

## ISPP Eastern Hemisphere Virtual Seminar Series – March 2021

March 26 (Friday), 1- 3 pm (Jakarta Time) or 2-4pm (Manila/Hong Kong Time)

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Opening the discussion dan introduce speaker (7')

Host/Moderator: Mirra Noor Milla (Universitas Indonesia)

Talk 1 Speakers: Agnes Sianipar, Faculty of Psychology Universitas Indonesia (20')

Title: On How Religious Tolerance Can Emerge Among Religious People: An Investigation on the Roles of Intellectual Humility, Cognitive Flexibility and Trait Aggressiveness

Talk 2 Speakers: Rizka Halida, Faculty of Psychology, Universitas Indonesia; Indonesia Survey Institute (20')

Title: Intergroup Bias among Religious Believers in Indonesia: Role of Perceived Knowledge, Contact, and Majority-Minority Group of Religion and Ethnicity

Discussant: Idhamsyah Eka Putra (Persada Indonesia University) (7')

Q/A open forum (60')

Closing (5')

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Join Zoom Meeting

**ISPP Eastern Hemisphere Virtual Seminar Series – March 2021**

Friday, March 26. 1:00 – 3:00pm (Jakarta Time)

Location:

<https://zoom.us/j/91224650616?pwd=NjFjYlBueXI2Tjk3YnEwemVMQ1VOQT09>

Meeting ID: 912 2465 0616 Passcode: 937929

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## **Talk1**

### **On How Religious Tolerance Can Emerge Among Religious People: An Investigation on the Roles of Intellectual Humility, Cognitive Flexibility and Trait Aggressiveness**

#### **Abstract**

For years, religious tolerance between religion groups has been a critical sociopolitical problem throughout the world. To date, there has been no study that has investigated the roles of character strengths in the emergence of tolerance in religious people. The main purpose of this study is to investigate whether the roles of character strengths which are intellectual humility and cognitive flexibility, in mediating the relationship between religiosity and religious tolerance are dependent on the levels of trait aggressiveness. We employed mediation analyses over data of religiosity, intellectual humility, cognitive flexibility, religious tolerance, and aggressiveness from 226 Indonesian-Muslim students to test our predictions. The results showed that intellectual humility and cognitive flexibility significantly mediated the influence of religiosity in increasing religious tolerance. As predicted, intellectual humility was the stronger mediator in religious people who possess high level of aggressiveness, while cognitive flexibility was the stronger mediator in religious people with low level of aggressiveness. Hence, the level of aggressiveness of a religious person determines whether intellectual humility or cognitive flexibility would be an effective factor in increasing his/her religious tolerance. Taken together, our findings suggest the importance of developing intellectual humility and cognitive flexibility to promote tolerant behavior among religious people.

#### **Talk1 Speaker Bio**

Agnes Sianipar is an Assistant Professor at Universitas Indonesia.

Her research focuses on emotion-cognition processing, visual attention and consciousness.

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## **Talk2**

### **Intergroup Bias among Religious Believers in Indonesia: Role of Perceived Knowledge, Contact, and Majority-Minority Group of Religion and Ethnicity**

#### **Abstract**

There are ups and downs concerning inter-religious life in Indonesia. This Muslim-majority country seems to practice interreligious tolerance in its daily life. However, incidents in the form of tension and conflict between religious believers happened. This research aimed to understand the intergroup bias between religious believers and the factors that contribute to it. We focus on the asymmetry of positive feeling (i.e liking) toward ingroup and outgroup. The data collection was part of a national survey of 1,100 respondents which interviewed face-to-face in 2017. The respondents were asked about their liking to believers of five religions in Indonesia (Islam, Catholic, Protestant, Hindu, and Buddhism), their religious affiliation, knowledge about other religious groups, having friends, and negative experience with each of those religions also socio-demography variables. Multiple regression analysis results show that knowledge about religion

and having friends from certain religions significantly predict liking to each of those religions. While ingroup significantly predicts liking only among Muslims, but not among other religious believers. Moreover, there were no significant effects of socio-demographic variables, namely gender, rural-urban, age group, and education. However, there was a significant effect of ethnicity, in which the Javanese majority predicts liking to minority religion but not to Islam. These findings corroborate findings from contact hypothesis research and add complexity of intergroup relations based on majority-minority, religion, and ethnic group.

### **Talk2 Speaker Bio**

Rizka Halida is an Assistant Professor at Universitas Indonesia and researcher at Indonesia Survey Institute. Her research focuses on political psychology, intergroup relations, and voting behavior. [rizka@ui.ac.id]