

## WORSHIP AS A HUMAN MOTIVATION IN ISLAMIC BEHAVING

**Jesus Alberto Valero Matas<sup>1</sup>, Halim Purnomo<sup>2</sup>**

<sup>1</sup>Universidad de Valladolid Palencia, Spain

<sup>2</sup>Universitas Muhammadiyah Yogyakarta, Indonesia

Corresponding Email: [halimpurnomo@umy.ac.id](mailto:halimpurnomo@umy.ac.id)

### ABSTRACT

This study aims to determine the power of worship as a motivation in Islamic behavior. Motivation in worship has an important role in the life of each individual who has a specific goal in all his activities. This research aims to explain the contribution of the power of worship values in behavior. This research method is qualitative with a library research approach. Methods of collecting and analyzing data from various compiled references, resulting in new science contributions. This research explained that the worship of each individual is able to foster self-awareness that they recognize as creatures of Allah SWT who were created as human beings who serve Him. Therefore, a person who obeys worship will always try to maintain his behavior well in solitude, society even when worshipping with the aim of expecting the pleasure of Allah SWT.

**Keywords:** Islamic attitude and behavior, Islamic value, Islamic Character, Islamic motivation, Humanist character

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### INTRODUCTION

Worship is an important thing in the life of mankind. Worship in Islam can be known from various aspects that include the meaning of adherence of all orders to Allah SWT. Worship is able to connect from a servant to his creator through communication in prayer. Worship in Islam is divided into two, namely public worship and special worship. Public worship includes practices carried out to achieve the pleasure of Allah SWT such as noble character, respect for both parents and so on. Special worship that includes certain special practices that must be accounted for to Allah SWT as an act that proves perfect obedience such as the pillars of Islam, almsgiving, performing Umrah and so on.

Worship is a practice of deeds that are not bound to rituals that fall into special categories of worship such as prayer, fasting, zakat and Hajj. Worship covers various aspects and includes the meaning of obedience to all the commandments of Allah SWT and

abandoning His prohibitions. Yusuf Al-Qardawi argues that worship to Allah SWT aims to guide others to Islam, follow the instructions of Islam, carry out all the provisions of Allah SWT in the world, specialize in all forms of worship. Supplication and obedience only to Allah SWT. According to him, the effort of preaching is the most noble practice after faith in Allah SWT because it is an effort in guiding a person to guidance and truth, directing in goodness, keeping away from the munkar and getting closer to the ma'ruf. Worship not only symbolizes a servant's obedience to His creator, but is able to provide many benefits in human life. Worship can provide peace of mind, aware of the nature of a person's self in playing a role in the problems faced in his life.

Worship basically comes from the Qur'an which commands mankind to perform worship as a manifestation of a servant to Allah SWT. Abdullah (2003) Explaining such a power of Sufi values can affect the success of

one's work, which is more determined by the existence of a high work ethic embedded in him and sourced from the Qur'an and Hadith. So that it has the spirit to give a positive influence to him even to his environment. His exposure is that human labor can be influenced by individual, social and environmental dimensions. For religious people, it is possible that his work ethic derives strong support from a transcendental dimension that transcends the boundaries of material value so that it is seen as worship. All creatures created by Allah SWT include servants of Allah SWT. Allah **almighty's** possession of His servant is absolutely perfect possession. Therefore, all beings cannot stand alone in their lives and activities. On the basis of this ownership, there is an obligation to accept all that He stipulates. This verse explains the obligation of all beings to worship Allah SWT and devote themselves to Him. As well as the purpose of creating man to worship and devote all activities of his life in order to worship God. In the Qur'an Surat al-Zariyat verse 56 which asserts that the main purpose of the creation of man in the world is to worship Allah SWT:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*“And I did not create jinns and men but that they might serve me”* (QS. al-Zariyat: 56).

## RESEARCH METHODS

The method in this research is qualitative research with a library research approach. The main data source of research that is being used is scientific literature sourced from the results of previous research consisting of the thoughts of figures written both in books and journals. The secondary research data sources form of various scientific literature relevant to the object of research discussion. Furthermore, the data are analyzed in depth from various references and then narrated on the results of the study.

## RESULTS AND DISCUSSION

Urgency of Worship Etymologically, the word worship is the basic form of isim mashdar from the word 'abada-ya'budu meaning condescending and submissiveness (al-khudhu' wa tadzallul). Etymologically it also means degrading and submissive. According to syara' or worship terminology is the highest level of submission accompanied by the highest sense of omniscience or love. Worship is also a treatment to humble yourself to Allah SWT by obeying Allah SWT by carrying out His commandments through the oral of His Apostles. This worship is the purpose of human creation. Allah said in the Qur'an Surat Al-Zariyat verse 56 which affirms that the main purpose of the creation of man in the world is to worship Allah SWT.

The phenomenon of Islamic hijrah as explained by Fajriani, S. W. & Sugandi Y, (2019) based on a new social movement (GSB) there is an identity-oriented paradigm that is used as an analysis knife, namely: (1) The phenomenon of millennial Islamic hijrah, the expression that arises is a strong expression in the development of Islamic hijrah in Indonesia among artists, economic actors, and hijrah through social media. (2) Milineal expression in Islamic hijrah, seen in the advanced ideas of millennials who have a more critical and open mindset in understanding, implementing, following all orders in islamic teachings. (3) Expressive behavior of millennial Islamic hijrah is applied by following various Islamic studies that are now spreading in various regions such as one of bandung city. (4) The role and position of millennial actors in carrying out hijrah is not easy, the role that can be shown by millennials is that they play as Muslims and Muslim women who are in accordance with the teachings of islam. (5) Hijrah Islami millennials is to place individual individuals who hijrah Islami towards a better and purposeful life goal.

The law of worship is a law that regulates how to carry out worship in

accordance with Islamic teachings. This law consists of orders to perform worship such as prayer, Hajj, zakat, fasting, and other worship activities. The purpose of worship is to remember Allah SWT, but please note that the glory and majesty of Allah SWT does not depend on the glorification and recognition of his creatures. The purpose of worship in Islam is to strengthen belief and devotion to Allah SWT, to strengthen character, discipline himself and his role as a servant trusted by Allah SWT in the world, to establish a rope of brotherhood between fellow Muslims, making it an exercise in spiritual and moral practice.

The notions of worship in different expressions as quoted, basically have essential similarities, namely each boils down to the devotion of a servant to Allah swt, by glorifying Him, obeying Him, submitting to Him, and perfect love for Him. By referring to these understandings, it appears that there are several terms that have the same meaning as worship itself found in the Qur'an, namely: 1) Al-tha'ah الطاعة: in the Qur'an it is found 128 times in various forms of its word change. Basically, the word al-tha'ah means "always obeying, submitting and obeying Allah and His apostles. 2) Khada'a / خضع: in the Qur'an it is found twice, namely QS. Al-Syu'ara (26): 4 and QS. al-Ahzab (33): 32. Basically, this word khada'a means "condescending, and subjugating. 3) al-Zulli/al-Zillat الذل/الذلة: in the Qur'an it is found 24 times. Basically, this word can also mean "humility or humiliation."

### Types of Worship

Worship is divided into two types, namely: (a) Magdhah worship is a direct relationship between the servant and his God, whose ways, events, and ceremonies have been arranged in detail in the Qur'an and the Sunnah of the Apostle. In Islamic fiqh, the discussion of this part of worship usually, includes: thaharah, sala, zakat, shaum, and things that are directly related to the five. (b) Ghairu

Mahdah worship, which is all charity deeds whose starting point is sincere, the purpose is to seek the pleasure of Allah and his line of charity shaleh. According to Jalaluddin Rahmat (1986) the first worship is ritual, while the second worship is social. To not disturb ordinary people, the fuqaha call the first worship is mahdhah worship and the second worship is commonly called mua'malah. The virtue of worship in Islam is free from all intermediaries, Islam has released worship from the intermediate bond that connects man with the Creator. Scholars are not intermediaries who connect man with God, nor do they have the right to accept or reject worship directed to God. In the Islamic view, these scholars are merely human beings who have an additional function to guide those who are not knowledgeable.

**Purpose and Nature of Worship**  
Although the purpose of worship is to remember and glorify Allah SWT, according to Haneef (1979) it is necessary to emphasize that the glory and majesty of God does not depend in the slightest on the glorification and recognition of His creatures, because He does not depend on His creation and is free from all needs, but man needs repeated forms of worship to maintain a relationship with his God. The purpose of worship in Islam is; (a) To strengthen faith and devotion to Allah, (b) To strengthen character, discipline himself and his role as god's trusted representative and servant on earth, (c) To strengthen the ropes of brotherhood and compassion among fellow Muslims, and (d) In addition to spiritual practice, is also a moral exercise. Islamic sharia in worship has two elements, namely submission and love for Allah SWT. There is the highest element that is submission, while love is the implementation of worship carried out. However, worship also contains elements of insults, namely the lowest insult before Allah SWT. Worship is a relationship of the heart with what is loved and pours the heart

out. According to Yusuf Qardawi, the fact that worship is an obligation of what Allah SWT recommends with what his apostles say in the form of commandments and prohibitions.

A human being is destined as a creature that has the advantage of reason from other creatures as already stated in the Qur'an Surat Al-Tiin. However, man does not always use his common sense, even more often mastered by his lust, so often plunged into the so-called dehumanization. Dehumanization is a process that causes damage, loss or dislodgement of human values. With religion and worship become human life becomes meaningful and as a moral control over humans. Through its teachings, religion commands a human being to always be in a state of self-awareness and self-control.

### **Islamic Motivation for Behavior Change**

Motivation comes from the word 'motive' which means as an effort that encourages a person to do something. Umar (2021) dan Misbahudin et al., (2021) The construction of religious values can be done habituation through worship that is manifested in the behavior of daily life. The development of religious values also needs to be supported by the appreciation of religious values from the family, school and community environment. While according to Imran (2012), behavior change can be externalized by ihsan behavior. Ihsan is the peak of worship and morals that has always been the target of all servants of Allah SWT. Because, ihsan makes us figures who get glory from Him. On the contrary, a servant who is unable to achieve this target will miss a very expensive opportunity to occupy an honorable position in the eyes of Allah SWT. Motive can be said to be the driving force from within and within the subject to perform certain activities in order to achieve a goal. While motivation can be interpreted as a driving force that has become active.

Sari & Wardoyo Putro, (2019) Proved that the motivation of worship is very influential on good performance as an educator. In addition, his research proves that finance is not the only motivating motivation to educate the nation's children. Motivation for him is something that moves a person or group of people to do or not do something. Motivation can come from the individual concerned as well as from outside. Other research corroborates, Susseno (2012) has been proven that in the world of work one of the factors that affect commitment is work motivation. Employees who have high work motivation will have a great work spirit, desire, desire and energy in themselves to carry out tasks as optimally as possible.

According to Hasan Langgulung motivation is a psychological state that stimulates and gives direction to human activities. Listyono et al., (2018) prove that the research related to Islamic value-based motivation in learning has been proven to gradually lead learners to the formation of Islamic character. Motivation is the force that moves and encourages a person's activities and guides towards his goals. While these goals in this case are what is contained in the environment that surrounds a person whose achievements lead to the gratification of motivation.

According to Mc. Donald, motivation is a change in energy in a person that is characterized by the emergence of feelings and preceded by a response to a goal. According to Mc. Donald, motivation contains three important elements, namely: a) Energy changes: motivation occurs due to changes in energy in each human individual. The development of motivation will bring about some changes in energy in the neurophysiological system that exists in the human organism, b) Taste: motivation is characterized by the appearance of a person's taste and affection. Motivation is very relevant

to psychiatric problems, affections and emotions that can determine human behavior, c) Purpose: motivation will be stimulated because of the purpose. Motivation appears in humans, but its appearance is due to the presence of encouragement / stimulation by other factors.

Motivation has several roles in human life, there are at least four motivational roles, namely first, motivation serves as a human driver in doing things, so that it becomes an important element and human behavior or action. Second, motivation serves to determine the direction and purpose. Third, motivation acts as a selector for the actions that will be done by humans for good or bad so that the actions are selective. Four, motivation serves as a test of human attitudes in charity, right or wrong so that it can be seen the truth or mistakes. Thus it can be concluded that motivation serves as a driver, determinant, selector and tester of human attitudes in his life. The motivation to worship arises not because of the impulse of naturalization, but the impulse created by the demands of behavior. Triwahyuni et al., (2019) explained that the role of B.F Skinner's behavioristic theory in changing the motivation of students of the class of 2018 STFT Jaffray Makassar in Attending Worship Fellowship.

The result is the application of the concept of behavioristic theory to change motivation through the response that will be produced by a person then this theory applies in 1). The law of operant conditioning is that if the onset of behavior is accompanied by a reinforcing stimulus, then the strength of the behavior will increase. 2). The law of operant extinction is that if the onset of operant behavior has been strengthened through the conditioning process that is not accompanied by a reinforcing stimulus, then the strength of the behavior will decrease and even be destroyed. According to Freud, the flatness of a person's worship arises because of the human

reaction to his own fears. He further asserted that people have an attitude of obedience to worship solely because it is driven by the desire to avoid dangerous circumstances that will befall him and provide a sense of security for himself. Motivation for worship develops not directly as an innate factor that is passed down through generations, but is formed from various psychiatric elements (affective, cognitive, and conative).

Anoraga & Prasetyo (2015) proved from his work activities in the banking world that Islamic work motivation proved to be able to support his work achievements. He explained that the driver of the Islamic work ethic of employees of Bank Jatim Syariah Surabaya branch is the level of Islamic work motivation that has a very direct, positive and significant influence on the Islamic work ethic of employees of Bank Jatim Syariah Surabaya branch. Thouless put forward four factors that influence the development of worship motivation, namely: a) The influence of education / teaching and various social pressures, including education from parents, social traditions, social environmental pressures agreed upon by the environment (social factors), b) Various experiences that help religious attitudes, especially experiences about beauty, harmony and kindness in other worlds (natural factors), moral conflicts (moral factors) and emotional or affective experience factors, c) Factors that arise entirely or partially arise from unmet needs, especially the need for security, love, self-esteem, and death threats, and d) Various processes of verbal thinking (intellectual factors).

Purwanto (2014) explained the motivation of individual piety as a pillar of spreading social piety. The pillars of Islam (Rukun Islam) cannot be understood only as a form of individual ritual obligations of a Muslim with the Khalik, but also contain the intention that the five things become a means of fostering social relations between a Muslim

and others, even with other creatures. In other words, the obligation to carry out the pillars of Islam, fulfilling one's spiritual obligations (Muslims) is also a social obligation. In the end, this will form the character of social piety. The five pillars of Islam sociologically provide an understanding that in carrying out the obligations of religious rituals, a Muslim should fulfill other aspects, namely fostering harmonious relations with fellow humans. Thus, there is a harmony of relations vertically with the Creator (*hablum minallah*), as well as harmonious relations with humans (*hablum minannas*). If both aspects have been fulfilled, it will be the real manifestation of a *kamil man* or a perfect human being.

### **The Power of Worship as a Mover of Behavior**

In its implementation, it is often equated with ethics, decency, courtesy in Indonesian, and not different from the meaning of the word moral, ethic in English. Man would be perfect if he had commendable morals and kept away all despicable morals. Hanafi & Ikhsan (2020) proved that student character coaching can be created from the activities of coaching qur'anic tilawah. The construction process is applied to the habituation of tilawah and internalization of the values contained in the Qur'an. Hera Yulianirta (2019) proved that children and adolescents who understand and live worship, are able to overcome their own problems. Furthermore, the increase in gratitude is able to adjust to the environment, maintaining a relationship with the environment and God. So, that the tends to have good mental health standards.

Linguistically, morals can be good and can also be bad, depending on the value system used as a foundation or benchmark. In Indonesia, the word morals always have a positive connotation. Good people are often called sensible people, while people who do not behave well are called people who do not

behave. As for in terms, morals are value systems that regulate the patterns of human attitudes and actions on the face of the earth. The value system in question is the teachings of Islam, with the Qur'an and Sunnah of the Apostle as the source of its value and *ijtihad* as a method of thinking. Islamy (2021) has proven through worship rituals, especially in Ramadan, to be able to present some behaviors in the selfsuch as (1) Commitment of faith as a manifestation of transcendence values (2) Fostering the character of social piety as a manifestation of liberation (3) Social intelligence as a manifestation of humanization.

The religiosity of learners as an example of the research results of Fatchurrohman (2018) and Mastiyah (2018) proved that the dimension of belief has a significant influence in lowering negative behavior while a significant dimension to improve worship practices and social behavior is delusion. In contrast, the dimension of knowledge does not directly affect ritual behavior (worship), social behavior and negative avoidance behavior. Similar things were done by Lestari Ningsih et al., (2021) proving that good religiosity for students can affect the avoidance of negative social media influences while encouraging them to be able to manage them appropriately. Even someone who always takes care of his heart with *dhikr*, according to Purnomo et al., (2020) will avoid feelings of anxiety and fear. In another study, Purnomo & Mansir (2020) explained that a person who always maintains his values or spiritual dimension, will always be ready to face various challenges and trials of his life This finding shows the need to increase the teaching of religious education which is more oriented only towards strengthening religious beliefs and fantasization rather than the formation of knowledge.

So basically *khuluk* (ethics) or morals is a condition or nature that has permeated the

soul and becomes a personality until from there arises various kinds of actions in a spontaneous and easy way without being made up and without the need for thought. The height of ethics or in Arabic is called *akhlakul karimah* which is found in a person who becomes a person who can carry out obligations and work well and perfectly, so as to make a person can live happily. Although other elements of life such as treasure and rank are not present in it. Wibowo (2019) described in Islamic educational institutions often applied religious activities that aim to enable students to implement and apply spiritual values in their lives. Islamic religious education not only touches on the cognitive realm (knowing) but also touches on the realm of affection and psychomotrics or practicing what is known after the learning process in accordance with the basis of teachings and spiritual values. Similar things applied in the penitentiary implemented by Sahari (2021) have proven that the habituation of worship among inmates is able to increase the understanding of inmate worship, improve personality, create awareness, patience and a sense of family.

The process of education or the formation of morals aims to give birth to a noble human being. Noble morals will be manifested firmly in a person if every four main elements of self-righteousness, namely the power of reason, anger, the power of creed and the power of justice, are brought to a level of balance and fairness so that each of them can easily obey the will of mercy and reason. Noble morals are the main purpose of the formation of this Islamic moral. A person's morals will be considered noble if his deeds reflect the values contained in the Qur'an.

## CONCLUSION

Worship was the highest level of submission accompanied by the highest sense of omniscience or love. Worship was also a treatment to humble your self to Allah SWT by

obeying Allah SWT by carrying out his commandments through the oral of His Apostles. Worship is an important thing in the life of mankind. Worship in Islam can be known from various aspects that include the meaning of adherence of all orders to Allah SWT. Worship was able to connect from a servant to his creator through communication in prayer. Worship was an important thing in the life of mankind. Worship in Islam could be known from various aspects that include the meaning of adherence of all orders to Allah SWT. Worship was able to connect from a servant to his creator through communication in prayer. Motivation was able to make a human being arise not because of natural/human urges, but encouragement created because of behavioral demands. Therefore, the motivation of individual worship could make the person with a commendable behavior as evidenced by *ihsan*.

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