



Psychometric properties of the Revised Rape Myth Acceptance Scale–Indonesian version (rIRMA-Indonesian)

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ABSTRACT

Background: Rape myths are inaccurate beliefs that legitimize sexual violence through victim-blaming and perpetrator justification. Rape myth acceptance (RMA) is linked to sexual violence perpetration and underreporting by victims and is shaped by broader cultural norms and power relations, emphasizing the need for culturally sensitive measurement tools.

Purpose: In line with Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi's 2024 PPKPT policy on preventing and addressing sexual violence in higher education, this study examines the construct validity and reliability of the Revised Illinois Rape Myth Acceptance Scale Adapted for Indonesia (rIRMA-Indonesian).

Method: Using an online survey of 504 participants (ages 15–61), which includes students, lecturers, and Satgas PPKS members. Exploratory along with confirmatory factor analyses and reliability testing were conducted based on the revised three-factor rIRMA model.

Findings: Results supported a theoretically coherent three-factor structure with strong internal consistency, although elevated RMSEA values and high inter-factor correlations suggested partial construct overlap.

Implications: The findings indicate a culturally convergent rape myth belief system in Indonesia shaped by gender, moral norms, and authority structures, while the rIRMA-Indonesian provides an empirically grounded tool for higher education institutions and policymakers under the PPKPT framework.

Limitations: Model fit concerns and cultural convergence across factors indicate the need for further culturally informed refinement beyond item reduction.

KEYWORDS

Perpetrators of sexual violence; rIRMA-Indonesian; victims of sexual violence

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Introduction

The concept of rape myths emerged as a sociological construct that comprises cultural beliefs which support and perpetuate male sexual violence against women (Schwedinger & Schwedinger, 1974). In the initial article, Schwedinger and Schwedinger (1974) discussed the occurrence through beliefs such as women “asking for it” and the act of rape being the result of uncontrollable male sexual libido. Decades following the literature on this subject, it has been well-established that widespread sexual aggression against women remains a critical issue worldwide (Jaffe et al., 2021), and the previously understood beliefs regarding rape were largely inaccurate (Grella et al., 2025). Evidently, rapes happen mainly due to power imbalances between the victim and the perpetrator (Mayeza, 2024), and are by systems that promote patriarchal values, which takes away a large proportion of accountability from the perpetrator toward the victim (e.g., what she was wearing, where she was when the rape took place, etc.) (Singh, 2021). In addressing such a fundamental issue, many policy and educational initiatives have been put forward (Barn & Powers, 2021). In the Indonesian context, the Ministry of Education, Culture, Research, and Technology's 2024 (*Peluncuran Kebijakan Pencegahan dan Penanganan Kekerasan*

di Lingkungan Perguruan Tinggi (PPKPT)) program specifically focuses on alleviating such misconceptions surrounding sexual violence in the higher education system, or universities, through gender inclusivity curricula and advocacy, such as mandating the existence of Satgas PPKS (task force for prevention and handling of sexual violence) (Kemenbudristek, 2024).

In line with the previous efforts, the present research shall look into the specific construct that has been established to contribute to the barriers in addressing rape cases in Indonesian universities: the persistence of rape myths. Despite growing awareness, acquiring statistics on rape remains a challenge due to underreporting, societal stigma, and inconsistent data collection methods (Avezahra & Chusniyah, 2022; Poerwandari et al., 2021). Nevertheless, prominent institutions have published data on the subject, such as the National Commission on Violence Against Women (*Komnas Perempuan*). In March 2023, over a 23-year period of recording cases of violence against women (2001–2023), the total number of reported cases in 2022 slightly decreased to 457,895 from 459,094 the previous year. Of these, 339,782 were gender-based violence cases, and 3,442 were reported directly to Komisi Nasional Anti Kekerasan terhadap Perempuan (2023). Further, the Ministry of Social Affairs reported 780 cases of pregnancy resulting from sexual violence in the same year (Triguswinri, 2023). At the regional level, the DKI Jakarta Provincial Government's Women and Children Protection Center reported 2,041 cases of violence against women, including rape cases (UPT PPPA Provinsi DKI Jakarta, 2024). However, these reported cases are believed to only represent a fraction of the true number of sexual violence cases, as victims often refrain from coming forward due to fear of victim-blaming and mistrust of authorities (Allen, 2007; Dufour, 2024).

As previously touched on, Indonesia, specifically has made legal efforts to support rape victims and other forms of sexual violence. The most significant example would be the enactment of Law No. 12 of 2022 on Sexual Violence Crimes (UU TPKS). This legislation adopts a victim-centered approach that emphasizes prevention, protection, and recovery. It mandates specialised training for law enforcement personnel and requires legal proceedings to prioritize the well-being of support services for survivors (Krismawati et al., 2023). In addition, a 2024 government regulation on reproductive health permits abortion in rape cases and medical emergencies. However, controversies remain due to giving sole authority for abortion approval to the police, a move heavily criticised by activists for potentially obstructing access to care for rape victims (Triantono et al., 2025).

Previously discussed issues surrounding rape in Indonesia highlight the difficulties in reporting rape cases (Poerwandari et al., 2021). Empirical research over the past decade indicates that rape myth acceptance in Indonesia has primarily been examined through the adaptation of Western theoretical frameworks, with studies consistently linking rape myths to ambivalent sexism, sexual objectification of women, conservatism, and moralised gender norms (Avezahra & Chusniyah, 2022; Poerwandari et al., 2021; Wulandari & Margaretha, 2022). Collectively, this body of work demonstrates that rape myths in Indonesia function as culturally normalised belief systems that justify sexual violence; blame victims – particularly in cases involving acquaintances or authority figures; and inhibit bystander intervention within university settings (Lyons et al., 2022).

However, despite these advances, the current state-of-the-art remains fragmented and methodologically limited. Most Indonesian studies rely on imported scales or vignette-based measures that capture isolated correlates of rape myth acceptance rather than systematically operationalizing rape myths as an integrated construct embedded within sociocultural and institutional contexts. Consequently, although research on sexual violence has grown in number over the past decade (Rumble et al., 2018), statistically valid tools specifically designed to assess

rape myths as a holistic system of beliefs in Indonesia – particularly within higher education populations – remain scarce (Folastri et al., 2023; Poerwandari et al., 2021).

For instance, even though previous research has tested the validity and reliability of similar measures using robust statistical methods, however, the tool tested focused on the awareness of sexual violence, as opposed to looking at rape myths as a construct or systems that perpetuate victim blaming, moral disengagement, and tolerance of sexual violence (e.g., Folastri et al., 2023). Therefore, we believe the present effort to develop a contextually grounded instrument assessing rape myths addresses a critical gap in the Indonesian literature and provides an empirical foundation aligned with the Indonesian government’s 2024 PPKPT policy agenda that focuses on prevention and mitigation of sexual violence in the higher education system.

The Origins of the Illinois Rape Myths Acceptance Scale (IRMA)

The present study adapted one of the most popular and used instruments in measuring rape myths construct, that is the Illinois Rape Myths Acceptance scale (IRMA) (Lonsway & Fitzgerald, 1994; Payne et al., 1999). In the initial version, the scale consists of 45 items that are categorized into seven different subscales depicting various manifestations of “rape myths”, as first posited in Burt (1980) classic paper on the subject, which succinctly discussed rape myths derived from the psychological-feminist theory that encompasses sex role stereotyping, sexual beliefs that have detrimental effects on women, sexual violence, and eventually–the acceptance of violence within relationships.

Specifically, is there mapped out seven factors derived from the previous grand theory (Burt, 1980; Lonsway & Fitzgerald, 1994; Payne et al., 1999): (1) She asked for it discusses the idea that women are the ones who are asking for the rape to happen through actions and appearance (e.g., such as what she was wearing, etc.); (2) It wasn’t really rape describes the perception that rape must be untrue or not real due to the absence of physical violence marks; (3) He didn’t mean to include perception that rapists are just men who could not control themselves and did not mean for it to happen; (4) She wanted it describe rape survivors as women who secretly have the desire to be sexually assaulted; (5) She lied representing ideas that survivors use rape as an excuse for their own actions; (6) Rape is a trivial event discusses rape as a phenomenon that is usually exaggerated by the so-called victims, and (7) Rape is a deviant event comprises attitudes that relate rape with criminal behaviours or something that could never happen to good women.

However, due to various critiques surrounding rape myths as a construct, both in terms of outdated language and overlapping subscales, led to the development of revised versions. The Updated Illinois Rape Myth Acceptance Scale (uIRMA) developed by McMahan & Farmer (2011) reduced the scale into four subscales: (1) She asked for it; (2) He didn’t mean to; (3) It wasn’t really rape; and (4) She lied. This version modernized the language of the previous items (McMahan & Farmer, 2011). Specifically, the previous tool used words such as “woman” or “man”, but then was switched to “girl” and “guy” in the later version. Further, the use of the word “slut” was important as it captures victim-blaming attitudes in contemporary language, therefore, it was incorporated into the updated items (Fejervary, 2017; McMahan & Farmer, 2011). Additionally, the psychometric properties of the seven subscales had overlapping themes, hence the revised version uses four subscales.

Building on the previous critiques, Fejervary (2017) in the context of US college campuses characterized by heightened sexual violence prevention efforts and strong social desirability pressures, further adapted the uIRMA to examine the effects of wording on rape myths endorsement. To ensure comparability across IRMA versions and to isolate language effects, Fejervary (2017) retained only the first 17 items derived from the original IRMA (Payne et al.,

1999), focusing on the three core subscales: *She Asked for It*, *He Didn't Mean To*, and *It Wasn't Really Rape*. This decision excluded the newer *She Lied* subscale to align with traditional rape myths explored in earlier versions of the IRMA, thereby maintaining conceptual continuity while addressing methodological concerns.

In other words, the rationale for shortening the uIRMA to 17 items included both practical and theoretical considerations. Practically, a shorter instrument reduces survey fatigue and increases response rates, especially among college or university populations (Fejervary, 2017). Theoretically, focusing on the traditional myths ("*She Asked for It*," "*He Didn't Mean To*," and "*It Wasn't Really Rape*") ensured better comparability with previous research that often excluded more updated rape myth dimensions. The study maintained that even with a reduced number of items, the critical constructs underlying rape myth acceptance could still be robustly measured. Psychometrically, the uIRMA has demonstrated strong internal consistency, with prior studies reporting Cronbach's alpha values greater than .80, suggesting good reliability (McMahon & Farmer, 2011).

As such, the adapted and translated Indonesian version of the IRMA (rIRMA-Indonesian) takes into account previous research findings. In particular, this study examines the psychometric properties of the three-factor rIRMA-Indonesian via reliability statistics, exploratory, and confirmatory factor analyses (CFA). These aims align with the Indonesian government's efforts to evaluate its policy initiatives to reduce sexual violence in university campuses by providing a statistically sound instrument in measuring a culturally relevant construct in contributing to sexual violence, that is rape myths.

Method

Participants

In this study, data were collected via a Google Form between April and June 2024. Initially, responses were obtained from 514 individuals, but only 504 were included in the final analysis due to substantial missing data in the excluded responses. Participants ranged in age from 15 to 61 years. Most respondents were female, aged between 15 and 23, and employed as university staff at the time of data collection. A detailed summary of the participants' demographics is provided in Table 1.

Table 1.
Participant Demographic Characteristics

Variable	Frequency (n=504)	%
Gender		
Male	156	31.0
Female	342	67.90
Undisclosed	6	1.20
Age		
15-23	65	12.90
24-30	7	1.40
31-43	26	5.20
44-61	27	5.40
62 and above	3	.60
Undisclosed	376	74.60

Table 1.*Participant Demographic Characteristics*

Variable	Frequency (n=504)	%
Role		
Lecturer	51	10.10
Student	140	27.80
University Staff - General	207	41.10
Member of Satgas PPKS*	5	1
Undisclosed	101	20

*) Task Force for the Prevention and Handling of Sexual Violence

An a priori power analysis was performed using G*Power 3. The results indicated that a minimum sample size of 22- participants was required to detect a medium effect ($w=.030$) with (Cohen, 1988) $\alpha=.05$, and a desired power of .95. The non-centrality parameter was calculated as $\lambda=19.80$, while the critical chi-square value was $\chi^2=11.07$. The chosen effect size of .30 aligns with Cohen (1988) classification of a medium effect, which is commonly accepted in social and behavioural research.

Procedure

Informed consent was included within the full questionnaire, allowing participants the option to either complete the study or withdraw at any point during the process. All collected data were securely stored on Google and a private drive, both accessible only to the primary researchers to maintain confidentiality. This study received ethical approval from the Research Ethics Committee of the Faculty of Psychology at Atma Jaya Catholic University of Indonesia. The approval was granted under certificate number 0005H/III/PPPE.PM.10.05/5/2024.

Instruments

Rape myth acceptance scale

This study employed the Revised Version of the Updated Illinois Rape Myth Acceptance Scale—Indonesian version (rIRMA-Indonesian), which consists of 17 items translated from the original rIRMA and adapted to measure the acceptance of 17 rape myths (e.g., “If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control”) (Fejervary, 2017). Participants rated each item using a 6-point Likert-type scale ranging from 1 (not at all agree) to 6 (very much agree), with the 6-point format chosen to discourage a neutral midpoint response. In this study, total scores were calculated by summing responses across all items, with higher scores indicating greater acceptance of rape myths.

Adaptation and validation process

The translation and adaptation process adhered to the Guidelines for the Cross-Cultural Adaptation of Self-Report Measures (Beaton et al., 2000). Two independent translators first translated the original rIRMA items into Indonesian, after which the versions were synthesized with attention to contextual appropriateness in Indonesian settings. Back translation was omitted due to necessary structural adjustments made during adaptation. Two subject matter experts reviewed the final synthesis to ensure item clarity, relevance, and cultural sensitivity. A preliminary pilot study involving 20 participants was conducted to assess face validity, ensuring the comprehensibility and interpretability of each item. Subsequently, the scale was administered

to a sample of 504 participants. Total scores were computed by summing responses across all items, with higher scores indicating greater acceptance of rape myths.

Statistical analyses

Prior to confirmatory testing, an exploratory factor analysis (EFA) was conducted to examine the underlying factor structure of the rIRMA-Indonesian and to assess its suitability for confirmatory modeling. Given the ordinal nature of the data, EFA was performed in Jamovi 2.7.14 using minimum residual extraction with oblimin rotation. Factor retention was guided by parallel analysis, scree plot inspection, and theoretical interpretability.

Subsequently, confirmatory factor analysis (CFA) was conducted using diagonally weighted least squares (DWLS) estimation, which is appropriate for ordinal data, on a sample of 504 observations. The hypothesised model specified three latent factors: (1) *She Asked For It* (items 1–6), (2) *He Didn't Mean To* (items 7–11), and (3) *It Wasn't Really Rape* (items 12–17). The CFA model converged successfully after 44 iterations.

Results

Exploratory Factor Analysis

An exploratory factor analysis (EFA) was conducted to evaluate the latent structure of the rIRMA-Indonesian prior to confirmatory modelling. Sampling adequacy was satisfactory (KMO = .941), and Bartlett's test of sphericity was significant, $\chi^2(120) = 6265, p < .001$, indicating that the data were suitable for factor analysis. Parallel analysis and scree plot inspection supported a three-factor solution, accounting for 66.8% of the total variance (see Appendix B for the full results).

The resulting factor structure broadly aligned with the theorized dimensions of *She Asked For It*, *He Didn't Mean To*, and *It Wasn't Really Rape*. Items assessing the minimization of rape loaded strongly and coherently on a single factor, whereas victim-blaming and perpetrator-justifying items formed related but empirically distinguishable factors. Several items demonstrated moderate cross-loadings and inter-factor correlations ranged from .329 to .651, suggesting conceptual convergence among rape myth dimensions. This pattern indicates that rape-supportive beliefs may operate as an interconnected ideological system rather than as fully discrete constructs, warranting subsequent confirmatory testing (refer to Table 2 for the full analyses).

Table 2.
Pattern Matrix from Exploratory Factor Analysis (EFA) of the rIRMA–Indonesian

Item	Factor 1 (IWR*)	Factor 2 (SAF*)	Factor 3 (HDM*)	Uniqueness
RapeMyth15	.90	—	—	.19
RapeMyth16	.89	—	—	.23
RapeMyth11	.85	—	—	.29
RapeMyth14	.81	—	—	.29
RapeMyth13	.76	—	—	.34
RapeMyth12	.71	—	—	.45
RapeMyth2	—	.83	—	.41
RapeMyth3	—	.77	—	.24
RapeMyth4	—	.71	—	.28
RapeMyth5	—	.58	—	.41

Table 2.

Pattern Matrix from Exploratory Factor Analysis (EFA) of the rIRMA-Indonesian

Item	Factor 1 (IWR*)	Factor 2 (SAF*)	Factor 3 (HDM*)	Uniqueness
RapeMyth6	—	.52	—	.36
RapeMyth1	—	.52	—	.56
RapeMyth9	—	—	.83	.26
RapeMyth7	—	—	.80	.20
RapeMyth8	—	—	.49	.35
RapeMyth10	.35	—	.33	.46

Note. Extraction method = minimum residual. Rotation = oblimin. Loadings $\geq .30$ are displayed. Total variance explained = 66.8%. KMO = .94. Bartlett’s test of sphericity was significant, $\chi^2 (120) = 6265, p < .001$. *IWR = *It Wasn’t Really Rape*; *SAF = *She Asked For It*; *HDM = *He Didn’t Mean To*.

Confirmatory Factor Analysis

Building on the three-factor structure supported by the EFA, overall model fit was assessed using multiple indices. The chi-square test indicated a significant result, $\chi^2 (116) = 536, p < .001$, scaled $\chi^2 = 1143, p < .001$, which commonly occurs with larger sample sizes. Comparative fit indices, however, suggested good model fit relative to the baseline model, with a Comparative Fit Index (CFI) of .976, Tucker-Lewis Index (TLI) of .972, Non-Normed Fit Index (NNFI) of .972, Normed Fit Index (NFI) of .970, and Incremental Fit Index (IFI) of .976, all exceeding the commonly accepted cut-off of .95 for good fit (Hu & Bentler, 1999).

Absolute fit indices yielded mixed results. The standardized root means square residual (SRMR) of .084 indicated borderline acceptable fit (recommended cutoff $< .08$). The classical root mean square error of approximation (RMSEA) value was .085 (95% CI [.078, .092]), indicating marginal fit; however, the robust scaled RMSEA value of .133 (95% CI [.126, .140]) indicated poorer fit, reflecting the adjustments for non-normality inherent to ordinal data and DWLS estimation. Factor loadings were statistically significant ($p < .001$) and ranged from moderate to high. Specifically, factor loadings for "She Asked for It" ranged between .662 (item 1) and .854 (item 3); for "He Didn't Mean To," between .616 (item 9) and .790 (item 8); and for "It Wasn't Really Rape," between .764 (item 12) and .865 (item 17).

The explained variance (R^2) indicated the factors accounted for moderate to substantial proportions of the variance in their respective items, ranging from .379 (item 9) to .748 (item 17). This suggests the latent constructs effectively capture the underlying concepts measured by their indicators. Factor correlations were notably high, especially between "She Asked for It" and "He Didn't Mean To" ($r = .919$). Whereas correlations with "It Wasn't Really Rape" were moderately high (ranging .657 – .771), indicative of related but distinct constructs (Cheung et al., 2024). See Table 3 and Table 4 for the full CFA results.

Table 3.

Fit Indices for the Three-Factor Confirmatory Factor Model (N = 504)

Fit Index	Value	95% CI
$\chi^2 (116)$	536.00***	—
Scaled χ^2	1143.00***	—
CFI	.976	—

Table 3.

Fit Indices for the Three-Factor Confirmatory Factor Model (N = 504)

Fit Index	Value	95% CI
TLI	.972	—
NNFI	.972	—
NFI	.970	—
IFI	.976	—
SRMR	.084	—
RMSEA	.085	[.078, .092]
Scaled RMSEA	.133	[.126, .140]

Note. DWLS estimation with robust standard errors. *** $p < .001$

Table 4.

Standardized Factor Loadings, Explained Variance, and Inter-factor Correlations for the Three-Factor Model

Factor	Item	β	R^2
She Asked For It (SAF)	RapeMyth1	.662	.439
	RapeMyth2	.708	.502
	RapeMyth3	.854	.729
	RapeMyth4	.741	.549
	RapeMyth5	.809	.654
	RapeMyth6	.819	.671
He Didn't Mean To (HDM)	RapeMyth7	.651	.423
	RapeMyth8	.790	.624
	RapeMyth9	.616	.379
	RapeMyth10	.763	.582
	RapeMyth11	.703	.494
It Wasn't Really Rape (IWR)	RapeMyth12	.764	.584
	RapeMyth13	.849	.722
	RapeMyth14	.861	.742
	RapeMyth15	.839	.703
	RapeMyth16	.805	.649
	RapeMyth17	.865	.748

Note. All standardized loadings and correlations were significant at $p < .001$. β = standardized loading; R^2 = proportion of explained variance. *SAF = *She Asked for It*; *HDM = *He Didn't Mean To*; *IWR = *It Wasn't Really Rape*.

Table 5.

Inter-Factor Correlations Among the Three Rape Myth Factors

Factor	SAF	HDM	IWR
SAF*	—	.919	.657
HDM*	.919	—	.771
IWR*	.657	.771	—

Note. *SAF = *She Asked for It*; *HDM = *He Didn't Mean To*; *IWR = *It Wasn't Really Rape*. All inter-factor correlations were significant at $p < .001$.

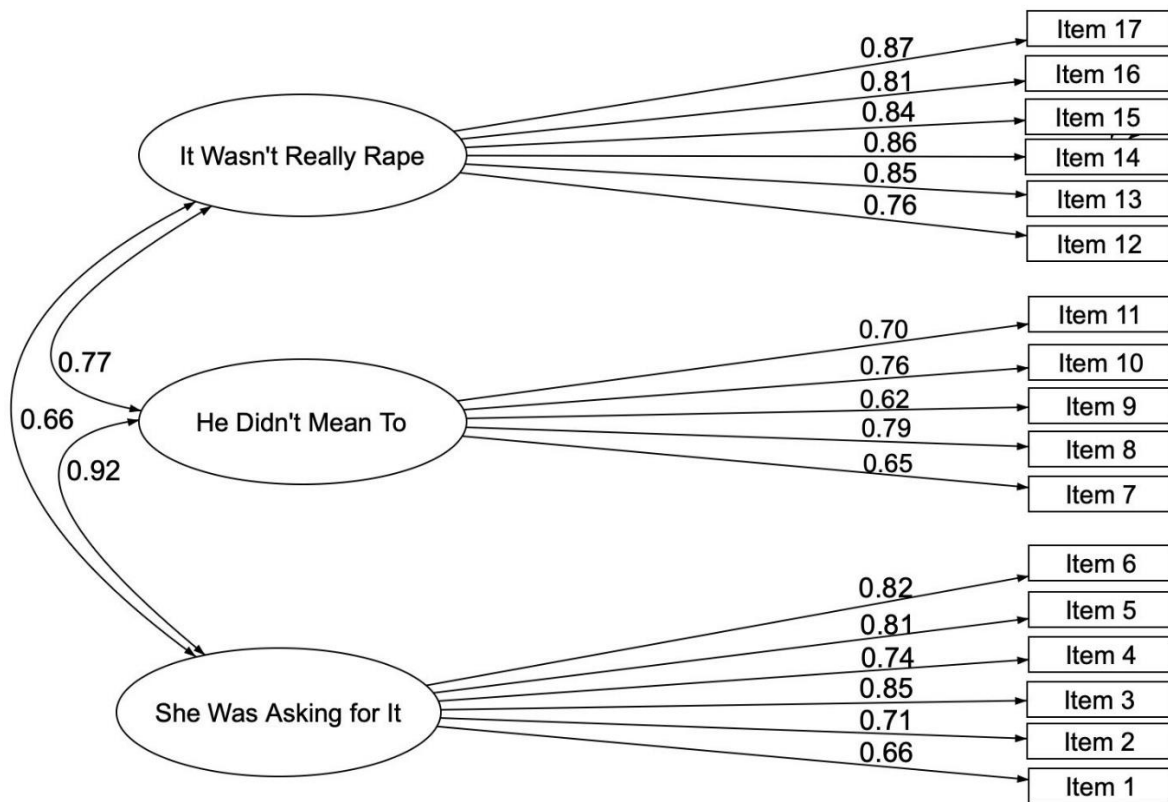


Figure 1. Factor Loadings of the DWLS Confirmatory Factor Analysis for the Three Factors of the rIRMA-Indonesian.

Reliability

The reliability of the three latent constructs: *She Asked For It*, *He Didn't Mean To*, and *It Wasn't Really Rape*, was assessed using three common reliability indicators: (1) Cronbach's alpha (α), (2) McDonald's omega ($\omega_1, \omega_2, \omega_3$), and (3) Average Variance Extracted (AVE) (Petrilli et al., 2024). These indices collectively evaluate the internal consistency and construct reliability (Sainani, 2017; Taber, 2018). For the *It Wasn't Really Rape* dimension, Cronbach's alpha was .930, substantially above the .70 threshold. All three McDonald's omega values were consistently high ($\omega_1=.931, \omega_2=.931, \omega_3=.931$), indicating internal consistency. The AVE was .692, well above the recommended minimum of .50, showing that nearly 70% of the variance is explained by the latent construct. These results demonstrate the reliability and convergent validity of this dimension. In the *She Asked for It* dimension, reliability values also indicated internal consistency. Cronbach's alpha was .895, with omega values of $\omega_1=.895, \omega_2=.895, \omega_3=.893$. The AVE was .589, indicating the standard threshold of .50. These findings support the reliability and convergent validities of the construct in capturing rape myths related to victim blaming. The *He Didn't Mean To* dimension showed acceptable reliability. Cronbach's alpha was .848, while McDonald's omega values were $\omega_1=.835, \omega_2=.835, \omega_3=.802$. The AVE was .507, just above the recommended cutoff, indicating that approximately half of the variance in item responses is attributable to the underlying construct. The proportion of variance explained (R^2) by the latent factors ranged from .379 to .748 across items.

Discussion

The present study statistically evaluated the psychometric properties, specifically the construct validity and reliability, of the Indonesian version of the Revised Illinois Rape Myth Acceptance Scale (rIRMA-Indonesian). The confirmatory factor analyses (CFA) supported a three-factor structure (*She Asked for It, He Didn't Mean To, & It Wasn't Really Rape*), consistent with previous adaptations (e.g., Fejervary, 2017; McMahon & Farmer, 2011). Strong factor loadings and high reliability indices ($\alpha = .848-.930$) affirmed the scale's internal consistency and theoretical coherence.

Despite these strengths, the model yielded a notable elevated RMSEA value (robust RMSEA = .133), indicating mandatory refinement for future models. Notably, this pattern occurred alongside strong relative fit indices (CFI, TLI, NNFI > .95), suggesting that while the overall factor structure is theoretically coherent, certain sources of model misfit remain unresolved. This may be partly attributable to the use of ordinal data and the DWLS estimation method (Di Stefano & Morgan, 2014). Beyond statistical fit considerations, a more substantive concern arises from the high correlation between *She Asked for It* and *He Didn't Mean To* ($r = .919$) dimensions, suggesting conceptual overlap and potential issues with discriminant validity (Flury & Ickes, 2007). Importantly, findings from the exploratory factor analysis (EFA) contextualize these CFA results rather than contradict them. The EFA independently supported a three-factor solution explaining 66.8% of the total variance, with excellent sampling adequacy (KMO = .941), indicating that the latent structure of the rIRMA-Indonesian is empirically robust. However, the EFA also revealed moderate cross-loadings for select items (i.e., RapeMyth10) and substantial inter-factor correlations (.329 – .651), particularly between victim-blaming and perpetrator-justifying dimensions. This pattern suggests that while rape myth dimensions are distinguishable at a structural level, they are not fully discrete in practice, instead forming a partially overlapping belief system.

Item-level EFA results further indicate that this convergence is not random but systematically patterned. Items related to the minimization of rape clustered strongly and coherently, whereas items reflecting victim responsibility and perpetrator intent showed greater overlap. Such cross-loadings likely reflect culturally embedded narratives in which women's behaviours, men's intent, and the severity of sexual violence are morally evaluated together rather than as separate judgments. From this perspective, partial loss of discriminant clarity may be an accurate reflection of how rape myths operate in the Indonesian context, rather than a deficiency in the underlying construct. This interpretation carries important cross-cultural implications: scale adaptations developed in Western contexts may require structural reconsideration when applied in societies where moral, religious, and gendered norms are deeply intertwined. Accordingly, future adaptations of the rIRMA-Indonesian should not merely aim for statistical refinement but also incorporate culturally specific belief dimensions that capture moralized narratives surrounding gender and sexuality.

While some degree of statistical overlap may be attributable to methodological constraints, several contextual interpretations are plausible for the Indonesian case. In particular, rape-supportive beliefs often operate as fused narratives in which victim-blaming and perpetrator-justifying logics are not clearly separable. For example, in Poerwandari et al. (2021) rape myths in Indonesia are shaped by intertwined constructs of ambivalent sexism, sexual objectification, and patriarchal ideology. These attitudinal structures often merge moralistic, religious, and cultural justifications for both blaming the victim and excusing the perpetrator, creating a fused ideological terrain that the rIRMA-Indonesian subscales may not adequately distinguish at present. Similarly, (Shanti et al., 2025) emphasize that understandings of consent

in Indonesia are often shaped by power relations, emotional dependency, and gendered communication norms, factors that blur distinctions between what entailed as “willing participation” versus “coercion”. For instance, the inability to assertively say “no” may also explain why myths such as depicted within the *It Wasn't Really Rape* dimension persist even among educated respondents (Shanti et al., 2025; 2026). Cultural taboos surrounding female sexuality, the perception of women as servers of male desire, and a lack of space for women to negotiate boundaries all contribute to a climate where coercive experiences are normalized, unrecognized, or downplayed (Nugroho & Afyanti, 2019; Poerwandari et al., 2021)). These norms may cause both the under-endorsement of overt rape myths and the persistence of implicit consent biases, highlighting a critical blind spot in the current rIRMA-Indonesian tool.

Further, recent research applying Moral Foundations Theory found that rape myths fully mediate the relationship between binding moral values (ingroup/loyalty, authority/respect, and purity/sanctity) and institutional betrayal in Indonesia (Shanti et al., 2026). These findings suggest that deference to authority, patriarchal loyalty norms (e.g., “*bapakisme*” or the tendency to adhere to the rules/words of the male authority figure with strict hierarchical relations), and sexual purity scripts not only predict rape myth as a construct but also condition public responses to institutional failures in addressing sexual violence, especially in the context of universities (Gupta & Sukanto, 2020; Islam & Asadullah, 2018; Maharani, 2024). Thus, the high inter-factor correlations in rIRMA-Indonesian (e.g., in the *She Asked for It & He Didn't Mean to* factors) may reflect this value-driven convergence, as opposed to merely statistical deficiencies in the scale structure. From this perspective, the observed convergence between rIRMA-Indonesian subscales may reflect culturally embedded moral logics rather than solely deficiencies in scale construction, emphasizing the need for culturally sensitive model refinement rather than simple item reduction. These findings imply that high inter-factor correlations should not be interpreted solely as psychometric weaknesses but also as indicators of culturally coherent moral reasoning systems. For researchers, this implies the importance of situating measurement models within broader socio-moral contexts rather than relying exclusively on statistical thresholds for discriminant validity.

Moreover, in the previously cited study, while exposure to gender equality significantly predicted the likelihood of recognising coercive acts as sexual violence, it did not significantly influence rape myth acceptance or perceptions of institutional betrayal (Shanti et al., 2026). This finding suggests that increased awareness may enhance recognition of specific incidents but is insufficient to challenge deeply ingrained cultural rape myths. For instruments like the rIRMA-Indonesian to be fully effective in capturing these attitudes, interventions must go beyond informational campaigns and engage with broader cultural and moral frameworks. This includes involving religious leaders, traditional institutions, and media in reshaping societal values related to gender, power, and consent (Maharani, 2024), thereby enhancing public familiarity with the nuanced content of rape myth constructs measured by the scale. Practically, the rIRMA-Indonesian may serve as a diagnostic and evaluative tool within such initiatives, enabling institutions to assess baseline rape myth endorsement and monitor intervention programs. Its application in longitudinal or program-evaluation research could therefore provide empirical evidence for the effectiveness of gender-sensitive policy reforms.

In terms of research methodology, while the scale adaptation followed somewhat rigorous procedures, the lack of full back-translation due to structural adjustments may have introduced significant semantic drifts. Such linguistic and structural adjustments may have contributed to residual model misfit, as reflected in the elevated robust RMSEA observed in the CFA, highlighting the importance of iterative refinement in future validations. Given the

tendencies in Indonesian culture to discuss sexual topics through euphemisms, moral idioms, or indirect speech (Holzner & Oetomo, 2004), the current scale items may not fully capture culturally nuanced beliefs. This limitation highlights the need for future adaptations of rIRMA-Indonesian to integrate culturally specific dimensions such as derivations of items related to emotional obligation, religious framing, and implicit loyalty to male authority.

Other than linguistic concerns, social desirability bias likely influenced responses, particularly among university-affiliated participants who are possibly well-aware of institutional discourses surrounding gender and violence. However, this bias is compounded by deeper cultural silencing. As previous research has explored (Shanti et al., 2025, 2026), Indonesian society tends to view sexual discussion as shameful and discourages open expressions of refusal or boundary-setting. As such, participants may suppress acknowledgment of rape-supportive beliefs or fail to recognize them altogether. Additionally, the normative expectation for women to avoid confrontation, remain sexually passive, and uphold family or institutional harmony (Fiedler & Blanco, 2006) may lead to underreporting or misrecognition of rape supportive attitudes.

Beyond response processes, the demographic composition of the sample also shapes the interpretation and generalisability of the findings. Participants in the present study were intentionally recruited across a wide age range to reflect the multi-generational nature of Indonesian higher education institutions, where students, academic staff, and administrative personnel jointly contribute to institutional norms. As rape myth acceptance represents a culturally embedded belief system rather than a developmentally bound construct, age heterogeneity was considered appropriate for evaluating the robustness and generalizability of the rIRMA-Indonesian across diverse institutional roles. The demographic composition of our sample, which was dominated by young, female university staff and students, also limits the generalizability of the findings. Prior studies have shown that men, especially those exposed to sexist media content or religiously framed gender roles, often exhibit higher levels of RMA (Nugroho & Afiyanti, 2019; Poerwandari et al., 2021). Additionally, moral values associated with deference to authority and group loyalty tend to be stronger in rural and religious communities (Islam & Asadullah, 2018), suggesting that RMA may manifest differently across socio-geographic and institutional contexts. Future research should therefore prioritize diverse samples, including men, senior staff, rural populations, and faith-based institutions, to reflect the full spectrum of rape myth as a construct in Indonesian society.

Another limitation of the present study is the exclusion of psychosocial variables as control factors. While the primary focus was on psychometric validation, emerging research suggests that constructs such as moral foundations (e.g., fairness versus loyalty) and exposure to institutional betrayal significantly shape rape myth acceptance (RMA) and the interpretation of sexual violence (Aryana, 2022; Maharani, 2024; Shanti et al., 2026). Incorporating these variables into future structural models may help explain why specific myths persist and how they are reinforced within institutional or cultural frameworks. Such an approach would also enhance the interpretive power of the rIRMA-Indonesian by situating individual attitudes within broader psychosocial dynamics.

Conclusion

In essence, the rIRMA-Indonesian provides more than an initial psychometric assessment of rape myth acceptance; it offers a critical lens into how deeply embedded gender ideologies shape institutional inaction and the cultural minimization of sexual violence. As Indonesia advances national initiatives such as the 2024 PPKPT and upholds its commitments under the Convention on the Rights of the Child, this instrument should not be employed in isolation but

embedded within coordinated, multi-sectoral efforts encompassing gender-sensitive education, legal reform, advocacy, and moral-cultural transformation. When situated within such a framework, the rIRMA-Indonesian can serve as a meaningful entry point for institutions seeking to dismantle rape-supportive ideologies and foster survivor-centered environments, both within higher education and the broader societal context. Beyond its psychometric validation, the present study contributes to the development of culturally grounded measurement tools that can inform national prevention strategies, institutional accountability mechanisms, and future cross-cultural comparative research on rape myth acceptance; especially for higher education institutions and policymakers under the PPKPT framework.

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