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Sun, May 3, 2020, 6:33 PM ☆ ↶ ⋮

CC: "Diah Budiarti" <diahbudiarti09@gmail.com>

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The role of religious beliefs and collective narcissism in interreligious contact on university students

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Tue, May 5, 2020, 2:30 PM ☆ ↶ ⋮

CC: "Diah Budiarti" <diahbudiarti09@gmail.com>

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The role of religious beliefs and collective narcissism in interreligious contact on university students

Dear Dr Ardi,

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Heliyon <em@editorialmanager.com>

Sat, Jun 6, 2020, 11:57 AM ☆ ↶ ⋮

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Manuscript Number.: HELIYON-D-20-02749

Title: The role of religious beliefs and collective narcissism in interreligious contact on university students

Journal: Heliyon

Dear Dr Ardi,

Thank you for submitting your manuscript to Heliyon.

We have completed the review of your manuscript and a summary is appended below. The reviewers recommend major revisions are required before publication can be considered.

If you are able to address all reviewer comments in full, I invite you to resubmit your manuscript. We ask that you respond to each reviewer comment by either outlining how the criticism was addressed in the revised manuscript or by providing a rebuttal to the criticism. This should be carried out in a point-by-point fashion as illustrated here: <https://www.cell.com/heliyon/guide-for-authors#Revisions>

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I look forward to receiving your revised manuscript.

Kind regards,
Pavica Sheldon
Section Editor
Heliyon

Editor and Reviewer comments:

Reviewer #2: Methods:

You conduct your study in Universities, gathered in only one city, Surabaya, in which over 85% of the population practices the religion of Islam, produces an uneven specimen, which might lead to monodimensional results. As you admit, there are regions in which one religion is the majority (mainly Islam and Christianity) and others in which the very same religion is a minority. Therefore, it would have been a more balanced approach to conduct a study in two cities that represent Islam, as a majority and as a minority, and vice versa about Christianity. In the present case, the respondents overrepresent Islam and underrepresent Christianity and all other religions, in an already small specimen of 381 individuals.

I understand that this is a study in the field of Psychology even if it covers religious concepts. However, I consider unsettled the fact that terms such as fundamental religious belief, kindly religious belief, meta religious endorsement, collective narcissism, interreligious contact are not defined in the first part of the article. These concepts are key terms in the 5 hypotheses of the study; but does that mean they have a unanimous definition, familiar to all readers, and because of that there is no need for delimitation?

Results:

Regarding the discussion part of the article, I would have expected to read more than two pages about the findings of 5 hypotheses. Even more, I would have expected to read more of how the authors themselves justify their findings and less about references in previous studies. For example, I was expecting a more thorough analysis and justification of the positive correlation between kindly religious belief and meta religious endorsement, collective narcissism, and fundamental religious belief. I would have liked to read a more meticulous explanation of the negative correlation of collective narcissism and kindly religious belief.

Interpretation:

Other comments:

The language of the article appears considerably weak, in terms of vocabulary, grammar, and syntax; a thorough proofreading process should be followed to enhance the general appearance of the article.

Reviewer #4: In this paper, the authors ask whether patterns of inter-religious contact are associated with what they call "collective narcissism" and three kinds of religious belief among a university student sample who participate in various student organization activities. The question is interesting and one that can be studied given the appropriate measures. However, in the manuscript, the variables of interest are only vaguely alluded to without elaboration or clear definitions, which makes it difficult to evaluate the statistical models or the conclusions drawn. I suggest a major rewriting, reorganization, defining all variables, clarifying models, and following a clear and coherent structure. Below, please see more specific feedback:

Introduction

Line 36, I believe that in describing findings from Iannaccone (1994), the word "negative" is missing before "strong association". Is there actually a negative association? If so, please clarify.

In describing the three models of "inclusivism, exclusivism, and pluralism", the first line of the paragraph claims that these are models of "religious belief". I encourage the authors to be more accurate here, as these don't seem to me like models of "religious belief", but models of how adherence to religion is conceived. Maybe models of "religious adherence"? Also, it would improve this section to identify the main element that distinguishes these models. It seems to me that this main element might be the adherents' relationship with the truth. So, for example, exclusivism might focus on an exclusive relationship with the truth which only holds for adherents of a certain religion, whereas inclusivism emphasizes various paths to the truth. Another point here is that these models are sometimes described in terms of believers and sometimes in terms of models. I suggest that all models be described in terms of models or accounts rather than believers.

Collective narcissism seems to be a main variable in the study, but very little is said about it in the introduction. It is briefly mentioned on line 29, but it is not clear whether the research on collective narcissism is specific to religious belief or covers more inter-group interactions. If prior research covers intergroup relations more generally, I suggest the authors explicitly draw the link to intergroup relations defined by religious affiliation.

When the hypotheses are mentioned, it is not what the terms mean yet. What is meant by "fundamental", "kindly" and "meta" religious belief? Are these mutually exclusive profiles of religious belief? If so, why are there three separate predictions about them? Is it that the authors think these beliefs simply influence interreligious contact or is there a specific direction to this influence for each kind of belief? More generally, the predictions are very vague and it is not clear what to expect.

Participants

The percentages of participants who were and were not members of campus student organizations do not add up. On lines 52-53, it sounds like 61.2% of all participants took part in these organizations and 38.6% didn't. Assuming that with the extra 0.3%, we have a hundred (noting some rounding error somewhere, as the total adds up to 101%), this is all of the respondents. But then, on line 57, the authors mention "those who joined non-ideological activities". Who are these people and what the non-ideological activities? Are these other kinds of organizations that are different from the "religious-nuanced" organizations which 61.2% of the respondents are affiliated with?

The introduction of the measures under "Methods" is confusing because at this point, the reader does not know much about these scales, the specific items, why they are used in the study, their relevance to the research question, or predictions about them. Moreover, what is the importance of the factor analysis results being reported here? I'm not sure what we are supposed to take away from the factor analyses mentioned in relation to each measure.

Also, I suggest breaking the "methods" section into subsections similar to most research articles in the social sciences with "participants" and "procedures" sections.

Results

I had a very hard time following the results section as it is not clear what "kindly religious belief", "fundamental religious belief", or "meta-religion endorsement" are. How are these constructs measured and what do they measure?

Also, what is the model shown in table 4? Some model specifications are needed before I can evaluate it.

Discussion and Conclusion

I did not follow how the three models of "religious belief" discussed in the introduction are informed by the results of the study. Did any of the measures actually measure those models (exclusivism, inclusivism, pluralistic) or do different profiles as indicated by the "interreligious contact" scale inform these patterns? If the latter, then a discussion of what specific profiles look like which model is needed.

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Fri, Aug 14, 2020, 1:06 PM ☆ ↶ ⋮

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Manuscript Number: HELIYON-D-20-02749R1

The role of religious beliefs and collective narcissism in interreligious contact on university students

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Sun, Aug 23, 2020, 12:01 AM ☆ ↶ ⋮

Manuscript. Number.: HELIYON-D-20-02749R1

Title: The role of religious beliefs and collective narcissism in interreligious contact on university students

Journal: Heliyon

Dear Dr Ardi,

We have now received all of the reviewers' comments on your recent submission to Heliyon.

The reviewers have advised that your manuscript should become suitable for publication in our journal after appropriate revisions.

If you are able to address the reviewers' comments, which you can find below, I would like to invite you to revise and resubmit your manuscript. We ask that you respond to each reviewer comment by either outlining how the criticism was addressed in the revised manuscript or by providing a rebuttal to the criticism. This should be carried out in a point-by-point fashion as illustrated here: <https://www.cell.com/heliyon/guide-for-authors#Revisions>

To allow the editors and reviewers to easily assess your revised manuscript, we also ask that you upload a version of your manuscript highlighting any revisions made. You may wish to use Microsoft Word's Track Changes tool or, for LaTeX files, the latexdiff Perl script (<https://ctan.org/pkg/latexdiff>).

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I look forward to receiving your revised manuscript.

Kind regards,

Pavica Sheldon
Section Editor
Heliyon

Editor and Reviewer comments:

Reviewer #4: I appreciate the authors' responsiveness to the earlier feedback. I believe that this updated manuscript is definitely an improvement to the previous draft. The measures and constructs are now elaborated upon and explained in more details, which makes it easier to evaluate the results and follow the discussion. However, although relevant information is now all included in the manuscript, the organization still needs substantial improvement to facilitate clarity and cohesiveness. Below, I have outlined smaller points, as well as recommendations for how to improve the organization.

- * On page 8, line 51, what is meant by "this article of faith"?
- * I still don't understand the reported percentages on lines 23-30 of page 12. It sounds like the authors report that 61.1% of all participants are involved with religious student organizations. I take this number to be the percentage of students involved with "ideological-religious" organizations outside of campus (please elaborate on "extra-campus organizations"). Then, the authors go on to say that the rest of the students (with the exception of one person who took part in a nationalistic-ideology organization) were not involved in any organizations outside of their universities (line 24). Then, the number 66.7%, is stated as the percentage of students who joined "non-ideological" organizations within their campuses? So, if we take all participants in the survey to represent 100% of everyone the authors are talking about here, my understanding is that 61.1% were involved with ideological-religious organizations outside the campus, 0.3% with ideological-nationalistic organizations outside the campus, and 38.6% with no organizations outside the campus. But then, the authors talk about the 66.7% who don't take part in religious organizations inside campus. But, it's not clear to me whether there is any overlap between the 61.1% who take part in religious organizations outside of campus and the 66.7% who don't take part in religious organizations inside of campus. I'm assuming that there are religious-based student organizations on campus and religious-based organizations off-campus. So, one could potentially take part in both things, only one, or none. Is that right? Am I right in thinking that right now, the two groups that are compared later in the results section are a group of students who don't take part in religious organizations on-campus and a group of organizations who take part in religious organizations off-campus? If so, these seem like they could potentially be at least partially overlapping groups. Please clarify how exactly the participants are categorized here. Also, please use terms consistently and define terms right when they are used, to avoid confusion. For example, is "extra-campus", "intra-campus", "activity", and "organization" should all be very briefly defined when used.
- * When "religious belief" is mentioned, sometimes it's meant to capture both "fundamentalism" and "kindly religious beliefs". This wasn't clear to me until the "procedures" section. These connections need to be made before the discussion of fundamentalism and kindly religious belief. More generally, I think the most important improvement to be made to the manuscript is that each measure (or construct of interest) still needs to be discussed thoroughly in terms of 1. What it contains (e.g., the "religious belief" constructs contains items related to "fundamentalism" and "kindly religious belief"), 2. What the items are (e.g., what is fundamentalism and what is kindly religious belief), 3. Why the items relate to your research question (i.e. why fundamentalism and kindly religious belief relate to interreligious interreligious contact?), and 4. Specific predictions. All of this should preferably happen early in the introduction and in connection to one another, such that there is only a brief opening paragraph, then a general summary about what the paper is trying to do (in terms of all the constructs used and what they are presumably predicting), and then paragraphs that preferably do 1-4 for each measure/construct. Right now, although a lot of this information is added to the manuscript, the information is in various parts of the paper and it takes a tremendous amount of cognitive effort to connect the dots.
- * Since the interreligious contact scale is stated to have been developed for this study, it needs to be fully discussed and again 1-4 from above needs to be explained before we find out about the participants or the procedures. I feel like the reader needs to know what this newly constructed measure is, why it's better than the ones developed before, has it been piloted? etc. Some of this is done under "results", and some in the introduction, but I do think it all needs to be done in one section (maybe titled Materials), before we learn about the methods of the main study.
- * The models, as well as the language, used to explain the results are still underspecified. For example, on page 16, the authors need to specify 1. What kind of regression model was run, 2. What the predictors were, 3. How the predictors were entered into the model, and importantly, 4. What was the outcome variable? Same applies for when "t-test" is mentioned. I understand that all of this can be extracted from referring back to the hypothesis a few pages earlier, but the reader should not be expected to look back at earlier pages to figure out the specifications of the models and to be able to interpret the results.
- * I believe recommendations for reporting more informative results is that p-values be given as exact numbers, unless less than 0.001 and that for each regression coefficient, confidence intervals be specified.
- * I suggest the authors consider including a graph/plot where all the variables of interest are shown in relation to interreligious contact.
- * In discussing the limitations, it should be noted that limitations in the demographics of the sample, for example, have implications for the generalizability of the findings.

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Tue, Sep 1, 2020, 4:06 PM ☆ ↶ ⋮

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The role of religious beliefs and collective narcissism in interreligious contact on university students

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Fri, Sep 4, 2020, 8:53 PM ☆ ↶ ⋮

Ms. No.: HELIYON-D-20-02749R2

Title: The role of religious beliefs and collective narcissism in interreligious contact on university students

Journal: Heliyon

Dear Dr Ardi,

Thank you for submitting your manuscript to Heliyon.

We have now received all of the editor and reviewer comments on your recent submission to Heliyon. Your paper should become acceptable for publication pending suitable minor revision outlined below.

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To allow the editors and reviewers to easily assess your revised manuscript, we also ask that you upload a version of your manuscript highlighting any revisions made. You may wish to use Microsoft Word's Track Changes tool or, for LaTeX files, the latexdiff Perl script (<https://ctan.org/pkg/latexdiff>).

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I look forward to receiving your revised manuscript.

Kind regards,

Laura Salisbury
Editorial Assistant
Heliyon

Editor and Reviewer comments:

Please make these minor changes:

Reviewer #4: Thank you for your attention to all of my previous comments. This revised version of the manuscript is a substantial improvement. It was enjoyable to read this version as arguments, procedures, measures, and results were clearly defined and elaborated on. Although I think the manuscript is already in a good shape for publication, I have only two further comments that I think would be good to address.

1. If possible, the figure should show how all four variables are associated with "interreligious contact". This would mean that interreligious contact is on the y-axis, there is a legend with four colors (one for each of the four variables). I understand that the scale for all four variables are not the same, but is there a way to show standardized scores on the x-axis so that the actual relation between interreligious contact and all four variables can be shown on the same graph? This would be a graph showing a raw data, rather than a plot of the regression model. I just think it would look very neat to do it this way, if possible. (If not possible, I actually would advise getting rid of Figure 1 as it doesn't add much information).

2. One thing missing from the discussion is acknowledging that although inferential statistic method are used here, we don't really know if the direction of the relation between interreligious contact and all four variables is not the other way around. It is certainly possible that individuals who are open to contact and relationships with people from other religions have higher meta-religion endorsement and kindly religious beliefs precisely because of their experiences interacting with people different from themselves (same pattern is possible for the other two variables). This is something that I think is worth talking about in the discussion and speculating on how future research can look into the causal relation between these variables (for example, maybe by creating "novel" religious groups in an experimental setting to test "causality"?)

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Wed, Sep 9, 2020, 10:14 PM ☆ ↶ ⋮

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Ms. No.: HELIYON-D-20-02749R3

Title: The role of religious beliefs and collective narcissism in interreligious contact on university students

Journal: Heliyon

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Thank you for submitting your manuscript to Heliyon.

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Kind regards,

Laura Salisbury
Editorial Assistant
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Thu, Sep 10, 2020, 6:39 PM ☆ ↶ ⋮

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The role of religious beliefs and collective narcissism in interreligious contact on university students

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Title: The role of religious beliefs and collective narcissism in interreligious contact on university students

Journal: Heliyon

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