



Religious Values and Public Attitudes Toward the Sound Horeg Tradition: Evidence from a Quantitative Correlational Study

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Abstract

The Sound Horeg tradition has become a prominent form of popular culture in East Java, Indonesia, generating diverse public responses because of its perceived social, environmental, and moral implications. While some communities regard it as a cultural expression and source of entertainment, others question its compatibility with religious values and social norms. This study examined the relationship between understanding religious values and public attitudes toward the Sound Horeg tradition. A quantitative correlational survey design was employed involving 30 purposively selected respondents from communities familiar with the phenomenon. Data were collected through a structured questionnaire and analyzed using Pearson product-moment correlation after instrument validity, reliability, normality, and linearity assumptions had been confirmed. The findings revealed a statistically significant and very strong positive relationship between understanding religious values and public attitudes toward the Sound Horeg tradition ($p < 0.001$; $r = 0.971$). Individuals with a stronger understanding of religious values tended to demonstrate more critical and responsible evaluations of cultural practices that may influence social harmony and moral standards. These findings contribute to the literature on the interaction between religiosity and public attitudes toward contemporary cultural practices and provide practical insights for community leaders and policymakers seeking to balance cultural preservation with religious and social considerations.

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INTRODUCTION

The rapid expansion of digital technology and popular culture has significantly transformed patterns of social interaction and public entertainment across many societies. Alongside these developments, communities are increasingly exposed to cultural practices that combine technological innovation with local traditions, creating both opportunities for cultural expression and new forms of social controversy (Alsaleh, 2024; Banda et al., 2024). In Indonesia, where religion continues to play a central role in shaping social norms and collective behavior, cultural practices are often evaluated not only for their recreational value but also for their moral and religious implications (Ningrum et al., 2025; Setinawati et al., 2025a). This interaction between popular culture and religious values frequently generates public debates regarding the boundaries between cultural freedom and ethical responsibility. While some forms of entertainment are regarded as legitimate expressions of creativity, others are criticized because they are perceived to conflict with religious teachings, disturb public order, or weaken social morality. Consequently, understanding how religious values influence public responses toward contemporary cultural practices has become

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increasingly important within the broader discourse of religion, society, and cultural transformation (Norris et al., 2022; Zaid et al., 2022). Investigating this relationship provides valuable insights into how religious beliefs continue to shape social attitudes amid rapid cultural change.

One cultural phenomenon that has attracted considerable public attention in recent years is the emergence of the Sound Horeg tradition in several regions of East Java, Indonesia. Originally introduced as a form of community entertainment during weddings, village festivals, carnivals, and other public celebrations, Sound Horeg has evolved into a distinctive popular culture characterized by extremely high-powered audio systems and intense bass vibrations. Although many community members appreciate this practice as a symbol of festivity, solidarity, and local identity, others express serious concerns regarding its broader consequences (Hintz & Quatrini, 2021; Hopkins & Bardoel, 2023; McGillivray et al., 2023). Excessive noise, environmental disturbance, disruption of public comfort, and potential hearing problems have become recurring issues associated with these events. Furthermore, several Sound Horeg activities have been linked to behaviors considered inconsistent with religious ethics, including excessive nightlife, alcohol consumption, and uncontrolled public gatherings. These contrasting perceptions demonstrate that Sound Horeg is no longer merely an entertainment activity but has developed into a complex social issue involving cultural, moral, environmental, and religious dimensions.

The controversy surrounding Sound Horeg has become increasingly significant because religious institutions and community leaders have responded differently to its growing popularity. In several Islamic communities, particularly in East Java, religious scholars and Islamic boarding schools have questioned whether the practice remains compatible with Islamic moral principles and the preservation of social harmony. Public discussions have intensified following recommendations and religious opinions emphasizing moderation, environmental responsibility, and the avoidance of activities that potentially encourage immoral behavior (Asghari, 2023; Mo et al., 2023; Ullah et al., 2025). Within Islamic teaching, religious values extend beyond ritual obligations by providing ethical guidance for evaluating everyday social behavior and contemporary cultural practices (Islamic et al., 2024). Individuals with stronger religious understanding are generally expected to assess social phenomena through principles such as preventing harm, maintaining public order, and protecting moral integrity. Consequently, differences in religious understanding may explain why members of the same community display contrasting attitudes toward identical cultural practices (Gede Agung et al., 2024; Latif & Hafid, 2021; Verkuyten et al., 2022). Examining this relationship is therefore essential for explaining variations in public responses toward Sound Horeg within religious societies.

The increasing public debate surrounding Sound Horeg also reflects broader challenges faced by multicultural societies attempting to balance cultural preservation with ethical and social responsibility. Indonesia's commitment to religious moderation encourages communities to respect cultural diversity while simultaneously maintaining social harmony and moral order (Setinawati et al., 2025). However, empirical evidence regarding how religious understanding shapes public attitudes toward controversial cultural practices remains relatively limited (Adamczyk, 2022; Ran et al., 2021; Sandikci, 2021). Public discussions concerning Sound Horeg have largely been dominated by normative religious opinions, media narratives, and legal debates rather than systematic empirical investigations (Armayanto et al., 2025). Without adequate empirical evidence, policy recommendations concerning the management of such cultural practices risk relying primarily on subjective judgments instead of measurable social realities. Empirical research is therefore needed to clarify whether differences in public attitudes genuinely reflect variations in religious understanding or whether other social factors play more substantial roles (Lappegård et al., 2021; Spadaro et al., 2022). Such evidence may contribute to more balanced cultural governance while reducing unnecessary social polarization surrounding controversial entertainment practices.

Previous studies have examined Sound Horeg from various academic perspectives. Several scholars have investigated its legal and Islamic jurisprudential implications by emphasizing the principles of preventing harm (*mafsadah*) and protecting public welfare (Ibrahim & Harun, 2024). Other studies have focused on environmental noise, public health risks, and interpretations of Qur'anic teachings related to moderation in social behavior (Abdelgalil, 2024). Research has also explored Sound Horeg as a manifestation of youth identity, technological creativity, and contemporary popular culture within Indonesian society (Ayyub & Auliawan, 2026; Fikri et al., 2025). Beyond the specific context of Sound Horeg, numerous studies have demonstrated that

religiosity and religious values influence moral judgment, social behavior, character development, and religious moderation (Rietveld & Hoogendoorn, 2022). Collectively, these studies confirm that religion remains an influential factor in shaping individual perceptions and social behavior. Nevertheless, the existing literature primarily investigates these issues independently rather than integrating religious understanding with public evaluations of controversial cultural practices.

Despite these important contributions, several significant gaps remain unresolved (Arteaga et al., 2024; Maréchaux et al., 2021; Osaba et al., 2022). First, previous studies have predominantly adopted qualitative approaches, emphasizing normative interpretation, discourse analysis, or literature reviews while providing limited quantitative evidence regarding community perceptions. Second, most investigations have concentrated on legal, theological, environmental, or cultural aspects without empirically examining how religious understanding directly influences public attitudes toward Sound Horeg (Shah & Asghar, 2024). Third, existing research has largely treated religious values as a contextual background rather than as a measurable explanatory variable capable of predicting social attitudes. Finally, empirical studies that statistically examine this relationship within communities directly experiencing the Sound Horeg phenomenon remain scarce (García-Madurga et al., 2021; Leong, 2023). Addressing these conceptual, methodological, empirical, and contextual gaps is essential for developing a more comprehensive understanding of how religion functions as a social mechanism influencing public responses toward emerging cultural practices. Accordingly, this study extends previous scholarship by quantitatively examining the relationship between understanding religious values and community attitudes toward the Sound Horeg tradition using a correlational research design.

Based on these considerations, this study aims to examine the relationship between understanding religious values and public attitudes toward the Sound Horeg tradition within Muslim communities in East Java. Specifically, the study investigates whether stronger understanding of religious values is associated with more critical attitudes toward this contemporary cultural phenomenon. The findings are expected to contribute theoretically by enriching discussions on the sociology of religion, religiosity, and public attitudes toward popular culture. From a methodological perspective, the study provides quantitative evidence that complements previous qualitative and normative investigations. Practically, the findings may assist policymakers, religious leaders, and local governments in designing culturally sensitive approaches for managing community entertainment while maintaining social harmony and respecting religious values. More broadly, this research contributes to understanding how religious values continue to shape public responses within rapidly changing cultural environments, thereby expanding contemporary discussions on the relationship between religion, popular culture, and social behavior.

METHOD

Research Design

This study employed a quantitative research approach using a correlational survey design to examine the relationship between understanding of religious values and community attitudes toward the Sound Horeg tradition. A quantitative design was selected because it enables objective measurement of relationships between variables through statistical analysis and facilitates empirical hypothesis testing. The correlational approach was considered appropriate since the primary objective of the study was not to manipulate variables or establish causal relationships but rather to determine the magnitude and direction of the association between the independent and dependent variables. The independent variable was understanding of religious values, while the dependent variable was community attitudes toward the Sound Horeg tradition. This design provides systematic evidence regarding how differences in religious understanding are associated with variations in public attitudes toward a contemporary cultural phenomenon. The study followed a cross-sectional survey design in which all data were collected during a single period of observation, allowing the existing relationship between the variables to be examined within the natural social setting. To ensure methodological rigor and research transparency, the study was implemented through a structured sequence of research procedures, beginning with problem identification and ending with statistical interpretation of the findings.

Research Setting and Period

The research was conducted in a community located in Pasuruan Regency, East Java, Indonesia, where the Sound Horeg tradition has become a recurring feature of public celebrations, including weddings, village festivals, and community entertainment events. The selection of this location was based on the widespread presence of the phenomenon and the emergence of public debate regarding its social, environmental, and religious implications. The study was carried out within the natural community environment to capture authentic public perceptions and attitudes toward the practice. Data collection was conducted through direct distribution of questionnaires to eligible community members during the research period. The research setting was considered appropriate because the selected community had direct experience with the implementation of Sound Horeg, enabling respondents to provide informed evaluations of the phenomenon. Conducting the study within its natural setting also strengthened the ecological validity of the findings by ensuring that respondents' perceptions reflected their real-life experiences.

Population and Sampling

The target population consisted of community members residing in areas where the Sound Horeg tradition is regularly practiced. A purposive sampling technique was employed because not all residents possessed sufficient knowledge or direct experience regarding the phenomenon under investigation. Respondents were selected based on three inclusion criteria: (1) residing in communities where Sound Horeg activities are regularly organized, (2) possessing a basic understanding of religious values, and (3) having direct experience or personal observations related to Sound Horeg events. Individuals who did not meet these criteria or declined voluntary participation were excluded from the study. Based on these criteria, 30 respondents participated in the survey. Although the sample size was relatively limited, purposive sampling allowed the researchers to obtain data from participants who were considered most capable of providing relevant information regarding the relationship between religious understanding and public attitudes toward Sound Horeg. The use of purposive sampling therefore ensured that the collected data were contextually relevant and directly aligned with the objectives of the study.

Research Instrument

Data were collected using a structured self-administered questionnaire developed to measure the two principal research variables. The questionnaire consisted of statements representing understanding of religious values and community attitudes toward the Sound Horeg tradition. The religious values construct measured respondents' understanding of Islamic moral principles related to maintaining public order, avoiding harmful behavior, preserving social harmony, practicing moderation, and preventing immoral activities. The community attitude construct assessed respondents' cognitive evaluations, emotional responses, and behavioral tendencies regarding the implementation of Sound Horeg within their communities. All questionnaire items were measured using a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), allowing respondents to express varying degrees of agreement with each statement. The instrument was designed based on the theoretical concepts of religiosity, religious values, and social attitude discussed in previous literature while being adapted to the local context of the Sound Horeg phenomenon. The structured nature of the questionnaire enabled standardized data collection across all respondents, thereby enhancing measurement consistency and reducing potential response bias.

Instrument Validity and Reliability

Before hypothesis testing, the quality of the research instrument was evaluated through validity and reliability analyses. Item validity was examined using the Pearson Product-Moment correlation coefficient, in which each questionnaire item was correlated with the total score of its respective construct. Items with correlation coefficients exceeding the critical value were considered valid and retained for subsequent analysis. Reliability was assessed using Cronbach's Alpha, with a coefficient greater than 0.60 indicating acceptable internal consistency. The analysis demonstrated that all questionnaire items satisfied the validity requirements. Furthermore, the reliability coefficients reached 0.905 for the understanding of religious values variable and 0.914 for the community attitude variable, indicating excellent internal consistency and confirming that the

instrument was sufficiently reliable for empirical investigation. The satisfactory validity and reliability results provided a robust foundation for conducting subsequent statistical analyses and strengthened confidence in the accuracy of the collected data.

Data Collection Procedure

The data collection procedure was implemented through a systematic sequence of activities designed to ensure methodological consistency, data quality, and research transparency. Initially, the researchers identified the research problem through an extensive review of previous literature and established the conceptual framework underpinning the study. A quantitative correlational survey design was subsequently selected, followed by the identification of the target population and the application of purposive sampling to recruit respondents who fulfilled the predetermined inclusion criteria. After the sample had been determined, a structured questionnaire was developed and administered directly to eligible participants. The completed questionnaires were then screened, coded, and entered into the statistical database before undergoing validity and reliability testing. Prior to hypothesis testing, assumption tests consisting of normality and linearity analyses were conducted to verify the suitability of the data for parametric statistical procedures. Finally, Pearson product-moment correlation analysis was performed to examine the relationship between understanding of religious values and community attitudes toward the Sound Horeg tradition. The complete sequence of the research procedure is illustrated in Figure 1.

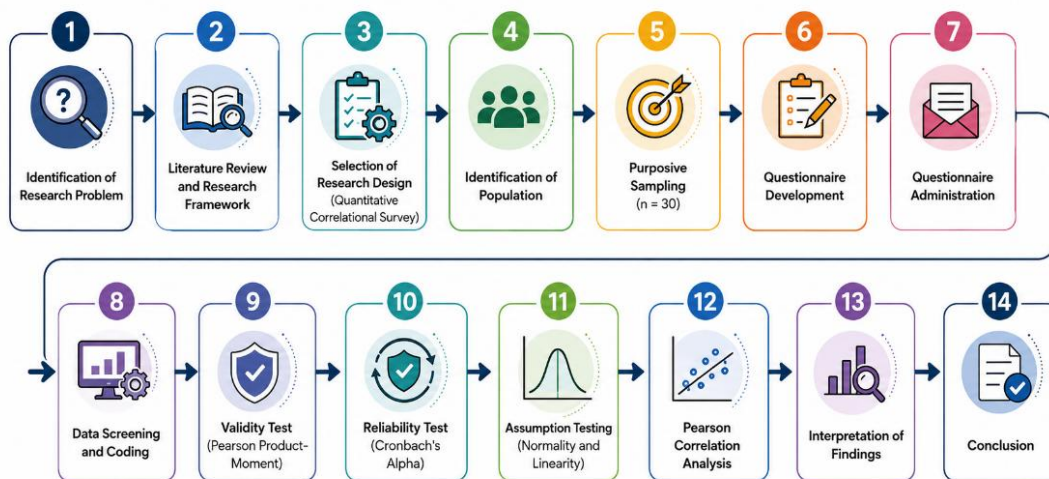


Figure 1. Research Procedure Flowchart

Following the workflow illustrated in Figure 1, each stage of the research was conducted sequentially and systematically to ensure that the methodological requirements of quantitative correlational research were fully satisfied. The integration of research planning, instrument evaluation, assumption testing, and statistical analysis within a single procedural framework enhanced the internal consistency of the study and minimized potential sources of methodological bias. Furthermore, presenting the research workflow visually improves procedural transparency and enables future researchers to replicate the study more effectively in similar sociocultural contexts.

Data Analysis

After the completion of the data collection procedure, statistical analyses were performed using IBM SPSS Statistics version 23. Descriptive statistics were initially calculated to summarize the characteristics of the respondents and the distribution of research variables. Instrument validity was evaluated through Pearson Product-Moment correlation, while internal consistency reliability was assessed using Cronbach's Alpha coefficient. Subsequently, the assumptions required for parametric analysis were examined through the Shapiro-Wilk normality test and linearity analysis. Once these assumptions had been satisfied, the relationship between understanding of religious values and community attitudes toward the Sound Horeg tradition was analyzed using the Pearson product-moment correlation test. Statistical significance was determined at the 5% significance level ($\alpha = 0.05$), whereby a p-value below 0.05 indicated a statistically significant relationship between the

variables. In addition, the Pearson correlation coefficient (r) was interpreted to determine both the direction and strength of the relationship according to established statistical interpretation criteria. The results of these analyses subsequently formed the empirical basis for the interpretation of findings presented in the following section and for evaluating the proposed research hypothesis.

RESULTS AND DISCUSSION

Results

The relationship between understanding religious values and society's attitude towards the sound horeg tradition can be understood as the relationship between an individual's internal value system and how they perceive and respond to social and cultural phenomena in their environment. From a sociological perspective, religious values not only shape spiritual beliefs, but also function as a moral framework that guides ethical judgments and social attitudes. Glock and Stark (1965) explain that religiosity encompasses dimensions of belief, knowledge, experience, and the practice of religious values in daily life. These dimensions directly contribute to the formation of individuals' attitudes towards various social practices, including popular cultural practices that intersect with public spaces and collective morality (Mullachelasari et al., 2025).

In the context of the sound horeg tradition, an understanding of religious values serves as an evaluative basis for society in assessing whether the practice aligns with or contradicts religious principles. Communities with a better understanding of religion tend to use Islamic teachings as the primary reference in assessing the social, moral, and environmental impacts of sound horeg. Values such as maintaining order, avoiding harm, avoiding immoral acts, and maintaining environmental tranquility are important parameters in forming a critical attitude towards the practice of sound horeg, especially when the activity is carried out excessively, continues until late at night, or is accompanied by deviant behavior. Conversely, communities with a relatively low understanding of religious values tend to be more permissive and view sound horeg solely as a form of entertainment without considering its broader moral and social implications.

The results of this study were obtained through statistical analysis using the SPSS software version 23. The main focus of this study was to determine the relationship between understanding religious values and the attitude of the community towards the Sound Horeg tradition. The researcher conducted several tests to verify the results obtained in this study. One of the tests performed was a prerequisite test of the research data. The validity test was performed to ensure the accuracy of each statement. The basis for decision-making in this test is that if the R -hitung value is greater than the R -tabel value, then the statement is considered valid. Based on the validity test results obtained by the researcher using the SPSS software, it was found that all items on the X and Y variable instruments had a R -hitung value of 0.647, which was higher than the R -tabel value. Therefore, all items can be considered valid or accurate and are suitable for use in the study because they meet the established criteria.

Reliability testing is conducted to increase confidence in the accuracy and integrity of the data. This testing is essential to ensure that the data obtained is truly consistent and reliable. Thus, the research results can be accounted for. The basis for decision-making in reliability testing is that if the Cronbach's Alpha value exceeds 0.60, then the instrument is declared reliable. Based on the results of the reliability test, it is known that the Cronbach's Alpha value for variable X is 0.905, which is higher than 0.60. This proves that the data in variable X is reliable. Meanwhile, variable Y obtained a Cronbach's Alpha value of 0.914, which also exceeds 0.60. Thus, it can be concluded that variables X and Y are said to be reliable. A normality test is performed to determine whether the data is normally distributed. This test is crucial because discrepancies in data distribution can significantly impact research results. Therefore, a normality test is a crucial step in ensuring the analysis is conducted correctly. By clearly understanding data distribution, researchers can determine the appropriate statistical analysis method, thereby increasing the credibility and reliability of research results. The basis for decision-making is the Shapiro-Wilk normality test, with the stipulation that data is considered normally distributed if the statistical significance value is greater than 0.05. If the statistical significance value is less than 0.05, the data is not normally distributed. Based on the results of the normality test, variable X obtained a statistical significance value of 0.549 and variable

Y obtained a statistical significance value of 0.422, thus concluding that the data are normally distributed. As shown in the table below.

Tabel 1. Test of Normality

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
X Pemahaman Nilai-Nilai Keagamaan	.064	30	.200*	.970	30	.549
Y Sikap Masyarakat	.075	30	.200*	.965	30	.422
a. Lilliefors Significance Correction						

The linearity test is conducted to determine the nature of the relationship between the independent and dependent variables. Decision making in this test is based on the following rules, If the Deviation from Linearity value is greater than 0.05, this indicates a linear relationship between the two variables. If the Deviation from Linearity value is less than 0.05, this indicates that the relationship between the independent and dependent variables is not linear. Based on the results of the Linearity test, the statistical significance value of Deviation from Linearity is 0.996, which is greater than 0.05, so it can be concluded that there is a linear relationship between the understanding of religious values and community attitudes.

Tabel 2. Test of Linearity

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
X*Y Pemahaman Nilai-Nilai Keagamaan* Sikap Masyarakat	Between Groups	(Combined)	1782.000	26	68.538	68.538	.106
		Linearity	1720.771	1	1720.771	124.393	.002
		Deviation from Linearity	61.229	25	2.449	.177	.996
	Within Groups		41.500	3	13.833		
	Total		1823.500	29			

The Pearson correlation test is used to determine the level and direction of the relationship between the independent and dependent variables. Decision-making in this test is based on the Pearson correlation coefficient (r) and significance value (Sig.). If the significance value (p-value) is less than 0.05, it can be concluded that there is a significant relationship between the two variables studied. Conversely, if the significance value is greater than 0.05, there is no significant relationship. In addition, the correlation coefficient (r) value is used to indicate the direction of the relationship, where a positive value indicates a unidirectional relationship and a negative value indicates an inverse relationship.

Tabel 3. Tes Correlation

Correlations

		X	Y
X Pemahaman Nilai-Nilai Keagamaan	Pearson	1	.971**
	Correlation		
	Sig. (2-tailed)		0,000
	N	30	30
Y Sikap Masyarakat	Pearson	.971**	1
	Correlation		
	Sig. (2-tailed)	0,000	
	N	30	30

Based on the analysis results, the Pearson correlation coefficient (r) value was obtained at 0.971 with a significance value (Sig. 2-tailed) of 0.000. The significance value is smaller than 0.05, so H_0 is rejected and H_a is accepted, which means there is a significant relationship between the understanding of religious values and people's attitudes towards the sound horeg tradition, therefore the correlation coefficient value of 0.971 indicates that the relationship between the two variables is positive and very strong. This positive relationship indicates that the higher the understanding of religious values held by the community, the firmer the community's attitude in assessing and responding to the sound horeg tradition in accordance with their respective religious values. The results of this study demonstrate a significant relationship between understanding religious values and public attitudes toward the sound horeg tradition. This finding indicates that the higher the level of public understanding of religious values, the more critical the attitude toward cultural practices that have the potential to cause social and moral harm.

Discussion

The present study demonstrates that understanding religious values is strongly and positively associated with public attitudes toward the Sound Horeg tradition, indicating that religious knowledge functions as a significant cognitive and moral framework through which individuals evaluate contemporary cultural practices. Rather than merely reflecting personal beliefs, religious values appear to shape how community members interpret the ethical, social, and environmental consequences of public entertainment. This finding suggests that individuals with stronger religious understanding are more likely to assess cultural phenomena through considerations of public welfare (masalah), avoidance of harm (mafsadah), and social responsibility. Such an interpretation is consistent with the sociological perspective of religiosity proposed by Glock and Stark, which conceptualizes religious knowledge and belief as essential dimensions influencing moral judgment and social behavior. The present findings therefore support the argument that religiosity extends beyond ritual observance and operates as a normative mechanism guiding public evaluation of controversial cultural expressions. By quantitatively confirming this relationship within the context of Sound Horeg, the study contributes empirical evidence to an area previously dominated by theological and normative discussions.

The exceptionally strong correlation observed in this study also reinforces theoretical perspectives emphasizing religion as a source of social regulation rather than solely an individual spiritual commitment. From the standpoint of the sociology of religion, religious values establish shared moral standards that influence collective attitudes toward behaviors perceived to affect community harmony. Communities possessing higher levels of religious understanding are therefore expected to evaluate cultural practices not only according to entertainment value but also according to their broader implications for social order, environmental responsibility, and ethical conduct. This interpretation aligns with studies demonstrating that religious beliefs influence ethical consumption, civic responsibility, and evaluations of socially sensitive issues (Sandikci, 2021; Adamczyk, 2022; Rietveld & Hoogendoorn, 2022). Similarly, Verkuyten et al. (2022) argue that religiously informed moral reasoning encourages more deliberative judgments when individuals encounter cultural diversity and controversial public practices. Consequently, the present findings extend existing theoretical explanations by demonstrating that religious understanding remains an influential determinant of public attitudes even within rapidly evolving forms of popular culture.

Another important implication of the findings concerns the interaction between religion and contemporary cultural transformation. Sound Horeg represents a localized entertainment practice that combines technological innovation with traditional community celebrations, illustrating how modernization continuously reshapes cultural expression. However, modernization does not necessarily diminish the influence of religion on public perception. Instead, the findings indicate that technological and cultural developments continue to be interpreted through enduring religious value systems. This observation supports recent research emphasizing that digitalization and cultural innovation coexist with persistent religious influence in shaping public opinion (Alsaleh, 2024; Banda et al., 2024; Zaid et al., 2022). Likewise, Setinawati et al. (2025a) argue that religious moderation provides an adaptive framework enabling societies to appreciate cultural diversity while maintaining ethical boundaries and social cohesion. Therefore, rather than creating an opposition between culture and religion, the present study suggests that religious values serve as an evaluative filter through which communities negotiate the acceptability of emerging cultural practices.

The present findings are also consistent with previous empirical investigations examining the relationship between religiosity and social attitudes, although the current study offers a more specific contextual contribution. Earlier studies have shown that religious values influence moral judgment, environmental responsibility, interfaith tolerance, and evaluations of public behavior (Mo et al., 2023; Shah & Asghar, 2024; Gede Agung et al., 2024; Islamic et al., 2024). Research conducted within Indonesian Islamic communities likewise demonstrates that religious understanding contributes to the development of responsible social attitudes and harmonious coexistence (Latif & Hafid, 2021). Nevertheless, unlike these previous investigations, which generally examined religiosity across broad social contexts, the present study specifically investigates public responses toward the Sound Horeg phenomenon. This contextual specificity fills an important empirical gap identified in previous literature, where discussions concerning Sound Horeg have largely emphasized legal interpretation, religious opinion, environmental concerns, or cultural criticism rather than statistically examining the explanatory role of religious understanding (Armayanto et al., 2025; Fikri et al., 2025; Ayyub & Auliawan, 2026). Consequently, this study expands the international literature by demonstrating that religious values remain empirically measurable predictors of public attitudes toward controversial local cultural traditions.

Despite these contributions, the findings should not be interpreted as suggesting that religious understanding alone completely determines public attitudes. Public evaluations of Sound Horeg are likely influenced by multiple contextual factors, including age, educational background, previous participation in community celebrations, local cultural identity, and exposure to religious institutions. The exceptionally high correlation coefficient observed in the present study may also reflect the relatively homogeneous characteristics of respondents, all of whom resided in communities directly experiencing the Sound Horeg phenomenon and shared broadly similar religious backgrounds. Such contextual homogeneity may strengthen the consistency of moral evaluations across participants while simultaneously limiting variability in responses. This interpretation is supported by broader literature emphasizing that attitudes toward cultural practices emerge through interactions between religious beliefs, cultural norms, and social environments rather than from isolated psychological factors alone (Spadaro et al., 2022; Ran et al., 2021). Accordingly, future studies incorporating broader demographic diversity and multivariate analytical approaches would provide a more comprehensive explanation of the mechanisms underlying public attitudes toward controversial cultural traditions.

The findings also carry important practical implications for policymakers, religious leaders, and community organizations seeking to balance cultural preservation with social harmony. Rather than framing Sound Horeg exclusively as either cultural heritage or religious deviation, the results suggest that constructive dialogue grounded in shared ethical principles may provide a more sustainable approach to community governance. Religious education emphasizing moderation, environmental responsibility, mutual respect, and public welfare could strengthen public capacity to evaluate emerging cultural practices critically without unnecessarily generating social polarization. Such an approach is consistent with contemporary perspectives on religious moderation, which advocate integrating cultural appreciation with ethical accountability instead of promoting rigid cultural rejection (Setinawati et al., 2025a; Asghari, 2023). Consequently, this research offers practical evidence supporting culturally sensitive policymaking that recognizes both the importance

of preserving local traditions and the necessity of protecting community well-being through ethically informed public participation.

From a broader theoretical perspective, this study contributes to the international literature by positioning religious understanding as an empirically measurable explanatory construct within discussions of contemporary popular culture. Previous scholarship has frequently treated religious values as contextual background variables or theological concepts rather than measurable determinants of public attitudes toward emerging cultural phenomena (Arteaga et al., 2024; Osaba et al., 2022; Maréchaux et al., 2021). By employing a quantitative correlational design, the present study demonstrates that religious values can function as a robust predictor of social evaluation within real community settings. This finding therefore extends sociological theories of religiosity by illustrating that religious understanding remains highly relevant in interpreting technologically mediated cultural practices characteristic of contemporary society. Furthermore, the study occupies a distinctive position within the global literature because it provides one of the first empirical quantitative examinations of the relationship between religious values and public attitudes toward the Sound Horeg tradition, thereby addressing significant conceptual, methodological, and contextual gaps identified in previous research while offering a foundation for future comparative investigations across diverse cultural and religious settings.

CONCLUSION

This study demonstrates that understanding religious values is significantly associated with community attitudes toward the Sound Horeg tradition, indicating that stronger religious understanding is accompanied by more critical and responsible evaluations of cultural practices that are perceived to affect social order, public welfare, and moral values. The findings suggest that religious values function not only as personal beliefs but also as an important social framework guiding individuals in interpreting and responding to contemporary cultural phenomena. By providing quantitative evidence of this relationship, the study extends previous research that has largely emphasized normative, theological, or qualitative perspectives, thereby contributing to the growing literature on the interaction between religiosity and public attitudes toward popular culture. From a practical perspective, these findings may serve as a valuable reference for policymakers, local governments, religious leaders, and community organizations in developing culturally sensitive strategies that balance the preservation of local traditions with the promotion of social harmony and religious values. Nevertheless, the relatively limited sample size and the focus on a single regional context restrict the generalizability of the findings. Future studies are therefore encouraged to involve more diverse populations, broader geographical settings, and additional explanatory variables to obtain a more comprehensive understanding of the complex relationship between religious values and public responses to emerging cultural practices.

AUTHOR CONTRIBUTIONS STATEMENT

Zahrotun Ni'Mah Afif conceived the research idea, designed the study, developed the research instrument, collected the data, performed the statistical analyses, interpreted the findings, and prepared the original manuscript draft. Taufiqurrahman Hasyim Salengke contributed to the research design, provided methodological supervision, validated the analytical procedures, critically reviewed the interpretation of the results, and substantially revised the manuscript for important intellectual content. Mihmidaty Ya'coub contributed to the literature review, assisted in data validation, participated in interpreting the research findings, and reviewed and edited the manuscript to improve its academic quality.

Chumaidah contributed to data organization, language editing, reference verification, manuscript proofreading, and the final refinement of the article before submission. All authors discussed the results, contributed to the development of the manuscript, approved the final version for publication, and agreed to be accountable for all aspects of the work, ensuring the accuracy and integrity of the research.

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