

**Exploring the Effect of Intrinsic Religiousness, Extrinsic Religiousness, and Religious Fundamentalism on People's Attitude Towards Lesbians and Gays in Indonesia**

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# Exploring the Effect of Intrinsic Religiousness, Extrinsic Religiousness, and Religious Fundamentalism on People's Attitude Towards Lesbians and Gays in Indonesia

## Abstract

Lesbians and gays hatred in Indonesia has significantly increased in the last few years. Since 2015, there have been raids on gay saunas, calls for the criminalization of homosexuality, and statements made by prominent politicians and religious leaders about the evils of lesbian and gay rights. Hence, the purpose of this study is to explore the impact of intrinsic religiousness, extrinsic religiousness, and religious fundamentalism on people's attitudes towards homosexuals and people's perception of lesbian and gay people as immoral and dangerous. This study uses a quantitative survey and samples from Indonesia (n=602), one of the most religious nations in the world. The results show intrinsic religiousness negatively influences people's attitude towards gay men but not lesbians. Moreover, extrinsic social religiousness has no effect on people's attitude towards gay men and lesbians. Both intrinsic and extrinsic religiousness have no effect on people's perception of LGBT people as an immoral and dangerous group. Nonetheless, religious fundamentalism negatively influences people's attitude towards gay men and lesbians. More important, religious fundamentalism perceives lesbian and gay people as an immoral and dangerous group. The results indicate a need for greater tolerance in Indonesia, especially protection from conservative and religious fundamentalist groups.

**Keywords:** LGBT, religion, Indonesia

## Introduction

Lesbian and gay hatred in Indonesia has significantly increased in the last few years (Lamb, 2017). Recent incidents that violate human rights in Indonesia have shown that police in a conservative province of Indonesia forcibly shaved the hair of a group of transgender women and made them wear men's clothing in an effort to crack down on the lesbian and gay community (Westcott, 2018). Since 2015, police and religious institutions have raided gay saunas, following calls for the criminalization of homosexuality and statements made by prominent politicians about the evils of lesbian and gay rights (Westcott, 2017). Recently, Indonesian politicians began discussions on revising the country's criminal code to make

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3 sexual relationship between unmarried couples illegal, which will also make homosexual  
4 relations unlawful (Harvey, 2018; Westcott, 2017). Consequently, despite increasing  
5 acceptance of lesbian and gay community around the globe, the majority of Indonesian  
6 people view lesbians and gays quite negatively (Sapiee, 2018). These conflicts in people's  
7 perceptions have resulted in increased violence, intolerance, and human rights abuse towards  
8 the lesbian and gay community in Indonesia. Studies have explored perception of the LGBT  
9 community in Western countries (e.g. Buchanan et al., 2001; Rodriguez & Oulette, 2000;  
10 Tan, 2005), but few studies have explored this issue in non-Western countries where there is  
11 no clear separation between church and state (Biçmen & Bekiroğulları, 2014). In a meta-  
12 analysis of literature on the relationship between religiousness and attitudes towards lesbians  
13 and gay men, Whitley (2009) concluded that most studies exploring this issue were primarily  
14 Christian and merely descriptive. Hence, the purpose of this study is specifically to explore  
15 the impact of intrinsic religiousness, extrinsic religiousness, and religious fundamentalism on  
16 people's attitudes towards gay men and lesbians and people's perception of the lesbian and  
17 gay community as immoral and dangerous in Indonesia, a country with a Muslim majority of  
18 the population. The results of this study will inform policy makers, human rights activists,  
19 and religious leaders regarding how to reduce violence, respect human rights, and increase  
20 acceptance of the LGBT community in non-Western countries.  
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## 47 **Literature Review and Hypothesis Development**

### 48 ***Religiousness and Perception toward Lesbians and Gays***

49 Extant studies indicate that most religions in Western countries have been intolerant of any  
50 form of homosexuality (Boswell, 1980; Fox, 1984; Haldeman, 1996; Jäckle & Wenzelburger,  
51 ,2015; Krull, 207; Tan, 2005). Individuals who are more religious are more likely to be  
52 homophobic (Coley 2017; Friednam & Downey, 1994; Nungesser, 1983; Reygan & Moane,  
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3 2014). Whitley's (2009) meta-analysis of research on the relationship between religiousness  
4 and attitudes towards lesbians and gay men found that most forms of religiousness are related  
5 to negative attitudes towards lesbians. Similarly, Herek and McLemore's (2013) review of  
6 empirical research on sexual prejudice found, despite growing acceptance in U.S. public  
7 opinion and policy, homosexuals continue to be stigmatized. The authors found that high  
8 levels of religiousness are consistently associated with sexual prejudice for several reasons  
9 including condemnation of homosexuality by many religions and high levels of psychological  
10 authoritarianism by some religious individuals. Furthermore, Sarac's (2015) investigation of  
11 the relationships between religiousness levels and attitudes towards lesbians and gay men  
12 among university students in Turkey found that both male and female freshmen students with  
13 higher levels of religiousness had more negative attitudes towards both lesbians and gay men.  
14 Likewise, Harbaugh and Lindsey (2015)'s study to examine differences in attitudes towards  
15 homosexuality among young adult college students found that individual's higher  
16 commitment to religion was significantly related to higher levels of homophobia and  
17 heteronormative beliefs. Olson and DeSouza's (2017) study of undergraduate students in the  
18 Midwestern United States found that students with moderate levels of religiousness also  
19 showed moderate levels of homonegativity. Closer to home, Manalastas et al. (2017) found in  
20 their study of homonegativity in Southeast Asia that homosexuality was least acceptable,  
21 based on a moral justifiability measure, among Indonesians at 66%, followed by Vietnamese  
22 and Malaysians, whereas Singaporeans, Thais, and Filipinos were the least prejudiced against  
23 homosexual people in the region.

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26 In general, there is an apparent negative relationship between religiousness and  
27 attitudes towards gay men and lesbians in most countries such as Australia (Patrick, et al.,  
28 2013); Greece (Papadaki et al., 2015); Israel (Eick et al., 2016); Jamaica (West & Cowell,  
29 2015); Malaysia (Ng et al., 2015); Poland (Kossowska, Czernatowicz, & Sekerdej, 2017);  
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Singapore (Detenber et al., 2007); South Korea (Rich, 2016), and Turkey (Saraç, 2015).

There is still a lack of research in Indonesia, the largest Muslim country in the world.

### **Intrinsic Religiousness**

Religious motivations can be viewed in terms of intrinsic and extrinsic religiousness, which seems to differentiate religious motivation (Allport & Ross, 1967). The “extrinsically motivated person uses his religion, while intrinsically motivated person lives his religion” (Allport & Ross, 1967, p. 434). Extrinsic religiousness is a behavioral dimension of religiousness. An individual with strong extrinsic religiousness might be more influenced by social determinants and participate in religious activities to meet personal needs (e.g., source of comfort and peace) or for social goals (e.g., social support). In contrast, individuals with strong intrinsic religiousness tend to live daily life according to their religion. Someone with high intrinsic religiousness will consider the benefits of religion (e.g., meeting friends) less important than their relationship with their godhead. Tsang and Rowatt (2007) found that intrinsic religiousness was also associated with implicitly negative views of homosexuality. Similarly, Krull (2017) found that people high in intrinsic religiousness indicated that homosexual behaviour is immoral but reported low levels of disrespectful comments and physical aggression towards homosexuals (Brennan-Ing et al. 2013; Krull 2017). Religious belief systems are main motivators for religious individuals to hold negative attitudes towards lesbians and gay men. Hence, we hypothesize:

**H1.** Intrinsic religiousness negatively influences people’s: (a) attitude towards lesbians; (b) attitude toward gays and (c) perception that lesbians and gay are immoral and dangerous.

### ***Extrinsic Religiousness***

Individuals with a high degree of extrinsic religiousness might not necessarily be committed to their religion as they might appear to be and are thus less likely to hold on to their religious

beliefs. Consequently, these individuals are more likely to have neutral attitudes towards gays and lesbians than are individuals with high intrinsic religiousness (Vitell et al., 2005).

Extrinsic religiousness has been found to be correlated less with religious commitment (Donahue, 1985). Thus, we will test the following hypotheses

**H2.** Extrinsic religiousness does not significantly influence people's: (a) attitude towards lesbians' (b) attitude towards gay men and (c) perception that lesbians and gay are immoral and dangerous.

### ***Religious Fundamentalism***

Religious fundamentalism reflects "the belief that there is one set of religious teachings that clearly contain the . . . essential inerrant truth about humanity and the deity" (Altemeyer & Hunsberger, 1992, p. 118). As previously mentioned, Krull (2017) found that people with high in intrinsic religiousness will display low levels of disrespectful comments and physical aggression towards homosexuals. Hence, individuals with religious fundamentalism will be more likely to condemn homosexuality. Devoutly religious people tend to internalize their religions' objections and view homosexuality as immoral (Fulton, Gorsuch, & Maynard, 1999; Whitley 2009). Hence, in regards to religious fundamentalism, we suggest:

**H3.** Religious fundamentalism negatively influences people's: (a) attitude towards lesbians; (b) people's attitudes towards gays; (c) perception that lesbians and gay are immoral and dangerous.

**H4.** Attitudes towards: (a) lesbians and (b) gays significantly influence people's view of lesbians and gays as immoral.

### ***Mediating Effect—Attitude towards Lesbians and gays***

In many Western countries, positive attitudes towards homosexuals have significantly increased in recent decades (Loftus, 2001; Sha et al. 2007). In the United States, the earliest opinion poll measuring attitudes towards homosexuals occurred in 1965, which found 70% of respondents held negative views of homosexuality and believed they were more "harmful

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3 than helpful to American life” (Harek, 2002). Attitudes towards homosexuality are complex  
4 and multifaceted (Davies, 2004) and can be influenced by characteristics of the population  
5 and participation in institutions (e.g., religion, education), the national context, government  
6 institutions, and legislation (Scheepers, Te Grotenhuis, & Van Der Slik, 2002). Hence,  
7 individuals’ attitudes will mediate the relationship between religiousness and perception of  
8 homosexuals as immoral and dangerous.  
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17 **H5.** Attitudes towards: (a) lesbians and (b) gays will mediate the relationship between  
18 intrinsic religiousness and perception that lesbians and gays are immoral and  
19 dangerous.  
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22 **H7.** Attitude towards: (a) lesbians and (b) gays will mediate the relationship between  
23 extrinsic religiousness and the perception that lesbians and gays are immoral and  
24 dangerous.  
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27 **H8.** Attitudes towards: (a) lesbians and (b) gays will mediate the relationship between  
28 religious fundamentalism and the perception that lesbians and gays are immoral and  
29 dangerous.  
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32 Figure 1 summarized the conceptual framework of this study.

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34 *Insert Figure 1 About Here*  
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## 36 **Methodology**

### 37 ***Data Collection***

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39 Data were derived from a convenience sampling at large universities in three large cities in  
40 Indonesia (Surabaya, Denpasar, and Makassar). The final number of respondents was 602,  
41 with 36% male, 48% female and 16% undeclared. Most were single (77%) and heterosexual  
42 (56%). The majority were Muslims (62%). There are a large number of respondents failed to  
43 declare their gender and sexual orientation. This is a sensitive issue, hence many respondents  
44 decided to declare their preferences. Despite seeing gender in a binary way, sexual diversity  
45 are inherent in Indonesian societies (Hidayana, 2016). Table 1 summarises the demographic  
46 profile of respondents.  
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3 Indonesia is the fourth most populous nation in the world, with around 240 million  
4 people, and the largest country in Southeast Asia (Population Reference Bureau, 2011).  
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6 Indonesia is a country of cultural diversity and home to the largest Muslim population in the  
7 world with 86.1% of the population, followed by 8.7% Christian, 1.8% Hindu, and 3.4%  
8 other. Islam prohibits homosexuality, but homosexuality exists in Muslim countries (Siraj al-  
9 Haqq Kugle, 2010).  
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17 *Insert Table 1 about Here*  
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### 21 **Measurement Instrument and Reliability**

22 All the measures used 7-point Likert-type scales with anchors ranging from 1 (strongly  
23 disagree) to 5 (strongly agree). We adopted the scales from previous research. We adopted  
24 intrinsic and extrinsic religiousness from Allport and Ross's (1967) religiousness scales. The  
25 authors' religious orientation scale (ROS) is one of the most frequently used measures to  
26 determine the degree to which a person internalises and practices religious beliefs and values  
27 (Donahue, 1985; Vitell, 2009). Religious fundamentalism was adopted from Altemeyer and  
28 Hunsberger (2004), and attitude towards homosexuals was adapted from Herek (1987) and  
29 perceptions of homosexuals as immoral was adopted from Woodford et al. (2015). Table 2  
30 summarizes the scale items used in this study. Using structural equation modeling (AMOS),  
31 we found the fit of the models was well above the recommended values  $\chi^2$  (df) =  
32 1103.560(343);  $p < 0.000$ ; CFI = .96; TLI = .96; NNFI = .95; RMSEA = .061; SRMR = .06  
33 (Joreskor & Sorbom, 1993; Steiger, 1990). We calculated Cronbach's alpha for each key  
34 variable to test for internal consistency reliability and assessed the convergent validity by  
35 determining that factor loadings were greater than 0.50 and statistically significant ( $p \leq .05$ ).  
36 The minimum factor loading was 0.61. Values below the threshold of 0.60 indicate  
37 unsatisfactory internal consistency (Bagozzi & Yi; Malhotra & Birks, 2007). Confidence  
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3 intervals around the correlation estimates between any two constructs were all significantly  
4 different from 1 (Anderson & Gerbing, 1988). To assess discriminant validity among the  
5 constructs, we compared the average variance extracted (AVE) values for each construct with  
6 the squared correlation estimates of paired measured constructs in the model (Fornell &  
7 Larcker, 1981). The AVE ranged from 0.58 (religious fundamentalism) to a maximum of  
8 0.85 (intrinsic religiousness). We calculated composite reliability (CR) values and compared  
9 them with a threshold benchmark of .60 (Bagozzi & Yi, 1988). The minimum CR of this  
10 study ranged from .91 (extrinsic religiousness; attitude towards lesbians) to .97 (intrinsic  
11 religiousness). The variance extracted was tested, and we found that the AVE for each factor  
12 was higher than the square of the correlation coefficient with each of the other factors (see  
13 Table 3). Thus, the test confirms the measurement model's discriminant validity (Fornell &  
14 Larcker, 1981).

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*Insert Table 2 and 3 about Here*

### ***Mediation Analysis***

To test for mediation effects, we conducted a separate bias-corrected bootstrap analysis with the mediator (i.e., attitudes towards lesbians and gays) using a series of multiple regression analyses (Preacher, 2004, 2008; Zhao, Lynch, & Chen, 2010). A bootstrap test resamples the data to estimate standard errors and to derive a confidence interval with the bootstrapped sampling distribution. The bias-corrected confidence interval is useful because it considers non-normal distributions of mediation effects and produces more accurate Type 1 error rates (Lau & Cheung, 2010). Meaningful mediating effects can occur without a significant direct relationship between independent and dependent variables (Zhao et al., 2010). Thus, the test only determines direct effects between the mediator and independent variable and between the mediator and dependent variable prior to assessment of mediation. A mediating effect is significant if the 95% confidence intervals do not bracket zero.

## Results

### *Direct Effects*

The results indicate that intrinsic religiousness significantly influenced people's perception of lesbians ( $\beta = 0.289$ ;  $p < 0.05$ ) and gays ( $\beta = 0.531$ ;  $p < 0.000$ ). This means the higher people's intrinsic religiosities are, the more negatively they perceive lesbians and gay men. Hence, H1a and H1b are supported. However, intrinsic religiousness did not significantly influence their perception on whether lesbians and gays are immoral and dangerous. Thus, H1c is not supported.

Moreover, extrinsic religiousness did not significantly influence people's attitude towards lesbians and gays. Hence, H2a and H2b are supported. Extrinsic religiousness also did not influence their perception of whether lesbians and gays are immoral and dangerous. Thus, H2c is supported. In regards to religious fundamentalism, the construct significantly influenced people's attitudes towards lesbians ( $\beta = 0.673$ ;  $p < 0.000$ ) and gays ( $\beta = 0.419$ ;  $p < 0.000$ ). Therefore, H3a and H3b are supported. Moreover, religious fundamentalism significantly influenced people's perception that lesbians and gays are immoral and dangerous ( $\beta = 1.008$ ;  $p < 0.000$ ). Thus, H3c is supported.

Finally, people's attitudes towards lesbians and gays did not significantly influence people's perception that lesbians and gays are immoral and dangerous. Therefore, H4a and H4b are not supported. Table 4 summarizes the results of H1 to H4.

*Insert Table 4 about Here*

### *Mediating Effects*

The results show that attitudes towards lesbians (0.006; 0.137) and gays (0.0059; 0.211) mediated the relationship between intrinsic religiousness and the perception that lesbians and gays are immoral and dangerous. Hence, H5a and H5b are supported. However, people's attitudes towards lesbians did not mediate the relationship between extrinsic religiousness

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3 and the perception that lesbians and gays are immoral and dangerous. Therefore H6a is not  
4 supported. People's attitudes towards gays (-0.038; -0.001) did mediate the relationship  
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6 between extrinsic religiousness and the perception that lesbians and gays are immoral and  
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8 dangerous. Thus, H6b is supported. Finally, attitudes towards lesbians and gays mediated the  
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10 relationship between religious fundamentalism and the perception that lesbians (0.070; 0.247)  
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12 and gays (0.036; 0.157) are immoral and dangerous. Hence, H7a and H7b are supported.  
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17 Table 5 shows the results of the mediating effect.  
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20 *Insert Table 5 about Here*  
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## 24 **Discussion and Implications**

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26 The results reveal that religion and acceptance of lesbians and gays will continue to be  
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28 a difficult issue to resolve. Individuals with high intrinsic religiousness and religious  
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30 fundamentalism are more likely to perceive lesbians and gays negatively. Violence towards  
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32 LGBT people in Indonesia has worsened with escalating religious conservatism (Masli,  
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34 2018). In collaboration with religious leaders, law enforcement is urgently needed to stop  
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36 people from becoming victims of disrespectful behaviour and even violence. The  
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38 international community should pressure Indonesia to protect LGBT rights, especially as the  
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40 Indonesian government currently support intolerance of the LGBT community. In 2016, the  
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42 Indonesian Minister of Education introduced a ban on all LGBT student groups from  
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44 university campuses (ABC, 2016). Yet it is important to note that discrimination and  
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46 prejudice against LGBT Indonesians in workplaces, schools, and social opportunities is  
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48 pervasive and will eventually reduce that community's ability to fully contribute to the  
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50 Indonesian economy (Badgett et al., 2017). Indonesian society needs to be reminded of the  
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52 social and economic contribution of the LGBT community, and violence, abuse, and  
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54 discrimination towards the LGBT community should be eradicated. Social marketers can  
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3 develop a social campaign to bridge the gap between religious individuals and the LGBT  
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5 community. The greater visibility of gays and lesbians through activism and campaigns has  
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7 encouraged individuals to come out to their friends and family in the hopes that visibility and  
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9 transparency will generate acceptance (Decoo, 2014; Haider-Markel & Joslyn, 2008). Social  
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11 services in Indonesia may collaborate with religious institutions to encourage their members  
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13 to avoid violence and minimized hatred toward LGBT community through social  
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15 collaboration. For example, a religious not-for-profit in Indonesia namely House of Love  
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17 Foundation provides education services, training and shelters for transgender who are cast out  
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19 by their community (Pondok Kasih 2019). This is a positive step to ensure protection and  
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21 support for the sexual minorities' people.<sup>1</sup> In addition, this study provides insights for older  
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23 lesbian and gays adults in Indonesia. The government should provide protection from abuses  
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25 and guarantee access to healthcare for senior citizens of LGBT. Access to healthcare is  
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27 essential, especially for older gay adults, as HIV rates among gay men have increase five-fold  
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29 since 2007 (Lipson 2018).  
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36 Moreover, the results show that attitudes mediate the relationships between  
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38 religiousness and perception of the LGBT community as immoral. Positive attitudes will  
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40 eventually reduce negative perceptions of the LGBT community. Hence, a concerted effort  
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42 from international communities, local government, social marketers, and religious leader is  
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44 needed to change attitudes towards the LGBT community. Indonesia should support the  
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46 commission on human rights in affirming that human rights cannot be denied on the basis of  
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48 sexual orientation or gender identity. When public attitudes change, individuals will start to  
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50 accept others despite differences in sexual orientation.  
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## 56 **Limitations and Future Research**

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60 <sup>1</sup> We thank an anonymous reviewer for this feedback

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3 Limitations are inevitable in any convenience sampling. Similar to other studies that used  
4 student populations (e.g., Burnet et al., 2003; Nevins, et al., 2007), our samples were derived  
5 from student populations in few cities in Indonesia. Generalization are thus limited.  
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10 Moreover, respondents of this study were mostly single and young. Hence, future study may  
11 explore perception of the LGBT community among older adults. Are there generational  
12 differences on their perception of the LGBT community? Secondly, this study is focusing  
13 only on perception toward gays and lesbians in Indonesia and not on bisexuals and  
14 transgender. Future research should investigate people's perception toward bisexuals and  
15 transgender<sup>2</sup>. Finally, the study did not explore differences between religions because there  
16 is an unequal number of different religion in the sample. Future research may investigate  
17 differences among religions. Rich (2007) found variation in acceptance of same-sex sexual  
18 relations among Buddhists, Catholics, and Protestants.  
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<sup>2</sup> We thank an anonymous reviewer for this feedback.

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## Appendix

Figure 1. Conceptual Framework

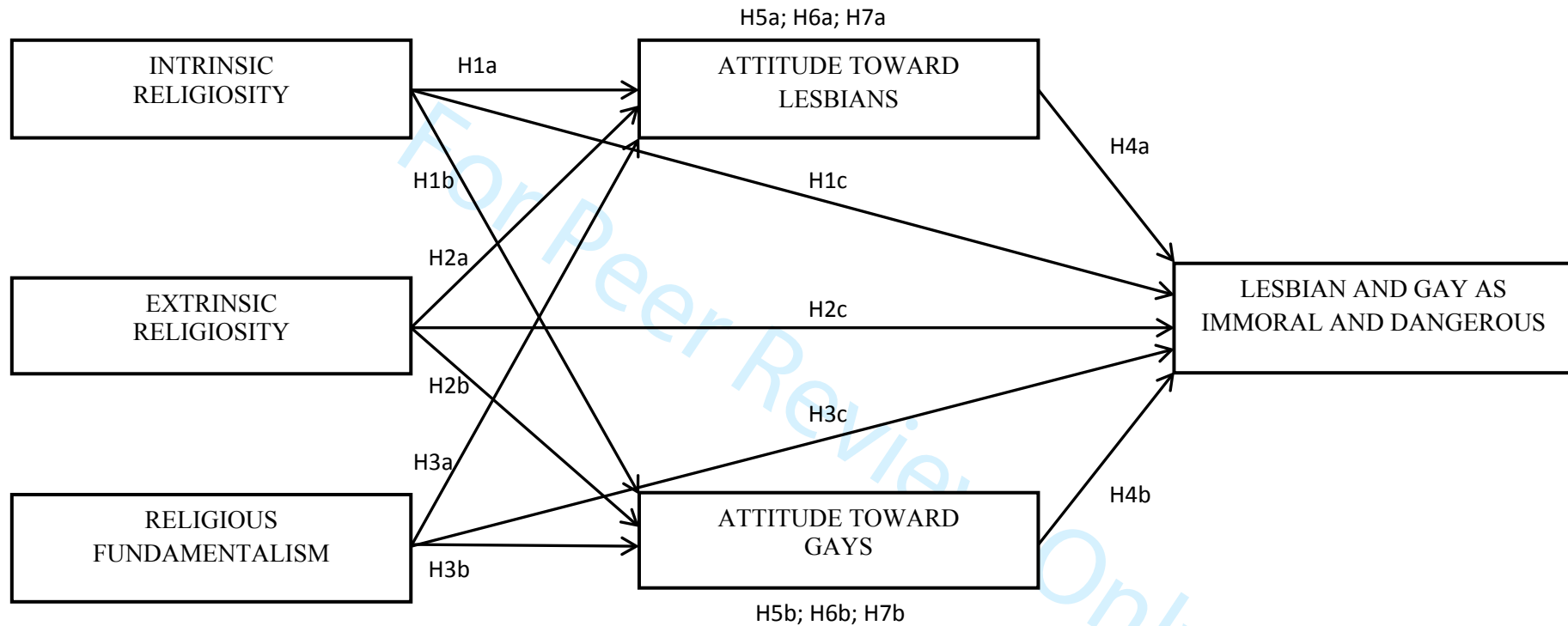


Table 1. Demographic

Demographic (N=602)	Percentage
<b>Gender</b>	
Male	36%
Female	48%
Undeclared	16%
<b>Marital status</b>	
Single	77%
Married	3%
Divorced	0%
Widowed	0%
Undeclared	20%
<b>Religion</b>	
Muslim	62%
Christian/ Catholic	5%
Hinduism	17%
Buddhism	0%
Confucius	0%
Undeclared	16%
<b>Sexual Orientation</b>	
Heterosexual/ straight	56%
Gay/ lesbian	1%
Undeclared	43%
<b>Education</b>	
Primary school	6%
Junior high school	9%
Senior high school	45%
College/ University	21%
Post graduate	2%
Undeclared	17%

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**Table 2.** Confirmatory Factor Analysis

Factor	Item	Convergent Validity	Reliability	
		Factor Loading	CR	AVE
<b>Intrinsic Religiousness</b>				
I enjoy reading about my religion.	INTR01	0.94	<b>0.97</b>	<b>0.85</b>
It is important to me to spend time in private thought and prayer.	INTR02	0.93		
I have often had a strong sense of God's presence.	INTR03	0.91		
My whole approach to life is based on religion.	INTR04	0.90		
I try hard to live all my life according to my religious beliefs.	INTR05	0.92		
<i>1=Strongly Disagree; 5=Strongly Agree</i>				
<b>Extrinsic Religiousness</b>				
I go to a religious service because I enjoy seeing people I know there.	EXT01	0.85	<b>0.91</b>	<b>0.77</b>
I go to a religious service because it helps me to make friends.	EXT02	0.95		
I go to a religious service mostly to spend time with my friends.	EXT03	0.83		
<i>1=Strongly Disagree; 5=Strongly Agree</i>				
<b>Religious Fundamentalism</b>				
God has given humanity a complete, unfailling guide to happiness and salvation, which must be totally followed	FUND01	0.90	<b>0.94</b>	<b>0.58</b>
No single book of religious teachings contains all the intrinsic, fundamental truths about life	FUND02	0.65		
The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God	FUND03	0.81		
It is more important to be a good person than to believe in God and the right religion	FUND04	0.50		
There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity	FUND05	0.86		
When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not	FUND06	0.87		
Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end	FUND07	0.61		

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To lead the best, most meaningful life, one must belong to the one, fundamentally true religion	FUND08	0.88
“Satan” is just the name people give to their own bad impulses. There really is no such thing as a diabolical “Prince of Darkness” who tempts us	FUND09	0.75
Whenever science and sacred scripture conflict, science is probably right	FUND10	0.63
The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs	FUND11	0.82

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*1=Strongly disagree; 5=Strongly agree*

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**Table 2.** Confirmatory Factor Analysis

Factor	Item	Convergent Validity	Reliability	
		Factor Loading	CR	AVE
<b>Attitude Toward Lesbians</b>				
Lesbians just can't fit into our society.	LESB01	0.83	<b>0.91</b>	<b>0.70</b>
Female homosexuality is a sin.	LESB02	0.84		
Lesbians are sick.	LESB03	0.84		
<i>1=Strongly Disagree; 5=Strongly Agree</i>				
<b>Attitude Toward Gays</b>				
I think male homosexuals are disgusting.	GAY01	0.88	<b>0.95</b>	<b>0.79</b>
Male homosexuality is a perversion	GAY02	0.91		
Homosexual behaviour between two men is just plain wrong	GAY03	0.88		
<i>1=Strongly Disagree; 5=Strongly Agree</i>				
<b>Lesbians and Gays As Immoral</b>				
People have said that being lesbian, gay, bisexual, or queer is a sin	IMM01	0.89	<b>0.95</b>	<b>0.83</b>
Others have said that LGBQ people should not be around children.	IMM02	0.92		
Others said or implied that LGBQ people have mental health problems or need to be "cured."	IMM03	0.93		
Someone said or implied that LGBQ people engage in unsafe sex because of their sexual orientation	IMM04	0.91		
<i>1=Strongly disagree; 5=Strongly agree</i>				

Table 3. Discriminant Validity

	1	2	3	4	5	6
1. Intrinsic Religiousness	<b>0.74</b>	0.52	0.61	0.50	0.52	0.58
2. Extrinsic Religiousness	0.72**	<b>0.78</b>	0.55	0.32	0.33	0.36
3. Religious Fundamentalism	0.78**	0.74**	<b>0.66</b>	0.52	0.53	0.66
4. Attitude Toward Lesbians	0.71**	0.57**	0.72**	<b>0.77</b>	0.74	0.53
5. Attitude Toward Gays	0.72**	0.57**	0.73	0.86**	<b>0.75</b>	0.52
6. Lesbians and Gays as Immoral	0.76**	0.60**	0.81**	0.73**	0.72**	<b>0.59</b>
Mean	3.53	2.69	2.58	3.17	3.34	3.48
Std Dev	1.60	1.53	1.20	1.39	1.46	1.66

Notes: Values below the diagonal are bivariate correlations between the constructs, bold diagonal elements represent the Average Variance Extracted (AVEs) for the relevant construct; Values above the diagonal represent squared correlations; Values below the diagonal represent correlations

Table 4.

Hypothesis	Path	Path Coefficient	p-value	95% C.I	Result
H1a	Intrinsic Religiousness → Attitude Toward Lesbians	<b>0.289</b>	<b>0.002</b>	<b>[0.50;0.53]</b>	<b>Supported</b>
H1b	Intrinsic Religiousness → Attitude Toward Gays	<b>0.531</b>	<b>0.000</b>	<b>[0.34;0.73]</b>	<b>Supported</b>
H1c	Intrinsic Religiousness → Lesbians and Gay as Immoral	-0.119	0.148	[-0.35;0.08]	<i>Not Supported</i>
H2a	Extrinsic Religiousness → Attitude Toward Lesbians	-0.058	0.370	[-0.16;0.04]	<i>Not Supported</i>
H2b	Extrinsic Religiousness → Attitude Toward Gays	-0.091	0.129	[-0.18;-0.00]	<i>Not Supported</i>
H2c	Extrinsic Religiousness → Lesbians and Gay as Immoral	-0.083	0.055	[-0.16;0.00]	<i>Not Supported</i>
H3a	Religious Fundamentalism → Attitude Toward Lesbians	<b>0.673</b>	<b>0.000</b>	<b>[0.42;0.94]</b>	<b>Supported</b>
H3b	Religious Fundamentalism → Attitude Toward Gays	<b>0.419</b>	<b>0.000</b>	<b>[0.21;0.63]</b>	<b>Supported</b>
H3c	Religious Fundamentalism → Lesbians and Gay as Immoral	<b>1.008</b>	<b>0.000</b>	<b>[6.97;1.21]</b>	<b>Supported</b>



H4a	Attitude Toward Lesbians → Lesbians and Gay as Immoral	0.050	0.795	[-0.25;0.95]	<i>Not Supported</i>
H4b	Attitude Toward Gays → Lesbians and Gay as Immoral	0.186	0.326	[-0.59;0.57]	<i>Not Supported</i>

Note: Fit Statistics:  $\chi^2$  (df) = 1103.560(343); CFI = .96; TLI = .96; NNFI = .95; RMSEA = .061; SRMR = .06

**Table 5.** Mediating Effect

Hypothesis	Relationship	Lower	Upper	Results
H5a	Intrinsic Religiousness → Attitude Toward Lesbians → Lesbians and Gays As Immoral	0.006	0.137	<b>Supported</b>
H5b	Intrinsic Religiousness → Attitude Toward Gays → Lesbians and Gays As Immoral	0.059	0.211	<b>Supported</b>
H6a	Extrinsic Religiousness → Attitude Toward Lesbians → Lesbians and Gays As Immoral	-0.031	0.009	<i>Not Supported</i>
H6b	Extrinsic Religiousness → Attitude Toward Gays → Lesbians and Gays As Immoral	-0.038	-0.001	<b>Supported</b>
H7a	Religious Fundamentalism → Attitude Toward Lesbians → Lesbians and Gays As Immoral	0.070	0.247	<b>Supported</b>
H7b	Religious Fundamentalism → Attitude Toward Gays → Lesbians and Gays As Immoral	0.036	0.157	<b>Supported</b>

Note: \*\*  $p < 0.001$ ; \*  $p < 0.05$ ; ns = not significant; 0 does not occur within the lower and upper limit of the 95% confidence interval

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### Overview of the Revision: A Note to the Editor and All Reviewers

We would like to thank the Editor and the reviewers for their positive comments about the manuscript and insightful feedback, which again guided our efforts to improve the manuscript. In the next revision, we have addressed the comments suggested by the reviewers.

REVIEWER 1	RESPONSE
<p>This is a resubmission of a paper that examines the impact of intrinsic/extrinsic religiousness and religious fundamentalism on attitudes towards lesbians and gays in Indonesia. The authors were very responsive to my first review, however, I would still like to see the confidence interval for the RMSEA fit measure of the SEM model. This should not be hard to generate and report. While the other fit measures look good, the RMSEA of .06 is pretty close to the upper range of good fit for that index (i.e., .08). Reporting the confidence interval for the RMSEA will help the reader to get a better sense of the fit of the model.</p>	<p>Thank you. We have now added Bootstrap Confidence Intervals (see p. 23-24, in blue).</p>
<p>Also, since the Chi-square is reported, the p-value should be reported as well. I also noted that the fit measures reported on page 7 are different from those on Table 4. This needs to be either explained or corrected.</p>	<p>Thank you. The fit measures has been corrected (see p. 7, in blue): Using structural equation modeling (AMOS), we found the fit of the models was well above the recommended values <math>\chi^2</math> (df) = 1103.560(343); <math>p &lt; 0.000</math>; CFI = .96; TLI = .96; NNFI = .95; RMSEA = .061; SRMR = .06 (Joreskor &amp; Sorbom, 1993; Steiger, 1990).</p>
<p>Lastly, to reviewer 1's point, this is an aging journal. That being said, I think the findings are of interest to the Journal's readers, but the authors could address the implications of these findings in greater depth with regard to older lesbian and gay adults in Indonesia, particularly with regard to accessing health and social services and disclosure or concealment of sexual orientation.</p>	<p>Thank you. We agree with the reviewer, we have added a paragraph on the implications for older lesbian and gays in Indonesia (see p. 11, in blue):</p> <p style="padding-left: 40px;">This is a positive step to ensure protection and support for the sexual minorities' people. <i>In addition, this study provides insights for older lesbian and gays adults in Indonesia. The government should provide protection from abuses and guarantee access to healthcare for senior citizens of LGBT. Access to healthcare is essential, especially</i></p>

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	for older gay adults, as HIV rates among gay men have increase five-fold since 2007 (Lipson 2018).
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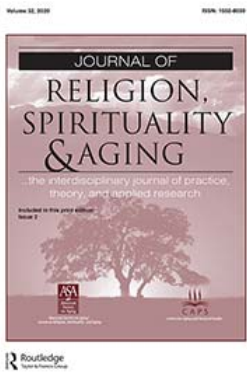
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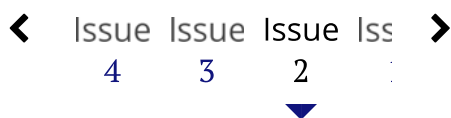
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**20**

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### ISSN

15528030, 15528049

### COVERAGE

2005-2021

### INFORMATION

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SCOPE

The Journal of Religion, Spirituality and Aging is an interdisciplinary, interfaith professional journal in which the needs, aspirations, and resources of aging constituencies come clearly into focus. Combining practical innovation and scholarly insight, the peer-reviewed journal offers timely information and probing articles on such subjects as long-term care for the aging, support systems for families of the aging, retirement, counseling, death, ethical issues, and more . Providing a crucial balance between theory and practice, the journal informs secular professionals – administrators, counselors, nurses, physicians, recreational rehabilitative therapists, and social workers – about developments in the field of Religion, Spirituality, and Aging. The journal also serves as a resource for religious professionals, such as pastors, religious educators, chaplains, and pastoral counselors who work with aging people and their families.

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Could I ask you that what the journal's exact rank is? It was confused because I looked up and found out there were Q1 and Q4.

Thank you very much.  
Best regards,  
Chau

reply

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**Melanie Ortiz** 1 year ago

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Best Regards, SCImago Team

F **Fabianus** 3 years ago

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**Melanie Ortiz** 3 years ago

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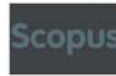
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