The Influence of Humanitarian Da'wah on Community Social Piety in The Peneleh Mosque area in Surabaya

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Abstract

This study discusses the influence of human preaching on social piety in the Peneleh Mosque area of Surabaya. The purpose of this study is to describe, explain, and find out whether there is an influence of human preaching at the Peneleh Mosque Surabaya on social piety and describe, explain, and find out how much influence the preaching of humanity in the Peneleh Mosque area of Surabaya has social piety. This study uses a quantitative research method with a survey approach. The data collection technique used was through a questionnaire distributed to the sample. The collected data is then analyzed, compared, and combined to form a systematic, coherent, and measurable study result. In this study, it was found that; (1) There is a relationship between the influence of preaching humanity on social piety in the Peneleh Mosque area of Surabaya. (2) The influence of preaching humanity on social piety in the environment of the Peneleh Mosque area of Surabaya is moderate. Thus, it can be concluded that this study shows the working hypothesis (H1) is successful. That is, there is an influence between the preaching of humanity on social piety in the Peneleh Mosque area of Surabaya.

Keywords: *Da'wa; Humanity; Piety; Social.*

Introduction

Da'wah for humanity is a term inspired by Kuntowijoyo's thoughts on Prophetic Social Sciences commonly called ISP. Kontowijoyo revealed that social science should not only be satisfied with studying various existing realities, but more than that, social science must also realize what society aspires to. In this case, he created three basic pillars as the foundation of prophetic social science, namely humanization, liberation, and transcendence.

Even so, until now, the topic of debate that is widely discussed about theology among Muslims still revolves around the semantic level. As a result, those with a conventional Islamic background often interpret theology as the science of kalam. Namely, a scientific discipline that studies divinity, is abstract, normative, and scholastic. It is different from the Islamic community, which has learned a lot of science and is trained and influenced by Western traditions, interprets theology more as an interpretation of a reality that is studied through a divine perspective, so that it is more of an empirical reflection (Kuntowijoyo, 2008).

The existence of this kind of semantic debate further clarifies the differences in perspectives between the two camps. The perspective of the first group emphasizes more on its study of normative teachings, while the second group tends to emphasize its study of the reorientation of religious understanding adapted to contemporary empirical realities, so in

conclusion The first group invites more normative reflection, while the second group is more on actual reflection and empirical.

Social humanitarian da'wah is intended to voice religious teachings so that they are studied and given updates regarding interpretations so that they can understand the realities that develop in people's lives. However, the problem is that many Muslims view this concept of theology from various perspectives. As a result, the idea of theological renewal is considered confusing and disturbing to the faith. Although this idea was created as a form of effort to reorient religious understanding, and also as a disclosure of empirical realities based on a divine perspective. Not intended to change the doctrine, but rather to change or direct the interpretation of it (Kuntowijoyo, 2008).

Today, the problem lies in what Social Sciences can be used for transformation. Because today Social Sciences including Communication Studies are experiencing stagnation. Therefore, to answer this problem, Kuntowijoyo put forward a theory that became known as Prophetic Social Sciences or ISP. Namely, a science that does not only explain a phenomenon that occurs in the social environment of society but rather provides guidance and directs the direction in which the transformation will be carried out (Kuntowijoyo, 2007).

Thus, Prophetic Social Sciences was deliberately born to contain the value content of the ideals of change desired by society which are inherited through the historical mission of Muslims as contained in QS. Ali Imran verse 110. There are three values contained in the word of God, which are the characteristics of prophetic social science. Among them is the content of humanization values (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*), so that later this prophetic social science is directed to engineering society toward socio-ethical ideals in the future (Al-Shabuni, 1997).

Therefore, the focus of the problems studied in this study includes whether there is an influence between the preaching of humanity at the Peneleh Mosque in Surabaya on the social piety of the community and how much influence there is between the preaching of humanity at Peneleh Mosque in Surabaya on the social piety of the community. The purpose of this study is to analyze whether there is an influence between the preaching of humanity at the Peneleh Mosque in Surabaya on the social piety of the community and to find out how much influence there is between the preaching of humanity at the Peneleh Mosque in Surabaya on the social piety of the community.

The benefits of this research include additional insight into treasures, knowledge, and scientific references in terms of the influence of humanitarian da'wah on social piety. Furthermore, this research is also expected to be able to contribute to development in the fields of communication, social, and religion. In addition, it is also hoped that it can be utilized in various ways including as input, motivation, and discussion in learning for all parties in understanding and responding to humanitarian da'wah which is an invitation or interest to improve themselves among the public and is expected to provide enlightenment for all society.

Method

This study uses a quantitative research method with a survey approach. The survey approach is used because it uses data collection techniques through distributing questionnaires to obtain information about the number of respondents who are considered to represent the population. The population in this study is the community in the area of the Peneleh Mosque in Surabaya. Based on the results of preliminary research through observation, it is known that there are more than 100 populations in the Peneleh Mosque area, Surabaya. The population used as criteria by researchers is the community in the area of the Peneleh Mosque in Surabaya. While the sample that will be taken by researchers in the community who are active in participating in da'wah activities at the Peneleh Mosque in Surabaya.

Because the population in this study was more than 100, a portion was taken from the existing population, namely 40 research samples. The sampling technique used in this study used a purposive sampling method. Purposive sampling is a sampling technique with certain considerations (Sugiyono, 2005). In this study, the researchers took samples by considering the people who were active in da'wah activities at the Peneleh Mosque in Surabaya. The type of hypothesis used in this study is the null hypothesis (H.0), namely the hypothesis that states that there is no relationship between the X and Y variables to be studied, and the working hypothesis (H.1), namely the hypothesis which states that there is a relationship between X and Y variables.

The research hypothesis itself was carried out to find out the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya. Based on this, the researcher formulates a hypothesis including H0, namely the preaching of humanity does not influence the social piety of the people in the Peneleh Mosque area of Surabaya. Next is H1, namely the preaching of humanity influences the social piety of the people in the Peneleh Mosque area of Surabaya. Next, the variables in this study consist of the independent variable, namely the preaching of humanity (x), and the dependent variable, namely social piety (y). Based on these variables, the assumption underlying the relationship between the two variables is that it can be seen that the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya.

Meanwhile, researchers process and analyze the data obtained through several stages including the following. Editing, namely activities carried out after the researcher has finished collecting data in the field. Next is coding, namely data clarification or the activity of giving a certain code to each data that belongs to the same category. Next is tabulation, which is the final part of data processing or entering data in certain tables arranging the numbers, and calculating them. Te wo types of tables are used to describe data so that it makes it easier for researchers to understand the structure of data, namely data tables and work tables. After going through these stages, the researchers used three test methods including the normality test, the coefficient of determination test, and the Pearson product-moment test.

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Results and Discussion

Humanity Da'wah

In terms of etymology or language, the word da'wah comes from Arabic, namely *da'a yad'u*, or da'wah in the form of isim masdar from *du'aa* which both have the same meaning, namely invitation or call. The origin of the word *du'aa* can be interpreted in various ways, depending on its use in the sentence. For example, *du'aa* can be interpreted to call or call on him, *du'an lahu* means to pray for him. Meanwhile, according to terminology or terms there are several meanings, da'wah is an effort to spread the truth and invite others to believe it (Mahmuddin, 2004).

Kustadi Suhandang revealed that da'wah is a human being called on to preach to others to do good, to do good, and to forbid evil in the form of social control (Suhandang, 2013). So in general da'wah is an invitation or appeal to the better (Ilahi, 2010). In Islam, da'wah can be categorized into three types, including the following. *First, da'wah bi al-lisan*, namely preaching that is done orally. For example, in lectures, sermons, and discussions, this method is often used by preachers and Islamic religious leaders. *Second, da'wah bi al-hal*, namely preaching with real actions which include exemplary. For example, donating blood for humanity, raising funds for victims of the volcanic eruption and so on. *Third, da'wah bi al-qalam*, namely preaching through writing is done by writing both on the internet and in newspapers such as Jawa Pos, Surya, Kompas, Media Indonesia, Community Ambassadors, and so on. Da'wah with this model has a fairly wide reach, so that later on the internet also has a very wide reach and can be accepted by people all over the world (Amin, 2003).

Meanwhile, humanity comes from the word human, namely living creatures created by God Almighty, who have potential, thought, taste, intention, and creativity. Therefore, humans occupy a high position and dignity compared to other creatures. Humanity is a universal attitude that must be owned by every human being in the world who can protect and treat humans according to human nature which is humane. Applying a humanitarian attitude to the younger generation, it can be done through social activities such as PMR, social service, and concern for fellow human beings. In humanitarian activities carried out by someone, activities must be carried out with full appreciation and practice of the values of Pancasila, namely in the precepts of a just and civilized humanity. This is because through these humanitarian activities, the process of absorption of human values can be digested by someone with feelings, conscience, reason, and the will to do good.

Passion for doing humanitarian activities can make a person accustomed to doing good things so that managing his soul will produce wills, attitudes, and actions that can uphold human dignity. Thus, the process of developing humanity can continue to be fostered and developed through humanitarian activities in which a person is directly able to feel and act for humanity so that they can grow humans who are just and civilized towards each other.

So in simple terms, preaching humanity can be interpreted as an invitation to do good deeds to foster the development of a just and civilized human attitude. In this case, da'wah is not only understood as an invitation to ritual worship but there is a dimension of social worship that must also be called upon and emphasized to the community. In its history, Islam has shown its nature to humans to carry out transformations in all things, especially things that are socially based. This transformation is aimed at forming human beings who are in a humane condition or insan kamil. Islam came to destroy an unjust order, enslaving

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relations, an inhumane culture, and a hegemonic system. In *sirah nabawiah*, humans already know that the Prophet in his daily life struggled with weak people (*mustad'afin*) (Ma'arif, 2006).

The Messenger of Allah came not to blame the poor and co-opt them with the fatalistic view that their poverty is the will of Allah, but the Messenger of Allah came to awaken marginalized people and marginalized classes to change the existing social order (Ma'arif, 2006). So the spirit of Islam which defends the weak what seems to have faded among the Muslims, The piety that has been maintained so far is individual piety, capitalistic piety, ego piety, and all piety. Therefore, it is time for Muslims to unite to build a movement to carry out social transformation towards a prophetic society (Rais, 1998).

Social Piety

Piety comes from the word "pious" which is given the prefix "to" and the ending "an" which means a thing or condition related to pious. The word "Saleh" in Arabic means good. Meanwhile, the word "social" is generally understood to mean society, whose root word comes from the word "society", so social means community. Thus, social piety can be understood as a virtue within the framework of social life.

Sahal Mahfudh in his book explains that there are two kinds of worship. *First*, worship that is *qoshiroh*, namely worship whose benefits return to one's person. *Second*, *muta'adiyah* worship which is social. Which benefits of social worship focus on the public interest (Mahfudz, 1994). He further explained that in Islam it is known that there are *huquq Allah* (rights of Allah) and *huku al-Adami* (rights of humans). Human rights are essentially obligations to others. If the rights and obligations of each can be fulfilled, then attitudes will arise including social solidarity (*al-takaful al-ijtima'i*), tolerance (*al-tasamuh*), mutuality/cooperation (*al-ta'awun*), middle (*al-i'tidal*), and stability (*al-tsabat*) (Mahfudz, 1994).

Social piety in Islam cannot be separated from the basic concept of the purpose of God's creation of humans. Every religion or non-religious (secular) ideology has basic assumptions about humans, either implicitly or explicitly. This basic assumption about humans will sufficiently influence the social system it creates. The conception of human beings has been put forward by many Muslim thinkers from classical to modern times, ranging from those belonging to philosophers, such as al-Ghazali, Ibn Sina, and Iqbal. Sufis like al-Jilli and ar-Raniry, scientists like Ibn Khaldun and Sayed Husen Nasr, and intellectuals like Ali Shari'ati, Muthahari, and Fazlur Rahman.

In the perspective of these Muslim thinkers, humans are not merely creatures who have to perform devotion (worship) to God individually but have social duties and roles, namely to create an egalitarian and just social and moral order, eliminating facades or other forms of crimes that can destroy society. Humans have a moral and social responsibility to become God's representatives on earth in bringing prosperity, peace, and prosperity to the universe. This is where social piety becomes an inseparable part of the main purpose of human creation, it can even be said to be the main task of human presence as the "Caliph of Allah" on earth. Muslim thinkers such as Iqbal, Nasr, Shari'ati, Fazlur Rahman, and Muthahari, seemed interested in this issue, so they then tried to develop a theory of human consciousness (Rahardjo, 1985). In this perspective, individual social piety is greatly

influenced by the basic assumption variable about humans as creatures who must only perform service (worship) to God individually, but have social duties and roles in realizing prosperity, peace, and prosperity for the universe.

From a scientific perspective, until now no theory specifically defines social piety or the variables that influence it. One theory that might be able to describe social piety is the existence of a theory about the form of consciousness in the individual which in cognitive psychology is known as the theory of self-concept. As a psychological construct, self-concept is defined differently by experts. Seifert and Hoffnung, for example, define self-concept as an understanding of oneself or an idea of self-concept. Santrock uses the term self-concept to refer to evaluations of specific areas of self-concept. Meanwhile, Atwater said that self-concept is the whole picture of oneself, which includes one's perception of oneself, feelings, beliefs, and values related to oneself.

Atwater further identifies three forms of self-concept. *First*, body image, awareness of the body, namely how a person sees himself. *Second*, is the ideal self, namely how one's ideals and hopes about him/herself. *Third*, is social self, namely how other people see themselves. Psychologists also differ in opinion in determining the dimensions of self-concept. However, in general, experts mention three dimensions of self-concept, although using different terms. Calhoun and Acocella, for example, mention three main dimensions of self-concept, namely the knowledge dimension, the expectation dimension, and the assessment dimension. Paul J. Cenci mentions three dimensions of self-concept with the terms self-image dimensions, self-evaluation dimensions, and self-ideal dimensions. Some other experts call it self-image, self-esteem, and ideal self.

SOR (Stimulus-Organism-Response) Theory

Stimulus Organism Response Theory or SOR theory is a theory that shows that communication is an action-reaction process. This theory originates from psychology, but later became a communication theory because the material objects of psychology and communication science are the same, namely humans whose souls include components including behavior, opinion, cognition, affect, and conative. According to the -response, this effect is caused by a special reaction to a special stimulus so that one can expect and estimate the suitability between the message and the communication reaction. So, the elements in this model are the message (stimulus), the communicant (organism), and the effect (response).

In the process of changing behavior, it appears that behavior can change, only if the stimulus that hits it exceeds what it was before. Citing the opinion of Hovland, Janis, and Kelley who revealed that in examining new behavior there are three important variables, namely attention, understanding, and acceptance. The stimulus or message conveyed to the communicant may be accepted or may be rejected. Communication will take place if there is attention from the communicant. The next process the communicant understands. This communicative ability continues the next process. After the communicant processes it and accepts it, there is a willingness to change behavior (Effendy, 2003).

In this study, researchers used the S-O-R theory because they wanted to know how the influence of the contents of da'wah messages could influence and even change people's attitudes and behavior. In this study, the influence of humanitarian da'wah will be seen as a form of communication. Based on the S-O-R theory, it is explained that the message

conveyed by the communicator to the communicant will cause an effect whose presence is sometimes not realized by the communicant and the effect being studied by researchers here is their social piety.

The process of changing behavior is essentially the same as the learning process. The process of changing behavior describes the learning process in individuals consisting of the following. *First*, the stimulus given to the organism can be accepted or rejected. If the stimulus is not accepted or rejected, it means that the stimulus is not effective in influencing individual attention and stops here. However, if the stimulus is received by the organism, it means that there is attention from the individual and the stimulus is effective. *Second*, if the stimulus has received attention from the organism (received), then it understands this stimulus and proceeds to the next process. *Third*, after that, the organism processes the stimulus so that there is a willingness to act for the stimulus it has received (behave). *Fourth*, finally, with the support of facilities and encouragement from the environment, the stimulus has an effect (behavior change). The stages of change in social devotional behavior based on the SOR theory are as follows:
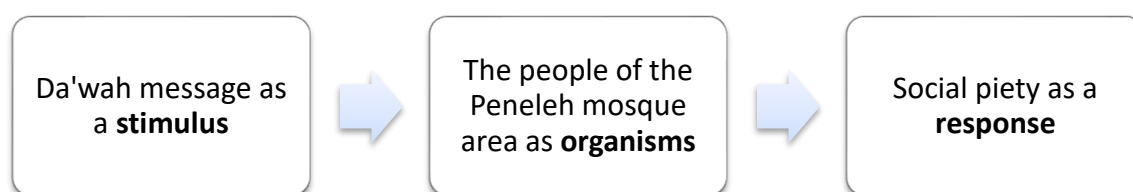
| Da'wah message as a **stimulus** | → | The people of the Peneleh mosque area as **organisms** | → | Social piety as a **response** |

Figure 1. The stages of behavior change based on the SOR theory

Meanwhile, social piety behavior contains at least three components, including the following. *First*, cognitive (belief), is a representative of what is believed by the individual owner of the behavior. Beliefs that are important enough depend on a behavioral system which is an evaluative belief, including pleasant or unpleasant characteristics, favorable or unfavorable, good or bad quality, and beliefs about how to respond appropriately and inappropriately to objects.

Second, the affective component (emotions/feelings), namely feelings that refer to emotionality towards objects. Objects are perceived as something pleasant or unpleasant liked or disliked. The feeling component has physiological manifestations that can be measured experimentally. *Third*, behavior/conative (action), is the tendency of a person's actions, both positive and negative towards the object of behavior. Positive behavior will help or help or support the object. Negative behavior means trying to avoid, destroy, or harm objects (Pratomo, 2016).
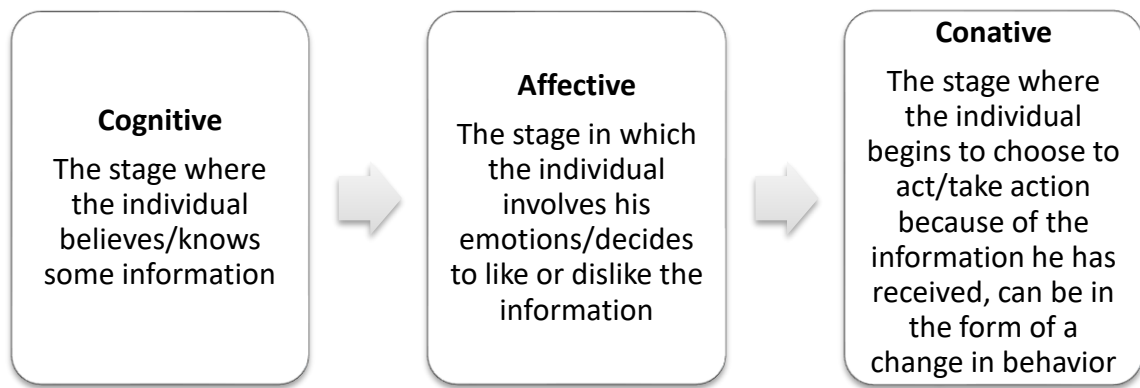
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Figure 2. The main components in the stages of social devotional behavior change

Because these three domains are closely intertwined, the theory arises that if one knows one's cognitions and feelings towards a particular behavioral object, one will also know one's behavioral tendencies. Thus, one can predict behavior and behavior that has a huge impact on the application of psychology. Because it can be used both in interpersonal relationships, counseling, and relationships between groups (Sawono, 2002).

Description of Subjects, Objects, and Research Locations

This study took the subject of the people in the Peneleh Mosque area of Surabaya and the sample was the people who attended and often participated in the preaching activities of the Peneleh Mosque in Surabaya. So that the selection of subjects is more emphasized on certain reasons and considerations under following the research objectives. Therefore, the researcher chose to use a purposive sampling method in which the researcher has made criteria or categories regarding subjects who are eligible to be used as research samples. The sample that was used as the criterion by the researcher was the community in the Peneleh Mosque area of Surabaya which actively participated in various da'wah activities organized by the Peneleh Mosque in Surabaya.

Respondent identity in this study only includes gender. Based on the results of observations and preliminary research, it is known that there are more than 100 people who are active in da'wah activities at the Peneleh Mosque in Surabaya. Due to the large population in this study, the sample was used as a representative of the population. The sample is part of the population or many residents whose number is less than the population. The sample is part or representative of the population studied (Hadi, 2000).

For primary data collection, the researcher used the method of distributing questionnaires after the da'wah activities at the mosque took place which were distributed to all the people present, From some of the population the researchers gave the questionnaires, and the researchers received as many as 40 responses. The following is the respondent's data that the researcher obtained in the form of an explanation of the respondents based on the gender that the researcher obtained.

Table 1. Respondents by gender

M	20
F	20
TOTAL	40

The gender of respondents is divided into two, namely male and female. Table 1 shows the identity of respondents based on gender. From the table, it can be seen that in this study the number of male respondents was 20 and 20 female respondents. From these data, it can be seen that the people in the Peneleh Mosque area of Surabaya who often take part in da'wah activities at the Peneleh Mosque in Surabaya are balanced between men and women.

The object of research in this study is the preaching of humanity at the Peneleh Mosque in Surabaya. Da'wah for humanity here is preaching that prioritizes social interests or can also be interpreted as human relations with humans. So that the selection of da'wah or da'i subjects mostly takes from outside, in the sense that it is not from the takmir or the community in the Peneleh Mosque area of Surabaya. In general, preaching here is no different from preaching in general, but what is different is the design of the contents of the message conveyed so that it can arouse the social sensitivity of the surrounding community.

The contents of this humanitarian da'wah message are tucked into the routine da'wah activities carried out by the Peneleh Mosque. These routine da'wah activities are carried out at various times, including *Ihya' Ulumuddin* studies held every Monday after dawn, *Fiqh* interpretation held every Wednesday after dawn, *hadith* interpretation every Saturday after dawn, *al-Hikam* every first Sunday of every month at 08.00 morning, and also held *istighosah* after maghrib on Friday legi. For more details, see the following table:

Table 2. Routine Recitation of the Peneleh Mosque in Surabaya

Number	Day	Time	Material
1	Monday	After *Subuh*	*Ihya' Ulumuddin*
2	Wednesday	After *Subuh*	*Tafsir - Fiqih*
3	Friday	After *Subuh*	*Tafsir Riyadussholihin*
4	Saturday	After *Subuh*	*Tafsir - Hadist*
5	Week I	08.00 WIB o'clock	*Al-Hikam*
6	Friday *Legi*	After *Maghrib*	*Istighosah*

So, the design of da'wah messages has been arranged and planned in such a way as to be right on target. Therefore, there are various studies and activities described above. As with the interpretation of *fiqh* to learn about the laws of Islamic religious teachings as a foundation, then there is also the study of *al-Hikam* which is synonymous with the science of nature and wisdom. So with these various studies, it is hoped that later the community will be able to balance between ritual piety and social piety. In addition, in the use of media, da'wah at the Peneleh Mosque still uses conventional media or direct media. With direct or face-to-face media, it is hoped that the contents of the da'wah message delivered will be more effectively received by the communicant.

In determining the audience, the takmir of the Peneleh Mosque in Surabaya targets people who live in the area of the Peneleh Mosque in Surabaya. Because the smallest social movement can be started from the environment itself, this humanitarian da'wah is expected to be able to shape and increase the social piety of the people in the Peneleh Mosque area of Surabaya. So that a society that is peaceful, safe, peaceful, and prosperous can be created.

The research location is in the area of the Peneleh Mosque in Surabaya. The Peneleh Mosque in Surabaya is a historic mosque founded by Ali Rahmatullah (Sunan Ampel). Precisely located on Jalan Achmad Djais Gang Peneleh V No. 41 Peneleh Village, Genteng District, Surabaya City, East Java Province. The location of this mosque is not far from the residence of HOS Cokroaminoto which is in Gang Peneleh VII, and is also about 400 meters from Kerhof or the Dutch cemetery. The location of the Peneleh Mosque is very strategic because it is in the middle of the city and close to Kalimas which used to be a trade route so that Peneleh village has been a bustling village from ancient times. In the past, this mosque could be seen from Kalimas, due to the times and the population was getting denser, so to reach the Peneleh Mosque you have to go through an alley first. So that the location of this research is centered on the Peneleh Mosque and the surrounding area. Because of this, researchers have made the Peneleh Mosque a central point to measure the radius of da'wah coverage to the people in the Peneleh Mosque area of Surabaya.

Description of Research Data

Before the data is tested there must be a process of limiting the subject, here the researcher must find out from all the respondent data that the researcher has obtained, whether the respondents have met the criteria. It should also be noted that the data that the researcher describes in the description of data acquisition is sample data, not population data. This data sample has gone through a sorting process carried out by the researcher where the researcher discards data that contains subjects with conflicting criteria. Criteria that contradict this research include not the people of the Peneleh Mosque area in Surabaya, not the congregation of the Peneleh Mosque in Surabaya, and rarely or never participating in da'wah activities organized by the takmir of the Peneleh Mosque in Surabaya.

Table 3. Respondent's answers to the questionnaire

No.	L/P	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	X	Y	X²	Y²	XY
1.	L	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
2.	L	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
3.	L	3	1	3	3	3	3	1	3	3	3	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
4.	L	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
5.	L	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
6.	P	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
7.	P	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
8.	P	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
9.	P	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
10.	P	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
11.	L	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
12.	L	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
13.	L	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
14.	L	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
15.	L	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
16.	P	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
17.	P	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
18.	P	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
19.	P	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
20.	P	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
21.	L	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
22.	L	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
23.	L	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
24.	L	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
25.	L	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
26.	P	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
27.	P	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
28.	P	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
29.	P	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
30.	P	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
31.	L	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
32.	L	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
33.	L	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
34.	L	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
35.	L	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
36.	P	3	2	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	2	3	3	26	26	676	676	676
37.	P	3	3	2	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	29	30	841	900	870
38.	P	3	1	3	3	3	3	1	3	3	2	3	3	3	3	3	2	1	3	3	3	25	27	625	729	675
39.	P	3	3	3	3	3	3	3	3	2	3	2	3	3	2	3	3	3	3	3	3	29	28	841	784	812
40.	P	3	3	3	3	3	3	2	2	3	3	3	3	3	3	3	2	2	2	2	2	28	25	784	625	700
Σ																						1096	1088	30136	29712	29864

Data Analysis

The hypothesis can be defined as a tentative answer to a research question. Thus, there is a relationship between the formulation of the problem and the hypothesis, because the formulation of the problem is a research statement. Before describing the data analysis in the form of calculations, the researcher will re-describe the hypothesis that was put forward in the first chapter. The hypothesis is:

H0: Da'wah for humanity does not influence the social piety of the people in the Peneleh Mosque area of Surabaya.

H1: Da'wah for humanity the social piety of the people in the Peneleh Mosque area, Surabaya.

Furthermore, to find out whether there is an influence between the preaching of humanity on the social piety of the people in the Peneleh Mosque area of Surabaya, the researcher will present processed data between variables X and Y which come from data acquisition.

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Data presentation:

$$r_{xy} = \frac{\sum xy - \frac{(\sum x)(\sum y)}{n}}{\sqrt{\left(\sum x^2 - \frac{[\sum x]^2}{n}\right)\left(\sum y^2 - \frac{[\sum y]^2}{n}\right)}}$$

$$r_{xy} = \frac{29864 - \frac{(1096)(1088)}{40}}{\sqrt{\left(30136 - \frac{(1096)^2}{40}\right)\left(29712 - \frac{(1088)^2}{40}\right)}}$$

$$r_{xy} = \frac{52,8}{\sqrt{(105,6)(118,4)}}$$

$$r_{xy} = \frac{52,8}{\sqrt{12503,04}}$$

$$r_{xy} = \frac{52,8}{111,817}$$

$$r_{xy} = 0,472$$

Analysis:

In this discussion, the research results obtained by distributing questionnaires to respondents with predetermined criteria will be explained. In this data analysis, the answer is that the da'wah of humanity influences the social piety of the people in the Peneleh Mosque area of Surabaya, where the hypothesis results are accepted and proven after being calculated using the product moment test or commonly called the product-moment correlation coefficient analysis.

For the results of testing the data using the product moment test, it can be seen that there is a positive and moderate relationship between humanitarian preaching and social piety in the Peneleh Mosque area of Surabaya. In a sense, the better the distribution and dissemination of humanitarian da'wah through direct or face-to-face media, the stronger the community's social piety. This is in line with the purpose of the da'wah carried out at the Peneleh Mosque in Surabaya, namely to instill and apply ritual piety by applying it in the form of social piety.

Judging from the correlation coefficient value of 0.472, the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya has a "moderate" value. So that the contribution of humanitarian da'wah (variable X) to the social piety of the people in the Peneleh Mosque area of Surabaya (variable Y) based on the coefficient of determination test obtained a value of 47.2%.

Based on the results of this study, it is known that the null hypothesis (H0) is rejected and the working hypothesis (H1) is accepted. So it can be said that what influences the social piety of the people in the Peneleh Mosque area of Surabaya is the preaching of humanity and the contents of the da'wah messages that are voiced through direct or face-to-face media.

In line with the theory of SOR or Stimulus-Organism-Response, the results of the data analysis are following the research analysis, where the theory reveals that when there is a stimulus a response (effect) will arise. Up to this point, the results of the hypothesis are in accordance with the results of data analysis where H1, namely the preaching of humanity influences the social piety of the people in the Peneleh Mosque area of Surabaya.

Significance test:

Table 4. r_{xyt}

30	**0,361**
33	0,344
35	0,334
40	0,312
45	0,294

$r_{XY_0} : r_{XY_t}$

0,472 > 0,312

From the results of the significance test above, r_{XY_0} is greater than r_{XY_t}. Thus, H0 is rejected and H1 is more accepted, so the conclusion is that there is an influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya.

Conclusion:

Table 5. Interpretation of Correlation Coefficient (r)

Coefficient Intervals	Relationship Level
0,00 – 0,199	Very low
0,20 – 0,399	Low
0,40 – 0,599	Currently
0,60 – 0,799	Strong
0,80 – 1,000	Very strong

The correlation value (r) ranges from -1 to 1. If r = -1 it means that the relationship between the two variables is a perfectly inverse linear relationship. In a sense, the greater the X, the smaller the Y value. Meanwhile, if r = 1, it means that the relationship between the two variables is a perfect linear relationship, meaning that the greater the X value, the greater the Y value (Mustafidah, 2011).

Based on the previous explanation and presentation, it can be seen that the calculated r value is 0.472. It turns out that the value of r count is greater than r table (0.472 > 0.312). So the conclusion is that H0 is rejected and H1 is accepted. In a sense, there is an influence between the preaching of humanity on the social piety of the people in the Peneleh Mosque area of Surabaya.

Reflection:

Based on the results of this study, it is known that the null hypothesis (H0) is rejected and the working hypothesis (H1) is accepted. So it can be said that what influences the social piety of the people in the Peneleh Mosque area of Surabaya is the preaching of humanity and the contents of the da'wah messages that are voiced through direct or face-to-face media. So, the da'wah activities at the Peneleh Mosque are deliberately adapted to the conditions of the Peneleh people, who incidentally are the majority of the Nahdliyin who of course have the *Ahlussunnah wal Jama'ah* ideology.

Sofyan (2019) Chairperson of the Takmir Mosque at the Peneleh Mosque in Surabaya revealed that when he was a child, the community was very heterogeneous, with various ethnicities, races, religions, and beliefs. However, as time goes by, the majority of the people

in the surrounding community are *Nahdliyin*. 75% of the congregation for the recitation are residents, while 25% are only *jama'ah* who come from outside. Because the Peneleh Mosque in Surabaya is set up, there must be closeness and direct interaction between mosque administrators, the mosque as a place of worship, and the surrounding community.

So, based on the information above, it can be concluded that the da'wah in the Peneleh Mosque in Surabaya is indeed the missionary activity that is expected to shape the social piety of the people who live in the Peneleh Mosque area in Surabaya. In line with the theory of SOR or Stimulus-Organism-Response, the results of the data analysis are by the research analysis. Where the theory reveals that when there is a stimulus a response (effect) will arise. Up to this point, the results of the hypothesis are by the results of data analysis where H1, namely the preaching of humanity the social piety of the people in the Peneleh Mosque area of Surabaya.

Conclusion

Based on the research and analysis that has been carried out by researchers regarding the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya, the following conclusions are obtained. *First*, based on the results of the product moment correlation test that has been carried out in this study, a coefficient value (r count) of 0.472 is obtained. Then the product-moment correlation results are compared with r tables, where r tables are worth 0.312. So, the result is r count > r table (0.472 > 0.312) this indicates that H0 is rejected and H1 is accepted. So it can be concluded that the answer to the focus of the first problem is that there is a relationship between the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya.

Second, the results of the coefficient of determination test (r square) concluded that preaching humanity had an effect of 0.472 (47.2%). So this states that the da'wah of humanity affects the social piety of the community with the "moderate" influence category. So it can be seen that the answer to the focus of the second problem is that the influence of humanitarian preaching on the social piety of the people in the Peneleh Mosque area of Surabaya is moderate. Thus, it can be seen that this study obtained the results that the working hypothesis (H1) worked. In a sense, there is an influence between the preaching of humanity on the social piety of the people in the Peneleh Mosque area of Surabaya.

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