

SOCIAL DOMINANCE ORIENTATION AND META-PREJUDICE: EVIDENCE FROM RELIGIOUS MINORITY GROUPS IN INDONESIA

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AGAMA, DOMINASI, DAN PRASANGKA: HUBUNGAN ANTARA ORIENTASI DOMINASI SOSIAL DAN META-PRASANGKA PADA KELOMPOK AGAMA MINORITAS

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Abstrak

Perilaku dominasi kelompok agama tertentu sering kali terhubung dengan prasangka terhadap kelompok agama lainnya. Hal ini menghasilkan penilaian negatif, di mana kelompok agama mayoritas dianggap sebagai kompetitor dan mengungguli kelompok agama minoritas. Penelitian ini bertujuan untuk melihat bagaimana hubungan antara orientasi dominasi sosial dan meta-prasangka pada kelompok agama minoritas di Indonesia. Penelitian ini menggunakan metode kuantitatif dengan pendekatan korelasional, melibatkan 218 partisipan dari kelompok agama minoritas (selain agama Islam). Hasil analisis korelasi menunjukkan adanya hubungan positif yang signifikan antara orientasi dominasi sosial dan meta-prasangka. Secara spesifik, hubungan yang signifikan terobservasi antara keempat aspek orientasi dominasi sosial (pro-dominasi kontra-dominasi, pro-egalitarian, dan kontra-egalitarian) dengan meta-prasangka. Temuan ini menunjukkan bahwa orientasi dominasi sosial berasosiasi dengan bagaimana kelompok minoritas memersepsikan prasangka dari kelompok mayoritas. Studi ini berimplikasi pada pentingnya penguatan toleransi antaragama dan pengembangan intervensi psikososial untuk mengurangi prasangka dalam masyarakat multikultural.

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Abstract

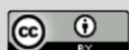
The dominance behavior of certain religious groups is often associated with prejudice toward other religious groups. This condition may generate negative evaluations, in which majority religious groups are perceived as more dominant than minority groups. This study aimed to examine the relationship between social dominance orientation and meta-prejudice among religious minority groups in Indonesia. Using a quantitative correlational design, this study involved 218 participants from religious minority groups (non-Muslims). The correlation analysis revealed a significant positive relationship between social dominance orientation and meta-prejudice. More specifically, significant relationships were found across all four dimensions of social dominance orientation (pro-dominance, anti-dominance, pro-egalitarianism, and anti-egalitarianism) and meta-prejudice. These findings suggest that social dominance orientation is associated with how minority groups perceive prejudice from majority groups. The study highlights the importance of strengthening interreligious tolerance and developing psychosocial interventions to reduce prejudice in multicultural societies.

Keywords: majority group, meta-prejudice, minority group, religion, social dominance orientation

Impacts and Implications in the Indigenous Context

In Indonesia's religiously diverse society, the findings highlight how social dominance orientation is associated with interreligious prejudice and social hierarchy. This suggests that religious-based stratification continues to influence perceptions and interactions among groups. Within the indigenous context, these results underscore the relevance of local cultural values, such as *gotong royong* (mutual cooperation), *tepa selira* (empathic consideration for others), and *tenggang rasa* (mutual respect), as culturally embedded mechanisms that may mitigate relational inequality and support social cohesion in a multireligious society.

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INTRODUCTION

In 2018, the Pew Research Center published a study showing that Muslim groups in Muslim-majority countries tend to restrict the rights of other religious communities (Pew Research Center, 2018). Consistent with this pattern, previous studies have demonstrated that Muslims, in general, hold less favorable views toward other religious groups (Gu & Bomhoff, 2012; Verkuyten et al., 2014) or toward religious minorities (Inglehart, 2003), particularly when compared with populations in non-Muslim majority countries (Sumaktoyo, 2021). In the Indonesian context, Human Rights Watch (2013, 2020) has documented persistent violence and discrimination against religious minorities, often occurring within situations of pressure from majority religious groups. Quantitative data further indicate that incidents of violations against religious minorities increased from 216 cases in 2010 to 244 cases in 2011 and 264 cases in 2012. These dynamics are reflected not only in localized restrictions, such as limitations on worship and church construction faced by the congregations of GKI Yasmin Bogor (2010), HKBP Filadelfia Bekasi (2010), the closure of churches in Aceh Singkil (2015), and the revocation of the building permit for Gereja Kristen Pasundan Taman Yasmin Bandung (2008), but also in broader sectarian conflicts, including the Ambon riots (1999–2002), the Poso riots (1998–2001), and the mass protests against Ahok in 2016 (Komnas HAM, 2017; Setara Institute, 2018, 2022; Human Rights Watch, 2020). These cases illustrate a social context in which religious minority groups are positioned within enduring structures of dominance, inequality, and perceived threat, underscoring the relevance of examining social dominance orientation and meta-prejudice in the Indonesian setting.

These events indicate that Christian minorities in Indonesia (Catholic and Protestant) have often become victims of discrimination and aggression. Although Christianity is not explicitly rejected, tensions between Muslims and Christians remain prevalent, particularly in Muslim-majority regions (Putra & Wagner, 2017). Comparative research conducted by Gu and Bomhoff (2012) demonstrates that in Muslim-majority countries, Muslims tend to exhibit lower levels of trust toward members of other religious groups and are more likely to perceive religious diversity as a potential threat to national unity. Social psychological research has shown that perceptions of threat and intergroup distrust are closely associated with prejudice and support for group-based hierarchies (Sidanius & Pratto, 1999; Ho et al., 2012). Within this theoretical framework, social dominance orientation (SDO) provides a lens for understanding how dominance-oriented attitudes can legitimize and maintain unequal power relations between majority and minority groups. Accordingly, this study focuses on how minority (non-Muslim) groups interpret the Muslim majority's endorsement of

group-based social hierarchy, in which Muslims are positioned as the dominant group in Indonesia's religious landscape, by examining minority perceptions of majority social dominance orientation and the resulting meta-prejudicial beliefs.

Social Dominance Orientation in Majority-Minority Relations

Intergroup conflict has been a recurring phenomenon throughout human history (Kleppetø et al., 2020). Research in social psychology suggests that humans tend to organize social life into group-based structures, often involving unequal distributions of power and status (Kleppetø et al., 2019; Kunst et al., 2019; Pratto et al., 2006; Sidanius et al., 2017; Sidanius & Pratto, 1999). These hierarchical arrangements frequently give rise to discrimination and intergroup conflict, particularly when group boundaries are salient (Kleppetø et al., 2020). Within this framework, social dominance orientation (SDO) has been identified as one of the strongest psychological predictors of intergroup attitudes, ranging from support for social welfare policies to the endorsement of persecution against ethnic and religious minorities (Dunwoody & McFarland, 2018; Ho et al., 2012, 2015).

Ho et al. (2015) distinguish between two dimensions of social dominance orientation: egalitarianism (SDO-E) and dominance (SDO-D). SDO-E reflects a preference for group-based systems that maintain hierarchy in subtle ways, such as through ideological narratives or social policies that appear neutral but disproportionately benefit high-status groups. For example, groups high in SDO-E may oppose redistributive policies or affirmative action while framing such opposition as a concern for meritocracy or social order. In contrast, SDO-D represents a preference for more overt forms of hierarchy, in which high-status groups directly suppress or exclude lower-status groups, such as endorsing explicit discrimination, social exclusion, or coercive control over minority groups.

Sidanius et al. (2017) further argue that hierarchical social systems are sustained through widely shared ideologies or belief systems known as legitimizing myths. These myths function to rationalize and normalize inequality by portraying dominance as natural, necessary, or beneficial for social stability. Through such mechanisms, dominant groups justify their privileged position while framing inequality as inevitable or even desirable (Kleppetø et al., 2020). Importantly, legitimizing myths operate not only at the structural level but are also internalized and reproduced through everyday attitudes, reinforcing dominance-oriented worldviews across social domains.

Social dominance orientation is also reflected in political attitudes and preferences, particularly when political choices are linked to group-based hierarchies. In the Indonesian context, religion has been shown to significantly shape political preferences among Muslim voters. For

instance, a survey conducted by Lembaga Survei Indonesia (2018) found that approximately 52% of respondents opposed having a non-Muslim governor, an increase of 12 percentage points since 2016. While such preferences may appear subjective, they can be understood within an SDO framework when they reflect resistance to granting political authority to outgroup members, thereby maintaining existing group-based hierarchies. From the perspective of minority groups, these dominance-oriented political preferences may be interpreted as signals of exclusion and devaluation, shaping expectations of how the majority views their group. In this way, political expressions of dominance contribute not only to intergroup inequality but also to the formation of meta-prejudicial beliefs among minorities regarding majority attitudes toward them. Consistent with this interpretation, Pepinsky et al. (2012) demonstrated that Islamic labels influence voter support, particularly under conditions of uncertainty, highlighting how political preferences can reinforce dominance-oriented intergroup relations and fuel mutual prejudice between majority and minority groups.

Prejudice and Meta-Prejudice in Social Dominance Orientation

The dominance orientation of majority religious groups and their prejudice toward minorities are strongly interrelated, particularly in Muslim-majority contexts, and remain pressing social issues (Sumaktoyo, 2021). In this context, Indonesia, home to the world's largest Muslim population, with more than 242 million people (World Population Review, 2021), provides a critical setting for examining how majority dominance shapes intergroup perceptions and attitudes, including meta-prejudice among religious minorities.

Both majority and minority groups hold prejudices, but these often differ in nature and expression (Putra & Wagner, 2017). Prejudice generally entails negative evaluations of outgroups and their members, though it can occasionally be positive (Putra, 2014; Reicher, 2012). Prejudice may increase through two cognitive processes: when ingroup members believe that their own group collectively views others negatively (ingroup meta-prejudice) and when members believe their group is viewed negatively by others (outgroup meta-prejudice). Together, these processes are referred to as meta-prejudice (Putra, 2014).

Previous studies on meta-prejudice have primarily examined majority perspectives on minorities (Putra, 2014; Putra, 2016; Putra & Wagner, 2017), which significantly shape intergroup dynamics (Allport, 1954). By contrast, this study examines meta-prejudice from the standpoint of minorities (non-Muslims), focusing on their belief that they are perceived negatively and discriminated against by the Muslim majority.

Meta-prejudice has been conceptualized as being closely associated with dominance-oriented attitudes, often expressed through hostility toward outgroups (Putra, 2014). From a social dominance theory perspective, such perceptions are theorized to reinforce social dominance orientation, as groups that anticipate negative evaluations from others may become more supportive of hierarchical arrangements that favor their own group (Sidanius & Pratto, 1999). Furthermore, prior theoretical work suggests that meta-prejudice can function as a legitimizing myth by providing moral or ideological justifications for inequality (Sidanius et al., 2017). For example, minority (non-Muslim) groups may interpret perceived prejudice from Muslims as evidence of inherent intolerance or threat, which in turn serves to rationalize oppositional attitudes toward the majority (Gu & Bomhoff, 2012). Through this process, meta-prejudice is theorized to contribute to the maintenance of inequality and support for hierarchical social systems (Ho et al., 2015). In line with this reasoning, individuals with high levels of meta-prejudice are more likely to endorse policies that benefit their ingroup at the expense of outgroups (Pratto et al., 1994). Thus, within social dominance theory, meta-prejudice is understood not merely as a form of prejudice but as a psychological mechanism that can sustain social dominance and inequality.

This study examines the relationship between social dominance orientation (SDO) and meta-prejudice among religious minority individuals toward the religious majority. While previous research has extensively examined SDO as a predictor of prejudice held by dominant groups, considerably less attention has been given to how dominance-oriented tendencies are interpreted and anticipated by minority groups in the form of meta-prejudice. Building on evidence that high SDO is associated with stronger assumptions about intergroup differences (Stangor et al., 1991) and support for hierarchical social structures (Sidanius & Pratto, 1999), this study extends SDO theory by shifting the analytical focus from majority attitudes to minority psychological interpretations. In line with social identity and threat-based perspectives (Tajfel & Turner, 1979; Stephan & Stephan, 2000), this approach highlights how perceived dominance and threat contribute to meta-prejudice among religious minorities.

Research on meta-prejudice within the framework of social dominance orientation among religious groups in Indonesia remains limited, underscoring the need for further empirical investigation. Theoretically, this study contributes to the literature on prejudice and social dominance by shifting the analytical focus from dominant-group attitudes to minority-group psychological interpretations, particularly through the lens of meta-prejudice in religious contexts. Practically, the findings may inform intervention efforts aimed at reducing interreligious prejudice and provide insights for policymakers seeking to promote more inclusive and equitable intergroup relations.

Accordingly, this study aims to examine the relationship between social dominance orientation and meta-prejudice among religious minorities in Indonesia, an issue of continued relevance given the persistence of interreligious tensions.

METHODS

Participants

A total of 218 participants were included in this study (126 females, 57.8%; 92 males, 42.2%), aged between 18 and 37 years ($M = 23.08$; $SD = 4.82$). All participants identified as members of non-Muslim religious groups, which constitute religious minorities in Indonesia, where Islam is the majority religion. Religious affiliations comprised Catholic ($n = 112$), Protestant ($n = 87$), Buddhist ($n = 11$), Confucian ($n = 6$), and Hindu ($n = 1$).

Most participants were university students ($n = 178$), followed by private employees ($n = 22$) and entrepreneurs ($n = 18$). Participants came from diverse ethnic backgrounds, including Makassarese ($n = 91$), Chinese Indonesian ($n = 67$), Torajan ($n = 54$), Minahasan ($n = 4$), and Manggarai ($n = 2$). Although some participants belonged to ethnic groups, such as the Makassarese, whose broader populations are predominantly Muslim, their classification as religious minorities in this study was determined solely by religious affiliation rather than ethnicity. This approach aligns with the study's focus on religious dominance and minority status in the Indonesian context.

Design

This study employed a quantitative correlational design. Participants were recruited using non-probability sampling with the accidental sampling technique. Eligibility criteria included being an Indonesian citizen, aged 18 years or older, and affiliated with a non-Muslim religious group.

Procedure

Data were collected online using Google Form. Before participation, respondents reviewed and agreed to an informed consent outlining the study's objectives, procedures, and confidentiality assurances. Participants then completed demographic information, followed by the Social Dominance Orientation (SDO) Scale and the Meta-Prejudice Scale.

Participation was entirely voluntary. No debriefing session was conducted, as the study's purpose and procedures were clearly explained in the informed consent. As an incentive, five participants received IDR 50,000 via e-wallet through a random draw after data collection.

Instruments

Meta-Prejudice Scale. The study employed the prejudice belief scale developed by Putra (2014). Internal reliability was high ($\alpha = .941$ for ingroup meta-prejudice; $\alpha = .957$ for outgroup meta-prejudice). The scale adopts a semantic differential format using bipolar adjective pairs (e.g., threatening-trustworthy, hostile-friendly, bad-good). Participants were asked to indicate how they believed members of the Muslim majority perceived their own religious group. For example, respondents rated whether they believed Muslims viewed their religious group as *hostile versus friendly* or *dangerous versus harmless*. Although the Meta-Prejudice Scale includes both ingroup and outgroup dimensions, the present study focuses analytically on the outgroup meta-prejudice dimension because it directly captures minority perceptions of how the majority group evaluates their religious group.

Social Dominance Orientation Scale. Social dominance orientation was measured using the SDO7S (Ho et al., 2015), adapted into Indonesian by Arifianto (2017). The scale consists of 16 items rated on a seven-point Likert scale (1 = “Strongly disagree”, 7 = “Strongly agree”), with high internal reliability ($\alpha = .898$). Sample items include statement, such as “*Some groups of people are simply inferior to other groups*” (pro-dominance) and “*We should do what we can to equalize conditions for different groups*” (pro-egalitarian; reverse-coded). The scale measures four dimensions: pro-dominance, anti-dominance, pro-egalitarian, and anti-egalitarian. In this study, the scale was administered to minority participants to measure their individual orientation toward group-based hierarchy, rather than to directly assess the social dominance orientation of the majority group.

Analysis Strategies

Data were analyzed using Jamovi. Given that the assumption of normality was not met (see Results), correlations were tested using the non-parametric Spearman’s rho. Analyses were conducted for both the overall association between SDO and meta-prejudice, as well as the correlations between the four SDO dimensions and meta-prejudice.

RESULTS

Prior to hypothesis testing, normality assumptions were examined using the Shapiro-Wilk test. The results indicated that both social dominance orientation and meta-prejudice were not normally distributed (SDO: $W = .983$, $p = .010$; meta-prejudice: $W = .968$, $p < .001$). Therefore, Spearman’s rho was used for the correlation analysis. The analysis revealed a significant positive

relationship between social dominance orientation (SDO) and meta-prejudice ($\rho = .282, p < .001$). The correlation analysis reported in this study uses the outgroup meta-prejudice dimension, as it represents participants' beliefs about how the majority group perceives their own religious group.

In this study, meta-prejudice was operationalized as minority participants' beliefs about how the Muslim majority perceives their religious group. Although the meta-prejudice scale distinguishes between ingroup and outgroup dimensions, the present analysis focuses on outgroup meta-prejudice, as this dimension directly captures minority perceptions of the majority group and is most relevant to the study's theoretical framework. The correlation analysis in Table 1 indicates a statistically significant positive association between SDO and meta-prejudice ($\rho = .282, p < .001$). This finding suggests that among minority religious group members, higher levels of social dominance orientation are associated with stronger meta-prejudicial beliefs toward the majority religious group (Muslims).

The magnitude of the correlation coefficient ($\rho = .282$), which falls within the 0.20–0.39 range, indicates a moderate association between the two variables. Although the relationship is not strong, it is statistically significant and supports the study's hypothesis that SDO is meaningfully related to meta-prejudice among religious minorities.

To further examine this relationship, additional analyses were conducted to assess the associations between the four dimensions of SDO and meta-prejudice. As shown in Table 1, all four dimensions of SDO were significantly associated with meta-prejudice. The strongest correlation was observed for the pro-egalitarian dimension ($\rho = .311, p < .001$), followed by contra-egalitarian and pro-domination ($p < .01$), and contra-domination ($p < .05$). These results indicate that both dominance-oriented and egalitarian-related dimensions of SDO are meaningfully linked to how minority groups anticipate and interpret majority attitudes toward their group.

Table 1.
Correlations Between SDO Dimensions and Meta-prejudice

SDO Dimension	df	ρ (Spearman)	p-value
Pro-Domination	216	.201**	.003
Contra-Domination	216	.172*	.011
Pro-Egalitarian	215	.311***	< .001
Contra-Egalitarian	216	.210**	.002

Note: * = Significant at .05 level; ** Significant at .01 level; *** Significant at .001 level

Correlational analysis was employed to address the primary aim of this study, which was to examine the strength and direction of associations between social dominance orientation and meta-prejudice. Given the correlational and exploratory nature of the research design, and the absence of causal or predictive claims, regression analysis was not conducted, as it would imply assumptions beyond the scope of the present study.

DISCUSSION

The purpose of this study was to examine the relationship between social dominance orientation and meta-prejudice among individuals from minority religious groups (non-Muslims). The correlational analysis confirmed that SDO is significantly related to meta-prejudice directed at the majority group (Muslims). The findings consistently demonstrate a positive association between the two variables, aligning with previous literature that highlights the role of social dominance in the emergence and maintenance of prejudice and discrimination (Sidanius & Pratto, 1999; Ho et al., 2012, 2015; Pratto et al., 2006; Dunwoody & McFarland, 2018).

Experiences of conflict and discrimination against non-Muslim groups in Indonesia, such as violence and restrictions on worship (Human Rights Watch, 2013), may foster meta-prejudice as a response to discriminatory treatment or as an explanatory framework for their victimization (Tajfel & Turner, 1979). Negative stereotypes, limited intergroup contact (Allport, 1954), and sociopolitical polarization (Sumaktoyo, 2021) also contribute to the development of meta-prejudice. Moreover, the perception of threat from Muslims, particularly in Muslim-majority regions (Putra & Wagner, 2017), further reinforces such attitudes among minority groups.

Perceived Majority SDO and Minority Prejudice

Social dominance orientation is conceptualized as an individual's preference for group-based social hierarchies in which some groups are positioned above others. Prior research has shown that SDO is consistently associated with prejudicial attitudes and discriminatory tendencies in intergroup relations (Ho et al., 2015; Islam, 2020). From a theoretical perspective, SDO has also been conceptualized as a belief system that can legitimize group-based inequality and oppression by framing hierarchical relations as natural or justified (Ho et al., 2015). Within the context of the present correlational study, these associations suggest that perceived dominance-oriented attitudes among majority groups may be linked to how minority groups anticipate prejudice, without implying a causal direction.

For religious minorities, the perception of majority group SDO represents a direct threat to their rights and freedoms (Verkuyten & Yildiz, 2010). Perceived dominance-oriented attitudes among the majority group are often interpreted by minorities as reinforcing hierarchical advantages for the majority (Kteily et al., 2012) while undermining the minority's social status (Thomsen et al., 2008). This, in turn, may be associated with higher levels of prejudice, distrust, and intergroup conflict (Pertiwi & Faturachman, 2023), and negative attitudes toward the outgroup (Muslims), particularly

when competition or conflicting interests are present (Verkuyten, 2021).

Minorities' negative perceptions of majority SDO may be associated with the persistence of perceived systemic inequality (Cakal et al., 2011). Kunst et al. (2012) found that perceived majority SDO increases minority perceptions of injustice, leading to defensive or exclusionary attitudes. Similarly, Asbrock et al. (2010) observed that minority groups interpret majority SDO as aggression and exclusivity, which intensifies prejudice and deteriorates intergroup relations. Such perceptions may link to a cycle of prejudice, where minority members internalize the belief that they must resist a system limiting their upward mobility (Caricati & Owuamalam, 2020; Zhang et al., 2022; Bal & Van den Bos, 2022).

Ambivalence of Minority SDO

The findings reveal that minority groups' social dominance orientation (SDO) is ambivalent. While minority groups express pro-egalitarian tendencies that emphasize equality, they also demonstrate significant pro-dominance, contra-dominance, and contra-egalitarian orientations. Previous research has documented similar ambivalent dominance patterns among disadvantaged groups, suggesting that such orientations reflect adaptive responses to experiences of discrimination and marginalization (Sidanius & Pratto, 1999; Wagner et al., 2006). In this sense, minority groups may endorse egalitarian ideals internally while simultaneously acknowledging existing hierarchies and adopting strategic orientations to navigate and survive within unequal social systems (Wagner et al., 2006).

Although minorities are generally positioned as dominated groups, some may develop relatively high levels of SDO as a strategic response to hierarchical constraints, using dominance-oriented attitudes to gain influence and power within the system (Huda, 2017). In such cases, minorities do not merely seek equality but may also attempt to actively reshape existing hierarchies to improve their group's position (Butera et al., 2017). This orientation reflects the complexity of minority group strategies, in which aspirations for equality coexist with dominance-oriented motivations aimed at securing status, recognition, or protection within unequal social structures (Prislin, 2022).

When majority SDO is perceived as a threat, minorities may respond by reinforcing group identity and mobilizing social movements as a defensive strategy (Verkuyten et al., 2014). These responses often involve strengthening in-group solidarity and resisting injustice. Turner et al. (2020) note that minority religious groups facing high majority SDO often enhance their group solidarity as a protective mechanism. For example, in the U.S., Muslim and Jewish minorities frequently

strengthen their religious identities in response to perceived majority dominance (Ali, 2020; Kauf et al., 2016).

This study also highlights how minority groups adopt diverse strategies to navigate unfavorable power structures. Pro-domination tendencies can be interpreted as efforts to gain influence and status, while pro-egalitarianism reflects a commitment to justice (Arifianto, 2017). Contra-domination and contra-egalitarian tendencies reveal both resistance to unjust systems and internal conflicts regarding strategy (Prislin & Christensen, 2005).

In terms of egalitarianism, minority groups may form alliances with other dominated groups as a defense mechanism (Yendell & Huber, 2020). This indicates that minority perspectives on SDO are not limited to passive resistance but also include active attempts to shape a more egalitarian social order, even under the pressure of majority dominance (Ho et al., 2015). However, when group identity is threatened, minorities may adopt defensive stances or even align with existing hierarchies to safeguard their interests (Yendell & Huber, 2020).

The significance of all four SDO aspects in this study challenges traditional assumptions that minorities are inherently pro-egalitarian. Instead, the results emphasize the importance of situating SDO within specific sociohistorical context of minority-majority relations in Indonesia (Butera et al., 2017). Historically, interreligious relations in Indonesia have been shaped by periods of political centralization, communal conflict, and differential access to resources, which have contributed to enduring perceptions of hierarchy and threat among minority groups (Human Rights Watch, 2013; Setara Institute, 2018). Thus, SDO cannot be fully understood without considering the sociohistorical conditions that shape intergroup relations, particularly in contexts marked by religious dominance and recurring intergroup tensions (Prislin, 2022). This study further underscores the importance of cross-group perspectives on SDO, as majority and minority groups may hold markedly different interpretations of status and power, which in turn shape intergroup relations (Hogg et al., 2010).

This study employed a correlational design because its primary objective was to examine naturally occurring associations between social dominance orientation and meta-prejudice without manipulating participants' religious attitudes or identities. However, this design does not allow causal inference between the variables. Therefore, the findings should be interpreted as associations rather than causal relationships. Future studies employing experimental or longitudinal designs are needed to examine the causal mechanisms underlying these relationships. Additionally, the sample was restricted to non-Islamic minority groups in Indonesia, which may limit the generalizability of the findings to other cultural or religious contexts. Future research could adopt a mixed-methods or

longitudinal approach to explore the underlying mechanisms and contextual factors influencing these relationships.

CONCLUSION AND RECOMMENDATIONS

This study examined the relationship between social dominance orientation (SDO) and meta-prejudice among non-Muslim religious minority groups in Indonesia. The results demonstrate a significant positive correlation, confirming that higher levels of SDO are associated with stronger expressions of meta-prejudice toward the Muslim majority. Moreover, significant associations were observed across all four dimensions of SDO, namely pro-dominance, contra-dominance, pro-egalitarian, and contra-egalitarian, indicating the multidimensional relevance of SDO in shaping minority group attitudes.

These findings extend the literature by introducing empirical evidence on meta-prejudice in the Indonesian context, where such research remains limited. The study contributes theoretically by clarifying how SDO operates as a psychological mechanism influencing minority-majority relations. Practically, these findings suggest the importance of developing interfaith dialogue programs, community-based tolerance education, and collaborative initiatives involving religious leaders, educational institutions, and local communities to reduce prejudice and strengthen intergroup trust. In the Indonesian context, such efforts may help foster more inclusive interreligious relations, particularly in regions where minority-majority tensions remain prevalent.

Implications and Future Research

The findings suggest the need for interventions that address both dominance-oriented beliefs and meta-prejudicial perceptions to promote intergroup harmony. From an Indigenous studies perspective, this study highlights how local sociocultural contexts shape the ways religious minorities interpret dominance, hierarchy, and perceived prejudice. By foregrounding minority perspectives within Indonesia's plural and historically stratified society, the findings underscore the importance of indigenous values, such as mutual respect, social harmony, and contextual negotiation of power, in understanding intergroup relations. Since the present study encompassed multiple minority faith groups, future research could benefit from comparative analyses across religious minorities while accounting for differences in historical, cultural, and social experiences. Such inquiries would deepen understanding of how minority groups navigate dominance hierarchies and contribute to Indigenous and social psychological scholarship on intergroup relations in plural societies.

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COMPLIANCE WITH ETHICAL STANDARD

Ethical Statement

The ethical aspect of the study has been institutionally reviewed. Informed consent has been obtained from all participants in this study.

Conflict of Interest

Author(s) has no conflict of interest to declare.

Data Availability

The datasets associated in this study are not publicly available because they contain sensitive and confidential information from participants that could compromise their privacy and anonymity.

USE OF AI SERVICES

The authors declare that the study, including its conceptualization, data analysis, interpretation, and original manuscript drafting, was initially developed in Indonesian without the use of AI-generated content. AI services were used only at the later stage of manuscript preparation for language translation, grammar correction, and minor stylistic refinement in English. All AI-assisted suggestions were carefully reviewed by the authors to ensure the accuracy, originality, and integrity of the manuscript.

AUTHOR CONTRIBUTIONS

MRF conceptualized and designed the study, conducted data analysis, interpreted the findings, and drafted the manuscript. MFM contributed to the study design and data interpretation. AR assisted with data collection and manuscript revision. WK contributed to theoretical review and critical revision of the manuscript. All authors approved the final version of the manuscript.

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