

Muslim Prejudice: Study of the Effects of Religiosity, Fundamentalism, Religious Quest, and Social Domination Orientation

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Abstract—This article means to comprehend the impact of religiosity, fundamentalism, religious Quest and social Domination orientation towards prejudice muslim students with quantitative technique. Total samples are 253 understudies from three universities in Jakarta, those are Paramadina University, UIN Syarif Hidayatullah Jakarta and LIPIA (Islamic and Arabic College of Indonesia) that represent to the three belief systems; liberalism, moderate and conservatism. The examples taken with non-likelihood inspecting strategy. The researchers adjusted instrument from Intolerant Schema Measures (ISM), The Centrality of Religiosity Scale (CRS), Islamic Fundamentalism Scale, Quest Scale, and Social Dominance Orientation Scale (SDO-S). Instrument validity test utilizing CFA procedure. Information investigation utilizing relapse with various gathering displaying. Researchers hopes this study could be used as a reference to minimize prejudice and preventing the horizontal conflicts. Based on the results of the hypothesis, there are significant influence from public practice (dimension of religiosity), fundamentalism, and social dominance orientation towards prejudice on muslim students.

Keywords: *prejudice, religion, fundamentalism, tolerance, social dominance orientation*

I. INTRODUCTION

A number of student activists at UIN Sultan Kasim Riau banned one whose they considered as liberal Islamic leaders come to their campus to delivered public lectures. They protest against the Rector of UIN Sultan Kasim Riau's policy previously refused the radical national Islamic leaders to speak on campus (May 17, 2017). In national discourse level, the reciprocally disallowing the between those referred to as liberal groups and those called radical groups. The both liberal and radical can be judge as radical action. Question arise are radicalism increasing indicated by many studies mention that radical understanding and movements in schools and campuses are increasingly prevalent, and that has sparked national concern, so that the chancellors of the State Islamic Religious College (PTKIN) in Banda Aceh (April 26, 2017), Directors of the PTKIN Postgraduate Program in Palangkaraya (May 4, 2017)

and finally Madrasah Scouts in Bangka Belitung (May 16, 2017) made a declaration of anti-radicalism.

What is meant by radicalism in this context leads to a movement that deviates from a nationalist perspective by trying to undermine the concept of the NKRI (Unitary Republic of Indonesia), Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika. In previous years, the potential for radicalism in students has been detected through various researches. For example, Fauzia, et al. [1], Research Team of FISIP UIN Jakarta [3], Syahid et al. [4], and Wahid Foundation [5], In this research, the radical category or not, is seen from the attitude and views of students towards the following four aspects: (1) nation-state, Pancasila and democracy; (2) pluralism; (3) gender equality; and (4) the idea of the Islamic Caliphate.

The phenomenon of radicalism - even terrorism through suicide bombings that appear to be sinking - at the national level, makes a discourse about these two variables spreading prejudice, discrimination and intolerance. Prejudice and discrimination, both in disguise and openly have similarities, that is giving birth to intolerance. Prejudice triggers injustice and inequality [6], Prejudice preserves stereotypes [7], while stereotypes foster prejudice, among others, in the form of sexism, racism, homophobia, ageism, classism, and religious intolerance [8].

Indonesia is a multicultural country with a diversity of tribes, nations, languages, races and religions. The multicultural phenomenon is something natural, but it is not uncommon to trigger social problems. It can even cause friction and collision if it is not supported by a deep awareness that differences are not a problem. The depletion of awareness in the multicultural society, triggered the rise of social conflicts in various parts of Indonesia, such as in Ambon, Sampang, Poso, Lombok, Sampit, and so on. The rise of social conflicts triggered by the roots of similar problems, which provide clues that psychological aspects such as prejudice are still relatively high in each group [9].

Prejudice and discrimination came after the May 1998 tragedy. Every riot had a nuance of cleansing

against followers of certain religions or ethnicities [10]. The Wahid Foundation survey and the Indonesian Survey Institute (LSI) found that Indonesia still faced issues of intolerance and radicalism. In fact, tolerance is one of the conditions in living in a society in the midst of multi-ethnic and religious conditions such as Indonesia. In addition to Bukhori's research [11], Hakim's research [12] states that out of a total of 1,520 respondents, 59.9% had hated groups. The hated group, among others, was due to non-Muslim religious background, Chinese descent, and communist adherents. Hakim add that from the 59.9%, 92.2% of it did not agree if members of the hated group became government officials in Indonesia. As many as 82.4% are not even willing to be members of the hated group to be neighbours.

In addition to their religious and ethnic backgrounds, gender background prejudices also often emerge in Indonesia. Women and LGBT groups (Lesbian, Gay, Bisexual, and Transgender) are the most vulnerable segments of society experiencing prejudice. Data from the National Development Planning Agency (Bapennas) in 2013 stated that only 209,512 women held high positions in various work sectors. This means that there are only 18% of the 1.1 million total women workers who work at managerial level [13]. While LGBT groups are more severe, the Pew Research Center survey shows only 3% of Indonesians can accept them .

Allport [14] laying the foundation for the study of prejudice in social psychology, mentions prejudice as antipathy based on generalization and negative attitudes [15]. Prejudice and intolerance not only harms the victim materially, but also has a negative impact on one's psychology [16]. From the various results of research and experience in Indonesia, Bukhori[17] found a model of tolerance for Muslim students towards Christians in Indonesia. This model is important, considering, according to research, victims of prejudice have difficulties in getting good academic performance [18]. Prejudice makes its victims lose their self-esteem[19]. However, intolerance, in psychology, often blends with prejudice constructs that contain three components: (1) cognitive in the form of stereotyped generalizations in certain groups; (2) effective - deep feelings of dislike for certain groups; and (3) different practices in groups or members of certain groups[20].

Aosved, Long and Voller[21] mention five forms of interrelated prejudice behavior. Among other things - sexism or anti-feminism; classism or social class based on economic ability and religious intolerance[22], racism [23], homophobia or sexual orientation[24], ageism or age[25].

Religious or religiosity variables are always interesting to study in relation to prejudice. Every religion teaches noble values that lead its followers to achieve peace and well-being of life [26]. The study

of Allport[27], Scheepers, Gijsberts, & Hello [28], Bukhori [29] and Clobert, et al.[30] found a positive correlation between religiosity and prejudice. Besides religiosity is part of the psychological construct to measure a person's religious level, he also has an influence on student resilience, especially when facing final examinations [31]. However, studies conducted by Meulemann and Billiet[32]and Putnam and Campbell [33] show the opposite results, namely religion does not make a significant contribution to prejudice. Through his meta-analysis study, Doubler found that there was a paradoxical influence between religion and prejudice, there were positive, negative, and no effect at all. The research location contributes. Research by Strabag and Listhaug [34] found a positive effect of religiosity on prejudice in communities in Eastern Europe, contrary to findings in Western European societies.

Allport [35] looked at the paradoxical role of religion: making prejudice and eliminating prejudice. Some say the only prejudice reliever is religion, some say by eliminating religion [36]. To solve the paradoxical influence of religion, Allport and Ross [37]made a scale of religious orientation with two dimensions, namely extrinsic and intrinsic. Extrinsic religious orientation is positively correlated with prejudice, while intrinsic religious orientation has a negative correlation. The conceptual error in the religious orientation of Allport and Ross was corrected by Hunsberger by proposing two new variables as a substitute for religious orientation, namely religious fundamentalism which correlated positively with prejudice and religious quests which correlated negatively with it [38].

In psychological studies, fundamentalism is seen as a psychological construct of someone who has an authoritarian personality. Altemeyer and Hunsberger [39]call fundamentalism a belief that there is a series of religious teachings that clearly contain fundamental, essential, and impossible truths about humanity and divinity. While Taylor and Horgan [40]define religious fundamentalism as an ideology that departs from a background of strong religious beliefs and very serious religious life[41].Fundamentalism is intolerance in religion, the interpretation of closed sacred texts and support for violence in carrying out religious teachings[42]. The basic thing about religious fundamentalism is not just a strong belief, but how that belief is interpreted and understood. This meaning and understanding is closely related to how one places, digs, and studies the scriptures. Fundamentalists of religion tend to understand the scriptures in a very literal and closed manner to be discussed, this form of fundamentalism is referred to as the intratextual model[43].

From various expert opinions above, it can be concluded that religious fundamentalism is a strong belief that its teachings are not likely to be wrong with a very literal understanding of the sacred book

which is used as a basis for behaving and understanding everything. According to Altemeyer and Hunsberger[44] original determinants between religion and prejudice are fanaticism, which arise from the construct of religious fundamentalism [45], Research by Altemeyer & Hunsberger[46]; Batson & Schoenrade[47]; Kirkpatrick [48]; and McFarland [49]found that religious fundamentalism had a strong influence on prejudice.

While the research is Altemeyer & Hunsberger[50]; Batson & Schoenrade [51]; and Batson et al. [52]found that religious quests - which are the antithesis of fundamentalism - negatively affect prejudice. Religious Quest is defined as one's ability involves openness, responsive dialogue with existential questions that arise because of religious contradictions, and the tragedies of life. There are three typical religious quest characters, namely (1) open with religious problems, (2) positively viewing religious anxiety, and (3) maturity facing existential questions [53]. Religious quest is a belief that religion is a mission or journey. People with high religious quest scores will respond positively to religious anxiety rather than reject it. Questions like; "Does God exist? Why do we have to be religious? Why does God ask for worship? etc. "is considered a test to strengthen faith. Religious quests regard religion as not final, but rather a way that continues to test one's faith.

Another determinant that is strong enough to influence prejudice is the social dominance orientation. The higher level of social dominance orientation in individuals, the more it will support social hierarchy and group-based dominance [54]. There are three important points of social domination orientation, namely the desire of individuals to master socially, the tendency of individuals to support hierarchical and caste-based social structures, and individual desires so that the group always dominates other groups[55]. Based on social domination orientation theory, there are differences in individual preferences in establishing hierarchical group relations. People who have a high level of social domination tend to favor ideology and policies that strengthen their hierarchy, while those with a low level of social domination tend to like egalitarian ideology and policies. Research Backstrom & Bjorklund [56]; Ekehammar, Akrami, Gylje and Zakrisson[57]; and Zick, Wolf, Kupper, Davidov, Schmidt and Heitmeyer[58]found that social domination orientation is one of the factors that influence prejudice[59].

II. METHOD

The population in this study were students of Paramadina University, UIN Jakarta, and the Islamic and Arabic College of Indonesia (LIPIA) in Jakarta. The population data at Paramadina University amounted to 1,841, the population in UIN Jakarta

amounted to 18,451 and the population LIPIA student amounted to 2,300, so the total population was 22,592, while the number of selected samples was 253 people with purposive sampling technique.

This study used four scales to measure each research variable, namely Intolerant Schema Measures (ISM) developed by Aosved, Long, and Voller[60]to measure prejudice. The Centrality of Religiosity Scale (CRS) and Islamic Fundamentalism to measure religiosity and fundamentalism variables, Religious Quest Scale developed by Batson, et al[61] used to measure religious quest variables.Finally, the scale developed by Sidanius and Pratto[62], namely the Social Dominance Orientation Scale to measure social domination orientation variables. All scales modified in the response pattern form of a Likert scale with four (4) answer choices that is Strongly agree (SS), agree (S), disagree (TS), strongly disagree (STS).

Demographic variables in this study were obtained from self-reports where respondents were asked to fill in their personal data regarding age, gender, economic status, and level of education. Test the validity of measuring instruments using confirmatory factor analysis (CFA), while the procedure tests construct validity also using CFA analysis techniques. To get results, researchers used regression techniques with multiple group models.

III. RESULTS AND DISCUSSION

Table 1. Regression Analysis result

Universitas	R Square	Adjusted Square	R Std. Error of the Estimate
UIN	.579	.335	.268
LIPIA	.750	.562	.515
Paramadina	.450	.203	.114

Based on the data in table 1 above, it can be seen that the acquisition of R² is 0.335 or 33.5% in UIN Jakarta, the acquisition of R² is 0.562 or 56.2% in LIPIA, and the acquisition of R² is 0.203 or 20.3% in Paramadina. That is, the proportion of variance from prejudice explained by all independent variables in this study was 33.5% in UIN Jakarta, 56.2% at LIPIA, and 20.3% in Paramadina. Then, researchers analyze the impact of all independent variables on prejudice.

Figure 1Regression Coefficient

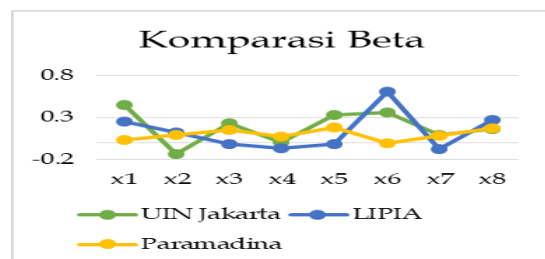
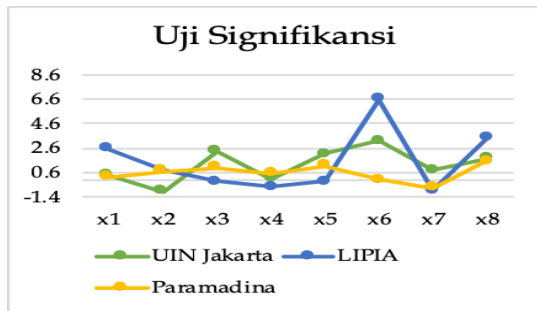


Figure 2 Regression Coefficient



From the regression equation with multiple group models in Figure 1, it can be explained that out of eight independent variables, there are three variables that have a significant effect on the dependent variable in UIN Jakarta, namely public practice, experience and fundamentalism. There are three variables that have a significant effect on the dependent variables at LIPIA, namely intellectual, fundamentalism and social domination orientation. Whereas, there is no variable that has a significant effect on the dependent variable in Paramadina.

The explanation of the regression coefficient values of each of the significant independent variables is as follows:

- 1) Public practice variables at UIN Jakarta: obtained a regression coefficient of 0.237 with Sig. at 0.020 (Sig. <0.05). This explains that public practice positively has a significant influence on prejudice.
- 2) Variable experience at UIN Jakarta: obtained a regression coefficient of 0.327 with Sig. equal to 0.039 (Sig. <0.05). This explains that experience has a positive effect on prejudice.
- 3) Fundamentalism variables in UIN Jakarta: obtained a regression coefficient of 0.359 with Sig. amounting to 0.002 (Sig. <0.05). This explains that fundamentalism positively has a significant influence on prejudice.
- 4) Intellectual variables at LIPIA: obtained a regression coefficient of 0.249 with Sig. amounting to 0.014 (Sig. <0.05). This explains that religious quests positively have a significant influence on prejudice.
- 5) Fundamentalism variables at LIPIA: obtained a regression coefficient of 0.612 with Sig. amounting to 0,000 (Sig. <0.05). This explains that fundamentalism positively has a significant influence on prejudice.
- 6) Social domination orientation variable at LIPIA: obtained a regression coefficient of 0.273 with Sig. equal to 0.001 (Sig. <0.05). This explains that social domination orientation has a significant influence on prejudice.

Based on the results of hypothesis testing that has been done, there is a jointly significant effect of public practice, fundamentalism, social domination orientation, interaction variables between fundamentalism and social domination orientation, and demographic variables on students of Paramadina University, Syarif Hidayatullah State Islamic University (as control or comparison variables), and LIPIA in Jakarta. Based on the proportion of overall variance, the most influential variable on prejudice is fundamentalism with a regression coefficient of 1.033 and Sig. amounting to 0,000 (Sig. <0.05).

This research aims to see the variables that influence prejudice on students at Paramadina University, UIN Jakarta, and LIPIA in Jakarta. In the discussion sub-chapter, the researcher will present a discussion of eight independent variables from the results of the research presented in the previous chapter, namely intellectual, ideological, public practices, private practices, experience, fundamentalism, religious quests, and social domination that affect the dependent variable, namely prejudice in the three Universities.

From the results obtained in this study, it is known that based on the results of data analysis and hypothesis testing it can be concluded that there is a positive influence between the trait dimensions of religiosity, namely public practice, fundamentalism, and social domination orientation towards prejudice on students at Paramadina University, UIN Jakarta, and LIPIA in Jakarta. That is, there is a significant effect of independent variables on prejudice on students at Paramadina University, UIN Jakarta, and LIPIA in Jakarta.

In addition, this study also explains that fundamentalism variables have the most significant influence with positive values. Fundamentalism is a strong belief that its teachings are not likely to be wrong with a very literal understanding of the holy book which is used as a basis for behaving and understanding everything, including about humanity and divinity. Fundamentalism is a form of fanaticism that appears in religion [63]. This finding is in line with the research conducted by Hunsberger [64], Kirkpatrick [65] and McFarland [66] which states that fundamentalism has a positive effect on prejudice.

As for the results of other related studies, fundamentalism positively influences prejudice against several groups such as lesbians and gays [67],[68],[69],[70]; widow groups [71], other religious groups [72] and those atheists [73]. Those who have high scores on fundamentalism tend to reject other groups that are considered to interfere with their beliefs [74].

This finding can occur because those who have high scores on fundamentalism tend to close themselves and even reject other groups that have different values and beliefs. This indicates that those

who are fundamentalists assume that other groups that have different values and beliefs are a threat to their beliefs. Therefore, fundamentalism causes a person to be prejudiced in another group with different values and beliefs with their group.

Furthermore, in this study it was found that one of the dimensions of the variable religiosity, in this case the dimension of public practice has a significantly positive effect on prejudice on a predetermined sample. This dimension refers to the extent to which a person is involved in a religious community that manifests itself in public worship participation (congregation) and collective religious activity. The dimensions of public practice represent the involvement and sense of ownership of religion, community, social activities, and congregational worship. This finding is in line with the research Allport & Ross 1967 [75]; Smith & Woodberry [76] who found that religious practices have a positive effect on prejudice [77].

This finding can occur because in this context, religious communities do not carry out one of the functions of religion that spreads love and kindness. At present, it can often be witnessed the utterance of hatred that arouses prejudice against other groups produced through the mosque's pulpit. This can not be separated from the socio-political conditions that are hot today, especially in Jakarta, which was the sample in this study. Electoral politics in the 2017 gubernatorial election are considered to be using a lot of religious issues to win one candidate. The scars can be seen in the findings in this study. The higher the score of public practice, in the sense that the more someone is involved and active in religious communities and congregational worship, the higher the prejudice score.

Then, the variable social dominance orientation proved to have a significantly positive effect on prejudice. Social domination orientation is the degree to which individuals want and support social hierarchies based on groups, as well as social domination from the dominant group towards subordinate groups. This finding is in line with the research conducted by Pratto, Sidanius, Stallworth, & Malle [78] and Michinov, Dambrun, Guimond, and Meot [79] who found that social domination orientation is a strong predictor of influencing prejudice in general.

This finding indicates that someone who wants social dominance over other groups tends to have high prejudice scores. The dominant group with a high score of social dominance orientation tends to support hierarchies so that their groups continue to benefit from resources, power, and greater social status. In this context, it means that those who thirst for greater resources, power and social status have high prejudice scores.

The last variable that has a significant influence is the interaction variable between fundamentalism and social domination orientation. The findings in this study are quite interesting, because the results of the interaction of the two variables give a negative direction to prejudice. That is, scores of fundamentalism and social domination orientation influence and give negative direction to prejudice. In accordance with his theory, those who have a high social domination orientation often require legitimacy that supports social hierarchies, including religious texts. Therefore, the results of interaction between fundamentalism and social dominance orientation are significant with a score of 0.001 (<0.05).

Being interesting is when interactions between fundamentalist variables and social domination orientations produce negative directions towards prejudice. This can happen because those who seek the legitimacy of social domination from religious texts are aware of the superiority of their groups. Because, religious texts often highlight the superiority of the group compared to others. With a firm belief in social domination, they do not feel threatened by other groups, so the prejudice scores produced by the interaction variables of fundamentalism and social domination orientation are negative. That is, it can be concluded that fundamentalism has a relationship of interrelationships with social domination orientation in influencing negative prejudices.

While other variables that do not significantly influence prejudice are the four dimensions of religiosity (intellectual, ideological, private practice and experience) and religious quests. The effect of religiosity on prejudice always contains controversy. This is corroborated by a meta-analysis of research from Doebler. His findings indicate a paradoxical influence between religion and prejudice, there are positive, negative, and not even influential influences. The same thing was said by Allport .

In this study found from five dimensions of religiosity, there are four variables that have no significant effect. Dimensions that do not significantly affect prejudice include intellectual, ideological, private practices, and experience. The researcher considers that the four dimensions of religiosity are internal aspects. As Allport and Ross found that intrinsic religious orientation has no effect on prejudice. The dimensions of public practice in religiosity are external aspects. That is, social roles greatly influence this dimension. This is consistent with Allport and Ross 'finding that extrinsic religious orientations positively influence prejudice.

Then, the religious quest variable in this study showed insignificant results with a negative relationship direction. This result is different from previous findings which say that those who have high scores on religious quests tend to score low on prejudice. Religious quest is the ability to the extent that a person's diversity involves openness, responsive dialogue with existential questions raised by the contradictions and tragedies of life.

This finding can occur because of the cultural differences between the place where this scale was made

and the place where this research was implemented. This scale is made in a place with a culture that respects critical thinking, including in matters of religion. Whereas, the place of this research is implemented, in Indonesia, where critical thinking, especially in matters of religion, is still very taboo. Religion is taught without openness and responsive dialogue. Therefore, the religious quest variable becomes insignificant.

As for the results of the research conducted, this study certainly has limitations that can also influence the results of research, for example, the questionnaire used has statement items that are very large in number and the language is difficult to understand, resulting in saturation in answering the points of the statement which leads to a lack of validity and reliability results.

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