DANS Data Guide 15

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Interreligious Conflicts in Indonesia 2017

A cross-cultural dataset in six conflict regions in Indonesia

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Contents

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1 Introduction

This Data Guide on "Interreligious Conflicts in Indonesia 2017" provides the documentation of a cross-religious dataset among the general population in six potential conflict regions in Indonesia. It contains the research topic, theoretical framework, relevant concepts and measurements, the purposive sampling of locations, data collection procedures, the random selection of respondents and the response rates. These data were collected to investigate the relationship of ethno-religious identification with support for interreligious violence among the general population in carefully selected areas of latent and manifest conflict in Indonesia (Bekasi, South Lampung, Singkil-Aceh, Poso, Kupang, and Sampang-Madura). Needless to say, making these data available implies the freedom of other researchers to use them for other purposes. Nevertheless, we consider it relevant to inform potential users about the research topic, the theoretical background of these data, and explaining the choice for certain concepts and specific measurements (operationalisations). This research applies and further develops an integrated theory of intergroup conflict, in formulating and empirically testing hypotheses on cross-cultural and inter-individual differences of latent conflict, more specifically inter-group contact avoidance and support of interreligious protests and interreligious violence. The research is funded by the Indonesia Endowment Fund for Education (LPDP).

1.1 Research topic

In many places on the globe, and particularly in the past decade, intergroup conflicts that have erupted took either an ethnic garb or a religious one, and in a remarkable number of cases a combination of the two. Consequently, recent developments have seen ethnicity and religion surface as the two most powerful foundations providing strong sociological and psychological clues for identification. In greater parts of the former Soviet Union, Central Europe, Africa and Asia, ethnic and religious identifications have given rise to continuous series of often violent conflicts. This research focuses specifically on Indonesia which has frequently witnessed such conflicts since the late twentieth century. These research data can be considered to be a follow up of a study conducted previously (Sterkens, Kanas, Subagya, Pamungkas, Thijs & Scheepers 2014) on samples of students located in universities in Indonesia and the Philippines. The present study offers data on Indonesia in six different locations: Bekasi, South Lampung, Singkil-Aceh, Poso, Kupang, and Sampang-Madura. Instead of taking samples of students, these data contain samples of ordinary citizens as respondents.

Interreligious violence in Indonesia has attracted a myriad number of studies, both nationally and internationally. Studies conducted by political scientists, historians and anthropologists show a similar pattern of clashes as well as similar driving forces behind them (ICG 2011; ICG 2012; Noorhaidi 2005; Sidel 2006; Colombijn & Lindblad 2002; Wilson 2008; Searl 2002; Milligan 2003). Much of this research has focused on the retrospective investigation of large-scale incidents. Different explanations are given for these recent conflicts: long-lasting ethnic tensions, migration, economic competition, political marginalization, interventions by foreign power groups, and the operation of private militias that have filled the power void created by a weak or retreating state apparatus. Regardless of the various explanations, it is generally accepted that conflicts after Suharto's resignation are commonly operated under the banner of religion (see Wilson, 2008; Mulia, 2011; Sterkens and Hadiwitanto, 2016 for a full explanation), although religious divisions often coincide with ethnic ones, it is difficult to disentangle them. Ethno-religious friction does not only appear in manifest conflict, but also in widespread latent tensions which are less explicitly stated, recognized, or intended by the people involved but have

nevertheless strong recruitment potential. Perpetrators involved in manifest violent conflicts often receive considerable moral and financial support from different ethnic and religious groups that perceive themselves as in a state of latent conflict. Rather than studying manifest communal conflicts in the field, this study focuses on latent conflicts that may vary from avoidance of contact with members of dissimilar ethno-religious groups to intention to support interreligious violence. Latent conflicts form an underlying and less visible reality but are more widespread than manifest conflicts (Merton, 1968). Thus, by knowing latent dimensions of intergroup conflicts, we are better able to analyse intergroup relations, to understand manifest conflicts, and to contribute to resolving them (see Deutsch, 1969). Intention to support interreligious violence can be seen as a typical exclusionary reaction, creating major rifts between ethno-religious groups.

For theoretical and logistic reasons, this research, therefore, concentrates on latent conflicts, i.e., intention to support interreligious violence (as well as violence within religious groups) and actual support of interreligious violence among the general population. The main reason of focusing on the general population is that most of the interreligious violence in the past ten years in Indonesia has involved a big number of ordinary people from all social layers, although often in rural and suburban areas. The main actors of interreligious violence, either as victims, supporters or even as perpetrators, can be found among the general population, regardless of educational level, profession, gender and age. To enhance the utility of the data, this research employs six carefully selected hot-spot locations of interreligious conflict. Hence, the current research can be classified as a cross-cultural study as we attempt to find similarities and differences among six (potential) conflict regions in Indonesia. Cross-regional comparisons can give researchers a more comprehensive view of the interreligious latent conflict, while it also sharpens the particular issues in the different regions. It is, therefore, more likely to result in revisions and sophistication of theory with additional notions (see Ember and Ember, 2009).

The research concentrates on: (a) the impact of ethno-religious identification; (b) the intention to support interreligious (respectively intrareligious) violence; and (c) actual support of violence between religious groups among the general population. The central research question is: *to what extent can the intention to support for interreligious violence and actual support of interreligious violence be explained by ethno-religious identification while controlling for theoretically relevant intermediary variables and individual background characteristics*? Because we collect data in very different locations across the Indonesian archipelago, these data also allow to relate relevant contextual characteristics to the individual level data. Below, we shortly elaborate on the theoretical framework, relevant concepts and their measurements.

1.2. Theoretical framework

As an overall framework, we use an integrated theory, combining paradigms from *realistic conflict group theory* (Coser 1956; Blalock 1967), *social identity theory* (Tajfel 1981; Tajfel & Turner 1987), *theory of planned behaviour* (Ajzen & Fishbein, 1977; Ajzen, 1991) and *personality theory* (Barlett & Anderson, 2012), to develop, formulate and empirically test hypotheses for explaining cross-cultural and inter-individual differences in ingroup identification and support of interreligious violence. By doing this, we can link both macro-sociological level determinants and psychological states of individuals with micro-sociological behaviour, and describe how this link determines support of interreligious violence at the individual and group level. These theoretical insights have mainly been developed in Western countries. Therefore, the overall aim of the research program is to transpose and, moreover, empirically test these fruitful theoretical contributions developed in and for Western countries to some specific Asian countries, such as Indonesia.

Realistic conflict group theory is proposed by Coser (1956). He presumes that individuals as members of social groups are rational in aiming to obtain scarce resources in competition with other

social groups and hence intergroup conflicts are rational: hostilities towards outgroups aim at obtaining the scarce resources in intergroup competition to realize the goals of the ingroup. Coser firmly states that conflict can establish and maintain the identity of groups and draw boundary lines between them. Not only are groups' identities maintained through conflict, but the conflict itself is also maintained. Coser accepted the idea that only if one group is constantly engaged in clashes with another group, can it maintain its identities, including its social class and power. Conflicts also activate group's defence against the value system of the outgroups. Engaging in conflicts gives ingroup members a sense of negative reference group or a group comparison (Carver & Humphries, 1981), group consensus and group mobility in dealing with conflict-related behaviours (Cho & Choi, 2016). There is a strong link between group consensus and internal cohesion, however, it does not apply to groups whose internal cohesion is already very low before the eruption of conflict (Coser, 1956).

In general, intergroup conflicts arise from competition over scarce material resources, power, status and differing values. Blalock (1967, p. 74) defines competition in a general descriptive term "referring to a class of phenomena". He argues that it is wise to define competition independently from its actual behaviours or interactions, and thus allowing us to keep the definition simple and develop assumptions of interactions and behaviours related to indicators of competition. By using Blalock's theory as an addition to Coser's realistic conflict theory, three major notions that can be gained. First, Blalock distinguishes between actual and perceived competition. Actual competition relates to the tangible and visible rivalry between groups and its members based on the limited availability of material and non-material goods in the broader context in which the groups operate, and perceived competition refers to a subjectively experienced degree of competition at individual level, such as a perceived threat in the presence of another group. The second major notion is that competition between majority and minority in terms of religion or ethnicity is also rooted in economic competition (Olzak, 2013). Blalock indicates that there is a link between ethnic boundary and productive niche. By nature, economic competition over limited resources will increase as the number of minorities increases. In this case, the majority group will try to keep their dominance and therefore exclude minority members from their productive niche. Consequently, minority members will perceive the exclusion as unfair (Bobo & Hutchings, 1996), which in turn increases the likelihood of violence between the rivals. Final and third major point, competition between majority and minority unavoidably involves political or power competition. Perceived threat in the competition may also concern with the fear of losing political control or a sudden shift in the power distribution caused by numerous growing of the migrants or the minority.

Blumer's (1958) theory adds some more depth to the understanding of intergroup conflicts. He proposed that race prejudice –or religious prejudice- is the core of intergroup conflicts. Prejudice should be seen as a result of how groups see their position in relation to other groups within a given society (Esposito & Murphy, 1999). In viewing race prejudice, Blumer shifted from the individual perspective to the collective perspective of a group's position. The process of forming a group's position is constructed collectively and cognitively driven by media, public discussions and representatives of the group.

When the three aforementioned theories are combined with social identity theory, the combination then yields a more extensive understanding of the intergroup conflict. Social identity refers to the individual's belonging to particular social groups in which he or she attaches emotionally and values these groups as important parts of his or her life (Turner, 1975). Social identity theory posits that when people have defined their social identity, they generally differentiate themselves socially from other people who are not part of the selected groups, such as ethnic and religious groups (Tajfel & Turner, 1979). This universal phenomenon arises through social categorization, in which people define and classify groups based on their subjective meanings that can provide positive social identity. In addition, once people develop their social identity, they tend to constantly compare their positivity to

similar outgroups. This tendency has two functions, one is to maintain or achieve superiority and the other is to keep their distinctiveness (Phinney & Ong, 2007). This distinctiveness is then transformed into behavioural and affective outcomes (Callero, 1985; Hogg, Terry & White, 1995).

The advancement of a combination of realistic conflict theory and social identity theory is proposed in the development of ethnic competition theory (Scheepers, Gijsberts & Coenders, 2002). The theory has been studied repeatedly and extensively in recent years (Schneider, 2008; Meuleman, Davidov & Billiet, 2009; Savelkoul, Scheepers, Tolsma & Hagendoorn, 2010; Rydgren & Ruth, 2011; Lancee & Pardos-Prado, 2013; Sterkens et al., 2014; Abanes, Kanas & Scheepers, 2015; Kanas, Scheepers & Sterkens, 2016). Based on these studies it has been argued that in the competition for valued and scarce resources, individuals may strengthen identification with their ethnic group and explicate contra-identification with the outgroup, by which ingroup members perceive outgroup as a threat and develop negative attitudes towards them (Scheepers et al., 2002; Savelkoul et al., 2010).

In spite of the possibilities of increasing tension in intergroup competition, Allport (1958) proposed that intergroup contact is important in reducing prejudice amongst groups and promoting a more tolerant society. In order to bring about the positive effects of intergroup contact there should be four key conditions in contact situations; equal status, intergroup cooperation, common goals and support of social and institutional authorities (Pettigrew, 1998; Dovidio, Gaertner & Kawakami, 2003). When the conditions of optimal intergroup contact are fulfilled, ingroup members conceivably change their cognitive appraisal of the outgroup and are more likely to modify their attitudes towards outgroup members, leading to more repeated contacts (Pettigrew, 1998). In accordance with Tam, Hewstone, Kenworthy and Cairns (2009), repeated positive contacts are crucial in promoting trust between groups.

Heretofore most of what we have discussed pinpoints the importance of attitude. This is due to the theoretical tradition that attitude precedes behaviour and we expect that there exists attitude-behaviour consistency based on rational notions (Allport, 1958; Wicker, 1969). However, this relation has found great difficulty in finding its consistency (see more Wicker, 1969; Ajzen & Fishbein, 1977; Armitage & Christian, 2003). Ajzen and Fishbein (1977) proposed that there may be moderators and mediators in the relation between attitude and behaviour. One important moderator of the attitude-behaviour relation is the behavioural intention (see also Armitage & Christian, 2003). As a general logic, the higher the individual's intention to perform a certain behaviour, the higher the chance the individual will perform that behaviour. In the later advancement, Ajzen (2011) suggested that studies of theory of planned behaviour should include personality traits in this hypothetical model.

Following the combination of aforementioned theories, we can expect that people are more inclined to a collective action when they aim for the improvement of the conditions of the ingroup's (Van Zomeren, Postmes & Spears, 2012a). The notion of collective action has been studied since the emergence of the theory of relative deprivation by Runciman (1966). One interesting advancement in this field comes from Van Zomeren, Postmes & Spears (2008) in which they attempt to bridge subjective (psychological) and social (structural) processes that determine people's involvement in the collective action. As Duncan (2012) summarized it, Van Zomeren et al. (2008) classified previous studies on the collective action with regard to three predictors: perceived injustice; social identity; and collective efficacy (a belief that ingroup's action is effective in overcoming their deprivation). All three variables showed a significant contribution to the explanation of collective action. This finding was named Social Identity Model of Collective Action (SIMCA), as depicted in figure 1.1.
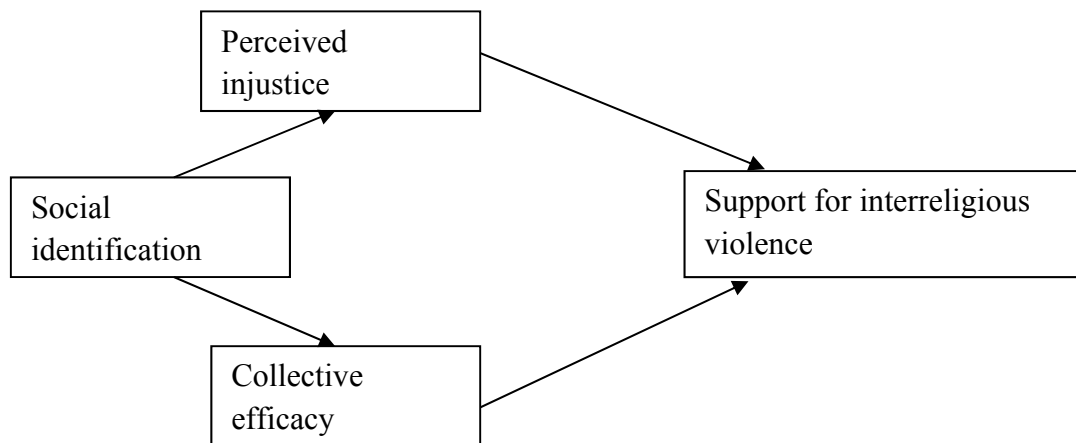
Figure 1.1. SIMCA diagram (modified from Thomas, Mavor & McGarty, 2011, p. 77).

The current research adds theoretical insights on personality traits into the integrated model. While people strive for their need to belong and vary in their sense of group membership (Baumeister & Leary, 1995), they also have a need to be unique (Brewer, 2007). Phinney (1989) refers to this uniqueness by mentioning that personal identity is important (refer back to Marcia, 1980), next to social identity like ethnic identity (Phinney & Ong, 2007) or religious identity (Ysseldyk, Matheson & Anisman, 2010). The notion of personal identity is extended by Duncan (1999) and Duncan and Stewart (2007) in activist behaviour. They show that personality predicts group identification and participation in group-related activities. Personality contributes to collective action indirectly through group identification. Personality provides a more individualistic perspective in explaining why people do (not) support interreligious violence. By including personality traits in our study, we aim for a more integrated theory by relating these personality traits to group identifications, to perceptions of intergroup competition, as well as to intention to support and actual support of interreligious violence.

This study focuses on the relationship between ethno-religious identification on the one hand, and intention to support and actual support for interreligious violence on the other hand. But whether latent conflicts are the cause or effect of group formation is from the perspective of social identity theory rather a hypothetical question. While some conflicts are the result of sharply distinguished identities between groups, group identification can be sharpened within and through conflict. In the first case, different social constructions of needs and satisfiers in the distinguished groups compete and frustrate the relationship. In the second case, conflicts are means to make a social comparison and social identity construction possible and strengthen the internal cohesion of distinguished groups. According to ethnic group competition theory, inter-group competition over actual and/or perceived scarce resources remains of major importance. Competitive conditions intensify group identification processes and so affect intergroup relations, in addition to contextual factors like group size, power and status differences between the groups, as well as specific histories of conflicts. Following these theoretical starting-points, we need to concentrate on these factors in explaining intention to support for interreligious violence.

Next to these crucial theoretical insights, we considered a number of other relevant theories to shed light on the relationship between ethno-religious identification and support of interreligious violence. This results in the overarching conceptual model presented below. In this theoretical model, we distinguish the individual from contextual level explanations of intention to support violence and actual support of interreligious violence. At the individual level, we distinguish independent determinants, i.e., ethnic and religious identification, social position and personality traits from intermediate determinants that we propose mediate the relationships between ethno-religious identification and support for interreligious violence. This conceptual model has guided our search for relevant measurements in this field to be discussed in the next paragraph.
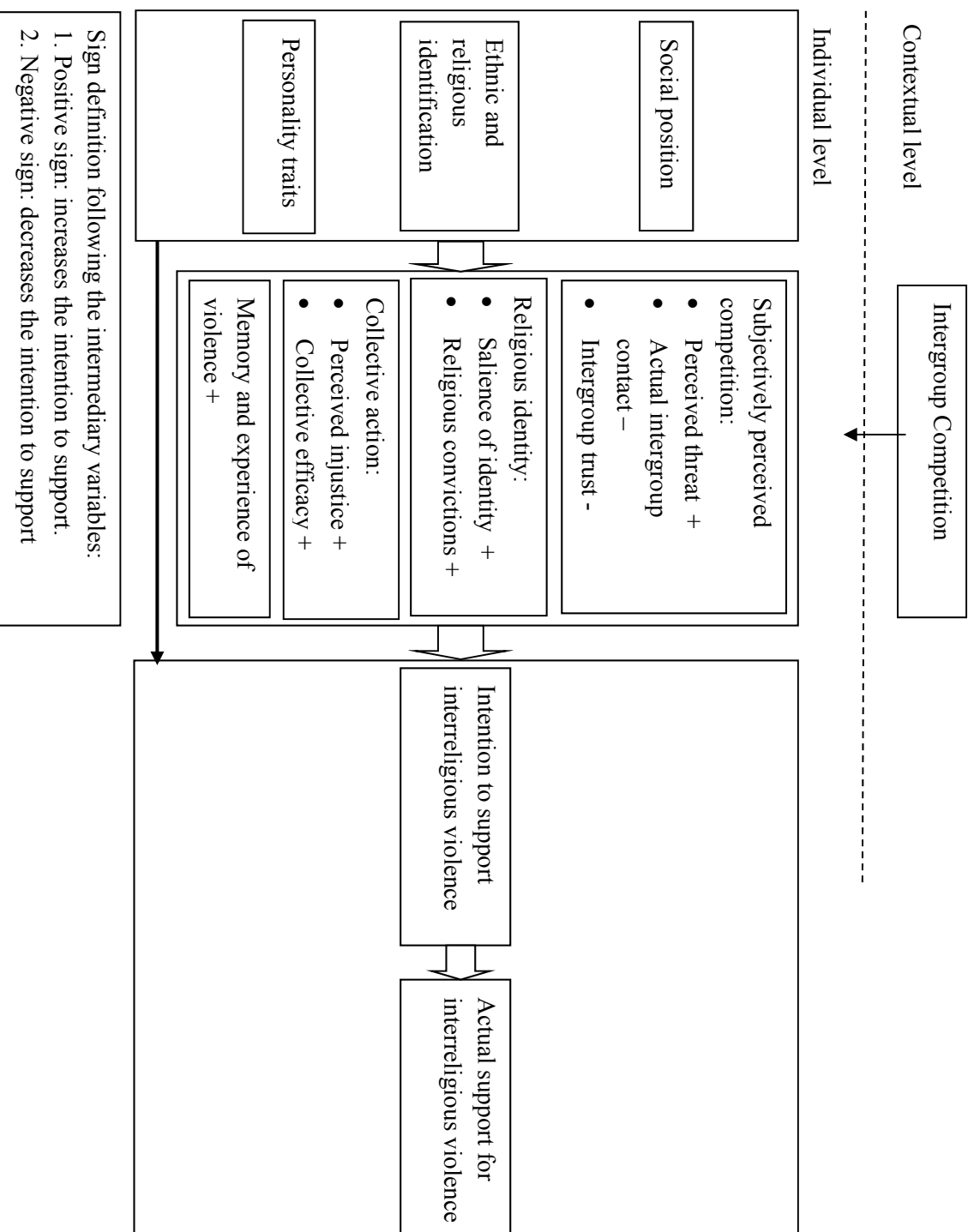
Figure 1.2. Conceptual model

Contextual level

Individual level

Intergroup Competition

Social position

Ethnic and religious identification

Personality traits

Subjectively perceived competition:
• Perceived threat +
• Actual intergroup contact –
• Intergroup trust -

Religious identity:
• Salience of identity +
• Religious convictions +

Collective action:
• Perceived injustice +
• Collective efficacy +

Memory and experience of violence +

Intention to support interreligious violence

Actual support for interreligious violence

Sign definition following the intermediary variables:
1. Positive sign: increases the intention to support.
2. Negative sign: decreases the intention to support

1.3 Concepts and measurements

We would like to stress again that making these data available in DANS implies the freedom of other researchers to select and use measurements for their own purposes. However, the ratio for the order of presentation of our measurements is the conceptual model presented above.

First, we start with the measurement of social position. As Blumer (1958) mentions, the process of defining social position involves abstract images of the subordinate group. These images can be described by the level of education, level of income, work status and type of profession.

Next, we present measurements of *ethnic and religious identification* (independent variables). Although ethnic and religious identifications can and should be clearly distinguished, ethnic identity and religious identity are closely related in Indonesia (e.g. ethnic Sudanese identity is commonly linked with being Muslim and ethnic Chinese are often Christians in Indonesia). A striking feature of recent intergroup conflicts in the areas under study is their outbreak along religious divide. Phinney and Ong (2007) examined conceptualizations and measurements of ethnic identity and emphasized that ethnic identity – a fortiori ethnic-religious identity – undergoes a process which involves individual actions and choices. The dimensions they distinguish are: self-definition, commitment, exploration, behaviour, evaluation and attitudes, values and beliefs and importance and salience. Since we did not focus on identity development, thus, we only selected dimensions that were directly related to the measurement of religious identification. Several measurements of religious dimensions have been tested cross-culturally, mainly among Christian denominations in different contexts (e.g. De Jong et al., 1976), some studies have also explored the nature and content of religious dimensions from a cross-religious perspective (Hassan 2007; Anthony, Hermans & Sterkens, 2015). In our study, the dimensions of religious identification are specified as follows. Commitment pertains to the strong attachment to one's group and is specified in the number of friends from religious ingroups and outgroups, as well as membership of religious organizations (Phinney & Ong, 2007). Behaviour includes practices and actions such as participation in religious practices, ceremonies and rituals. The dimensions of evaluation and attitudes are operationalized as having and keeping positive regard and feelings towards one's ingroup.

Another independent variable in this research is *personality traits*. Recent work that displayed the influence of personality on group identification and group-related action mostly employed Big Five traits or, also known as, five-factor personality model (FFM) (Weber, Johnson & Arcenaux, 2011). Of course, there are other approaches and dimensions of personality, such as authoritarianism, but the five-factor personality model is the most commonly used in the past two decades. We have chosen for this model because it has been used in a wide range of cultures (McCrae & Costa, 1997; Schmitt, Allik, McCrae & Benet-Martinez, 2007), shows consistent patterns among working-age adults (McCrae et al., 2000; Cobb-Clark & Schurer, 2012) and has been applied in studies in frustrating contexts and situations (Jensen-Campbell, Knack, Waldrip & Campbell, 2007). Moreover, the five-factor personality model has been used in predicting aggressive behaviour (Barlett & Anderson, 2012).

Subsequently, we present variables we considered to be intermediary variables, but are in line with the dimension of subjectively perceived competition, collective action and religious identity. The following *intermediary variables concerning subjectively perceived competition* are presented: perceived threat; actual intergroup contact; and intergroup trust. The *intermediary variables concerning religious identity,* there are salience of identity; religious convictions that consist of attitudes towards plurality, religiocentrism and fundamentalism. As for the *intermediary variables concerning collective action* are perceived injustice and collective efficacy

Next, we introduce individual memory and experience of violence as *other important intermediary variable* following from our theoretical framework.

Intention to support for interreligious violence

The behavioural intention was originally derived from the theory of reasoned action by Fishbein and Ajzen (1977), which later on changed to the theory of planned behaviour (TPB) (Ajzen, 1991). Theoretically, human action is driven by behavioural beliefs (in this research measured via intergroup trust), normative beliefs (measured via religiocentrism) and control beliefs (measured via collective efficacy scale) (Fishbein & Ajzen, 2010). These beliefs altogether form a foundation of individual's behavioural intention to support for interreligious violence.

Originally, Ajzen's behavioural intention scale generally used semantic differential (SD) scales. However, SD scales are considered to be difficult for people with lower educational levels because they require the ability to understand and reflect upon paired adjective antonyms (Rocereto et al., 2011). Because our research population is the general Indonesian population with various educational backgrounds and socio-economic levels, we decided to use Likert-type scale items. To measure behavioural intention, the item contents were adopted from the scales of support for harm and demonstration in the study of support for ethno-religious violence in Indonesia by Subagya (2015).

Support of inter-group protest and violence refers to the approval of the instrumental use of violence in a variety of forms by people who identify themselves as members of a group against another in order to achieve economic, political, social or cultural objectives. These various objectives may relate opening up or closing off the job market for the own or other ethno-religious groups (economic); protecting or reducing power structures and group-related nepotism (political); preferential access to (specific levels or subjects of) education (social); and fighting repudiated behavioural and normative patterns (cultural). Support can take different forms like condoning abusive language and hate speech in public; supporting aggressive rallies and intimidating demonstrations; approving the destruction of possessions of other groups; and justification of injuring or even killing other people. Support of collective violence is therefore operationalized along two criteria: the *domain* to which the support refers to; and the *forms* of protest, which are public criticism, demonstration and harm to persons and property. Although we adopted the contents from Subagya's (2015) study, this measurement was greatly inspired by an earlier research on religion and generalized trust and conflict in Ambon, Indonesia (cf. Sterkens & Hadiwitanto 2009; q80-91 in our questionnaire).

Actual support for interreligious violence

Based on the hypothetical model designed by Ajzen (1991), behavioural intention is only the proxy measure of actual behaviour. Hence, including the direct measurement of actual behaviour enables us to predict the extent to which our respondents' intention relates to their actual behaviour. To be consistent with the theory, the measurement of actual behaviours corresponds with behavioural intention scale and vice versa. We used the scale of actual behaviour from Subagya's (2015) study.

Ethnic and religious identification

Ethnic and religious identification refers to the process by which people categorize themselves as belonging to a specific ethnic and/or religious group (i.e. *ethnic and religious self-definition*) and a number of dimensions related to this self-definition. Next to religious self-definition, we include the following measurements as indicators for religious identification: membership of religious organization; friends by religious denomination; and participation in religious ceremonies, praying and reading the sacred writing.

Membership of religious organization is a formal association with one's religious group, while being a sympathizer is an informal association. Membership in the religious organization is measured

by asking whether respondents are member or sympathizer of any religious organization? (see q7-8 for religious organization membership).

Friends by religious denomination (q6) is a strong indicator of religious identification, especially if close friends are exclusively ingroup members. The question we raised sounds: "how many of your close friends are...", followed by a list of major religious groups (including the distinction between catholic and protestant denominations) in alphabetical order.

Also attending and participating in *religious ceremonies and rituals* provide information on group identification. We have asked respondents for their personal participation and that of their family in religious ceremonies and rituals that celebrate or mark important events in life like birth, wedding and death. The complete list of religious ceremonies can be found under q11-12.

Intermediary variables concerning subjectively perceived competition

In respect to the intensity of competition, Blalock (1967) claims that if the difference in size between majority and minority is relatively big, there will be little-perceived threat among the members of the majority. But if the size of the minority is relatively big, there will be more perceived threat among majority members. Perceived threat is related to discriminatory behaviour to protect the interests of the ingroup.

Perceived threat can be defined as a sense of awareness of the challenge brought by outgroups (i.e. minorities). Perceived threat appears at two levels of analysis, the contextual level and the individual level (Scheepers et al., 2002). At the contextual level, the threat depends on the macro-social conditions such as immigration levels and economic crisis, and meso-social conditions such as segregation between groups in, for instance, the labour market. At the individual level, threat depends on the severity of resource competition as subjectively perceived by individuals. The measurement of *perceived threat* was informed by the study of Scheepers et al. on ethnic exclusionism, an additional measurement that was missing in the prior study of Quillian (1995). In this study, we measured *perceived threat* to collective interests, rather than personal interests. Statements that alluded to the way of life, preferential treatment by authorities, unemployment, and insecurities were modified to suit the context and population in our study. Ethnic minority groups were for instance replaced by religious groups, and instead of using unemployment, we used job prospects. Another refinement was the addition of building of houses of worship into the list of items (q67-70).

Intergroup contact studies rose in times when situations such as residential segregation, antagonistic racial attitudes and intergroup conflict burst out as to describe the impacts of what really went on in the society (such as Williams, 1947; Sherif, 1967; Dovidio et al., 2003). Out of all these studies, there was one conclusion that was agreed upon; acquaintanceship promoted positive racial attitudes. At the time, Allport (1958) claimed that intergroup contact is important in reducing prejudice and promoting a more tolerant society. Actual intergroup contact involves face-to-face and personal interaction among interreligious groups in certain roles and in different social settings (e.g., location, neighbourhood). Two aspects of actual interreligious contacts were distinguished based on previous studies: quantity and quality (Binder et al. 2009; cf. Tropp et al. 2012). *Quantity of interreligious contacts* is measured by a question "In the past year, how often did you have contact with members of other religious group as neighbours." The same question is then repeated for other types of contacts, i.e., close friends and relatives (q46-48 for Muslim and q52-54 for Christian/Catholic). *Quality of interreligious contacts* is measured by 20 questions referring to different aspects of quality of contacts, namely, goodness, closeness, equality and cooperativeness (Allport, 1958; Pettigrew, 1998; Dovidio et al., 2003; Pettigrew & Tropp, 2006). For example, the four questions for contacts with neighbours are: "How would you rate your contact with [religious group] as neighbours?" on a five-point Likert scale ranging from very negative very positive. As in the case of quantity of contacts, the questions are

repeated for different types of contacts (q49-51 for Muslim and q55-57 for Christian/Catholic and q58-66 for all both religious groups).

Intergroup trust was observed with the help of the measurement used by the German Socio-Economic Panel (SOEP) in 2003 (Naeff and Schupp, 2009). Intergroup trust can be defined as individuals' positive expectation about outgroup members' behaviour towards them. More specifically, trust relates to the expectation (of the trustor) that somebody else (i.e. the trustee) will not do any harm but rather will behave in accordance with the values and norms of the trustor (Hadiwitanto 2015; Lewicki, McAllister & Bies, 1998; Tam et al., 2009). In accordance with Tam et al. (2009), repeated positive contacts are crucial in promoting trust between individuals and groups. In recent studies of ethno-religious conflicts, the scale has been used by Kanas, Scheepers and Sterkens (2015) and Subagya (2015). In our study, the scale was added statements addressed to Hindu respondents (q74-79).

Intermediary variables concerning religious identity
According to Phinney and Ong (2007), identification is a matter of strong attachment, personal investment, seeking information and eventually gaining experiences relevant to a specific identity. Thus, our subsequent measurements for the follow up of religious identification are salience of religious identity (refer to Phinney & Ong 2007 and Subagya, 2015); attitudes towards religious plurality and religious truth claims; religiocentrism; interpretation of the holy text. All of these measurements are also important mediators of the relationship between ethno-religious identification and latent conflict.

Salience of religious identity seeks to measure the importance of religious identity and its role in the respondents' intergroup relations. The formulation of items was informed by the studies of Eisinga et al. (1998), Scheepers et al. (2002), and Duckitt (2007). The exact formulation of the items can be found under q15-17.

Religious convictions relate to three sets of measurements, respectively attitudes towards religious plurality, religiocentrism and fundamentalism. *Attitudes towards religious plurality* concern the believers' interpretation of religious plurality against the backdrop of the religious truth claims of the ingroup. Originally based on Christian theology of religions, Anthony et al. (2015) (cf. Sterkens (2001) have distinguished measurements of three distinctive models of attitudes towards religious plurality in a cross-religious study: monism, commonality pluralism and differential pluralism. Hadiwitanto (2015) and Subagya (2015) have validated these measurements among Indonesian research populations, resulting in measures for monism and pluralism. Monism refers to the belief in the absolute validity of one's own religion. People who think that other religions do not contain any truth are likely to denigrate the ideas and convictions of other traditions (q41 42, and 43). Pluralism stresses underlying – sometimes amorphous – universal aspects shared by all religions in pluralistic encounters. It either sees differences between religions as avenues for growth and development or stresses and appreciates commonality between religious traditions (q44 and 45). We have used the measurements in the Indonesian language of Pamungkas (2015) and Subagya (2015) while simplifying some formulations to adjust to our population characteristics.

Religiocentrism is defined as the combination of positive attitudes towards the religious ingroup and negative attitudes towards religious outgroups. Religious identification is accompanied by the attribution of opposite or dissimilar characteristics to outgroups. In analogy with ethnic identification which is related to ethnocentrism, religious identification generates solid insider-outsider distinction and entails actions of social inclusion and exclusion (Eisinga & Scheepers 1989). Positive ingroup attitudes are operationalized in affirmative characteristics like faithfulness, goodness and the ability to speak meaningfully about God (q19 and 21). Negative outgroup attitudes strip other believers of their moral qualities and put them in a bad light, e.g., by declaring them as 'troublemaker' (q18, 20 and 22). The measurement of religiocentrism used in this study has been successfully applied in different settings, including Asian contexts (Sterkens & Anthony 2008).

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Religious fundamentalism entails a literal interpretation of sacred scriptures and the conviction that all life can be understood in relation to a divine revelation that can be found in an unmediated way in sacred scriptures. Religious fundamentalism was measured by the Intratextual Fundamentalism Scale developed by Williamson et al. (2010). The operationalisation can be found under q28-30. Contrary to religious fundamentalism, a *hermeneutic interpretation* entails the conviction that religious truth is not directly accessible in Holy Scripture, but needs historical-critical interpretation. To measure hermeneutic interpretation some statements from the Post-Critical Belief scale by Duriez, Fontaine, and Hutsebaut (2000) were used (q31 and 32).

Intermediary variables concerning collective action
Rooted from relative deprivation theory (RDT) of Runciman (1966), collective action within the social identity model of collective action (SIMCA) is conceptualized as a form of coping with a collective disadvantage (Van Zomeren, Leach & Spears, 2012b; Shi, Hao, Saeri & Cui, 2015). SIMCA suggests that when people identify themselves with the disadvantaged group, they tend to experience resentment because of the group's deprivation, which in turn leads to perceived injustice (Van Zomeren et al., 2012a). In this line of thought, Mummendey et al. (1999) argue that group identity also functions as the basis for collective efficacy. The concept of collective efficacy is derived from Bandura's (1991) concept of self-efficacy. The notion posits that one's beliefs that their action will be successful are important in regulating their behaviour. Collective efficacy, thus, refers to one's belief that their group's action is worth fighting for and can overcome their group's deprivation (Mummendey et al., 1999). When people believe that their group is solid enough to overcome unfair deprivation, collective efficacy will be high. Mummendey et al. propose that collective efficacy determines people's involvement in the collective action. The stronger the level of efficacy, the higher the chance people will involve in collective action (Hornsey et al., 2006). This thought is aligned with a sociological term of the agency, in which people believe that their actions may bring social change (Van Zomeren et al., 2008).

The measurement of *perceived injustice* deals with the feelings of deprived in terms of social comparison (Van Zomeren et al., 2008). The basic notion dates back to Runciman's (1966) distinction between group relative deprivation (GRD) and individual relative deprivation (IRD). Aligned with the notion of social identity theory, Smith and Ortiz (2002) found that people are more likely to engage in collective action when they experience GRD, rather than IRD. Initially, Van Zomeren et al. (2008) introduced the measurement with two types of injustice, i.e. non-affective ("I think we are treated indifferently") and affective injustice ("I feel we are being discriminated"). Due to our pilot test results, we did not differentiate between the two types of injustice, although we included both dimensions in the list of items (q71-73).

Collective efficacy is a construct derived from the notion of self-efficacy by Bandura (1991, 2000). In previous studies, the construct was used together with perceived injustice by Van Zomeren et al. (2008, 2012a). In our study, the measurement was a refinement of the previous scale from Riggs & Knight (1994) and typical examples provided by Van Zomeren et al. (2008). In Riggs and Knight's study, collective efficacy scale was applied to employees' beliefs about the way their department worked. An example of the original questions from the study is "The department I work with has above average ability." Van Zomeren et al. (2008) provide the following typical example: "I think that together we can change." To be consistent with our dependent variables of intention to support and actual support for interreligious violence, we included two themes of collective efficacy: group-based demonstration and group-based harm in the list of items (q96-99).

Other intermediary variables
Other variables which are theoretically relevant are the memory of violence and personal experience of violence. *Memory of violence* through testimonies of relatives and friends and personal *experiences of violence* are expected to be related to intention to support for interreligious violence and actual support for interreligious violence. Until 1998 various religious groups lived in relative harmony in Indonesia. Issues like ethnicity (*suku*), race (*ras*) and other intergroup tensions (*antar golongan*)[1] were repressed. Shortly after the resignation of Suharto, riots seemed primarily to relate to economic and social disparities between groups. Later on, religious differences became more prominent and started to be used as a vehicle to promote collective action, either by group-protest or by physical clash. *Memory of violence* is measured by the following questions: q24-25; *experience of violence* is measured by questions q26-27 for direct experience and q33-40 for indirect experience.

Removed variables from dataset
Some respondents gave personal contact details (name, telephone number and e-mail address) at the end of the questionnaire if they declared themselves available for further interview. In order to guarantee the anonymity of respondents, these contact details are removed from the available dataset.

1.4. Selection of measurements and questionnaire development

Based on an extensive literature study, we made an inventory of relevant theoretical determinants with available measurements of the relevant concepts in our study. From this inventory, we selected the most appropriate ones in terms of reliability and validity, as well as in terms of relevance and applicability to our specific research population. The items and questions collected in predominantly Western societies also had to be formulated in an understandable way to most if not all respondents, considering that most of our locations are villages or neighbourhoods in more remote regions. In doing so, we first translated all of the English questions into the Indonesian language. Then, we consulted six Indonesian PhD students from backgrounds of anthropology, management, and religious studies to check the translation. After we have checked the formulation of every item and the use of specific terms thoroughly, we then translated the questions back to English. Several discussions were held to maximize the consistency of the conceptual framework and the validity of the operationalisations. In some cases, non-participating experts were consulted on both the theoretical framework and the survey questions.

The 'scale book' for the pilot survey (February 2017 – March 2017), containing the selected measurements with a clear indication of items and answering categories, was finalised in February 2017. This scale book was used for the construction of a survey questionnaire. The pilot survey (see below) resulted in some changes to the final questionnaire. The 'scale book' for the proper survey (May 2017 – August 2017) was finalised in May 2017. Based on this 'scale book' the final questionnaire has been developed.

The following rules guided the preparation of the questionnaire. First, the time needed to fill in the questionnaire was limited to an average of 30-45 minutes. Second, the questionnaire items were arranged thematically to avoid confusion and annoyance on the part of the respondents. This means that the design of the questionnaire was logical and comprehensible for the respondents. Third, all themes were introduced by a short description of the topic, and questions belonging thematically together were presented in the same part. Difficult and sensitive issues were introduced carefully. Fourth, the questionnaire started with few easy questions and difficult and sensitive issues somewhere in the middle.

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[1] Ethnicity, religion, race and inter-group tensions are so-called SARA-issues (*suku, agama, ras, antar golongan*) that have been taboo in public discourse for a long time, in Indonesia especially under the Suharto regime.

Fifth, common methodological rules were employed to minimize potential problems such as response set and acquiescence.

1.5 Purposive sampling of locations

We purposively selected research sites characterised by three main criteria. First, most of the localities chosen consisted of a diverse population, in terms of ethnicity and religion, which is the result of considerable in-migration during the implementation of the transmigration programme. This diversification increases the probability of a higher ingroup and outgroup sense amongst the population. Second, there is salient competition over resources in the economic, political (that may come from the majority of religion and is related to political preference), and socio-cultural domains. Third, there has been interreligious violence in forms of a demonstration against the building or existence of houses of worship, the burning of houses of worship and/or physical assaults in the past ten years. As this study aims for obtaining an over-arching view of interreligious problems throughout the nation, locations included are spread all over the archipelago from West to East.

The selected locations are the following; Singkil regency in Aceh province, South Lampung regency in Lampung province, Bekasi city in West Java province, Sampang regency in Madura island of East Java province, Poso regency in Central Sulawesi province, and Kupang city in East Nusa Tenggara province. Bekasi, South Lampung and Singkil are historically regions in which the majority of the population is Muslim but with a substantial group of Christians/Catholics and Hindu (for South Lampung); Poso is historically known for its large Christian population, however, after the massive conflict between Muslims and Christians in 1998 Poso has been split into three regencies; Kupang city consists of a large Christian majority and a small Muslim minority; finally, Madura island is well known as the place for Islamic scholars or *santri* and is basically populated with Muslims. There are two regions in the list of location that may not immediately show up as the best fit for our mixed population criteria. The first is Bekasi. Although Bekasi has not been a destination for transmigrants, it is a typical Indonesian example of a location where migrants from all over the archipelago move for economic purposes: basically seeking better job opportunities. As a result, Bekasi is also comprised of a mixed population in terms of ethnicity and religion. The second location is Sampang in Madura. Just like Bekasi, Sampang has not been a typical destination for transmigrants. However, Sampang is well known for its mixed religious denominations (in the following we apply the term groups), namely Muslim Sunni and Muslim Shia, that have been documented as having been involved in several violent battles during the past two decades. Hence, Sampang fits the criteria of a mixed population, in terms of religious groups. Including Madura in our selection is also beneficial for investigating conflicts that are rooted in competition and religious identity; we can compare between Muslim-Christian conflicts and Muslim Sunni-Muslim Shia conflicts.

To better understand our sampling procedure in this research, it is important to provide a little more information on the administrative divisions within Indonesia's jurisdiction (refer to Figure 1.3. for visual presentation). Indonesia's administrative division consists of four levels. At the highest level, Indonesia is divided into provinces (*provinsi*). Our locations are selected in the following provinces: Aceh, Lampung, West Java, East Java, Central Sulawesi, and East Nusa Tenggara (refer to Figure 1.4. for the specific position of the selected provinces). At the second level, these provinces are sub-divided into regencies (*kabupaten*) in rural and cities (kota) in urban areas, in short districts[2]. This administrative unit is commonly also called local government. In this study, the selected regencies and cities, each in

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[2] Some academic sources state regency or city as district (i.e. Mei & Lavigne, 2012). While Central Bureau of Statistics (BPS: *Badan Pusat Statistik*) use regency to refer to *kabupaten* and city to refer to *kota*. For the ease of differentiation, we will use BPS' translations.

one of the selected provinces presented above are: Singkil, South Lampung, Bekasi, Sampang, Poso, and Kupang (in the same order). Since the enactment of Law Number 22 in 1999 (later revised by law nr. 32 in 2004) regarding the local government, heads of the local government were provided more autonomy to administer their region. This matter has been of great influence on the process of obtaining the necessary research permits which will be outlined below. Next, at the third administrative level, regencies and cities are further divided into the unit of sub-districts (*kecamatan*)[3]. Our selected sub-districts are the following; Gunung Meriah, Danau Paris, Simpang Kanan, and Suro for Singkil; Kalianda, Sidomulyo, Way Panji, Palas, and Ketapang for South Lampung; Bekasi Timur, Bekasi Utara, and Pondok Gede for Bekasi; Sampang, Omben and Ketapang for Sampang; Poso Kota, Poso Kota Utara, Poso Pesisir, Pamona Utara, and Lage for Poso; and finally Oebobo, Alak, Maulafa, and Kelapa Lima for Kupang. Subsequently, at the fourth administrative level, the sub-districts are divided into the urban community (*kelurahan*) or village (*desa*)[4], depending on the type of the second-level division. Regency usually has a village, while the city has an urban community. Below the fourth level, there are another administration units acknowledged by the government. These are hamlets (*dusun*), below villages and only exist in there, and neighbourhood associations (*rukun warga: RW* and *rukun tangga: RT*), right after hamlets and exist both in urban communities and rural villages.
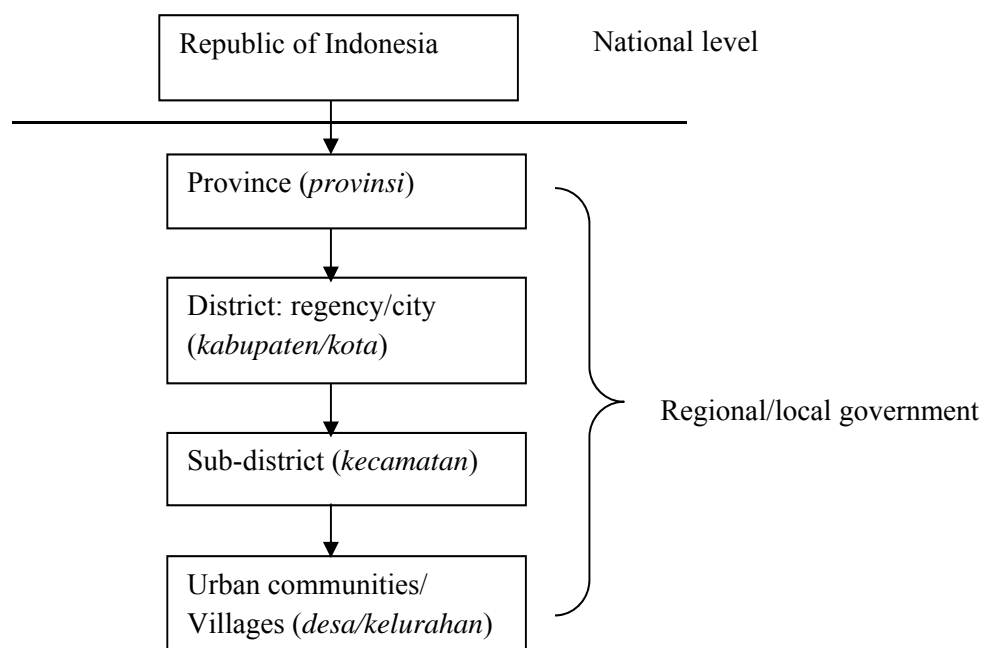
Figure 1.3. The division of administrative levels (adapted and modified from Mei & Lavigne (2012))

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[3] Some regions of Indonesia use the term district to refer to *kecamatan*, including Sampang regency (BPS Kabupaten Sampang, 2016). For consistency reason, we will use sub-district to refer to *kecamatan* in all of our locations.

[4] Mei & Lavigne (2012) and World Bank reports of Indonesia studies use the term village to refer to *kelurahan* or *desa*. For the ease of differentiation, we will use urban community to refer to *kelurahan* and village to refer to *desa*.
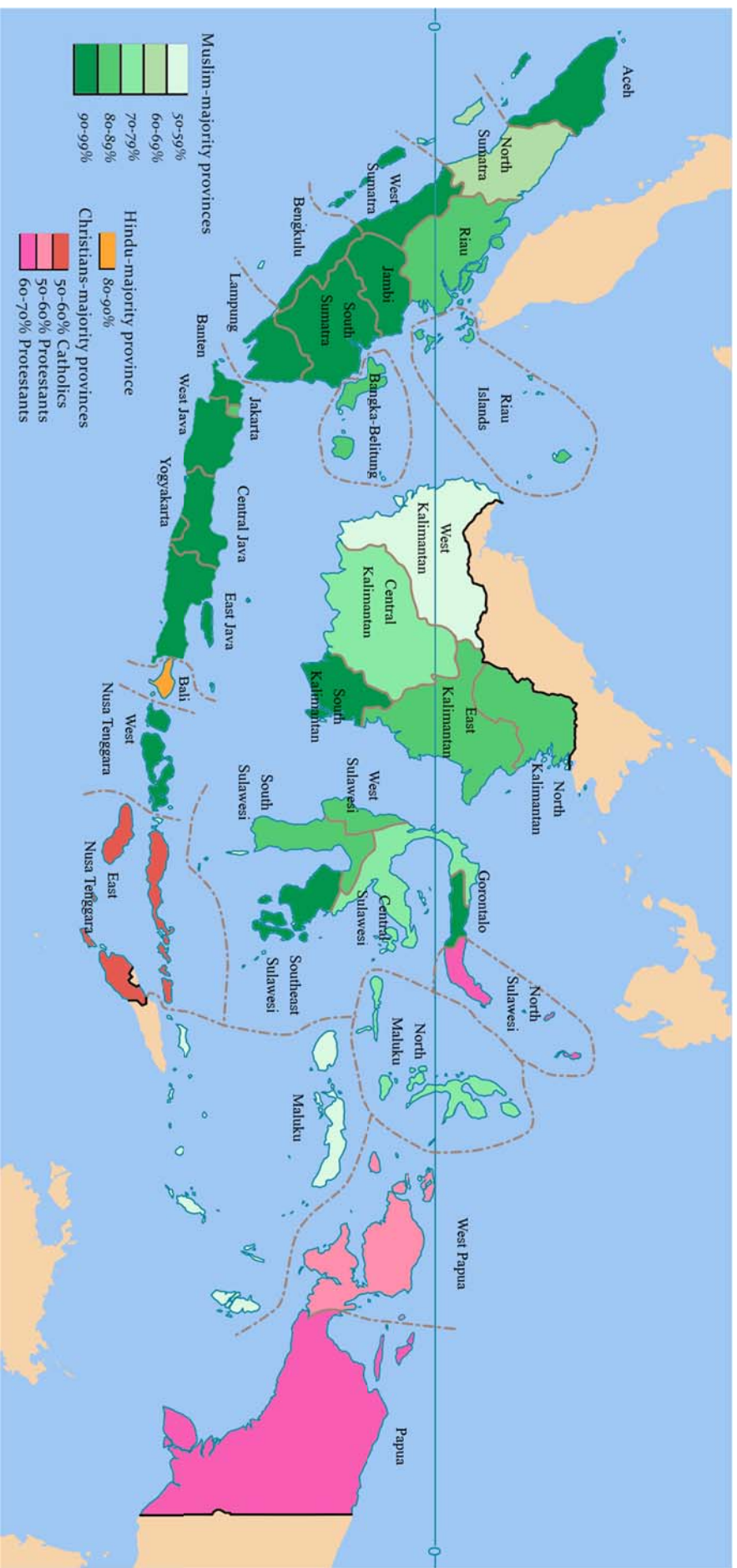
Figure 1.4. Indonesian map based on religious groups.

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As can be seen from the list of sub-districts above, at least three sub-districts were selected in each location. The selection was based on two criteria: there had been interreligious conflicts in the area for the past ten years, and the population is heterogeneous in terms of religion. In addition, if possible, we also deliberately selected a sub-district with a majority of Muslim residents and a sub-district with a majority of other religious groups (Christian in Poso and Singkil; former Shia community in Sampang; Hindu in South Lampung). Once the sub-districts had been selected, we purposefully selected the urban communities (referring to Bekasi and Kupang) or villages (referring to South Lampung, Singkil, Poso and Sampang). If possible, the selection of urban communities and villages was also based on the heterogeneity of the population. Each sub-district would be represented by one to three urban communities or villages. In what follows, we give a brief profile of the selected locations in Indonesia.

(1) Bekasi city
Bekasi city is 210.49 square kilometre in size (BPS Kota Bekasi, 2017). It has 12 districts that include 56 sub-districts. The relatively big city of Bekasi attracts various people. Inhabitants are primarily employed by the industrial and commerce sector.

Bekasi became a hotspot for religious conflicts since 2010 when applications for the building of new worship houses were rejected and existing ones were threatened with closure (Didit, 2016). From 2010 onwards, there have been aggressive demonstrations nearly every year to prevent the construction of a church. In 2016 alone, the construction of a Protestant Christian and a Catholic church have been frustrated by these protests, though their religious leaders claim that the permit process was already positively finalised ("Yenny Wahid Kecam Insiden HKBP", 2010). In 2016, Bekasi was infamously ranked on the sixth place on a list of areas in Indonesia with religious disharmony (Al Fajri, 2016).

The story of religious conflict in Bekasi goes back to the 1990s when the Batak Christian Protestant congregation, *Huria Kristen Batak Protestan* (HKBP), Ciketing Bekasi started to use a house in Pondok Timur Indah residence complex in Mustikajaya sub-district as a worship place ("Yenny Wahid Kecam Insiden HKBP", 2010). At the same time, people within the neighbourhood started to complain about the noise and congestion that the congregation produced during services. While the complaint was picked up by the city government, the congregation still kept on using the house for worship.

An Islamic mass organization and the HKBP congregation in Pondok Timur Indah clashed at the middle of a church service on August 1, 2010 ("Ormas Islam dan Jemaat HKBP", 2010). 200 people from the Islamic organization demanded the congregation to leave the house because they were not in the possession of a worship permit for this place. Physical contact between the two groups appeared unavoidable. Fortunately, 400 police officers had arrived before the conflict could escalate further.

Only seven days after the first incident, another assault took place against HKBP in Pondok Timur Indah, on an empty plot of land owned by one of the congregations members ("Inilah Kronologi Kasus HKBP", 2010). This time the clash involved a bigger mass. The Islamic People Forum (FUI: *Forum Umat Islam*) turned up with 1,000 followers. Again, police officers successfully managed to stop the FUI mass and a bigger clash could be avoided. After this incident, a group of police officers anticipated upcoming clashes by securing the church area during services every week.

In the following month of the same year, on September 12, 2010, an incident that involved HKBP Pondok Timur Indah happened again. This incident led to the injury of Reverend Luspida and church assembly member, Hasian, and both needed to be hospitalized ("Inilah Kronologi Kasus HKBP", 2010; Lismawati, Malau & Mahaputra, 2010). This attack still had to do with the continuing weekly worships and construction of a new church. The news made it to the national headlines and shortly afterwards the Ministry of Internal Affairs (KEMENDAGRI: *Kementerian Dalam Negeri*) responded by organising a problem-solving meeting between the conflicting September 22, 2010.

On February 14 and March 8, 2013, another serious religious conflict in Bekasi city occurred, involving the Muslim sect Ahmadiyah, major Islamic forums and the government of Bekasi city. The government had to close down the Al-Misbah mosque of the Ahmadiyah sect in Jatibening Baru, Pondok Gede sub-district, to avoid a bloody incident between the Ahmadiyah sect and the Islamic forums as has already taken place in Cikeusik, Banten Province (Lismawati, Malau & Hamzah, 2013).

According to Indonesian Ulema Council (MUI: *Majelis Ulama Indonesia*), the Ahmadiyah Islamic sect was violating the true Islam in Indonesia (Lismawati et al., 2013) and on April 4, 2013, the security officers of the city government closed down the Al-Misbah mosque again. This time the seal appeared to be permanent. During the re-closure, Islamic forums that claim to represent the true Islamic belief gathered in front of the mosque to block Ahmadiyah adherents against interfering in the lock-down.
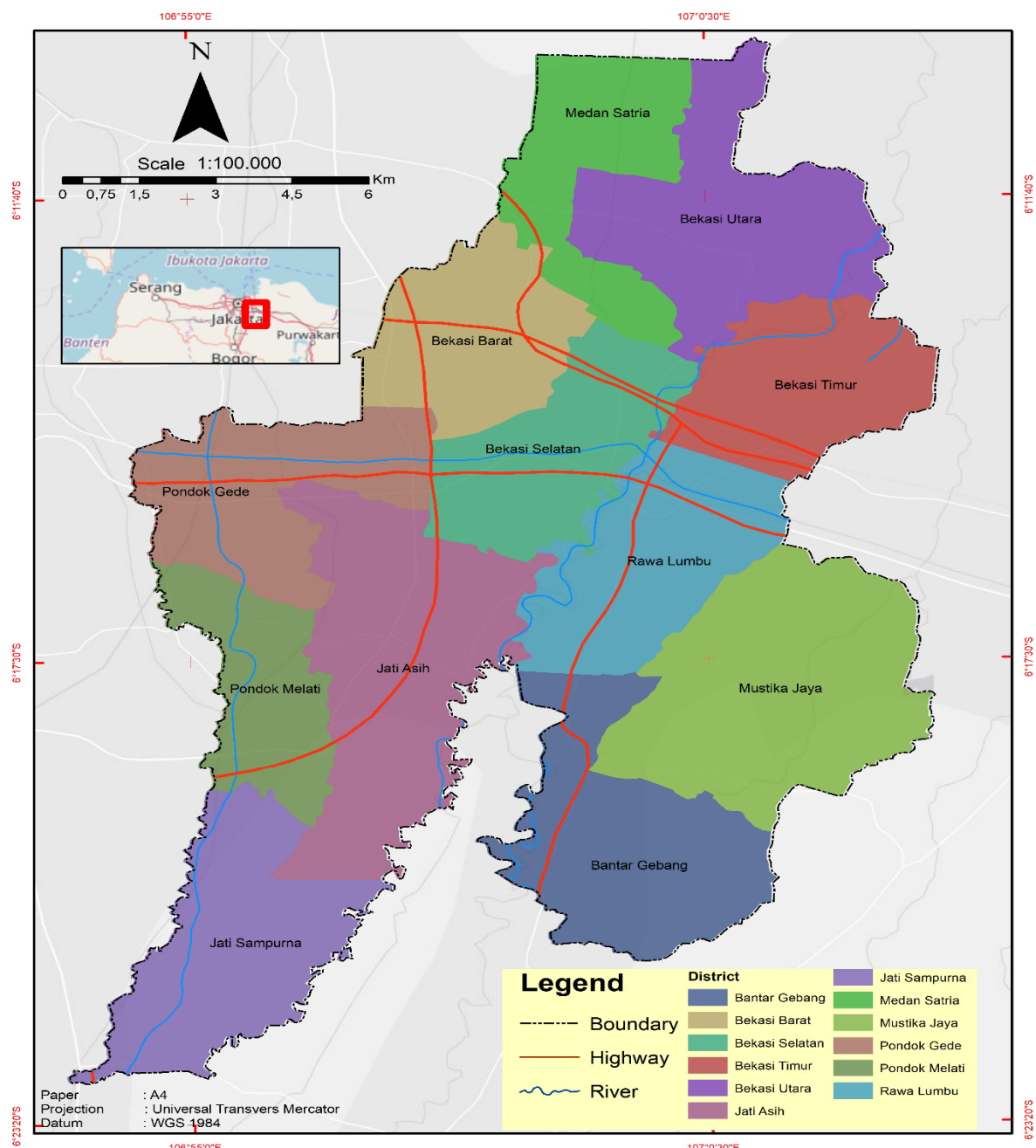
Figure 1.5. Map of Bekasi city

In the same year, another incident occurred on March 24, 2013, when 30 people from the Forum of Society Care People (FMPU: *Forum Masyarakat Peduli Umat*) came to the Indonesian Christian Church (GKI: *Gereja Kristen Indonesia*) Gembrong and forcefully banned the church service. The Forum claimed that the church did not have a complete permit and forced the local government to close down GKI Gembrong and ban all of its activities. Three days later, the sub-district government sent an official letter to the GKI Gembrong board in which they demanded the immediate closure of the church and stop on all its activities.

After almost three years of no aggressive religious demonstrations, Bekasi again made the national news for another church-construction rejection (Sadewo, 2016). This time it concerned the proposed building of the Catholic church, Saint Clara. The demonstration against the building-plans involved more than 1,000 people belonging to several Islamic organizations. They requested the city mayor, Rahmat Effendy, to withdraw the building permit as the location of the church was planned in the middle of the Islamic boarding school or *pesantren* and fake documents were used in the permit-application process.

The claims of applying fake documents were denied by the Minister of Religious Affairs in the mass media (Lubis, 2016). The Minister stated that the application for the construction of Saint Clara church, that started in June 2015, met all the legal requirements. Subsequently, the Minister continued to support the continuation of the church building and the city mayor did not review the provided permits.

(2) South Lampung regency
Lampung Province has become the most popular transmigration destination since the programme was first initiated in 1905 under Dutch colonial rule (Levang, 2003). Its area coverage is 34,623.80 square kilometre and consists of 15 regencies, 225 sub-districts and 2585 villages ("Jumlah Penduduk", 2013). As a receiving area of transmigrants, it is not surprising that the Lampung population consists of various ethnic groups. According to the national census of 2010, Lampung has a population of 7,608,405 people. Of these people, 70 percent have a Javanese background, 20 percent are of local Lampung origin and the remaining 10 percent consists of a variety of ethnic groups, such as the Semendo, Balinese, Lombok, Minang, Batak, Sundanese, Madura, Bugis, Banten, Aceh, Makassar, Chinese and Arabic (BPS Provinsi Lampung, 2015).

While most Javanese and other ethnic groups decided to join the transmigration programme out of economic reasons, most Balinese transmigrants moved to Lampung in the aftermath of the Agung mountain volcano outburst on the island of Bali in 1963 (Yulianto, 2011). Both Javanese and Balinese transmigrant groups are considered to be successful migrants in Lampung. As for Balinese, although they were only a small number of families in the beginning, they managed to build their own community in Balinuraga village in South Lampung regency. Due to its growing population, the community expanded to be a sub-district in the 1990s, named Way Panji with Balinuraga village in it.

In South Lampung, the intergroup conflicts usually take place between the local Lampung people and the Balinese transmigrants. By looking at the two groups, it is obvious that the intergroup conflict can easily be dragged into ethnic and religious conflicts; between Muslim and Hindu adherents. Recently, conflicts between these two groups take place since 2005. In that year, with no specific reason documented, members of the Balinese community from Palas sub-district burned several houses of local Lampung in Palas Pasemah village (Utami, Astuti & Turtiantoro, 2014). There is no document of casualty or damage in this incident either. This conflict is believed to have sparked a series of conflicts between the local Lampung and the Balinese afterwards.

The most massive interreligious conflict that has ever occurred in South Lampung broke out in 2012 between 27 and 29 October. It started with an incident when two Lampung girls from villages of Kalianda sub-district fell down from their motorcycle on their way home (Humaedi, 2014). An official

report states that the reason they fell down is that they were sexually harassed by some Balinese youngsters. This story soon evolved in many versions and triggered anger amongst the local Lampung people. The first attack to Balinuraga, a village of Balinese, took place on the night of October 27, 2012. This attack was carried out 'to teach the Balinese a lesson'. The attack, however, failed since there was fierce resistance from the Balinese. The next morning, on the 28th of October, another attack of Lampung people on the Balinese followed, this time involving around 3,000 people, equipped with various weapons. They carried manually constructed guns, swords, knives, machetes and spears. Instead of causing casualties amongst the Balinese, this attack led to the killing of three perpetrators and several people got injured.
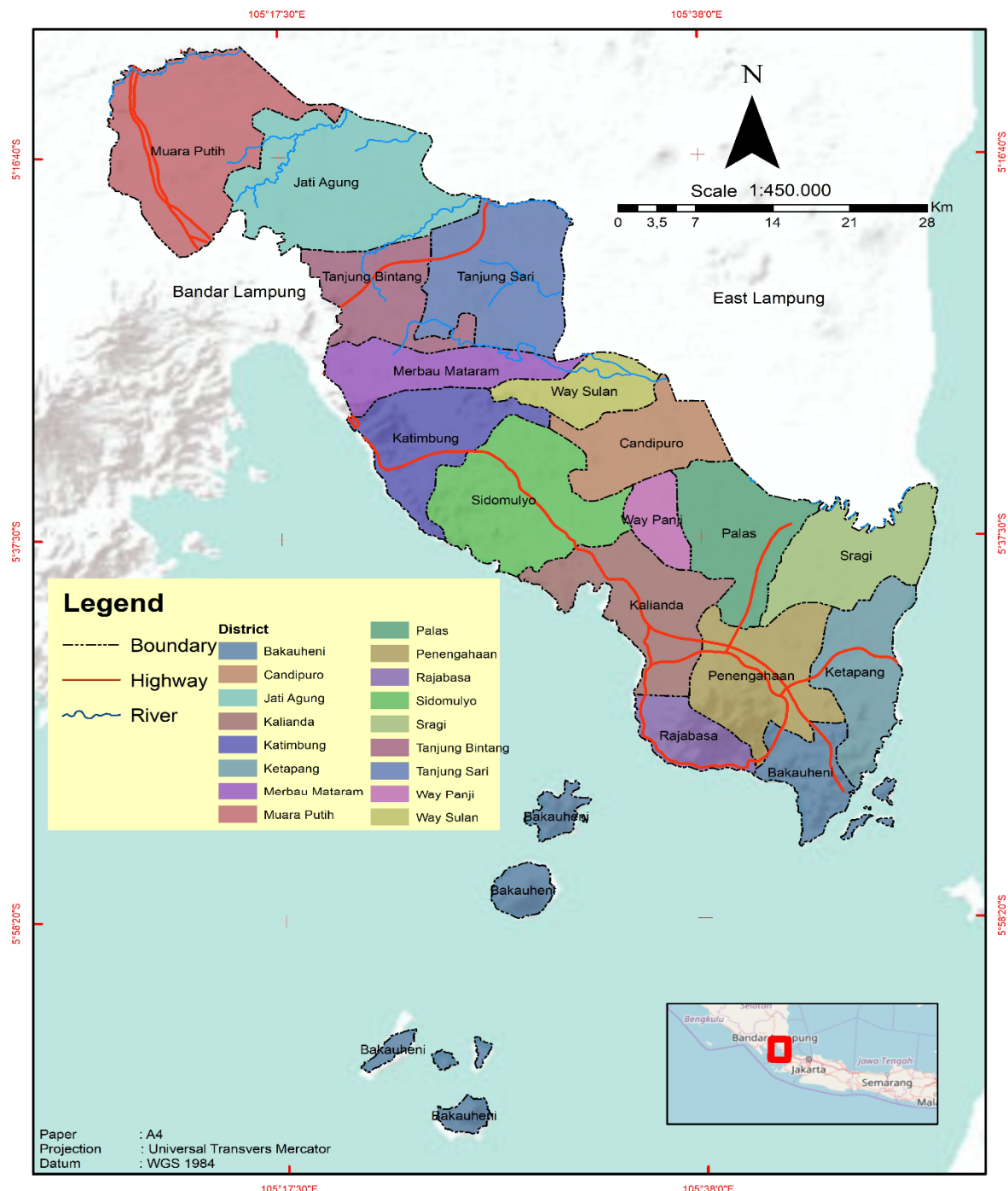
Figure 1.6. Map of South Lampung regency

After two "defeats", local Lampung people did not give up and set up a better organized third and last attack. In a while, local Lampung from South Lampung, North Lampung and Central Lampung gathered around Caringin field. The field of 120 by 60 meters, was jam-packed with Lampung people ready to attack Balinuraga village. Initially, this large group of people was successfully blocked by around 2,000 policemen and military soldiers. However, just within less than thirty minutes, a mass of 8,000 people pushed back the defence and started to burn down every Balinese house along their way. In the meanwhile, two other masses of local Lampung started to move to Balinuraga from two different directions. By the end, the three groups of perpetrators succeeded in destroying the houses and assets at the first block of Balinuraga village. This massive attack caused nine casualties from Balinese side, although other reports documented a higher number of casualties.

(3) Singkil regency

Aceh is located in North of Sumatra island and consists of 119 islands, 35 mountains and 73 rivers, with an area covering 57,365.57 square kilometres. Throughout history, Aceh has always played a prominent role in the development of the Islam in Indonesia (BPS Provinsi Aceh, 2014). In fact, Islam entered Indonesia first through Aceh. This region is consistently influenced greatly by Islamic religion and culture. However, due to many social conflicts that are still present to this day, Aceh is included in the list of most prone-to-social conflicts released by Ministry of Social Services (KEMENSOS: *Kementerian Sosial*) and the Commission of National Human Rights (KOMNAS HAM: *Komisi Nasional Hak dan Asasi Manusia*) in 2013 and 2014 (Prabowo, 2014). Natalius, a member of Komnas HAM, explained that there are still many intolerant groups that make physical intimidations towards minority groups, such as the Christians or minor Islamic sects (Prabowo, 2014). The Province of Aceh is also famous for the fanaticism and solidarity to Islam of its inhabitants. When there is a blasphemy toward Islam, even when it happens outside the country, the local people would march on the streets.

Due to transmigration, diverse ethnic and religious groups also inhabit Aceh Province. These transmigrants are mostly of a Karo and Batak ethnic background and the majority of them is Christian (Saragih, 2015). A specific area that has a long history of interreligious conflicts is Aceh Singkil regency (Koesoemah, 2015). The emergence of new groups in the region has paved the way to interreligious conflicts. According to former Coordinating Minister for Political, Legal and Security (MENKOPOLHUKAM: *Menteri Koordinator Politik Hukum dan Keamanan*), Luhut Binsar Panjaitan, the long history of conflicts in this region has started in 1979 (Suparman, 2015).

Specifically in Aceh Singkil regency conflicts repeatedly occur. One of these notable incidents took place on July 21, 1998, in Suka Makmur village, Gunung Meriah sub-district (Koesoemah, 2015). It has been reported that a Christian Protestant Pakpak Dairi church (GKPPD: *Gereja Kristen Protestan Pakpak Dairi*) was burned by an unknown group of people at that time. Half of the church wall was destroyed by the fire. Three years afterwards, in September 2001, conflicts raised in three other sub-districts: Simpang Kanan, Gunung Meriah and Danau Paris (Koesoemah, 2015). These conflicts emerged around the local Acehnese rejection of the construction of new churches, which eventually led to the close down of ten churches. No physical damage to the building nor to the people was reported.

In September 2006, another conflict occurred in Aceh Singkil regency, specifically in Siompin village, Suro sub-district (Koesoemah, 2015). Although this time the initial conflict did not start around the planned building of churches but resulted from an objection to the use of private houses as worship places, by the end a Christian church was set on fire.

In 2015, two main conflicts took place again in Aceh Singkil. The first one was on August 18, 2015, in Suro sub-district (Koesoemah, 2015). This conflict again involved the GKPPD. This time the whole church was burned down by unknown people for unknown reasons. The second serious conflict took place on October 13 in Gunung Meriah and Simpang Kanan sub-districts (Koesoemah, 2015; "Ini Sejarah Penyerangan", 2015). The conflict erupted after the Huria Christian Indonesia church (HKI:

Huria Kristen Indonesia) was set on fire. The same group of people then moved to Simpang Kanan sub-district with the intention to burn down another church. However, alarmed by the earlier incident, a group of Christians managed to arrive before them and eventually they ended up in physical contact.
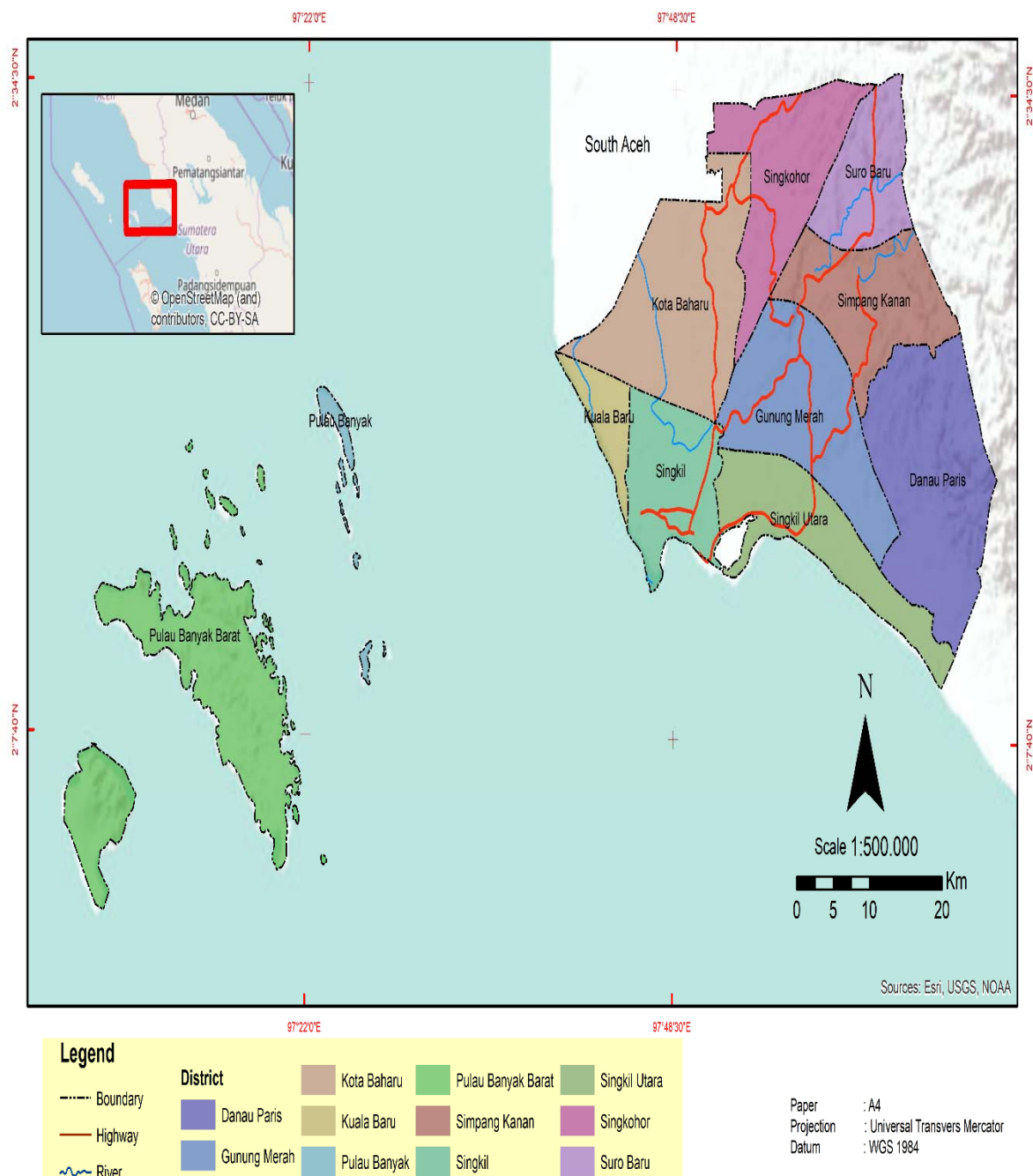
Figure 1.7. Map of Singkil regency

(4) Poso regency

Poso regency is one of the oldest regencies in Central Sulawesi ("Profil Kabupaten Poso", 2015). The size of Poso regency is 24,197 square kilometre and it consists of 13 sub-districts. Before the massive conflict of 1998, Poso regency covered a vast area and was one the biggest regencies in the Central Sulawesi Province (Karnavian, 2008). After the conflict, the vast area was divided into three regencies: Poso regency, Morowali regency and Tojo Una-una or Touna regency.

Just like any other transmigration destination, Poso regency has a population that comprises a mixture of locals and migrants (Karnavian, 2008; BPS Kabupaten Poso, 2014, 2016). The locals stem from various ethnic groups, such as Kaili, Pamona, Mori, and Wana. The migrants generally come from North Sulawesi, Gorontalo, South Sulawesi (Bugis, Makassar and Toraja), Java, Bali, Lombok and East Nusa Tenggara (NTT: *Nusa Tenggara Timur*). The first generation of migrants arrived from Bali and Central Java in 1966 (Nurroni, 2015). These migrants were located in Kilo village, Poso Pesisir sub-district. By the 1990s migrants started to dominate key sectors of the local economy (HRW, 2002). Chinese and Bugis traders dominated cacao, clove and copra trades. Since 1997, when the Asian financial crisis started, more Muslims started to migrate to Poso regency. Most of them began to cut down forest areas to raise cacao, which became a valuable export commodity due to the currency exchange. At the same time, local Protestants kept many civil service positions in the local government offices.

Interreligious conflict in Poso dates back as far as 1992 (Munawati, 2016). However, an increase in conflicts started in 1998, the period surrounding Suharto's resignation and prior to the even bigger conflict in December 1998 (HRW, 2002). Some academics are of the opinion that clashes such as the ones between students and military units in Semanggi, Jakarta and communal violence in Kupang, NTT are particular events that might have influenced the conflicts in Poso.

In the period of 1998 to 2002, Poso experienced a massive interreligious conflict between Muslim and Christians. It started by an incident between Muslims and Christians on Christmas eve 1998 which coincided with the Islamic Ramadhan feast. Each side claimed that the opposing group has blemished their religion. The next day after the incident, a group of 50 Muslims headed to a liquor store, where Christian youngsters were buying drinks, and started to throw objects at the store (Karnavian, 2008). The number of people involved in this harassment grew rapidly and the angry mob became uncontrollable. They damaged Christian houses along the way. The next morning, a Muslim mass gathered again and continued to search for liquor stores. They looted thousands of alcoholic bottles loaded onto 15 trucks. This time a group of Christians responded and started to fight back. The news of Muslim-Christian clashes was shared with people outside Poso city and Muslims from Poso Pesisir sub-district travelled to the city to support their 'brothers'. Meanwhile, Christians from Sepe and Silanca also started to enter the city to help fellow-Christians. The incoming groups of people quickly led to a worsening of the situation and the number and size of fights was growing. This serious conflict lasted for three more days until the 28th of December.

After having peaceful moments in the subsequent one and a half year, another conflict between Muslim and Christians burst out again on 17 April 2000. It was triggered by a personal clash between two people from different villages, Lambodia (mostly Muslim) and Lawanga (mostly Christians) (Silalahi, 2004). Just like previous conflicts, the personal clash turned into a religious conflict on the same day, involving two village communities. During 2000-2001, there were at least six more violent clashes between the two religious groups. After several years of civil war, the central government announced a peace declaration in Poso (Karnavian, 2008). The declaration is called the Malino Declaration for Poso. It was signed by 24 Christian delegations and 25 Muslim delegations on December 20, 2001, in Malino, South Sulawesi. Since then, no more direct physical clash between Muslim and Christian groups occurred. However, there were some more bomb explosions in the area (Silalahi, 2004).
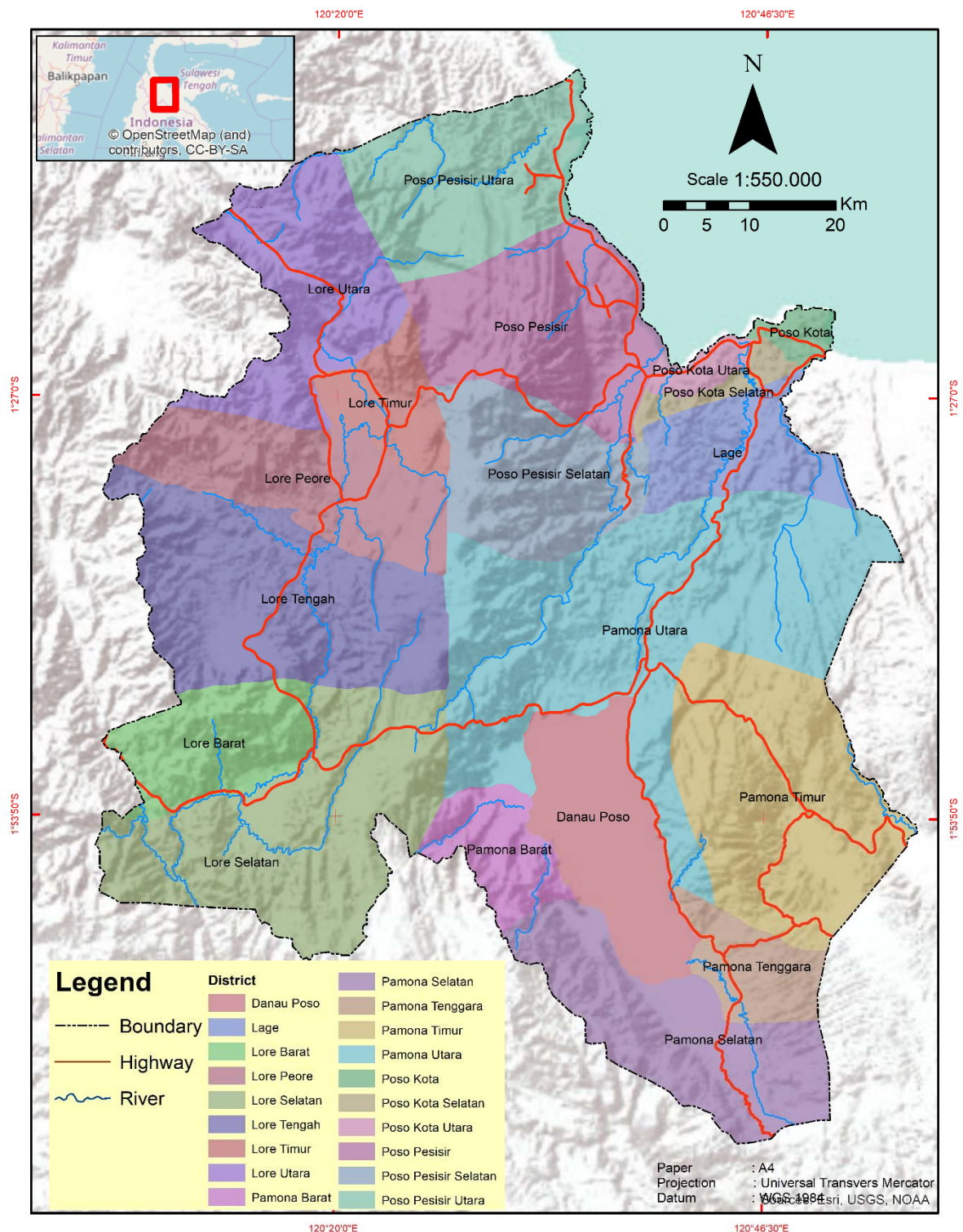
Figure 1.8. Map of Poso regency

(5) Kupang city

Kupang city is located in East Nusa Tenggara Province (NTT) and is the provincial capital. The size of Kupang is 180.3 square kilometre with six sub-districts that include 51 villages and urban communities (BPS Kota Kupang, 2017). Historically, Kupang is mostly dominated by the Catholic church. A series of interreligious conflict started in 1998. From there on, Kupang and its surrounding areas became more susceptible to religious intolerance. Although Kupang is not regarded as a popular transmigration area,

there are two reasons why Kupang is selected. The first reason is that the region inhabits various religious groups and there exist competition amongst them, involving economics, politics and religious ideology. The second reason is that the interreligious conflict in Kupang is exceptional in Indonesia, as the Christians are the dominant majority in the conflict with Muslims, rather than the other way around. Therefore, Kupang might enrich our perspective, in terms of looking at support for interreligious violence.
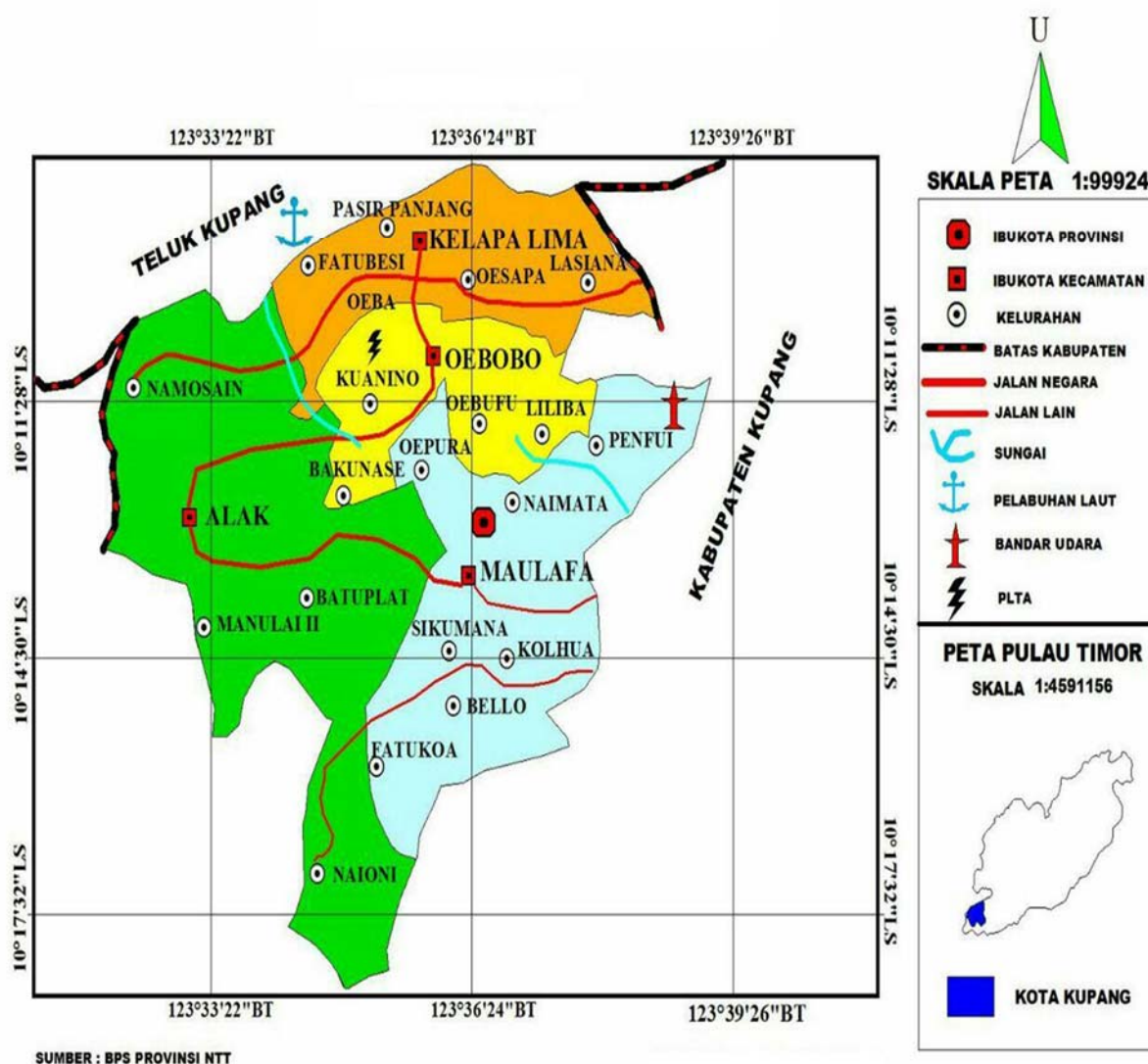
Figure 1.9. Map of Kupang city

The first interreligious conflict in Kupang took place on November 30, 1998. This was the first time Kupang had ever been recorded as having an interreligious conflict and it was immediately made national news. The incident was influenced by a tragedy that occurred in Ketapang, Jakarta on November 21 the same year ("Kerusuhan di Kupang", 1998). The conflict was between Muslim and Christian groups and resulted in the heavy damage of several houses of worship. Soon after the conflict, Christian and Catholic organizations in Kupang gathered to show solidarity. The governor of NTT agreed that the mourning would take place for 24 hours and many routes in the city would be blocked to give way for the mourner's march around the city. In the meanwhile, there was an issue of church set on fire elsewhere in the city. The mass that initially meant to show solidarity moved to Muslim

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residences in Bonipoi and Solor sub-districts. The uncontrollable mass eventually damaged 11 mosques, one small mosque or *musholla* and several stores belonging to Muslim people. The crowd also damaged Muslim-related buildings, such as Hajj dormitories and Islamic elementary schools.

After many years of peace, Kupang experienced another conflict again on 2 August 2011. The conflict, in fact, dated back to 2002. At that time, a group of Muslim people gathered to pray in one house in Batuplat, Kupang. After the praying, the landlord donated the house and the land on which it is meant for the building of a new mosque (Ahnaf, Maarif, Asyhari-Afwan & Afdillah, 2015). On May 15, 2003, a donation gathering took place and the group of Muslims placed the first stone, marking the beginning of the construction of a mosque named Nur Musafir. Two days later, a person claiming to be the representative of Batuplat people sent a letter to the head of the village of Batuplat, stating that the mosque construction has given inconvenience to the people in Batuplat. Since then, the issue of mosque building has been a dominant issue of discussion amongst the people in Batuplat village.

The tension between the two groups again developed during the election in Kupang in 2007-2012 (Ahnaf et al., 2015). Learning from the 1998 conflict, the local government reacted swiftly to avoid aggressive culmination by withdrawing the building permit for security reasons ("Jonas Salean Letakkan Batu", 2016).

Nevertheless, after a long process of reconciliation, the conflict was finally resolved on April 11, 2016 (Bere, 2016). The new mayor, Jonas Salean, finally placed the first stone as a mark for continuing the mosque building process ("Jonas Salean Letakkan Batu", 2016).

(6) Sampang regency

Madura island, which is part of East Java Province has a size of 5,168 square kilometres with a population of more than four million people (Suriyanto, 2015). This island has four big regencies, they are Bangkalan, Sumenep, Pamekasan and Sampang. As one of the centres of Islamic study, Madura island is well known as the place for Islamic scholars or *santri* ("Kota Santri", 2017). For that reason, this island is populated by numerous Islamic boarding schools (*pesantren).* These *pesantren* now have connections with networks of alumni nationwide (Ahnaf et al., 2015).

Out of the 4 regencies in Madura, Sampang is the most interesting regency to consider. The regency is 1,233.30 square kilometre in size and has 14 sub-districts that consist of 6 urban communities and 180 villages (BPS Kabupaten Sampang, 2014, 2016). Sampang is known for having the most violent and massive intrareligious conflicts between people that adhere two different types of teachings within Islam, Sunni and Shia (Ramdhoni, 2015). Compared to other regions in the nation, the type of conflict that happened in Sampang is even bigger than the ones in Pandeglang, West Java and Temanggung, Central Java.

According to Hasjmy (1983), the competition between Shia and Ahlussunnah or commonly called Sunni has started since the first time Islam entered the archipelago. The political fight for power and influence coloured the initial conflict between these two groups. However, the conflict has also been dragged into areas of beliefs, ways of life and knowledge to achieve the eternal purpose. Sunni-Shia conflicts in Sampang has started since 2007 (Munawaroh, 2014). A former Indonesian police chief, Timur Pradopo, claimed that the conflict has even started in 2005 (Sufa, 2012). In fact, this political-banded ideology conflict at first was a sibling rivalry between Tajul Muluk and Roisul Hukama (Prianto, 2012; Sufa, 2012; Munawaroh, 2014). These two brothers are sons of *kyai* Mamun bin Hajj Achmad Nawawi, a prominent religious leader in Karang Gayam village. According to chairman board of Ahlul Bait People (IJABI: *Ikatan Jamaah Ahlul Bait*), they both occupied high positions in IJABI in 2007 (Prianto, 2012). However, after they had personal problems between them, Roisul decided to move to the Sunni sect. Their mother, Umi Ummah, also approved that the conflicts between her two sons were initiated by sibling rivalry and eventually were dragged into belief difference. Each recorded incident in Sampang ever since has always increased in its intensity (Ramdhoni, 2015). The last incident in 2012 is

the biggest one that attracted national and even international attention (Munawaroh, 2014). The incident was perceived as the highest cultivated peak of tension between the two groups.

Figure 1.10. Map of Sampang regency

1.6 Pilot and final data collection procedures

Pilot data collection
In January-March 2017, a pilot survey has been conducted in two of the research locations, Bekasi and Lampung. A pilot study was conducted to test whether all of the adapted and newly devised scales were applicable for the general population within an Indonesian context. To pave the way for the data collection, there were several permit processes that had to be done prior to the fieldwork. For a pilot survey, permission had to be obtained from the first government level, which is the province, and subsequently at the lower administrative units, such as the city and sub-district level and finally at the urban or rural village level. For the definite survey that involved six provinces, we had to obtain a permit at the national level, subsequently the province, city and regency level, and finally the sub-district level. The first permit request was sent to the National Unity and Political (KESBANGPOL: *Kesatuan Bangsa dan Politik*) office of West Java province. Along with the permit request, there was also a proposal of the research and part of the questionnaire to be reviewed by the officers. Once the letter was obtained, we proceeded to the same office at the city of Bekasi. When we proceeded to the city level, we found out that a rather irregular procedure is run in Bekasi city. The process of gaining a research permit did not start at the city level and then onwards to the sub-district level (top to bottom), but instead, we needed to start the other way around at the sub-district level (bottom to top) before we could apply for a research permit at the city level. As it was mentioned earlier, the Laws Number 22/1999 and 32/2004 regarding local government allows the city or regency to determine their own administrative procedures. Since we intended to involve four sub-districts in Bekasi city; Bekasi Utara, Bekasi Timur, Pondok Gede and Mustikajaya, we needed four research permissions in this city altogether. In the end, we only managed to obtain three permissions, as Mustikajaya was left out due to a prolonged application process. Shortly afterwards we proceeded to the office of KESBANGPOL of Bekasi city as the final step. In our pilot study, it took thirteen working days to get the official permit letter in Bekasi.

While waiting for the research permit for Bekasi, we went to Lampung Province to start the research permit application over there. A similar procedure was followed in Lampung province. We had to start the whole process of research permission at the province level, in which we had to go to Bandar Lampung first before we could go to South Lampung regency. Once we received our research permission at the province level, we were allowed to move forward to the KESBANGPOL office of South Lampung regency. It took two days before we got the regency permit. In total, the time needed to arrange the whole permit process until we were able to go to the sub-district level in South Lampung regency took five working days.

Once the research permit had been obtained, we aimed at gaining the household registry at the urban and village level. This registry was vital in our data collection method as it would function as the basis for random selection at the household level. For the pilot study at both locations, we did not receive a household registry but instead managed to obtain a resident registry. Nevertheless, this registry appeared to be as useful as the household registry as it also provided addresses. In fact, in Lampung we did not get the typed version, only the handwritten version where some names were not connected to any address. This was not very surprising at the village level because most of the rural households still have no exact addresses. In terms of dividing intersections and roads, villages still rely on the division of hamlets.

Another important aspect in approaching urban community or village offices was to request the profile of the urban or rural villages of interest. These profiles contain relevant information on geography, social demography (e.g. educational status, number of schools, and number of houses of worship), and sometimes even a geographical map. The profile also includes the division of the area, either by *rukun warga* (RW) or hamlet (*dusun*), which enabled us to purposefully select the location of data collection.

In practice, we learned two important lessons from our pilot study. The first lesson was that our population data was sometimes inaccurate. We found out that there were many registered residents who had already moved out from the listed addresses at the moment of data collection in Bekasi. Seriously considering these inaccuracies led us to adjust the sampling method. We stopped using the names of residents but merely looked at the addresses. In doing so, we also added a new criterion in the selection method. The criterion was that the visited household should have lived in the area for a minimum of five years. When this criterion was fulfilled and the selected household agreed to participate, we randomly selected the respondent within the household with the most recently celebrated birth date. This adjusted method was also applied in Lampung.

The second lesson was that we could not just drop the questionnaire at the household and pick it up later as we expected, not even in a big city such as Bekasi. Each location, Bekasi and Lampung, has its own varied reasons for this. In Bekasi, the main reason was that upon returning to pick up the filled-in questionnaire, there were many instances of incompletely answered questionnaires. It was often impossible to request the respondents to fill in the unattended items immediately since the respondents were not at home upon our return. In Lampung, the main reason for being unable to drop the questionnaires was that respondents did not understand some of the items. In some villages, the residents were more familiar with the local language than in applying the Indonesian language.

Final data collection
The final data collection took place between May-August 2017. Based on the pilot survey, we adjusted some of our data collection procedures to meet some challenges in the field. First, we started our research permit as early as one month before the definite survey. Second, for locations with no population registry or where we failed to access that data, we opted for using a random walk with two houses for each interval. Third, we adjusted our working hours to the local's working schedule. For instance, in locations where farming is the main activity and it is considered to be impolite to enter a house where a woman is left alone, we would start our data collection in the late afternoon at 16.00 PM and stop at the time of night praying, which is between 18.00 and 19.00 PM. If possible, we would continue with the data collection after the praying. Finally, we decided to use the guided-interview method over the drop-in method as our major means for data collection.

The team formation for each location consisted of six enumerators, including one team leader and one supervisor (outside the enumerator team) who checked the daily procedure for data collection. If one location was targeted at 400 respondents in twenty days (our initial target), then each enumerator would have a target of questioning 3-4 respondents per day. In practice, each location had its own challenges, varying from bad weather conditions to local resistance. Thus, depending on the ongoing data collection achievement in the location, the team of enumerators was sometimes enlarged to meet the targeted number of respondents. The team was also equipped with a small token of appreciation (approximately 1.30 euro), although not announced upon initial acceptance for the household.

Enumerators were selected by three main criteria. First, they should have followed an appropriate research method course during their university education. Thus, in our study, we deliberately selected enumerators who recently graduated from undergraduate programmes or were at least in the final stage of their study. Second, they should be able to work for a one-month period and agree to work in flexible hours. And third, they should be able to attend the briefing and follow a try-out session soon afterwards. These criteria also applied to part-time enumerators who were hired in the middle of the data collection period. The reader can find a full job description for the selected enumerators and their team leaders in Appendix 2. All full-time enumerators were briefed and supervised in their first week of field work by the main researcher, Tery Setiawan. The briefing content consisted of three important types of information (for full information, see Appendix 3), they are information regarding specific sub-districts, urban or rural villages, including sub-district maps, information regarding data collection methods and

sampling characteristics and information regarding the working procedure and schedule that had to be followed. In order to secure and enhance the reliability of the data collection and validity of the data, a controlling mechanism has been developed that consisted of self-introduction and interview guidelines and a tracking form. These accompanying documents were also introduced during the briefing session. The tracking form was developed by the research team and distributed by the main researcher to the enumerator teams as a means to list the addresses to be visited, the number and timing of approaches to the addresses, the presence of the family, information on the person to be selected and the willingness to cooperate in the research. Moreover, a performance checklist was provided to the team leader to evaluate the performances of individual enumerators (see appendix for a full explanation).

1.7 Random sampling of respondents at locations

The aim was to collect data from adults that would represent the general population in each location. To achieve this aim, we took a random sample of 300 (minimum) to 500 (maximum) adults in each location. Due to the unsuccessful attempt to gain a national or regional list of registered population in the selected sub-districts, there were two means of sampling in this study.

The first means was random selection based on the national list of the registered population in the location. The only successful location that had a national list of the registered population was Bekasi. The random selection was done by firstly dividing the number of population by the number of expected households to determine the sampling interval. For instance, when there are 1,000 households in the population registry and the expected households to be interviewed is 50, then the sampling interval would be 20. Subsequently, we ran a random procedure to determine the first household by throwing a dice. For this, if the first household is number 6, as shown by the dice, the next household would be 26, 46, 66 and so on until we got 50 households. Once the households had been chosen, we then went to their addresses. Inside the household, if they agreed to participate, we explained that our selection criteria was a person between 17 and 65 years old. The age of 17 years was chosen due to the fact that people at this age obtain the right to vote (Indonesian Constitution no. 42 year 2008, article 1 verse 21). Hence, we can conclusively consider 17-year old respondent being an adult with an independent perception on the matters of interest. The age of 65 years has been chosen as this is the latest pension age (Indonesian Constitution no. 14 year 2005 on teacher and lecturer, article 67 verse 4; Government regulation of Indonesia no. 65 year 2008 on the second change of government regulation no. 32 year 1979 on the discontinuation of government officials). In addition, we randomly selected the adult within the household by the most recently celebrated birth date. If the person agreed to become a respondent, we then started guiding the questionnaire. An option of dropping off the questionnaire was allowed only when the potential respondent had explicitly requested this and after having explicitly attempted to persuade him/her to use a guided interview. The method of approaching potential respondents was monitored by a survey tracking form. This tracking form is included in the Appendix.

The second means of sampling was random selection based on a 'random walk' in the location. Prior to data collection, we asked for a list of the registered population or household (whichever is available) by name and address to a department of population and civil registration in each location. The request was turned down mainly because the data are considered confidential and would only be made available for national event purposes, such as general elections. Our next attempt was to try to request at the national level. This then also was turned down for the same reason. Our final attempt was to try to request it directly to the urban or rural village or general election commission office. The final attempt resulted in a list of the registered population in three sub-districts of interest in Bekasi and two lists of registered voters (from general election commission) in South Lampung and Sampang regencies. Out of those lists, we could only use the Bekasi's data.

We finally decided to use a 'random walk' procedure to still run a random selection in each location. First, when possible, we requested a list of numbers of the population for each urban community and village in every district of interest. Second, we selected the urban community or village with a dense population and also, with a criteria of heterogeneity of the population as stated earlier. Third, we then selected our starting point by looking at the map provided in the urban community or sub-district office and selected the closest area from the office. The main reason for choosing such an area as a starting point was that it was more easily noticed by these local residents that we have gained permission and support from the office. The 'random walk' was done by appointing the first three or four starting addresses in that area on different streets or hamlets. The first starting addresses were the first houses to be approached. From those starting addresses, each enumerator then skipped two houses (or the third house from the first address) to approach the second house or address. The skipping procedure was continued until we obtained the target number of respondents in that urban community or village. In case of meeting the last house on the street but with no dead-end, we continued by crossing a junction and followed the existing count of 'random walk' from the previous street. In case of a dead-end street, we moved on to the other side of the street and followed the existing count of the 'random walk'.

1.8 Response rates

These random procedures have resulted in a total number of 2,356 respondents in Indonesia. The exact counts are 246 in Bekasi, 508 in South Lampung, 400 in Singkil, 501 in Poso, 401 in Kupang and 300 in Sampang. Table 1.1 provides an overview of the sampling frame and response rates in the different locations.

Table 1.1. *Distribution of respondents by locations in Indonesia*

Location	Sampling frame of Sub-district		Sample	Response	Response Rate (%)
Bekasi-West Java	Bekasi Timur	264,072	108	108	100
	Bekasi Utara	321,796	172	114	66.27
	Pondok Gede	238,708	35	24	68.57
South Lampung-Lampung	Kalianda	86.,770	120	108	90.00
	Way Panji	16,903	123	101	82.11
	Sidomulyo	57,638	103	101	98.05
	Palas	56,207	101	101	100
	Ketapang	49,031	108	97	89.81
Singkil-Aceh	Gunung Meriah	34,874	194	138	71.13
	Simpang Kanan	14,478	81	68	83.95
	Danau Paris	7,539	99	91	91.91
	Suro	8,606	124	103	83.06
Poso-Central Sulawesi	Poso Kota	22,815	123	116	94.30
	Poso Pesisir	22,644	118	110	93.22
	Poso Kota Utara	12,451	131	115	87.78
	Pamona Utara	13,755	80	80	100
	Lage	20,470	87	80	91.95
Kupang-East Nusa Tenggara	Oebobo	97,696	102	100	98.03
	Alak	62,090	105	100	95.23
	Maulafa	75,459	102	101	99.01
	Kelapa Lima	78,850	101	100	99
Sampang-Madura (East Java)	Sampang	117,279	105	100	95.23
	Ketapang	83,633	100	100	100
	Omben	96,606	100	100	100
Total		1,830,768	2,622	2,356	90.78

Note. The numbers of population in the sampling frame were taken from the regional reports of Indonesian Central Bureau of Statistics (BPS: *Badan Pusat Statistik*) in 2016 and 2017.

In almost all locations we were able to gather the initial targeted number of respondents by separately using random sampling procedures. The only location that failed to reach the target was Bekasi, with only 246 out of 400. The overall response rate of the six locations is 90.78 percent. The highest response rate obtained was 100 percent in Bekasi Timur, Palas, Pamona Utara, Ketapang of Madura, and Omben. The lowest response rate was in Bekasi Utara, with only 66.27 percent.

Overall, the response rate in all locations is to some extent dependent on the level of support we received from various local figures to facilitate our random walk and encourage their residents to support our survey. In case of 100 percent success, this is mainly due to the full acceptance of the head of villages, hamlets, and neighbourhoods. Not only did they facilitate our presence in the village, but they also appointed a well-known figure in the location to accompany our first days of observation and to become acquainted with the local people. After the hard lessons learned in Bekasi city and South

Lampung regency, we recognized that we had three issues to deal with in running the survey; sensitive content, no money for cooperation as most people we have encountered have asked, and no affiliation with the government as most people we have encountered have thought. Thus, in the middle of the data collection in South Lampung, we stopped our 'random walk' for a few days and tried to get better acquainted with the local heads first. Not only did this facilitate our subsequent 'random walk,' it also helped us to find a reliable translator and expand our network to neighbouring hamlets or villages. In practice, we were more welcomed in a rural village or hamlet when we established a relationship with at least one person living in that area. We also tried to use the same approach in Bekasi, but since the city of Bekasi has characteristics of a metropolitan city, there were no prominent figures in the district that we could rely on, this especially concerned Bekasi Utara. Even when we stated that we have received permission from the head of the neighbourhood and the sub-district office, a lot of residents explicitly refused to take part in the survey.

Considering the maintenance of different random selection procedures, avoiding or at least reducing biases on the part of researchers, we propose that our samples constitute fair representations of these full populations. Such consistently random procedures "are typically more representative than other types of samples because biases [… of convenience sampling …] are avoided. In practice, there is a greater likelihood that a probability sample will be representative of the population from which it is drawn than that a nonprobability sample will be" (Babbie, 1989, p. 169). Our sampling procedure is therefore the best possible approximation of a representative sample. Because the population registry of our locations was to some extent inaccurate, we can however not calculate to what extent our samples in different locations are representative of the full population.

2. Documentation of the variables

This chapter is dedicated fully to the description of the contents, structure and the layout of documentation of the variables. In the first section (2.1), we will provide a guide to the codebook. The next section (2.2) will provide a complete list of the variables included in the questionnaire. We will conclude the chapter by providing a documentation of original variables in the last section (2.3).

2.1. Guide to codebook

To illustrate the layout of the documentation of the variables later in section 3, we provide an unambiguous example as given below in table 2.1. The letters in the parentheses refer to the notes presented in table 2.1.

Table 2.1. *Example of the layout of the documentation of the variables*

(a)	(b)				
q1	I am:				
	(c) (d)		(e)		
	1. Male		1223	51,9	52,5
	2. Female		1108	47,0	47,5
	9. System missing		25	1,1	

(a) Indicates the variable number. This variable number will also be synchronized with the SPSS system file. These variable numbers are identical to the ones presented in section 3.
(b) Indicates the variable label that will be used in the SPSS system file.
(c) Indicates the code values for the single answer categories.
(d) Indicates value labels or the textual definitions of the codes.
(e) Indicates statistics summary. The first column indicates frequency counts showing the number of times a value occurs. The second column indicates the percentage of cases that value represents for the variable. And the third column indicates the valid percentage.

2. 2. Variables description list

In this section, we will provide all variables according to their number in the upcoming data file. In order to provide conceptual clarity, we will also provide headings of themes (in bold capital letters) to indicate the nature of the variables.

DEMOGRAPHIC CHARACTERISTICS

number	Number of respondent
province	Province where the respondent lives in
regency/city	The name of regency or city where the respondent lives in
sub-district	The name of sub-district where the respondent lives in
village	The name of the village where the respondent lives in
q1	Gender
q2	Age
q3	Level of education finished

ETHNIC SELF-DEFINITION

q4   Belong to which ethnic group?

RELIGIOUS SELF-DEFINITION

q5_a   Belong to what religion?

q5_b   Belong to what religion spouse?

q5_c   Belong to what religion father?

q5_d   Belong to what religion mother?

q6   Belong to what religious denomination?

MEMBERSHIP IN RELIGIOUS ORGANIZATIONS

q7_a   Belong to what religious organization?

q7_b   If yes, what is the name of the organization?

q8   How frequent participating in the religious organization?

q9   Different religion in the past 10 years?

q10   If yes, what was the religion?

PARTICIPATION IN RELIGIOUS CEREMONIES

q11_a   Religious ceremonies/rituals: marriage (Muslim)

q11_b   Religious ceremonies/rituals: funerals (Muslim)

q11_c   Religious ceremonies/rituals: fasting (Muslim)

q11_d   Religious ceremonies/rituals: Eid-al-Fitr (Muslim)

q11_e   Religious ceremonies/rituals: Eid-al-Adha (Muslim)

q11_f   Religious ceremonies/rituals: circumcision (Muslim)

q12_a   Religious ceremonies/rituals: marriage (Christians/Catholics)

q12_b   Religious ceremonies/rituals: funerals (Christians/Catholics)

q12_c   Religious ceremonies/rituals: fasting (Christians/Catholics)

q12_d   Religious ceremonies/rituals: Easter (Christians/Catholics)

q12_e   Religious ceremonies/rituals: Christmas (Christians/Catholics)

q12_f   Religious ceremonies/rituals: baptism (Christians/Catholics)

PRAYING

q13   How often do you pray?

ATTENDANCE IN RELIGIOUS SERVICE

q14   How often do you go to religious services?

SALIENCE OF RELIGIOUS IDENTITY

q15   Influence of religious beliefs in daily life

q16   Influence of religious beliefs on important decisions

q17   Influence of religious beliefs on relation with others

RELIGIOCENTRISM

q18   Other religions only talk about doing good deeds without practising them

q19   Thanks to our religion, most of us are good people

q20   When it comes to religion, other religious groups are less tolerant

q21   My religious group is best able to talk meaningfully about God

q22   Other religions are often the cause of religious conflict

READING THE SACRED WRITING

| q23 | How often do you read or recite the Holy Scripture? |

MEMORY OF VIOLENCE

| q24 | How many interreligious violence in your area happened in the past 10 years? |
| q25 | In your family, how often do you talk about interreligious violence that happened in your area? |

DIRECT EXPERIENCE OF VIOLENCE

| q26 | How many times have you witnessed interreligious violence in the past 10 years? |
| q27 | How many times have you suffered physical injury due to interreligious violence? |

RELIGIOUS FUNDAMENTALISM

q28	Sacred Writing is absolutely true without question
q29	Sacred Writing should never be doubted
q30	Sacred Writing is the only one that is true above all Holy Books
q31	The meanings of the Sacred Writing are open to change and interpretation
q32	Sacred Writing holds a deeper truth

INDIRECT EXPERIENCE OF VIOLENCE

q33	How many of immediate family members have been injured?
q34	How many of immediate family members have lost their lives?
q35	How many of relatives members have been injured?
q36	How many of relatives members have lost their lives?
q37	How many of close friends have been injured?
q38	How many of close friends have lost their lives?
q39	How many of neighbours have been injured?
q40	How many of neighbours have lost their lives?

RELIGIOUS PLURALITY

q41	My religion offers the surest way to go to heaven
q42	The truth about God is found only in my religion
q43	Other religions contain only partial truths
q44	Differences between religions are a source of a spiritual development
q45	All religions are the same

QUANTITY OF INTERRELIGIOUS CONTACTS

q46	How often contact with Christian/Catholics neighbours? (Muslim)
q47	How often contact with Christian/Catholics close friends? (Muslim)
q48	How often contact with Christian/Catholics relatives? (Muslim)
q49	How would you rate your contact with them? As neighbours (Muslim)
q50	How would you rate your contact with them? As close friends (Muslim)
q51	How would you rate your contact with them? As relatives (Muslim)
q52	How often contact with Muslim neighbours? (Christian/Catholics)
q53	How often contact with Muslim close friends? (Christian/Catholics)
q54	How often contact with Muslim relatives? (Christian/Catholics)
q55	How would you rate your contact with them? As neighbours (Christian/Catholics)
q56	How would you rate your contact with them? As close friends (Christian/Catholics)
q57	How would you rate your contact with them? As relatives (Christian/Catholics)

QUALITY OF INTERRELIGIOUS CONTACTS

q58   How close are you with your neighbours from other religious groups? (both groups)

q59   How close are you with your close friends from other religious groups? (both groups)

q60   How close are you with your relatives from other religious groups? (both groups)

q61   How equal would you say you are with your neighbours from other religious groups?

q62   How equal would you say you are with your close friends from other religious groups?

q63   How equal would you say you are with your relatives from other religious groups?

q64   How much do you cooperate with your neighbours from other religious groups?

q65   How much do you cooperate with your close friends from other religious groups?

q66   How much do you cooperate with your relatives from other religious groups?

PERCEIVED GROUP THREAT

q67   Customs of my group will be lost due to the presence of other religious groups

q68   The migration of people of different religious groups is a threat

q69   Job prospects for members of my group would decline

q70   Other religious groups will build more houses of worship in our neighbourhood

PERCEIVED RELIGIOUS INJUSTICE

q71   My religious group experiences undeserving disadvantage

q72   My religious group is treated differently

q73   My religious group experiences many unfair treatments

INTERGROUP TRUST

q74   On the whole one can trust Muslims

q75   On the whole one can trust Christians/Catholics

q76   On the whole one can trust Hindu

q77   On the whole one can rely on Muslims

q78   On the whole one can rely on Christians/Catholics

q79   On the whole one can rely on Hindu

INTENTION TO SUPPORT OF PROTEST AND VIOLENCE

q80   Support demonstrations that protest against job discrimination

q81   Support the damaging of property of other religions to enforce political influence

q82   Support harm to persons of other religions to obtain more jobs

q83   Support public criticism of abuse of other religious power

q84   Support public criticism of other religion' actions

q85   Support the damaging of property of other religions

q86   Support demonstrations that protest against abuse of other religious power

q87   Support harm to persons to fight abuse of other religious power

q88   Support demonstrations that protest against my religious group's lack of free access to education

q89   Support harm to persons of other religions to enforce political influence

q90   Support public criticism of my religious group's lack of free access to education

q91   Support harm to persons other religions to enforce free access to education

SUPPORT FOR INTERRELIGIOUS VIOLENCE

q92   Supported harm to people for my religious group

q93	Supported the damaging of property to enforce influence of my religious group
q94	Supported demonstrations against political power that threatens my religious group
q95	Supported public criticism of actions that undermine the influence of my religious group

COLLECTIVE EFFICACY

q96	My religious group can create political power to increase our influence
q97	My religious group has the ability to fight back any other religious power
q98	Demonstrations by our religious group can change unfair conditions
q99	My religious group has the ability to do harm to other religions

PERSONALITY TRAITS

q100	I am the life of the party
q101	I sympathize with others' feelings
q102	I get chores done right away
q103	I have frequent mood swings
q104	I have a vivid imagination
q105	I don't talk a lot
q106	I'm not interested in other people's problems
q107	I often forget to put things back in their proper place
q108	I am relaxed most of the time
q109	I am not interested in abstract ideas
q110	I talk to a lot of different people at parties
q111	I feel others' emotions
q112	I like order
q113	I get upset easily
q114	I have difficulty understanding abstract ideas
q115	I keep in the background
q116	I am not really interested in others
q117	I make a mess of things
q118	I seldom feel blue
q119	I do not have a good imagination

FRIENDS BY RELIGION

q120	How many close friends are Muslim?
q121	How many close friends are Catholic?
q122	How many close friends are Christian?
q123	How many close friends are Hindu?
q124	How many close friends are Buddhist?
q125	How many close friends are Confucian?
q126	How many close friends are local indigenous believer?

SOCIO-ECONOMIC CHARACTERISTICS

q127	Marital status
q128	How many children?
q129	Monthly gross income of the household?
q130	How satisfied with the household income?
q131	Comparison of monthly income to monthly expenses

q132	The status of the house
q133	Owning a land for primary or additional income?
q134	Occupational status
q135	Occupational field
q136	Availability for further interview

2.3 Documentation of original variables

number	The number of respondent			

province	Name of province			
	1 Aceh	400	17.0	17.0
	2 Lampung	508	21,6	21,6
	3 West Java	246	10,4	10,4
	4 Central Sulawesi	501	21,3	21,3
	5 East Nusa Tenggara	401	17,0	17,0
	6 East Java	300	12,7	12,7

regency/city	Name of regency/city			
	1 Aceh Singkil	400	17,0	17,0
	2 South Lampung	508	21,6	21,6
	3 Bekasi	246	10,4	10,4
	4 Poso	501	21,3	21,3
	5 Kupang	401	17,0	17,0
	6 Sampang	300	12,7	12,7

district	Name of sub-district			
	1 Simpang Kanan	68	2,9	2,9
	2 Gunung Meriah	138	5,9	5,9
	3 Danau Paris	91	3,9	3,9
	4 Suro	103	4,4	4,4
	5 Kalianda	108	4,6	4,6
	6 Sidomulyo	101	4,3	4,3
	7 Way Panji	101	4,3	4,3
	8 Palas	101	4,3	4,3
	9 Ketapang (South Lampung)	97	4,1	4,1
	10 Pondok Gede	24	1,0	1,0
	11 Bekasi Timur	107	4,5	4,5
	12 Bekasi Utara	115	4,9	4,9
	13 Poso Kota	116	4,9	4,9
	14 Poso Kota Utara	115	4,9	4,9
	15 Poso Pesisir	110	4,7	4,7
	16 Lage	80	3,4	3,4
	17 Pamona Utara	80	3,4	3,4
	18 Oebobo	101	4,3	4,3

19 Maulafa	99	4,2	4,2
20 Alak	100	4,2	4,2
21 Kelapa Lima	101	4,3	4,3
22 Sampang	100	4,2	4,2
23 Ketapang (Sampang)	100	4,2	4,2
24 Omben	100	4,2	4,2

q1 Gender

1 Male	1223	51,9	52,5
2 Female	1108	47,0	47,5
· System missing	25	1,1	

q2 Age

q3 What is your highest education level?

1 Elementary school/Madrasah ibtidaiyah (MI)/Package A	437	18,5	18,8
2 Junior high school/Madrasah tsanawiyah (MTs)/Package B	351	14,9	15,1
3 High school/Vocational school/Madrasah aliyah/Package C	1044	44,3	44,8
4 Diploma (D1 – D4)/Undergraduate	432	18,3	18,6
5 Master or higher than Master	12	,5	,5
6 Did not go to school	52	2,2	2,2
System missing	28	1,2	

q4 To which ethnic group do you consider yourself belong to?

1 Aceh	45	1,9	1,9
2 Adonara	1	,0	,0
3 Alas	5	,2	,2
4 Alor	34	1,4	1,4
5 Ambon	6	,3	,3
6 Ambon-Sunda	1	,0	,0
7 Atambua	1	,0	,0
8 Bada	9	,4	,4
9 Bajo	6	,3	,3
10 Bali	98	4,2	4,2
11 Banggai	1	,0	,0
12 Bangka Belitung	1	,0	,0
13 Banjar	4	,2	,2
14 Bare'e	7	,3	,3
15 Barus	4	,2	,2
16 Batak	279	11,9	11,9
17 Batak-Chinese	1	,0	,0
18 Batak-Sunda	1	,0	,0

19 Bejawa-Flores	1	,0	,0
20 Belu	6	,3	,3
21 Betawi	24	1,0	1,0
22 Bima	1	,0	,0
23 Boang	3	,1	,1
24 Bugis	123	5,2	5,2
25 Bugis Bone	1	,0	,0
26 Bugis Makassar	1	,0	,0
27 Bugis Sengkang	1	,0	,0
28 Buton	3	,1	,1
29 Dawan-Sabu	1	,0	,0
30 Ende	3	,1	,1
31 Flores	48	2,0	2,0
32 Flores Manggarai	3	,1	,1
33 Flores Sikka	1	,0	,0
34 Flores Timur	1	,0	,0
35 Gorontalo	56	2,4	2,4
36 Grinci	1	,0	,0
37 Helong	1	,0	,0
38 Indonesia	13	,6	,6
39 Indonesia-Chinese	1	,0	,0
40 Jawa	449	19,1	19,1
41 Jawa-Gorontalo	1	,0	,0
42 Jawa-Serang	3	,1	,1
43 Jawa-Alor	1	,0	,0
44 Jawa-Bugis	1	,0	,0
45 Jawa-Lampung	1	,0	,0
46 Jawa-Madura	1	,0	,0
47 Jawa-Rote	1	,0	,0
48 Jawa-Sumatera	1	,0	,0
49 Jawa-Sunda	6	,3	,3
50 Jawa-Sunda-Ambon	1	,0	,0
51 Kaili	47	2,0	2,0
52 Kaili-Gorontalo	2	,1	,1
53 Kaili-Mori	1	,0	,0
54 Kupang	4	,2	,2
55 Lamaholot	4	,2	,2
56 Lampung	75	3,2	3,2
57 Larantuka	1	,0	,0
58 Luwu	1	,0	,0
59 Luwu-Bada	1	,0	,0
60 Madura	295	12,5	12,5
61 Madura-Jawa	1	,0	,0
62 Makassar	4	,2	,2
63 Maluku	1	,0	,0
64 Manado	6	,3	,3
65 Manado-Chinese	2	,1	,1
66 Manik	3	,1	,1

67 Mbay Nagekeo	1	,0	,0
68 Melayu	40	1,7	1,7
69 Minang	12	,5	,5
70 Mori	23	1,0	1,0
71 Nias	3	,1	,1
72 Padang	9	,4	,4
73 Palembang	35	1,5	1,5
74 Pamona	112	4,8	4,8
75 Pekurehua	1	,0	,0
76 Pesisir	2	,1	,1
77 Poso	10	,4	,4
78 Rote	68	2,9	2,9
79 Rote Ambon	1	,0	,0
80 Sabu	60	2,5	2,5
81 Saluan	2	,1	,1
82 Sangir	1	,0	,0
83 Sasak	1	,0	,0
84 Semau	1	,0	,0
85 Semendo	20	,8	,8
86 Sengkang	1	,0	,0
87 Sipayo	1	,0	,0
88 Solor	1	,0	,0
89 Sumba	8	,3	,3
90 Sunda	49	2,1	2,1
91 Ta'a	1	,0	,0
92 Timor	103	4,4	4,4
93 Chinese	1	,0	,0
94 Chinese-Jawa	3	,1	,1
95 Toraja	4	,2	,2
96 Toraja-Bugis	1	,0	,0
97 Tulang Bawang	1	,0	,0
System missing	69	2,9	2,9

q5a   What is your own religion?

1 Islam	1630	69,2	69,4
2 Catholic	134	5,7	5,7
3 Christian	477	20,2	20,3
4 Buddha	2	,1	,1
5 Hindu	105	4,5	4,5
6 Local beliefs	1	,0	,0
System missing	7	,3	

q5b   What is your spouse's religion?

1 Islam	1004	42,6	72,5
2 Catholic	66	2,8	4,8
3 Christian	250	10,6	18,1

4 Buddha	1	,0	,1
5 Hindu	64	2,7	4,6
6 Local beliefs			
System missing	971	41,2	

q5c   What is your father's religion?

1 Islam	1622	68,8	69,2
2 Catholic	140	5,9	6,0
3 Christian	472	20,0	20,1
4 Buddha	2	,1	,1
5 Hindu	102	4,3	4,4
6 Local beliefs	6	,3	,3
System missing	12	,5	

q5d   What is your mother's religion?

1 Islam	1630	69,2	69,6
2 Catholic	138	5,9	5,9
3 Christian	465	19,7	19,8
4 Buddha	4	,2	,2
5 Hindu	101	4,3	4,3
6 Local beliefs	5	,2	,2
System missing	13	,6	

q6   To which religious denomination do you consider yourself belong to?

1 Al Khairat	27	1,1	1,1
2 Buddhist	1	,0	,0
3 Bura	1	,0	,0
4 Hindu	26	1,1	1,1
5 Hindu Bali	8	,3	,3
6 Hindu Brahma	2	,1	,1
7 Hindu Dharma	20	,8	,8
8 Hindu Siva	7	,3	,3
9 Hindu Weda	1	,0	,0
10 Islam Ahmadiyah	3	,1	,1
11 Islam Sunni	1395	59,2	59,2
12 Islam Shia	3	,1	,1
13 Calvinism	2	,1	,1
14 Roman Catholic	128	5,4	5,4
15 Kaum Muda	2	,1	,1
16 Kaum Tua	18	,8	,8
17 Christian Advent	5	,2	,2
18 Christian Baptist	16	,7	,7
19 Christian Charismatic	5	,2	,2
20 Christian Pentecostal	13	,6	,6
21 Christian Protestant	438	18,6	18,6

22 Salafi	1	,0	,0
23 Siva Buddha	1	,0	,0
24 Siva Siddhanta	2	,1	,1
25 Yehova	1	,0	,0
System missing	230	9,8	9,8

q7a Are you a member or supporter of any religious organization?

1 No	1754	74,4	78,9
2 Yes, only as a supporter	179	7,6	8,1
3 Yes, as a member	289	12,3	13,0
System missing	134	5,7	

q7b If yes, please specify the name of each of organization to which you belong:

q8 On average, how often did you participate in the activities of your religious organization in the past year?

1 Never	40	1,7	8,9
2 Only on specific days	149	6,3	33,3
3 At least once a month	78	3,3	17,4
4 Once a week	115	4,9	25,7
5 More than once a week	65	2,8	14,5
System missing	1909	81,0	

q9 Did you have a different religion in the past 10 years?

1 Yes	38	1,6	1,6
2 No	2272	96,4	98,4
System missing	46	2,0	

q10 If yes, what was your religion?

1 Islam	8	0,3	32,0
2 Catholic	7	0,3	28,0
3 Christian	9	0,4	36,0
4 Hindu			
5 Local beliefs	1	0,0	4,0
System missing	2331	98,9	

q11a Participation in religious ceremonies/rituals: Muslim wedding

1 My family and I do not participate	27	1,1	1,7
2 My family participates, but I do not	121	5,1	7,5
3 I participate but not for religious reasons	836	35,5	51,6
4 I participate for religious reasons	635	27,0	39,2
System missing	737	31,3	

q11b   Participation in religious ceremonies/rituals: Muslim funeral

1 My family and I do not participate	26	1,1	1,6
2 My family participates, but I do not	93	3,9	5,7
3 I participate but not for religious reasons	514	21,8	31,7
4 I participate for religious reasons	987	41,9	60,9
System missing	736	31,2	

q11c   Participation in religious ceremonies/rituals: Muslim fasting

1 My family and I do not participate	5	0,2	0,3
2 My family participates, but I do not	3	0,1	0,2
3 I participate but not for religious reasons	13	0,6	0,8
4 I participate for religious reasons	1605	68,1	98,7
System missing	730	31,0	

q11d   Participation in religious ceremonies/rituals: Idul Fitri

1 My family and I do not participate	2	0,1	0,1
2 My family participates, but I do not			
3 I participate but not for religious reasons	11	0,5	0,7
4 I participate for religious reasons	1613	68,5	99,2
System missing	730	31,0	

q11e   Participation in religious ceremonies/rituals: Idul Adha

1 My family and I do not participate	4	0,2	0,2
2 My family participates, but I do not	1	0,0	0,1
3 I participate but not for religious reasons	12	0,5	0,7
4 I participate for religious reasons	1606	68,2	99,0
System missing	733	31,1	

q11f   Participation in religious ceremonies/rituals: Circumcision

1 My family and I do not participate	62	2,6	3,8
2 My family participates, but I do not	69	2,9	4,3
3 I participate but not for religious reasons	383	16,3	23,6
4 I participate for religious reasons	1106	46,9	68,3
System missing	736	31,2	

q12a   Participation in religious ceremonies/rituals: Christian wedding

1 My family and I do not participate	12	0,5	2,0
2 My family participates, but I do not	63	2,7	10,4
3 I participate but not for religious reasons	337	14,3	55,7
4 I participate for religious reasons	193	8,2	31,9
System missing	1751	74,3	

q12b   Participation in religious ceremonies/rituals: Christian funeral

1 My family and I do not participate	8	0,3	1,3
2 My family participates, but I do not	37	1,6	6,1
3 I participate but not for religious reasons	300	12,7	49,4
4 I participate for religious reasons	262	11,1	43,2
System missing	1749	74,2	

q12c   Participation in religious ceremonies/rituals: Christian fasting

1 My family and I do not participate	249	10,6	41,6
2 My family participates, but I do not	48	2,0	8,0
3 I participate but not for religious reasons	25	1,1	4,2
4 I participate for religious reasons	277	11,8	46,2
System missing	1757	74,6	

q12d   Participation in religious ceremonies/rituals: Easter

1 My family and I do not participate	4	0,2	0,7
2 My family participates, but I do not	8	0,3	1,3
3 I participate but not for religious reasons	15	0,6	2,5
4 I participate for religious reasons	580	24,6	95,6
System missing	1749	74,2	

q12e   Participation in religious ceremonies/rituals: Christmas

1 My family and I do not participate	2	0,1	0,3
2 My family participates, but I do not	6	0,3	1,0
3 I participate but not for religious reasons	18	0,8	3,0
4 I participate for religious reasons	581	24,7	95,7
System missing	1749	74,2	

q12f   Participation in religious ceremonies/rituals: Baptism

1 My family and I do not participate	6	0,3	1,0
2 My family participates, but I do not	10	0,4	1,7
3 I participate but not for religious reasons	18	0,8	3,0
4 I participate for religious reasons	572	24,3	94,4
System missing	1750	74,3	

q13   How often do you pray?

1 Never	13	,6	,6
2 Only on feast days or special holy days	55	2,3	2,3
3 At least once a month	39	1,7	1,7
4 Once a week	126	5,3	5,4
5 More than once a week	141	6,0	6,0
6 Once a day	174	7,4	7,4
7 Several times a day	1798	76,3	76,6

	System missing	10	,4	

q14   How often do you go to religious services in mosques, churches, temples or other places of worship?

1 Never	46	2,0	2,0
2 Only on feast days or special holy days	648	27,5	27,6
3 At least once a month	272	11,5	11,6
4 Once a week	824	35,0	35,1
5 More than once a week	304	12,9	12,9
6 Once a day	74	3,1	3,2
7 Several times a day	181	7,7	7,7
System missing	7	,3	

q15   My religious beliefs have a great deal of influence in my daily life

1 Totally disagree	35	1,5	1,5
2 Disagree	173	7,3	7,4
3 Neither disagree nor agree	42	1,8	1,8
4 Agree	1097	46,6	46,7
5 Totally agree	1001	42,5	42,6
System missing	8	,3	

q16   My religious beliefs have a great deal of influence on how I make important decisions

1 Totally disagree	31	1,3	1,3
2 Disagree	234	9,9	10,0
3 Neither disagree nor agree	93	3,9	4,0
4 Agree	1193	50,6	50,8
5 Totally agree	796	33,8	33,9
System missing	9	,4	

q17   My religious beliefs have a great deal of influence on how I relate with others

1 Totally disagree	43	1,8	1,8
2 Disagree	346	14,7	14,7
3 Neither disagree nor agree	83	3,5	3,5
4 Agree	1091	46,3	46,5
5 Totally agree	784	33,3	33,4
System missing	9	,4	

q18   Other religions only talk about doing good deeds without practising them

1 Totally disagree	177	7,5	7,6
2 Disagree	1141	48,4	48,7
3 Neither disagree nor agree	363	15,4	15,5
4 Agree	569	24,2	24,3

	5 Totally agree	91	3,9	3,9
	System missing	15	,6	

q19   Thanks to our religion, most of us are good people

	1 Totally disagree	54	2,3	2,3
	2 Disagree	561	23,8	24,0
	3 Neither disagree nor agree	242	10,3	10,3
	4 Agree	1166	49,5	49,8
	5 Totally agree	318	13,5	13,6
	System missing	15	,6	

q20   When it comes to religion, other religious groups are less tolerant

	1 Totally disagree	148	6,3	6,3
	2 Disagree	1175	49,9	50,2
	3 Neither disagree nor agree	336	14,3	14,4
	4 Agree	569	24,2	24,3
	5 Totally agree	112	4,8	4,8
	System missing	16	,7	

q21   My religious group is best able to talk meaningfully about God

	1 Totally disagree	58	2,5	2,5
	2 Disagree	361	15,3	15,4
	3 Neither disagree nor agree	127	5,4	5,4
	4 Agree	1165	49,4	49,8
	5 Totally agree	629	26,7	26,9
	System missing	16	,7	

q22   Other religions are often the cause of religious conflict

	1 Totally disagree	255	10,8	10,9
	2 Disagree	1197	50,8	51,2
	3 Neither disagree nor agree	323	13,7	13,8
	4 Agree	457	19,4	19,6
	5 Totally agree	104	4,4	4,5
	System missing	20	,8	

q23   How often do you read or recite the Sacred Writing (Koran, Bible, Vedas or Tripitaka)?

	1 Never	70	3,0	3,0
	2 Only on feast days or special holy days	254	10,8	10,9
	3 At least once a month	204	8,7	8,8
	4 Once a week	531	22,5	22,9
	5 More than once a week	420	17,8	18,1
	6 Once a day	418	17,7	18,0

	7 Several times a day	424	18,0	18,3
	System missing	35	1,5	

q24 How many acts of interreligious violence have happened in your area in the past 10 years?

0	1759	74,7	74,9
1	354	15,0	15,1
2	149	6,3	6,3
3	63	2,7	2,7
4	4	,2	,2
5	11	,5	,5
6	1	,0	,0
9	2	,1	,1
10	1	,0	,0
15	1	,0	,0
20	2	,1	,1
System missing	9	,4	

q25 In your family, how often do you talk about the interreligious violence that happened in your area?

1 Never	1523	64,6	65,1
2 Rarely	487	20,7	20,8
3 Sometimes	230	9,8	9,8
4 Often	98	4,2	4,2
System missing	18	0,8	

q26 With your own eyes, how many acts of violence have you witnessed, for example, fighting or rioting (related to religious conflict), in the past 10 years?

0	2074	88,0	88,4
1	181	7,7	7,7
2	53	2,2	2,3
3	27	1,1	1,2
4	2	,1	,1
5	7	,3	,3
6	1	,0	,0
10	2	,1	,1
System missing	9	,4	

q27 How many acts of physical injury have you suffered due to the interreligious violence in the past 10 years?

0	2323	98,6	99,0
1	17	,7	,7
2	3	,1	,1
3	3	,1	,1

6	1	,0	,0
System missing	9	,4	

q28   Everything in the Sacred Writing is absolutely true without question

1 Totally disagree	12	,5	,5
2 Disagree	77	3,3	3,3
3 Neither disagree nor agree	49	2,1	2,1
4 Agree	1117	47,4	47,5
5 Totally agree	1096	46,5	46,6
System missing	5	,2	

q29   The Sacred Writing should never be doubted, even when scientific or historical evidence outright disagrees with it

1 Totally disagree	17	,7	,7
2 Disagree	86	3,7	3,7
3 Neither disagree nor agree	90	3,8	3,8
4 Agree	1173	49,8	49,9
5 Totally agree	983	41,7	41,8
System missing	7	,3	

q30   The Sacred Writing is the only one that is true above all Holy Books

1 Totally disagree	38	1,6	1,6
2 Disagree	272	11,5	11,6
3 Neither disagree nor agree	121	5,1	5,2
4 Agree	1009	42,8	43,0
5 Totally agree	904	38,4	38,6
System missing	12	,5	

q31   The meanings of the Sacred Writing are open to change and interpretation

1 Totally disagree	80	3,4	3,4
2 Disagree	306	13,0	13,1
3 Neither disagree nor agree	264	11,2	11,3
4 Agree	1238	52,5	52,9
5 Totally agree	451	19,1	19,3
System missing	17	,7	

q32   The Sacred Writing holds a deeper truth which can only be revealed by personal reflection

1 Totally disagree	42	1,8	1,8
2 Disagree	266	11,3	11,4
3 Neither disagree nor agree	160	6,8	6,8
4 Agree	1314	55,8	56,1
5 Totally agree	560	23,8	23,9

	System missing	14	0,6

q33 How many of your immediate family members have been injured due to the violence in the past 10 years?

0	2326	98,7	99,3
1	12	,5	,5
2	3	,1	,1
5	1	,0	,0
8	1	,0	,0
System missing	13	,6	

q34 How many of your immediate family members have lost their lives due to the violence in the past 10 years?

0	2330	98,9	99,4
1	8	,3	,3
2	1	,0	,0
3	1	,0	,0
4	2	,1	,1
6	1	,0	,0
8	1	,0	,0
System missing	12	,5	

q35 How many of your relatives have been injured due to the violence in the past 10 years?

0	2290	97,2	97,7
1	30	1,3	1,3
2	13	,6	,6
3	3	,1	,1
4	5	,2	,2
6	1	,0	,0
10	2	,1	,1
System missing	12	,5	

q36 How many of your relatives have lost their lives due to the violence in the past 10 years?

0	2310	98,0	98,5
1	24	1,0	1,0
2	4	,2	,2
3	4	,2	,2
5	1	,0	,0
50	1	,0	,0
System missing	12	,5	

q37   How many of your close friends have been injured due to the violence in the past 10 years?

0	2270	96,3	96,9
1	24	1,0	1,0
2	22	,9	,9
3	9	,4	,4
4	9	,4	,4
5	3	,1	,1
6	2	,1	,1
8	1	,0	,0
10	2	,1	,1
20	1	,0	,0
System missing	13	,6	

q38   How many of your close friends have lost their lives due to the violence in the past 10 years?

0	2307	97,9	98,5
1	23	1,0	1,0
2	7	,3	,3
3	1	,0	,0
5	1	,0	,0
6	2	,1	,1
9	1	,0	,0
10	1	,0	,0
System missing	13	,6	

q39   How many of your neighbours have been injured due to the violence in the past 10 years?

0	2302	97,7	98,2
1	13	,6	,6
2	11	,5	,5
3	6	,3	,3
4	4	,2	,2
5	2	,1	,1
6	1	,0	,0
10	2	,1	,1
20	1	,0	,0
27	1	,0	,0
50	1	,0	,0
System missing	12	,5	

q40   How many of your neighbours have lost their lives due to the violence in the past 10 years?

0	2306	97,9	98,5

	1	16	,7	,7
	2	3	,1	,1
	3	3	,1	,1
	4	1	,0	,0
	6	1	,0	,0
	7	1	,0	,0
	9	7	,3	,3
	10	1	,0	,0
	30	2	,1	,1
	System missing	15	,6	

q41   Compared with other religions, my religion offers the surest way to go to heaven

1 Totally disagree	38	1,6	1,6
2 Disagree	306	13,0	13,1
3 Neither disagree nor agree	98	4,2	4,2
4 Agree	1056	44,8	45,3
5 Totally agree	834	35,4	35,8
System missing	24	1,0	

q42   The truth about God is found only in my religion

1 Totally disagree	36	1,5	1,5
2 Disagree	397	16,9	17,0
3 Neither disagree nor agree	103	4,4	4,4
4 Agree	1103	46,8	47,3
5 Totally agree	693	29,4	29,7
System missing	24	1,0	

q43   Compared with my religion, other religions contain only partial truths

1 Totally disagree	56	2,4	2,4
2 Disagree	610	25,9	26,2
3 Neither disagree nor agree	389	16,5	16,7
4 Agree	960	40,7	41,2
5 Totally agree	317	13,5	13,6
System missing	24	1,0	

q44   Differences between religions are a source of a spiritual development

1 Totally disagree	26	1,1	1,1
2 Disagree	294	12,5	12,6
3 Neither disagree nor agree	397	16,9	17,0
4 Agree	1337	56,7	57,4
5 Totally agree	275	11,7	11,8
System missing	27	1,1	

q45   At the deepest level, all religions are the same

1 Totally disagree	213	9,0	9,2
2 Disagree	580	24,6	24,9
3 Neither disagree nor agree	173	7,3	7,4
4 Agree	991	42,1	42,6
5 Totally agree	370	15,7	15,9
System missing	29	1,2	

q46   In the past year, how often did you have contact with Christians/Catholics as neighbours?

1 Never	95	4,0	5,8
2 At least once a month	95	4,0	5,8
3 Once a week	60	2,5	3,7
4 More than once a week	78	3,3	4,8
5 Once a day	116	4,9	7,1
6 Several times a day	200	8,5	12,3
7 Not applicable	982	41,7	60,4
System missing	730	31,0	

q47   In the past year, how often did you have contact with Christians/Catholics as friends?

1 Never	63	2,7	3,9
2 At least once a month	173	7,3	10,6
3 Once a week	84	3,6	5,2
4 More than once a week	165	7,0	10,1
5 Once a day	229	9,7	14,1
6 Several times a day	269	11,4	16,5
7 Not applicable	644	27,3	39,6
System missing	729	30,9	

q48   In the past year, how often did you have contact with Christians/Catholics as relatives?

1 Never	103	4,4	6,3
2 At least once a month	149	6,3	9,2
3 Once a week	49	2,1	3,0
4 More than once a week	91	3,9	5,6
5 Once a day	70	3,0	4,3
6 Several times a day	108	4,6	6,7
7 Not applicable	1053	44,7	64,9
System missing	733	31,1	

q49   How would you rate your contact with Christians/Catholics as neighbours?

1 Very negative	8	0,3	0,5
2 Negative	20	0,8	1,2
3 Neither negative nor positive	184	7,8	11,4

4 Positive	374	15,9	23,2
5 Very positive	47	2,0	2,9
6 Not applicable	982	41,7	60,8
System missing	741	31,5	

q50   How would you rate your contact with Christians/Catholics as friends?

1 Very negative	7	0,3	0,4
2 Negative	34	1,4	2,1
3 Neither negative nor positive	240	10,2	14,8
4 Positive	604	25,6	37,3
5 Very positive	90	3,8	5,6
6 Not applicable	644	27,3	39,8
System missing	737	31,3	

q51   How would you rate your contact with Christians/Catholics as relatives?

1 Very negative	8	0,3	0,5
2 Negative	20	0,8	1,2
3 Neither negative nor positive	125	5,3	7,7
4 Positive	345	14,6	21,3
5 Very positive	58	2,5	3,6
6 Not applicable	1061	45,0	65,6
System missing	739	31,4	

q52   In the past year, how often did you have contact with Muslims as neighbours?

1 Never	14	0,6	2,3
2 At least once a month	23	1,0	3,8
3 Once a week	23	1,0	3,8
4 More than once a week	86	3,7	14,1
5 Once a day	86	3,7	14,1
6 Several times a day	179	7,6	29,4
7 Not applicable	198	8,4	32,5
System missing	1747	74,2	

q53   In the past year, how often did you have contact with Muslims as friends?

1 Never	11	0,5	1,8
2 At least once a month	47	2,0	7,7
3 Once a week	28	1,2	4,6
4 More than once a week	102	4,3	16,7
5 Once a day	127	5,4	20,9
6 Several times a day	251	10,7	41,2
7 Not applicable	43	1,8	7,1
System missing	1747	74,2	

q54   In the past year, how often did you have contact with Muslims as relatives?

1 Never	17	0,7	2,8
2 At least once a month	87	3,7	14,3
3 Once a week	41	1,7	6,7
4 More than once a week	65	2,8	10,7
5 Once a day	58	2,5	9,5
6 Several times a day	132	5,6	21,7
7 Not applicable	208	8,8	34,2
System missing	1748	74,2	

q55   How would you rate your contact with Muslims as neighbours?

1 Very negative	5	0,2	0,8
2 Negative	5	0,2	0,8
3 Neither negative nor positive	41	1,7	6,8
4 Positive	291	12,4	47,9
5 Very positive	67	2,8	11,0
6 Not applicable	198	8,4	32,6
System missing	1749	74,2	

q56   How would you rate your contact with Muslims as friends?

1 Very negative	4	0,2	0,7
2 Negative	2	0,1	0,3
3 Neither negative nor positive	65	2,8	10,7
4 Positive	409	17,4	67,2
5 Very positive	87	3,7	14,3
6 Not applicable	42	1,8	6,9
System missing	1747	74,2	

q57   How would you rate your contact with Muslims as relatives?

1 Very negative	3	0,1	0,5
2 Negative	7	0,3	1,2
3 Neither negative nor positive	36	1,5	5,9
4 Positive	280	11,9	46,1
5 Very positive	75	3,2	12,3
6 Not applicable	207	8,8	34,0
System missing	1748	74,2	

q58   How close are you with your neighbours from other religious groups?

1 Not close at all	32	1,4	1,4
2 Not close	97	4,1	4,3
3 Neither close nor not close	272	11,5	12,2
4 Close	540	22,9	24,2
5 Very close	128	5,4	5,7
6 Not applicable	1164	49,4	52,1

System missing	123	5,2	

q59   How close are you with your friends from other religious groups?

1 Not close at all	25	1,1	1,1
2 Not close	101	4,3	4,5
3 Neither close nor not close	386	16,4	17,3
4 Close	844	35,8	37,7
5 Very close	218	9,3	9,7
6 Not applicable	663	28,1	29,6
System missing	119	5,1	

q60   How close are you with your relatives from other religious groups?

1 Not close at all	22	0,9	1,0
2 Not close	57	2,4	2,6
3 Neither close nor not close	161	6,8	7,2
4 Close	555	23,6	24,9
5 Very close	183	7,8	8,2
6 Not applicable	1251	53,1	56,1
System missing	127	5,4	

q61   How equal would you say you are with your neighbours from other religious groups?

1 Not equal at all	20	0,8	0,9
2 Not equal	78	3,3	3,5
3 Neither equal nor not equal	198	8,4	8,9
4 Equal	700	29,7	31,4
5 very equal	59	2,5	2,6
6 Not applicable	1177	50,0	52,7
System missing	124	5,3	

q62   How equal would you say you are with your friends from other religious groups?

1 Not equal at all	16	0,7	0,7
2 Not equal	119	5,1	5,3
3 Neither equal nor not equal	281	11,9	12,6
4 Equal	1051	44,6	47,0
5 very equal	91	3,9	4,1
6 Not applicable	677	28,7	30,3
System missing	121	5,1	

q63   How equal would you say you are with your relatives from other religious groups?

1 Not equal at all	17	0,7	0,8
2 Not equal	55	2,3	2,5
3 Neither equal nor not equal	145	6,2	6,5
4 Equal	679	28,8	30,4

5 very equal	78	3,3	3,5
6 Not applicable	1258	53,4	56,4
System missing	124	5,3	

q64 How much do you cooperate with your neighbours from other religious groups?

1 Not cooperate at all	118	5,0	5,3
2 Not cooperate	218	9,3	9,8
3 I am not sure	57	2,4	2,6
4 Cooperate	511	21,7	22,9
5 Cooperate much	161	6,8	7,2
6 Not applicable	1163	49,4	52,2
System missing	128	5,4	

q65 How much do you cooperate with your friends from other religious groups?

1 Not cooperate at all	129	5,5	5,8
2 Not cooperate	249	10,6	11,2
3 I am not sure	74	3,1	3,3
4 Cooperate	824	35,0	37,0
5 Cooperate much	288	12,2	12,9
6 Not applicable	666	28,3	29,9
System missing	126	5,3	

q66 How much do you cooperate with your relatives from other religious groups?

1 Not cooperate at all	72	3,1	3,2
2 Not cooperate	160	6,8	7,2
3 I am not sure	40	1,7	1,8
4 Cooperate	506	21,5	22,8
5 Cooperate much	195	8,3	8,8
6 Not applicable	1249	53,0	56,2
System missing	134	5,7	

q67 I am afraid that customs of my group will be lost due to the presence of other religious groups

1 Totally disagree	242	10,3	10,3
2 Disagree	1180	50,1	50,4
3 Neither disagree nor agree	147	6,2	6,3
4 Agree	616	26,1	26,3
5 Totally agree	154	6,5	6,6
System missing	17	,7	

q68 The migration of people of different religious groups to my community is a threat to my own religious group

1 Totally disagree	285	12,1	12,2

	2 Disagree	1372	58,2	58,7
	3 Neither disagree nor agree	176	7,5	7,5
	4 Agree	420	17,8	18,0
	5 Totally agree	86	3,7	3,7
	System missing	17	,7	

q69   I am worried that job prospects for members of my group would decline due to the presence of other religious groups

1 Totally disagree	243	10,3	10,4
2 Disagree	1388	58,9	59,3
3 Neither disagree nor agree	213	9,0	9,1
4 Agree	406	17,2	17,3
5 Totally agree	92	3,9	3,9
System missing	14	,6	

q70   I am worried that other religious groups will build more houses of worship in our neighbourhood

1 Totally disagree	211	9,0	9,0
2 Disagree	1168	49,6	49,9
3 Neither disagree nor agree	213	9,0	9,1
4 Agree	581	24,7	24,8
5 Totally agree	167	7,1	7,1
System missing	16	,7	

q71   I think my religious group experiences undeserving disadvantage

1 Totally disagree	261	11,1	11,1
2 Disagree	1503	63,8	64,1
3 Neither disagree nor agree	238	10,1	10,2
4 Agree	260	11,0	11,1
5 Totally agree	81	3,4	3,5
System missing	13	,6	

q72   I feel dissatisfied by how my religious group is treated differently from other religious groups

1 Totally disagree	222	9,4	9,5
2 Disagree	1287	54,6	54,9
3 Neither disagree nor agree	214	9,1	9,1
4 Agree	477	20,2	20,4
5 Totally agree	143	6,1	6,1
System missing	13	,6	

q73   I think my religious group experiences many unfair treatments

1 Totally disagree	267	11,3	11,4

	2 Disagree	1421	60,3	60,7
	3 Neither disagree nor agree	228	9,7	9,7
	4 Agree	324	13,8	13,8
	5 Totally agree	102	4,3	4,4
	System missing	14	,6	

q74   On the whole, one can trust Muslims

	1 Totally disagree	31	1,3	1,3
	2 Disagree	172	7,3	7,3
	3 Neither disagree nor agree	218	9,3	9,3
	4 Agree	1451	61,6	61,9
	5 Totally agree	473	20,1	20,2
	System missing	11	,5	

q75   On the whole, one can trust Christians/Catholics

	1 Totally disagree	133	5,6	5,7
	2 Disagree	671	28,5	28,7
	3 Neither disagree nor agree	441	18,7	18,8
	4 Agree	954	40,5	40,7
	5 Totally agree	143	6,1	6,1
	System missing	14	,6	

q76   On the whole, one can trust Hindu

	1 Totally disagree	143	6,1	6,1
	2 Disagree	726	30,8	31,0
	3 Neither disagree nor agree	513	21,8	21,9
	4 Agree	872	37,0	37,2
	5 Totally agree	88	3,7	3,8
	System missing	14	,6	

q77   On the whole, one can rely on Muslims

	1 Totally disagree	43	1,8	1,8
	2 Disagree	266	11,3	11,4
	3 Neither disagree nor agree	295	12,5	12,6
	4 Agree	1333	56,6	56,9
	5 Totally agree	406	17,2	17,3
	System missing	13	,6	

q78   On the whole, one can rely on Christians/Catholics

	1 Totally disagree	143	6,1	6,1
	2 Disagree	790	33,5	33,7
	3 Neither disagree nor agree	478	20,3	20,4
	4 Agree	816	34,6	34,9

	5 Totally agree	114	4,8	4,9
	System missing	15	,6	

q79   On the whole, one can rely on Hindu

1 Totally disagree		154	6,5	6,6
2 Disagree		835	35,4	35,7
3 Neither disagree nor agree		539	22,9	23,0
4 Agree		728	30,9	31,1
5 Totally agree		84	3,6	3,6
System missing		16	,7	

q80   I would support demonstrations that protest against job discrimination in case of my religious group experiences it

1 Totally disagree	95	4,0	4,0
2 Disagree	704	29,9	30,0
3 Neither disagree nor agree	201	8,5	8,6
4 Agree	1047	44,4	44,6
5 Totally agree	299	12,7	12,7
System missing	10	,4	

q81   I would support the damaging of property to enforce the political influence of my religious group

1 Totally disagree	413	17,5	17,6
2 Disagree	1473	62,5	62,8
3 Neither disagree nor agree	120	5,1	5,1
4 Agree	269	11,4	11,5
5 Totally agree	69	2,9	2,9
System missing	12	,5	

q82   I would support harm to persons to obtain more jobs for my religious group

1 Totally disagree	524	22,2	22,3
2 Disagree	1479	62,8	63,0
3 Neither disagree nor agree	91	3,9	3,9
4 Agree	207	8,8	8,8
5 Totally agree	45	1,9	1,9
System missing	10	,4	

q83   I would support public criticism of abuse of political power that threatens my religious group

1 Totally disagree	101	4,3	4,3
2 Disagree	698	29,6	29,8
3 Neither disagree nor agree	195	8,3	8,3
4 Agree	1103	46,8	47,1

5 Totally agree	247	10,5	10,5
System missing	12	,5	

q84   I would support public criticism of actions that undermine the political influence of my religious group

1 Totally disagree	109	4,6	4,6
2 Disagree	731	31,0	31,2
3 Neither disagree nor agree	243	10,3	10,4
4 Agree	1072	45,5	45,7
5 Totally agree	191	8,1	8,1
System missing	10	,4	

q85   I would support the damaging of property to enforce free access to education for my religious group

1 Totally disagree	399	16,9	17,0
2 Disagree	1455	61,8	62,0
3 Neither disagree nor agree	128	5,4	5,5
4 Agree	274	11,6	11,7
5 Totally agree	90	3,8	3,8
System missing	10	,4	

q86   I would support demonstrations that protest against abuse of political power that threatens my religious group

1 Totally disagree	128	5,4	5,5
2 Disagree	892	37,9	38,0
3 Neither disagree nor agree	190	8,1	8,1
4 Agree	914	38,8	39,0
5 Totally agree	221	9,4	9,4
System missing	11	,5	

q87   I would support harm to persons to fight abuse of political power against my religious group

1 Totally disagree	444	18,8	18,9
2 Disagree	1377	58,4	58,7
3 Neither disagree nor agree	153	6,5	6,5
4 Agree	283	12,0	12,1
5 Totally agree	88	3,7	3,8
System missing	11	,5	

q88   I would support demonstrations that protest against my religious group's lack of free access to education

1 Totally disagree	104	4,4	4,4
2 Disagree	728	30,9	31,1

	3 Neither disagree nor agree		178	7,6	7,6
	4 Agree		1067	45,3	45,5
	5 Totally agree		267	11,3	11,4
	System missing		12	,5	

q89   I would support harm to persons to enforce the political influence of my religious group

1 Totally disagree	464	19,7	19,8
2 Disagree	1444	61,3	61,6
3 Neither disagree nor agree	147	6,2	6,3
4 Agree	219	9,3	9,3
5 Totally agree	70	3,0	3,0
System missing	12	,5	

q90   I would support public criticism of my religious group's lack of free access to education

1 Totally disagree	82	3,5	3,5
2 Disagree	550	23,3	23,5
3 Neither disagree nor agree	171	7,3	7,3
4 Agree	1278	54,2	54,5
5 Totally agree	262	11,1	11,2
System missing	13	,6	

q91   I would support harm to persons to enforce free access to education for my religious group

1 Totally disagree	460	19,5	19,6
2 Disagree	1440	61,1	61,4
3 Neither disagree nor agree	129	5,5	5,5
4 Agree	246	10,4	10,5
5 Totally agree	69	2,9	2,9
System missing	12	,5	

q92   I have supported harm to people to enforce better living condition for my religious group

1 Yes	84	3,6	3,6
2 No	2261	96,0	96,4
System missing	11	,5	

q93   I have supported the damaging of property to enforce the political influence of my religious group

1 Yes	57	2,4	2,4
2 No	2289	97,2	97,6
System missing	10	,4	

q94 I have supported demonstrations against abuse of political power that threatens my religious group

1 Yes	314	13,3	13,4
2 No	2029	86,1	86,6
System missing	13	,6	

q95 I have supported public criticism of actions that undermine the political influence of my religious group

1 Yes	363	15,4	15,5
2 No	1981	84,1	84,5
System missing	12	,5	

q96 I think my religious group can create political power to increase our influence on the society

1 Totally disagree	72	3,1	3,1
2 Disagree	655	27,8	28,0
3 Neither disagree nor agree	353	15,0	15,1
4 Agree	1091	46,3	46,6
5 Totally agree	170	7,2	7,3
System missing	15	,6	

q97 My religious group has the ability to fight back any political power that threatens us

1 Totally disagree	86	3,7	3,7
2 Disagree	773	32,8	33,0
3 Neither disagree nor agree	315	13,4	13,5
4 Agree	984	41,8	42,0
5 Totally agree	183	7,8	7,8
System missing	15	,6	

q98 I think demonstrations by our religious group can change unfair conditions to better ones

1 Totally disagree	63	2,7	2,7
2 Disagree	604	25,6	25,8
3 Neither disagree nor agree	368	15,6	15,7
4 Agree	1102	46,8	47,1
5 Totally agree	204	8,7	8,7
System missing	15	,6	

q99 My religious group has the ability to do harm to other religions who threaten our living conditions

1 Totally disagree	247	10,5	10,6

	2 Disagree	1221	51,8	52,2
	3 Neither disagree nor agree	250	10,6	10,7
	4 Agree	499	21,2	21,3
	5 Totally agree	123	5,2	5,3
	System missing	16	,7	
q100	I am the life of the party			
	1 Inaccurate	171	7,3	7,3
	2 Somewhat inaccurate	73	3,1	3,1
	3 Neutral	477	20,2	20,3
	4 Somewhat accurate	302	12,8	12,9
	5 Accurate	1322	56,1	56,4
	System missing	11	,5	
q101	I sympathize with others' feelings			
	1 Inaccurate	102	4,3	4,3
	2 Somewhat inaccurate	39	1,7	1,7
	3 Neutral	262	11,1	11,2
	4 Somewhat accurate	339	14,4	14,5
	5 Accurate	1603	68,0	68,4
	System missing	11	,5	
q102	I get chores done right away			
	1 Inaccurate	101	4,3	4,3
	2 Somewhat inaccurate	138	5,9	5,9
	3 Neutral	348	14,8	14,8
	4 Somewhat accurate	400	17,0	17,1
	5 Accurate	1358	57,6	57,9
	System missing	11	,5	
q103	I have frequent mood swings			
	1 Inaccurate	321	13,6	13,7
	2 Somewhat inaccurate	149	6,3	6,4
	3 Neutral	370	15,7	15,8
	4 Somewhat accurate	343	14,6	14,6
	5 Accurate	1160	49,2	49,5
	System missing	13	,6	
q104	I have a vivid imagination			
	1 Inaccurate	323	13,7	13,8
	2 Somewhat inaccurate	172	7,3	7,3
	3 Neutral	463	19,7	19,8
	4 Somewhat accurate	364	15,4	15,5

	5 Accurate	1022	43,4	43,6
	System missing	12	,5	

q105   I don't talk a lot

	1 Inaccurate	539	22,9	23,0
	2 Somewhat inaccurate	266	11,3	11,3
	3 Neutral	445	18,9	19,0
	4 Somewhat accurate	254	10,8	10,8
	5 Accurate	840	35,7	35,8
	System missing	12	,5	

q106   I am not interested in other people's problems

	1 Inaccurate	241	10,2	10,3
	2 Somewhat inaccurate	192	8,1	8,2
	3 Neutral	486	20,6	20,7
	4 Somewhat accurate	211	9,0	9,0
	5 Accurate	1215	51,6	51,8
	System missing	11	,5	

q107   I often forget to put things back in their proper place

	1 Inaccurate	557	23,6	23,8
	2 Somewhat inaccurate	185	7,9	7,9
	3 Neutral	263	11,2	11,2
	4 Somewhat accurate	329	14,0	14,0
	5 Accurate	1011	42,9	43,1
	System missing	11	,5	

q108   I am relaxed most of the time

	1 Inaccurate	111	4,7	4,7
	2 Somewhat inaccurate	83	3,5	3,5
	3 Neutral	522	22,2	22,3
	4 Somewhat accurate	390	16,6	16,6
	5 Accurate	1238	52,5	52,8
	System missing	12	,5	

q109   I am not interested in abstract ideas

	1 Inaccurate	278	11,8	11,9
	2 Somewhat inaccurate	161	6,8	6,9
	3 Neutral	506	21,5	21,6
	4 Somewhat accurate	256	10,9	10,9
	5 Accurate	1144	48,6	48,8
	System missing	11	,5	

q110	I talk to a lot of different people at parties			
	1 Inaccurate	307	13,0	13,1
	2 Somewhat inaccurate	104	4,4	4,4
	3 Neutral	404	17,1	17,2
	4 Somewhat accurate	348	14,8	14,8
	5 Accurate	1182	50,2	50,4
	System missing	11	,5	
q111	I feel others' emotions			
	1 Inaccurate	452	19,2	19,3
	2 Somewhat inaccurate	129	5,5	5,5
	3 Neutral	367	15,6	15,7
	4 Somewhat accurate	365	15,5	15,6
	5 Accurate	1031	43,8	44,0
	System missing	12	,5	
q112	I like order			
	1 Inaccurate	59	2,5	2,5
	2 Somewhat inaccurate	37	1,6	1,6
	3 Neutral	207	8,8	8,8
	4 Somewhat accurate	371	15,7	15,8
	5 Accurate	1669	70,8	71,2
	System missing	13	,6	
q113	I get upset easily			
	1 Inaccurate	487	20,7	20,8
	2 Somewhat inaccurate	202	8,6	8,6
	3 Neutral	472	20,0	20,1
	4 Somewhat accurate	341	14,5	14,5
	5 Accurate	843	35,8	35,9
	System missing	11	,5	
q114	I have difficulty understanding abstract ideas			
	1 Inaccurate	275	11,7	11,7
	2 Somewhat inaccurate	187	7,9	8,0
	3 Neutral	531	22,5	22,7
	4 Somewhat accurate	300	12,7	12,8
	5 Accurate	1050	44,6	44,8
	System missing	13	,6	
q115	I keep in the background			
	1 Inaccurate	218	9,3	9,3
	2 Somewhat inaccurate	146	6,2	6,2

	3 Neutral	488	20,7	20,8
	4 Somewhat accurate	294	12,5	12,5
	5 Accurate	1199	50,9	51,1
	System missing	11	,5	

q116   I am not really interested in others

	1 Inaccurate	387	16,4	16,5
	2 Somewhat inaccurate	231	9,8	9,9
	3 Neutral	618	26,2	26,4
	4 Somewhat accurate	256	10,9	10,9
	5 Accurate	852	36,2	36,3
	System missing	12	,5	

q117   I make a mess of things

	1 Inaccurate	1443	61,2	61,6
	2 Somewhat inaccurate	349	14,8	14,9
	3 Neutral	267	11,3	11,4
	4 Somewhat accurate	114	4,8	4,9
	5 Accurate	170	7,2	7,3
	System missing	13	,6	

q118   I seldom feel blue

	1 Inaccurate	337	14,3	14,4
	2 Somewhat inaccurate	190	8,1	8,1
	3 Neutral	454	19,3	19,4
	4 Somewhat accurate	332	14,1	14,2
	5 Accurate	1031	43,8	44,0
	System missing	12	,5	

q119   I do not have a good imagination

	1 Inaccurate	1043	44,3	44,6
	2 Somewhat inaccurate	367	15,6	15,7
	3 Neutral	451	19,1	19,3
	4 Somewhat accurate	128	5,4	5,5
	5 Accurate	351	14,9	15,0
	System missing	16	,7	

q120   How many of your close friends are Muslim?

	1 None	57	2,4	2,4
	2 Some	296	12,6	12,7
	3 Relatively many	528	22,4	22,6
	4 Almost all	844	35,8	36,2
	5 All	608	25,8	26,1

| | | System missing | 23 | 1,0 | |

q121　　How many of your close friends are Catholics?

1 None	990	42,0	42,6
2 Some	776	32,9	33,4
3 Relatively many	455	19,3	19,6
4 Almost all	90	3,8	3,9
5 All	15	,6	,6
System missing	30	1,3	

q122　　How many of your close friends are Christians?

1 None	656	27,8	28,1
2 Some	760	32,3	32,6
3 Relatively many	506	21,5	21,7
4 Almost all	373	15,8	16,0
5 All	36	1,5	1,5
System missing	25	1,1	

q123　　How many of your close friends are Hindu?

1 None	1382	58,7	59,3
2 Some	740	31,4	31,8
3 Relatively many	114	4,8	4,9
4 Almost all	80	3,4	3,4
5 All	13	,6	,6
System missing	27	1,1	

q124　　How many of your close friends are Buddhist?

1 None	1924	81,7	82,6
2 Some	363	15,4	15,6
3 Relatively many	37	1,6	1,6
4 Almost all	4	,2	,2
5 All	1	,0	,0
System missing	27	1,1	

q125　　How many of your close friends are Confucian?

1 None	2117	89,9	91,0
2 Some	189	8,0	8,1
3 Relatively many	16	,7	,7
4 Almost all	3	,1	,1
5 All	1	,0	,0
System missing	30	1,3	

q126　　How many of your close friends are local believers?

	1 None	2092	88,8	90,0
	2 Some	208	8,8	8,9
	3 Relatively many	21	,9	,9
	4 Almost all	2	,1	,1
	5 All	2	,1	,1
	System missing	31	1,3	

q127　What is your marital status?

	1 Single (never married)	906	38,5	38,8
	2 Married	1354	57,5	57,9
	3 Separated	14	,6	,6
	4 Widowed	37	1,6	1,6
	5 Divorced	27	1,1	1,2
	System missing	18	,8	

q128　How many children do you have?

	1 1 child	287	12,3	12,6
	2 2 children	411	17,4	18,1
	3 3 children	292	12,4	12,8
	4 4 children	179	7,6	7,9
	5 5 children	93	3,9	4,1
	6 More than 5 children	104	4,4	4,6
	None/not applicable	910	38,6	40,0
	System missing	80	3,4	

q129　Please kindly estimate the **monthly** gross income of **all** those earning in your household

	1 Lower than Rp. 500.000,	315	13,4	13,7
	2 Rp. 500.000 – Rp. 999.999,	449	19,1	19,5
	3. Rp. 1.000.000, - Rp. 1.999.999,	540	22,9	23,5
	4 Rp 2.000.000, - Rp 2.999.999,	313	13,3	13,6
	5 Rp. 3.000.000, - Rp. 3.999.999,	237	10,1	10,3
	6 Rp. 4.000.000, - Rp. 4.999.999,	158	6,7	6,9
	7 Rp. 5.000.000, - Rp. 5.999.999,	116	4,9	5,1
	8 Rp. 6.000.000, - and over	169	7,2	7,4
	System missing	59	2,5	

q130　How satisfied are you with your household income?

	1 Totally unsatisfied	49	2,1	2,1
	2 Unsatisfied	451	19,1	19,4
	3 Neither unsatisfied nor satisfied	223	9,5	9,6
	4 Satisfied	1369	58,1	58,8
	5 Totally satisfied	235	10,0	10,1

| | System missing | 29 | 1,2 | |

q131   How do you consider your monthly income compared to your monthly expenses?

1 Not sufficient at all	75	3,2	3,2
2 Not very sufficient	569	24,2	24,5
3 Somewhat sufficient	509	21,6	21,9
4 Sufficient	1076	45,7	46,3
5 Very sufficient	94	4,0	4,0
System missing	33	1,4	

q132   What is the status of the house you currently live in?

1 Self-owned	965	41,0	41,4
2 Parents-owned	1135	48,2	48,7
3 Rented/contracted	191	8,1	8,2
4 Other	41	1,7	1,8
System missing	24	1,0	

q132_other   What is the status of the house you currently live in? Other

Joined with other family	1	,0	,0
Church-owned	1	,0	,0
Campus-owned	1	,0	,0
Family-owned	12	,5	,5
Company-owned	21	,9	,9
Islamic boarding school-owned	1	,0	,0
System missing	2319	98,4	

q133   Do you own a land for primary or additional income?

1 Yes	804	34,1	34,6
2 No	1522	64,6	65,4
System missing	30	1,3	

q134   Which category best describes your occupational status?

1 Self-employed	558	23,7	24,2
2 Self-employed with unpaid family employees/temporary worker	84	3,6	3,6
3 Self-employed with permanent employees	28	1,2	1,2
4 Private corporate worker	312	13,2	13,6
5 State-owned corporate worker (BUMN)	20	,8	,9
6 Civil/government worker	120	5,1	5,2
7 Casual agricultural worker	279	11,8	12,1
8 Casual non-agricultural worker	58	2,5	2,5
9 Unemployed (e.g. housewife, permanent ill, etc.)	843	35,8	36,6
System missing	54	2,3	

q135   Which category best describes your occupational field?

1 Officials of government and special-interest organisations, corporate executives, managers, managing proprietors and supervisors	12	,5	,5
2 Professionals	72	3,1	3,1
3 Technicians and Associate Professionals	39	1,7	1,7
4 Clerks	187	7,9	8,1
5 Service Workers and Shop and Market Sales Workers	190	8,1	8,2
6 Farmers, Forestry Workers and Fishermen	481	20,4	20,8
7 Trades and Related Workers	304	12,9	13,1
8 Plant and Machine Operators and Assemblers	38	1,6	1,6
9 Labourers and Unskilled Workers	125	5,3	5,4
10 Unemployed (e.g. housewife, permanent ill, etc.)	805	34,2	34,8
11 Special Occupations	62	2,6	2,7
System missing	41	1,7	

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Appendices

Appendix 1: Indonesian questionnaire

HUBUNGAN ANTAR IDENTITAS AGAMA DI MASYARAKAT
Survei tentang opini masyarakat
2017
Pembaca yang budiman,

Kami sedang melakukan sebuah kajian tentang hubungan sosial di Indonesia. Dalam penelitian ini, kami bermaksud menanyakan pendapat dan keyakinan bapak/ibu mengenai hal tersebut.

Anda merupakan bagian penting dari masyarakat dan pandangan Anda akan didengar. Kami pun menghormati pandangan dan menghargai partisipasi Anda dalam penelitian ini.

Kami berharap Anda berkenan menjawab pertanyaan-pertanyaan berikut ini selengkap mungkin. Tidak ada jawaban yang benar atau salah. Jawaban itu adalah pendapat Anda secara pribadi terhadap hal tersebut. Semua informasi yang Anda berikan akan kami rahasiakan.

Terima kasih banyak atas kerja samanya.

Tim Peneliti:

Tery Setiawan
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Kuesioner perorangan

Kuesioner ini ditujukan untuk masyarakat umum di lokasi yang telah ditentukan sebelumnya.

Waktu pengerjaan kuesioner ini berkisar antara 30 sampai 45 menit. Kerjasama Anda bersifat sukarela, tidak ada paksaan. Keberhasilan penelitian ini sedikit banyak bergantung pada kerjasama Anda.

Oleh karena itu, kami meminta Anda untuk mengisi kuesioner ini oleh Anda sendiri dan secara teliti.

Untuk diisi oleh surveyor

Nomor responden:

Propinsi Anda tinggal: _____

Kabupaten/Kota Anda tinggal: _____

Kecamatan Anda tinggal: _____

Kelurahan/Desa Anda tinggal: _____

I. Petunjuk pengisian kuesioner

1. Silahkan mengisi kuesioner ini dengan cara:

- Beri tanda silang (X) jawaban pada kotak yang tersedia
  Contoh:

  Apa jenis kelamin Anda?

Laki-laki	X
Perempuan	2

- Tuliskan angka pada kotak jawaban yang tersedia
  Contoh:

  Berapa banyak? orang   25

- Tulislah pada garis jawaban yang tersedia
  Contoh:

  Berapa usia Anda? ___27___

2. Gambar jari telunjuk ☞ simbol ini menandakan bahwa ada penjelasan lebih lanjut terhadap pertanyaan

II. Kuesioner

Mohon diisi beberapa informasi tentang diri Anda.

1. Apakah jenis kelamin Anda?

| Laki-laki | 1 |
| Perempuan | 2 |

2. Berapa usia Anda? _____

3. Apakah pendidikan terakhir Anda? Jika Anda pernah bersekolah tapi tidak menyelesaikannya, silahkan pilih tingkat pendidikan terakhir yang Anda ikuti.

	Jawaban
Sekolah Dasar / Madrasah Ibtidaiyah (MI) / Paket A	1
Sekolah Menengah Pertama / Madrasah Tsanawiyah (MTs) / Paket B	2
Sekolah Menengah Atas / Sekolah Menengah Kejuruan / Madrasah aliyah / Paket B	3
Diploma (D1 – D4) / Sarjana Strata 1 (S1)	4
Magister (S2) atau lebih tinggi dari S2	5
Tidak sekolah	6

4. Apakah suku bangsa Anda?

Jawaban: _____

Sekarang, kami ingin menanyakan beberapa pertanyaan mengenai idenfitikasi dan praktik keagamaan Anda.

5. Apakah agama Anda, pasangan, ayah dan ibu Anda?

☞ *Silahkan beri tanda silang pada nomor di dalam kolom. Kosongkan kolom pasangan jika tidak ada pasangan.*

	Saya	Pasangan Saya	Ayah Saya	Ibu Saya
Islam	1	1	1	1
Katolik	2	2	2	2
Kristen Protestan	3	3	3	3
Buddha	4	4	4	4
Hindu	5	5	5	5
Kong Hu Cu	6	6	6	6
Kepercayaan lokal	7	7	7	7

6. Menurut pemahaman Anda, apakah aliran agama atau kepercayaan Anda?

(*Contohnya, Islam Sunni (contoh: NU, Muhamadiyah, dll), Islam Syiah (contoh:Ikatan Ahlubait Indonesia), Islam Ahmadiyah (contoh: Ahmadiyah Lahore, Ahmadiyah Qadian), Katolik Roma, GKI Protestan, GKJ Protestan, Kristen Baptis, Kristen Advent, dll)*

Jawaban: _____

7. Ada berbagai organisasi keagamaan di masyarakat seperti Nahdlatul Ulama (NU), Muhamadiyah, Hizbut Tahrir, Kelompok Pendalaman Alkitab, Pemuda Katolik, Gerakan Pemuda Islam (GPI), Gerakan Pemuda Kabah (GPK), Lembaga Dakwah Islam Indonesia (LDII), Front Pembela Islam (FPI), dll.

Apakah Anda menjadi salah seorang anggota atau pendukung dari organisasi keagamaan tertentu?

Tidak	1	⇨Jika tidak, lanjut ke pertanyaan nomor 9
Ya, saya hanya menjadi pendukung	2	
Ya, saya menjadi anggota	3	

7b. Jika ya, silahkan menyebutkan nama-nama organisasi tersebut:

Jawaban:_____

_____

_____

8. Rata-rata, seberapa sering Anda berpartisipasi dalam kegiatan-kegiatan organisasi keagamaan tersebut dalam satu tahun terakhir?

Tidak pernah	1
Pada hari-hari tertentu	2
Paling sedikit sekali sebulan	3
Sekali seminggu	4
Lebih dari sekali seminggu	5

9. Apakah Anda memiliki agama yang berbeda dalam 10 tahun terakhir?

Iya	1
Tidak	2

10. Jika iya, apakah agama Anda dalam 10 tahun terakhir?

	Jawaban
Islam	1
Katolik	2
Kristen Protestan	3
Buddha	4
Hindu	5
Kong Hu Cu	6
Kepercayaan lokal	7

Sebagaimana Anda ketahui, setiap kelompok agama di Indonesia merayakan atau memiliki beberapa upacara yang dilakukan oleh keluarga atau kelompok-kelompok masyarakat pada saat atau kejadian tertentu. Contohnya, Ramadhan dan Idul Fitri bagi umat Islam atau perayaan hari natal untuk umat Kristen dan Katolik.

Jika Anda **Muslim** ☞ **lanjut ke pertanyaan no. 11.**

Jika Anda **Kristen/Katolik** ☞ **lanjut ke pertanyaan no. 12.**

Jika Anda **Buddha, Hindu, Kong Hu Cu** atau **penganut kepercayaan lokal** ☞ **lanjut ke pertanyaan no. 13.**

☞ *Pertanyaan 11 hanya untuk responden beragama Islam..*

11. Mohon diisi apakah Anda dan keluarga Anda berpartisipasi atau tidak dalam upacara-upacara/ritual-ritual keagamaan di bawah ini? Partisipasi termasuk membantu dalam persiapan dan hadir selama upacara atau perayaan itu berlangsung.

	Saya dan keluarga saya tidak berpartisipasi	Saya tidak berpartisipasi tetapi keluarga saya berpartisipasi	Saya berpartisipasi tetapi bukan untuk alasan keagamaan	Saya berpartisipasi untuk alasan keagamaan
a. Perkawinan	1	2	3	4
b. Pemakaman	1	2	3	4
c. Puasa Ramadhan	1	2	3	4
d. Idul Fitri	1	2	3	4
e. Idul Adha	1	2	3	4
f. Khitan/sunatan	1	2	3	4

⇨*Silahkan lanjut ke pertanyaan no.13.*

☞ *Pertanyaan 12 hanya untuk responden beragama **Kristen/Katolik**..*

12. Mohon diisi apakah Anda dan keluarga Anda berpartisipasi atau tidak dalam upacara-upacara/ritual-ritual keagamaan di bawah ini? Partisipasi termasuk membantu dalam persiapan dan hadir selama upacara atau perayaan itu berlangsung.

	Saya dan keluarga saya tidak berpartisipasi	Saya tidak berpartisipasi tetapi keluarga saya berpartisipasi	Saya berpartisipasi tetapi bukan untuk alasan keagamaan	Saya berpartisipasi untuk alasan keagamaan
a. Perkawinan	1	2	3	4
b. Pemakaman	1	2	3	4
c. Puasa	1	2	3	4
d. Paskah	1	2	3	4
e. Natal	1	2	3	4
f. Baptis	1	2	3	4

⇨ *Silahkan lanjut ke pertanyaan no.13*

Beberapa pertanyaan selanjutnya mengenai kegiatan-kegiatan keagamaan Anda.

13. Seberapa sering Anda berdoa atau sembahyang?

Tidak pernah	1
Hanya pada hari-hari besar keagamaan atau hari-hari suci	2
Paling sedikit sekali sebulan	3
Sekali seminggu	4
Lebih dari sekali seminggu	5
Sekali sehari	6
Beberapa kali sehari	7

14. Seberapa sering Anda menghadiri kegiatan-kegiatan keagamaan di masjid, gereja, pura atau tempat ibadah lainnya?

Tidak pernah	1
Hanya pada hari-hari besar keagamaan atau hari-hari suci	2
Paling sedikit sekali sebulan	3
Sekali seminggu	4
Lebih dari sekali seminggu	5
Sekali sehari	6
Beberapa kali sehari	7

Berikut adalah tiga pernyataan terkait pentingnya identitas keagamaan dan kepercayaan menurut Anda. Silahkan tunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
15. Keyakinan agama saya berpengaruh sangat besar dalam kehidupan saya sehari-hari	1	2	3	4	5
16. Keyakinan agama saya mempunyai pengaruh dalam keputusan-keputusan penting yang saya buat	1	2	3	4	5
17. Keyakinan agama saya berpengaruh sangat besar terhadap cara saya berhubungan dengan orang lain	1	2	3	4	5

Pernyataan-pernyataan berikut adalah tentang pendapat Anda terhadap agama Anda dan orang lain. Silahkan tunjukkan sejauh mana Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
18. Agama lain hanya berbicara tentang berbuat kebaikan tanpa melaksanakannya	1	2	3	4	5
19. Kebanyakan dari kami adalah orang-orang baik karena agama kami	1	2	3	4	5
20. Agama lain kurang toleran jika dibandingkan dengan agama saya	1	2	3	4	5
21. Agama saya adalah yang terbaik dalam membicarakan Tuhan dengan penuh makna	1	2	3	4	5
22. Kelompok agama lain sering kali menjadi penyebab konflik	1	2	3	4	5

23. Seberapa sering Anda membaca (atau mendaraskan) kitab suci (Al Quran, Injil, Weda, Tripitaka, atau kitab suci lainnya)?

Tidak pernah	1
Hanya pada hari-hari besar keagamaan atau hari-hari suci	2
Paling sedikit sekali sebulan	3
Sekali seminggu	4
Lebih dari sekali seminggu	5
Sekali sehari	6
Beberapa kali sehari	7

Di masa lalu, konflik antaragama pernah terjadi, setidaknya sekali, di area Anda. Silahkan jawab pertanyaan-pertanyaan berikut ini dengan cara menuliskan jawaban di kotak yang telah disediakan.

24. Berapa banyak konflik antaragama yang telah terjadi di area Anda selama 10 tahun terakhir? Silahkan tulis 0 (nol) jika Anda tidak mengingat atau mengetahuinya.

Kejadian

25. Di keluarga Anda, seberapa sering Anda membicarakan tentang konflik antaragama yang pernah terjadi di area Anda?

Tidak pernah	1
Jarang	2
Sesekali	3
Sering	4

26. Berapa banyak kekerasan yang terkait dengan agama yang telah Anda saksikan secara langsung, contohnya perkelahian atau kerusuhan, selama 10 tahun terakhir? Silahkan tulis 0 (nol) jika Anda tidak mengingat atau pernah melihatnya.

Kejadian

27. Berapa kali Anda menderita cedera fisik yang diakibatkan dari konflik antaragama dalam 10 tahun terakhir? Silahkan tulis 0 (nol) jika Anda tidak pernah menderita cedera fisik yang diakibatkan dari konflik antaragama.

	Kali

Pernyataan-pernyataan di bawah ini berkaitan dengan penafsiran tentang kitab suci agama Anda. Beberapa pertanyaan mungkin sesuai dengan Anda dan yang lainnya tidak. **Silahkan jawab berdasarkan pandangan pribadi Anda.**

Silahkan tunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
28. Segala sesuatu dalam kitab suci adalah kebenaran mutlak tanpa perlu dipertanyakan lagi	1	2	3	4	5
29. Kitab suci tidak boleh diragukan, bahkan ketika bukti-bukti ilmiah atau sejarah tidak mendukung sepenuhnya	1	2	3	4	5
30. Kitab suci agama saya adalah satu-satunya yang paling benar di atas semua kitab suci agama lain	1	2	3	4	5
31. Makna dalam kitab suci terbuka untuk perubahan dan penafsiran	1	2	3	4	5
32. Kitab suci memegang kebenaran yang mendalam yang hanya bisa dipahami oleh renungan pribadi	1	2	3	4	5

Kekerasan yang muncul dari konflik antaragama mungkin telah memberikan dampak pada seluruh keluarga atau lingkungan Anda. Kami menghargai niat baik Anda untuk membagikan pengalaman pribadi Anda dalam konflik.

33. Berapa banyak anggota keluarga dekat (yaitu orang tua kandung dan mertua, pasangan, dan anak) yang pernah terluka karena kekerasan dalam 10 tahun terakhir?

	Orang

34. Berapa banyak anggota keluarga dekat (orang tua kandung dan mertua, pasangan, dan anak) Anda yang telah meninggal karena kekerasan dalam 10 tahun terakhir?

Orang

35. Berapa banyak kerabat (yaitu paman, bibi, sepupu, dan keponakan) Anda yang pernah terluka karena kekerasan dalam 10 tahun terakhir?

Orang

36. Berapa banyak kerabat (paman, bibi, sepupu, dan keponakan) Anda yang telah meninggal karena kekerasan dalam 10 tahun terakhir?

Orang

37. Berapa banyak teman dekat Anda yang telah terluka karena kekerasan dalam 10 tahun terakhir?

Orang

38. Berapa banyak teman dekat Anda yang telah meninggal karena kekerasan dalam 10 tahun terakhir?

Orang

39. Berapa banyak tetangga Anda yang telah terluka karena kekerasan dalam 10 tahun terakhir?

Orang

40. Berapa banyak tetangga Anda yang telah meninggal karena kekerasan dalam 10 tahun terakhir?

	Orang

Sekarang, kami bermaksud menanyakan pendapat Anda tentang berbagai tradisi agama.

Silahkan tunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
41. Dibandingkan dengan agama-agama lain, agama saya menawarkan jalan yang paling pasti untuk masuk surga	1	2	3	4	5
42. Kebenaran tentang Tuhan hanya didapatkan di dalam agama saya	1	2	3	4	5
43. Dibandingkan dengan agama saya, agama-agama lain hanya mengandung sebagian kebenaran	1	2	3	4	5
44. Perbedaan-perbedaan antaragama adalah sumber perkembangan rohani	1	2	3	4	5
45. Pada tingkat yang paling dalam, semua agama adalah sama	1	2	3	4	5

Dalam kehidupan sehari-hari, kita biasanya berhubungan dengan tetangga, teman dan kerabat. Pertanyaan-pertanyaan selanjutnya berkaitan dengan hubungan antara Anda dan orang-orang penting untuk Anda yang berasal dari agama yang berbeda.

Jika Anda **Muslim** ☞ **lanjut ke pertanyaan no. 46.**

Jika Anda **Kristen/Katolik** ☞ **lanjut ke pertanyaan no. 52.**

Jika Anda **Buddha, Hindu, Kong Hu Cu atau penganut kepercayaan lokal** ☞ **lanjut ke pertanyaan no. 67.**

☞ *Pertanyaan 46 sampai 51 ditujukan hanya untuk responden **Muslim**.*

Dalam setahun terakhir, seberapa sering Anda berhubungan dengan orang Kristen/Katolik sebagai …

	Tidak pernah	Paling sedikit sekali sebulan	Sekali seminggu	Lebih dari sekali seminggu	Sekali sehari	Beberapa kali sehari	Tidak berlaku
46. Tetangga?	1	2	3	4	5	6	7
47. Teman?	1	2	3	4	5	6	7
48. Kerabat?	1	2	3	4	5	6	7

Bagaimana Anda menilai hubungan Anda dengan orang Kristen/Katolik sebagai …

	Sangat negatif	Negatif	Tidak negatif atau pun positif	Positif	Sangat positif	Tidak berlaku
49. Tetangga?	1	2	3	4	5	6
50. Teman?	1	2	3	4	5	6
51. Kerabat?	1	2	3	4	5	6

⇨ *Lanjut ke pertanyaan nomor 58*

☞ *Pertanyaan 52 sampai 57 ditujukan hanya untuk responden **Kristen/Katolik**.*

Dalam setahun terakhir, seberapa sering Anda berhubungan dengan orang Muslim sebagai

	Tidak pernah	Paling sedikit sekali sebulan	Sekali seminggu	Lebih dari sekali seminggu	Sekali sehari	Beberapa kali sehari	Tidak berlaku
52. Tetangga?	1	2	3	4	5	6	7
53. Teman?	1	2	3	4	5	6	7
54. Kerabat?	1	2	3	4	5	6	7

Bagaimana Anda menilai hubungan Anda dengan orang Muslim sebagai …

	Sangat negatif	Negatif	Tidak negatif atau pun positif	Positif	Sangat positif	Tidak berlaku
55. Tetangga?	1	2	3	4	5	6
56. Teman?	1	2	3	4	5	6
57. Kerabat?	1	2	3	4	5	6

Pertanyaan-pertanyaan berikut berkaitan dengan kedekatan, kesetaraan, dan kerja sama dengan orang-orang dari kelompok-kelompok agama lain.

Seberapa dekat Anda dengan tetangga, teman dekat dan kerabat **yang berbeda** agama?

	Sama sekali tidak dekat	Tidak dekat	Tidak dekat atau pun dekat	Dekat	Sangat dekat	Tidak berlaku
58. Tetangga?	1	2	3	4	5	6
59. Teman?	1	2	3	4	5	6
60. Kerabat?	1	2	3	4	5	6

Seberapa sederajat Anda dalam berhubungan dengan tetangga, teman dekat dan kerabat **yang berbeda** agama?

	Sama sekali tidak sederajat	Tidak sederajat	Tidak sederajat atau pun sederajat	Sederajat	Sangat sederajat	Tidak berlaku
61. Tetangga?	1	2	3	4	5	6
62. Teman?	1	2	3	4	5	6
63. Kerabat?	1	2	3	4	5	6

Seberapa jauh Anda bekerja sama dengan tetangga, teman dekat dan kerabat **yang berbeda** agama?

	Sama sekali tidak pernah bekerja sama	Sedikit bekerja sama	Saya tidak yakin	Biasa bekerja sama	Banyak bekerja sama	Tidak berlaku
64. Tetangga?	1	2	3	4	5	6
65. Teman?	1	2	3	4	5	6
66. Kerabat?	1	2	3	4	5	6

Anda tinggal di area yang terdiri dari beragam kelompok etnis dan agama. Silahkan tunjukkan seberapa setuju atau tidak setuju Anda dengan pernyataan-pernyataan di bawah ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
67. Saya takut tradisi kelompok agama saya akan hilang karena kehadiran kelompok-kelompok umat agama lain	1	2	3	4	5
68. Kehadiran orang-orang yang berbeda agama di lingkungan saya adalah ancaman bagi kelompok agama saya	1	2	3	4	5
69. Saya khawatir peluang kerja anggota-anggota kelompok agama saya akan menurun karena kehadiran kelompok-kelompok agama lain	1	2	3	4	5
70. Saya khawatir bahwa kelompok-kelompok agama lain akan semakin banyak membangun tempat ibadah mereka di lingkungan saya	1	2	3	4	5

Sekarang kami ingin bertanya mengenai pengalaman sehari-hari Anda. Silahkan tunjukkan seberapa setuju atau tidak setuju Anda dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
71. Saya pikir kelompok agama saya mengalami perlakuan yang tidak seharusnya	1	2	3	4	5
72. Saya merasa kecewa dengan bagaimana kelompok agama saya diperlakukan secara berbeda dari kelompok agama lainnya	1	2	3	4	5
73. Saya pikir kelompok agama saya mengalami banyak perlakuan yang tidak adil	1	2	3	4	5

Pernyataan-pernyataan di bawah ini berkaitan dengan hubungan antar umat Muslim, Kristen/Katolik dan Hindu dalam hal dapat dipercaya dan diandalkan.

Silahkan tunjukkan seberapa setuju atau tidak setuju Anda dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
74. Secara umum orang bisa mempercayai umat Islam	1	2	3	4	5
75. Secara umum orang bisa mempercayai umat Kristen/Katolik	1	2	3	4	5
76. Secara umum orang bisa mempercayai umat Hindu	1	2	3	4	5
77. Secara umum orang bisa mengandalkan umat Muslim	1	2	3	4	5
78. Secara umum orang bisa mengandalkan umat Kristen/Katolik	1	2	3	4	5
79. Secara umum orang bisa mengandalkan umat Hindu	1	2	3	4	5

Sekarang, kami ingin mengetahui pandangan Anda tentang topik-topik yang dapat menyebabkan konflik dalam masyarakat. Secara khusus, kami memusatkan perhatian pada peran yang dimainkan oleh agama.

Sebagai anggota kelompok agama, silahkan tunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
80. Saya akan mendukung demonstrasi untuk menyuarakan protes jika terjadi diskriminasi pekerjaan terhadap kelompok agama saya	1	2	3	4	5
81. Saya akan mendukung perusakan sarana umum untuk memperkuat pengaruh politik kelompok agama saya	1	2	3	4	5
82. Saya akan mendukung penyerangan fisik terhadap orang lain agar kelompok agama saya memperoleh lebih banyak peluang pekerjaan	1	2	3	4	5
83. Saya akan mendukung kritik terbuka atas penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya	1	2	3	4	5
84. Saya akan mendukung kritik terbuka atas tindakan-tindakan yang melemahkan pengaruh politik kelompok agama saya	1	2	3	4	5
85. Saya akan mendukung perusakan sarana umum untuk memperbesar akses terhadap pendidikan bagi kelompok agama saya	1	2	3	4	5
86. Saya akan mendukung demonstrasi untuk memprotes penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya	1	2	3	4	5
87. Saya akan mendukung penyerangan fisik terhadap orang lain untuk menentang penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya	1	2	3	4	5
88. Saya akan mendukung demonstrasi untuk memprotes kurangnya akses terhadap pendidikan bagi kelompok agama saya.	1	2	3	4	5
89. Saya akan mendukung penyerangan fisik terhadap orang-orang untuk memperkuat pengaruh politik kelompok agama saya	1	2	3	4	5
90. Saya akan mendukung kritik terbuka atas kurangnya akses terhadap pendidikan bagi kelompok agama saya	1	2	3	4	5
91. Saya akan mendukung penyerangan fisik terhadap orang lain untuk memperbesar akses terhadap pendidikan bagi kelompok agama saya	1	2	3	4	5

Pernyataan-pernyataan berikut berkaitan dengan keterlibatan Anda dalam konflik yang terjadi dalam 10 tahun terakhir untuk memperjuangkan kepentingan kelompok agama Anda.

	Ya	Tidak
92. Saya pernah mendukung penyerangan fisik terhadap orang lain untuk memaksakan kondisi kehidupan yang lebih baik untuk kelompok agama saya	1	2
93. Saya pernah mendukung perusakan sarana umum untuk memperkuat pengaruh politik kelompok agama saya	1	2
94. Saya pernah mendukung demonstrasi untuk memprotes penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya	1	2
95. Saya pernah mendukung kritik terbuka atas tindakan-tindakan yang melemahkan pengaruh politik kelompok agama saya	1	2

Selanjutnya, kami ingin menanyakan tentang keyakinan Anda terhadap kemampuan kelompok agama Anda. Silahkan tunjukkan seberapa setuju atau tidak setuju Anda dengan pernyataan-pernyataan berikut:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
96. Saya pikir kelompok agama saya dapat membentuk kekuatan politik untuk meningkatkan pengaruh kami di masyarakat	1	2	3	4	5
97. Kelompok agama saya memiliki kemampuan untuk membalas kekuatan politik apa pun yang mengancam kami	1	2	3	4	5
98. Saya pikir demonstrasi yang dilakukan oleh kelompok agama kami dapat merubah kondisi yang tidak adil menjadi lebih baik.	1	2	3	4	5
99. Kelompok agama saya memiliki kemampuan untuk menyakiti kelompok agama lain yang mengancam keberadaan kami	1	2	3	4	5

Sekarang kami ingin lebih mengetahui tentang diri Anda dalam kehidupan sehari-sehari. Silahkan nilai pernyataan-pernyataan di bawah ini berdasarkan kebiasaan tingkah laku Anda dalam aktivitas sehari-hari.

Gambarkan diri Anda menurut pernyataan-pernyataan berikut:

	Tidak tepat	Agak tidak tepat	Netral	Agak tepat	Tepat
100. Saya biasanya membuat suasana menjadi lebih meriah	1	2	3	4	5
101. Saya bersimpati dengan perasaan orang lain	1	2	3	4	5
102. Saya langsung menyelesaikan tugas	1	2	3	4	5
103. Suasana hati saya sering berubah	1	2	3	4	5
104. Saya memiliki imajinasi yang nyata	1	2	3	4	5
105. Saya tidak banyak bicara	1	2	3	4	5
106. Saya tidak tertarik dengan masalah orang	1	2	3	4	5
107. Saya sering lupa menaruh kembali barang pada tempatnya	1	2	3	4	5
108. Saya biasanya merasa tenang	1	2	3	4	5
109. Saya tidak tertarik pada ide-ide abstrak	1	2	3	4	5
110. Saya berbicara dengan banyak orang yang berbeda di pesta atau acara	1	2	3	4	5
111. Saya merasakan emosi orang lain	1	2	3	4	5
112. Saya menyukai keteraturan	1	2	3	4	5
113. Saya mudah kesal	1	2	3	4	5
114. Saya sulit memahami ide-ide abstrak	1	2	3	4	5
115. Saya berusaha tidak menonjol	1	2	3	4	5
116. Saya tidak terlalu tertarik pada orang lain	1	2	3	4	5
117. Saya membuat banyak hal berantakan	1	2	3	4	5
118. Saya jarang merasa muram	1	2	3	4	5
119. Saya tidak memiliki imajinasi yang baik	1	2	3	4	5

Anda mungkin memiliki teman-teman dari latar belakang agama yang berbeda-beda. Silahkan tunjukkan berapa banyak teman Anda untuk setiap agama yang berbeda.

	Tidak ada satu pun	Beberapa	Relatif banyak	Hampir semua	Semua
120. Muslim?	1	2	3	4	5
121. Katolik?	1	2	3	4	5
122. Kristen?	1	2	3	4	5
123. Hindu?	1	2	3	4	5
124. Buddha?	1	2	3	4	5
125. Kong Hu Cu?	1	2	3	4	5
126. Kepercayaan lokal?	1	2	3	4	5

Dalam bagian terakhir ini, mohon berikan informasi tentang informasi demografis Anda.

127. Apakah status pernikahan Anda?

Belum kawin	1
Kawin	2
Berpisah tapi **masih** dalam status kawin	3
Cerai mati	4
Cerai hidup	5

128. Berapa anak yang Anda miliki?

1 anak	1
2 anak	2
3 anak	3
4 anak	4
5 anak	5
Lebih dari 5 anak	6
Tidak punya/tidak berlaku	7

129. Coba perkirakan **total pendapatan kotor** setiap bulan **dari seluruh penghasilan** yang didapat oleh keluarga Anda, termasuk pasangan (jika ada), anak Anda (jika mereka sudah bekerja), orang tua dan kerabat Anda, yang tinggal serumah.

☞ *Jika Anda adalah petani yang mengolah lahan dan mengonsumsinya untuk kebutuhan keluarga pribadi, maka mohon diperkirakan juga berapa total pendapatan pangan tersebut dalam bentuk Rupiah.*

Kurang dari Rp. 500.000,	1
Rp. 500.000 - Rp 999,999,_	2
Rp 1,000,000,_ - Rp 1.999.999,_	3
Rp 2,000,000,_ - Rp 2.999.999,__	4
Rp 3.000.000,_ - Rp 3.999.999,_	5
Rp 4.000.000,_ - Rp 4.999.999,_	6
Rp 5.000.000,_ - Rp 5.999.999,_	7
Lebih dari atau sama dengan Rp 6.000.000,_	8

130. Seberapa puas Anda dengan pendapatan rumah tangga Anda?

Sangat tidak puas	1
Tidak puas	2
Ragu-ragu	3
Puas	4
Sangat puas	5

131. Bagaimana Anda menilai pendapatan bulanan Anda jika dibandingkan dengan pengeluaran bulanan?

Sangat tidak cukup	1
Tidak cukup	2
Agak cukup	3
Cukup	4
Sangat cukup	5

132. Apa status rumah yang Anda tempati saat ini?

Milik pribadi	1
Milik orang tua	2
Sewa/kontrak	3
Lainnya, _____	4

133. Apakah Anda memiliki tanah yang menghasilkan uang ataupun komoditas pangan?

Ya	1
Tidak	2

134. Apakah status pekerjaan Anda?

Bekerja sendiri	1
Bekerja sendiri dibantu oleh anggota keluarga yang tidak dibayar/buruh tidak tetap	2
Bekerja sendiri dibantu buruh tetap	3
Buruh/karyawan/pegawai	4
Pegawai BUMN	5
Pegawai negeri sipil	6
Pekerja bebas di sektor pertanian	7
Pekerja bebas di sektor non-pertanian	8
Tidak bekerja/pekerja keluarga/tidak dibayar (e.g. ibu rumah tangga, sakit permanen, dll.)	9

135. Apakah bidang pekerjaan Anda?

Pejabat tinggi pemerintah, eksekutif perusahaan, manajer dan supervisor	1
Pekerja professional (dokter, akuntan, pengacara, dll)	2
Teknisi	3
Pegawai kantor (termasuk PNS)	4
Karyawan jasa, pertokoan, dan pemasaran	5
Petani, nelayan, dan sejenisnya	6
Pedagang dan sejenisnya	7
Operator mesin dan tukang	8
Buruh dan tenaga kerja tidak trampil	9
Tidak bekerja (e.g. ibu rumah tangga, sakit permanen, dll.)	10
Pekerjaan lainnya, _____	11

136. Dapatkah kami menghubungi Anda lagi untuk wawancara mendalam?

Ya   :   1 ⇨ Silahkan melengkapi formulir kontak di halaman terakhir kuesioner ini.

Tidak   :   2

Anda sudah hampir selesai mengisi kuesioner ini.
☞ *Silahkan memastikan bahwa Anda telah menjawab seluruh pertanyaan.*

Jika ada komentar terhadap kuesioner ini atau tentang topik yang dibahas, dapat dituliskan di bawah ini.

Terima kasih banyak atas waktu dan bantuan Anda!
Anda telah berkontribusi banyak dalam membuat penelitian ini menjadi lebih baik.

Formulir Kontak

Saya telah secara sukarela melengkapi kuesioner penelitian hubungan antaragama di Indonesia.

Dengan ini saya memberikan ijin kepada peneliti untuk menghubungi saya kembali, jika dibutuhkan, untuk wawancara mendalam berkaitan dengan penelitian ini.

Berikut ini kontak lengkap saya (*informasi ini akan dijaga kerahasiaannya*):

    a.   Nama depan:_____ Nama belakang: _____

    b.   Telepon rumah/HP: _____

                                   Tanda tangan

Appendix 2: Briefing content

Briefing for "Social Harmony in Indonesian Society."

I. Introduction

1. Team composition:

a. Head of research: Tery Setiawan

b. Institution: Maranatha Christian University

c. Supporting coordinator: Yayan

d. Person in Charge (PIC) coordinator: Hafidz

e. Team leader (depending on location)

f. Supervisor (depending on location)

f. Enumerator (depending on location)

2. Purpose of research: Purpose of research: to investigate attitudes and behavioural tendencies of individuals in the context of intergroup competition.

3. Locations:

a. Bekasi: Pondok Gede, Bekasi Timur, dan Bekasi Utara.

b. Aceh Singkil: Simpang Kanan, Gunung Meriah, Danau Paris, dan Suro.

c. Lampung Selatan: Sidomulyo, Way Panji, Kalianda, Palas, dan Ketapang.

d. Poso: Pamona Utara, Poso Pesisir, Lage, Poso Kota, dan Poso Kota Utara.

e. Kupang: Alak, Maulafa, Oebobo, dan Kelapa Lima.

f. Sampang: Sampang, Omben, dan Ketapang.
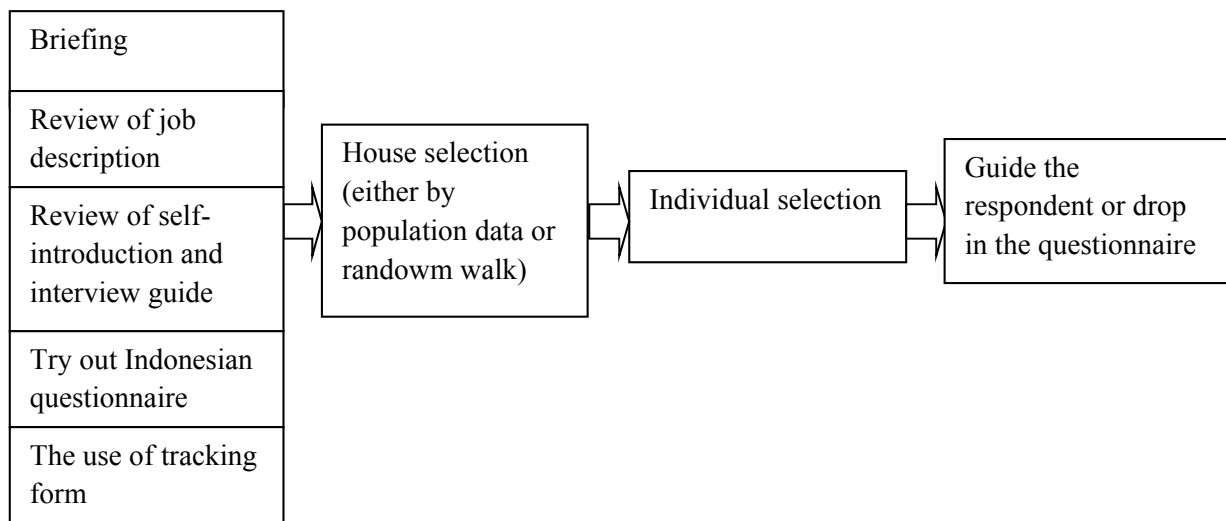
4. Maps (depending on the location).

II. Methods

1. Data collection methods:

a. Random sampling based on official household or residents data, or random walk based on the first starting addresses.

b. Individual selection based on "the most recent birth date celebrated".

2. Sampling characteristics:

a. 17 – 65 years old.

b. The household has lived in the research area for at least five years.

III. Workflow

Briefing
Review of job description
Review of self-introduction and interview guide
Try out Indonesian questionnaire
The use of tracking form

→ House selection (either by population data or randowm walk) → Individual selection → Guide the respondent or drop in the questionnaire

Appendix 3: Job description for enumerator and team leader

Job description for enumerator

1. Enumerators' main tasks are to collect data in the field by visiting the selected addresses, selecting a respondent by random sampling, and guiding the respondent in filling in the questionnaire.

2. Enumerators work in a team with other enumerators, a team leader, supervisors, coordinators, the principal investigator, and other parties involved in the research.

In doing their work, enumerators have the following obligations:

1. Work in a team and has to coordinate his/her activities with other enumerators.

2. Attend the briefing and try-out session prior to collecting the data.

3. Request a tracking form from the team leader in order to know the addresses that must be visited.

4. Enumerators fill in the tracking form and solemnly visit the selected addresses to collect the data. Enumerators are only allowed to change the address after consultation and agreement of both team leader and supervisor.

5. Enumerators follow these instructions in obtaining the respondent:

    a. Addresses visited must be the same as the addresses stated on the tracking form.

    b. Ask how long the household has stayed in this area.

    c. Select respondent in the household by the most recent birth date celebrated.

    d. The selected respondent must be between 17 to 65 years old.

6. Enumerators collect the data from respondents by using the questionnaire. The enumerator is allowed to drop-off the questionnaire, only if the method of a guided interview is not possible.

7. Enumerators make sure that every questionnaire is filled in carefully and without missing items (unless the respondent prefers not to answer to the particular item).

8. Enumerators meet every day in the meeting point after finishing the daily data-collection.

9. Enumerators return the filled-in questionnaires to the team leader at the meeting point.

10. If the team leader and/or supervisor think that the questionnaire is of poor quality, the enumerator has to return to the address and has collect the data again.

11. Enumerators communicate with the team leader when faced with problems or obstacles in the field.

12. In case of sickness or inability to perform the task, enumerators immediately contact the team leader or supervisor.

13. Consequences of the absence of an enumerator are solved as a team.

14. Enumerators meet the agreed deadline.

Job description for team leader

1. The team leader's main tasks are to coordinate the work of the enumerators in the field. The team leader coordinates the communication between enumerators, communicates with the supervisor (when not in the field), and the principal investigator (when not in the field). The team leaders is responsible to fill in the performance checklist on a daily basis; verifies the completeness of the questionnaire, and is responsible to ship the filled-in questionnaires to Yogyakarta.

2. The team leader also acts as an enumerator, thus the tasks of the enumerator are also applicable to him/her.

The team leader has the following obligations:

1. He or she acts also acts as an enumerator, consequently the tasks and obligations of the enumerator are also applicable to him/her

2. He or she checks every returned questionnaire and tracking form.

3. He or she briefs or corrects when the enumerator makes mistakes.

5. He or she is present at the daily meeting after finishing the data collection.

6. He or she reports on a daily basis by sending the performance checklist to the principal investigator (head of the research).

7. He or she keeps the questionnaires clean and safe in a well-protected location..

8. He or she sends questionnaires to Yogyakarta once in every two weeks.

9. He or she reports interesting events that may influence or hinder the research progress to supervisor and principal investigator (head of the research).

Appendix 4: Self-introduction and interview guidelines

Guide for self-introduction to appointed addresses

Below is a guide for visiting the addresses during the data-collection:

1. Make sure that you are approaching the correct address as given on the tracking form. If the address in the tracking form is not complete (particularly important in Bekasi), consult with the team leader and supervisor about what to do.

2. Make sure that to wear appropriate clothes.

3. Make sure that you always introduce yourself to the household before explaining the purpose of your visit, before handing out the questionnaire or taking the guided interview.

Guidance for self-introduction:

1. Give greetings

For example: "Good morning..."

2. Introduce yourself as a research enumerator from the University who is currently working on a research called 'Social harmony in Indonesian society'.

For example: "Good morning, my name is Tery Setiawan from Maranatha campus. Currently, my team and I are conducting a research called 'Social harmony in Indonesian society'..."

3. Explain the purpose of your visit.

For example: "Good morning, my name is Tery Setiawan from Maranatha campus. Currently, my team and I are conducting a research called 'Social harmony in Indonesian society'. The reason why I am here is to look for people who want to answer some questons about this topic. Your house is one of the addresses that was randomly selected to help us in this research."

4. Check whether the household fulfils the criterion for sampling, i.e. having lived in the area at least for five years. If so, then continue with selecting an individual household member between 17 and 65 years old by asking who celebrated his/her birthday recently. If they do not fulfil the criterion (having lived in the area for minimum five years) you briefly ask the person his/her perceptions towards social harmony in the area. You may spend 5-10 minutes with them and then go to next addresses.

For example: "Good morning, my name is Tery Setiawan from Maranatha campus. Currently, my team and I are conducting a research called 'Social harmony in Indonesian society'. The reason why I am here is to look for people who want to answer some questons about this topic. Your house is one of the addresses that was randomly selected to help us in this research."

"If I may, how long have you lived in the area?"

➔ If minimum 5 years: go to point 5.
➔ If less than 5 years: you may continue by asking:
    "Alright, so far what do you think of the area?" Please wait for a family's answer.

    "What do you think of harmony among the households in this area?" Please wait for a family's answer. Once they finish, you may express gratitude for their time and ask for their permission to leave.

5. If the household has lived for minimum five years in the area, explain that we only need 1 respondent from every household. Randomly select the respondent by asking the most recent birth date.

For example: "Good morning, my name is Tery Setiawan from Maranatha campus. Currently, my team and I are conducting a research called 'Social harmony in Indonesian society'. The reason why I am here is to look for people who want to answer some questons about this topic. Your house is one of the

addresses that was randomly selected to help us in this research." "If I may know, how long have you lived in the area?" Please wait for a family's answer.

"In order to have diverse answers, we only need 1 participant from each household. The way we select that participant is by the most recent birth date. So, if I may know, who is a family member aged between 17-65 years old whose birthday was recently celebrated (or whose day of birth is closest to the day of the visit if they do not celebrate birthdays)?

6. Once you obtain the respondent, start by emphasizing that their participation is very important because it can describe the real conditions of their community and may give information about needed actions to improve the harmony and welfare of their community.

7. If the targeted respondent is not available, make an appointment to return and collect the data.

8. If you receive a rejection, keep smiling and express gratitude for the time given to you.

9. Make sure that you always fill in the tracking form for every address that you go, regardless of successful participation or rejection.

Interview guidelines:

1. Make sure you have complete and sufficient questionnaires and tracking forms for all addresses assigned to you that day. Make sure you have a show-card to help them to answer the questionnaires.

2. Follow exactly the order of the questionnaire on paper.

3. Make sure you read the items loud and clearly.

4. Do not change the formulation, structure or order of the questions, and or the answering categories.

5. You may stimulate respondents to help them focus on answering the questions, but do not interpret or help them to understand the questions themselves.

6. When the respondent has difficulties in answering the questions (e.g. due to not understanding certain concepts or definitions), it is important that the respondent answers the question in accordance to his/her best understanding of the question.

7. If you think the respondent is bored or tired in the middle of the questionnaire, you may pause for 5-10 minutes.

8. Make sure to double check the quality of the answers. To quickly check the seriousness of the respondent, the enumerators can compare items such as respondent's religion with item number 11 or 12 of rituals and spouse's religion should be compared with an item of marital status.

9. After finishing the questionnaire, give the respondent a small present and express your gratitude for their time and attention.

Appendix 5: Tracking form and performance checklist

1. Tracking form

Tracking Form

Date:

Name of enumerator:

Address:

Area coordination (village/urban village, RT & RW):

Addresses	Time	No.of approaches	Family presence (Y/N)	Person with most recent BD (Y/N)	Willingness to cooperate (Y/N)	Collection method (Guided/Drop-in)	Other remarks (please write down any interesting/important incidents related to the data collection):

Reasons for not cooperating:
1. Family members refuse
2. The chosen person refuses
3. The chosen person is not present repeatedly during the visits
4. The chosen person is sick
5. The chosen person is not able to participate

2. Performance checklist (for team leader)

Performance checklist

Date:
Name of team leader:
Area coordination

No. Of questionnaire	District	Urban village/village	RT & RW	Addresses	Succeed (Y/N)	Tracking form (Y/N)	Completion of quest. (Y/N)	Collection method

Notes

Notes

Notes

This Data Guide provides the documentation of a cross-cultural dataset in six conflict regions in Indonesia in 2017. The data file as well as additional documentation files of this documentation can be downloaded via the online archiving system EASY of Data Archiving and Networked Services (DANS).

DANS is the Netherlands Institute for permanent access to digital research resources. DANS encourages researchers to make their digital research data and related outputs Findable, Accessible, Interoperable and Reusable. We provide expert and certified services. Our core services are: DataverseNL for short-term data management, EASY for long-term archiving, and NARCIS, the national portal for research information.

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