Inter-Religious Hostility Development Scale: Concept, Validity, and Reliability

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ABSTRACT

Previous studies reported that intergroup hostility was examined either by measuring the ingroup favoritism and collective narcissism or by prejudice, whereas outgroup hostility was examined by measuring prejudice and general evaluation sale. Based on those researches, development of a scale to measure the inter-religious hostility is clearly necessary, specifically for Indonesians and adolescents. This study consists of two stages. The pilot study consisted of qualitative analysis (readability and expert judgment) and quantitative analysis to evaluate our tryout items (N = 129) by measuring its convergent validity, which found that the scale is significantly positively correlated with the social judgment scale. Furthermore, a confirmatory factor analysis and re-reliability (N = 342) were performed using 18 selected items based on the proportion of endorsement (PoE), alpha if item deleted, and discrimination power of Item (crit). From the re-analysis results, 13 items are considered fit for the inter-religious hostility scale, and its psychometric properties showed that the scale is valid and reliable. As a result, we believe that this scale could be applied as a basis for screening tools in designing an intervention program to prevent intolerance and hostility toward other religions among adolescents.

Keywords: Inter-religious Hostility Scale, Psychometric.

1. INTRODUCTION

A survey conducted in 2007–2017 from Pew Research finds that Indonesia is one of the countries with intolerance and social hostility related to religious issues categorized as high (Pew Research Center, 2015; Pew Research Center, 2019). Intense hatred among religious groups in Indonesia in the form of utterances and provocation that exist in the society is a complicated problem used as a political weapon and threatens democracy (PUSAD, 2017). Hateful content toward other religions can be easily found through social media, news, and sentimental narratives about races and religions. Those contents have greatly impacted the attitude of the younger generation, especially adolescents, into religious tolerance and discrimination (Erdianto, 2017; Lestari, 2016; BBC News, 2016).

The survey found that nearly 50% of adolescents chose not to associate with other religious groups (Salim, 2018) and tended to be intolerant of other religions (Dja'far, 2015). A recent research from PPIM UIN Jakarta in 2017 found that 34.3% of students have intolerance toward other religious groups besides Islam, and 48.95% felt religious education influenced

them not to associate with other religious practitioners. This finding was supported by another survey from the Wahid Institute, which researches on religious intolerance among 306 students, showing that 27% did not agree to say religious holidays to others such as saying Merry Christmas, 15% claimed that they would respond to the destruction of their houses of worship, and 3% do not want to visit sick friends with different religious beliefs (Dja'far, 2015). Research shows that hatred toward other religious groups (inter-religious hostility) is one thing that cannot be underestimated because it can trigger community conflicts, even as an extreme radical motivation to kill other parties considered *thogut* (Sarman, 2018; Syafaq, 2014). Research on intergroup hostility, especially on inter-religious hostility, is still limited; moreover, the scale that concretely measures the inter-religious hostility is not yet established.

Some previous studies measure intergroup hostility through its influence with ingroup favoritism or collective narcissism, an individual's belief and view that his ingroup is the best (de Zavala, 2011). In fact, intergroup hostility and ingroup favoritism are two different things. A person tends to perform self-sacrifice for the ingroup but does not punish outgroup members (de Dreu, 2010; Halevy, Bonstein, and Sagiv, 2008). This is also supported by the findings of Buttelman and Böhm (2014) who found that children showed ingroup bias, but did not show outgroup hostility until aged 6 years. This confirms that ingroup favoritism is not the same as outgroup hostility and that both factors do not always go together. Outgroup hostility is a stronger predictor of anti-multiculturalism

than ingroup favoritism (Perry, et al, 2017). Other previous studies on intergroup hostility used prejudice as a measurement tool, assuming that prejudice has similarities with intergroup hostility due to their similar components, such as cognitive, affective, and conative (Jarvis, 2005; Soelaeman, 1995). Other studies by Wright and Aron (1997) developed a negativity/hostility outgroup scale by calculating the average of prejudices, known as the affective prejudice scale (Pettigrew & Meertens, 1995) and the general evaluation scale.

These previous studies concluded that a concrete measuring instrument to measure intergroup hostility is not yet established, especially in the context of religion (inter-religious hostility), particularly a measurement suitable for the normalization of adolescents in Indonesia. This study aimed to develop an inter-religious hostility measurement tool based on the hostility component compiled by Barefoot (1992) and Merjoenen et al. (2011) with the context of hatred toward other religions among adolescents. The measurement results of inter-religious hostility instruments can later become the basis for interventions to prevent intolerance and hostility toward other religions among adolescents.

1.1. Inter-Religious Hostility and Measuring Instruments

According to the social identity theory (Tajfel, 1974), individuals often categorize themselves as part of various groups in different social situations. Individuals tend to recognize themselves as "group members" rather than seeing themselves as "unique individuals." Based on this phenomenon, social identity emerged,

which became the basis for the emergence of inter-group behaviors. This construct is established from intergroup hostility (de Dreu, 2010; de Zavala, 2011; Halevy, Bornstein, & Sagiv, 2008; Tzeng and Jackson, 1994). The feeling of ingroup often causes bias, i.e., the tendency to think well of the group itself. Ingroup bias (ethnocentrism) is a reflection of feelings of love in ingroup and feelings of dislike in the outgroup (outgroup/intergroup hostility), this ingroup bias is usually associated with intergroup hostility (Tajfel & Turner, 2001). These three main aspects are consistently identified as hostility: cognitive, affective, and behavior (Barefoot, 1992).

The concept of hostility is something that is felt personally and generally by individuals toward other individuals. This hatred can also be observed in the context between groups, which is known as intergroup hostility. Kaufman (2001) described intergroup hostility as, "... means to consider another group as an enemy." Meanwhile, according to the realistic group conflict theory, intergroup hostility occurs due to perceptions of conflict, whether competition or goals between groups (Tzeng & Jackson, 1994). Therefore, intergroup hostility is defined as a form of perception that leads to hatred, where they consider other groups outside their own group as enemies. In the measuring instruments constructed in this study, the reference groups are religious groups. Therefore, researchers constructed a psychological measurement tool known as inter-religious hostility. Based on some of these definitions, it can be concluded that inter-religious hostility is defined as negative perceptions and attributions that lead to hatred in this study, where

individuals consider other religious groups outside their religious groups as enemies.

The hostility component established by Merjoenen et al. was formed based on the Cook & Medley scale analysis (1954), known as MMPI. This scale has previously been used to measure hostility (Barefoot, 1992; Merjoenen et al, 2011; Zwaal, Prkachin, Husted & Stones, 2003). Using this scale, 36 items are categorized based on three hostility dimensions (Blueprint can be seen in Table 1):

1. The cognitive dimension is formed based on beliefs and biases that contain cynical attitudes and distrust of other groups, i.e., the main reference of the term hostile. The indicators of this dimension are views of group members outside the group (outgroup) with bad intentions to their group (ingroup) (Sample item: "I suspect the intentions of persons that belong to other faiths when helping me.") and negative appraisal of other group members based on the experience with other groups (example items: "Followers of other religions are not as good as they appear.").

2. The affective dimension measures the tendency of an individual's negative emotions in social relationships with others. Usually, people feel emotions like anger (anger), disgust (disgust), and despise (contempt). Indicators of the affective component include feeling angry when interacting with other religious group members (Sample item: "I feel so irritated when talking with someone from a different religion with me."), feeling disgusted when interacting with members of other religious groups (Sample items:

"Seeing celebrations or rituals of other religions makes me feel uncomfortable."), and perceive members of other religious groups are lower and despicable (Sample item: "Members of many other religious groups have dementia.").

3. The behavioral dimension, including expression of cognitive and affective

components, whether it is aggression or suppression, either expressing it directly (Sample items: "I have been involved in opposing other religious groups.") or indirectly (Sample items: "I am reluctant to travel with followers of other religions.").

Table 1. Blueprint Inter-Religious Hostility Scale

No	Aspect	Indicator	Item		Qty
			F	UF	
1	Cognitive	Viewing group members outside the group (*outgroup*) has bad intentions toward the group (*ingroup*).	1, 9, 2, 18, 26	25	6
	Containing cynicism and distrust of other groups;				
		Having a negative appraisal of other group members based on experience with other groups.	3, 11, 17, 19, 27	10	6
2	Affective	Feeling angry when interacting with other group members	4, 12, 28	20	4
	The tendency of negative individual emotions in social relationships with others.	Disgusted when interacting with members of other religious groups...	5, 13, 21, 29	-	4
		Feeling members of other religious groups are inferior and despicable.	6, 14, 22, 30	-	4
3	Behavior	Show aggressive behavior directly.	7, 15, 31, 33, 35	23	6
	Includes all expressions that reflect cognitive and affective, which are usually aggressive (both directly and indirectly).	Show aggressive behavior indirectly.	8, 16, 24, 32, 34, 36	-	6
		Amount	**31**	**5**	**36**

2. RESEARCH METHODS and RESULTS

This study consists of two stages. The first stage is the pilot study, by arranging items based on dimensions accompanied by a qualitative test in the form of a readability test and expert judgment, as well as the convergent validity and reliability tests. In the next stage, further

studies were conducted using the confirmatory factor analysis (CFA).

2.1. Stage 1. Pilot Study
2.1.1. Participants and Procedures

A total of 36 items were prepared to measure inter-religious hostility. Before conducting the tryout, the trial was conducted qualitatively (readability and expert judgment). The readability test was

performed in 10 high school students, based on the results of those readability tests, by conducting a tryout with 129 participants who were high school students aged 15–18 years (M = 16.19, SD = 0.74). All participants also met the predetermined age requirements, ranging from 15 to 18 years. Considering the participants' religion, 95% of participants are Muslim, 2% are Christians, 2% are Protestant Christians, and 1% are Hindus. The method used in the pilot study is quantitative item analysis. Item analysis is a process of testing the characteristics of each item in the constructed measuring instrument (Azwar, 1999; Kaplan & Saccuzzo, 2005). The test is performed to determine whether the items that have been constructed meet the psychometric requirements as part of the measurement scale, which represents the behavioral domain to be measured, has the right degree of difficulty, and has maximum discrimination. Item analysis was performed to evaluate the tryout results of 36 items tested including the Proportion of Endorsement (PoE), Alpha if the item was deleted, and item with different power (crit) (Table 2).

2.1.2. Readability Test Results and Item Analysis

Based on the readability test results, five items that are difficult to understand, six items that are very easy to understand, 18 items that are easy to understand, and seven items that are quite easy to understand were obtained. Thereafter, five items that were difficult to understand were revised. Furthermore, based on the item analysis by considering different

power, PoE, Alpha if the item deleted, and Rit obtained, a total of 18 items are maintained according to the target measuring instrument and 18 items were removed. Five items were deleted due to bad item differences (<0.3). Six items were deleted due to poor distribution of respondents' answers, and seven items were deleted due to dimensional representation. Therefore, no revised items were identified because qualitatively, the wording and sentence structure of the items retained were considered sufficient. The proportion of representation for each indicator is balanced, as many as six items for each of the cognitive, affective, and behavioral dimensions.

2.1.3. Convergent Validity and Reliability in the Pilot Study

The alpha coefficient used to measure inter-religious hostility is 0.837. The reliability coefficient value of 0.8 itself is considered quite good (Anastasi & Urbina, 1997; Arikunto, 2010; Kaplan & Sacuzzo, 2005), in order to confirm the reliability of the inter-religious hostility scale measurement tool after the revision. Convergent validity of measuring instruments interreligious hostility (18 items) and social prejudices scale shows the correlation coefficient is 0.722 (p <0.01). Therefore, results of this convergent validity test provide an evidence that the inter-religious hostility scale is valid. Based on these results, it can also be concluded that this measuring instrument can be used to measure and provide a description of hostility toward different religious groups.

Table 2. Overall Analysis of Inter-Religious Hostility Items

No	Item	PoE	Alpha if item deleted	Rit
1	Other religious groups commit acts of violence against others outside their religion.	0.389	0888	0.193
2	Other religious groups have the intention to attack my religious group.	0.472	0.887	0.296
3	Other religious groups like to degrade others who have different beliefs *	0306	0885	0.378
4	I hate it when there are houses of worship of other religions near where I live.	0.139	0.883	0.542
5	I avoid being touched by people of different faiths from me, even if they are of the same sex.	0.028	0885	0.404
6	I am uncomfortable when I see religious rituals of other groups because they are far from the truth that I believe in.*	0.222	0.881	0.632
7	Fighting religious groups that are hostile to my religion is mandatory.[a]	0.972	0.886	0.391
8	Helping others who are of a different religion from me is not necessary.	0.111	0.886	0.317
9	Other religious groups are the cause of problems that occur in this country.	0.361	0885	0.385
10	Other religious groups love peace as much as my religious group.*	0.139	0.884	0.403
11	Followers of other religions are not as good as they appear.*	0.528	0.884	0.421
12	I don't like talking with friends of other faiths.	0.056	0885	0.426
13	I am not comfortable when visiting friends from different religions.*	0.417	0.884	0.439
14	I wonder why other religious groups still believe in their religion which I think is distorted *	0.917	0.881	0.560
15	I could beat my friend if he talked about my lack of religion.	0.778	0.887	0.293
16	As much as possible, I reject one group with someone of a different religion from me. [a]	0.083	0.883	0.549
17	My religious group is seen as not good by other religious groups.	0833	0.886	0.335
18	Other religious groups incite others to follow their teachings. *	0.529	0.883	0.452
19	The virtues of the followers of other religions are only for their benefit.	0.556	0.882	0.504
20	I am happy if a member of another religious group wants to be my friend.	0.139	0885	0.394
21	I avoid eating in restaurants whose owners do not have the same religion as I do.	1,056	0885	0.401
22	I believe that my religion is the best and the only true.	3,222	0.887	0.292
23	I congratulate the holidays of other religious groups.	2,028	0.887	0.327
24	I will not elect a group leader with a different religion from me.*	0.777	0.884	0.408
25	Other religious groups are more receptive to religious differences than my religious group.	2,667	0.884	0.436
26	I suspect the intentions of followers of other religions when a person helps me. *	0.139	0.883	0.584
27	Members of other religious groups are my enemies.	0.083	0.886	0.387

28	I feel irritable when talking to someone with a different religion. *	0.028	089	0.650
29	Seeing other religious celebrations or rituals makes me feel uncomfortable. *	0.5	0.881	0.635
30	Members of many other religious groups are short-minded. *	0.194	0.882	0.548
31	I have been hostile to other religious groups. *	0.167	0885	0.350
32	I immediately clean my house when friends from other religious groups finish playing at my home. *	0.361	0.886	0.353
33	I refused to listen to the sermons of other religions.	2,278	0.883	0.490
34	I am reluctant to travel with followers of other religions. *	0.139	0885	0.399
35	I am against religious views that are not following with my beliefs.	1.5	0885	0.386
36	I once wrote hate speech about other beliefs that I did not like.	0.111	0888	0.193

Remarks: * item retained; [a] item maintained with revisions

2.2. Stage 2. Confirmatory Factor Analysis (CFA)

2.2.1. Participants, Procedures, and Methods

This stage is a further test from the results of the previous stage with 18 selected items. This study was conducted using purposive sampling in 342 high school students aged 15–18 years (M = 15.81, SD = 1.34). The structural validity was measured by performing confirmatory factor analysis and analysis reliability as a reset for selected items with Cronbach alpha.

2.2.2. Confirmatory Factor Analysis Results

Confirmatory analysis is measured by maximum likelihood estimation and using robust standard errors, and Satorra–Bentler Scaled Chi-square determines the suitability of statistical models (Rosseel, 2012). The fit index used as a criterion for determining whether or not the model is:

CFI >0.95; RMSEA <0.06, and SRMR <0.08 (Hu & Bentler, 1999). Results of the confirmatory factor analysis using robust error estimation and Sattora–Battler adjustment of 18 selected items were declared insufficiently unfit for the chi value criteria in CFA ($\chi 2$ (132) = 299,410, p <0.001, $\chi 2$ / df = 2.26, CFI = 0.901, TLI = 0.886), but has a fairly good mean square value (RMSEA = 0.068, SRMR = 0.053). Four items with loading factor are not significant and one item with a value of R^2 in under 0.2 are eliminated before the re-analysis (Table 3). After the re-analysis, 13 items indicated that the model could be fit ($\chi 2$ (62) = 139,836, p <0.001, $\chi 2$ / df = 2.25, CFI = 0.943, T LI = 0.928, RMSEA = 0.070, and SRMR = 0.043). The internal consistency coefficient of the inter-religious hostility scale is also found in good criteria used as a measurement tool (Cronbach α = 0.899). The final CFA results of the selected items are displayed in Table 4 and Figure 1.

Table 3. Confirmatory Factor Analysis Results 18 Items

Item	R^2	Loading Factor
Cognitive		
Other religious groups love peace as much as my religious group *	0.092	0304
Other religious groups incite others to follow their teachings. *	0.142	0.376

Item	R^2	Loading Factor
I suspected the intentions of other religions when he helped me.	0.610	0.781
Other religious groups like to demean others who are of different religions. *	0.081	0.293
Followers of other religions are not as good as they seem.	0.388	0.623
The good that is done by the followers of other religions is only for their interests.	0.208	0.456
Affective		
I feel irritable when talking to someone with a different religion.	0.469	0.685
I am not comfortable when visiting friends with different religions.	0.371	0.609
Seeing other religious celebrations or rituals makes me feel uncomfortable.	0.593	0770
I am uncomfortable when I see religious rituals of other groups because they are far from the truth that I believe in.	0.471	0.689
I wonder why other religious groups still believe in their religion which I think is distorted	0.379	0.615
Members of many other religious groups are short-minded.	0.535	0.731
Behavioral		
Fighting religious groups that are hostile to my religion is mandatory. *	0.117	0.343
I was once hostile to other religious groups.	0.335	0.579
As much as possible, I reject one group with someone with a different religion.	0.478	0.691
I will not elect a group leader with a different religion from me.	0.383	0.619
I immediately clean my house when friends from other religious groups finish playing at my home. *	0.192	0.438
I am reluctant to travel with followers of other religions.	0.586	0.766

* Items removed because they did not meet the criteria loading factor or R ^{x} good

Table 4. Confirmatory Factor Analysis Results 13 Items

Item	R^2	Loading Factor
Cognitive		
I suspected the intentions of other religions when he helped me.	0.610	0.781
Followers of other religions are not as good as they seem	0.388	0.623
The good that is done by the followers of other religions is only for their interests.	0.208	0.456
Affective		
I feel irritable when talking to someone of a different religion from me.	0.469	0.685
I am not comfortable when visiting friends of different religions.	0.371	0.609
Seeing other religious celebrations or rituals makes me feel uncomfortable.	0.593	0770
I am uncomfortable when I see the religious rituals of other groups	0.471	0.689

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because they are far from the truth that I believe in		
I wonder why other religious groups still believe in their religion which I think is distorted	0.379	0.615
Members of many other religious groups are short of mind.	0.535	0.731
Behavior		
I was once hostile to other religious groups.	0.335	0.579
As much as possible, I reject one group with someone of a different religion from me.	0.478	0.691
I will not elect a group leader with a different religion from me.	0.383	0.619
I am reluctant to travel with followers of other religions.	0.586	0.766
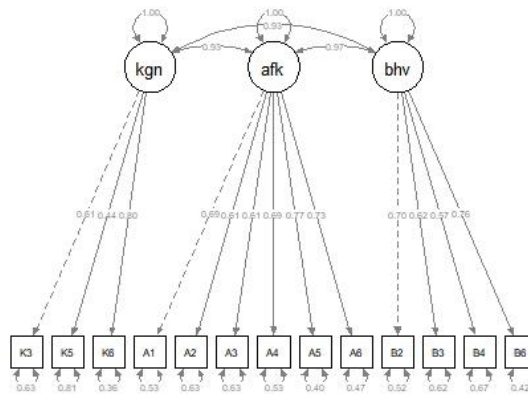
Figure 1. Confirmatory Factor Analysis results with 13 selected items

3. DISCUSSION and CONCLUSIONS

In general, results of the two research stages in this study show that the inter-religious hostility scale developed by researchers can be said to fit for measuring the variable, based on the results of the factor analysis with high reliability to be used as a measuring instrument. Likewise, results on correlations with the convergent scale were significant, confirming that the inter-religious hostility scale measurement tool is valid for measuring inter-religious hostility among individuals. Based on the results of two studies conducted, the inter-religious hostility scale consists of 13 items divided into three dimensions: (1) cognitive, (2) Affective, and (3) behavioral.

An interesting finding in this study is that items in the affective dimension of the inter-religious hostility scale had relatively higher loading factor compared to the other two dimensions (cognitive and behavioral). This causes the affective dimension on the inter-religious hostility scale to have a greater number of items (6 items) than the cognitive (3 items) or behavioral dimensions (4 items). This result corresponded with Merjoenen et al.'s (2011) definition of hostility, indicating that hostility is a personality characteristic regarding trust toward others and how they handle these feelings toward others (affective).

4. STUDY LIMITATIONS

The limitation of this research is that the distribution of participants' religious backgrounds tended to come from the same group, where 95% were Muslims (Islam). As a result of the item analysis, finding the value of the PoE, the inter-religious hostility scale still has a high tendency of social desirability. This is because the inter-religious hostility scale is measuring variables with a sensitive topic, i.e., about religion. In addition, study participants were limited to high school students. Therefore, further research is needed to multiply various participants in terms of age and religion, in a more general population.

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