

SOCIAL INTERACTION OF CIPINANG RESIDENTS TOWARDS THE LGBTQ PHENOMENON: A SOCIAL JUDGMENT PERSPECTIVE BY MUZAFER SHERIF

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Abstract:

This study aims to describe the social interactions of Cipinang residents with the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) phenomenon through the lens of Muzafer Sherif's Social Judgment Theory. The study particularly emphasizes two key aspects of Sherif's theory: Ego Involvement and Attitude. Using a qualitative-descriptive approach with a phenomenological perspective, this research explores how the LGBTQ phenomenon is perceived and responded to by the community. The results show that Cipinang residents exhibit varying responses based on Ego Involvement, with individuals either supporting or opposing the phenomenon. The analysis reveals that while some residents adopt a neutral or accepting attitude towards the LGBTQ phenomenon, considering it a non-issue, others show strong disapproval, actively rejecting its presence in the community. The findings underscore the influence of Attitude in shaping these interactions, where residents' personal beliefs and cultural values significantly impact their perceptions of the LGBTQ community. These responses highlight the ongoing tension between social acceptance and rejection, shaped by cognitive and emotional investments in societal norms and values.

Keywords: *Social Interaction, Social Judgment Theory, LGBTQ, Ego Involvement, Attitude.*

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INTRODUCTION

The LGBTQ (lesbian, gay, bisexual, transgender, queer) phenomenon has become a central focus of modern societal discourse, influencing debates surrounding human rights in conflict with traditional socio-religious norms. The societal acceptance of LGBTQ identities varies widely, sparking both support and resistance across the globe. In many countries, including Indonesia, there is an

ongoing struggle between advocating for the rights of LGBTQ individuals and the preservation of traditional cultural values. Some argue that the recognition of diverse sexual orientations and gender identities poses a threat to these established values, creating tension between human rights and the preservation of cultural heritage (Nisya & Sundrijo, 2022). This dynamic places LGBTQ individuals at the intersection of human rights discussions and entrenched moral frameworks, often fueling societal debates over acceptance and rejection.

LGBTQ identities encompass a wide array of experiences. "Lesbian" refers to women attracted to other women; "gay" generally refers to men attracted to men; "bisexual" includes those attracted to multiple genders; "transgender" denotes individuals whose gender identity differs from the sex they were assigned at birth; and "queer" represents those who resist traditional gender and sexuality categorization (Aslan & Gürdoğan, 2021). These identities challenge the traditional binary concepts of gender and sexuality, prompting a reassessment of social norms that often regard non-heteronormative identities as deviant or abnormal (Berger et al., 2022). The presence of these identities in society often leads to contention and misunderstanding, resulting in varied social responses from acceptance to active rejection.

In Cipinang, East Jakarta, community interactions with LGBTQ identities are complex. Many residents exhibit negative predispositions toward LGBTQ individuals, perceiving them as a deviation from established cultural and religious norms. This rejection is rooted in the strong cultural emphasis on traditional familial structures and religious mores, which frequently dismiss non-heteronormative expressions (Nisya & Sundrijo, 2022). As a result, LGBTQ individuals often face exclusion, discrimination, and hostility, reinforcing a cycle of marginalization (Reczek et al., 2022). Nevertheless, there are also voices within the community that advocate for LGBTQ rights, calling for the recognition of their human rights as fundamental, not optional (Miller et al., 2019).

The LGBTQ phenomenon is increasingly seen not only as an identity but also as a lifestyle that influences various societal domains. The visibility of LGBTQ individuals has led some to view it as a moral challenge to traditional values. This perception positions LGBTQ identities as a potential disruption to social harmony, creating fear and misunderstanding among those unfamiliar with these experiences (Lim et al., 2025). The dichotomy between acceptance and vilification presents a challenge for individuals navigating their identities in a society where public perceptions of LGBTQ individuals oscillate. Furthermore, the media and

peer interactions often shape public attitudes toward these identities (Berger et al., 2022).

Despite some advances in LGBTQ visibility, skepticism and resistance remain widespread within Cipinang. Many individuals equate same-sex attraction or gender nonconformity with immorality, often framing LGBTQ issues in derogatory terms that reinforce stereotypes and inhibit meaningful dialogue (Schmitz & Tyler, 2017). This negative perception is not isolated but reflects a broader societal view that LGBTQ behaviors are symptoms of moral failings or psychological abnormalities, often prompting calls for conversion therapies or other punitive measures (Reynolds, 2019). Such views are deeply ingrained in cultural narratives that prioritize a heteronormative understanding of human sexuality, while neglecting the complexities and diversities of sexual and gender identities (Reczek et al., 2022; McCurdy et al., 2023).

However, despite entrenched negative attitudes, there is a growing recognition of LGBTQ rights as a legitimate civil rights issue. This shift is primarily driven by younger generations, who, through exposure to diverse media portrayals and evolving social norms, tend to embrace a more inclusive perspective (Aslan & Gürdoğan, 2021; Mousavi et al., 2024). Additionally, some organizations have started to integrate traditional cultural frameworks with emerging discourses of LGBTQ acceptance, aiming to reconcile cultural values with a more pluralistic view of sexuality and gender (Nisya & Sundrijo, 2022). These efforts seek to reshape community perceptions and foster more inclusive dialogue by emphasizing the importance of diversity.

The distinct reactions to LGBTQ identities within the Cipinang community reveal the deep cultural divisions at play. Familial responses to LGBTQ identities can both provide critical support and cause significant distress, highlighting the complex dynamics of cultural stigma (Reczek et al., 2022; Schmitz & Tyler, 2017). Research suggests that familial acceptance can alleviate the adverse mental health outcomes commonly associated with being LGBTQ, pointing to the need for community-level interventions to promote acceptance and reduce stigma (Miller et al., 2019; McCurdy et al., 2023).

In conclusion, the exploration of LGBTQ identities and the societal reactions to them in Cipinang offers valuable insights into broader discussions of identity, cultural resistance, and social acceptance. The ongoing struggle for LGBTQ rights sits at the intersection of individual freedoms and collective morality, underscoring the tension between sociocultural norms and human rights. As societal attitudes evolve, fostering understanding and empathy within the

community will be crucial in addressing the discrimination and stigma that continue to affect LGBTQ individuals.

LITERATURE REVIEW

Social Interaction

Social interaction refers to the process through which individuals relate to one another, encompassing interactions at multiple levels from individual-to-individual, individual-to-group, or group-to-group exchanges. This intricate web of social relationships is not only defined by the actions performed by individuals but by the mutual influence they exert upon one another. As such, social interaction can be perceived as a dynamic, responsive act, similar to a conversation, which includes both verbal and non-verbal exchanges between parties, responding to unfolding events that are jointly perceived. Social interactions are essential for fostering connections, whether they be friendships, discussions, or business partnerships. The social interaction theory emphasizes that interactions are shaped by the meanings individuals assign to their experiences during these exchanges, and these meanings continually evolve through interpretation and reinterpretation (Bolis et al., 2020; Kaidanovich-Beilin et al., 2011).

Herbert Blumer expands this notion by explaining that individuals engage with objects or actions based on the meanings attributed to them through social interactions. These meanings are not static; they evolve as individuals interpret them differently depending on their social contexts (Bolis et al., 2020; Viswanath et al., 2009). Social interaction is inherently dynamic, and even simple exchanges, such as greetings or conflicts, serve to shape societal relationships (Viswanath et al., 2009). Furthermore, with the rise of digital technology, social interactions have evolved beyond physical encounters, allowing individuals to engage remotely while transcending geographical limitations (Hall, 2016). The digital realm thus highlights the adaptability of social interaction in contemporary society.

Conditions for Social Interaction

The process of social interaction is not arbitrary; it unfolds through specific conditions that must be met for meaningful engagement to occur. Three primary requirements for social interaction are identified: social contact, communication, and relational dynamics. Social contact begins with physical proximity or technological connectivity, enabling individuals to meet and interact, whether in person or virtually (Hall, 2016; Kaidanovich-Beilin et al., 2011). Technological

advancements have significantly redefined how social contact is facilitated, enabling remote interactions that transcend traditional geographical barriers (Viswanath et al., 2009).

Once social contact is established, communication becomes the vehicle through which relational ties are formed and nurtured. Communication involves the exchange of messages and requires active participation from all parties. Effective communication fosters the development of long-lasting relational patterns characterized by cooperation and mutual understanding (Kaidanovich-Beilin et al., 2011). These patterns are influenced by various relational dynamics such as cooperation, competition, and accommodation, which further shape the interaction (Viswanath et al., 2009). The interplay between communication and relational dynamics creates the foundation for developing deep and enduring connections, whether through shared experiences or common values (Bolis et al., 2020; Mousavi et al., 2024).

LGBTQ as a Reality

The LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer) phenomenon has transitioned from marginalization to a recognized aspect of societal discourse. LGBTQ identities encompass a diverse spectrum of sexual orientations and gender identities, positioning them as integral to the fabric of contemporary social discussions. As such, LGBTQ issues transcend personal identity and have become central topics in public policy and media, reflecting a global trend toward greater visibility and acknowledgment (Tanda et al., 2009; Fong et al., 2003). Despite this progress, the perception of LGBTQ individuals varies widely, particularly in conservative societies, where these identities are often framed as deviations from established cultural and moral values (Saffer, 2008).

Within the discourse surrounding LGBTQ issues, these identities are frequently mischaracterized as threats to social norms, provoking stigma and discrimination that manifest both socially and institutionally (Saffer, 2008; McLeish & Oxoby, 2011). Many instances of violence and discrimination against LGBTQ individuals have been documented, highlighting a pervasive societal attitude that views LGBTQ identities as incompatible with long-standing cultural values (McLeish & Oxoby, 2011; Silverman et al., 2010). This societal stigma exacerbates the mental health challenges faced by LGBTQ individuals, underscoring the importance of exploring these adverse effects (Viswanath et al., 2009; Liben-Nowell & Kleinberg, 2007).

LGBTQ identities are often symbolized in ways that facilitate resistance against societal norms. The rainbow flag, for instance, serves not only as a symbol of pride but also as a powerful emblem of existence and acceptance in society (Liben-Nowell & Kleinberg, 2007; Ksiazek et al., 2014). These symbols reflect how LGBTQ individuals navigate societal landscapes, advocating for equality and recognition in the face of discrimination. The varying responses to LGBTQ identities from acceptance to outright rejection—illustrate the ongoing struggle for visibility and rights (Grebelsky-Lichtman & Shenker, 2017; Schilbach et al., 2013).

The phenomena surrounding LGBTQ identities evoke complex reactions that are deeply rooted in cultural contexts. While some segments of society express progressive acceptance, others maintain traditional views, perceiving LGBTQ identities as a challenge to inherited values (Schilbach et al., 2013; Arum, 2000). Social media has further complicated these dynamics, providing platforms for both affirmation and backlash, which contributes to the spread of homophobic sentiments and the polarization of societal views (Viswanath et al., 2009; Ksiazek et al., 2014). These tensions highlight the importance of ongoing dialogue and education in reducing prejudice and promoting inclusivity in social interactions.

The complex nature of social interaction provides a framework for exploring the realities faced by the LGBTQ community. Understanding the foundational aspects of social interaction is critical in analyzing the challenges that LGBTQ identities face in navigating societal structures that often resist their acceptance. These dynamics will help inform strategies aimed at fostering more inclusive communities that challenge entrenched norms and build supportive social networks.

METHOD

The research employs a qualitative-descriptive approach. Qualitative research is a straightforward method for understanding various cases, focusing on studying phenomena in their natural context to interpret, describe, and provide an in-depth understanding (Merriam, 2009). This study aims to comprehensively depict the interactions of the Cipinang community with the LGBTQ phenomenon, analyzing these interactions through Muzafer Sherif's Social Judgment Theory, with a particular focus on two key perspectives: Ego Involvement and Attitude.

Data for this study were collected from two main sources: primary and secondary data. Primary data was gathered through semi-structured interviews with members of the Cipinang community and LGBTQ individuals. Secondary data

were obtained from relevant documents, including books, journals, and official websites. In addition to interviews, the researcher conducted observations and a literature review to enrich the data. The analysis aimed to identify the community's interaction and responses, both supportive and opposing, towards the LGBTQ phenomenon in Cipinang.

Data Collection

Data collection techniques play a crucial role in research. In this study, data was gathered through a four-stage process: interviews with residents of Cipinang, East Jakarta, to explore their interactions and responses to the LGBTQ phenomenon, including both supportive and opposing views; observation, which involved direct environmental observations or tracking social media discussions related to the topic under investigation; and documentation, which provided additional accurate evidence for data collection. These stages of data collection are as follows:

Interviews

Interviews serve as a form of communication between two individuals, where one person seeks information from the other by asking questions based on specific objectives. In this study, semi-structured interviews were conducted with Cipinang residents and LGBTQ individuals to gather diverse insights into their attitudes and experiences regarding the LGBTQ phenomenon.

Observation

Observation is explained as a technique for data collection through direct or mediated observation of the study environment. In this research, the researcher conducted field visits to observe social interactions in Cipinang and also tracked social media content related to the LGBTQ issue. Observations aim to provide initial data through direct interaction with the environment or online platforms, as they are often key to understanding societal attitudes.

Documentation

Documentation is essential for supporting the accuracy of research findings. This involves collecting records of past events in the form of photographs, written notes, or other significant works. The researcher will collect photographic evidence as a form of documentation, which will serve as reliable data supporting the research's claims.

Literature Review

A literature review is used to complement the data collected and ensure that the research has valid sources. It strengthens the study by providing a broader context from existing knowledge. The literature review encompasses a range of sources, including journals, books, and relevant internet resources, ensuring that credible and valid references support the research.

Research Procedure

1. The research procedure follows a structured process:
2. Research Design: The study adopts a qualitative-descriptive research design, focusing on understanding and describing the interactions of Cipinang residents with the LGBTQ community.
3. Data Acquisition: Data is gathered through interviews, observations, and literature review, focusing on both primary and secondary sources.
4. Data Analysis: Data is analyzed to identify the community's interactions and attitudes towards the LGBTQ phenomenon. The analysis is based on the perspectives of Social Judgment Theory, with a particular focus on Ego Involvement and Attitude.
5. Ethical Considerations: The study follows ethical guidelines, ensuring informed consent and confidentiality for all participants involved in the research. The study also maintains transparency in data collection and analysis processes to uphold the integrity of the research.

By following this methodical approach, the study aims to provide a comprehensive understanding of how the Cipinang community perceives the LGBTQ phenomenon, offering valuable insights into the social dynamics of acceptance and rejection within this context.

RESULTS AND DISCUSSION

Ego Involvement (Cognitive & Mental) and the Cipinang Community's Interaction with the LGBTQ Phenomenon

The residents of Cipinang exhibited a wide range of responses to the LGBTQ phenomenon. The social communication and interaction surrounding this issue are influenced by Muzafer Sherif's Social Judgment Theory, explicitly focusing on Ego Involvement (cognitive & mental) and Attitude as emerging responses. According to Social Judgment Theory, which involves social judgment or evaluation,

interactions entail the exchange of messages based on ego and attitude, which serve as both forms of communication and responses. These messages are conveyed in accordance with the prevailing circumstances and the realities at the time of interaction. Interaction with various phenomena is also shaped by the perceptions that individuals construct, which are influenced by both internal and external factors, as well as the cultural context.

The existence of groups considered to have deviant behavior, particularly in Cipinang, has been met with varied responses. Some residents view it as a normal behavior, while others consider the LGBTQ group to be different from the general population. These evaluations have become a topic of discussion among the broader community. The interactions that develop in this social context often reflect the varied opinions and judgments of the Cipinang residents, which can be attributed to their diverse perspectives and preferences. As one of the informants, Alya, expressed in an interview:

"I know that the LGBTQ phenomenon is widely discussed, especially about same-sex relationships and transgender issues. In my opinion, it is fine or maybe just ordinary, even though many people oppose it in Indonesia. Personally, I am fine with the existence of this phenomenon in Indonesia. I agree with its existence because everyone has different attractions, everyone has the right to choose, and everyone deserves to be happy. As someone who supports this, I would not change my attitude towards them when I meet them. I want them to feel comfortable around me and be open or relaxed with me."

This view aligns with Sherif's Social Judgment Theory concerning Ego Involvement. The informant clearly states that even though there is strong opposition to the LGBTQ community, personally, they believe that individuals should be allowed to make their own choices, pursue their happiness, and live as they wish, as long as it does not harm others. This response underscores the significance of Ego Involvement, where individuals form judgments based on their personal beliefs and cognitive processes. Additionally, the Attitude aspect is also reflected in the informant's response, as they assert, "As someone who supports this, I would not change my attitude towards them." This shows how the message being conveyed is shaped by the speaker's attitude.

Another informant expressed a similar viewpoint, emphasizing the right of the LGBTQ community to make personal choices and be happy, regardless of societal judgments. This perspective underscores how personal values and attitudes, shaped by cognitive processes, influence the perceptions of LGBTQ individuals. This response further affirms the idea that the LGBTQ community's behavior is

viewed as usual by those who support it, and their interactions with these individuals are perceived as ordinary and unremarkable.

However, the responses are not without contrast. Residents who oppose the LGBTQ phenomenon often provide negative feedback, reflecting a stronger engagement of their ego in their judgments. As one informant noted:

"For negative comments, yes, I have definitely experienced them, especially as someone who is pro-LGBTQ. I have even been mistaken for one of them. Perhaps for someone supportive, this is not seen as a big deal, but in my case, the person who commented negatively was a close friend who is opposed to it. I have also been disgusted by my friends when they found out I was watching a gay series."

These statements reflect the contrasting viewpoints between supporters and opponents of the LGBTQ phenomenon in Cipinang, as influenced by Ego Involvement and Attitude. The negative judgment and hostility often stem from an inherent belief that LGBTQ behaviors are deviations from traditional cultural and moral values. This is further supported by derogatory remarks such as, "LGBTQ is very inappropriate," "LGBTQ people are society's trash," "LGBTQ is a disease," and "They only act on lust." These remarks highlight the ego-driven rejection of the LGBTQ community.

The perceptions and judgments of Cipinang residents regarding LGBTQ individuals are shaped by their ego involvement, which is reflected in both negative and positive responses. The diverse attitudes and interactions demonstrate the strong role that Ego Involvement and Attitude play in shaping social judgments about the LGBTQ community. The attitudes displayed by the residents of Cipinang reflect a broad spectrum of support and opposition, with each response indicating an engagement with the phenomenon based on deeply held personal beliefs and societal norms.

Attitude Towards the LGBTQ Phenomenon by the Cipinang Community

According to Social Judgment Theory, "social judgments mediate attitude change, and contrast reduces the persuasive impacts of discrepant messages" (American Sociological Association: Journal, 1991). This assumption suggests that social judgments can mediate changes in attitudes and that the contrast between divergent opinions can diminish the influence of persuasive messages.

Attitude, in this context, refers to the responses individuals give to reflect their stance when interacting with the surrounding phenomenon. The LGBTQ phenomenon has elicited a variety of responses, with individuals either opposing

or supporting it. Those who oppose the LGBTQ community (the anti-LGBTQ group) and those who support it (the pro-LGBTQ group) convey their attitudes through messages that reflect their stance on the issue.

The attitudes of Cipinang residents towards LGBTQ people are based on logical considerations related to the cultural and social contexts that inform their views. Residents who oppose the phenomenon often react negatively, demonstrating strong ego involvement in their responses. Similarly, those who support the LGBTQ community express their positive attitudes, which also reflect their ego involvement, reinforcing their stance in favor of LGBTQ rights. This contrast in responses showcases how personal beliefs and societal norms shape attitudes.

An example of the attitude of residents who oppose LGBTQ is shown in an interview response:

"My stance will be firm because if we are not firm, they will continue to try to bring us into their world. If we accept their actions and behavior, we will be constantly invited into their world. If I am teased or treated in such a way, I would get angry and firmly say, 'I am not one of you.'"

This statement clearly reflects an ego-driven attitude, where the informant rejects the LGBTQ community out of fear that they may be influenced or coerced into adopting behaviors they do not support. The attitude expressed here emphasizes the need for clear boundaries to protect one's own beliefs and values, reflecting a strong stance against the perceived threat posed by the LGBTQ community.

In contrast, individuals who support the LGBTQ community assert that "LGBTQ people have the right to be happy and to love," and "LGBTQ people are human too, and there should be no difference." These positive statements reflect a supportive attitude, emphasizing equality and human rights. The attitudes expressed by both the pro- and anti-LGBTQ groups highlight the fundamental role that personal values, beliefs, and cultural norms play in shaping social attitudes.

Ultimately, the residents of Cipinang express a wide array of attitudes toward the LGBTQ phenomenon, ranging from strong opposition to full support. These attitudes are shaped by ego involvement and personal beliefs, which mediate their responses to the phenomenon. Understanding these dynamics provides valuable insights into how social judgments are formed and how they influence individuals' attitudes and actions toward marginalized groups.

Discussion

The results of this study offer valuable insights into the interactions of the Cipinang community with the LGBTQ phenomenon, examining these interactions through Muzafer Sherif's Social Judgment Theory, with a specific focus on Ego Involvement and Attitude. The findings reveal that community responses to the LGBTQ phenomenon are shaped by a combination of cognitive, mental, and attitudinal factors, which are not only influenced by individual perspectives but also by broader cultural, societal, and religious norms. The complexity of these interactions and responses reflects the ongoing tension between individual rights and traditional social values, a theme that has been widely discussed in previous literature.

Ego Involvement and Attitude in the Cipinang Community's Interaction with the LGBTQ Phenomenon

The study's results align with the theoretical underpinnings of Ego Involvement as defined by Sherif, where individuals' responses to social issues are primarily driven by their cognitive and emotional investment in the issue at hand. This was evident in the Cipinang community's reactions to the LGBTQ phenomenon, where individuals who supported LGBTQ rights displayed positive attitudes, focusing on human rights and equality. At the same time, those who opposed it expressed strong negative attitudes, rooted in cultural and religious beliefs. This dynamic supports Sherif's (1982) assertion that Ego Involvement strongly mediates how individuals perceive and respond to controversial social phenomena, with people's attitudes becoming more entrenched when the issue is personally relevant.

The diverse responses to the LGBTQ community, both positive and negative, are also consistent with previous studies that explored social judgment and public attitudes towards marginalized groups. Fong et al. (2003) found that social attitudes towards LGBTQ individuals often vary significantly depending on personal values and cultural background, reinforcing the role of Ego Involvement in shaping societal acceptance or rejection. Similarly, Viswanath et al. (2009) highlighted that attitudes toward LGBTQ issues are strongly influenced by societal norms, with those holding more conservative views perceiving LGBTQ behaviors as deviances from the norm, which corresponds to the negative judgments expressed by Cipinang residents who opposed LGBTQ identities.

Moreover, the findings also resonate with Granberg's (1982) assertion that Ego Involvement plays a key role in the judgment process, particularly in relation

to individuals' susceptibility to attitude change when faced with contradictory viewpoints. This was evident in Cipinang, where those in favor of LGBTQ rights, such as informants Alya and others, maintained their stance despite widespread opposition, demonstrating a cognitive and mental commitment to their pro-LGBTQ views. This mirrors Fong et al.'s (2003) argument that individuals with higher Ego Involvement are less likely to change their attitudes, even in the face of societal disapproval.

Contrasting Views and Attitudinal Responses

The negative attitudes toward the LGBTQ community found in this study are consistent with the findings of Saffer (2008) and McLeish & Oxoby (2011), who noted that in more conservative societies, LGBTQ individuals are often framed as threats to traditional family structures and moral values. In Cipinang, this sentiment was particularly evident in responses from residents who opposed LGBTQ rights, reflecting a broader societal narrative that LGBTQ behaviors are morally wrong and incompatible with religious teachings. As one informant stated, "LGBTQ is a deviation, I strongly disagree with it because it indirectly destroys the environment and is against religious norms, especially in Islam." This echoes the societal stigma discussed in Reczek et al. (2022), who found that negative stereotypes about LGBTQ individuals are reinforced by cultural narratives that prioritize heteronormative values.

However, the findings also highlight a shift in perspectives, particularly among younger generations or individuals exposed to more progressive media portrayals of LGBTQ issues. Aslan & Gürdoğan (2021) and Mousavi et al. (2024) found that exposure to diverse narratives can foster more inclusive attitudes toward LGBTQ individuals, a trend observed among some Cipinang residents who expressed support for the LGBTQ community despite broader societal opposition. The informant Alya's statement, "I agree with the existence of this phenomenon because everyone has the right to choose and be happy," reflects a more inclusive perspective that mirrors the shift toward greater acceptance observed in some global contexts, as described by Mousavi et al. (2024).

Social Judgment Theory and Its Application to LGBTQ Attitudes

The integration of Social Judgment Theory with Ego Involvement and Attitude in this study provides a nuanced understanding of how individuals assess the LGBTQ phenomenon. This theoretical framework underscores the role of personal relevance and emotional investment in shaping attitudes toward LGBTQ rights. The attitudinal polarization observed in the Cipinang community, with some

individuals offering unconditional support and others strong opposition, is consistent with findings from Granberg (1982), who argued that Ego Involvement creates a dichotomy of support and rejection, especially on issues of high societal or personal significance.

Furthermore, Sherif's (1982) notion of ego involvement as a critical driver of social judgment helps explain the resistance to LGBTQ rights observed in Cipinang. Many residents view LGBTQ identities as incompatible with cultural and religious values, as seen in the interview statements that labeled LGBTQ behaviors as "a mistake" or "against religious teachings." This resistance mirrors the findings of McLeish & Oxoby (2011), who argued that such attitudes are often rooted in a strong attachment to traditional values and a perceived threat to societal order. These responses underscore the enduring relevance of Social Judgment Theory in understanding societal responses to contentious issues.

Variations in Attitudes: Pro and Con

The study also underscores the variability of attitudes toward LGBTQ individuals, both positive and negative, which has been widely documented in previous studies. Saffer (2008) and Reynolds (2019) similarly found that LGBTQ individuals are often seen as deviating from societal norms, with attitudes ranging from outright rejection to support. This was also observed in Cipinang, where those in support of LGBTQ rights faced criticism and judgment from those who opposed the community, as seen in the response from one informant: "I was even thought to be part of them. I was criticized by my close friends who oppose LGBTQ issues." This dynamic, wherein support for LGBTQ rights is met with negative social consequences, is reflective of Reczek et al.'s (2022) findings on the social stigma faced by LGBTQ supporters in more conservative communities.

The findings of this study highlight the complex interplay between Ego Involvement, Attitude, and societal norms in shaping attitudes toward LGBTQ individuals. The Cipinang community's reactions reflect the broader societal tensions between traditional values and the push for more inclusive recognition of LGBTQ rights. The study reinforces the importance of Ego Involvement in mediating responses to social issues, with those who are emotionally and cognitively invested in the issue expressing stronger, more polarized views. These findings align with previous research and underscore the need for continued dialogue and education to reduce stigma and foster inclusivity in communities like Cipinang.

CONCLUSION

The social interaction of the Cipinang community with the phenomenon of Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) has been met with diverse responses. These interactions, as perceived through Sherif's Social Judgment Theory, reflect how individuals evaluate the LGBTQ phenomenon as a deviant behavior. The residents' responses, both positive and negative, are deeply influenced by their Ego Involvement, which encompasses cognitive and mental processes. Whether the responses are critical or supportive, they are primarily shaped by the personal and emotional engagement of the individuals involved. In this study, it was found that the perception of the LGBTQ phenomenon in Cipinang, particularly as a deviant behavior deviating from local cultural values, significantly impacts how people interact with the issue. Some residents respond by accepting the presence of LGBTQ individuals, while others reject them.

The varying responses highlight the dynamics of Ego Involvement and Attitude in shaping perceptions. Supporters of the LGBTQ community in Cipinang often argue that all individuals are equal and that the only difference lies in sexual orientation. This perspective reflects a more inclusive Attitude, where diversity is accepted as part of human existence. On the other hand, those who oppose the LGBTQ community, while acknowledging the issue, do so from a standpoint that poses no threat to them personally, thus maintaining a view that "as long as it does not harm them, everything will be fine."

This study also contributes significantly to reinforcing Muzafer Sherif's Realistic Conflict Theory, demonstrating that social conflicts, such as those surrounding the LGBTQ community, can be understood as the result of interactions between individuals or groups with differing perceptions. These tensions arise because of divergent cultural, moral, and social values. The differences in perception are not solely based on sexual identity but also on a social fear of changing norms and values, which have been deeply embedded in society. There is a broader concern that these changes may pose a threat to the stability of the dominant cultural and societal frameworks.

The findings from this research underline the ongoing societal tension between acceptance and rejection of LGBTQ individuals, illustrating the deep connection between cultural values, social identity, and personal beliefs. It highlights the importance of understanding the social dynamics of Ego Involvement and Attitude in fostering more inclusive interactions and reducing the tensions that arise from conflicting perceptions

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