

## Organizational Activeness and Obedience in Carrying Out Worship Against Social Piety of Students at Rambah Hilir High School, Rokan Hulu Regency

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### Abstract

This research aimed at knowing the effect of organizational activity and obedience in performing worship to student social piety at State Senior High School 2 Rambah Hilir District, Rokan Hulu Regency. It was a field research with quantitative approach. The samples of this research were 172 students at State Senior High School 2 Rambah Hilir District, Rokan Hulu Regency. Questionnaire and documentation techniques were used for collecting the data. Linear and multiple regression techniques were used for analyzing the data. The results of this research showed that there was a significant effect of organizational activity and obedience in performing worship to student social piety at State Senior High School 2 Rambah Hilir District, Rokan Hulu Regency. It was seen from  $t_{observed} > t_{table} (0.638 > 0.159)$  with sig.  $0.000 < 0.005$  (40.7%). There was a significant effect of obedience in performing worship to student social piety that was seen from  $t_{observed} > t_{table} (0.643 > 0.159)$  with sig.  $0.000 < 0.005$  (41.4%). And there was a significant effect of organizational activity and obedience in performing worship simultaneously to student social piety that was seen from  $F_{observed} > F_{table} (90.323 > 3.05)$  with contribution of 51.7%. It means that the contribution of the independent variable to the dependent variable was 51.7%.

**Keywords:** *Organizational Activity, Obedience in Performing Worship, Social Piety*

### Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh keaktifan berorganisasi dan ketaatan melaksanakan ibadah terhadap kesalehan sosial siswa di Sekolah Menengah Atas Negeri 2 Kecamatan Rambah Hilir Kabupaten Rokan Hulu. Penelitian adalah penelitian lapangan dengan pendekatan kuantitatif. Sampel penelitiannya adalah siswa di Sekolah Menengah Atas Negeri 2 Kecamatan Rambah Hilir Kabupaten Rokan Hulu sebanyak 172 siswa. Teknik pengumpulan data menggunakan angket, dan dokumentasi. Teknik analisis data

menggunakan regresi linier dan berganda. Hasil penelitian ini menunjukkan bahwa keaktifan berorganisasi memiliki pengaruh yang signifikan terhadap kesalehan sosial siswa di Sekolah Menengah Atas Negeri 2 Kecamatan Rambah Hilir Kabupaten Rokan Hulu. Hal ini ditunjukkan dengan hasil  $r_{hitung}$  lebih besar dari  $r_{tabel}$  ( $0,638 > 0,159$ ) dengan nilai sig.  $0,000 < 0,005$ , dengan besar kontribusi 40,7%. Ketaatan melaksanakan ibadah memiliki pengaruh yang signifikan terhadap kesalehan sosial siswa di Sekolah Menengah Atas Negeri 2 Kecamatan Rambah Hilir Kabupaten Rokan Hulu. Hal ini ditunjukkan dengan hasil  $r_{hitung}$  lebih besar dari  $r_{tabel}$  ( $0,643 > 0,159$ ) dengan nilai sig.  $0,000 < 0,005$ , dengan besar kontribusi 41,4%. Terdapat pengaruh yang signifikan keaktifan berorganisasi dan ketaatan melaksanakan ibadah secara simultan terhadap kesalehan sosial siswa di Sekolah Menengah Atas Negeri 2 Kecamatan Rambah Hilir Kabupaten Rokan Hulu. Hal ini ditunjukkan dengan  $t_{hitung} > F_{tabel}$  ( $90,323 > 3,05$ ), dengan besar kontribusi 51,7%. Ini berarti sumbangan variabel independen terhadap variabel dependen sebesar 51,7%.

**Kata Kunci:** Keaktifan Berorganisasi, Ketaatan Melaksanakan Ibadah, Kesalehan Sosial

## INTRODUCTION

Social piety is very important for every Muslim individual without students. Schools as formal educational institutions are very important and strategic in fostering piety in students. The fostering of piety, both individual piety and student social piety, is an educational institution that is carried out through the teaching and learning process as well as through organizational activities.

Individual piety is more concerned with the implementation of ritual worship, such as prayer, fasting, zakat, hajj and umrah. It is called individual piety because it is only concerned with worship solely related to god and self-interest (Suredah, 2020). While social piety is all kinds of goodness that is aimed at all humans, for example working to earn a living to support children and wives (Sobary, 2009).

Educational institutions make Islamic Religious Education at State High Schools subjects one of the main means to form piety in students. This is in accordance with the formulation of the functions and objectives of the

implementation of religious education such as in Government Regulation Number 55 Article 2 Paragraphs 1 and 2 which states that religious education works for Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmonious relations. between religions. While the purpose of religious education is to develop students' abilities to understand, appreciate, and practice religious values that harmonize their mastery in science, technology and art (Sobri, 2019).

Besides that, schools are also strategic places in the cultivation of morals, ethics, and morals, so that it requires schools to carry out intensive guidance for students as the next generation of religion, homeland and nation. To achieve the desired goal, of course, not only through education in the classroom, but also through education outside of subject hours. One of the things that can be done to maximize this is with organizational activities, because learning does not only rely on learning activities in the classroom, but must be supported by the activities of student organizations in the school environment. In this case, the author discusses about organizational activity, namely organizations within the school environment or often referred to as extra organizations.

This student organization seeks to improve the knowledge, attitudes, and skills of students as well as being able to develop their interests and talents in personal development of students to become fully human through activities programmed within the organization.

With these organizational activities, it is expected to be able to support schools in forming students to become intelligent, skilled, and have fighting power. One of the organizations that is able to shape students' personalities into intelligent and skilled individuals and the foundation of religious values is a spiritual organization, one of the activities that aims to make students have a deeper understanding of Islam and have the provision and experience of individual piety and social piety so that they Always enthusiastic about implementing Islamic teachings in everyday life.

The results of a study by the Research Center of the Ministry of Education and Culture show that students who are classified as good come from schools where extracurricular activities are going well, are not involved in brawls and

juvenile delinquency. In high school there are religious extracurricular activities, namely Rohis institutions, in order to increase students' faith and social ethics (An-Nahidl, et al, 2010). Strengthened by Koesmarwanti and Nugroho Widiyanto, that rohis aims to create a line of students who support and pioneer the upholding of Islamic values, and are able to face future challenges (Widiyanto, 2000).

In addition, obedience to worship is also a motivation for someone to encourage someone to do an activity, because actions carried out with faith have an element of purity and obedience, motivation encourages someone to be creative in doing good or making sacrifices such as helping and so on (Jalaluddin, 2016).

Worship carried out by a person will be reflected in his social piety, the more obedient a person worships, the better his social piety. In line with the results of research conducted by Agus Slamet that there is a significant influence between worship obedience to students' social behavior (Agus Slamet, 2009). Therefore, students who are actively organized and obedient in worship should have good social piety, but in fact, through interviews with students, researchers still get symptoms that do not describe students' social piety, namely: There are still students who are lazy to work together; reluctant to give charity; do not want to help each other; there are students fighting; insulting his friend littering; did not want to forgive his friend's mistakes.

Based on these problems, it is necessary to conduct research to determine whether organizational activity and obedience to worship affect students' social piety, and how much influence they have on students' social piety. This paper aims to prove the effect of organizational activity and obedience to worship on the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency.

## **THEORETICAL BASIS**

### **Social Piety**

Piety comes from the word *sholih*, taken from the root word *shaluha* which is strung together with the prefix "ke" and the suffix "an" which means things

related to pious. The word "pious" comes from Arabic which means good. While "social" means society. The word social comes from the word "society", so social means community. Thus, social piety means goodness within the framework of social life (Jamil, 2015).

Muhammad Sobary gave an understanding of social piety, that religion as a social system by providing itself for justification for the implementation of social charities. Close relationship with God is not only built with routine worship rituals, but can also be achieved through work, social solidarity, defense of injustice, raising the dignity of fellow human beings from backwardness. The breadth of the presence of religion always directs the mission of increasing the degree and safety of humans in the world until the hereafter (Sobary, 2009).

Social piety is pious deeds that refer to the behavior of people who are very concerned with social Islamic values. Be polite to others, like to help, very responsive to people's problems, pay attention and respect the rights of others, able to think from the perspective of others, able to empathize, meaning being able to feel what other people feel, and so on. Social piety is thus a form of piety that is not only characterized by bowing, prostration, fasting, pilgrimage, reading the Qur'an, but also by how much a person has social sensitivity and does good for the people around him. So that people feel comfortable, peaceful, peaceful interacting, collaborating and hanging out with him (Anshory, 2018). Social piety is a collection of moral basics and social rules regarding the relationship between the community and all matters concerning religious affairs are maintained and cared for by law enforcement so as to create religious harmony (Haidai, 2003).

Social piety is the behavior of people who are very concerned with Islamic values, which are social. Likes to think about and be polite to others, likes to help, even though these people are not as diligent as the group that is very obedient in performing worship such as prayer and so on but more concerned with the ill-fated *hablun minan*. Maybe it really started from the phenomenon of the religious life of the Muslims themselves, where indeed we often meet a group of people who are diligent in worship, even many times hajj for example, but seem very ignorant of the interests of the general public, not moved to see their brothers and sisters who are weak. oppressed, for example. It is as if Islam only teaches people to do things which they consider to be the right of Allah alone. On

the other hand, Muslims are often found who are very sensitive to the problems of the people, are very concerned about the rights of others, seem to completely ignore their personal worship (Istiqomah, 2019).

From the understanding of social piety described, we can understand that social piety is a form of embodiment of one's faith which they show from a horizontal relationship with all His creatures, so they do not only worship Allah, but carry out activities as social beings who must helping each other, sharing, empathy. The life of a very diverse society requires us to be able to interact well, help one another, be friendly to each other and foster a sense of kinship in the community.

### **Organizational Liveliness**

Liveliness is an activity, activity, everything that is done or activities that occur both physically and non-physically (Mulyono, 2001). Meanwhile, Sanjaya argues that activity is an activity not only determined by physical activity, but also determined by non-physical activities, such as mental, intellectual and emotional (Sanjaya, 2007). Based on this explanation, it can be understood that activity is something that is done or activities that occur both physically and non-physically.

Organization comes from the Greek word organon which means tool. The definition of organization has been put forward by many experts, but basically there is no significant difference, and as a comparison material, several opinions will be presented as follows:

1. Chester I. Barnard argues that the organization is a system of cooperation between two or more people.
2. James D Mooney defines that the organization is any form of cooperation to achieve a common goal.
3. Dimoc argues that the organization is a systematic combination of interdependent parts related to form a unified whole through authority, coordination, and supervision in an effort to achieve predetermined goals (Satria Negara and Siti Zaleha, 2009).

4. Robbins argues that the organization is a consciously coordinated social unit, consisting of two or more people who function on a relatively continuous basis to achieve a common goal or set of goals. Organization is a system consisting of a pattern of cooperative activities that are carried out regularly and repeatedly by a group of people to achieve a common goal (Wirawan, 2103).

This is in line with the opinion previously stated that the organization as a forum that allows the community to achieve results that were previously not achieved by individuals individually and with organizations can be achieved together. Organization is a mechanism that unites activities to complete tasks (Nurhayati, 2011).

From this understanding, we can understand that the organization is a place that is run together to achieve a common goal. So based on these various explanations the researcher defines that organizational activity is the active involvement of a person in an organization to achieve the desired goals.

To measure whether a person is active or not in an organization, several measures are needed. The size of the active organization is as follows: 1) Responsiveness, namely the ability to set agendas and prioritize activities; 2) Accountability, which is a measure that shows the level of conformity of performance with external measures, such as values and norms in society; 3) Adaptability, namely being able or not adapting to the surrounding environment; 4) Empathy, namely sensitivity to issues that are developing in the surrounding environment; 5) Openness or transparency, namely whether or not someone is able to be open with their surroundings (Ratminto and Atik Septi Winarsih, 2012).

In addition, to measure the participation or activity of a person in the organization is determined by several indicators, namely: 1) Attendance in meetings; 2) Position held; 3) Providing suggestions, proposals, criticisms and opinions for organizational improvement; 4) Willingness to sacrifice; Motivation of members (Suryabroto, 2009).

### **Obedience to Worship**

According to the Big Indonesian Dictionary (KBBI), obedience comes from the word obey, which means obeying orders sincerely, not deceiving, loyal, pious, strong in faith, diligent in practicing worship, sincere, patient and steadfast (Depdiknas, 2007). So what is meant by obedience is to be obedient and submissive to what Allah SWT commands and what He forbids.

Obedience discussed in this study is submission, obedience, and loyalty to Allah SWT, both in carrying out orders and leaving His prohibitions. Obedience will give birth to peace and tranquility in every human being. Obedience is a form of good attitude. Obedience is also a form of acceptance of the natural conscience, namely the conscience that always invites to good deeds. Good deeds are the implementation of the values of goodness that are believed to reside in a person's subconscious. These values then give birth to positive attitudes that are displayed in the subconscious, and realistic nature.

Obedience is also a form of one's piety. The attitude of piety is the key to opening the way of convenience and getting unexpected sustenance (answer to problems). Thus, the attitude of obedience will open a way out and ease of any problems encountered. With obedience, it will bring miracles when facing a test, namely the right and best answer that is unexpected (Akh. Muwafik Saleh, 2011).

Worship in Arabic terms is defined as filial piety, solemnity, submission, obedience, oneness and humility. In Indonesian terms, it is defined as an act to express devotion to God based on words to carry out His commands and stay away from His prohibitions. Also interpreted, all physical and spiritual efforts are in accordance with the command of Allah SWT to get happiness and harmony in life, both towards oneself, family, society and the universe (Amir Syaifuddin, 2010).

Worship, both in the broad and narrow sense, is a pure manifestation of aqidah, which is a practical system for strengthening human relationships with God, relationships between individuals or personal relationships with society from an empowered and effective human being. Therefore, worship has a big role in the development of human civilization. So what is meant by obedience to



worship is to be obedient, submissive and obedient in carrying out all the commands of Allah SWT and stay away from all His prohibitions.

Worship has an influence in human development and civilization, namely being able to teach the perpetrators to always choose Allah SWT and create a sense of glory in every action and association. This situation can strengthen the self-will of the believer, so that he does not become a prisoner of lust and is not a greedy servant. In fact, he is an impetus towards working well and diligently, to achieve victory because of the pleasure of his Lord.

In addition, our worship is also driven by self-will to cultivate upright, balanced, intellectual, emotional, and behavioral human beings. That is the human who fosters his balance in managing a life that is truly useful both spiritually and materially. It is for the world and the hereafter. The world is made as a bridge to the afterlife. It is clear that pure balance will not be achieved except by purifying worship from lust and material desires (Ahmad, 2008).

Worship is carried out with full obedience to Allah SWT, hoping for the pleasure and protection of Allah SWT and as an expression of gratitude for all the blessings of life received from Allah SWT. Worship is carried out in accordance with the instructions given by Allah SWT, even though in certain circumstances what Allah wills to do is beyond the reach of reason and reason.

Worship has great benefits, whether the benefits can be felt by the human mind or not. Even though obedience or worship is shown to Allah SWT, the benefits of worship are solely for humans who do it and not for Allah Himself, because Allah is Rich and does not expect anything from humans. Every worship is carried out according to the instructions. If it is different from the prescribed instructions, the worship is invalid in the sense that it is not accepted by Allah SWT who ordered the worship to be performed or in the sense that the worship performed is in vain, the instructions for worship came from Allah which was then conveyed by the Prophet Muhammad (Syaifuddin, 2010).

## **RESEARCH METHODS**

This research is a field research with a correlation type quantitative approach. The population in this study were students who were Muslim at State

Senior High School 2, Rambah Hilir District, Rokan Hulu Regency in the 2021/2022 academic year who were in class XI and XII, totaling 303 students. In taking the sample the author uses the Slovin formula, because the population as a whole is more than the students. The sample used was 172 students of class XI and XII.

Data collection techniques in this study the authors use a questionnaire and documentation. The questionnaire used refers to the Likert scale model with five scales, namely never, rarely, sometimes, often, and always. While documentation is used to collect a number of documents related to research problems, both regarding school history, student data, facilities and infrastructure and everything related in this research. The data analysis technique that the researcher uses in this research is quantitative data analysis which is analyzed through inferential statistical analysis. Inferential statistical analysis for hypothesis testing. Before testing the hypothesis, the prerequisite tests for proving the hypothesis are carried out, namely the normality test, homogeneity, linearity, multicollinearity, and hypothesis testing.

## **RESULTS AND DISCUSSION**

### **The Effect of Organizational Liveliness on Students' Social Piety at State High School 2, Rambah Hilir District, Rokan Hulu Regency**

Organizational Liveliness has a significant influence on the social piety of students at State Senior High School 2, Rambah Hilir District, Rokan Hulu Regency. This is indicated by the results of  $r$  arithmetic greater than  $r$  table ( $0.638 > 0.159$ ) and it can also be seen from the results of  $R^2 = 0.407$  which indicates that the effect of organizational activity contributes positively to the social piety of students in State Senior High School 2, Rambah Hilir District, Rokan Hulu. It means that the variable of organizational activity affects the social piety of students by 40.7%. The results of the analysis show that the influence has a significant belonging to the category of a strong relationship.

In accordance with the benefits of organizational Liveliness conveyed by Imas Kurinasih et al, namely: fostering a sense of togetherness, strengthening

brotherhood, spreading a sense of help, enriching information, improving personal quality, raising fighting spirit, reducing selfishness, improving social skills, learning to speak in public. in public, and learn time management (Kurinasih, et al, 2014).

In addition, Muhaimin said that the organization in the school is one of the school's efforts to foster students in carrying out religious teachings, both social piety and rituals. One of them is spirituality which is a religion-based activity. In the activities of this organization, there are several programs that are endeavored to create and build as well as deepen students in carrying out religious teachings, including recitation, social services, Islamic boarding schools, Islamic Holidays (PHBI), the art of reading the Koran, practice the practice of worship, and the creations of Muslim youth (Muhaimain, 20009).

From the explanation above, we can understand that this organizational activity has a positive influence on students' social piety. Where in the organization students have been educated, trained to have good social piety. Of course, with this education and training students can apply it in their daily lives.

### **The Effect of Obedience in Performing Worship on Students' Social Piety at State High School 2, Rambah Hilir District, Rokan Hulu Regency**

That obedience to worship has a significant influence on the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency. This is indicated by the results of  $r$  arithmetic greater than  $r$  table ( $0.643 > 0.159$ ), and it can also be seen from the results of  $R^2 = 0.414$  which indicates that the effect of obedience to worship gives a positive contribution to the social piety of students in State Senior High School 2 District Rambah Hilir, Rokan Hulu Regency. means that the variable social piety has an effect on social piety by 41.4%. The results of the analysis show that the influence has a significant effect on the category of strong relationship.

The results of this study are supported by Dawam Mahfud et al, who say that obedience to worship has a positive impact on his life, both his ritual piety and social piety. The more obedient a person worships, the purer his soul and the

closer he is to Allah SWT (Mahfud, et al, 2015). Reinforced by Ramayulis that obedience to religious teachings is a human tendency to worship God and is realized by carrying out all his orders and avoiding all prohibitions (Ramayulis, 2004). Thus, obedience to worship does not only concern the servant's relationship with his Lord, but also one's relationship to other people and the environment.

People who are obedient to worship, whether they worship mahdhah or ghairu mahdhah, of course, their social piety is also good. As the word of Allah SWT in the Qur'an surah al-Ankabut verse 45 which means: "Verily prayer prevents small and evil deeds." (Q.S. al-Ankabut: 45). This shows that organizational activity and obedience to worship have a significant effect simultaneously on the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency.

### **The Influence of Organizational Liveliness and Obedience to Worship on Students' Social Piety at State High School 2, Rambah Hilir District, Rokan Hulu Regency**

Based on multiple linear regression analysis, the R number is 0.719. This shows that there is a significant relationship between organizational activity and obedience to worship simultaneously (simultaneously) with the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency. In addition, the results of the analysis of determination looking for the percentage of the contribution of the influence of the independent variables simultaneously on the dependent variable (worth R square) is 0.517 (or 51.7%,). This means that the percentage contribution of the influence of the independent variable (organizational activity and obedience to worship) on the dependent variable (student social piety) is 51.7%. While the remaining 48.3% is influenced or explained by other variables not discussed in this study.

Then from the results of student questionnaires, the results of the F-test count are 90.323 and the significance value is 0.000. The result of F table is 3.05. So it can be concluded that the calculated F value > F table (90.323 > 3.05), then H<sub>0</sub> is rejected. This can be interpreted that there is a simultaneous significant

effect between organizational activity and obedience to worship on students' social piety.

Organizational activities not only make students knowledgeable, develop their talents and interests, but also make humans capable of carrying out Allah's commands, both ritual and social piety. Obedience to worship is also very influential in daily life, the more obedient a person performs worship, the behavior in his daily life is getting better, his social piety is getting better.

However, it should be underlined that, often other people interpret social piety as an act that is beneficial to others, but useful here needs to be directed so as not to deviate from the values of Islamic teachings on the basis of the Qur'an and as-Sunnah. The concept of social piety regulates all forms of practice related to others, including treating the environment well, so the concept of social piety referred to here is everything that includes individual behavior as a guide to social life (Scheherazade S Rehman and Hossein Askari, 2010).

In the Islamic perspective, this social piety can be realized through the implementation of the teachings of zakat, infaq, alms and individual concern for the environment. Because social piety is not only related to Allah SWT but also individuals interact with others (Istiqomah, 2019).

When combined with organizational activity and obedience to worship, social piety should be even better.

## **CONCLUSION**

This study shows that organizational activity has a significant influence on the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency. This is indicated by the results of the calculated  $r$  greater than  $r$  table ( $0.638 > 0.159$ ), and the significance value is  $0.000 < 0.005$ , so  $H_a$  is accepted and  $H_0$  is rejected. The result of  $R^2 = 0.407$ , it means that 40.7% of organizational activity has an influence on social piety in State High School 2, Rambah Hilir District, Rokan Hulu Regency.

This study shows that obedience to worship has a significant influence on social piety at State High School 2, Rambah Hilir District, Rokan Hulu Regency.

This is indicated by the results of  $r$  arithmetic greater than  $r$  table ( $0.643 > 0.159$ ), and a significance value of  $0.000 < 0.005$  then  $H_a$  is accepted and  $H_0$  is rejected. The result of  $R^2 = 0.414$ , which means that 41.4% of obedience to worship has an influence on the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency.

This study shows that there is a significant effect of organizational activity and obedience to worship together with the social piety of students at State High School 2, Rambah Hilir District, Rokan Hulu Regency. This is indicated by the results of the calculated  $F$  value  $> F$  table ( $90.323 > 3.05$ ), and the significance value is  $0.000 < 0.005$ , so  $H_a$  is accepted and  $H_0$  is rejected. In addition, the results of the analysis of determination looking for the percentage of the contribution of the influence of the independent variables simultaneously on the dependent variable  $R$  square is 0.517. This means that the percentage of the independent variable's contribution to the dependent variable is 51.7%. While the remaining 48.3% is influenced or explained by other variables not discussed in this study.

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