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Prejudice against homosexuals in Indonesia's heteronormative cultural context: The roles of cultural humility and right-wing authoritarianism

Prasangka terhadap homoseksual pada konteks budaya heteronormatif Indonesia: Peran *cultural humility* dan otoritarianism sayap-kanan

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ABSTRACT

In Indonesia, heteronormative values remain widely upheld, contributing to persistent prejudice against homosexual individuals. Factors influencing such prejudice include cultural humility and right-wing authoritarianism. This study aims to examine the roles of cultural humility and right-wing authoritarianism in predicting prejudice against homosexuals. Employing a cross-sectional survey design, the study recruited a sample of heterosexual university students (N = 408) aged 18–25. Data were collected using standardized scales and analyzed through multiple regression. The findings indicate that cultural humility is negatively associated with prejudice (β = -0.23; p < 0.001), whereas right-wing authoritarianism is positively associated (β = 0.74; p < 0.001). Right-wing authoritarianism, which frames homosexuals as a societal threat, emerged as a stronger predictor of prejudice than cultural humility. Additional analyses revealed associations between prejudice and factors such as religious affiliation, faculty type, university type, and acquaintance with homosexual individuals. These results suggest that interventions aimed at reducing prejudice should prioritize addressing right-wing authoritarian attitudes, while also fostering cultural humility as a complementary strategy.

Kata Kunci:
Heteronormatif, homoseksual, prasangka, *cultural humility*, otoritarian sayap kanan

ABSTRACT

Masyarakat Indonesia masih memegang nilai heteronormativitas sehingga mendorong prasangka terhadap homoseksual. Berbagai faktor pendorong prasangka terhadap homoseksual, di antaranya cultural humility dan otoritarianisme sayap-kanan. Penelitian ini bertujuan menganalisis peran cultural humility dan otoritarianisme sayap-kanan pada prasangka terhadap homoseksual. Dengan menggunakan desain kuantitatif survei cross-sectional dipilih sampel (N= 408) yang berasal dari mahasiswa berusia 18-25 tahun dan mengidentifikasi dirinya sebagai heteroseksual. Data dikumpulkan menggunakan skala dan dianalisis dengan regresi ganda. Hasil penelitian menunjukkan cultural humility berhubungan negatif (β = -0.23; p <0.001) dan otoritarianisme sayap-kanan berhubungan positif (β = 0.74; p < 0.001) dengan prasangka terhadap homoseksual. Otoritarianisme sayap-kanan yang mendasari pandangan akan homosesual sebagai ancaman berperan lebih kuat dibandingkan cultural humility dalam memprediksi prasangka terhadap homoseksual. Melalui analisis tambahan, diketahui prasangka terhadap homoseksual berhubungan dengan agama, jenis fakultas, jenis universitas, dan kepemilikan kenalan homoseksual. Implikasi hasil penelitian ini menunjukkan bahwa reduksi prasangka terhadap homoseksual dapat lebih difokuskan pada penurunan otoritarianisme sayap-kanan, meski pengembangan cultural humility juga tetap penting.

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INTRODUCTION

In recent years, homosexual individuals have increasingly expressed their identities (Bulboacă, 2023), particularly through digital media (Llamas & Belk, 2023). This development has sparked controversy in societies that uphold heteronormative values, such as Indonesia, where the existence of homosexuals is often perceived as a threat to traditional values and social norms that recognize only heterosexuality as a legitimate sexual orientation (Devina et al., 2024; Rahardjo & Tondok, 2022; Safinah, 2024; Thinane, 2024). Heteronormativity, as a system that positions heterosexuality as the dominant norm, fosters an environment that stigmatizes homosexual groups. This, in turn, reinforces homophobia, wherein homosexual individuals are viewed as deviant or abnormal, leading to negative attitudes and prejudice against them (Chandra et al., 2022; Kartinaningdryani, 2019). In diverse societies, such prejudice can undermine social cohesion and escalate social conflict (Inderasari et al., 2021; Leong et al., 2023; Tondok et al., 2017, 2022, 2024). Theoretically, prejudice refers to an evaluation or attitude—typically negative—directed toward members of a specific social group, often based on limited or inaccurate information. Such evaluations are generalized to the entire group and may be accompanied by discriminatory expressions or actions (Allport, 1954; Myers & Twenge, 2022).

Previous studies have shown that prejudice against homosexuals increases their vulnerability to discrimination, social rejection, and both verbal and physical violence (e.g., Mendoza-Perez & Ortiz-Hernandez, 2021; Saraff et al., 2022; Tileagă et al., 2022). These experiences negatively affect their psychological well-being, leading to minority stress (Lingiardi & Nardelli, 2023), which can manifest as anxiety, depression, and suicidal ideation (Maltempi et al., 2024; Sowe et al., 2017). Prejudice also contributes to social isolation and exacerbates psychological distress (Parmenter & Galliher, 2019), as well as exposure to physical and verbal abuse (Sowe et al., 2017). Such prejudice is perpetuated through various social channels, including the media and religious institutions, which can normalize discrimination against homosexuals (Lingiardi & Nardelli, 2023; Sowe et al., 2017). Often rooted in stereotypes—oversimplified and generalized beliefs about a group—prejudice is shaped by socialization processes, media portrayals, and cultural narratives (Tajfel & Turner, 1979). Historically, media representations have reinforced negative stereotypes and upheld exclusionary societal norms, influencing both public perceptions of homosexual individuals and their self-perceptions. While negative portrayals sustain social marginalization, positive representations promote visibility, empathy, and identity exploration, challenging entrenched norms and stereotypes. Moreover, misinformation and harmful cultural narratives contribute to stigma, discrimination, and stereotypes, which can fuel anti-homosexual legislation and policies, further harming the mental health and overall well-being of homosexual individuals (Hicks, 2020).

Prejudice is a complex psychological construct rooted in cognitive, emotional, and social dimensions. Cognitively, prejudice involves categorizing individuals into social

groups, a process known as social categorization, which simplifies social perception but often leads to overgeneralizations (Tajfel, 1981). This categorization supports the development of in-group favoritism and out-group bias, where positive attributes are ascribed to one's own group, and negative stereotypes are associated with others. Emotionally, prejudice is linked to feelings such as fear, disgust, or anger, which can be triggered by perceived threats to cultural values, social norms, or economic security (Stephan & Stephan, 2000). Socially, prejudice is maintained through social norms and institutional structures that reinforce discriminatory practices (Myers & Twenge, 2022; Tileagă et al., 2022).

Prejudice against sexual orientation and gender identity specifically refers to negative evaluations of actions, individuals, or groups based on perceptions of their sexual orientation or gender identity/role (Cramwinckel et al., 2021). This type of prejudice is influenced by heteronormativity, a cultural framework that views heterosexuality as the only legitimate sexual orientation, thereby stigmatizing non-heterosexual identities (Herek, 2000). In societies with strong heteronormative values, non-heterosexual individuals may be perceived as deviating from social norms, leading to moral condemnation and social exclusion. Such prejudice is further compounded by traditional gender role beliefs, which dictate strict behavioral norms for men and women, penalizing those who do not conform (Rodrigues, 2025).

The body of literature has demonstrated that various factors influence prejudice against outgroups, including cultural humility (e.g., AlSheddi, 2020; Foronda et al., 2016; Rullo et al., 2022). Cultural humility is defined as an attitudinal and behavioral framework characterized by openness, self-reflection, and a commitment to continuous learning about other cultures, as well as an awareness of biases and power imbalances in intercultural interactions (Gonzalez et al., 2021). This concept underscores the importance of maintaining a humble attitude, respecting diversity, and acknowledging one's limitations in understanding the experiences of others, particularly those from different cultural backgrounds. Cultural humility also entails active efforts to reduce prejudice and promote social justice through empathetic and inclusive interactions (Foronda, 2020; Gonzalez et al., 2021). It encourages individuals to engage in critical self-reflection to identify their cultural assumptions and biases while remaining open to new perspectives. By fostering a nonjudgmental stance and valuing cultural diversity, cultural humility strengthens cross-cultural communication and mutual understanding (Foronda, 2020; Gonzalez et al., 2021).

In the context of prejudice against homosexuals, prior research indicates that higher levels of cultural humility are associated with lower levels of prejudice toward outgroups, including homosexual communities (Bogi & Tondok, 2023; Choe et al., 2019; Rullo et al., 2022; Visintin & Rullo, 2021). This suggests that individuals who exhibit cultural humility are more likely to challenge stereotypes and mitigate discriminatory attitudes, thereby contributing to more inclusive social environments.

In addition to cultural humility, another factor that can predict prejudice against homosexuals is right-wing authoritarianism (e.g., Crawford et al., 2016; Tondok & Iswara,

2023; Vilanova et al., 2021). Previous studies consistently show that higher levels of right-wing authoritarianism are associated with greater prejudice toward homosexuals. The concept of right-wing authoritarianism originates from the authoritarian personality theory (Adorno et al., 1950). Altemeyer (1981) defines it as an individual's tendency to submit to established authorities (authoritarian submission), to endorse coercive or aggressive social control over those who defy authority (authoritarian aggression), and to adhere strongly to traditional moral and religious values (conventionalism). This construct emphasizes obedience to authority, social conformity, and the enforcement of societal norms. Individuals high in right-wing authoritarianism are more likely to perceive nonconformity—including deviations from traditional gender roles and sexual norms—as a threat to social cohesion and moral order (Altemeyer, 1981). Consequently, they tend to exhibit greater prejudice against homosexuals, perceiving non-heteronormative identities as challenges to conventional values.

While previous research has examined prejudice against homosexuals in Indonesia (e.g., Devina et al., 2024; Rahardjo & Tondok, 2022; Safinah, 2024), studies investigating the combined influence of cultural humility and right-wing authoritarianism on such prejudice remain scarce. Moreover, existing research on right-wing authoritarianism as a predictor of prejudice has been predominantly conducted in Western contexts (e.g., Crawford et al., 2016; Vilanova et al., 2021), overlooking heteronormative societies like Indonesia, where religious values strongly shape social norms. To address this gap, the present study examines the combined roles of cultural humility and right-wing authoritarianism in predicting prejudice against homosexuals within a heteronormative social framework. This investigation not only enriches the literature on prejudice but also offers practical insights for designing more effective interventions to reduce prejudice in the Indonesian cultural context.

The purpose of this study is to investigate and explain the role of cultural humility and right-wing authoritarianism in influencing prejudice against homosexuals. Accordingly, the research hypotheses are formulated as follows:

H_1: Cultural humility and right-wing authoritarianism, together, explain prejudice against homosexuals.

H_2: Cultural humility is negatively associated with prejudice against homosexuals.

H_3: Right-wing authoritarianism is positively associated with prejudice against homosexuals.

1. METHODS

Research Design

To test the research hypotheses, a quantitative cross-sectional survey method was employed. This research design involves collecting data at a single point in time to describe or analyze the relationships between variables within a specific population. This approach enables researchers to efficiently measure the variables in this study without requiring an extended observation period (Neuman, 2014).

Participants

The participants in this study were 407 active university students aged 18–25 years (M = 20.92, SD = 1.33). They were recruited from several universities in Surabaya, identified as either male or female, and self-identified as heterosexual. The sample consisted of 313 females (76.90%) and 94 males (23.10%). Regarding the field of study, 208 participants (51.11%) were from social sciences, while the remaining 199 participants (48.89%) were from natural sciences. In terms of university type, the majority of participants were enrolled in public secular universities totaling 204 students (50.12%), followed by 128 students (31.45%) from private secular universities, 64 students (15.73%) from private religious universities, and 11 students (2.70%) from public religious universities.

Measures

Data were collected using a questionnaire consisting of demographic items and psychological scales. Participants completed the questionnaire via Google Forms. At the beginning of the questionnaire, participants were provided with informed consent, and their willingness to participate was reconfirmed. After giving consent, participants completed demographic questions, including name initials, age, gender, faculty, and university affiliation. In the subsequent section, participants responded to scales designed to measure the three research variables. The following describes the data collection process for these variables.

Prejudice against homosexuals. In this study, prejudice against homosexuals was measured using the Attitudes Toward Lesbians and Gay Men (ATLG) scale (Herek, 1988). This scale is unidimensional with two subdimensions: attitudes toward lesbians and attitudes toward gay men, each consisting of 10 items. The scale was adapted into Indonesian and modified to suit the context of this study. It includes 13 favorable items and 7 unfavorable items, rated on a 4-point Likert scale ranging from 1 = strongly disagree to 4 = strongly agree. Unfavorable items were reverse-scored. After removing item number 16, the scale demonstrated high internal consistency with a Cronbach's alpha of .93.

Cultural Humility. The variable of cultural humility was measured using the Multidimensional Cultural Humility Scale (MCHS) (Gonzalez et al., 2021). The MCHS assesses five dimensions: openness, self-awareness, ego-lessness, supportive interactions, and self-reflection and critique (Gonzalez et al., 2021). This scale was adapted to fit the cultural context of this study. Of the 15 total items, 13 were favorable and 2 were unfavorable. Responses were measured using a 5-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. Unfavorable items were reverse-scored. After removing items 11 and 12, the scale showed strong internal consistency with a Cronbach's alpha of .90.

Right-Wing Authoritarianism. Right-wing authoritarianism was measured using the Right-Wing Authoritarianism Scale (RWAS) (Altemeyer, 1981). The RWAS assesses three dimensions: authoritarian submission, authoritarian aggression, and conventionalism, comprising a total of 20 items. The scale was adapted into Indonesian to fit the cultural context of this study. It consists of 11 favorable items and 9 unfavorable items, with the latter being reverse-scored. Responses were measured using a 5-point Likert scale ranging from 1 =

strongly disagree to 5 = strongly agree. To ensure the scale's validity, items numbered 2, 4, 6, 7, 9, 11, 13, 16, and 18 were excluded because they did not meet the minimum Corrected Item-Total Correlation (CITC) threshold. After these modifications, the RWAS demonstrated high internal consistency, with a Cronbach's alpha of .91.

Data Analysis. The research hypotheses were tested using multiple regression analysis. In addition to parametric hypothesis testing, a descriptive analysis was conducted to present the frequency distribution of the three research variables. Additional analyses were performed to examine the relationships between demographic data and open-ended questionnaire responses with prejudice against homosexuals. All data analyses were conducted using the JASP statistical software version 0.18.3 (JASP Team, 2024).

2. RESULTS

This study aims to examine the role of cultural humility and right-wing authoritarianism in influencing prejudice against homosexuals. Before presenting the hypothesis testing results, a descriptive analysis of the three research variables is provided. The results are presented through the frequency distribution shown in the table below.

Table 1 Frequency Distribution of Research Variables

Categories	Prejudice Against Homosexuals		Cultural Humility		Right-Wing Authoritarianism	
	F	%	*F*	%	*F*	%
Very low	24	5.90%	15	3.69%	31	7.62%
Low	50	12.29%	34	8.35%	61	14.99%
Moderate	127	31.20%	158	38.82%	143	35.13%
High	127	31.20%	152	37.35%	110	27.03%
Very high	79	19.41%	48	11.79%	62	15.23%
Total	407	100.00%	407	100.00%	407	100.00%

The table indicates that the scores for the variable prejudice against homosexuals predominantly fall within the moderate and high categories. Similarly, the cultural humility variable generally shows scores in the moderate and high categories. Meanwhile, right-wing authoritarianism variable also largely distributed in the moderate and high categories. The results of multiple regression analysis testing the three research hypotheses are presented in the table below.

Table 2 Results of Multiple Regression Analysis

Variables	Prejudice against Homosexuals					
	R	R^2	*F*	β	*t*	*Sig.*
Cultural Humility, Right-Wing Authoritarianism	.81	.66	388.51			<.001
Cultural Humility		.08		-.23	-7.90	<.001
Right-Wing Authoritarianism		.58		.74	25.20	<.001

The results of the multiple regression analysis indicate that cultural humility and right-wing authoritarianism are jointly correlated with prejudice against homosexuals (R = .81; F = 388.51; p < .001). Specifically, there is a highly significant negative correlation between cultural humility and prejudice against homosexuals (t = -7.90; p < .001). In contrast, right-wing authoritarianism is positively correlated with prejudice against homosexuals (t = 25.20; p < .001).

Table 3 Demographic Data and Open-Ended Responses in Homosexual Prejudice

Categories	*N*	Mean (*M*)	*SD*	*Sig.(p)*	Result
Gender					
Female	313	52.42	12.60	.15	No Difference
Male	94	54.56	12.23		
Religion					
Islam	231	56.23	10.76	< .001	Significant difference
Protestant Christianity	104	51.72	12.72		
Catholic Christianity	43	44.98	11.99		
Buddhism	16	39.81	15.30		
Hinduism	7	49.14	7.82		
Confucianism	2	40.50	30.41		
Agnosticism	2	30.00	4.24		
Atheism	2	55.50	3.54		
Field of Study					
Natural sciences	208	55.96	11.75	< .001	Significant difference
Social sciences	199	49.72	12.56		
Type of university					
Public secular university	204	57.03	10.37	<.001	Significant difference
Public religious university	11	59.46	7.34		
Private secular university	128	47.27	12.84		
Private religious university	64	49.92	13.75		
Acquaintance with homosexuals					
Yes	215	49.98	13.34	< .001	Significant difference
No	192	56.20	10.68		
Attitudes toward homosexual					
Negative	324	56.93	9.71	<.001	Significant difference
Neutral	82	37.02	9.56		

Table 3 shows significant differences in prejudice against homosexuals based on religion, field of study, type of university, acquaintance with homosexuals, and attitudes toward homosexuals. In contrast, no significant difference was found in prejudice scores based on gender (p = .15; p < .05). One participant did not provide responses in the categories of attitudes and reactions, resulting in a different N value compared to other categories.

3. DISCUSSION

The findings examining the role of cultural humility and right-wing authoritarianism in prejudice against homosexuals reveal a significant positive relationship between cultural humility and right-wing authoritarianism, collectively, and prejudice against homosexuals among university students in Surabaya. These results support the major hypothesis (H1) of this study. Furthermore, cultural humility and right-wing authoritarianism together predict 65.8% of the variance in prejudice against homosexuals. In other words, 34.2% of the variance can be attributed to other variables influencing prejudice against homosexuals.

In the testing of the minor hypothesis, the study found a negative relationship between cultural humility and prejudice against homosexuals. This finding supports H2, indicating that higher levels of cultural humility are associated with lower levels of prejudice against homosexuals. This result aligns with previous studies by Choe et al., 2019), Captari et al., 2019), dan Rullo et al. (2022) which also identified a negative relationship between cultural humility and prejudice. The relationship between these variables in this study indicating a small effect size (Cohen, 1988) of 8.1% for cultural humility's influence on prejudice against homosexuals.

Choe et al., (2019) assert that cultural humility reduces individuals' tendencies to judge the cultures of other groups. Even when holding opposing views, cultural humility enables individuals to maintain their beliefs while respecting others' beliefs (Choe et al., 2019). According to Grubb et al. (as cited in Choe et al., 2019), cultural humility as a means to develop more positive attitudes toward homosexuality, which helps individuals with high cultural humility to be less prone to prejudice against homosexuals. Hence, the findings demonstrate support for H3, revealing a positive correlation.

Higher levels of right-wing authoritarianism are associated with greater prejudice against homosexuals. This result is consistent with previous studies (e.g. Bilewicz et al., 2017; Crawford et al., 2016; Sujatmika & Probowati, 2016; Vilanova et al., 2021) that found right-wing authoritarianism to be positively related to prejudice. The result of this study shown a medium effect size (Cohen, 1988), with right-wing authoritarianism explaining 57.7% of the variance in prejudice against homosexuals. According to Crawford et al. (2016), right-wing authoritarianism plays a crucial role in shaping prejudice against groups perceived as threatening moral principles, social norms, and traditional values.

Individuals high in right-wing authoritarianism tend to exhibit rigid thinking, resist novelty, and perceive outgroups as threats (Crawford et al., 2016; Duckitt & Sibley, 2018). This tendency is supported by Visintin and Rullo (2021), who found a positive correlation between right-wing authoritarianism and perceived threat. Within the Indonesian cultural context, major religions—including Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism—prohibit homosexual behavior, including same-sex marriage (Mansur, 2017). This is particularly relevant in Indonesia, where 83% of the population reports that religion plays a crucial role in shaping their views on various aspects of life (Poushter & Fetterolf,

2019). Homosexuality is also viewed negatively by governmental authorities, as it is perceived to contradict Pancasila, the nation's foundational ideology (DPR RI, 2019). Consistent with this, Childs and Whitley (2011) note that individuals with high right-wing authoritarianism are more likely to align with governmental positions when addressing societal issues.

The researchers then analyzed the relationship between demographic variables and prejudice against homosexuals using ANOVA (Table 3). Significant differences in prejudice scores were found across categories of religion, field of study, and type of university. In contrast, no significant difference was observed based on gender. This finding may be attributed to the tendency for greater acceptance of homosexuality with higher levels of education (La Roi & Mandemakers, 2018). Additionally, informal social interactions with classmates and progressive-minded teachers contribute to increased acceptance of homosexuality. Since university students are more likely to engage in such progressive interactions over a longer period compared to non-students, they tend to exhibit higher acceptance levels (La Roi & Mandemakers, 2018).

The findings of this study, which indicate a high tendency of prejudice against homosexuals (Table 1), can be understood within the context of Indonesian culture. Muluk et al. (2018) explain that social and political life in Indonesia is deeply rooted in traditional customs, cultural values, and religious teachings. These elements guide individuals' actions and behaviors according to moral principles embedded in religious teachings, which influence prejudice against homosexuals. This is supported by Poushter and Fetterolf (2019) through the Pew Research survey, which found that 83% of respondents acknowledged that religion significantly shapes how Indonesians view various aspects of life. One of the religious principles in Indonesian social life is that romantic relationships should occur between men and women, not between same-sex couples (homosexuals). Consequently, prejudice against homosexuals is often driven by social norms grounded in religious beliefs (Myers & Twenge, 2022). Table 3 shows that among followers of different religions, Muslim participants exhibit the highest level of prejudice against homosexuals (M = 56.23).

This may be attributed to the fact that Muslims constitute the majority of Indonesia's population, influencing various written and unwritten social norms, including those related to homosexuality. Additionally, the presence of social dominance orientation (SDO) may contribute to the high prejudice levels among Muslim participants as the majority group in the country. Individuals with high SDO are inclined to maintain their superior status in society, leading them to harbor prejudice against groups perceived as threatening their position, such as homosexuals. Licciardello et al. (2014) found a significant positive relationship between SDO and prejudice against homosexuals. However, disparities in mean scores may also result from unequal sample sizes across religious groups.

Additional analysis (Table 3) reveals significant differences in prejudice scores between participants from the social sciences (M = 49.72) and those from the natural sciences (M = 55.96). These results indicate that social science students exhibit lower prejudice against homosexuals compared to their counterparts in the natural sciences.

This difference may be attributed to the nature of social sciences, which frequently engage with the complex and dynamic aspects of human behavior, enabling students to develop a more open-minded attitude toward diversity. Chatard and Selimbegovic (2007), explain that students gradually align themselves with the norms of their discipline due to social conformity. Social science students are likely to develop greater tolerance, adopt more egalitarian views, and support social equality (Chatard & Selimbegovic, 2007).

Moreover, the self-selection theory suggests that students choose fields of study that align with their personal ideologies (Feather, 1975; Holland, 1959; Jacob, 1957 dalam Chatard & Selimbegovic, 2007). Those who perceive themselves as tolerant and egalitarian are more likely to choose social sciences because the dominant attitudes among students, alumni, and faculty in this field are perceived as consistent with their personal values.

Regarding university type, Myers and Twenge (2022) assert that social organizations, including educational institutions, contribute to the development of prejudice. The findings indicate that participants from public religious universities show the highest levels of prejudice against homosexuals (M = 59.46), followed by those from public secular universities (M = 57.03), private religious universities (M = 49.92), and private secular universities (M = 47.27). Students at religiously affiliated universities exhibit higher levels of prejudice because same-sex relationships are perceived as contrary to religious values. Conversely, students at private secular universities tend to show lower levels of prejudice, likely because the majority of participants were from a multicultural university (Sujatmika & Probowati, 2016).

This multicultural environment fosters frequent interactions with individuals from diverse religious, ethnic, and sexual orientation backgrounds, contributing to greater acceptance and reduced prejudice. Research findings show that participants who have acquaintances who are homosexual exhibit lower prejudice scores (M = 49.98) compared to those who do not have such acquaintances (M = 56.12). This finding supports Allport's assertion (as cited Pettigrew, 1998) that intergroup contact can reduce prejudice, not only related to ethnicity and race but also toward stigmatized groups such as homosexuals (Cramwinckel et al., 2021; Pettigrew et al., 2011).

Through intergroup contact, prejudice can either weaken or intensify. According to Herek and Capitanio (1996), prejudice is likely to decrease when positive contact occurs between individuals and outgroup members. Pettigrew (2021) further explains that meaningful and sustained contact encourages individuals to learn more about the social norms, culture, and behavioral patterns of the outgroup. This enhanced understanding helps individuals suppress negative feelings toward the outgroup (Cao & Meng, 2020).

While this study provides important insights into the relationship between cultural humility, right-wing authoritarianism, and prejudice against homosexuals, it also has several limitations. First, its cross-sectional design restricts the ability to determine causality. Although significant associations were found, it remains unclear whether authoritarian attitudes cause prejudice or vice versa, as unmeasured variables or reverse effects may also play a role. A

longitudinal design would allow a clearer understanding of how these attitudes develop over time.

Second, the sample was limited to university students in Surabaya, which may not reflect the broader Indonesian population. The findings may not apply to older adults, rural communities, or individuals with lower levels of education. An imbalance in religious affiliation and academic discipline—particularly the predominance of Muslim participants and students from natural sciences—may also influence the results.

Third, using self-report questionnaires raises concerns of social desirability bias, especially given the sensitive nature of the topic in a culturally conservative context. Participants may have presented themselves in a more socially acceptable light.

Although the study explored some demographic factors, key variables such as intergroup contact and social dominance orientation were not included in the regression analysis, limiting a fuller understanding of predictors of prejudice.

4. CONCLUSION

Based on the findings of this study, it can be concluded that cultural humility and right-wing authoritarianism significantly contribute to prejudice against homosexuals. Cultural humility has a significant negative correlation, indicating that higher levels of cultural humility are associated with lower levels of prejudice against homosexuals. Conversely, right-wing authoritarianism shows a significant positive correlation, suggesting that higher tendencies of authoritarianism are linked to higher levels of prejudice. The main implication of this study underscores the importance of developing cultural humility as a strategy to reduce prejudice against homosexuals, particularly in societies with conservative values such as heteronormativity. This study also highlights the influential role of demographic factors, including religion, field of study, type of university, attitudes toward homosexuality, and responses to coming out, in shaping levels of prejudice. For future research, it is recommended to explore other moderating factors that may influence the relationship between right-wing authoritarianism and prejudice against homosexuals. Additionally, future studies should aim to develop educational interventions to enhance cultural humility among university students.

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