Analyzing Factors that Affect the Blitar Society Religiosity as the Impact of Wayang Wali Shows Based on Structural Equation Modelling Approaches

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Abstract

This research analyzes the impact of Wayang Wali performances on the religiosity of the Blitar society. Data was collected through a survey with stratified random sampling technique to 367 people in Blitar. The study employs two approaches: Confirmatory Factor Analysis (CFA) and Structural Equation Modeling-Partial Least Squares (SEM-PLS). CFA analysis show that all indicators for the five latent variables have shown significant Z-values, exceeding the threshold of 1.96. This confirms that the indicators are reliable measures for their respective latent constructs. Given this significance, the model demonstrates robust construct validity, ensuring that each latent variable is accurately represented by its indicators. From inner and outer models analysis, show that family environment, personality, social piety, and transpersonal psychology have an effect on the religiosity of the Blitar community because the t-statistical value > t table or 1.96 and the P-Value is 0.000 < 0.05. Through this research, Blitar government can enhance community religiosity, preserving cultural heritage and strengthening religious and moral values.

Keywords: *Blitar, Society, CFA, SEM-PLS, Wayang Wali.*

1. Pendahuluan

Blitar is located in East Java Province and is rich in cultural and historical heritage [1]. The people of Blitar still hold firmly to traditional and religious values in their daily lives, making it an ideal area to study the impact of traditional performances such as Wayang Wali on their religious and social life. Wayang Wali is a form of traditional performing art that has strong roots in Indonesian history and culture, particularly in Blitar Regency. Wayang Wali performances not only contain artistic values but also moral and religious messages conveyed through the stories presented [2]. In each performance, wayang characters deliver teachings that can enhance religiosity and social piety and include Islamic values such as honesty, patience, and compassion.

Religiosity is defined as the extent to which a person internalizes religious teachings in their daily life, encompassing aspects such as belief, worship, and behavior that conform to religious norms [3]. Additionally, social piety refers to social actions reflecting values of goodness and care for others, including attitudes of mutual respect, cooperation, and social concern often derived from understanding and internalizing religious teachings. According to previous research, social piety encompasses social behavior driven by moral and ethical values instilled by religion [4]. Wayang Wali performances are believed to have a positive impact on both these aspects. By delivering moral and religious messages in an engaging and easily understood manner, these performances can raise awareness and understanding of the importance of living according to religious teachings and contribute to social welfare.

However, in the modern era, Wayang Wali faces serious threats to its preservation. According to a survey by the Indonesian Puppeteer Association (Pepadi) in 2020, the total number of puppeteers in Indonesia, both active and inactive, is only around 1,300 [5]. Additionally, data from BPS in 2021 show that the audience for wayang performances is at its lowest level, with a percentage of 3.34% compared to other performances and exhibitions [6]. The number of puppeteers continuing and developing the art of Wayang Wali is steadily decreasing over time [7]. Globalization and rapid technological development have changed entertainment patterns in society. The younger generation is more attracted to modern entertainment offered by television, the internet, and social media, resulting in a decline in interest in traditional performances. Consequently, Wayang Wali performances are becoming rarer, leading to a decrease in knowledge and appreciation of this art form. Without serious preservation efforts, this culturally and religiously rich performance art could become extinct.

Based on previous research conducted by Handayani (2019), it has been established that Wayang performances significantly influence the patriotism of elementary school students in Bengkulu, as demonstrated through correlation analysis. However, there has been no research addressing the analysis of factors influencing community religiosity in a specific region as an impact of Wayang performances using Confirmatory Factor Analysis (CFA) or Structural Equation Modelling (SEM). This study aims to fill this gap by investigating how Wayang Wali performances affect the religiosity of the Blitar community. Unlike previous studies that have primarily focused on the impact of Wayang on patriotism and other social values, this research employs CFA and SEM to comprehensively analyze the latent variables influencing religiosity. By exploring individual, family, social piety, and transpersonal psychological factors, this study provides a novel and holistic understanding of how cultural performances like Wayang Wali can shape religious beliefs and practices within a community. This research not only extends the scope of previous studies by incorporating advanced statistical techniques but also offers new insights into the multifaceted relationship between cultural heritage and

religiosity. The findings are expected to contribute to both academic literature and practical strategies for enhancing community religiosity through cultural interventions.

To maintain the preservation of the religious values of Wayang Wali, a study was conducted to assess the extent to which Wayang Wali performances can influence the religiosity and social piety of the community in the modern era. This research was conducted through a survey using stratified random sampling to ensure the sample accurately represents the entire population of Blitar Regency and City. The research employed Structural Equation Modelling, including Confirmatory Factor Analysis (CFA) and Structural Equation Modeling Partial Least Square (SEM-PLS) methods to analyze the survey data. CFA was used to test the construct validity of the theoretical variables measured [8]. In this study, variables measured include environmental, individual, transpersonal psychology, religiosity, and social piety factors. Additionally, SEM-PLS allows researchers to simultaneously test causal relationships between latent variables [9]. SEM-PLS analysis also enables measurement of direct and indirect effects, providing a more comprehensive understanding of the influence of Wayang Wali performances.

Thus, for the community and cultural practitioners, this research can provide insights into the importance of traditional performing arts in building character and social values, particularly through Wayang Wali performances. The findings can be used as a basis for developing educational and da'wah programs utilizing traditional arts. Furthermore, for the government and policymakers, this research provides empirical data that can serve as a reference in formulating cultural preservation policies and community empowerment programs based on local culture, supporting the achievement of the Sustainable Development Goals (SDGs), especially point 17 on partnerships for the goals. Therefore, this research not only contributes to the preservation and development of Wayang Wali performing arts but also provides a deeper understanding of how traditional arts can be an effective tool in building religiosity and social piety in today's modern era.

2. Material and Method

Confirmatory Factor Analysis (CFA) is a method for testing how measured variables describe or represent a number of factors where the factor is called a construct. Constructs are unmeasured variables that require measured variables to be able to describe the construct. The general model of CFA is presented in the following equation:

$$\mathbf{X} = \lambda\xi + \Psi\varepsilon \tag{1}$$

where $\mathbf{X}$ is a $p \times 1$ matrix of indicators, λ is a $pg \times p$ matrix of loadings between indicator and construct, ξ is a $g \times 1$ matrix of construct variables, Ψ is a $p \times p$ matrix of loadings between indicator and error, and ε is a $p \times 1$ matrix of errors. If elaborated, these matrices can be explained through the following equations.

$$\mathbf{X} = \begin{bmatrix} X_1 \\ X_2 \\ \vdots \\ X_p \end{bmatrix}, \quad \boldsymbol{\xi} = \begin{bmatrix} \xi_1 \\ \xi_2 \\ \vdots \\ \xi_g \end{bmatrix}, \quad \boldsymbol{\varepsilon} = \begin{bmatrix} \varepsilon_1 \\ \varepsilon_2 \\ \vdots \\ \varepsilon_g \end{bmatrix}$$

$$\boldsymbol{\Psi} = \begin{bmatrix} \Psi_{11} & 0 & \cdots & 0 \\ 0 & \Psi_{22} & \cdots & 0 \\ \vdots & \vdots & \ddots & \vdots \\ 0 & 0 & \cdots & \Psi_{pp} \end{bmatrix}, \quad \boldsymbol{\lambda} = \begin{bmatrix} \lambda_{11} & 0 & \cdots & 0 \\ \lambda_{21} & 0 & \cdots & 0 \\ \vdots & \vdots & \vdots & \vdots \\ \lambda_{g1} & 0 & \cdots & 0 \\ \vdots & \vdots & \ddots & \vdots \\ 0 & 0 & \cdots & \lambda_{((p-g+1)\times g)p} \\ 0 & 0 & \cdots & \lambda_{((p-g+2)\times g)p} \\ \vdots & \vdots & \vdots & \vdots \\ 0 & 0 & \cdots & \lambda_{(p\times g)p} \end{bmatrix}$$

The data used in CFA is then analyzed to test the fit of the theoretical model with the existing data. This process involves estimating model parameters, such as factor loadings, which measure the strength of the relationship between observed variables and latent factors. CFA also estimates the correlation coefficients between latent factors and measurement errors. To evaluate the model fit, various fit indices are used, such as the Chi-square goodness-of-fit test, Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), and Root Mean Square Error of Approximation (RMSEA). These indices provide information on how well the theoretical model fits the empirical data.

Structural Equation Modeling - Partial Least Squares (SEM-PLS) is a method aimed at testing predictive relationships between constructs by examining whether there is a relationship or influence among these constructs. There are two types of variables in SEM, namely latent variables and indicator variables. Latent variables, or constructs, are variables that cannot be measured or observed directly but are analyzed through their indicator variables. Latent variables consist of exogenous or independent variables denoted by ξ and endogenous or dependent variables denoted by η. In addition, indicator variables or manifest variables are used to explain or measure a latent variable.

The structural model or inner model is the part of the analysis that describes the relationship between endogenous latent variables and exogenous latent variables:

$$\eta_j = \sum_{i=1, i \neq j}^{J} \beta_{ji}\eta_i + \sum_{i=1, i \neq j}^{J} \gamma_{ji}\xi_i + \zeta_i \tag{2}$$

where η_j is j-th endogenous latent variable, β_{ji} is the coefficient of the endogenous latent variable, η_i i-th endogenous latent variable, ξ_i is i-th exogenous latent variable, i is the range index indicating the number of exogenous latent variables, j is the number of endogenous latent variables, and ζ_i is the residual inner variable. The structural model can be written in matrix notation as follows:

$$\eta = B\eta + \Gamma\xi + \zeta \tag{3}$$

where:

$$\eta = \begin{bmatrix} \eta_1 \\ \eta_2 \\ \vdots \\ \eta_m \end{bmatrix}, \quad B = \begin{bmatrix} 0 & \beta_{12} & \cdots & \beta_{1m} \\ \beta_{21} & 0 & \cdots & \beta_{2m} \\ \vdots & \vdots & \ddots & \vdots \\ \beta_{m1} & \beta_{m2} & \cdots & 0 \end{bmatrix}, \quad \Gamma = \begin{bmatrix} \gamma_{11} & \gamma_{12} & \cdots & \gamma_{1m} \\ \gamma_{21} & \gamma_{22} & \cdots & \gamma_{2m} \\ \vdots & \vdots & \ddots & \vdots \\ \gamma_{m1} & \gamma_{m2} & \cdots & \gamma_{mk} \end{bmatrix}, \quad \zeta = \begin{bmatrix} \zeta_1 \\ \zeta_2 \\ \vdots \\ \zeta_m \end{bmatrix}$$

Thus, it can be obtained:

$$\eta - B\eta = \Gamma\xi + \zeta$$
$$(I - B)\eta = \Gamma\xi + \zeta$$
$$\eta = (I - B)^{-1}(\Gamma\xi + \zeta)$$

Assumptions in the structural model include $E(\eta) = 0, E(\xi) = 0$, ζ is correlated with ξ, and $(I - B)^{-1}$ is non-singular matrix. In addition, the measurement model or outer model refers to the part of SEM analysis related to the relationship between latent variables and indicators or manifest variables used to measure or reflect the latent variables. The measurement model consists of reflective and formative models. Evaluation of the measurement model includes convergent validity, discriminant validity, and reliability. Convergent validity is met if the loading factor value is greater than 0.7 and the Average Variance Extracted (AVE) value is greater than 0.5. Discriminant validity is met if the loading value for each variable is greater than 0.7 while maintaining the principle that measurements of different constructs should not have high correlations. Reliability tests can be analyzed using Cronbach's Alpha with values greater than 0.6 for explanatory and greater than 0.7 for confirmatory. Evaluation of the structural model can be done by analyzing the R-squared value to evaluate the extent to which the influence of certain exogenous latent variables on endogenous latent variables has substantive significance, with an R-squared value greater than 0.67 categorized as strong, between 0.33 to 0.67 categorized as moderate, and below 0.33 categorized as weak.

SEM-PLS does not require normally distributed data, ignores the effects of multicollinearity among indicators and latent variables, and allows for direct parameter estimation without the need for Goodness of Fit (GOF) criteria. GoF can be calculated through the following equation:

$$GoF = \sqrt{\overline{com} \times \overline{R^2}} \tag{4}$$

where $\overline{com}$ is the mean of AVE and $\overline{R^2}$ is the mean of R-squared. The GoF value criteria consist of three categories: small GoF with a value below 0.25, medium GoF with a value between 0.25 and 0.36, and large GoF with a value greater than 0.36.

The advantages of this method include the efficient and easily interpretable information it generates, especially for complex models or model hypotheses, its applicability to small data sets, and its ability to handle both reflective and formative indicators for other variables. Partial Least Squares (PLS) analysis is a multivariate statistical technique that compares multiple dependent and multiple independent variables. Furthermore, PLS is a variance-based SEM method designed to address specific data issues, such as small sample sizes, missing values, and multicollinearity. PLS is sometimes referred to as soft modeling because it relaxes the strict assumptions of Ordinary Least Squares (OLS) regression, such as the absence of multicollinearity among independent variables.

This research was conducted using primary data obtained directly from the residents of Blitar Regency and Blitar City. According to Sugiyono (2019), primary data is a data source that directly provides data to data collectors. The data collection method used was a survey employing stratified random sampling to obtain in-depth and relevant information regarding the impact of Wayang Wali shows. The survey was conducted by distributing questionnaires both online and offline, which were structured based on predetermined indicators, including aspects of family environment, individual factors, transpersonal psychology, religiosity, and social piety. The number of respondents who completed the research questionnaire was 367 samples from all sub-districts in the Blitar Regency, consisting of three sub-districts in Blitar City and 22 sub-districts in Blitar Regency. This method uses known information about the population elements to separate sample units into non-overlapping groups or strata, which are then randomly selected. The detailed calculation of the sampling technique and its visualization are presented in Figure 1 below.
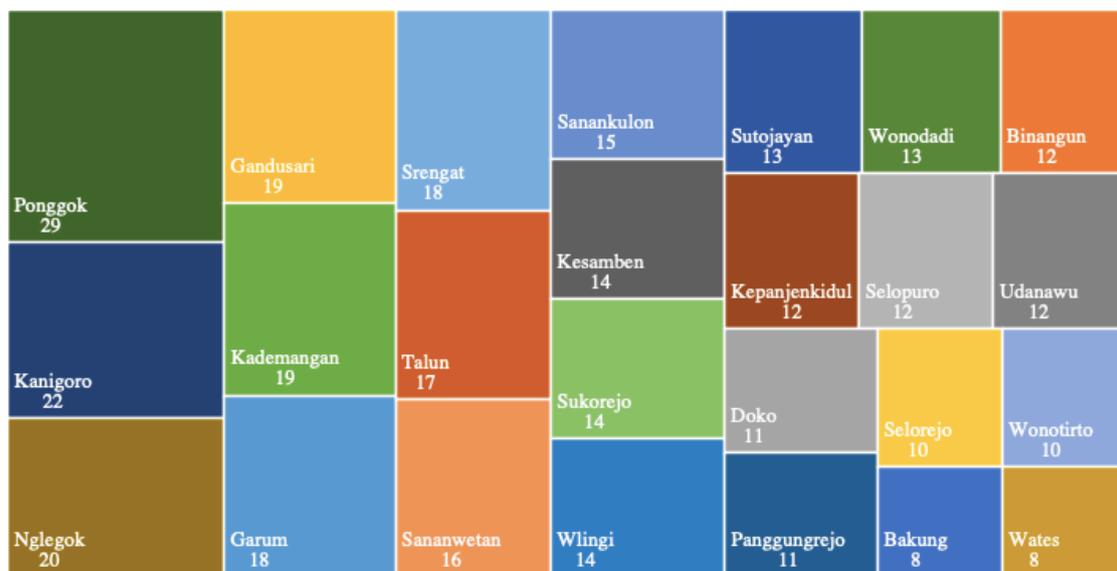

Figure 1. Respondent in Each Sub-District

Based on Figure 1, the calculation results of the stratified random sampling technique show different samples for each sub-district. Sukorejo, Sananwetan, and KepanjenKidul are sub-districts in Blitar City, while the remaining districts are in Blitar Regency. The largest sample comes from Ponggok because it has the largest population among the other regions. Similarly, Wates and Bakung have the smallest populations among the other sub-districts in Blitar Regency.

The variables used in this study consist of five exogenous variables, including aspects of the family environment, individuals, transpersonal psychology, religiosity, and social piety. The complete research variables are presented in Table 1 below.

Table 1. Research Variables

No	Laten Variables	Symbol	Indicator
1	Family Environment (X1)	X1.1	Many people know about Wayang Wali
		X1.2	People usually see Wayang Wali performances
		X1.3	People still regularly participate in Wayang Wali performances
		X1.4	People have high religious spirit because they often see Wayang Wali performances
		X1.5	There is no people who object to the holding Wayang Wali
2	Personality (X2)	X2.1	Knowledge related to Wayang Wali
		X2.2	Participating in Wayang Wali shows
		X2.3	Part of Wayang Wali conservationist
		X2.4	Feel that Wayang Wali plays a role in improving the knowledge of religiosity
		X2.5	Opinion related to Wayang Wali as a medium for da'wah or a means of listening to da'wah
3	Social Piety (X3)	X3.1	Having nspiration to give assistance for people in need
		X3.2	Having nspiration to contribute my energy/thoughts in my community, including work community and organization
		X3.3	Having inspiration to appreciate the differences in religion/principles/values of life in society
		X3.4	Opinion that everyone should have the same opportunity to work and self-actualize
		X3.5	Having inspiration to be an orderly citizen in participating in government services

No	Laten Variables	Symbol	Indicator
4	Transpersonal Psychology (X4)	X4.1	Having a high state of spirituality
		X4.2	Growing up in a religious family
		X4.3	Believing that there is a higher relationship between living beings and their creator
		X4.4	Open to new and different ways of thinking about the world
5	Religiosity (Y)	Y1	Familiarity related to the story of Wayang Wali
		Y2	Knowing the values taught in Wayang Wali
		Y3	Feeling that Wayang Wali culture is an important part of my identity
		Y4	Feeling that Wayang Wali can increase personal religiosity

Based on Table 1, the measurement scale is used as a reference to determine the length of the interval in the measuring instrument so that it can be used in measurements that produce quantitative data. The type of measurement scale in this study uses a likert scale with ordinal data types, including strongly disagree, disagree, agree, and strongly agree. The flow diagram of the methodological stages is illustrated in Figure 2 below.
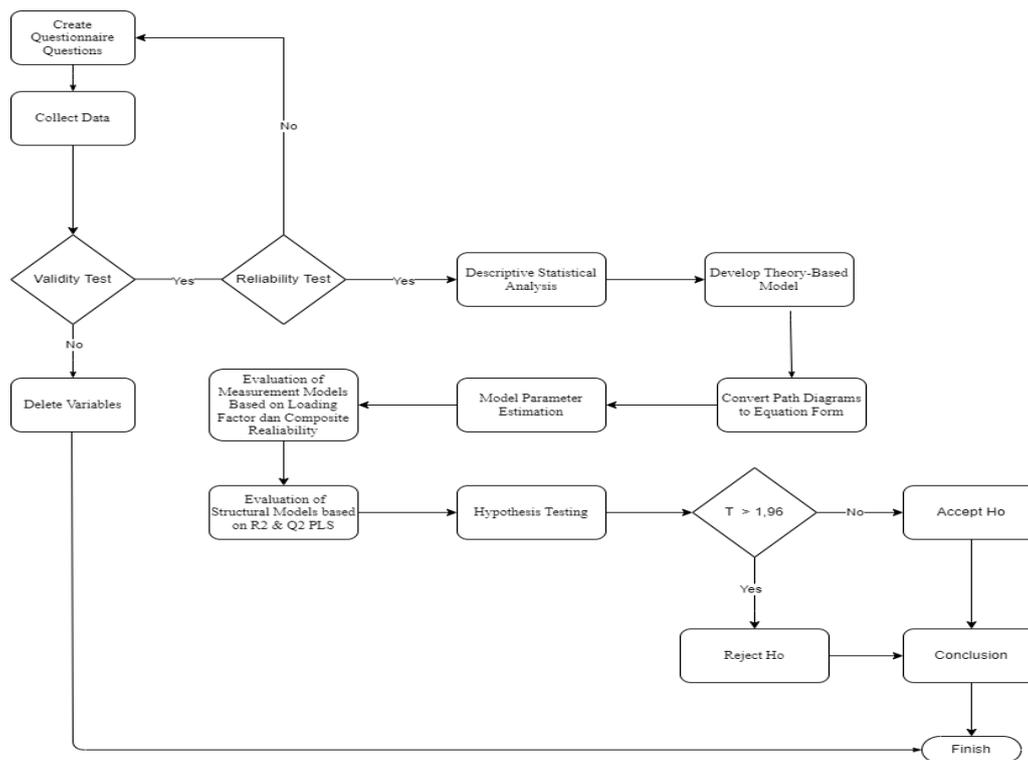

Figure 2. Research Procedure

3. Result and Discussion

3.1 Descriptive Statistics

Descriptive statistics describe the characteristics of respondents, including age, occupation, and their knowledge related to Wayang Wali. The age of respondents in the survey is presented in Figure 3.
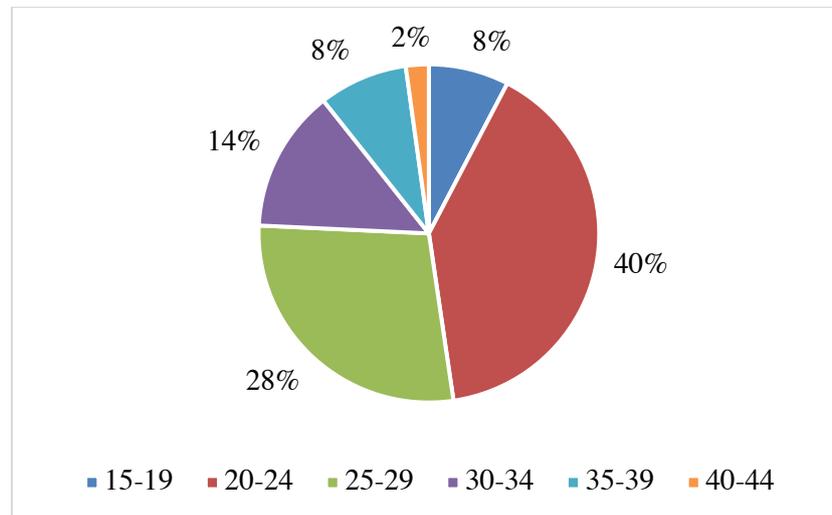

Figure 3. Pie Chart of Respondents' Age

Figure 3 illustrates the age distribution of respondents who participated in the survey. The age group with the highest representation is 20-24, comprising a substantial portion of the survey participants. This suggests that young adults in their early twenties are the most engaged demographic in the survey, reflecting their active involvement and interest. Following closely is the 25-29 age group, which also constitutes a significant segment of the respondents. This indicates that individuals in their mid to late twenties are similarly engaged with the survey topics. The 15-19 age group forms a smaller yet notable portion of the respondents, demonstrating that teenagers and younger adults are also participating in the survey, although to a lesser extent compared to the older groups. The 30-34 age group has a moderate representation, suggesting a steady but reduced interest among those in their early thirties. Similarly, the 35-39 age group also shows moderate participation, indicating that individuals in their late thirties are somewhat engaged, but not as prominently as the younger age groups. The smallest segment belongs to the 40-44 age group, indicating that middle-aged respondents are the least represented in the survey.
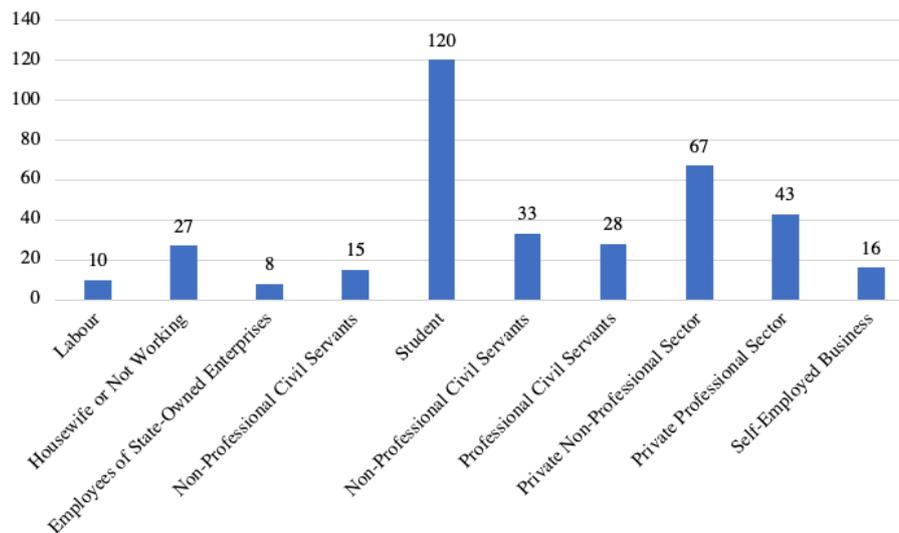
Figure 4. Bar Chart of Respondents' Occupation

Figure 4 provides a descriptive statistical overview of the occupational distribution of respondents who participated in the survey. The respondents are categorized into various occupational groups, including labor, housewife or not working, employees of state-owned enterprises, non-professional civil servants, students, professional civil servants, private non-professional sector, private professional sector, and self-employed business. The largest group of respondents is students, with a total of 120 participants. This indicates that a significant portion of the survey respondents are engaged in academic pursuits, reflecting a high level of interest and availability among the student population for participating in the survey. The private professional sector has the second-highest number of respondents, totaling 67 participants. This suggests that individuals working in private professional roles are also notably represented in the survey, indicating their engagement and interest in the survey topics. The third-largest group is the private non-professional sector with 43 respondents and professional civil servants constitute the next significant group with 33 respondents. The smallest group is self-employed business with 16 respondents which indicates a few participants are engaged in entrepreneurial activities or self-employment. The varied representation across different occupational groups provides a comprehensive view of the employment backgrounds of the survey participants, contributing to the overall understanding of the survey data.
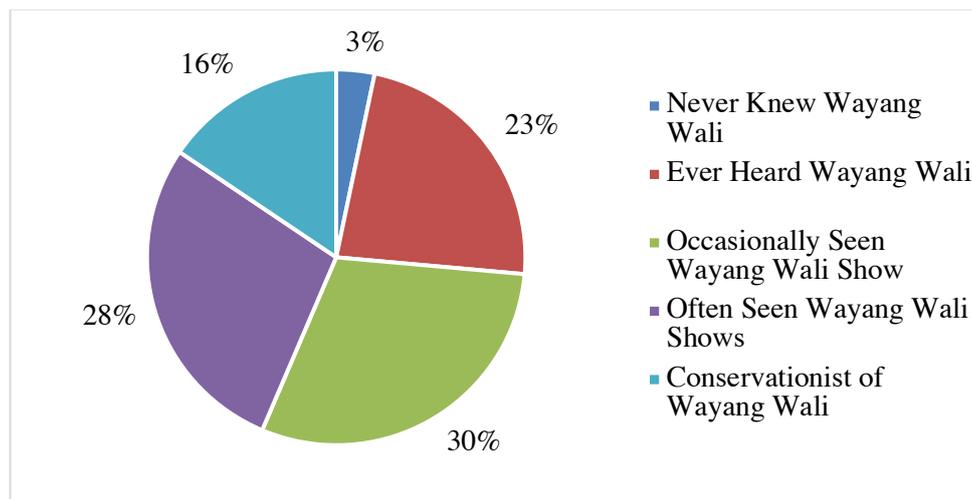
Figure 5. Respondents' Knowledge Related to Wayang Wali

Figure 5 provides a descriptive statistical overview of respondents' knowledge and exposure to Wayang Wali. The largest segment of respondents falls under the category "Occasionally Seen Wayang Wali Show" which indicates that a significant portion of the respondents have had some exposure to Wayang Wali performances, albeit infrequently. This level of interaction suggests a moderate level of awareness and engagement with Wayang Wali within the community. The second-largest group consists of "Often Seen Wayang Wali Shows" which represents respondents who regularly attend Wayang Wali performances and reflect a higher level of interest and engagement. The smallest segment is composed of respondents who "Never Knew Wayang Wali" which represents a lack of awareness about Wayang Wali and suggests areas where cultural education and promotion efforts could be intensified. While a significant portion of the community occasionally or often attends performances, there remains a notable group that is either only superficially aware or completely unaware of Wayang Wali. This distribution underscores the need for continued efforts to promote and preserve this cultural tradition, particularly among those with limited exposure.

3.2 CFA Results

The goodness of fit test is an essential statistical procedure used to assess how well a proposed model corresponds to the observed data. In the context of CFA, this test evaluates the adequacy of the hypothesized model in representing the underlying structure of the data. Various indices are employed to determine the model's fit, each providing unique insights into different aspects of the model's performance. Table 2 presents the goodness of fit indices for the CFA model analyzing the factors influencing religiosity among the Blitar community through Wayang Wali shows.

Table 2. Goodness of Fit Test

Goodness of Fit Index	Cut of Value	Result	Decision
Chi-Square	≤ 255.6018	10.213	Normal Multivariate
P-Value	≥ 0.05	0.746	Normal Multivariate
RMSEA	< 0.08	0.049	Fitted Model
CFI	> 0.95	0.954	Fitted Model
TLI	> 0.95	0.989	Fitted Model
SRMR	< 0.08	0.051	Fitted Model
GFI	≥ 0.90	0.912	Fitted Model
AGFI	≥ 0.90	0.990	Fitted Model

Table 2 illustrates the goodness of fit indices crucial for evaluating the validity of the Confirmatory Factor Analysis (CFA) model, which investigates the factors influencing religiosity among the Blitar community through Wayang Wali shows. The indices and their respective results provide insights into the adequacy of the model fit. The Chi-Square value of 10.213 is significantly lower than the cutoff value of 255.6018. This low value, coupled with a p-value of 0.746, which exceeds the threshold of 0.05, indicates that there is no significant difference between the expected and observed data. Thus, the model demonstrates multivariate normality and suggests a good fit to the data. The Comparative Fit Index (CFI) is 0.954 that exceeds the cut-off of 0.95 and the Tucker-Lewis Index (TLI) is 0.989 which is well above the 0.95 threshold, indicating an excellent fit. The Root Mean Square Error of Approximation (RMSEA) value of 0.049 is well below the cutoff value of 0.08. This low RMSEA value indicates a good fit of the model, as it implies that the model, considering its complexity, fits the population covariance matrix well. The decision that the model is a good fit is thus supported by this index. The Standardized Root Mean Square Residual (SRMR) value of 0.051 is also under the cutoff value of 0.08, further indicating a good fit. The SRMR measures how well the model's predicted values match the observed values, with lower values suggesting a better fit to the data. The Goodness of Fit Index (GFI) value of 0.912 exceeds the threshold of 0.90, suggesting that the model adequately fits the data. This index measures the relative amount of variance and covariance accounted for by the model, reinforcing the notion of a good model fit. In summary, all of the goodness of fit indices suggest that the CFA model used to analyze the factors affecting religiosity in the Blitar community through Wayang Wali shows is adequate and acceptable. The collective assessment of the indices supports the conclusion that the model fits the observed data reasonably well, justifying its use for further analysis and interpretation.
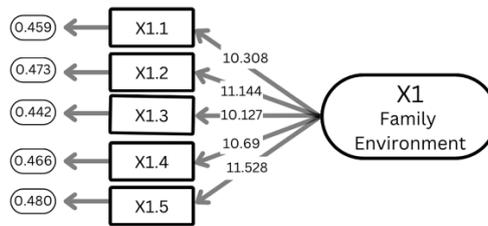
Figure 6. Path Analysis of Family Environment

Figure 6 illustrates the Confirmatory Factor Analysis (CFA) model for X1 or family environment latent variables which measure by a set of observed indicators. The Z-values presented next to each path indicate the significance of the relationship between the latent variables and the respective indicators. Z-value greater than 1.96 signifies that the indicator is significant and suitable for inclusion in the survey. Family environment (X1) is measured by five indicators Each indicator shows a high Z-value which greater than 10, indicating strong and significant relationships with the latent variable. This suggests that all indicators are valid measures of the family environment construct. The indicators likely capture various aspects of family dynamics, such as support, communication, and shared values. Therefore, these results validate the inclusion of these indicators in the model, emphasizing their importance in understanding the family's role in shaping religiosity through Wayang Wali shows.
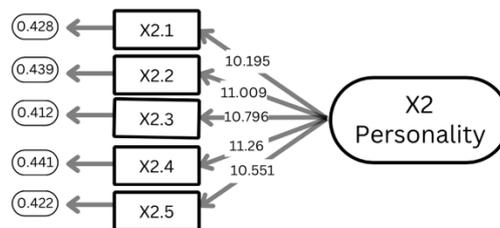

Figure 7. Path Analysis of Personality

Based on Figure 7, personality (X2) is also assessed by five indicators. Similar to the first latent variable, all indicators have Z-values exceeding 10, confirming their significant contribution to measuring personality. This underscores the robustness of the indicators in capturing the latent construct. This suggests that the indicators effectively capture various personality traits relevant to the study. The high Z-values reflect the robustness of the measurement model in assessing individual differences in personality. These traits may include attributes such as openness, conscientiousness, and emotional stability. The significant relationship between these indicators and the latent variable underscores the importance of personality in the context of religiosity and cultural expressions like Wayang Wali shows. Thus, the indicators are validated as essential components of the CFA model.
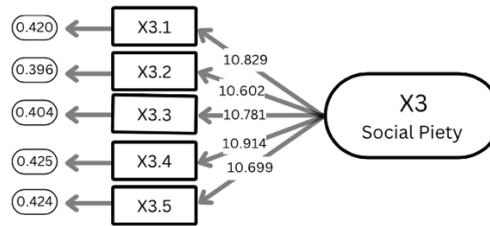
Figure 8. Path Analysis of Social Piety

Based on Figure 8, social piety (X3) is measured by five indicators. Each indicator has a Z-value above 10, indicating a significant relationship with the latent variable. This high level of significance suggests that the indicators are effective measures of social piety. The indicators likely capture elements such as community involvement, religious practices, and social norms. The strong relationship between these indicators and the latent variable confirms their relevance and reliability in the model. This validates their use in understanding how social piety influences religiosity through Wayang Wali shows. The findings highlight the critical role of social and communal aspects in the study's context.
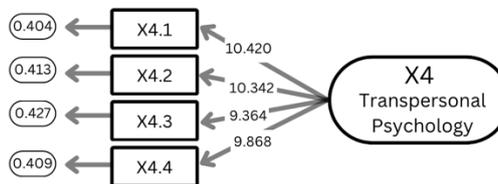

Figure 9. Path Analysis of Transpersonal Psychology

Based on Figure 9, transpersonal psychology (X4) is measured by four indicators. Each indicator exhibits a Z-value greater than 10, indicating their significant and reliable measurement of the transpersonal psychology construct. This suggests that the indicators effectively capture aspects of psychology that go beyond the personal to encompass spiritual and transcendent experiences. The high Z-values reflect the robustness of the model in assessing transpersonal psychology. These aspects may include experiences of unity, higher consciousness, and spiritual awakening. The strong significance of these indicators underscores their importance in understanding the psychological dimensions of religiosity and cultural practices like Wayang Wali shows. Thus, they are validated as essential components of the CFA model.
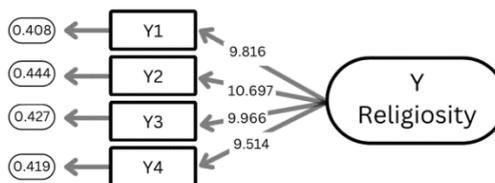

Figure 10. Path Analysis of Religiosity

Based on Figure 10, religiosity (Y) is assessed using four indicators. All indicators show Z-values above 9, strongly supporting their significance in measuring religiosity. This high level of significance indicates that these indicators are reliable measures of the religiosity construct. The indicators likely capture various dimensions of religiosity, such as belief, practice, experience, and knowledge. The robust relationship between these indicators and the latent variable confirms their relevance and reliability in the model. This validates their inclusion in the CFA model, emphasizing their importance in understanding the multifaceted nature of religiosity. The findings highlight the comprehensive approach to measuring religiosity, particularly in the context of cultural expressions such as Wayang Wali shows.

Based on the analysis, all indicators for the five latent variables have shown significant Z-values, exceeding the threshold of 1.96. This confirms that the indicators are reliable measures for their respective latent constructs. Given this significance, the model demonstrates robust construct validity, ensuring that each latent variable is accurately represented by its indicators. Consequently, the analysis can proceed to the next stage, utilizing Structural Equation Modeling - Partial Least Squares (SEM-PLS).

3.3 SEM-PLS Results

In this phase, Religiosity (Y) will be used as the response variable. The significance of the indicators implies that the data is suitable for SEM-PLS, as it can handle the complexity and multidimensional nature of the constructs. By using SEM-PLS, the predictive relationships between the latent variables and religiosity can be thoroughly examined. This method will allow for an in-depth understanding of how family environment, personality, social piety, and transpersonal psychology influence religiosity as the impacts of Wayang Wali show. Thus, the research will continue with SEM-PLS to explore these predictive relationships comprehensively.

Evaluation of the measurement model (Outer Model) is carried out to see that the measurement model is valid and reliable. The research indicator is said to be valid if the outer loading value is more than 0.7. Validity tests were carried out on 15 question items used in the research questionnaire. The results of the validity test are presented in the following Table 3.

Table 3. Validity Test

No	Laten Variables	Symbol	Loading Factor	Decision
1	Family Environment (X1)	X1.1	0.751	Valid
		X1.2	0.719	Valid
		X1.3	0.759	Valid
		X1.4	0.753	Valid
		X1.5	0.728	Valid

No	Laten Variables	Symbol	Loading Factor	Decision
2	Personality (X2)	X2.1	0.714	Valid
		X2.2	0.708	Valid
		X2.3	0.766	Valid
		X2.4	0.707	Valid
		X2.5	0.782	Valid
3	Social Piety (X3)	X3.1	0,760	Valid
		X3.2	0.773	Valid
		X3.3	0.765	Valid
		X3.4	0.736	Valid
		X3.5	0.732	Valid
4	Transpersonal Psychology (X4)	X4.1	0.842	Valid
		X4.2	0.772	Valid
		X4.3	0.723	Valid
		X4.4	0.743	Valid
5	Religiosity (Y)	Y1	0.766	Valid
		Y2	0.800	Valid
		Y3	0.715	Valid
		Y4	0.813	Valid

Based on Table 3, the *outer loading* value for each indicator > 0.7. The results state that all indicators used are valid. Next, a reliability test was carried out with the results in the following Table 4.

Table 4. Reliability Test

Indicator	Cronbach's Alpha	AVE	Decision
Family Environment (X1)	0.775	0.524	Reliable
Personality (X2)	0.765	0.512	Reliable
Social Piety (X3)	0.765	0.510	Reliable
Transpersonal Psychology (X4)	0.732	0.527	Reliable
Religiosity (Y)	0.744	0.563	Reliable

The research indicator is said to be convergent valid if it has an AVE value more than 0.5 and is said to be reliable if Cronbach's Alpha value > 0.7. Based on Table 8, it is obtained that the AVE and Cronbach's Alpha values in each indicator have met the assumptions of convergent validity and reliability. Furthermore, the validity of discrimination will be seen by comparing the cross loading value of each indicator to each latent variable. The cross loading values are presented in Table 5 as follows.

Table 5. Cross Loadings Value

No	Laten Variables	Symbol	X1	X2	X3	X4	Y
1	Family Environment (X1)	X1.1	0.250	0.156	0.751	0.136	0.160
		X1.2	0.275	0.093	0.719	0.097	0.157
		X1.3	0.327	0.092	0.759	0.129	0.157
		X1.4	0.301	0.057	0.753	0.087	0.166
		X1.5	0.117	0.067	0.728	0.171	0.090
2	Personality (X2)	X2.1	0.714	0.145	0.200	0.080	0.159
		X2.2	0.708	0.131	0.234	0.044	0.187
		X2.3	0.766	0.115	0.238	0.067	0.230
		X2.4	0.707	0.055	0.329	0.093	0.193
		X2.5	0.782	0.138	0.322	0.084	0.140
3	Social Piety (X3)	X3.1	0.052	0.760	0.099	0.117	0.090
		X3.2	0.109	0.763	0.041	0.048	0.090
		X3.3	0.133	0.765	0.106	0.189	0.164
		X3.4	0.069	0.736	0.048	0.124	0.154
		X3.5	0.191	0.732	0.164	0.103	0.136
4	Transpersonal Psychology (X4)	X4.1	0.123	0.166	0.190	0.842	0.151
		X4.2	0.071	0.142	0.092	0.772	0.020
		X4.3	0.032	0.025	0.018	0.723	0.088
		X4.4	0.051	0.178	0.132	0.743	0.094
5	Religiosity (Y)	Y1	0.194	0.126	0.162	0.151	0.766
		Y2	0.180	0.133	0.082	0.072	0.700
		Y3	0.141	0.100	0.168	0.074	0.715
		Y4	0.245	0.184	0.194	0.126	0.813

Based on Table 5, the cross loading value for each indicator for the variable has a higher value compared to the cross loading value for other variables, so that the research variable has discriminatory validity. The structural model, or inner model, describes the relationship between latent variables based on the SEM-PLS theory designed for recursive models (with a one-way causality direction) so that there is a relationship between endogenous latent variables, also known as a causal chain system. The evaluation of the inner model was carried out to predict the relationship between latent variables, using the R-squared value for the endogenous construct and the t-statistical value from the path coefficient test. The value of the determination coefficient (R-squared) describes how much the hypothesized independent variable can explain the dependent variable. The criteria for limiting the R-squared value are in three classifications, namely the R-squared value of 0.67, 0.33, and 0.19 as substantial, moderate, and weak are presented in Table 6.

Table 6. Determination Coefficients

Latent Variables	*R-squared*	Decision
Family Environment	0.3918	Moderate
Personality	0.3932	Moderate
Social Piety	0.3916	Moderate
Transpersonal Psychology	0.4012	Moderate

From Table 6, the R-squared value is in the range of 0.33-0.67 so that the result is classified as a moderate group. After obtaining the R-squared value, then calculate the Goodness of Fit (GoF) value for model evaluation. The value of GoF is obtained by calculating the root of the multiplication between the mean of communalities and the average of the R-squared as follows.

$$GoF = \sqrt{\overline{AVE} \times \overline{R^2}}$$
$$GoF = \sqrt{0.5272 \times 0.39445}$$
$$GoF = 0.45602$$

Based on this calculation, a GoF value of 0.45602 was obtained. This value is included in the large category, because it is more than 0.36. The next structural model evaluation is to conduct a hypothesis test on the structural model (inner model). In this test, the t-statistical value is obtained by bootstrap procedure. With a significance value of 5%, the t-value of the table is 1.96. Indicators are said to have an effect on endogenous variables if the t-statistical value is more than the t-value of the table.

Table 7. Results of Statistic Test

Parameter	Relationship Between Indicators	T-Statistic	P-Value
γ_1	Family Environment → Religiosity	3.294	0.000
γ_2	Personality → Religiosity	3.402	0.000
γ_3	Social Piety → Religiosity	2.741	0.000
γ_4	Transpersonal Psychology → Religiosity	2.416	0.000

Based on Table 7, it can be seen that personality indicators, social piety, family environment, and transpersonal psychology have an effect on the religiosity of the Blitar community. First relationship examined is between family environment and religiosity. The t-statistic for this relationship is 3.294, and the associated p-value is 0.000, indicating that the influence of the family environment on religiosity is statistically significant. This implies that a supportive family environment can significantly enhance an individual's religiosity. Second relationship focuses on the impact of personality on religiosity. The t-statistic is 3.402 with a p-value of 0.000, confirming the significant effect of personality traits on an individual's religious beliefs and practices. This finding suggests that intrinsic

personality characteristics play a crucial role in shaping one's religiosity. Third relationship investigated is between social piety and religiosity with a t-statistic of 2.741 and a p-value of 0.000. The results demonstrate that social piety significantly influences religiosity and indicate that communal and societal expressions of piety contribute meaningfully to an individual's level of religiosity. The relationship between transpersonal psychology and religiosity is analyzed. The t-statistic is 2.416 and the p-value is 0.000, signifying that transpersonal psychological factors have a significant impact on religiosity. This relationship underscores the importance of transcendental and spiritual psychological experiences in shaping religious beliefs. Each of these factors contributes uniquely and significantly to the development and expression of religious beliefs and practices, highlighting the multifaceted nature of religiosity and its determinants. The structural model can be presented in the following Figure 11.
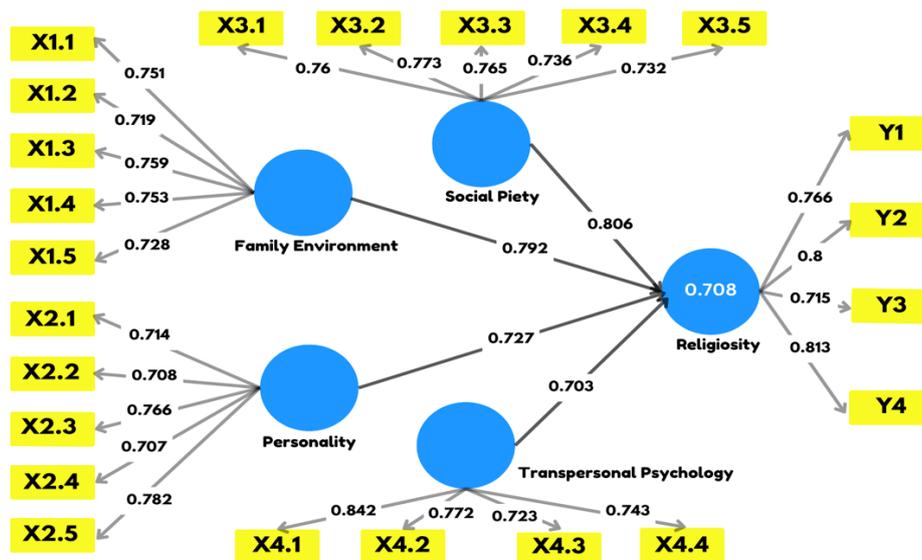

Figure 11. SEM-PLS Graph

4. Conclusion

This research examines the influence of the Wayang Wali performance on the religiosity of the people of Blitar. The Structural Equation Modeling (SEM-PLS) approach is used to analyze the relationship between various underlying factors. Stratified random sampling was carried out to select participants from various sub-districts in Blitar City and Regency, with a sample size proportional to the population in each area. CFA analysis show that all indicators for the five latent variables have shown significant Z-values, exceeding the threshold of 1.96. This confirms that the indicators are reliable measures for their respective latent constructs. Given this significance, the model demonstrates robust construct validity, ensuring that each latent variable is accurately

represented by its indicators. Beside that, from SEM-PLS analysis show that the R-squared value is in the range of 0.33 until 0.67 so that the result is classified as a moderate group. Goodness of Fit value of 0.45602 was obtained. This value is included in the large category because it is more than 0.36. From inner and outer models analysis, show that family environment, personality, social piety, and transpersonal psychology have an effect on the religiosity of the Blitar community because the t-statistical value > t-table or 1.96 and the p-value is 0.000 < 0.05, then the decision is to reject the null hypothesis. In conclusion, by promoting Wayang Wali performances, facilitating educational programs, organizing family-oriented events, encouraging communal participation, and providing spaces for spiritual exploration, the local government of Blitar can effectively enhance the religiosity of its community. These initiatives will not only preserve a vital cultural heritage but also strengthen the community's religious and moral fabric.

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