
The Effect of Religious Understanding, Social Welfare, and Cultural Values of The Community Towards The Sacred Tomb

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Abstract: This research aims to determine the effect of religious understanding, social welfare and community cultural values on the sacredness of Astana Dua in Kampung Pasir Kaur, Weninggalih Village, Sindangkerta District, West Bandung Regency. The research method uses a quantitative approach with inferential statistical analysis. The research results prove that each independent variable (x1, x2 and x3) either partially or jointly has an influence on the dependent variable (Y). Strictly speaking, this study can accept and prove the hypothesis which states that, together the variables X1, X2 and X3 have a very strong influence on the Astana Dua Sacrality with a correlation coefficient of 0.941 and the significance of the ANOVA test (F test) is at a value of 0.000. The coefficient of determination together is 88.50%, and the remaining 11.50% is the influence of factors other than religious understanding, social welfare and cultural values that require further research. the implications for community education in Kampung Pasir Kaur are profound. Educational initiatives must be thoughtfully designed to balance religious, economic, and cultural learning, promoting a well-rounded understanding that respects and upholds the community's traditional values and sacred sites. This integrated approach can serve as a model for other communities facing similar challenges, providing a blueprint for education that supports cultural preservation while fostering socioeconomic and spiritual growth.

Keywords: community education, Cultural Values, Religious Understanding, sacred tomb, Social Welfare.

INTRODUCTION

Each individual has a different perception of sacred places that are considered to have magical powers. These differences are of course in accordance with their respective conditions and needs. Sacred places are places where the spirits of ancestors or gods and goddesses reside, as well as supernatural powers that exist in certain objects or places that happen to be stored in the sacred place. In this case, Frazer gives the definition of supernatural (magical) power as the power that exists in objects and against which humans try to master it for certain purposes. In a sacred place at certain times it is used as a center of religious activities, such as ceremonies offering to the "Almighty" through religious sites. In religious sites, every human behavior is sacred and accompanied by the mood and motivation generated by sacred symbols in humans. Such a situation forms the spiritual consciousness of a society (Sukiman, 2016).

In sacred places, ancestral figures who were charismatic during their lifetime usually

reside. These figures are mythologized by their supporters and used as role models for the behavior of groups of people. The myth itself gives direction to human behavior. Through this myth, humans can take part in the surrounding events and respond to the forces of nature (Peursen, 2010). J. Van Baal, (2012) defines myths as religious truths in the form of stories that form the basis of the site. This myth is part of a belief that lives among a number of nations. A sacred place supported by the existence of a charismatic mythical figure becomes a place of pilgrimage for those with certain goals and intentions. This pilgrimage essentially realizes the human condition as a traveler in the world who only stops by. Pilgrimages to sacred places such as ancestral graves vary in purpose and one of them is to obtain the blessing of ancestors who are considered to have passed the test of life (Subagya, 2014)

According to Zakiah Darajat in Nurdinah Muhammad (Nurdinah, 2013, p. 269) Sacred understanding is something that is easier to feel than to describe. When there is an assumption

that a sacred object contains a sacred substance, and in it contains a sense of mystery that is terrible but glorifying. In society, there are different views on which objects are sacred, and which objects are ordinary, or what people often say is sacred objects with profane. Apart from that, what is sacred is found in this world and in heaven. Hindus honor and sanctify oxen, Hajar Aswad in Makkah is sanctified by Muslims, the Cross on the altar is sanctified by Christians, primitive societies burn dead their totem animals. Syafruddin Nurdin (2013, p. 105) defines "understanding is the ability to translate, interpret, extrapolate (reveal the meaning behind the sentence) and connect above facts or concepts". Understanding according to Haryanto (2011) is defined as "the ability to capture understanding and something. This is shown in the form of translating something, for example numbers into words or vice versa ". Meanwhile, according to Anas Sudjiono (2011, p. 50) understanding is "a person's ability to understand, understand something after something is known and remembered".

In the southern West Bandung region, there is archaeological evidence such as the sacred tomb of Pangeran Atas Angin in the Cipongkor area, as the sacred tomb of Astana Dua in Weninggalih village. The physical form of the tomb building is not much different from the age of the building. The sacred tomb of Astana Dua located in Weninggalih is one of the historical evidences indicating that there used to be a scholar or a Waliyullah in the area. Tomb two or more popularly called Astana Dua is one of the sacred tombs that is already very legendary for the community. The tomb has its own uniqueness and advantages for the community, although Astana Dua can only be visited on certain days. Sel ain that, this tomb is also believed to have extraordinary sacredness so that many people actually utilize the materials around the tomb because they are considered to contain blessings and spiritual strength. For this reason, not a few of them feel the need to make pilgrimages for certain purposes and purposes.

Socio-economic welfare is thought to contribute to the sacredness of the grave pilgrimage. Lilik Siswanta (2008: 21) reveals that socio-economic welfare is a condition and a prosperous socio-economic life system, which allows every person, group or community to fulfill the physical and spiritual needs known as basic human beings as well as possible. In short,

social welfare contains two meanings, the first is all the rules or arrangements to make it easier for a person or group to meet the needs of physical, spiritual, and social life, while the second is a condition or situation that can make it easier for a person, group, or community to meet their needs, including food, clothing, shelter, education, health, social, and so on. So to assess the social welfare of a person or community can be seen in the order that applies in society and the conditions of the community.

The sacredness of Astana Dua is also inseparable from cultural elements. Joko Tripasetyo (2013: 29) reveals that, culture is a complex whole, which contains knowledge, beliefs, arts, morals, laws, customs and other abilities, as well as habits acquired by humans as members of society, elements of behavior formation supported and continued by members of the community. Kuntjaraningrat, Alm. (1997:5) says; culture is "all human efforts and thoughts that are familiarized through the learning process, including the results of these efforts and thoughts." The word 'culture' comes from the Latin 'colere' which means 'to do or to cultivate' as it relates to the preparation of crops and other agricultural activities. He goes on to say that "culture" can be described as a three-layered pyramid. The top layer is things that can be seen with the naked eye such as the shape of buildings, clothes, dances, music, technology, and other items. The middle layer is the behaviors, gestures and customs that can also often be seen while the bottom is the beliefs, assumptions and values that underlie the layers above".

Astana Dua Cemetery has an important substance for the community, especially in Pasir Kaur Village, Weninggalih Village, Sindangkerta District, West Bandung Regency, especially in grave pilgrimage activities. Ichsan & Hanafiah (2020) say that Grave Pilgrimage is a verb that describes activities to commemorate the services of ancestors, certain figures or figures to family members and closest people who have died. Practically, grave pilgrimage can generally be done by anyone, however, the graves of ancestors or ancestors and figures are considered to have special influence and position in the social strata, these privileges make their graves special and become a sacred attraction for ordinary people (ordinary people). This assumption then makes the graves of these people lead them to grave pilgrimage activities. The sacredness of the tomb has formed a belief system or belief of the wider

community. This is the case with the sacredness of the two tombs in Weninggalih Village, West Bandung Regency with a number of conceptions of the meaning of the pilgrims in articulating their pilgrimage behavior in a religious tradition when performing their rituals. Therefore, the phenomenon of pilgrimage to this sacred tomb has shown that individuals and communities have their own belief patterns in actualizing their pilgrimage behavior. The phenomenon of pilgrimage that occurs in the sacred tomb of Astana Dua then invites quite interesting attention to be researched through an inferential quantitative approach, namely through statistical quantitative analysis. The researcher's interest in the pilgrimage tradition will certainly be the focus of the researcher in analyzing the background of the community in practicing pilgrimage at the sacred tomb in accordance with what constructs it in carrying out its rituals during pilgrimage so as to form a pattern of belief or belief that is sometimes different from one another. The purpose of this research is to find out data and information about the influence of religious understanding, social welfare and cultural values on the sacredness of Astana Dua in Pasir Kaur Village, Sindangkerta District, West Bandung Regency, so that the formulation of the problem of this research "Do religious understanding, social welfare and cultural values affect the sacredness of Astana Dua in Pasir Kaur

Village, Sindangkerta District, West Bandung Regency?"

METHOD

The research was conducted in Pasir Kaur Village, Weninggalih Village, Sindangkerta District, West Bandung Regency, for three months starting from April 2023 to June 2023. The method approach used in this research is quantitative method, which is research with quantitative data which is then processed and analyzed to draw conclusions. The population in this study were people around the Kampung Pasir Kaur area who had knowledge about Astana Dua. The total population is 215 people, from this population a sample was taken with a *simple random sampling* technique (*simple random sampling*) of 50 people. This study consists of three independent variables and one dependent variable with the following explanation;

- Variable Y as the dependent variable is expressed as the Sacredness of Astana Dua.
- Variable X1 as the first dependent variable is expressed as Religious Understanding
- Variable X2 as the second independent variable is expressed as Socio-Economic Welfare
- Variable X3 as the third independent variable is expressed as Culture Value

The research model is described as follows;

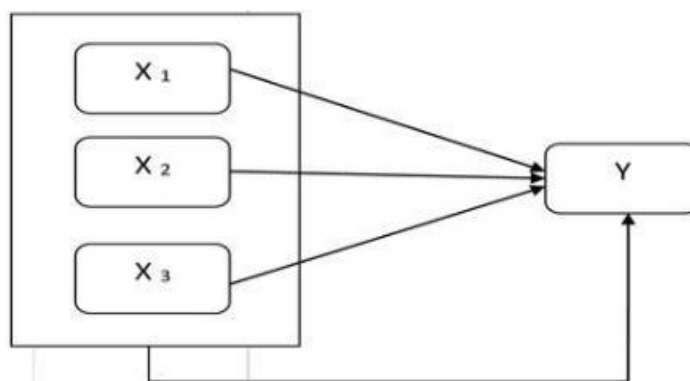


Figure 1. Variable Relation Diagram

Variable Description;

Y = Sacredness of Astana Dua

X1 = Religious Understanding

X2 = Social Welfare Economy

X3 = Culture Value

After all research data obtained from questionnaires / questionnaires are processed and data calculations are carried out with the SPSS

Version 22 software application tool. The results of the processing and calculation are analyzed inferentially.

FINDINGS AND DISCUSSION

Findings

The data normality test was carried out using Kolmogorov-Smirnov with the help of

SPSS Version 22 at a significance level of 0.05, thus if the value of the data normality test results is lower than 0.05, the data on the variable concerned is declared not normally distributed, while if the value of the data normality test results is greater than 0.05, the data on the variable is declared normally distributed. The results of the data normality test show the following results: 1) For Variable X1 (Religious Understanding) the significance of data normality is at $0.057 > 0.050$, showing that the data on variable X1 is normally distributed. 2) For Variable X2 (Socio-Economic Welfare) the significance of data normality is at $0.075 > 0.050$, showing that the data on variable

X2 is normally distributed. 3) For Variable X3 (Cultural Value) the significance of data normality is at $0.200 > 0.05$, showing that the data on variable X3 is normally distributed. 4) For Variable Y (Sacredness of Astana Dua) the significance of data normality is at $0.077 > 0.050$, showing that the data on variable Y is normally distributed. From the results of the data normality test, it shows that all research variables have normally distributed data, so the data analysis is feasible to do parametric statistics. Based on the results of the SPSS calculation, the respondent's answer data is obtained as shown in the table below.

Table 1. Respondents' Answers to Research Questionnaires

	Mean	Std. Deviation	N
THE SACREDNESS OF ASTANA DUA	138.68000	3.310096	50
RELIGIOUS UNDERSTANDING	131.46000	4.390202	50
SOCIO-ECONOMIC WELFARE	131.46000	3.144220	50
CULTURAL VALUES	138.64000	3.601360	50

From the table above, it can be seen that the most homogeneous respondent data is data on Variable X2 (Socio-Economic Welfare) with a standard deviation value of 3.144 followed by Variable Y (Sacredness of Astana Dua), then Variable X3 (Cultural Values) with a standard deviation value of 5.601, followed by Variable X3 (Cultural Values) with a standard deviation value of 3.601, and the most heterogeneous data is data on Variable X1 (Religious Values) with a standard deviation value of 4.390. When viewed from the average value of respondents' answers; for variable X1 is at 4.382 (rounded = 4), meaning that respondents agree that the statements on the religious understanding variable have a relationship with the sacredness of astana two. For variable X2, it is at 4.382 (rounded = 4), meaning that respondents agree that the statements on the social welfare variable are related to the sacredness of astana two, finally for variable X3, it is at 4.621 (rounded = 5), meaning that respondents strongly agree that the statements on the cultural value variable are related to the sacredness of astana two. As for variable Y, it is at 4.622 (rounded = 5), meaning that respondents strongly agree that the statements on the dependent variable Astana Dua Sacredness have a relationship with religious understanding, social welfare and cultural values. The Partial Correlation Coefficient value for each variable can be seen in the following Table 2 below.

Table 2. Partial Correlation Coefficient Value of Variables X1, X2 and X3 Against Y

	The Sacredness of Astana Dua	Religious Understanding	Socio-Economic Welfare	Cultural Values
Pearson Correlation				
The Sacredness of Astana Dua	1.000	.371	-.373	.839
Religious Understanding	.371	1.000	.781	.428
Socio-Economic Welfare	-.373	.781	1.000	-.428
Cultural Values	.839	.428	-.428	1.000
Sig. (1-tailed)				
The Sacredness of Astana Dua	.004	.904	.000	.046
Religious Understanding	.004	.008		.061
Socio-Economic Welfare	.000	.008	.001	
Cultural Values	.046	.061		
N				
The Sacredness of Astana Dua	50	50	50	50

Religious Understanding	50	50	50	50
Socio-Economic Welfare	50	50	50	50
Cultural Values	50	50	50	50

Based on the calculation of the correlation coefficient carried out by SPSS, the table above shows that partially the influence of the independent variable on the dependent variable is as follows:

- 1) The effect of Variable X1 (Religious Understanding) on Variable Y (Sacredness of Astana Dua) has a correlation coefficient of 0.371 with a low interpretation.
- 2) The effect of Variable X2 (Socio-Economic Welfare) on Y (Sacredness of Astana Dua)

has a correlation coefficient of 0.373 with a low interpretation.

- 3) The influence of Variable X3 (Cultural Value) on Y (Sacredness of Astana Dua) has a correlation coefficient of 0.939 with a very strong interpretation.

If the correlation coefficients are calculated together, the results are as shown in the following Table 3.

Table 3. Combined Correlation Coefficient of Free Variables (Variables X1, X2, X3) Together Against variable Y

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.941	.885	.877	1.159612	1.621

From the Table 3. above, it can be seen that together the variables X1, X2 and X3 have a correlation coefficient of 0.941 with a very strong interpretation, while the coefficient of determination is 88.50%. To ascertain the effect of the combined correlation coefficient, the

Anova test was conducted. The Anova test is used to test whether there is an influence of the three independent variables on the dependent variable (Multiple Regression), with the results as shown in the Table 4 below.

Table 4. Anova Test Results to Ascertain The Effect of Independent Variables together on The Dependent Variable ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
1					
Regression	475.024	3	158.341	117.752	.000
Residual	61.856	46	1.345		
Total	536.880	49			

Notes:

Dependent Variable: SAKRALITAS ASTANA DUA

Predictors: (Constant), NILAI BUDAYA, KESEJAHTERAAN SOSIAL EKONOMI, PEMAHAMAN KEAGAMAAN

It can be seen from the SPSS results that the significance level (sig) in the ANOVA table is 0.000. Because $0.000 < 0.050$, it can be concluded that the three variables X1, X2, and X3 together have an effect on Y. Thus, the explanatory factors X1, X2, and X3 can be used to predict Y. Noting the results of the research data processing above, it can be seen that partially the cultural value variable is an independent variable that has a very strong influence on the sacredness of Astana Dua ($r = 0.939$), then the independent variable of socio-economic welfare has a low effect ($r = 0.373$) and the independent variable of religious understanding is the independent variable with the smallest influence

on the sacredness of Astana Dua ($r = 0.371$). The very strong cultural value of the sacredness of Astana Dua is in accordance with the opinion of Supartono Widyosiswoyo (2009, p. 25) which states that, the culture of an area is a way of life that develops, and is shared by a group of people, and is passed down from generation to generation. Culture is formed from an element, namely the system of religion, politics, customs, language and art. Budaya is also a comprehensive pattern of life that is complex, abstract and broad as well as many aspects of culture contribute to determining communicative behavior.

The low influence of socio-economic welfare on the sacredness of Astana Dua occurs because the surrounding community does not have a high dependence on the existence of Astana Dua, in the sense that their socio-economic needs are fulfilled by not depending on the existence of Astana Dua. This is in accordance with the opinion of Suharto (2013, p. 33) who also quotes Midgley (2000) who defines social welfare as "a condition or state of human well-being." Welfare conditions occur when human life is safe and happy because basic needs for nutrition, health, education, shelter, and income can be fulfilled; and when humans get protection from major risks that threaten their lives.

The influence of religious values has a low influence on the sacredness of Astana Dua, this happens because the local community does not really associate religious aspects with the sacredness of Astana Dua, so that Astana Dua does not need to be pilgrimaged and sacralized excessively, meaning that the sacred event of Astana Dua is not a demand for religious aspects. This is in accordance with the statement put forward by Jalaludin(2010, p. 309) that, the need

for religion is one of the drives that work in the psychological structure of the individual. This impulse requires individuals to carry out a series of religious behaviors based on the motivation to carry out religious orders. Religion has an effect as a motivation in encouraging individuals to carry out an activity because actions carried out against the background of religious beliefs are considered to have elements of sanctity and obedience to this relationship will influence someone to do something. The influence of the independent variables together is reflected in the value of the combined correlation coefficient (R = 0.941) which shows a very strong influence. Thus the Coefficient of Determination is 88.50%, meaning that the variables of religious understanding, socio-economic welfare and cultural values together affect the sacredness of Astana Dua by 88.50% while the remaining 11.50% is the influence of other factors. To find out the contribution of each Free Variable (X1, X2 and X3) to the amount of acquisition of the value / score of the Dependent Variable (Y) can be seen in the table of multiple linear regression values, as follows.

Table 5. Variable Values for Multiple Linear Regression Equations Coefficient

Model	Coefficient	Unstandardized Coefficients	Standardized Coefficients	Beta	t	Sig.	Correlations		Collinearity Statistics		
							Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	20.302			2.525	.015					
	Pemahaman Keagamaan	-.067	.062	-.088	-1.076	.287	.371	-.157	-.054	.373	2.684
	Kesejahteraan Sosial Ekonomi	.031	.085	.029	.360	.721	.373	.053	.018	.383	2.613
	Nilai Budaya	.888	.052	.966	17.062	.000	.939	.929	.854	.781	1.280

Based on the table above, the value of the coefficient a and the direction of regression b and the t-count price as well as the level of significance are stated. From the above calculation results, the regression equation

(multiple regressions) can be made as follows; $Y = 20.302 - 0.067X_1 + 0.031X_2 + 0.888X_3$. From the multiple linear regression line equation it can be seen that, if the community around Kampung Pasir Kaur, Weningalih Village, Sindangkerta

District, West Bandung Regency does not have religious understanding, does not have socio-economic interests, nor does it have attention to cultural values, then the Sacredness of Astana Dua has a value of 20.302 unit scores. Furthermore, the interpretation of the multiple linear regression line equation $Y = 20.302 - 0.067X_1 + 0.031X_2 + 0.888X_3$ as follows:

- a. The value of -0.067 is a regression coefficient which shows that, for every additional effort of one unit score for religious understanding, there will be a decrease in the value of Astana Dua Sacredness by 0.027 unit score.
- b. The value of 0.031 is a regression coefficient which shows that, every time there is an effort to add one unit of score for socio-economic welfare, there will be an increase in the value of the Sacredness of Astana Dua by 0.031 unit score.
- c. The value of 0.888 is a regression coefficient which shows that, every time there is an effort to add one unit of score for cultural values, there will be an increase in the value of Astana Dua Sacredness by 0.888 units of score.

From the multiple linear regression equation above, a t test can be carried out with the following explanation;

- a. The t price for the religious understanding variable is -1.076 with a significance of 0.287. Significance $0.287 > 0.05$. Thus it can be stated that, the effect of religious understanding is not significant on the Sacredness of Astana Dua.
- b. The t price for the socio-economic welfare variable is 0.360 with a significance of 0.721. Significance $0.721 > 0.05$. Thus it can be stated that, the influence of socio-economic welfare is not significant on the Sacredness of Astana Dua.
- c. The t price for the cultural value variable is 17.062 with a significance of 0.000. Significance of $0.000 < 0.05$. Thus it can be stated that, the influence of cultural values on the sacredness of Astana Dua is very significant.

Discussions

An interesting finding from this study is the minus regression coefficient (- 0.067) for the religious understanding variable, this can mean that if the people around Kampung Pasir Kaur understand more about religion, then the sacredness of Astana Dua will decrease, because there are groups of people who understand that

sacralizing graves is an act of polytheism according to Islamic law. Thus, the more people understand the laws of religion, the more the sacredness of Astana Dua will decrease. The meaning of this understanding is in accordance with Anas Sudjiono's statement (2011, p. 50) which states that, understanding is "a person's ability to understand, understand something after something is known and remembered". The second important finding is about the large value of the regression coefficient (0.888) for the cultural value variable compared to the coefficients of other variables, and the value is in the highly significant category (0.000), this means that the sacredness of Astana Dua is due to the hereditary cultural heritage that occurs in the community around Kampung Pasir Kaur, Weninggalih Village, Sindangkerta District, West Bandung Regency. The strong cultural value is supported by the statement of Ary H. Gunawan (2000, p. 16) which states that the word "culture" comes from the Sanskrit language "Buddhayah", which is the plural form of "Budhi" (reason). So, culture is everything that is concerned with the mind. Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings and works of art. Language, like culture, is such an integral part of the human being that many people tend to think of it as genetically inherited. When one attempts to communicate with people of different cultures and adjust to their differences, it proves that culture is learned.

The study's data findings on the sacredness of Astana Dua in the context of community education reveals several key insights into how education influences community values and cultural perceptions. This nuanced understanding is crucial for developing educational programs that not only foster economic and intellectual growth but also preserve and promote cultural heritage (Halawa et al., 2019; Khairunnisa et al., 2024; Syafrudin & Nurhayati, 2020). The negative correlation between religious understanding and the sacredness of Astana Dua is particularly revealing. While conventional wisdom might suggest that deeper religious education would enhance the reverence for culturally significant sites, this study suggests otherwise. Increased religious education appears to challenge the traditional beliefs and practices

that the community holds sacred. This finding is in contrast to previous studies in other regions where religious education strengthens community ties and deepens respect for local traditions and sacred sites. For instance, research in communities in South Asia has shown that religious education often reinforces the sanctity of local temples and rituals. The discrepancy could stem from the type of religious education imparted. In Kampung Pasir Kaur, if the religious education is more orthodox or divergent from local practices, it could lead to a conflict between newly understood religious tenets and traditional cultural practices, thereby decreasing the sacredness attributed to local sites.

The study also highlights that socioeconomic welfare has a minimal influence on the sacredness of cultural sites, which underscores that economic status and material wealth are not major drivers in maintaining cultural sanctity. This aligns with findings from other communities, where socioeconomic improvements do not necessarily correlate with increased cultural engagement or reverence. For example, studies in urban settings have shown that despite higher levels of income and education, there is often a detachment from traditional cultural practices (Rahmaniar et al., 2020). To address this, community education programs could benefit from integrating cultural heritage education with socioeconomic development, teaching how economic tools and knowledge can support cultural preservation efforts (Hidayat et al., 2024; Sunari & Nurhayati, 2023; Yosfiani & Nurhayati, 2023).

The significant influence of cultural values in maintaining the sacredness of Astana Dua reaffirms the critical role of cultural education. This study's findings resonate with global research that highlights the effectiveness of cultural education in strengthening community identity and preserving sacred sites (Ali et al., 2022; Komara et al., 2021; Talò, 2018). For instance, in communities, education programs that incorporate traditional languages and cultural practices have been effective in revitalizing cultural pride and sacredness (Halawa et al., 2019; Karwati & Nurhayati, 2024; Syafrudin & Nurhayati, 2020; Yosfiani & Nurhayati, 2023). In Kampung Pasir Kaur, reinforcing cultural education could involve more focused curricula that explore local traditions, rituals, and the history of sacred sites like Astana Dua, fostering a deeper connection

and reverence within the community. Finally, the combined significant effect of religious understanding, socioeconomic welfare, and cultural values on the perception of sacredness suggests the need for an integrated educational approach. Such an approach would harmonize religious teachings, economic understanding, and cultural values, reflecting the complex interplay of these factors in defining sacredness. This comprehensive educational framework can be seen in successful programs in multicultural societies, where education that bridges religious differences, economic goals, and cultural preservation has enhanced community cohesion and respect for diverse cultural heritages.

CONCLUSION

The study presents its findings on the factors affecting the sacredness of Astana Dua, revealing varied impacts from different social and cultural variables. Firstly, Religious Understanding has a minimal and non-significant effect on the sacredness of Astana Dua, as indicated by a correlation coefficient of 0.371 and a significance level of 0.287 in multiple linear regression analysis. Similarly, Socioeconomic Welfare shows a low and insignificant influence, with the same correlation coefficient but a higher regression significance of 0.721. In stark contrast, Cultural Values exhibit a profound and significant impact on the sacredness, demonstrated by a high correlation coefficient of 0.939 and a significance value of 0.000 in regression analysis. Furthermore, when combined, Religious Understanding, Socioeconomic Welfare, and Cultural Values collectively have a significant effect on the sacredness of Astana Dua, with a joint correlation coefficient of 0.941 and a significant ANOVA test result (F test) of 0.000. Among the individual findings, a notable aspect is the negative regression coefficient (-0.067) for Religious Understanding, suggesting that increased religious knowledge among the residents of Kampung Pasir Kaur might actually reduce the perceived sacredness of Astana Dua. On the other hand, the high regression coefficient (0.888) for Cultural Values highlights the substantial role of inherited cultural traditions in enhancing the sacredness of Astana Dua, particularly within the community of Kampung Pasir Kaur, Weninggalih Village, Sindangkerta District, West Bandung Regency. In essence, the

implications for community education in Kampung Pasir Kaur are profound. Educational initiatives must be thoughtfully designed to balance religious, economic, and cultural learning, promoting a well-rounded understanding that respects and upholds the community's traditional values and sacred sites. This integrated approach can serve as a model for other communities facing similar challenges, providing a blueprint for education that supports cultural preservation while fostering socioeconomic and spiritual growth.

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