Analysis of Effect of Religiusity on Change Social Community in the Environmental Security

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Abstract: Hirschman says that human boredom is actually the cause of change. According to Glock & Stark (in Ancok & Suroso, 2001) the dimensions of religiosity consist of five kinds: The dimension of belief, is an ideological dimension that gives an image of the advantages of which one accepts the dogmatic things of its religion. The dimension of religious worship or practice is a ritual dimension, in which a person carries out his religious ritual obligations; The dimensions of the direction of the guides on the state of a person behaving motivated by his religious teachings, namely how individuals relate to their world, especially with other human beings. The dimension of knowledge, referring to the knowledge of learning, teaching about teaching, the study of religion, the greetings contained in the scriptures; Dimension of appreciation, pointing to experiences and experiences of feelings and experiences. The method used is quantitative method. The population of this study is the entire head of the family who are members of the organization of worship and the number of samples in this study 80 youth and head of the family. The sampling technique is purposive sampling. The results obtained are for instrument test. For test of data principle. Test heterokedastisitas. For Hypothesis test, partially (t test) and simultaneously (F test) there is significant influence between belief dimension, .; Dimension of worship Dimensions of practice or consequence, Dimensions of knowledge, Dimension of appreciation, to Social Change Society On Worship Environment. The conclusion is that there is Influence of Religiosity on Social Change of Society on Worship Environment.

1 INTRODUCTION

Social change is the changes that occur in social institutions in a society that affects their social systems, including values, social attitudes, and behavioral patterns among groups in society. Social change in society is not a product or product but a process. Social change is a collective decision taken by community members. The concept of group dynamics becomes an interesting subject for understanding social change.

Social change is a process in which there is a change in the structure and function of a social system. These changes occur as a result of the entry of ideas of updates adopted by members of the social system concerned. According to Comte (Setiady, 2006: 26)

The usual process of social change consists of three stages:

a. Invention, the process by which new ideas are created and developed

b. Diffusion, ie the process by which new ideas are communicated into the social system.

c. Consequences, ie changes occurring within the social system as a result of adoption or rejection of innovation. Changes occur if the use or rejection of the new idea has a result.

Not all social phenomena that cause change can be regarded as social change, the symptoms that can lead to social change have characteristics such as:

a. Every society will not stop growing because they experience changes either slow or fast.

b. Changes that occur in certain social institutions will be followed by changes in other social institutions.

c. Rapid social change can lead to temporary disorganization as a process of self-adjustment.

d. Change is not limited by the field of material or the spiritual realm because both have a strong reciprocal relationship.

Humans are individual beings who can not escape from relationships with other human beings. As a result of the relationships that occur between individuals (humans) then social groups are born (social group) based on common interest equality. But that does not mean all the human set can be said social group. To say the social group there are certain requirements. In a social group that has been composed of the society will be a change in the arrangement is a necessity. Because change is an absolute thing everywhere.

According to Glock & Stark (in Ancok & Suroso, 2001) the dimensions of religiosity consist of five kinds: the dimension of belief, an ideological dimension that gives an idea of the extent to which a person accepts the dogmatic things of his religion; The dimension of religious worship or practice is a ritual dimension, ie the extent to which a person carries out his religious ritual obligations; The dimension of practice or consequence, refers to how a person's level behaves motivated by his religious teachings, namely how individuals relate to their world, especially with other human beings. This dimension includes the behavior of helping, cooperating, giving charity, upholding justice and truth, being honest, forgiving, not stealing, obeying Islamic norms in sexual behavior, striving for a successful life in Islam, etc. Dimensions of knowledge point to how one's knowledge of the teachings of his religion, especially of the central teachings of his religion, as contained in his scriptures; Dimension of appreciation, points to how far a person is in feeling and experiencing religious feelings and experiences

2 PROBLEM FORMULATION

The formulation of the problem is a fundamental part and is the first step of a research activity. The formulation of the problem should be adjusted to the title of the study because the problem becomes the basis for further discussion.

Based on the above description, the researcher formulates the following issues:

a. Does the belief dimension partially have significant effect on the Social Change of Society in the Worship Area in X area?
b. Does the Dimension of worship partially have a significant effect on the Social Change of Society in the Worship Area in X area?
c. Does the Dimension of partial implementation significantly affect the Social Change of Society in the Worship Area in the X Region?

d. Is the Dimension of knowledge partially significant effect on Social Change of Society on Worship Environment in region X
e. Does the Dimension of partial appreciation have a significant effect on the Social Change of Society in the Worship Area in X Region?
f. Is Religiusity (Dimension of belief, Dimension of worship, Dimension of knowledge, Dimension of knowledge, Dimension of appreciation) simultaneously have a significant effect on Social Change Society in the Worship Area in region X?

3 RESEARCH OBJECTIVES

The purpose of this study are:

a. To know whether the dimension of belief partially significant effect on Social Change Society in the Worship Environment in the region X
b. To find out whether the Dimensions of worship partially significant effect on Social Change Society on the Environment of Worship in the region X
c. To know whether the Dimension of partial implementation significantly influences the Social Change of Society in the Worship Environment in the region X
d. To find out whether the knowledge dimension partially significant effect on Social Change of Society on Worship Environment in region X
e. To find out whether the Dimension of appreciation partially significant effect on Social Change Society in the Worship Environment in the region X
f. To find out whether Religiusity (Dimension of belief, Dimension of worship, Dimension of knowledge, Dimension of knowledge, Dimension of appreciation) simultaneously have a significant effect on Social Change of Society in Worship Area in area X

4 THEORETICAL STUDIES / CONCEPTS SOCIAL CHANGE

Every human being during life must undergo changes. Changes can be either limited or widespread, slow changes and fast-changing changes. Changes can be about social values and norms, patterns of organizational behavior, organizational structure, layers in society, power and authority,

social interaction and so on. Changes that occur in the community is a normal symptom. Its influence can spread rapidly to other parts of the world thanks to modern communication (Soekanto, 2009: 259). According to Wibert (in Ranjabar 2008: 15) argues that "social change is not a symptom of modern society but a universal thing in the experience of human life. In line with Soekanto's opinion (2007: 267) social change can be known by the presence of certain traits: a). The absence of a community that stops its development because every society experiences changes that are slow or fast; b). Changes that occur in certain social institutions will be imitated by changes in other social institutions because of social institutions it is interpendent then it is very difficult to isolate changes in certain social institutions only. The initial process and the subsequent processes are a link; c). Rapid changes usually result in a temporary organization because it is in the process.

4.1 Religiosity

According to Gazalba (in Ghufron, 2012) religiosity comes from the religious word in Latin "religio" whose root is religure which means binding. Thus, it implies that religion or religion in general has rules and obligations that must be obeyed and implemented by adherents. All of which serves to bind a person or a group of people in relation to God, fellow human beings, and the natural surroundings. Ancok and Suroso (2001) define religiosity as meaningful diversity encompassing various sides or dimensions that not only occur when a person performs a ritual act, but also performs other activities driven by supernatural powers. The source of the religious soul is the absolute sense of dependence, the fear of threats from the natural environment and the human conviction about its limitations and weaknesses. This absolute sense of dependence enables human beings to seek the powerful power of the surroundings which can be used as a protective force in their life with a power outside themselves that is God.

4.2 The Dimensions of Religiosity

According to Glock & Stark (in Ancok & Suroso, 2001) the dimensions of religiosity consists of five kinds: a). The dimension of belief, is an ideological dimension that gives an idea of the extent to which a person accepts the dogmatic things of his religion. In Islam, the belief dimension concerns the faith belief in God, the Angels, the Apostles, the books of God, heaven and hell; b). The dimension of religious

worship or practice is a ritual dimension, ie the extent to which one carries out the ritual obligations of its Religion; c). The dimension of practice or consequence, refers to the degree to which a person behaves motivated by his religious teachings; d). The dimension of knowledge refers to the extent of one's knowledge of the teachings of his religion, especially of the central teachings of his religion, as contained in his scriptures: e). Dimension of appreciation, pointing to how far a person's level in feeling and experiencing feelings and religious experiences; f) Method, the method used is quantitative method. The population of this study were all heads of families and youth who were members of the worship organization and the number of samples in this study amounted to 80 youth and the head of the family. The sampling technique is purposive sampling. Data analysis is done by multiple linear regression analysis that is to know the steering between five independent variable with dependent variable.

5 THE RESULTS OF THE ANALYSIS

After passing the instrument validity and reliability test, all question items have been qualified for use in research. As for all data have met the results of the classical assumption test that is normality test, Multicolinearity Test and Heterkodasticity Test. Based on the sample data with 80 respondents, the following scores were obtained: theoretical score between 25 to 58; mean of 45.55; median of 48.00; and the standard deviation of 11,058. In proving the tendency of the dimension value of belief (X1) the researcher in this case establishes 3 (three) categories (k) namely: (a) Height; (b) Medium; (c). Low. Based on the results of statistical test descriptive to Externalization Values (X1) found the interval of: Range divided by category 33: 3 = 11 Based on these findings can be made table category and position Confidence dimension (X1) is the interval 43.09-48.01 with Medium category.

Based on sample data with 80 respondents, the following scores were obtained: theoretical score between 23 to 59; mean of 45.48; median of 47.00; and standard deviation of 11,621. The overall picture is like the table below. In proving the tendency of Dimension of worship (X2) the researcher in this case establishes 3 (three) categories (k) namely: (a) Height; (b) Medium; (c) Low. Based on the results of descriptive statistical tests of revitalization variables Dimensions of worship (X2) found the interval of:

Range divided by category 36: 3 = 12. Based on the findings can be made table category and position Dimension of worship (X2) is in the interval 42.89-48.06 with the category

Based on sample data with 80 respondents, the following scores were obtained: theoretical score between 25 to 59; mean of 45.68; median of 47.50; and a standard deviation of 11,258. The overall picture is like the table below. In prove the tendency of Dimension of practice (X3), the researcher in this case specifies 3 (three) categories (k) namely: (a) Height; (b) Medium; (c) Low. Based on the results of descriptive statistical tests of the variables Dimension of practice (X3), found the interval of: Range divided by category 34: 3 = 11.3 rounding 11. Based on the findings can be made table category and position Dimension of practice (X3), is in interval 43.17-48.18 with Medium category

Based on the sample data with 80 respondents, the following scores were obtained: theoretical score between 25 to 58; mean of 45.55; median of 49.50; and the standard deviation of 11,023. The overall picture is like the table below. In proving the tendency of Dimension of knowledge (X4), the researcher in this case establishes 3 (three) categories (k) namely: (a) Height; (b) Medium; (c) Low. Based on the result of descriptive statistic test on the variable of knowledge dimension (X4), the interval is found as: Range divided by category 33: 3 = 11. Based on the findings can be made table and position category Dimension knowledge (X4) is in interval 43.10-48.00 with Medium category

Based on sample data with 80 respondents, the following scores were obtained: theoretical score between 25 to 59; mean of 45.53; median of 47.50; and a standard deviation of 11,614. The overall picture is like the table below. In proving the tendency Dimension of appreciation (X5) researchers in this case set 3 (three) categories (k) namely: (a) High; (b) Medium; (c) Low. Based on the results of descriptive statistical tests of the variables Dimension knowledge (X4) found the interval of: Range divided by category 36: 3 = 12. Based on these findings can be made table category and position Dimension of appreciation (X5) is in the interval 42.94-48.11 with Medium category

Based on sample data with 80 respondents, the following scores were obtained: theoretical score between 14 to 31; mean of 24.38; median of 25.50; and a standard deviation of 5,982. The overall picture is like the table below. In proving the tendency of Social Change (Y)), the researcher in this case establishes 3 (three) categories (k) namely: (a) High; (b) Medium; (c) Low. Based on the results of

statistical test descriptive of Social Variables variables found in the interval of: Range divided by category 17: 3 = 5.6 Rounding 6. Based on these findings can be made table category and position of Social Change Society in the interval 23.04- 25.71 with Medium category

Table 1: Regression Analysis Results

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.816a	.666	.656	1.995

a. Predictors: (Constant), Confidence dimension (X1), Dimension of worship (X2), Dimension of practice (X3), Dimension of knowledge (X4) and Dimension of appreciation (X5)

Based on the above table, found the value of ryx, amounted to 0, 816 and positive value which means, the magnitude relationship between independent variables with dependent variable is 0, 816 with very strong category. From result of analysis also obtained value of ryx2 (coefficient of determination) equal to 0,666 or 66,0%. This means that the contribution of independent variable variable (with dependent variable of Social Social Change (Y) is 66% while the rest of 34% is explained by other causes outside the research model.

Table 2: Test of significance

Coefficientsa

Model	Unstandardized Coefficients		t	Sig.
	B	Std. Error		
1 (Constant)	3.991	.986	4.047	.000
X1	.660	.088	7.506	.000
X2	.117	.113	1.936	.004
X3	.006	.004	4.683	.006
X4	011	.002	5.321	.000
X5	.117	.113	1.936	.004

a)   Dependent Variable: Social Change (Y)
Source: Processed data (2018)

When viewed from the table above, obtained t value of 7.506, 1.936, 4.683, 5.321 and 1.936 and was very significant at α <0.05. The dimensions of faith (X1), Dimension of worship (X2), Dimension of practice (X3), Dimension of knowledge (X4) and Dimension of appreciation (X5) have significant effect to Social Change (Y) at α <0.05. The linear regression line equation is generated Ŷ = 3.991 + 0.660 X1 + 0,

117X2 + 0.006 X3 + 0.011 X4 + 0.117 X5. That is, every dimension of faith (X1), Dimension of worship (X2), Dimension of practice (X3), Dimension of knowledge (X4) and Dimension of appreciation (X5) rise then social change also rise

6 DISCUSSION

Social and religious behavior has a very close relationship and can not be separated from each other. Because, when doing research on religion, it is almost inseparable from the use of approaches or framework methodological social sciences. In this context, sociologically for example, religion is regarded as part of the construction of social reality. Thus, social research if associated with religious research can all be said to be an empirical research paradigm.

Religion is a guideline of moral behavior, then religion is the influence of human moral behavior because it goes into the construction of personality. The extent to which the effectiveness of the influence of course depends on which between influence pengampai influence with the recipient of influence. Each religion must have rules or commands each religion that must be obeyed by all followers. And those rules will affect the behavior or behavior of followers. However, if in carrying out orders or rules given by the religion is run only because muddle obligations then it could be the behavior is not in accordance with what is desired by religion. Today there are also many behavior of the followers of religion that has deviated away from the essence of the teachings of religion itself. As a result, religion is transformed into a scary and frightening figure. In fact, the essence of religious teachings is love and affection. Currently we do not live in wartime with weapons as the main tool. We now stand in the era of openness and democracy. It should be seen that the attitude of mutual help and spread peace. Can be seen the difference between a believer with an unbelieving ornag living his religious life, with a person who does not practice religion or practice religion in a nonchalant way to his religion. On the face of a religious person, inward tranquility, his attitude and his actions will not be miserable or troublesome to others, as is the case with a person whose life is detached from religious or religious beliefs, his life will be easily disturbed by the shock of the soul and the atmosphere. If we want to think deeply religion is actually as the unifying of the most powerful human aspirations, some large amount of morality of the source of society and peace of mind and the individual as a dignified and that makes human

civilized. There is a lot of accusations that very menykitkan our ears , they argue that religion is the source of mpeghambat human progress and mempepinggi high fanaticism and intolerance, pegacuan, ignorance, superstition, and wasted, but such views are very wrong view.

The Culture scholars who have made observations on various cultures of various nations come to the conclusion that religion is the most fundamental core element of human culture, both in terms of positive and negative. Society is a social phenomenon that is exposed to a continuous stream of change that can be divided into two categories: inner (spiritual) and birth (physical) powers. An example of change caused by birth powers is the development of technology made by humans. While examples of changes caused by inner strength are democracy, reform, and religion. From comparative analysis it turns out that religion and religious values are the strongest converting forces of all cultures, religions can be initiators or promoters, but also as a persistent opponent in accordance with the position of religion. Sociologically, the influence of religion can be seen from two sides, namely the influence of a positive or an integrative influence and the influence of a negative or influence that is destructive and divisive (desintegrative factor). The social role of religion as an integrative factor for society means the role of religion in creating a common bond, both among members of some societies as well as in social obligations that help unite them. This is because the values underlying the social obligation systems are supported by religious groups so that religion guarantees consensus in society. Some things that happen in society due to Religiusity are people increasingly aware of the importance of attending worship activities, Willingness to do volunteer work shows that people want to do things that are not really his responsibility. Be more aware of the importance of society, perform other social activities.

7 CONCLUSIONS AND SUGGESTIONS

Partially (t-test) Confidence dimension Dimension of worship, Dimension of practice, Dimension of knowledge and Dimension of appreciation have significant effect to Social Change at α <0.05. The correlation of independent variables is Confidence dimension, Dimension of worship, Dimension of practice, Dimension of knowledge and Dimension of

appreciation with dependent variable of Social Change Society is 0, 816 with very strong category.

The dimension of faith, Dimension of worship, Dimension of practice, Dimension of knowledge and Dimension of appreciation have significant effect on Social Change at $\alpha <0.05$. From result of analysis also obtained value of ryx2 (coefficient of determination) equal to 0,666 or 66,0%. This means that the contribution of independent variable is the belief dimension), Dimension of worship, Dimension of practice , Dimension of knowledge and Dimension of appreciation with dependent variable of Social Change Society. is 66% while the remaining 34% is explained by other causes outside the research model It is important to maintain the continuity between the growth of Religiusity and the Social Change of Society in the Worship Area, so that the seeds of conflict and disintegration of the nation can be minimized and harmony is maintained.

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