Gender in Religiosity, Religiosentrism and Etnosentrism in the Context of Harmony Development

Nawari Ismail

Universitas Muhammadiyah Yogyakarta, Indonesia
nwrismaiel@umy.ac.id

Abstract

Potential conflicts between groups can be caused by many factors. One of them is due to the existence of religiocentrism and ethnocentrism in religious and ethnic groups. This study seeks to describe the level of religiosity in relation to religiocentrism and ethnocentrism from a gender perspective. The study was conducted with a quantitative approach. Its location in Yogyakarta, sampling is done by quota samples of 100 people. Data collection used questionnaires and interviews, data analysis was carried out statistically. The results of the research are: (1). most men and women have a high degree of religiosity and a low proportion. More than half of the religioncentrism level is positive, but there are still many negative ones. Most of their ethnocentrism is positive/low, and a small percentage has negative/high ethnocentrism. (2) Women have lower / positive ethnocentrism than men, so women have more capital in the development of social harmony in Indonesia. Although in religiosity and religiosity there is no difference between men and women. (3) There is a correlation between religiosity and religiocentrism and the ethnocentrism of men and women.

Keywords: gender, religiosity, religiocentrism, ethnocentrism, harmony

1. Introduction

An important issue in a plural society is related to the development of harmony, both religious and ethnic harmony. In Indonesia's reform era which has been developing since 1998, the issue of developing harmony has become increasingly important due to dilemmatic conditions. On the one hand, there is recognition and development of the principles of multiculturalism society, but on the other hand horizontal and vertical conflicts nuanced in religion and ethnicity between religious groups and ethnic groups that often occur.

The results of the 2016 Indonesian Ministry of Religion survey launched on 10 February 2016 in Jakarta showed the average harmony of the national religious community at 75.36 percent (in the range of 0-100). This shows that the conversion rate between religious believers in Indonesia is quite common. These results corroborate the results of the 2012 Religious Harmony Survey that discussed the appropriate level of harmony. The survey results of the Ministry of Religion's Research and Development and Training Agency for 2017-2019 show that the index of religious harmony nationally is dynamic. In 2017, it was 72.27 percent, then in 2018 it dropped to 70.90 percent, and in 2019 it increased again to 73.83 percent [1]. This shows that the level of tolerance among religious believers in Indonesia is generally quite good.

Although this harmony figure is quite high, there are still many massive conflicts of religious communities in the country. For example, the cases of Tolikara (2015), Aceh Singkil (2015), and Tanjung Balai (2016) [2]. Even if we look back almost every year there is a massive conflict. For example, in the years 2000-2010 occurred in Mataram, Pasuruan, Solo, [3]. Likewise, the case of the Santa Clara Church in North Bekasi, the case in the Adventist Church in Jakarta, the conflict over the construction of a mosque in South Manokwari (West Papua), the case of the approval of the construction of the As-Syuhada Mosque in Bitung-North Sulawesi [4]. The question raised by the Minister of

Religion, Lukman Hakim Saifuddin, who agreed to the number of religious harmonies is quite high, but if you look at case by case, Indonesia is still problematic in terms of being improved and religious harmony, because there is still much to be improved [5].

In the context of religious and tribal conflict-peace, many parties have not yet been played by women. There are at least four reasons for the importance of involving women in conflict resolution, namely: First, women in many conflict cases are not involved, but women must be involved in the negotiations and the problems they cause, both from the victim and prosecuted. Second, women's femininity can influence the conflicting parties' tension, so that it can reduce existing conflicts.

Third, besides that, in the case of religious conflict, there are new developments involving social media (Facebook, Instagram, and WhatsApp) which are considered to contribute to massive conflict migration in religious communities [6]. In this case women - like supporting men - easily get information about a particular case and invite others to support and do something. Fourth, there is a new opportunity Women increasingly have sustainability. This diversity if not given attention will contribute to the rise of fundamentalism. The movement of fundamentalism leads to politics which is related to the principle of diversity in a country. The causes that arise include strengthening prejudice and hatred. Thus fundamentalism will give birth to religiocentrism and even ethnocentrism [7].

The study of ethnocentrism has been carried out by many parties. Baihaqi and Pratiwi try to find desires with wisdom (wisdom). Talking about there is a significant negative between ethnocentrism and wisdom in the Betawi community [8]. Rizak related it to intercultural communication from religious groups. According to him, ethnic and religious identities because ethnocentrism and religiocentrism conflicts [9].

While a special study related to ethnocentrism among the community, conducted at Rahmadani found ethnocentrism requires inter-cultural communication between Lampung and Bali to be 0.175 or 17.5%, while the stereotypical variable of intercultural communication is 0.20 or 20%. Furthermore, the influence of ethnocentrism and stereotype variables that directly affect intercultural communication is 0.133 or 13.3% and the remaining 49.2% was approved by other variables [10].

The focus of this review is (1) the level and differences in the religiosity, religiocentrism, and ethnocentrism of men and women. (2) Looking for interactions between religiosity and religiocentrism and ethnocentrism.

High or low religiocentrism and ethnocentrism and whether there is a relationship between religiosity and religiocentrism and ethnocentrism can be taken into consideration in efforts to develop harmony among religions and ethnic groups. Therefore, theoretically this study can add empirical insight related to gender theory in relation to the potential for conflict-peace.

2. Literature Review

So far, women are rarely and never involved in the process of conflict management, both in forums that are formed and initiated by the government (top-down) or conflict management initiated by the community itself (button-up). This is because is still a strong assumption that conflicts between groups are only a reflection of power struggles between groups of men so that women are only the object of decisions.

Actually, women can play a role, both in the domestic, social, and political sectors. In the social or public sphere, they have the opportunity to play a role in handling conflict resolution. Because the theoretically, women have natural capital, namely: (a) more flexible in dealing with many things, (b) women are easier to work with as shown in their relationship with children as they are used to foster an attitude of selflessness, patience,

willingness to sacrifice, and motherhood. (c) These attitudes make women always ready to adjust and consider other alternatives and are able to see the differences that exist in their environment, psychologically women have the potential to be tolerant, and prefer to create peace rather than create conflict [11].

There are quite a lot of obstacles faced by women in developing conflict resolution, both in general and in particular. In general, obstacles come from patriarchal culture. In a society dominated by patriarchal culture, women are construed to only play a role in the domestic sector and are perceived to have feminist characteristics, such as emotional sentiment, subtle, and motherly, so that they are deemed unfit to handle harsh issues such as social conflict, even though they actually often become victims in an unnecessary manner. Directly from the occurrence of conflict.

In addition, until now there is no joint movement that functions massively in women's interactions to enter in handling social conflicts. The women's movement is still more focused on matters related to direct women's interests such as in the case of households (domestic violence), partnerships in competition, and management of political parties.

Many alternatives can be taken so that women can support in resolving social conflicts. (a) Carry out socialization and be active through institutions established by the government. For example, in the Religious Extension, Religious Harmony Forum. (b) Socializing the role of women and being active through religious institutions such as Aisyiyah, Fatayat, Nasyiatul Aisyiyah, and women's organizations in other religious institutions. (c) Socializing and being active in conflict resolution activities in state protection institutions such as the PKK, Dasa Wisma, Dharma Wanita).

Some researchers examine women's perspectives. Every woman sees gender equality differently, this depends on external factors such as ethnic culture, education level, and parenting as well as internal factors such as self-concept, attitudes, beliefs, future expectations, family and children [12]. The various taboos in Banten society, specifically those calculated with the taboo of Banten women, have functions and meanings as a form of moral preservation and protection, maintenance of self-identity and social identity, coordination of security, forms of protection, to symbols of affection and love [13]. There was a change in views on gender roles, such as in the Priyayi community and also in the village community which had received a lot of education but did not make the position of women balanced against men [14]. Javanese social and cultural factors have taken root, making people see those gender roles are not easy to change.

The issue of gender equality has been done a lot, examines women from the modernism and postmodernism movement. So that women can improve women and girls in the realm of the public, but cannot change the gender inequality itself [15]. Thus, the feminist movement of postmodernism supports an effective women's movement and results in gender equality must renew the discourse of modernism and stir up discourse based on the experience of women themselves, while organizational leaders involving men [16].

In the field of health, there is a correlation between regional origin, gender, peers and experience of sexuality in girlfriend on the perception of gender roles and gender sexuality [17]. In the field of social welfare, a group meal effort to empower women in the socioeconomic field and needed policies that mainstreamed gender and needed women in development [18].

Gender research in the context of education has been conducted by [19] in Malaysia of 3000 students per female student had better academic achievement than male students. Female students are also better at raising the tasks needed by memorizing facts, while male students are better at assignments related to realistic and practical facts.

3. Methodology

This research uses quantitative. The location is taken in Yogyakarta, a city of students and students so that the people of Yogyakarta are known for their diversity in terms of ethnicity, religion, and level of education as well as migrants and permanent residents. Respondents consisted of men and women taking into account religion (Islam, non-Islam) and age (see Table 1). Sampling was carried out with a quota sample of 100 people.

Table 1: Distribution of Respondents

Gender	N	Religion	N
Male	36	Islam	90
Girl	64	Christian	10
Total sample quota	100	total	100

The concept of research consists of religiosity, religiocentrism, and ethnocentrism. Indicators of religiosity are: (a) formal meetings or membership in religious organizations, (b) religious ritual meetings or practices (c) participation in religious activities, and (d) efforts to obtain religious knowledge. The place indicator is combined from several experts such as Fukuyama as reported by [20]-[21]. Meanwhile, to know the level of ethnocentrism and religiocentrism, seen from (a) social perception, and (b) social distance. The concept of social perception includes (a) social perception of intergovernmental relations, and (b) intergovernmental perceptions that support the quality of relationships, and incremental relationships (rare, sufficient, and frequent) [22]. The concept of social distance is announced: (a) the suitability of the other party as a family member, (b) to be married, (c) eating together, (d) as a friend, (e) as a neighbor [23].

In this study, several terms are used related to religiosity, religiocentism, and ethnocentrism.

Table 2: Level of Religiosity, Religiocentrism and Ethnocentrism

Level	Equivalent
Religiosity: High Is Low	High Enough Low
Religiocentrism: High Is Low	Negative Enough Positive
Ethnocentrism: High Is Low	Negative Enough Positive

These two indicators (perception and social distance) can be made as a benchmark for potential inter-group conflict. If perceptions and social distance between religious and ethnic groups are still negative and tenuous, then the potential for conflict is still large between the two. The independent variable (Vx) in this research is religiosity, while the dependent variable is religiocentrism (Vy1) and ethnocentrism (Vy2).

Data collection techniques are done by questionnaire and interview. The questionnaire is given to men and women who are respondents, to obtain data on the level of religiosity, religiocentrism, and ethnocentrism. In-depth interviews with male and female informants to obtain data on their background. Data analysis was performed quantitatively. To

explain whether there is a relationship between religiosity and religiocentrism and ethnocentrism, a regression analysis technique is used.

4. Results and Discussion
4.1 Profile Research Subjects

Respondents in this study consisted of 36% male respondents and 64% female respondents. 90% of them are Muslim and 10% are Christian (Catholic and Christian). The age of the respondents consisted of three groups namely: age 13-24 years by 55%, ages 25-35 years by 27%, and ages 39-54 years by 18%. In terms of ethnicity, status, and their last education can be seen in Figure 1-3.
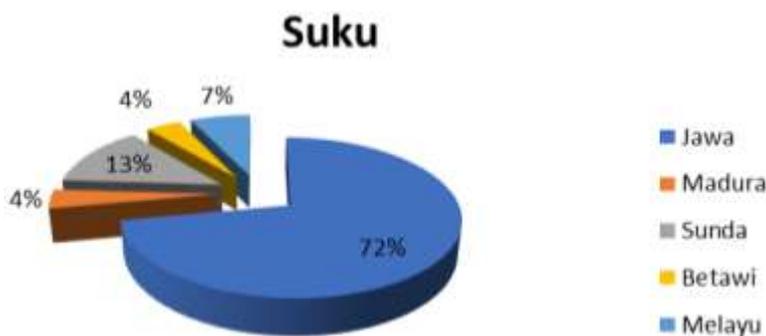

Figure 1. Tribal

Based on the pie chart above, it can be seen that most respondents came from the Javanese tribe, amounting to 72% and the least obtained from the Betawi and Madura tribes. This ethnic diversity proves that Yogyakarta is a city of students.

While in terms of the types of respondents can be seen in Figure 2, and their last education in Figure 3.
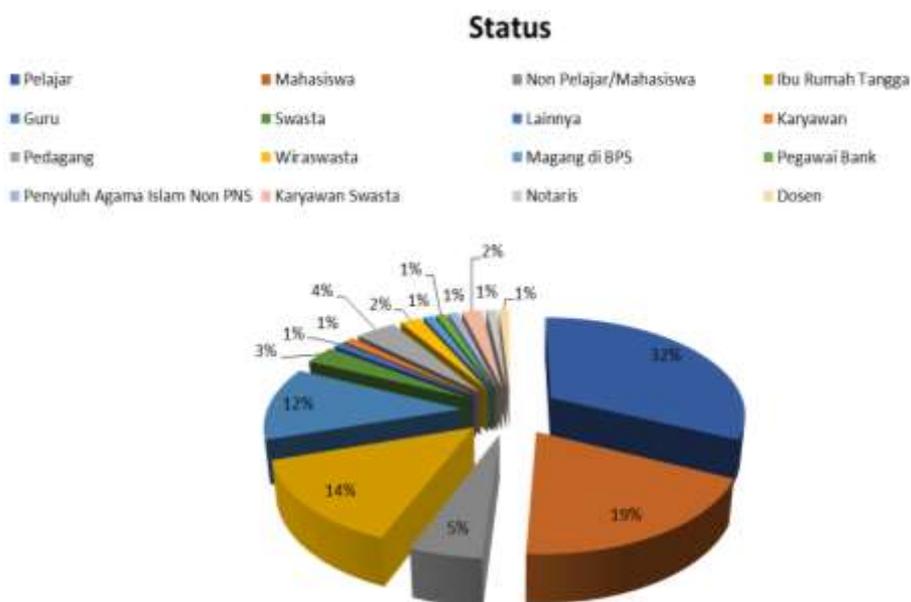

Figure 2. Job Type

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The types of occupations most of the respondents were 32% students, 19% students, housewives 14%, teachers 12%, non-students / students 5%, traders 4%, private 3%, entrepreneurs 2%, private employees 2%.

Figure 3. Latest Education

The last level of education of respondents varies from elementary school to university level. Graduated from postgraduate program at 7%, Diploma 3% and undergraduate / 36 at 36%, high school 25%, junior high 14%, elementary school 9%.

4.2 The Level of Religiositas, Religiosentrisme, and Ethnocentrism

The level of religiosity, religiosity, and ethnocentrism of respondents can be described in Figure 4-6.
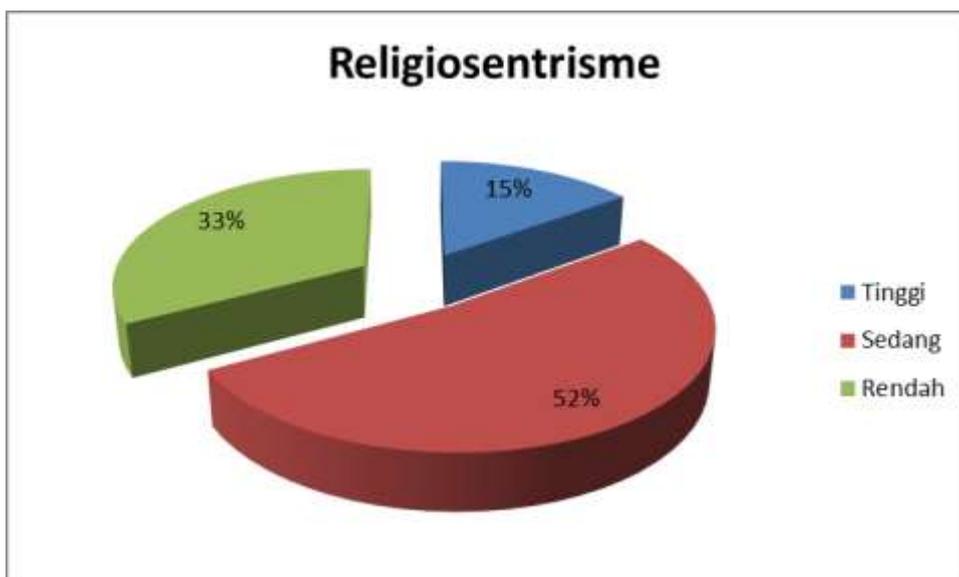

Figure 4. Level of Religiosity
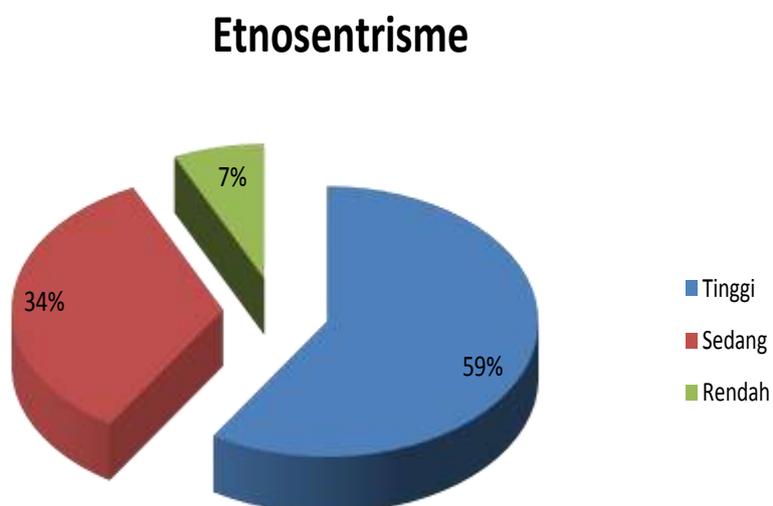
Figure 5. Level of Religiocentrism

Figure 6. The level of ethnocentrism

4.3 Differences in Religiosity, Religiocentrism and Gender Ethnocentrism
4.3.1 Difference in religiosity

Table 3: Difference in Religiosity

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | |
| | | | | | | | | | 95% Confidence Interval of the Difference | |
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
RELIGIOSITAS	Equal variances assumed	1,471	,228	-,418	98	,677	-,910	2,174	-5,225	3,405
	Equal variances not assumed			-,405	65,910	,687	-,910	2,246	-5,395	3,576

From these data, it shows that there is no difference in gender or between male and female religiosity, because the value is greater than significant at 0.677.

4.3.2 Differences in religiocentrism

Table 4: Difference of Religiocentrism

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
							Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)			Lower	Upper
RELIGIOSENTRISME	Equal variances assumed	1,665	,200	-1,049	98	,297	-1,120	1,068	-3,239	,999
	Equal variances not assumed			-1,118	86,754	,267	-1,120	1,002	-3,111	,872

From this data, there is no difference in gender between religiocentrism, because the significant value in this data is greater than 0.05, 0.297.

4.3.3 Ethnocentrism differences

Table 5: Ethnocentrism Difference

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
							Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)			Lower	Upper
ETNOSENTRISME	Equal variances assumed	2,577	,112	-2,290	98	,024	-1,970	,860	-3,676	-,263
	Equal variances not assumed			-2,199	64,369	,031	-1,970	,896	-3,760	-,181

These data show differences in gender ethnocentrism because a significant value of 0.024. Successfully smaller than 0.05 (<0.05).

4.4. Correlation Between Diversity of Religiosity, Religiocentrism and Ethnocentrism of Men and Women

4.4.1 Correlation between religiosity with religiocentrism

Table 6: Correlation between Religiosity and Religiocentrism

Correlations

		Religiositas	Religiosentrisme
Religiositas	Pearson Correlation	1	,128
	Sig. (2-tailed)		,204
	N	100	100
Religiosentrisme	Pearson Correlation	,128	1
	Sig. (2-tailed)	,204	
	N	100	100

This value indicates that there is a difference between religiosity and religiocentrism, because the value of r count is greater than the value of r table (0.204> 0.195)

4.4.2 Correlation between Religiosity and Ethnocentrism

Table 7: Correlation between Religiosity and Ethnocentrism

Correlations

		Religiositas	Etnosentrisme
Religiositas	Pearson Correlation	1	,113
	Sig. (2-tailed)		,264
	N	100	100
Etnosentrisme	Pearson Correlation	,113	1
	Sig. (2-tailed)	,264	
	N	100	100

This value indicates that there is a difference between religiosity and ethnocentrism because the value of r count is greater than the value of r table (0.264> 0.195).

Religiocentrism is an analogy with the concept of ethnocentrism. The difference is that in ethnocentrism, tribal values are a reference, whereas in religious values religious values are referred to, including variants or sub-cultures, in other religious or sub-cultural relationships. Thus religiocentrism is an attitude that respects other religions in accordance with the cultural standards (understand) of their own religion so that negative perceptions/stereotypes of followers of other religions arise [24]. While ethnocentrism is an attitude that views tribal culture based on the criteria of their own tribal culture, so negative stereotypes emerge against other tribes [25].

The following data shows: First, by gender, there is no difference between the religiosity and religiosity of men and women. There are differences between male and female ethnocentrism. In this case, women have low or positive ethnocentrism compared to men. Women have the advantage over men in their debates with their perceptions of other tribal cultures. They look at other people's cultures from the other person's perspective. So also women are more than socially inferior to men. This finding shows that women have capital in inter-ethnic relations.

The strengths in ethnocentrism and the importance of refuting in religiocentrism provide opportunities for women to provide support in the context of peace, even to be involved in social conflict resolution.

Second, differences of opinion between religiosity and religiocentrism show that religion is still an important factor in the lives of men and women. Because religion also determines and influences individual perceptions and attitudes, especially religious religions among men and women. The indicator can be seen from the social perception of religious groups that are still more negative, namely 35% (in addition there are already positive ones at 16% and sufficient at 49%). Also, the social distance from men and women who are still tenuous or high is 66% with different religious groups, low social distance is only 10% and sufficient 24%. In this study there are 5 items for determining the distance of social distance between religious groups, namely: whether or not the adherents of other religions are suitable as family members, to be married, to eat together, as friends, and as neighbors. Men and women have a fixed social distance with other religious groups because many things can be agreed upon by the research subjects.

Table 8: Reasons for High Social Distance Levels

Social Distance Indicator	Reason
Adherents of other religions cannot be family members	Islamic religion forbids it, because of different beliefs or must be a belief, the interaction will be awkward, the family must be of one religion, must be of the faith, because religion is a principle thing

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Adherents of other religions cannot become wives / husbands	Islamic religion forbids it, because of different beliefs / must be one belief, Islamic women are prohibited from marrying non-Muslim men, must be of the faith, must be of the faith and close to home, because religion is a matter of principle
Adherents of other religions cannot be friends	It's more comfortable to make friends with people of one religion who will increase our faith
Adherents of other religions as neighbors	being in a neighboring religion is more comfortable in carrying out activities compared to a diverse religious environment, because the neighboring environment is very influential in life
Do not want to eat together with followers of other religions	Because there is a difference between halal and haram food according to each religion

On the other hand, the sustainability of men and women is 85% (Figure 4).

Third, the data display also shows that religiocentrism among men and women is still negative (33%). While ethnocentrism is low/negative, only 7%. This tendency shows, the influence of religiosity is indeed more income on religiocentrism compared to ethnocentrism. This condition is because the GPbb still views religion as something more valuable, sacred and more valuable than tribal values. This can at least be seen from the reasons stated by the respondents as proposed in Table 2.

Fourth, seeing the number of negative religiosentrism of men and women, there are two important things in the context of the development of religious harmony. Both of these are: (1) there is still potential for conflict from groups of different religions. The potential for conflict comes from culture (religious perceptions and values). (2) There is still a need for continuous and ongoing socialization for men and women from religious circles about the values of religious harmony in Indonesia. On the other hand, women have lower ethnocentrism. This shows the sufficient conversion potential of women, so it needs efforts to keep it. While, among men it still needs to be improved.

5. Conclusion

Several results and discussion can be concluded. First, the majority of men and women have a high level of religiosity and a small portion of it is low. Higher levels of religiocentrism are positive, but many are still negative. Most ethnocentrism is positive, and most of it has negative ethnocentrism. Second, there is no gender difference in religiosity and religiosity between men and women. There are more differences between men and women, more women have lower ethnocentrism third, there is a difference between religiosity with religiocentrism and ethnocentrism of men and women.

Fourth, these findings indicate a person's low-high religiosity affects the level of religiocentrism and ethnocentrism. Associated, in relation to religious communities, is quite appropriate by the level of religiosity. This is quite a challenge in the development of religious harmony. While in inter-ethnic relations, religiosity correlates with ethnocentrism, more men and women have positive ethnocentrism or low ethnocentrism, more specifically than women. This can be a major asset for people who do not participate in the development of inter-ethnic harmony in Indonesia.

Based on these conclusions can be given to the Institutions and Institutions related to the development of religious harmony and ethnicity to further enhance the sustainability of religious followers of men and women. On the other hand, it is necessary to continue to increase religious values that do not lead to exclusivism and bigotry, so that men and women see the culture of others from the other person's culture, not from our own perspective. Women have more positive ethnocentrism than men and have religiosity and

religiocentrism that are no different from men, therefore women must have greater capital and be more in line with community needs harmony.

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