondents.] (Ulfah et al., 2022).. Data collection was conducted using questionnaires, supplemented by observation and interview techniques as part of the investigation.

Table 1 Indicators in the Social Piety Index Assessment Aspect

Assessment Aspects	Indicators
Social Stability	<ul style="list-style-type: none"> • Social Peace • Conflict Management
Social Solidarity	<ul style="list-style-type: none"> • Social Empowerment, • Concern, • Social Interaction, • Child Care, • Protection of Women
Mutual Cooperation	<ul style="list-style-type: none"> • Contribution • Tolerance

Table 2 Indicators in the Social Piety Index Assessment Aspect

Assessment Aspects	Indicators
Interpersonal Relationships	<ul style="list-style-type: none"> • Respecting ethnic differences • Respecting religious differences • Preserving noble culture • Cooperation
Ethics And Morals	<ul style="list-style-type: none"> • Politeness • Humility • Wisdom • Fairness • Trustworthiness

The results of this survey can serve as a basis for formulating better policies. By understanding existing social conditions, local governments can design strategic steps to increase social piety and tolerance within the community, ensuring effective and appropriate policies. Survey results, published transparently and accessible to the public, provide an opportunity for the public to recognize that every action and behavior has a measurable impact. This awareness will foster a sense of community involvement and motivation to contribute, both through actions and behaviors, and through programs that support social piety and tolerance.

The scope of the research area includes the stages of problem identification, data collection, data processing, data presentation with descriptive statistics, and the analysis and interpretation of the results of the tolerance index and the social piety index of the Sumenep community. The final part of the discussion of the analysis results is the total index with the criteria for interpreting percentage scores based on the following intervals:

0%–19,99% = Very Bad (VB), 20%–39,99% = Not Good (NG), 40%–59,99% = Bad (B), 60%–79,99% = Good (G), 80%–100% = Very Good (VG). The focus of this research is the application of the indicators in Table 1. Quantitative methods measure the social piety and tolerance indices numerically, while qualitative data (from interviews/observations) provide contextual explanations for those scores.

Results and Discussion

This section will explain the research results and discussion. Before conducting the analysis, the instruments used must meet the criteria for validity and reliability. Therefore, the validity and reliability tests must be met. The validity test results for each aspect of the instrument indicate that all elements are valid. This is indicated by the significance value of each statement being below 5%. This means that the correlation coefficient for all statements is valid. The reliability test also confirmed the instrument's reliability. The Cronbach's Alpha value (0.957) is above 0.6 (the standard value for reliability testing). The higher the Cronbach's Alpha value (closer to 1), the more reliable the instrument.

The data description from the respondents is presented. The respondents are residents of Sumenep Regency spread across 27 sub-districts, with 18 sub-districts on Madura Island (hereinafter referred to as the Mainland Region) and 9 sub-districts on the islands surrounding Madura Island (hereinafter referred to as the Islands Region).

The number of respondents from the mainland (Sumenep Regency on Madura Island) was 304, and from the islands (Talango, Kangayan, and other districts) was 96. This study will present a description of the respondents' gender, religion, marital status, education, and age. The Social Piety Index, based on respondent profiles, is divided into three categories: the Social Piety Index by Gender, Education, Age, Marital Status, and Occupation.

Social Piety Index

Based on the criteria, the Social Piety Index score by gender was highest in the Mutual Cooperation Values dimension for both women and men among the three dimensions, with scores of 87,68 and 87,23, respectively. The Social Stability dimension had the second-highest score for both women and men.

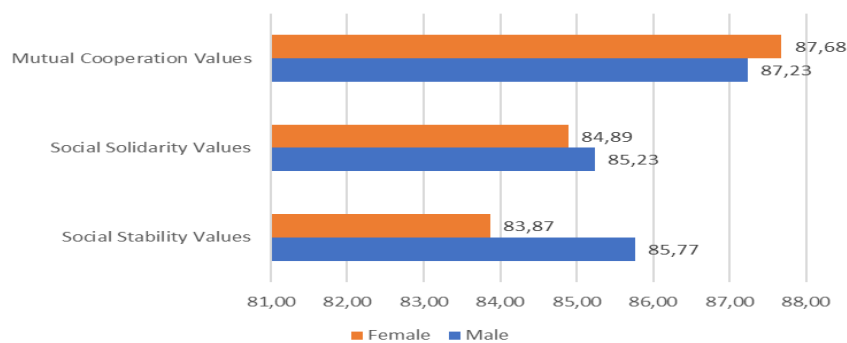


Figure 1 Social Piety Index by Gender

In the aspect of Mutual Cooperation, the women's social piety index (87,68) is higher than that of men. Meanwhile, in the aspects of social solidarity and social stability, men (85,23 and 85,77) have a higher Social Piety Index than women. This is seen in Figure 1.

In general, the Social Piety Index is based on education, with a Master's degree (94,03) having the highest score among educational levels. In the aspects of Mutual Cooperation (92,50) and Social Stability (92,38), the highest scores are found at the Master's level. In the aspect of Social Solidarity, the index value is at the D1/D2/D3 educational level, at 90,15. The Social Piety Index, based on Marital Status, was generally highest among respondents with married status (86,23). Based on the three aspects of Mutual Cooperation, Social Solidarity, and Social Stability, the highest scores were for married status at 85,54, 85,45, and 87,71, respectively. The complete Social Piety Index based on education (Figure 2) and marital status (Figure 3) are presented below.

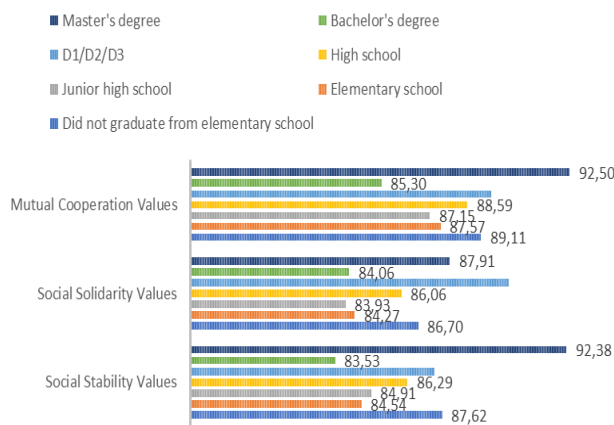


Figure 2 Social Piety Index Based on Last Education

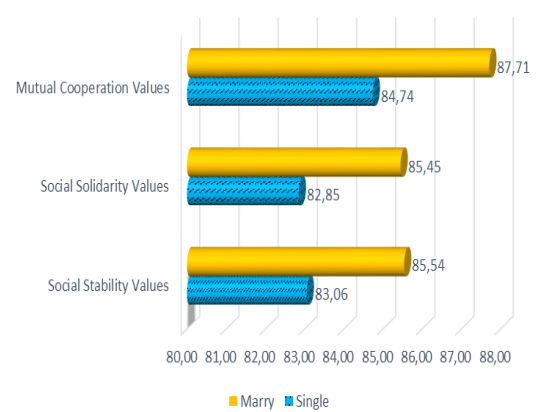


Figure 3 Social Piety Index Based on Marital Status

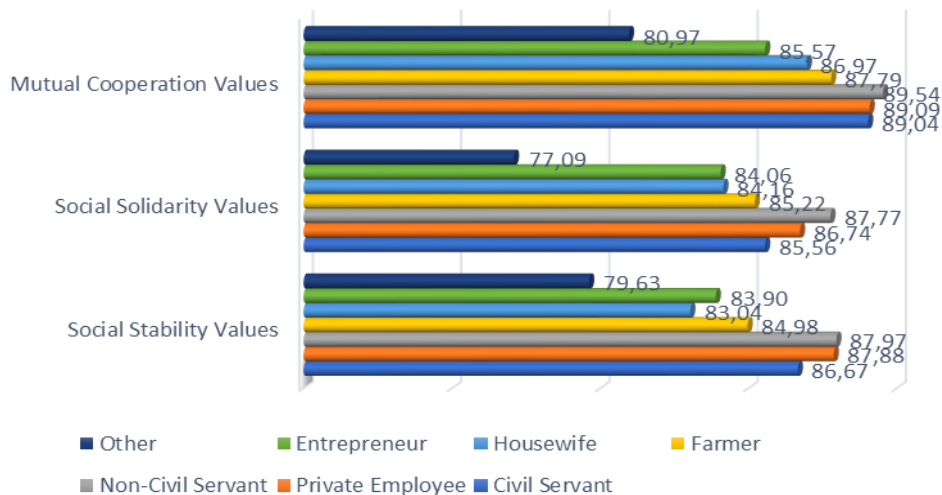


Figure 4 Social Piety Index Based on Occupation

Sumenep Islands Social Piety Index

Further data on the Sumenep Regency Social Piety Index is presented below.

Table 3 Description of the Social Piety Index of the Sumenep Regency Islands

Social Piety Index (Islands)	VB	NG	B	G	VG	Total
	Proportion of Total Average					

Social Stability Value	0,17	5,00	9,67	55,00	26,17	96
Social Solidarity Value	0,38	4,85	12,77	50,15	27,85	96
Mutual Cooperation Value	0,25	5,13	9,13	50,25	31,25	96
-	Percentage of Grades Obtained					
Social Stability Value	0,17%	5,21%	10,07%	57,29%	27,26%	100%
Social Solidarity Value	0,40%	5,05%	13,30%	52,24%	29,01%	100%
Mutual Cooperation Value	0,26%	5,34%	9,51%	52,34%	32,55%	100%

The 27 sub-districts in Sumenep Regency are divided into island and mainland areas: 9 island sub-districts and 18 mainland sub-districts. Table 3 presents the average proportion of the three social piety index values in the Sumenep Regency Islands. Of the 96 respondents, the highest scores across all three social piety indexes were in the Good (G) category. Figure 5 shows that the highest percentage for each aspect of value is in the Agree statement: Social Stability Value (57,29%), Social Solidarity Value (52,24%), and Mutual Cooperation Value (52,34%).

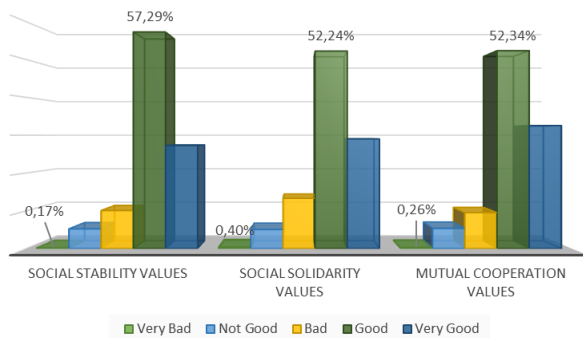


Figure 5 Comparison of Each Value Aspect Percentage of the Social Piety Index (Sumenep Regency Islands)

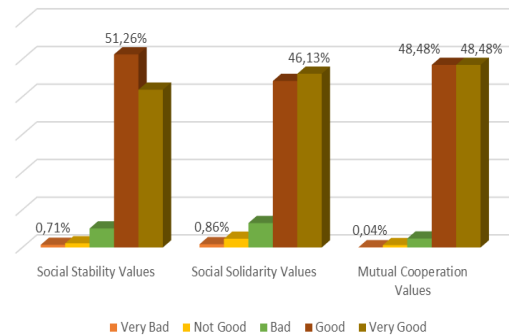


Figure 6 Comparison of Each Value Aspect Percentage of the Social Piety Index (Sumenep Regency Mainlands)

Sumenep Mainland Social Piety Index

In addition to the social piety index in the Islands, the following describes the social piety index on the mainland of Sumenep Regency.

Table 4 Description of the Social Piety Index of the Sumenep Regency Mainland

Social Piety Index (Mainland)	VB	NG	B	G	VG	Total
	Proportion of Total Average					
Social Stability Value	2,17	3,33	15,33	155,83	127,33	304
Social Solidarity Value	2,62	7,08	19,69	134,38	140,23	304
Mutual Cooperation Value	0,13	1,88	7,25	147,38	147,38	304
-	Percentage of Grades Obtained					
Social Stability Value	0,71%	1,10%	5,04%	51,26%	41,89%	100%
Social Solidarity Value	0,86%	2,33%	6,48%	44,21%	46,13%	100%
Mutual Cooperation Value	0,04%	0,62%	2,38%	48,48%	48,48%	100%

The 27 sub-districts in Sumenep Regency, 18 of which are located on the mainland. Table 4 presents the average proportion of the three values of the social piety index in Sumenep Regency's mainland. A total of 304 respondents. In the aspect of Social Stability,

the highest statement value was Good (51,26%), and in Social Solidarity, Very Good (46,13%). For the aspect of Mutual Cooperation, the highest values were in the statements "Good" and "Very Good" (48,48%). However, some respondents still stated that they strongly disagreed with all three aspects. This can be seen in Figure 6.

Table 5 shows the social piety index scores for both the mainland and the islands in Sumenep Regency. The mainland's social piety index score (87,31) is higher than the islands' score (84,51). Across all three aspects, the mainland also scores higher than the islands.

Table 5 Social Piety Index Scores for Islands and Mainland of Sumenep Regency

Social Piety Index Value Aspects	Index Score		
	Mainland	Islands	Total
Social Stability Value	86,50	83,98	85,24
Social Solidarity Value	86,48	83,79	85,14
Mutual Cooperation Value	88,95	85,77	87,36
Total Score	87,31	84,51	85,91

Across the 27 sub-districts in Sumenep Regency, the average proportion of the three social piety index scores is shown in Table 6. Of the 400 respondents, the highest scores across all three social piety indexes were in the Agree category.

The Social Piety Index, as described above, comprises three aspects: Social Stability, Social Solidarity, and Mutual Cooperation. The social piety index for the islands (96 respondents) and mainland (304 respondents) will be described first.

Table 6 Description of the Social Piety Index of the Sumenep Regency

Social Piety Index	VB	NG	B	G	VG	Total
	Proportion of Total Average					
Social Stability Value	2,33	8,33	25,00	210,83	153,50	400
Social Solidarity Value	3,00	11,92	32,46	184,54	168,08	400
Mutual Cooperation Value	0,38	7,00	16,38	197,63	178,63	400
-	Percentage of Grades Obtained					
Social Stability Value	0,58%	2,08%	6,25%	52,71%	38,38%	100%
Social Solidarity Value	0,75%	2,98%	8,12%	46,13%	42,02%	100%
Mutual Cooperation Value	0,09%	1,75%	4,09%	49,41%	44,66%	100%

Sumenep Tolerance Index

This section explains and illustrates the tolerance index of Sumenep Regency. The tolerance index among Sumenep Regency residents, by gender, is higher for males than for females. The tolerance index for males is 88,03, and for females it is 87,71.

Based on marital status, married residents have a higher tolerance index than unmarried residents. Married residents have a tolerance index of 88,13, while unmarried residents have a tolerance index of 86,59. The following is the tolerance index based on the highest level of education for residents of Sumenep Regency:

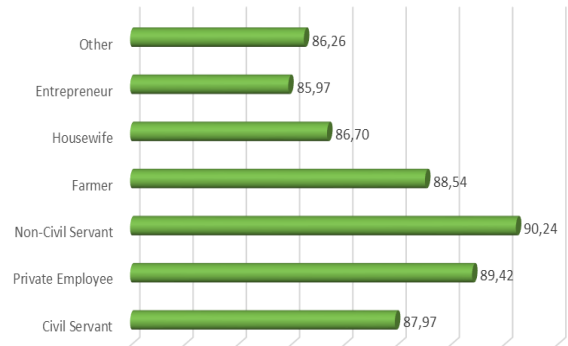
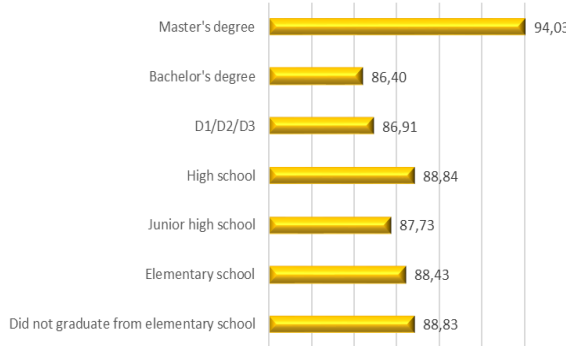


Figure 7 Tolerance Index based on Last Education

Figure 8 Tolerance Index based on Occupation

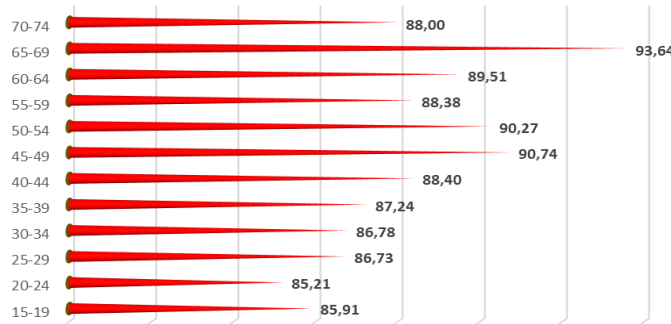


Figure 9 Tolerance Index based on Age

Figure 7 shows that, based on the last education level, the highest tolerance index is at the Master's level (94,03), followed by the High School level (88,84). In addition, the tolerance index can be seen by work type, as shown in Figure 8. It is known that the highest tolerance index value by type of work is 90,24 for Civil Servant Nos. Employees, followed by the type of work of Private Employees at 89,42.

The tolerance index of the Sumenep Regency community by age is shown in Figure 9. The highest tolerance index value is found in the 65-69 age range (93,64), followed by the 45-49 age range (90,74). The following describes the community tolerance index in the Sumenep Regency Islands.

Table 7 Description of the Tolerance Index of the Sumenep Regency Islands

Tolerance Index (Islands)	VB	NG	B	G	VG	Total
	Proportion of Total Average					
Interpersonal Relations	0,25	4,75	6,25	52,25	32,50	96
Ethics and Morals	0,14	3,71	7,43	52,57	32,14	96
-	Percentage of Grades Obtained					
Interpersonal Relations	0,26%	4,95%	6,51%	54,43%	33,85%	100%
Ethics and Morals	0,15%	3,87%	7,74%	54,76%	33,48%	100%

Similar to the analysis of the Social Piety Index, the Sumenep Islands Regency Community Tolerance Index comprised 96 respondents across 9 island sub-districts. Table 7 presents the average proportion of the two aspects (interpersonal relations, ethics, and morals) of the Sumenep Islands Regency Community Tolerance Index. Both aspects had the same highest statement value, namely the statement "Good" (54,43% and 54,76%).

However, some respondents still strongly disagreed with all three aspects. This is shown in Figure 10 below.

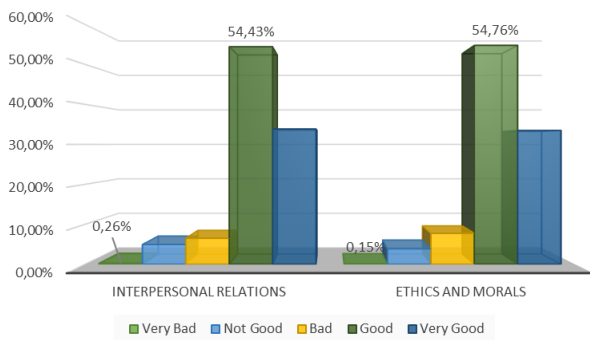


Figure 10 Comparison of Each Value Aspect Percentage of the Tolerance Index (Sumenep Regency Islands)

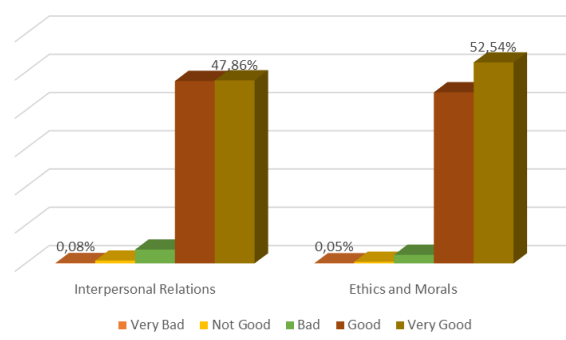


Figure 11 Comparison of Each Value Aspect Percentage of the Tolerance Index (Sumenep Regency Mainlands)

Table 8 Description of the Tolerance Index of the Sumenep Regency Mainland

Tolerance Index (Mainland)	VB	NG	B	G	VG	Total
	Proportion of Total Average					
Interpersonal Relations	0,25	2,25	11,00	145,00	145,50	304
Ethics and Morals	0,14	1,29	6,86	136,00	159,71	304
-	Percentage of Grades Obtained					
Interpersonal Relations	0,08%	0,74%	3,62%	47,70%	47,86%	100%
Ethics and Morals	0,05%	0,42%	2,26%	44,74%	52,54%	100%

Table 8 presents the proportion of total average tolerance index aspect scores across 18 sub-districts in mainland Sumenep Regency. Of the 304 respondents, it appears that the highest values for both aspects of the community tolerance index were found in the Very Good.

Figure 11 shows that the highest percentage for each aspect falls in the Very Good category, namely Interpersonal Relations (47,86%) and Ethics and Morals (52,54%).

Table 9 Description of the Tolerance Index of the Sumenep Regency

Tolerance Index	VB	NG	B	G	VG	Total
	Proportion of Total Average					
Interpersonal Relations	0,50	7,00	17,25	197,25	178,00	400
Ethics and Morals	0,29	5,00	14,29	188,57	191,86	400
-	Percentage of Grades Obtained					
Interpersonal Relations	0,13%	1,75%	4,31%	49,31%	44,50%	100%
Ethics and Morals	0,07%	1,25%	3,57%	47,14%	47,96%	100%

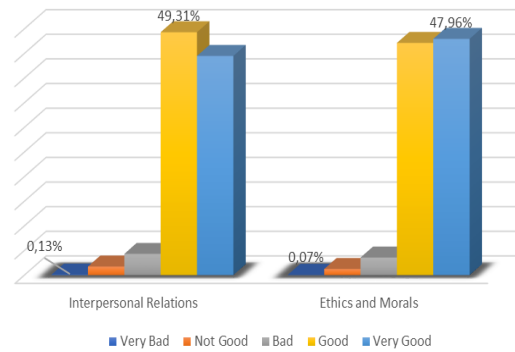
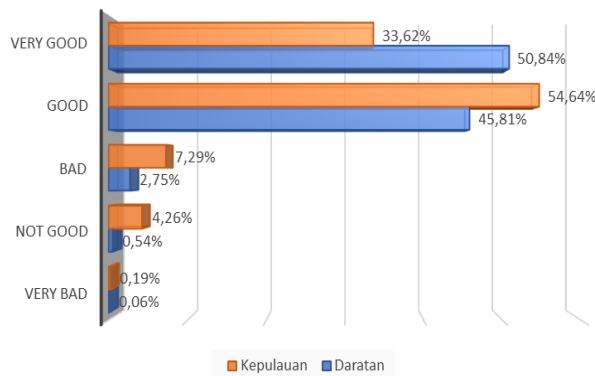


Figure 12 Percentage Comparison of Statements from Island and Mainland Communities in the Tolerance Index

Figure 13 Percentage Comparison of Each Aspect in the Tolerance Index

Figure 12 compares the percentages of statements on interpersonal relations, ethics, and morals in Sumenep Regency. It can be seen that mainland communities are “very good” or “very positive” about the tolerance of the people of Sumenep Regency (50,84%). Island communities are also positive about the level of tolerance among the people of Sumenep Regency.

Figure 14 shows that the highest percentage comparison of each aspect of the total value is found in the statement of good (49,31%) in interpersonal relations. In the aspect of ethics and morals, the people of Sumenep Regency also stated that they are very good (47,96%).

Table 10 Tolerance Index Score of Sumenep Regency People

Tolerance Index Aspects	Index Score		
	Mainland	Islands	Total
Interpersonal Relations	88,87	86,24	87,56
Ethics and Morals	89,86	86,81	88,34
Total Score	89,37	86,52	87,95

Based on Table 10, the tolerance index values for both mainland and island communities in Sumenep Regency are higher for mainland communities (89,37) than for islands (86,81). In both respects, the mainland community scores higher than the island community. Compared with the other two aspects, interpersonal relations score higher than ethics and character. The total tolerance index score for Sumenep Regency was 87,95.

Discussion

Determining the social piety and tolerance indices is a crucial step in understanding the social relations that characterize a particular society. This means that measuring the social piety and tolerance indices serves not only as an evaluation tool but also as a means to stimulate social development at the grassroots level.

Social Stability Value

Social stability is a state of balance in which problems persist, yet the situation remains stable and can change according to circumstances. This means that even when society faces turmoil, disruption, and conflict, it can still create a state of order, peace, and continuity in daily life. Practical actions, both at the national and regional policy levels, as well as empowerment programs at the grassroots level, are necessary to reduce the unequal distribution of capital (Sutopo et al., 2022).

Providing a sense of security for its citizens is one of the state's responsibilities. In Indonesia, this is stated in the preamble to the 1945 Constitution. In reality, especially after the Soeharto administration, various acts of disturbance to security and public order have increased, including in East Java. Some of these cases have reached the national level, including the riots that occurred before 1998 and the case of the Shia community in Sampang Regency. Meanwhile, there are cases of crime that do not receive national attention, but often cause public unrest. However, this concept remains abstract when the desired results cannot be easily measured or demonstrated through specific indicators. Furthermore, data show that preferences for crime fluctuate and that its variants have become increasingly complex and sophisticated. Theoretically, to maintain its continuity, the community responds by developing social policing, either through the *Pamswakarsa* (community policing) or other forms.

In the 19th century, Émile Durkheim expressed his ideas about the stability of social structures. He observed the great revolutions in France and across Europe, beginning with economic changes that then developed into political revolutions in France, marked by a continuous change of leaders. From these observations, Durkheim concluded that there had been a total and permanent change in the conditions of Western civilization resulting from these two events. Durkheim stated that social stability can be seen in agrarian societies through a balanced class system, a monarchical government, strong ties between villages and cities, and adherence to the traditions and structures of the Christian church.

The creation of socio-political stability can be seen through two things. First, there is a stable government that can implement its programs according to the predetermined territory. Second, a stable government system that can accept change and modernization, that is dynamic without altering the existing system in society. Meanwhile, Arbi Sanit argues that political stability is theoretically determined by three interrelated variables: economic development, institutional development, and political participation. Economic development involves sufficient growth in society. Meanwhile, political institutionalization is more focused on minimizing the emergence of conflict among political elements and forces. Then, political participation is more focused on government-aligned patterns, in the form of greater mobilization.

The social stability of the Sumenep community reflects a way of life in which community and government activities consistently follow plans, accept regulatory changes as long as they do not alter the system, and are guided by an understanding of the applicable rules, enabling the community to live according to mutually recognized norms and values.

The handling of conflict in the Sumenep community demonstrates a tolerant attitude and openness to change, as long as it does not violate religious rules. They actively provide outreach and explanations about prevailing rules, norms, and ethics within the community and consistently strive to minimize inter-community conflict. This means that in conflict management efforts, the Sumenep Regency community is proactive, prioritizing tolerance, cooperation, and shared understanding to maintain harmony and avoid division (Mundofi et al., 2024).

Based on data processing conducted on two established indicators (social peace and conflict management), the Sumenep social stability index was 85,24. This score reflects the social dynamics of the Sumenep community and its ability to resolve conflicts, which is categorized as good. The majority of respondents assessed that they live in a peaceful and harmonious environment, are wise, and actively address issues that arise within the community. In general, the Sumenep community feels their social environment is stable and manageable despite challenges or differences.

Social Solidarity Value

Durkheim stated that social solidarity is a state of relationship between individuals and/or groups based on shared moral feelings and beliefs, and strengthened by shared emotional experiences (Durkheim, 2014). Communities with high social solidarity tend to be better able to overcome challenges and conflicts and create an environment that supports positive growth and development (Ruja, 2022). The value of social solidarity plays a crucial role in building harmonious relationships within society (Durkheim & Lukes, 1982).

The meaning of solidarity in the context of language can be understood as cooperation, unity, mutual assistance, mutual support, and an understanding of others' feelings. The highlights social solidarity as a primary focus, stating that humans are not merely a collection of individuals, but rather a unique entity with its own behavior, thoughts, feelings, and expressions that extend beyond individual consciousness. This is expressed through two main concepts: collective consciousness (conscience collective) and collective representations (representations collectives).

Another inherent characteristic of this relationship is that it is applied by urban or modern societies. The work procedures and systems are highly professional. If a member is unable to perform, a replacement individual or partner in their field must be found. Finally, each individual possesses a high level of performance and an individualistic mentality.

Because the characteristics of organic solidarity differ from those of mechanical solidarity, the specialized expertise within organic solidarity requires distinct roles to foster interconnected, mutually beneficial relationships. If a member fails to perform or cannot fulfill the requirements of the organic solidarity system, another person must be present to replace them.

The people of Sumenep have a habit of providing material and non-material donations to those around them, exemplifying a spirit of care and social responsibility. By

studying the interactions, rituals, and values that developed, we can gain deeper insights into the mechanisms underlying intercommunity tolerance and harmony. This can also serve as a model for other regions facing similar challenges in interfaith harmony. They actively encourage those around them to become better people in terms of education, economics, and social well-being (Jayadi & Adabiyah, 2024).

The people of Sumenep demonstrate a habit of maintaining social interactions with all levels of society. They feel comfortable in groups with whom they share emotional experiences, demand that their friends or community groups follow their own emotions, and prioritize goals that serve the community's common good over personal interests. This demonstrates a collaborative orientation and concern for the common good within the Sumenep Regency community.

The treatment of children in the Sumenep community demonstrates a strong commitment to protecting them from all forms of discrimination and injustice, both legal and social. The people of Sumenep understand that every child has the right to socialize appropriately, receive fair treatment, and have their rights respected. They also believe that children have the right to receive state facilities, such as birth certificates, free basic education, and complete basic vaccinations. This reality demonstrates the community's strong concern for children's welfare, upholding their fundamental rights to grow and develop in a safe, healthy, and just environment.

The protection of women in Sumenep society reflects a tradition of respect and fair treatment. The Sumenep community collectively understands that women have the same rights as men, both legally and socially. This reflects a just, equal, and inclusive environment, where women's rights are respected and protected in all aspects of life. The Sumenep community's social solidarity index score was 85,14. This score indicates a level of social solidarity that is classified as very good.

Mutual Cooperation Value

Mutual cooperation (*gotong royong*) is a strong cultural aspect in Indonesia, including in Sumenep Regency. Because ethnicity is considered a crucial factor, the ethnic structure under scrutiny focuses on ethnic fractionalization and polarization (Gunawan, 2024). The people of Sumenep respect each other in all social interactions, maintain harmony, and respect differences in beliefs. They consistently prioritize inclusiveness and acceptance in every decision-making process, both in meetings and discussions. This means that the people of Sumenep are wise in managing differences, maintaining harmony through mutual understanding, and upholding the principle of deliberation to reach mutual agreements.

Based on an analysis of the two indicators above, the social solidarity index for the Sumenep community was 87.36. This figure indicates a very good level of mutual cooperation, with the majority of respondents assessing that the people of Sumenep have a strong spirit of cooperation in collective work and selfless assistance, as well as respecting differences, especially in terms of beliefs and outlooks on life.

In community development, tolerance is key to enabling citizens to respect each other, accept differences, and adapt to circumstances, enabling them to coexist peacefully, harmoniously, and collaboratively in addressing various emerging issues (Riwukore et al., 2021), values such as being polite to others, being helpful, caring about others' problems, paying attention to and respecting others' rights, being able to think from another person's perspective, and being empathetic, or feeling what others are feeling, can make people feel comfortable, at peace, and willing to interact, cooperate, and socialize with one another (Hayati et al., 2019).

The Sumenep community contribution score reached 87,56, in the very good category. This score demonstrates a lifestyle that highly respects individual differences. Sumenep residents feel comfortable interacting with one another regardless of ethnicity, race, or background.

The Sumenep community contribution score reached 88,34, in the very good category. This score demonstrates lifestyle habits that reflect good ethics and character. The people of Sumenep Regency strive to be polite in their daily interactions, to use clear language, and to act cautiously when resolving issues. They also uphold the principle of being responsible for their assigned duties, strive to be fair in resolving issues that arise in the community, and maintain peace in their neighborhoods. Furthermore, maintaining the confidentiality of sensitive information that could trigger disputes is part of the Sumenep community's cultural understanding. This reality demonstrates the strong commitment of the people of Sumenep Regency to ethical values and noble character.

Tolerance Value

Tolerance is a crucial aspect of social development. Without it, it will be difficult for citizens to live together in peace and harmony. In community development, tolerance is key to enabling citizens to respect one another, accept differences, and adapt to circumstances, allowing them to coexist peacefully and harmoniously and work together to address emerging issues without becoming entangled in conflicts that could undermine societal harmony.

In the context of Sumenep Regency, the value of tolerance is manifested in various social relationships, both in interactions between individuals and in the social norms that govern communal life. To understand the tolerance index for Sumenep society, two indicators were measured and analyzed: interpersonal relations and the ethics and morals applied in daily life.

The Sumenep community contribution score reached 87,56, in the excellent category. This figure demonstrates a lifestyle that highly values differences between individuals. Sumenep residents feel comfortable interacting with one another regardless of ethnicity, race, or background. The collaboration they built prioritizes shared interests, driven by a shared goal of creating shared prosperity. Furthermore, the Sumenep community demonstrates mutual respect for others' religions and participates in preserving traditions that benefit the common good. This demonstrates the Sumenep

community's awareness of the importance of building a harmonious social life through mutual respect for differences.

The Sumenep community contribution score was 88,34, in the very good category. This score demonstrates lifestyle habits that reflect good ethics and character. The people of Sumenep Regency strive to be polite in their daily interactions, to use clear language, and to act cautiously when resolving issues. They also uphold the principle of being responsible for their duties, strive to be fair in resolving issues that arise in the community, and maintain peace in their neighborhoods. Furthermore, maintaining the confidentiality of sensitive information that could trigger disputes is part of the Sumenep community's understanding habits. This reality demonstrates the Sumenep community's strong commitment to noble ethical values and character.

Based on the analysis of the two indicators above, the Sumenep Regency community's tolerance index was 87,95. This score indicates a level of tolerance in the very good category, with the majority of respondents assessing that their social relationships are harmonious and respectful of differences. The results of this tolerance index indicate that the people of Sumenep Regency have a high level of awareness of the importance of maintaining harmony both between individuals and within community life.

Conclusion

Based on the results of the analysis of the Social Piety Index of the Sumenep Regency community, covering aspects of social stability, social solidarity, and mutual cooperation; and the Tolerance Index of the Sumenep Regency community, covering aspects of human relations, as well as ethics and character, it can be concluded that: First, the Social Piety Index of the Sumenep Regency community reached a score of 85,91. This figure shows that the community has succeeded in creating a harmonious, caring, and mutually supportive social atmosphere. Second, the tolerance index for the Sumenep Regency community was 87,95. This figure shows that the majority of the community feels harmonious social relations and respects differences. Also, this figure represents the community's successful creation of a harmonious, caring, and mutually supportive social atmosphere. This figure also exceeds the Social Piety Index target of 81,96 set by the Sumenep Regency Government. The community feels harmonious social relations and mutual respect for differences. This achievement illustrates a strong foundation for realizing social harmony as a main pillar in the development vision of Sumenep Regency. This index is one of the Key Performance Indicators (KPI) for Sumenep Regency for 2021-2026. This achievement provides a strong foundation for achieving social harmony, a key pillar of Sumenep Regency's development vision for 2021-2026. The results of this tolerance index indicate that the people of Sumenep Regency have a high level of awareness of the importance of maintaining harmony both between individuals and within community life.

Moving forward, maintaining and improving these indices requires more participatory and data-driven policies. It is recommended that the Sumenep Regency Government, in coordination with BRIDA, BAPPEDA, and FKUB, conduct annual

evaluations of the dynamics of social piety and tolerance within the community. These evaluations should be implemented through community-based monitoring mechanisms that capture both qualitative and quantitative changes in social values. Additionally, efforts to strengthen character education, social literacy, and interfaith dialogue are essential to instill the values of social piety that foster tolerant behavior, especially among younger generations. Thus, the results of these indices should not only serve as tools for evaluating government performance but also as strategic guidance for realizing a Sumenep society that is religious, tolerant, and socially empowered. The results of this research can then be further analyzed by identifying factors influencing the Social Piety Index and Tolerance Index using regression analysis or Structural Equation Modeling (SEM).

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