

Behind Front Pembela Islam (FPI) Movement: Can Social Value Orientation Influence Religious Prejudice?

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Abstrak: This research aims to identify the roles of social value orientation on religious prejudice in Front Pembela Islam (FPI) towards others religious community. The sample was several members of Front Pembela Islam (FPI) in East Java involving 113 people and it was collected by accidental sampling technique. Measure instrument used was Social Value Orientation scale adopted from Akhrani (2016) with the theory of Eek and Garling (2008), for Religious Prejudice scale was designed by Ahmadi (1991) theory. Reliability of Social Value Orientation was 0.81 and Religious Prejudice was 0.94. The data was analyzed using dummy variable in regression technique. The results of analysis show that social value orientation does not affect the religious prejudice so that the alternative hypothesis (H_a) in this study is rejected. It can be seen from coefficient of p value 0.83 ($p > 0.05$). In addition, coefficient value between variables obtained can be categorized as low (-0.02).

1 INTRODUCTION

Religious freedom and tolerance issues in Indonesia are intriguing subject to be discussed, given the status of Indonesia as the largest Muslim country in the world (Republika, 2015). Unfortunately, intolerance, discrimination, and violence in the name of religion occur in Indonesia as stated by Setara Institute (Halili and Naipospos, 2015), in which as many as 122 cases of violation of religious or belief freedom has been committed by non-state actor and the Front Pembela Islam (FPI) is one of the offenders.

According to Lee (2010, pp. 188), Front Pembela Islam (FPI) is infamous for its radical actions on institution or subject matter that is seen violating Islamic law. A research report by Wahid Institute (2014, pp. 27;89-91) assessed that FPI was being anarchist during the protest of Basuki Tjahaya Purnama (Ahok) inauguration as the Governor of Special Capital Region of Jakarta substituting Joko Widodo who was elected to be the President of Indonesia. The momentum of 411 and 212 demonstrations in 2016 made FPI as the major public spotlight at that time. The popularity and news makers who initially lead by Ahok now has shifted to FPI (CNN Indonesia, 2017).

The basis of FPI actions as Rosadi stated (2008, pp. 171-173) it comes from two developing categories of *ma'ruf* (good) and *munkar* (bad) to understand, response, and interpret reality in social environment. Their actions can be categorized as discriminative act. Discriminative act is one of negative attitude forms or known as prejudice (Gerungan, 2010). Prejudice is caused by different views in which information on particular group is processed differently so the objects that are prejudiced tend to get more attention (Baron and Byrne, 2013). The differences appear in the level of social status, value, personality, and religion (Myers, 2012). In this research, factor of differences appear in the level of different religious community. Putra (2014, pp. 576-578) explained that prejudice occurs due to the influence of group. The group acts as a prejudice mediator so that the individual thought mostly based on what the group think about other religious groups.

The important factor in seeing attitude and prejudice is the individual personal characteristic or knowing as value that can affect individual attitude on particular object and situation (Kite and Whitley, 2016). Individual value has orientation namely *self-centered* and *social-centered* (Akhrani, 2016). Then, the value orientation is widely known as Social Value Orientation. Research on social value

orientation with prejudice was conducted by Falanga, De Calori, and Sagone (2015, pp. 300-301) and it explained that particular value orientation plays role on the individual prejudice level. Values play a role in the way individuals express and discriminate against the objects that are prejudiced. Other research conducted by Maulida, Dahlan, and Misbach (2017, pp. 104) stated that personal value plays role in shaping the individual prejudice.

Related to this research, FPI is a group carrying Islam as the main identity. Front Pembela Islam (FPI) consists of various individuals from diverse background socially, economically and culturally. Each individual is assumed to have different value orientation. The different value orientation will also play role on the individual choice to prejudice different religious group or vice versa. This research would like to identify the roles of social value orientation on religious prejudice in Front Pembela Islam (FPI).

2 METHOD

Population in this research was Front Pembela Islam (FPI) members in East Java. The sample used was several Front Pembela Islam (FPI) members in Surabaya. The total of minimum sample was determined using G*Power 3.1.9.2 software with alpha error of 0.05 and medium effect size (0.15). This research applied Social Value Orientation scale and Religious Prejudice scale.

Social value orientation scale was adapted from a scale developed by Akhrani (2016) with the theory of Eek and Garling (2008) in the research on political participation in East Java. This scale was used to identify the individual value preference. Religious prejudice scale was made by referring to the explanation of Ahmadi (1991) on prejudice aspects/dimensions. This scale was used to identify the level of individual prejudice. The research data was analyzed using dummy variables in regression technique to prove alternative hypothesis (Ha): social value orientation plays role on the religious prejudice in Front Pembela Islam (FPI).

3 RESULT

Based on the analysis results using dummy variable regression test, it showed that F value coefficient was 0.04 and p value coefficient was 0.83 (p>0.05) (see table 1)

Table 1 : F Test.

Analysis Method	F	Sig
Dummy Variables Regression	0.04	0.83

So, it can be concluded that social value orientation does not play role on religious prejudice of FPI, in which the alternative hypothesis (Ha) is rejected and null hypothesis (Ho) is accepted. It was obtained that coefficient value among variables of -0.02 indicating that the effect between the two variables was categorized as small (see table 2).

Table 2: Coefficient correlation among variables.

Model	Variable	Religious Prejudice	SVO
Pearson Correlation	Religious Prejudice	1,00	-0,02
	SVO	-0,02	1,00

Regression in this research was made based on t test and could be constructed as follows:

$$Y_i = \beta_1 + \beta_2 D_{2i} + \beta_{...} D_{...i} + u_i \quad (1)$$

Description:

- Y_i = Variable Y
- β_1 = Intercept
- $\beta_{2D_{2i}}$ = Dummy variable 2
- $\beta_{...D_{...i}}$ = Dummy variable to - ...
- u_i = Error varian

Table 3: T test.

Intercept Value	Coefficient Dummy Variable	t	Sig
37,23	-0.41	-0.21	0.83

$$Y_i = 37.23 - 0.41 \quad (2)$$

The value of determination coefficient obtained in this research was 0.0003 meaning that about 0.03% of the total variable already had represented the model made. The value of determination coefficient also showed that social value orientation provided effect of 0.03% on religious prejudice, while the rest of 99.97% were affected by other variables that were not investigated by the researchers (Table 4).

Table 4: Value of determination coefficient.

Regression Coefficient (R)	Determination Coefficient (R Square)
0.02	0.0003

3.1 Social Value Interaction

The subjects in this study were mostly in Prosocial dimension with 75 subjects (see table 5 below).

Table 5: Research subject categorization.

Variable	Category	Subject	Percentage
Social Interaction	Low	5	4.42%
	Medium	33	29.20%
	High	75	66.37%
	Σ	113	100%
Religious Prejudice	Low	72	63.72%
	Medium	41	36.28%
	High	0	0%
	Σ	113	100%

3.2 Religious Prejudice

The subjects in this research were mostly at low category with 72 subjects (see table 5).

4 DISCUSSION

4.1 Social Value Orientation

Social value orientation consists of two dimensions, namely Proself and Prosocial that contradict each other. The tendency of research subject results at Prosocial dimension can not be separated from the effect of cross culture values where Asia is categorized as having more dominant collective and hierarchy values (Fiske, Kitayama, Markus, and Nisbett, 1998 cited in Hogg and Vaughan, 2014, p. 634). Collective and hierarchy values tend to have greater levels of cooperation, social support, equality, honesty, and dependencies to the group (Hogg and Vaughan, 2014). The greater dependencies to the group is considered as affecting factor especially for the research subjects that have become a part of a social group namely Front Pembela Islam (FPI).

Value is formed by individual and social factors affected by group, social category, and culture that are constructed as well as familiarized in social life (Hogg and Vaughan, 2014). The values in FPI are

religious values (Islam), social values, and political values, which are indirectly take part in intervening the value of the subject. From the three values, the researchers found linkages between religious value and social value, in which both of them teach individual to always care about the environment and maintain tolerance among other religious people.

Religious and political value cannot be equated. Based on the purpose, the two values are different. Religious value aims to teach kindness and prohibition in human life, while the political value aims to realize personal desires and interests through human relation. Personal intervention in the political value will cause intolerance within the individual because politics legalize the matter of friends and foes. The subjects that were mostly at Prosocial dimension could be explained by the effect of religious value and social value, but could not be explained by political value.

Another factor that may have an effect is deindividuation. Deindividuation is situation in a group in which individuals act beyond normal (loss of self-awareness) and forget their individual identity, so that they become more responsive to the norm in the group (Myers and Twenge, 2017). Deindividuation makes the individuals act not based on their will or choice (Harmaini, Agung and Munthe, 2016). In line with the statement, research by Ed Diener (1980), Steven Prentice – Dunn (1980), and Ronald Rogers (1989) stated that in the terms of value, individuals having deindividuation tends to act without considering their personal value in responding a situation (Myers and Twenge, 2017, p. 180).

Front Pembela Islam (FPI) with many total members spreading across Indonesia can be said as a large community organization. The large scope of this organization makes the group members perceive their action as group action and encourage anonymity. This anonymous condition causes the loss of self-awareness that is an indicator of deindividuation (Harmaini, Agung and Munthe, 2016). Deindividuation factor plays a major role in generating Prosocial dimension in Social Value Orientation variable on Front Pembela Islam (FPI) members. As the subject personal value will tend to merge with the group value, it is not easy to reveal Social Value Orientation aspects with the Front Pembela Islam (FPI) members as the research subject.

4.2 Religious Prejudice

The prejudice discussed in this research comes from the existence of religious differences. So that in discussing the research results, it will not be separated from the characteristics of research subject, namely Muslim. The result of religious prejudice measurement that mostly was on low category, it is more or less will be affected by the concept and idealism differences of every religion in viewing others religious community. As a result, the prejudice of every religion (in this case is individual) will vary each other (Nelson, 2016). This is certainly related to the Islamic values role in the Front Pembela Islam (FPI). For instance, according to FPI, Islam is *kamil* (perfect) and *syamil* (comprehensive), and regulates problems as well as etiquette of human life in general and specific situation (Rosadi, 2008). The effect of religious value cause the Front Pembela Islam (FPI) members to prioritize the religious values in viewing social realities including the views on others religious community. The statement was supported by Nelson (2016, pp. 369) who revealed that individuals who involve their religion in everyday life tend to have low level of prejudice, therefore contributing to the low levels of religious prejudice in this research.

The role of organizational doctrine is certainly indispensable in shaping the way group members behave. It can be explained using social domination theory. This theory explains the extension of ideology or social issues within a group in which individual may accept or reject a subject matter as well as permit the existence of position/level and difference, or similarity and justice, as long as it is in the group setting (Sidanius and Pratto, 1999 cited in Hogg and Vaughan, 2014, p. 393). The low level of religious prejudice in this research is affected by *kafir harbi* and *kafir dzimmi* concept, familiarized by the FPI members. *Kafir harbi* literally means that non-Muslim community or infidel may be fought (*harb*: war) (Malik, 2017). However, *kafir dzimmi* literally means that non-Muslim community actually lives under the protection of Muslims (Thohir, 2011).

Then, this concept is supported by *aswaja madhhab* (school of thought) embraced by Front Pembela Islam (FPI) as stated by Rosadi (2008, pp. 94-95), in which a Muslim is considered as infidel if commit violations in beliefs, deeds, and words such as insulting the Quran (denying a piece or all of its contents), believing in prophet after Muhammad, propagating themselves to be prophets, as well as other violation forms. It becomes the basis of Front

Pembela Islam (FPI) to enforcing *ma'ruf* and *munkar* according to the version they believe as true. The Front Pembela Islam (FPI) members do not simply classify other individuals in *ma'ruf* or *munkar* but they go through careful consideration. This also make them difficult to prejudice individuals or groups from other religion.

Aswaja madhhab (as organizational doctrine) can be accepted by the Front Pembela Islam (FPI) members as time goes by. Associated with the theory of social domination, the higher the level of individual social dominance, the higher of desire to be more dominant and superior groups compared with other groups. The high level of social dominance will encourage the individuals to legalize social hierarchy and discrimination so that it also affects the high tendency of individuals to prejudice (Hogg and Vaughan, 2014). Front Pembela Islam (FPI) has low social dominance, therefore it was assumed to provide effect on the result of measuring religious prejudice that tend to be low.

The existence of bias factors cannot be separated from the factors affecting the low level of individual religious prejudice to other groups. Bias in this research is assumed due to the existence of stigma. The stigma here belongs to hidden stigma, in which the affiliate factor in a particular religion allows the individuals to avoid the experience from the prejudice (Steele and Aronson, 1995). Individual prejudice experience mention in this research is experience to prejudice other people and being prejudiced by other people.

The relation to this research is the FPI member become the object that is too often being prejudiced by other individuals or groups as well as the discourse of anti-Pancasila community organization dissolution in connection with the issue of Government Regulation in Lieu of Law Number 2 of 2017 on Community Organization (Metro TV News, 2017). Individual position in this group as stigmatized individuals are certainly very sensitive, remembering that individuals will become more vigilant on how others treat them (Crocker and Major, 1989). In addition, the hidden stigma has consequences because individuals will not be honest and become very vigilant just to make sure that their stigma to other group becomes invisible. The hidden stigma is not directly affect the low level of individual religious prejudice to other religious community.

5 CONCLUSION

Based on the research results and discussion that had been conducted, the researchers conclude that social value orientation does not play role on religious prejudice of Front Pembela Islam (FPI). The results were seen from the significance value of 0.83 ($p > 0.005$) and the coefficient value of among variables of -0.02. It means that the two variables in this research have small coefficient. These results are affected by various things in each variable such as deindividuation, social dominance, and stigma. This variable can be used as the moderator variable or alternative variable for the future research.

Although there are no significance result for social value orientation and religious prejudice, researchers found that in others research with same subject, religious prejudice has evidence to influence other variable. That variable we try to mention are religious tolerance and religious conflict. Religious prejudice affected religious tolerance and also has negative connection. It means that the lower religious prejudice appeared, the highest religious tolerance exist at FPI East java (Rumadjak, 2017). For religious conflict, the higher religious prejudice appeared then the higher religious prejudice will be affected at FPI member too (Rahmadiyah, 2018).

These two result indicated that in same case, research baseline begin with religious prejudice variable. It also mean that no problem found to use religious prejudice variable. For social value orientation variable, researchers found it hard to find other research in group context setting. Mostly other researcher using these variable to look individual factor beside of group factor. Those limitation can be used as a baseline for the next research.

The future research is expected to consider statement in scale particularly if the selected subject is a group/community. The future researchers can modify statement in scale in order to make it appropriate to the subject characteristics. The next researcher who conducts research in similar topic on these two variables is expected to make the Front Pembela Islam (FPI) as the object, so that the difference of the result and the psychological dynamics can be identified.

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