

Religiosity in Indonesia: A Descriptive Analysis Using the Centrality of Religiosity Scale

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ABSTRACT: Indonesia has the most significant number of Muslim citizens worldwide. However, the data is based on the individual's identity, which isn't adequate to show their religiosity. This research aimed to describe the religiosity score among Muslims in Indonesia, and we use The Centrality of Religiosity Scale (CRS) by Huber & Huber (2012), which has been translated into Indonesian by the researcher through an adaptation process. We find that 100 respondents have high religiosity scores, 44 have average, and 90 have low religiosity scores. There are differences in sum between respondents with high and low religiosity scores. This can explain several attitudes and behaviors among our respondents, such as views on marriage, premarital sexual behavior, political views, and in-group and out-group attitudes. Religious respondents will be more likely to (1) have specific requirements when choosing their spouse, (2) have a lower attitude and are less likely to engage in premarital sexual behavior, (3) prefer Muslim candidates, and (4) have a strong in-group attitude.

Keywords: Descriptive Study, Religiosity, Muslim In Indonesia.



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INTRODUCTION

Indonesia has 245,97 million Muslim citizens (Dyvik, 2024; Muhamad, 2024). However, whether Indonesian Muslims are also the most religious Muslims is still unknown, as this data is collected based on religious identity. Existing studies focus on religious identity but often lack a nuanced understanding of the multidimensional aspects of religiosity. Even though religious identity and self-identity have a role toward each other (Hardy et al., 2017; Moshman, 2011), identity is only one aspect of religiosity and is not able to cover other aspects such as a person's cognitive, affective and behavioral aspects of their religious habit. Therefore, although this data would support statistical evidence for researchers, we still need to do further research regarding the descriptive data of religiosity as a psychological variable.

Religiosity can't be defined with only one dimension (Sholihin et al., 2022), as it is a complex concept that consists of various dimensions (Holdcroft, 2006; Villani et al., 2019). Sociologists see the concept of religiosity through an individual membership to a place of worship along with the person's attendance, belief acceptance, doctrinal knowledge, and how the person is living their faith. Simultaneously, psychologists see religiosity through devotion, holiness, and piousness (Cardwell, 1980). Allport and Ross (1967) identified that religiosity consists of two fundamental dimensions: extrinsic and intrinsic. The extrinsic dimension was defined as a self-serving and utilitarian outlook on religion that provides solace in salvation to the believer. Individuals with a high extrinsic dimension might use religion for benefits such as status or sociability. Concurrently, an individual with intrinsic religiosity internalizes their faith in themselves, and this could manifest in behaviors more than attending their place of worship. Lenski (1963) identified four ways religiosity might be expressed: associational, communal, doctrinal, and devotional. Lenski also noted that an individual can be religious in one way without being religious in other ways. Allport Ross's and Lenski's theories suggest that an individual could be obvious in their religious community but not truly accept its doctrines, or vice versa (Allport & Ross, 1967).

According to Glock & Stark (1965), there are five dimensions of religiosity: intellectual, ideology, public practice, private practice, and religious experience. The following are the explanations for each dimension from Huber & Huber (2012):

- The dimension of ideology includes how often an individual thinks about religious issues. This dimension refers to the societal expectation that religious people have some knowledge about religion and can explain their views on transcendent beings and experience, religion, and religiosity. On the individual level, this dimension is expressed as themes of interest, hermeneutical skills, styles of thinking and interpretation, and knowledge systems.
- The public practice dimension refers to the social expectation that religious individuals belong to religious communities, evidenced by an individual's participation in public religious rituals and communal activities. In the personal religious construct system, this dimension is expressed through behaviors, as a sense of belonging to a certain social body and a certain ritualized imagination of transcendence. The general intensity of this dimension can be measured easily by inquiring about the frequency with which somebody takes part in religious services.
- The dimension of private practice refers to the social expectation that religious individuals devote themselves to the transcendence in individualized activities and rituals in private space. In the personal religious construct system, private practice is represented as patterns of action and a personal style of devotion to transcendence. It makes sense to consider prayer and meditation when measuring the general intensity of private practices because they express basic and irreducible forms of addressing oneself to transcendence. Inherent to the structure of prayer is the act of addressing a counterpart. This dynamic implies a dialogical pattern of spirituality. In contrast, meditation is structured more fundamentally concerning the self and/or an all-pervasive principle and is more in line with a participative pattern of spirituality. Considering both forms of private religious practice means that both basic patterns of spirituality are covered.
- Religious experience refers to the social expectation that religious individuals have —some kind of direct contact with an ultimate reality that affects them emotionally. In the personal religious

construct system, this dimension is represented by patterns of religious perceptions and as a body of religious experiences and feelings. Analogously to private practice, two basic forms of experiencing transcendence can be distinguished: one-to-one experiences corresponding to a dialogical spirituality pattern and experiences of being at one corresponding to a participative one. Hence, we recommend using both expressions of religious experience to measure its general intensity.

By considering the aforementioned definition and dimensions, researchers aim to find the religiosity score of Indonesian Muslims based on Glock and Stark's dimensions of religiosity (Glock & Stark, 1965). We hope that by descriptively knowing the religiosity scores of Indonesian Muslims, researchers can understand the dynamics of religious behavior among Muslims in Indonesia.

METHOD

This research targeted and involved 217 Indonesian Muslims using the purposive sampling technique. We use The Centrality of Religiosity Scale (CRS) by Huber & Huber (2012), translated into Indonesian through adaptation (Huber & Huber, 2012). The researcher translated the original CRS and handed the questionnaire to a native Indonesian translator who graduated from the English Literature department for the second translation step. Afterward, we sent the translated questionnaire to our expert from the psychology field for the expert judgment step. We conducted a pilot test on 30 Indonesian Muslim respondents, and it was found that some items needed to be deleted as they had a low Corrected Item Total Correlation (CITC) score. After deleting the items above, the translated questionnaire had a high-reliability score ($\alpha = 0,827$). We proceeded to the data collecting step with the final questionnaire as the remaining items still represented all of the religiosity aspects.

The questionnaire was distributed through social media like X, Instagram, and WhatsApp. Researchers compiled, organized, and processed the data using Microsoft Excel. Using the average formula provided by the program, we calculated the average score to determine the categorization. Thereafter, we calculated the number of respondents within the categorization that had been found.

RESULT AND DISCUSSION

Researchers gathered 217 data and found that our respondents' average total religiosity score is 43.603, which we rounded to 44. The minimum religious score in this research is 20. Concurrently, the highest religiosity score recorded is 50.

Table 1. List of Scores

N	Average	Minimum	Maximum
217	43.603	20	50

One hundred people had scores above the group average. Meanwhile, for scores below the group's average, there were 90 people with the score. The rest are respondents with average scores. This means more respondents have higher religiosity than those with average and below-average scores.

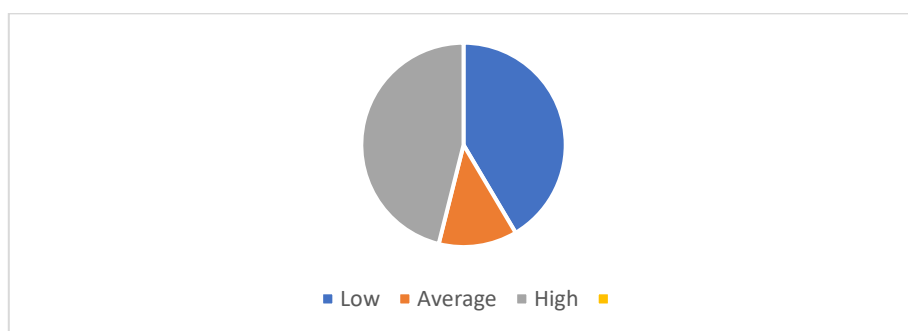


Chart 1. Score Distribution

A high religiosity score can be proved by routine ritual behavior. For example, carrying out religious services regularly or participating in private and/or group religious activities. These individuals are also more likely to understand what is allowed and prohibited in their religion and obey to put this knowledge into practice. This could manifest in having lower premarital sexual behavior and attitude, which was proven by Manlove, Terry-Humen, Ikramullah, & Moore (2006), Hayward (2019), as well as Arumi & Faradilla(2023) (Hayward, 2019; Sekar Arumi & Faradilla, 2023). They are also less likely to engage in risky behaviors, as researchers find religiosity negatively associated with risky behavior such as smoking, binge drinking, and drug usage (Fletcher & Kumar, 2014; Russel et al., 2020). Respondents with high religiosity scores tend to have a higher attitude toward charity, lower alcohol consumption, and frequent worship behavior. Spiritual experiences will also be more meaningful for individuals with a high religiosity score, such as feeling the presence of God or holy entities in their belief.

On the other hand, individuals with a low religiosity score tend to have a lower frequency of doing routine ritual behavior, whether in private or public. An individual's ideological understanding of their religion is not too high compared to individuals with a high religiosity score. Individuals also have the possibility of doing things that are violated their religious doctrine, such as drinking alcohol (Charro Baena et al., 2019; Wells, 2010) or having sex outside of marriage and/or having more than one sexual partner (Fekih-Romdhane et al., 2022). The behavior of carrying out religious practices, but having a low understanding of religious ideology can also occur because, in reality, religiosity consists of several dimensions. If a person has all the aforementioned dimensions, their religiosity index will be higher.

Religiosity could affect how people function in their romantic preferences and familial life. Studies show that religiosity influences individuals' preferences in choosing their romantic partners (Haji et al., 2022; Mohammad, 1999; Tezcan, 2024). This can be caused by verses in religious scriptures regarding life partners and marriage, including Islam. A Muslim is prohibited from marrying a non-Muslim (Qur'an 02:221). Several hadiths mention several criteria that need to be considered when choosing a life partner (HR. Bukhari No. 4700). A study also shows that when a family has parents of different religions when the parents are religious, the relationship quality between parents and children of different religions is not as high as the relationship between parents and children of the same religion (Stokes & Regnerus, 2009). These findings could predict respondents' attitudes

and behavior toward their romantic and familial life, in which the researchers predict that Indonesian Muslims would prefer to marry another Muslim and not engage in interfaith marriage. When they do, there's a probability of uniqueness in their relationship quality toward their children.

Political attitudes and behavior can also be predicted by looking at a person's level of religiosity. Research conducted by Duriez, Luyten, Snauwaert, & Hutsebaut (2002) found that, to a certain degree, religiosity is related to an individual's political attitudes (Duriez et al., 2002). The same research by Duriez et al. found that dimensions of political attitudes relate to respondents' religious views and values. Furthermore, in different research, individuals who are not religious or have beliefs that do not have a specific institutional body tend to show a more open attitude toward cultural liberalism (Nicolet & Tresch, 2009). Religious individuals are also possible to see potential leaders who have the same religion as them as members of the in-group (Ysseldyk et al., 2010), which can trigger a higher positive attitude due to the effect of the in-group itself (Kassin et al., 2014). We assume that there's a possibility that our respondents have certain political attitudes: (1) respondents with high religiosity scores tend to choose candidates who have the same religion as them, in which Muslim candidates could have a big advantage during the election, and (2) for respondents who have low religiosity scores, they tend to choose candidates with liberal viewpoints or have a liberal approach in politics.

Although various variables—such as health, financial situation, and social welfare—have their role in an individual's life satisfaction (Milovanska-Farrington & Farrington, 2021), religiosity could also predict a person's life satisfaction and subjective well-being. It was found that religiosity could have a quadratic relationship with subjective well-being (Mochon et al., 2011). Religiosity could affect personal life satisfaction (Chesser et al., 2018) alongside the individual's income (Plouffe & Tremblay, 2017). A person's high life satisfaction could manifest through its indicators which include (1) enthusiasm to do daily activities and attention to their living conditions; (2) resolution and fortitude along with tolerance and a lighter attitude toward problems in life (e.g. seeing problems as an opportunity to grow); (3) how a person sees their success, in which could be seen on how matched their ideal goals and achieved goals are; (4) self-concept that reflected from an individual's satisfaction of their health condition and their contribution to society; (5) mood regulation towards other people, the environment, and the ability to face negative events in life (Nan-Nan & Wongwiwatthanakit, 2020). Most respondents in this research could have a positive outlook on themselves and life in general, as this is also supported by Quranic verses about all hurdles in life coming with its solutions and outlook about human beings (Quran 03:139; Quran 09:40; Quran 12:27; Quran 94:05-06) as the more religious a person is, the more likely they'll internalize the doctrines within their belief with themselves.

In regards to life satisfaction and subjective well-being, religiosity also hinted to have a negative correlation with anxiety. While findings about these two variables are inconsistent (Gorsuch, 1988), some research showed the benefits of religion toward anxiety. Religiosity reduces the odds of an anxiety disorder (Koenig et al., 1993). In addition, a study conducted by Ayten & Korkmaz (2019) found that religiosity and life satisfaction were correlated negatively with anxiety (Ayten & Korkmaz, 2019). This could be explained through Pargament's (1997) view about the function of religion in Islamic populations (Pargament, 1997). It may be considered as an anxiety-buffering mechanism as well as a coping mechanism during negative events, such as problems and hardships. Furthermore, Mattis (2002) suggests that a believer would use religiosity to cope with adversity,

face reality, gain courage, confront obstacles, acknowledge purpose in oneself, and achieve growth (Mattis, 2002).

However, religiosity could lead to the lateness of professional treatment for heavier cases of anxiety and depression. The role of religion or spirituality varies according to country and culture, and many places regard religious leaders as the first person sought by families of young people who experienced mental health problems (Kumar, 2011). This can lead to potential delays in accessing evidence-based care due to excessive reliance on religious processes (e.g. praying) or advice from religious leaders (Burns & Tomita, 2015). Moreover, Indonesians still have a negative stigma toward people with mental illnesses (Hartini et al., 2018; Puspitasari et al., 2020), which could make the potential of delaying professional help even higher. In addition, people with high religious commitment are still prone to do negative religious coping (e.g. feeling abandoned by God or blaming their God), which could be a moderating variable between stress and depression (Ahles et al., 2016).

On the darker side, religiosity could lead to the probability of violence between groups. When internalized as an individual or collective system, religion could facilitate violence that could manifest through cognitive aspects (such as values and ideas) or behavior (Silberman, 2005). Religions could contain doctrines that may facilitate prejudice, hostility, and violence by raising the consciousness of belonging to a select and privileged community and emphasizing the dissimilarity of people who belong to other religions (Martin, 2005; Wellman & Tukuno, 2004). In other words, some religious values could lead to a strong in-group and out-group attitude, which makes humans more likely to be violent toward an out-group individual. Respondents in this research may have a strong in-group attitude and are prone to violent activism.

CONCLUSION

This study found more individuals with a high religiosity score than those with an average or below-average score. The number of respondents with scores above the average and below was not much different ($>44 = 100$; $<44 = 90$). Although there's not a large gap in the sum, it can be concluded that as many as 100 respondents in this study have the possibility of behaving religiously.

By considering the number of respondents in each categorization based on their religious scores, researchers predict several probabilities regarding their attitudes and behaviors as some variables have shown certain relationships with religiosity to a certain degree. In this study, individuals have a low probability of doing interfaith marriage. If individuals do interfaith marriage, there is a possibility of uniqueness in the quality of their relationship with their children if they have different religions. Individuals are also very likely to vote for political candidates who are Muslim, or have more liberal viewpoints in politics (for individuals belonging to the group with low religiosity score). Their attitude about life satisfaction and subjective well-being is also likely high. On the contrary, they were prone to delaying seeking professional help related to mental health as they might primarily seek advice from religious leaders instead. They are also prone to have in-group and out-group attitudes, which could lead to a conflict between religious groups.

It should be noted that this research only looks at the distribution of the average score. Researchers did not carry out different tests based on demographic data such as gender, age, and cultural identities. For further research, other variables, such as religious beliefs and cultural identity, can be used as categorization or as another variable.

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