

A LITERATURE REVIEW ON RELIGIOSITY IN PSYCHOLOGICAL RESEARCH IN INDONESIA: CURRENT STATE AND FUTURE DIRECTION

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ABSTRACT

Studies on the concept of religiosity in Indonesia is already popular. However, no study has been conducted to see the direction and trends of this subject recently and how the subject of this study able to give a bigger impact in the future. The aim of this study was to assess the trends on the theme of religiosity studies in Indonesia in the last ten years. The method used was literature review using the data obtained from Google Scholar by two keywords in Indonesian i.e "religiusitas" and "keberagamaan" which both have same meaning that is religiosity. The result shows religiosity studies in Indonesia mostly related to morality and wellbeing. Recommendation for future studies given.

Keywords: Indonesia, Religion, Religiosity

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INTRODUCTION

Research on religiosity in Indonesia is quite popular among social science researchers, especially Psychology. This is shown from the search results using the Google Scholar database which shows the number of 6,330 publications in the last 10 years (2010-2019) with the theme of religiosity. This number is more than publication with other psychological themes such as: prejudice (3,480), pro-social (1,280), mental health (4,310), and self-control (2,740).

Furthermore, a survey from Gebauer et al. (2014) shows that the level of religiosity of Indonesian people is ranked the fifth (5th) out of the 66 countries surveyed, after Pakistan, Philippines, Egypt and Saudi Arabia. This finding shows that religion is an essential factor for Indonesian. In addition it reflected popularity of the studies in Indonesia which try to explore the aspects of religiosity.

Unfortunately, no patterns or directions have yet been drawn that can be considered as solid conclusion to explain religious behavior in Indonesia. This is because lack of publication in literature review that can help to obtained stronger conclusions from various studies with similar themes. What is more, existing research cannot have a more tangible impact on daily life or policy, whether in education, politics, or other fields because there are no studies that try to analyze the patterns from many of previous studies. Therefore a literature review on certain themes, especially in religiosity studies in Indonesia are needed to see the pattern of religious behaviour of the Indonesian people.

Literature review is a method that use to understand a research theme comprehensively (Perićić & Tanveer, 2019). By conducting it the study on the theme of religiosity in Indonesia, a comprehensive understanding can be obtained from the pattern of religious behaviour and religiosity

research in Indonesia. Therefore, this research will be able to provide an overview of research themes that still require deeper study.

Accordingly, the purpose of this study is to investigate the patterns of religiosity research in Indonesia in the last decade and to determine the direction for future studies. This research is the initial stage to find deeper patterns of religiosity and religious research in Indonesia. Thus, the study needs to be continued with systematic literature review in more specific context in the future so that the conclusions about religiosity studies in Indonesia can be considered to have an impact on various fields, not only in the field of research.

Definition of Religiosity

Concisely, here are some definitions of religiosity that are commonly used in psychology research. Although there is no definitive data (and requires a special study to conclude this) which theory is dominantly used to explain the impact of religiosity in Indonesia but briefly the following concepts are widely used in religiosity research in Indonesia.

One of the concepts relating to religiosity is offered by Huber and Huber (2012) who explain the construct of the personal system of religion as "superstructure in personality which consists of all personal constructs which are related to the individually defined realm of religion and religiosity" (p. 713). This explains that religiosity is part of a person's personality related to religion and its diversity. Huber and Huber (2012) conveyed five dimensions of diversity, namely: (1) intellectual, (2) ideology, (3) application in the public practice, (4) application in the private environment (private practice), and (5) religious experience.

The first dimension is related to a person's social expectations about religious

knowledge, including explaining a problem with an analysis based on the concept of that religion. The second dimension is social expectations related to belief in the existence and the strength of the Almighty. The third dimension relates to social expectations that a person actively participates in a religious community and practices communal religious rituals. While the fourth dimension, related to social expectations to carry out religious activities in private, the last dimension relates to social expectations that a person will emotionally feel the interaction with the Almighty (Huber and Huber, 2012).

The concept above based on its dimensions almost similar with the concept offered by Glock and Stark, which also popular in Indonesia, since more than five decades ago. Dimensions are experience, ritual, ideology, intellectual, and consequential (outcome/impact) (in Holdcroft, 2006). Yet, the differentiative with the concepts offered by Huber and Huber (2012) divides rituals practice in public and private territory. In addition, consequential dimensions are also not used in the concepts offered by Huber and Huber.

A few years after Glock and Stark, Allport and Ross (1967) proposes another concept to understand religion from people's motivations for being religious. They offered the concept of religious orientation, which was divided into intrinsic orientation and extrinsic orientation, which also become prominent theory in Indonesia. Specifically, in extrinsic orientation, religious motivation is the goal to achieve the things that he wants, so that the motivation for religion comes from outside himself. Meanwhile, intrinsic orientation, religious motivation comes from within himself. Gorsuch and McPherson (1989) then revised the extrinsic orientation into two, personal and social orientation. Social extrinsic orientation means religion becomes means to get social goals, such as

social acceptance, while personal extrinsic is a concept that shows that religion is used to meet personal needs, such as calmness.

Definition of religiosity in Indonesia is also often paired or interchange with the concept of spirituality, however Amir and Lesmawati (2016) states that both are different concepts despite having large slices. The basic difference is religiosity based on certain religions while spirituality is not based on certain religions. In addition, religiosity has ritual forms agreed in the religion while rituals in spirituality do not have a specific form of certain activities.

As mentioned earlier, specifically in this article, researchers do not focus on the specific definitions that will be used in examining existing religiosity research. This is because the present study is a preliminary research to mapping the themes of religiosity research in Indonesia. It is expected that further study will be able to emphasize the effects of certain aspects of religiosity, such as religious motivation, the impact of the concept of virtue and sin, etc.

RESEARCH METHOD

Data Collection Procedure

Research data obtained using Google Scholar tools (Google Scholar). The keywords used are two words equals to religiosity in Indonesia, namely "religiusitas" and "keberagamaan" and include additional keywords "jurnal" or "journal" (inclusion criteria) and exclude the keyword "book" (exclusion criteria). While the time limit of the research to be analyzed is from 2010 to 2019.

This keyword selection assumes that religiosity research in Indonesia will use an Indonesian language title but the medium may use an English word, like "journal". The researcher's efforts to enter the word "jurnal" or "journal" and negate "book" as the keyword is so that the articles obtained are

research articles that are generally published in journals. The article published in the book is assumed to be an article that provides an explanation of a concept by referring to the developing researches.

Based on this process, 6,330 publications were obtained in the last 10 years (2010-2019). The amount is then narrowing by selecting articles which cited by at least 10 (ten) other publications. The criteria of selection based on citations because articles that have been cited by other researchers will shows research trends.

As the result, 20 publications were obtained from 2010 to 2019 which cited by more than 10 (ten) other publications. However, one publication cannot be analyzed further because the article, also the abstract, cannot be accessed because it is only published in the quote form. Meanwhile, another one is not an unpublished publication category (thesis) which not fit with inclusion criteria. Thus, there are 18 articles as the data that to be analyzed in this study to determine the current state and future direction of research on religiosity and diversity in Indonesia.

Based on the results of the data collected, most of the research articles are empirical studies using primary data with individuals as respondents (15 publications). The other two are non-empirical studies that try to answer theoretical problems by analyzing theories. One article is an empirical study with the object of research is the school system that does not fit the needs of review in this study (see table 1).

Table 1.
Research on Religiosity & Religion in Indonesia (2010-2019)

Source	Another Variable	Respondent	Citation	Types of Research
(Basri, 2015b)	Gender, Attitude <i>Love of Money</i> , Ethical Perception	Accounting student	15	Empirical
(Amir & Lesmawati, 2016)	Spirituality	-	15	Non-empirical
(Marliani, 2013)	Future Orientation	Final year student	23	Empirical
(Istiqomah, 2015)	Marriage Satisfaction	Muslim adults, have children, and marriage age is under 10 years	11	Empirical
(Utami, 2012)	Religious coping, Subjective well-being	The student of the "X" Faculty, Universitas Gadjah Mada (UGM) Yogyakarta, Muslim	44	Empirical
(Aviyah & Farid, 2014)	Self control <i>Juvenile Delinquency</i>	Teenager, age 13-17 years old	46	Empirical
(Nuandri & Widayat, 2014)	Premarital Sex Behavior	Late adolescents, age 20 years as much as 44.6%, age 21 years as much as 24.6%.	11	Empirical
(Pamungkas, 2014)	Rationalization, cheating tendencies	S1 student, 6th semester of Pekalongan University Accounting Study Program	11	Empirical
(Utama & Wahyudi, 2016)	Obedience	Individual Taxpayers in DKI Jakarta Province	12	Empirical
(Mayasari, 2014)	Happiness	-	19	Non-Empirical
(Hutapea, 2014)	Stress, Adjustment	1) Indonesian citizen as a full time student; 2) have never lived abroad either as a student, worker, following a student exchange program, etc; 3) currently a student for a study program with a minimum duration of 1 year and is in the first year of lectures (first semester); 4) do not have family/friends who live in the nearest campus and/or city.	10	Empirical
(Khairunnisa, 2013)	Self Control, Premarital Intercourse	Student in MAN 1 Samarinda	33	Empirical
(Rosyidah & Lestari, 2013)	Decision Making, Gender	Muslim entrepreneur in Sidoarjo	12	Empirical
(Putri, 2012)	Premarital Intercourse	General high school students and religion based high school students	14	Empirical
(Basri, 2015a)	Culture, Cheating	Individual taxpayers who	10	Empirical

		registered in Pekanbaru City		
(Haryati, 2013)	Emotional Maturity, Pro-social Behavior	Nurse at the hospital	26	Empirical
(Paturuhman, 2012)	Education	Islamic boarding school (Education system)	12	Empirical
(Reza, 2013)	Morality	Student in Madrasah Aliyah	41	Empirical

Table 2.
Religiosity Research by Theme

Theme	Source	Publication	Total Citation*
Morality & Immoral, Ethics & Compliance	(Basri, 2015a, 2015b; Pamungkas, 2014; Reza, 2013; Utama & Wahyudi, 2016)	5	89
Well-being	(Mayasari, 2014; Utami, 2012)	2	44
Self control	(Aviyah & Farid, 2014; Khairunnisa, 2013)	2	79
Premarital Sex	(Khairunnisa, 2013; Nuandri & Widayat, 2014; Putri, 2012)	3	58
Gender	(Basri, 2015b; Rosyidah & Lestari, 2013)	2	27
Adjustment & Emotion Maturity	(Haryati, 2013; Hutapea, 2014)	2	36

*Data was collected as of December 2019

RESULTS AND DISCUSSION

Results

Most publications (10 publications) recruited high school students and university students as the research respondents. Only 4 (four) studies conducting research in populations other than university students and school students (teenager). Meanwhile, three publications were cited more than 40 times with the variables studied are morality, self-control, and juvenile delinquency, as well as coping and well-being.

The themes with the highest level of citation rate are morality and immorality, followed by self-control. The third rank is the theme of premarital sex, then the theme of well-being. However, the three themes with the highest citation rate can be considered interrelated, that is morality, self-control, and premarital sex because it explain how religion serve as an agent in shaping believers behavior to be aligned with religious values.

Discussion

In general, research on religiosity in Indonesia leads to how religion become a moral source in the behavior of an individual (Basri, 2015a, 2015b; Pamungkas, 2014; Reza, 2013; Utama & Wahyudi, 2016). This shows that religiosity research in Indonesia put religion more as a social function, especially morality. This is different from the trend of international religiosity research that are associated with self-capacity enhancement (e.g Sedikides & Gebauer, 2010) and well-being (e.g Jackson & Bergeman, 2014).

Well-being has become the second rank theme of religiosity research in Indonesia. Utami(2012), which the publication have highest citation in well-being publication, aligned with the growing trend of religiosity research in the world. Specifically, this research in line with numerous of studies of religiosity in the world. Further analysis of the research result in this theme is expected to

contribute to the trend of religiosity research in Indonesia.

Thus, these two themes can be carried out more in specialized studies, literature review to explore the comprehensive effect of religion on morality and well-being comprehensively in Indonesia believers. Furthermore, the study will showing typical patterns of the effect of religion on its adherents in Indonesia.

Regarding to the respondents of the research, most researchers with the theme of religiosity in Indonesia still recruited respondents in incidental using convenience sampling method. Respondents were also limited to students, i.e., high school and university students, and only limited research respondents were recruited outside of this group. This condition makes it difficult to generalize the results of research to wider groups in the community.

CONCLUSION

Based on the analysis, while acknowledging the limitation of the study especially in data collection technique, it can be concluded that most of research themes relating to the topic of religiosity in Indonesia are morality, both theoretical or practical aspect of moral values, such as fraud and premarital sex. Likewise, the theme of self-control is quite close to the concept of morality. The next theme but commonly referred in religiosity study in Indonesia is the well-being of religious people.

RECOMMENDATION

1. Systematic literature review needs to be carried out on how the effectiveness of the religion and religiosity in shaping behavior in accordance with moral values. In particular, the effective dimensions in shaping individuals behavior that in line with the moral values and the other dimensions of

religiosity that are not effective in individual morality also need to be examined.

2. Literature review on the effect of religiosity on well-being in Indonesia is also necessary to be done to see if there are other factors that influence the wellbeing of religious people in Indonesia.
3. The concepts of religiosity and its measurement instrument used in various studies in Indonesia also need to be mapped because yet there is no specific study related to the concept of religiosity that is widely used in Indonesia. This need to be done so researchers can find the similar concepts when discussing religiosity or diversity in Indonesia and make it easier to understand research patterns religiosity in Indonesia.
4. Other themes such as well-being, self-control, and gender need to be analyzed to see whether the existing research can conclude studies in that field.
5. The research of religiosity needs to target more adult and elderly respondents to see a more complete picture related to the effects of religiosity on individual behavior at all age ranges in Indonesia

LIMITATION

The limitation of this study are the data sources, because researchers cannot select articles in the category of reputable journals in Indonesia. However, because the data analysis is not too deep to the results of research and analysis, this weakness is not too problematic. Analysis of available data only looks at the research theme so that limitations in this study can still be tolerated. However, for the further literature review as recommended in number one and two, it is expected that more rigorous data selection can be performed to obtain more reliable data.

The second limitation in this study is related to the data collection instruments that only rely on Google Scholar. By relying on this, non-journal publications been recorded, such as: unpublished thesis and research reports. To overcome this challenge, in the future it need a more reliable indexation databaseto select data from reliable publications that exist on the Internet.

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