

ETHNO-RELIGIOUS CONFLICTS IN INDONESIA 2012 (ERCI 2012)

**Documentation of surveys
on ethno-religious identity and
latent intergroup conflict**

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DANS Data Guide 12

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PALLAS PUBLICATIONS

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In addition, to facilitate the exchange of information about research activities, each user is expected to send two copies of a completed manuscript to dr. Carl Sterkens, Faculty of Philosophy, Theology & Religious Studies, Radboud University Nijmegen, P.O. Box 9103, 6500 HD Nijmegen, The Netherlands (e-mail: C.Sterkens@ftr.ru.nl).

Nijmegen, February 2014

Ethno-religious Conflicts in Indonesia 2012

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Ethno-religious Conflicts in Indonesia 2012 (ERCI 2012)

1 Introduction

This Data Guide on “Ethno-religious Conflicts in Indonesia 2012” provides the documentation of research topic, theoretical framework, relevant concepts and measurements, the sampling and fieldwork of a cross-cultural research on latent conflict among Muslim and Christian university students in Indonesia. The foregoing data were collected to investigate the influence of ethno-religious identification on inter-group contact avoidance and support of inter-group violence among Muslim and Christian university students in areas of actual and potential conflict in Indonesia (Maluku and Yogyakarta), while taking into account theoretically relevant variables at individual level. 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). Foregoing 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 inter-group protests and inter-group violence. The research is funded by the Netherlands Organisation for Scientific Research (NWO), registered as subsidy 432-08-061: “Ethno-Religious Conflicts in Indonesia and the Philippines: A Comparative Study”. It is part of the extensive NWO Conflict and Security research program.

1.1 Research topic

In many places on the globe, and particularly in the past decade, conflicts erupted that took either an ethnic garb or a religious one, and in a remarkable number of cases a combination of the two. Recent conflicts once again have seen ethnicity and religion surface as the two most powerful symbolic constructions providing strong emotional 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 a continuous series of often violent conflicts. This research focuses on two countries in Southeast Asia which frequently have witnessed such conflicts since the late twentieth century: Indonesia and the Philippines. With separate data sets for Indonesia and the Philippines, we have chosen to present the data from these two countries in two DANS Data Guides. This Data Guide presents the data on Indonesia; a similar Data Guide presents the data on the Philippines.

Recent manifest conflicts in Indonesia has been researched intensively by political scientists, historians and anthropologists showing 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. If we put these manifest eruptions of violence in a historical context, their impact in terms of casualties may seem limited. But what distinguishes the conflicts of the past decade from those in the 1950s-1970s, is that they are fought more and more under the banner of religion – although as often religious divisions coincide with ethnic ones, it is difficult to tell them apart. Ethno-religious friction not only shows 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. Activists 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 upon latent conflicts that may vary from avoidance of contact with members of dissimilar ethno-religious groups to support of ethno-religious violence. Inter-group contact avoidance and support of violence can be seen as exclusionary reactions, thus creating major rifts between ethno-religious groups.

For theoretical and strategic reasons, this research concentrates on latent conflicts (i.e. inter-group contact avoidance and support of inter-group violence) among students. Students at religious institutions but also at universities and polytechnics often play a prominent role in providing shelter, doing odd jobs, running errands, and in raising local funds. As violence in recent years has become a media affair, reports and sometimes gruesome details on rallies and clashes receive nationwide attention. In the nations' major cities they have led to heated debates and the formation of support groups in which, again, university student bodies have been organizers of demonstrations, rallies and even training grounds for activists. Student bodies in several of the institutions under study are explicitly named as important politicized middle grounds between militias and groups of perpetrators on the one hand, and ethno-religious groups on the other (Abuza 2007; Noorhaidi 2005; Sidel 2006; Magdalena 1977). At the same time, it is from among these same student groups that in recent years initiatives have been taken to bring about appeasement and possible reconciliation between the communities that have been involved in these conflicts (Amirrachman 2012). The program is cross-cultural (crossing ethnic and religious boundaries) to allow an in-depth analysis of these latent conflicts. The combination of this Indonesian data set with the Philippine data set also allows for cross-national comparison.

The research concentrates on the impact of (a) ethno-religious identification on (b) avoidance of contact between ethno-religious groups, and (c) support of violence between ethno-religious groups among student populations. The central research question is: *to what extent can inter-group contact avoidance and support of inter-group violence be explained by ethno-religious identification while controlling for theoretically relevant intermediary variables and individual background characteristics?* Below, we shortly elaborate on the theoretical framework, relevant concepts and their measurement.

1.2. Theoretical framework

As an overall framework, we use an integrated theory, combining paradigms from *realistic conflict group theory* (Coser 1956; Blalock 1967) and *social identity theory* (Tajfel 1981; Tajfel & Turner 1987), to develop, formulate and empirically test hypotheses for explaining cross-cultural and inter-individual differences in avoidance of contact between ethno-religious groups and support of ethno-religious violence. The overall aim of the research program is to transpose and, moreover, test these fruitful theoretical contributions developed in and for Western countries to some specific Asian countries, i.e., Indonesia and the Philippines.

Realistic conflict theory presumes that conflicts are rational: hostility towards out-groups aims at obtaining the means to realize the goals of the in-group. Intergroup conflicts arise from competition over scarce material resources, power, status and differing values. Conflicts find their origins in specific external causes and are therefore 'rational' and 'realistic' (Coser 1956; Sherif 1967; Austin & Worchel 1979). This economic, political or cultural competition can be actual or perceived and may be related to specific social strata within different ethno-religious groups (Blalock 1967). *Actual competition* is related to differences in average living standards, unemployment rates, presence of discriminatory or affirmative actions for appointments in public office, and population growth caused by migration (information available from Statistics Indonesia / National Statistics Office Republic of the Philippines). One may presume that decreasing resources under similar levels of competition (e.g., because of economic crisis), or increasing competition when available resources are stable (e.g.,

because of internal migration), will trigger support for conflict and for collective violence toward other groups if this competition is interpreted along the lines of the groups involved (Coenders & Scheepers 1998). *Perceived competition* may be specified in terms of the personal evaluations of social conditions of individual members of ethno-religious groups, more specifically relating to four domains: economy (e.g., perceived job opportunities); politics (e.g., perceived political closure through patronage/nepotism); social life (e.g., access to education), and cultural life (e.g., perceptions of the dominant culture). Actual and/or perceived competition can vary between different strata within the groups. Competition between individuals from different groups that hold similar social positions (e.g., employment in similar labor market niches) might affect the perception of competition of whole groups, which in turn may induce hostile stances towards out-groups (Stephan & Stephan 1985; Stephan et al. 2002; Esses et al. 2002; Quillian 1995). We therefore hypothesize that contact avoidance and support of violence will be stronger (and related to more severe levels of violence) in areas where actual and/or perceived competition between groups is relatively high, more particularly in contextual conditions of a relatively high proportion of immigration in recent years.

This line of theorizing started from the bedrock assumption, explicated by Bobo (1988, 1999) that dominant group members affectively distinguish themselves as group members from other subordinate out-groups. This distinction is linked with presumed traits of both the in-group and the out-groups. The latter proposition has been substantiated by a second paradigm, i.e. *Social Identity Theory* (Tajfel and Turner 1986; Tajfel 1981), according to which individuals have the fundamental need to achieve a positive social identity which induces them to perceive their in-group as superior to ethnic out-groups. Social identity theory emphasizes discourses of difference in social categorization, patterns of identification, and social comparison as socio-psychological processes underlying group formation like ethnic identification or religious identification. *Social categorization* occurs when information about social groups is organized in such a way that similarities within categories and differences between categories are emphasized. In addition, out-group differences are seen as peripheral and in-group differences are emphasized; while similarities between out-group members become more important than similarities within the in-group. In other words, the out-group is seen as a group in which the members uniformly share values, conceptions and feelings, while the characteristics of the in-group are seen as more diversified and nuanced. *Social identification* refers to that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (Tajfel 1981, 255). Individuals strive for a positive self-concept by identifying with group(s) they evaluate positively and reduce identification with group(s) they evaluate negatively, even when they belong to such group(s). In the process of social identification positive stereotypes are applied to oneself, while in the process of social dis-identification there is a resistance of the group's generalized characteristics one does not (want to) belong to. Identification therefore induces processes of social inclusion and exclusion. *Social comparison* will contribute to a positive self-concept by evaluating the characteristics of the in-group favorably vis-à-vis relevant out-groups. Individuals perceive the features of the in-group as 'of higher moral value' or 'better' than those of out-groups. Prejudice is thus an attitude that correlates within the relative positioning of two or more groups, rather than specific characteristics of one of those groups.

Although social identity theory starts from a critique of realistic group conflict theory, it is not detached from it. Social identity theory should therefore not be misunderstood as an unconditional theory that explains problematic inter-group relations or latent conflicts independent of contextual factors. Tajfel and Turner (1986) proposed that those members of social groups who felt that their positive social identity or group esteem would be threatened, would tend to derogate the sources of the threat, i.e., those considered to be out-groups. Therefore, we consider Social Identity Theory to be complementary to propositions from Realistic Conflict Theory, which we refer to as *Ethnic Group*

Conflict Theory (Scheepers, Gijssberts and Coenders, 2002), summarized in some core propositions: intergroup competition, at an individual as well as at a contextual level, may reinforce the mechanisms of social identification and contra-identification, the eventual outcome of which is referred to as ethnic exclusionism, i.e., intergroup contact avoidance or support of intergroup violence. At the contextual level, competition refers to observable and measurable macro-social conditions. At the individual level, competition may be specified in terms of the observable and measurable social conditions of the individual members of ethnic groups; *and*, it may be specified in terms of the perceived threat of competition which, we propose, mediates the effects of social conditions on different dimensions of ethnic exclusionism. Whereas macro- and micro social conditions as well as perceptions of threat are translatable into measurements, the mechanisms of social (contra-) identification serve the purpose of connecting theoretically the social conditions with the outcome, i.e., intergroup contact avoidance or support of intergroup violence.

Although this study focuses on the influence of ethno-religious identification on contact avoidance and support of violence, whether latent conflicts are 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 social comparison and social identity construction possible and strengthen internal cohesion of distinguished groups. Also, 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 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 avoidance of contact between ethno-religious groups and support for ethno-religious violence. Research settings, which we will discuss in 1.6., are also chosen according to these theoretically relevant variables.

1.3. Selection of measurements and questionnaire development

Based on an extensive literature study, our research team 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 one's in terms of reliability and validity, as well in terms of relevance and applicability to our specific research population. The questions also had to be formulated in an understandable way to most if not all respondents. 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 (April – May 2011), containing the selected measurements with clear indication of concepts and answering categories, was finished in March 2011. This scale book was used as input for the construction of a survey questionnaire. The questionnaire developed for pilot survey (see further) resulted in some changes in the final questionnaire. The 'scale book' for the proper survey (August 2011 – January 2012) was finished in August 2011. Based on this 'scale book' the final questionnaire was 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 1 hour and 15 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. Fifth, common methodological rules were employed to minimize potential problems such as response set and acquiescence.

1.4 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 the presentation of our measurements can be found in our own conceptual model.

The main variables to be explained in our research are *inter-group contact avoidance* and *support of inter-group protest and violence* (i.c. between Muslims and Christians), which can be considered as respectively ‘weaker’ and ‘stronger’ indications of latent intergroup tensions. We therefore start the overview of concepts and measurements with ‘inter-group contact avoidance’ and ‘support of inter-group protest and violence’ (dependent variables).

Next, we present measurements of *ethnic and religious identification* (independent variables). Although ethnic and religious identifications can and should be clearly distinguished, in the perception of many, ethnic identity is inherent in religious identity or the other way around (e.g. ethnic Sudanese identity is commonly linked being Muslim and ethnic Chinese identity is linked with Christianity in Indonesia). But a striking feature of recent intergroup conflicts in the areas under study is their outbreak along a specifically religious divide. Phiney and Ong (2007) examined conceptualizations and measurements of ethnic identity and emphasized that ethnic identity – a fortiori ethno-religious identity – undergoes a process which involves individual actions and choices. The dimensions they distinguish are: self-definition; commitment; exploration; behaviors; evaluation and attitudes; values and beliefs; importance and salience; and relationship between ethnic identity and national identity. These dimensions can also be employed to measure 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 contents of religious dimensions cross-religiously (Hassan 2007; Anthony et al. 2007). In our study, the dimensions of ethno-religious identification are specified as follows. The commitment dimension pertains to the strong attachment to one’s group and is specified in the number of friends from ethnic and religious in-groups and out-groups, as well as membership of ethnic and religious organizations. Behaviors include practices and actions such as using one’s ethnic language and participation in ethnic and religious practices, ceremonies and rituals. The dimension evaluation and the attitudes dimension is having and keeping positive regard and feelings towards one’s in-group. Importance and salience refer to the degree of importance attached to the group membership. The relationship between ethnic identity and national identity concerns nationalism, patriotism and regiocentrism.

Subsequently, we present variables we considered to be intermediary variables, but are in line with the dimension of ‘evaluation and attitudes’ of religious identification. The following *intermediary variables concerning ethno-religious identity* are presented: attitudes towards plurality and (religious) truth claims; regiocentrism and fundamentalism.

Next, we introduce *other important intermediary variables* following from our theoretical framework: perceived group threat; social dominance orientation; quantity and quality of interreligious contacts, and *pakikiramdam*.

Inter-group contact avoidance

Inter-group contact avoidance between ethno-religious groups refers to cognitive and emotional mapping of differences between specific ethno-religious groups resulting in varying degrees to which people avoid interaction between these groups. The concept of inter-group contact avoidance in this study is taken from the concept of social distance. Social distance “can be defined as avoiding contact with out-group members, and is motivated by a feeling of discomfort about that contact without

explicitly denying ethnic [or group] equality” (Poppe and Hagendoorn, 2004, 143). Our measurement of *inter-group contact avoidance* is derived from the classic Bogardus (1933) social distance scale. Of the seven original items in Bogardus scale, we retained three items (i.e., about neighbors, close friends and close kin by marriage), while adding six new items, which seem more relevant for the research context and population under study. The new items ask respondents to what extent they would accept or rather avoid having somebody belonging to another religious tradition as city/town mayor; civil servant; police officer; classmate; board/dorm or house mate; and houseboy/housemaid. The questions can be found under question numbers q164-181 in the second part of this Data Guide (“Documentation of the Variables”). In addition to inter-group contact avoidance we measured *preference for residential segregation* (q182-185).

Support of inter-group protest and violence

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 to closing off or opening up the job market for 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 behavioral 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 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 (achievement of economic, political, social or cultural objectives for the in-group); and the *level of intensity* of the violence respondents support. This measurement was newly developed for this project, while inspiration for it was found in previous research on religion and generalized trust and conflict in Ambon, Indonesia (cf. Sterkens & Hadiwitanto 2009; q218-237 in our questionnaire).

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 ethnic and religious self-definitions, we include the following measurements as indicators for ethnic and religious identification: membership of religious and/or ethnic organizations; friends by ethnicity and friends by religious denomination; ethnic language use; participation in ethnic and religious ceremonies, praying and reading sacred writing; salience of ethnic and religious identity; and nationalist attitudes (cf. Phinney & Ong 2007).

Associating with one’s ethnic and religious in-group in terms of official memberships strengthens the in-group identification. *Membership in ethnic or religious organization* is a formal association with one’s ethnic and/or religious group, while being a supporter is an informal association but the identification is operative in both cases. Membership in ethnic and/or religious organization is measured by asking whether respondents are a supporter or a member of any ethnic or or religious organization? (see q252-254 for religious organization membership and q255-256 for ethnic organization membership).

Friends by ethnicity (q262-273) and *friends by religious denomination* (q274-278) are a strong measure of ethnic and religious identification, especially if in-group members become close friends. The question we raised sounds: “how many of your close friends are...” A list of major ethnic groups in alphabetical order and a list of religious groups (including distinction between Catholic and protestant denominations) in alphabetical order is provided.

Ethnic language use is a clear indicator of ethnic identification. Generally speaking, ethno-linguistic groups in Indonesia are geographically defined and heavily concentrated in certain parts of the country. The exceptions are large cities, Yogyakarta among others, which are characterized by migration from different regions, especially among younger generations, and more specifically among students. The questions about ethnic language use has been derived from the European Social Survey (2008) and ask the respondents to indicate what language they usually speaking in different circumstances, i.e., at home, in big family gatherings, in the university, with close friends, in your community of residence, and in dealing with government offices. The questions can be found under q8-13.

Attending and participating in *ethnic and religious ceremonies and rituals* provide information and knowledge that can deepen the group identification. In Indonesia, ethnic and religious groups have traditional ceremonies and rituals to celebrate and mark the important events and phases in life cycle and challenging times, such as birth rituals, wedding rituals, moving house, illness, and wake or funeral. Participation in ethnic (religious) ceremonies is measured by a question “Could you indicate whether you and/or your family participate or not in ethnic (religious) ceremonies/rituals?” The complete list of ethnic ceremonies can be found under q15-20, and religious ceremonies and rituals under q24-37.

Salience of ethnic identity and *salience of religious identity* seek to measure the importance of religious and ethnic 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 (2008). The exact formulation of the items can be found under q40-44 for salience of religious identity and q257-261 for salience of ethnic identity.

Nationalist attitudes cover the three dimensions of patriotism, chauvinism and regiocentrism. Patriotism or romantic nationalism is attachment to one’s own country (q136-140). Chauvinism or ethnocentric nationalism is the feeling of superiority of one’s own country against other countries (q141, 143, 145 and 147). Regiocentrism refers to ethno-nationalism constructed by minority ethnic groups in opposition to nationalism (q.142, 144, 146, 148, 149). The latter is particularly important in Indonesia because of the heated public debates surrounding the decentralization of government since the late 1990’s as an indirect result of demand for more regional political autonomy. Questions on patriotism and chauvinism build on measurement used by Coenders, Gijsberts and Scheepers (2004) and Todosijevic (1998). The measurement of regiocentrism is developed by our research team.

Intermediary variables concerning ethno-religious identity

We expect that specific religious convictions like different attitudes towards religious plurality and religious truth claims; regiocentrism; interpretation of holy texts; and salience of religious identity are important mediators for the relationship between ethno-religious identification and latent conflict.

Attitudes towards *religious plurality and religious truth claims* can be distinguished in dimensions of interpretation of normative truth claims, namely, *monism*, *pluralism* and *relativism*. *Monism* refers to 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 (q78, 81, 84 and 87). *Pluralism* stresses underlying – sometimes amorphous – universal aspects shared by all religions in pluralistic encounter. It either sees differences between religions as avenues for growth and development or stresses and appreciates commonality between religious traditions (q79, 82, 85 and 88). *Relativism* is the attitude of seeing different particular beliefs or complete religious traditions as always equally valid, equally profound and equally humanitarian (q80, 83, 86 and 89). The measurements of attitudes towards *religious plurality and religious truth claims used in this study* has been successfully applied in Asian contexts (Anthony et al. 2005), including Indonesia (Sterkens & Hadiwitanto 2014).

Ethno-religious identification is accompanied by the attribution of opposite or dissimilar characteristics to other groups. Identification generates solid insider-outsider distinction and entails actions of inclusion and exclusion. In analogy with ethnocentrism (Eisinga & Scheepers 1989), *religiocentrism* is defined as the combination of positive attitudes towards the religious in-group and negative attitudes towards religious out-groups. Positive in-group attitudes mean that positive characteristics like faithfulness, goodness or the ability to speak meaningfully about God are associated with one's own religious group (q45, 47 and 49 for Muslim respondents and q51, 53 and 55 for Christian respondents). Negative out-group attitudes strip other believers of their moral qualities and put them in a bad light, e.g., by declaring them intolerant or sanctimonious (q46, 48 and 50 for Muslim respondents and q52, 54 and 56 for Christian respondents). The measurement of religiocentrism used in this study has been successfully applied in different settings, including Asian contexts (Sterkens & Anthony 2008).

The interpretation of holy texts can be either fundamentalist or hermeneutic. *Religious fundamentalism* entails a literal interpretation of sacred scriptures and the conviction that all life can be understood in relation to the revelation that can be found in an unmediated way in sacred scriptures. Religious fundamentalism is measured by the Intratextual Fundamentalism Scale (IFS) developed by Williamson et al. (2010). The operationalisation can be found under q62-67. To measure hermeneutic interpretation some statements from the Post-Critical Belief scale by Hutsebaut, Fontaine, and Duriez (2000) were used. A *hermeneutic interpretation* entails the conviction that religious truth is not directly accessible in Holy Scripture, but needs historical-critical interpretation (q68 and 69).

Other intermediary variables

Other variables which are theoretically relevant are: social dominance orientation, quantity and quality of interreligious contacts, nationalist attitudes, perceived group threat, memory of violence, personal experience of violence and *pakikiramdam*. Most of these theoretically relevant variables were derived from previously mentioned Western studies; the last relevant one, *pakikiramdam*, was developed based on theoretical insights from Philippino psychology (Clemente et al. 2008).

Social Dominance Orientation refers to individual differences in levels of group-based discrimination. It measures an individual's preference for hierarchy within any social system and the domination of inferior groups together with a predisposition toward anti-egalitarianism within and between groups. The *Social Dominance Orientation* (SDO) measurement used in this study is derived mainly from 16 item variant from Sidanius and Pratto (1999): half of the items are orientations towards group dominance and the other half are towards group equality, alternately arranged. One statement on group equality orientation which was deemed to be vague ('increased social equality') was revised in 'All groups should be free to move to a place where they choose to live'. The items can be found under q90-105.

Actual intergroup contact involves face-to-face and personal interaction between Christian and Muslim students in certain roles and in different social settings (e.g., university, 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., classmates, dormmates/housemates/boardmates, close friends and relatives (q106-115). *Quality of interreligious contacts* is measured by 20 questions referring to different aspects of quality of contacts, namely, goodness, closeness, equality and cooperativeness (Allport, 1954; Brown et al. 2007; Pettigrew & Tropp, 2006; Pettigrew et al. 2011). For example, the four questions for contacts with neighbours are: "How would you rate your contact with [religious group] as neighbors?" 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 (q116-135).

The measurement of *perceived group threat* was informed by the study of Scheepers et al. (2002) on ethnic exclusionism. 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. Minority groups were for instance replaced by religious groups, and instead of using unemployment, other appropriate concerns of students were included such as a job prospect after graduation. Another study on exclusionary reactions due to collective threats that helped shape the statements for this study was the experiment of Sniderman, Hagendoorn and Prior (2004). Refocusing on religious group threats and considering the contexts of students, seven more statements were added to cover crucial positions in the government, boarding house, business opportunities, study grants and migration. (q152-163)

The measurement of *perceived group discrimination* deals with the feeling or perception of being discriminated against based on religious belonging in specific domains of economics, politics, culture, and religion (Fox 2000). The root of the question goes back to Fox's measurement on racial discrimination, but is filled in with issues typically for the Indonesian local situation, namely concerning economy (q190, 193, 196 and 199), politics (q188, 191, 201, 203), socio-cultural life (q189, 192, 194, 197) or religion (q195, 198, 200, 202 and 204).

Distrust is the absence of trust, which generally spoken refers to reliance on the integrity of out-group members. The questions we used are similarly formulated and derived from the German Socio-Economic Panel (SOEP) in 2003 (Naeff & Schupp 2009). We replaced the reference group with the respondents' religious out-group. (q208-217).

A vivid *memory of violence* through testimonies of relatives and friends, or personal *experiences of violence* are expected to be related with inter-group contact avoidance and support of inter-group violence. Until 1999 Muslims and Christians in Ambon lived in relative harmony. In the beginning, riots seemed to relate to economic and social disparities between indigenous inhabitants and migrants. Only at a later stage religious differences became more prominent, and group names like '*pasukan merah*' ('red force' for Christians) and '*pasukan putih*' ('white force' for Muslims) were increasingly used, combined with other issues like ethnicity (*sara*), race (*ras*) and other intergroup tensions (*antar golongan*)¹, leading to the deep segregation that characterises Maluku nowadays. The reports of the International Crisis Group are recommended for regular updates on the ongoing conflict (e.g. ICG 2007; 2011). *Memory of violence* is measured by the following questions: q60-61; *experience of violence* is measured by questions q70-77.

Removed variables from data set

The universities in our sample participated in our research on the condition that no comparisons between universities would be made. For that reason we removed the names of universities (q2_a) from the dataset available in DANS. In addition, to guarantee anonymity of respondents, the following variables were removed from the data: name of faculty/college (q2_b); name of program/department (q2_c); birth place: (q4_a); living place (q5_a) and place where respondent grew up (q7_a). 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 additional in-depth interviewing. Obviously these contact details are also removed from the available dataset.

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.

1.5 Sampling

We selected research sites characterised by the presence of different ethno-religious groups, which alternate in majority/minority position; have different levels of migration; and have specific histories of latent and manifest collective conflicts. Regarding history of conflict, we selected one area where ethno-religious groups have been recently involved in manifest conflict and explicit violence, in which ethno-religious identifications and economic, political and social issues are closely intertwined; and one area that is relatively peaceful, although latent conflicts can inflame easily and tensions are observable insofar separatist movements elsewhere in the country influence the political and social agenda. The following provinces meet these criteria in Indonesia: Maluku and Yogyakarta. Maluku is historically a mainly Christian region, but with a substantial Muslim minority; Yogyakarta has a large Muslim majority and a small Christian minority.

In each area three universities were selected: a public (state) university (with a majority of Muslim or Christian students dependent of the surrounding population); an Islamic university with a majority of Muslim students; and a Christian university with a majority of Christian students. The selected Universities per area are the following. Maluku (Ambon): Patimura State University (UNPATI); State Islamic Institute (IAIN); Maluku Christian University (UKIM). Yogyakarta: Gadjah Mada State University (UGM); Islamic State University Sunan Kalijaga (UIN); Duta Wacana Christian University (UKDW).

The aim was to collect data among students that would validly and reliably represent the student population in each university. To achieve this aim, we took a random sample of 250 students from the full registration lists of the second and third year bachelor students in each university. First year and graduate students were excluded from the random sampling procedures in the six universities. Because our research, in a large part, deals with intergroup relations and contact, it is argued that first year students might not have enough experiences with their peers and classmates. The graduate students, on the other hand, are believed to exert more time and energy on meeting academic requirements than relating with peers in school and class. Thus, the sampling frame for each university is composed of all undergraduate students excluding first year students. This has resulted in a total number of 1500 respondents in Indonesia. As said before, we also had 1500 respondents a similar project in the Philippines, for which data- and documentation files are also available at DANS. In what follows, we give a brief profile of the selected universities in Indonesia, more specifically in the special region of Yogyakarta (DIY or *Daerah Istimewa Yogyakarta*) and in provincial capital of Maluku (Ambon)

Table 1: Selected Universities in Indonesia (Yogyakarta and Ambon)

Region	Location	University	Registered BA students (1st sem. 2011-2012)
DIY	Bulaksumur, Yogyakarta	University of Gadjah Mada (UGM)	28.878
DIY	Banguntapan, Yogyakarta	State Islamic University of Sunan Kalijaga (UIN Sunan Kalijaga)	10.957
DIY	Klitren, Yogyakarta	Christian University of Duta Wacana (UKDW)	2.854
Maluku	Poka, Ambon	University of Pattimura (Unpatti)	14.198
Maluku	Kebun Cengkih, Ambon	State Islamic Institute (IAIN) Ambon	3.928
Maluku	Waringin, Ambon	Indonesian Christian University in Maluku (UKIM)	2.129

(1) The *University of Gadjah Mada* (UGM) is an Indonesian public university located in Yogyakarta. It was founded on December 19, 1949. UGM is the oldest and largest institution of higher education in Indonesia. The university has 18 faculties, 73 undergraduate study programs (BA), 28 diploma study programs (MA), a graduate school of 62 study programs ranging from Social Sciences to Engineering and 28 research centres. In 2012, the university served about 51,796 students, including 647 foreigners. In the first semester of academic year 2011-2012, during our data collection the registered number of BA students was 28,878. The university has many students from various regions in Indonesia with their distinctive ethnic cultures. Unfortunately, there is no official information of the student population based on ethnicity and religion available, but we can estimate that about 90% of the students are Muslim. The dominant ethnic group of the students is Javanese.

(2) *State Islamic University Sunan Kalijaga* (UIN Sunan Kalijaga) was originally established on 9 May 1960 as a State Islamic Institute (IAIN) named *Al-Jamiah al-Islamiyah al-Hukumiyah* based on the Presidential Order No. 11/1960. On 1 July 1965 it changed its name to State Islamic Institute (IAIN) Sunan Kalijaga with the implementation of Ministry of Religion Rule No. 26/1965. It was the first Islamic higher education institution in Indonesia. The status of State Islamic Institute refers to its aim to offer and develop Islamic studies. In its early period the Institute was strongly inspired by the curriculum of the Al Azhar University in Egypt. In October 2004, the Institute became a University as by Decision of Republic Indonesia President No. 50/2004. With its status as university the UIN extended its programmes from Islamic studies and Islamic law to other disciplines as well, i.e., science and technology, social sciences and humanities, economy and Islamic business. Nowadays, the university has eight faculties and a graduate school that offers master and PhD programmes. In the academic year 2011-2012 it had 10,957 registered undergraduate students. We do not have official information about the ethnicity and religion of the students, but we can reasonably expect that almost all, if not all, students are Muslim. Most of them are Javanese since the UIN is a particularly popular among the students of Islamic boarding schools (*pesantren*) in Yogyakarta and surroundings.

(3) *Duta Wacana Christian University* (UKDW) is a private Christian university in Yogyakarta. *Duta Wacana* (meaning 'ambassador of knowledge' or 'messenger of the word') Christian University was established on 31 October 1985. It developed out of the Theological Seminary of *Duta Wacana* and it was founded in 1962 by the fusion of *Jogjakarta Theological Academy* and *Balewijoto Theological School* in Malang. Since 1985 *Duta Wacana* has been expanding its academic education from theological training to other programmes as well. Nowadays, UKDW has 6 Faculties (theology, information technology, design and architecture, business, biotechnology and medicines) and offers several bachelor, master and PhD programmes. In academic year 2011-2012 UKDW registered in total 2,854 BA students. Of the total number of 3,125 students at the University, for 2,456 there was information available about their religious background. Of this group about 62% is Protestant, 21% Catholic, 13% Muslim and few Buddhists and Hindus.² Since it attracts Christian students from all over the archipelago - especially among the theology students - there is a wide variety of ethnic background among the students, but in particular Javanese, Sundanese, Chinese, Timorese and Papua.

(4) The *University of Pattimura* (Unpatti) is the oldest higher education institute and the only state university in the province of Maluku. The origins of the university date back to 1955 with the efforts of dr. J.B. Sitanala and Mr. C. Loppies to stimulate the educational emancipation of the Moluccan people. On 3 October 1956 their foundation successfully established a faculty of law and three years later a faculty of social and political sciences. A faculty of education was opened in 1961, and a faculty of agriculture in 1962. In the same year, the foundation became a state university by the

² Information provided by UKDW administration at our request.

decree No. 99/1962 of the minister of higher education and sciences. In 2011 there were 14.198 bachelor students enrolled. Nowadays the university has nine faculties. In addition to the four already mentioned: technique; economy; fishery; mathematics and natural sciences; and medical sciences. To avoid tensions between ethno-religious groups, the university has chosen not to register religious and ethnic background of students any longer. But without doubt most students are from different ethno-linguistic groups in the Moluccan archipelago, while there are also students from migrant communities coming from Bugis, Buton, Makassar and Manado. Even more sensitive than information on ethnic background, is the distribution of students along religious lines. Data are not available, but students and staff members testified during interviews that a small majority of the Unpatti student population is Christian (Protestants and Catholics) and little less than half of the student population is Muslim. Unpatti was selected as University in our sample because its mixed population and because tensions between Muslims and Christians are clearly visible and much discussed. During the massive communal violence in the 1999-2004 period almost all university buildings were put on fire or destroyed. Also shortly before our data collection, several student protests ended with the destruction of campus facilities such as the power plant, the buildings of the faculty of economy and the central university administrative building.

(5) *State Islamic Institute (IAIN) Ambon* was originally a branch of IAIN Sultan Alauddin in Makassar. To accommodate the aspirations of the Ulama and the Ambonese Muslims, the national Indonesian government established IAIN Ambon with regulation No. 33/1985 and presidential decree No. 18/1988. In 1988, the minister of religion placed IAIN Sultan Alauddin branch Ambon under the religious ministerial office of Maluku. In 1997, the institution changed into State Islamic Academy (STAIN) Ambon. Nine years later, in 2006, STAIN Ambon was raised in status again by becoming a State Islamic Institute (IAIN) with three faculties: Islamic education (*tarbiyah*); law (*syariah*); and philosophy and mission (*dakwah*). IAIN Ambon owns 30.8 Ha of land of which 25% is occupied with buildings. The rest is farmland and forest. In 2011, 3.928 bachelor students studied at this university. There are no master programmes at IAIN Ambon. Most students studied in Faculty of education (63%), followed by students in the Faculty of Islamic Philosophy and mission (25%) and Islamic law (12%). All students registered in the institute are Muslim. There are no data on ethnic affiliation of the students, but according to interviews with staff members, around half or little less than half come from migrant communities that settled in Ambon, i.e., Bugis, Buton, Makassar and Java. Other Muslim ethno-linguistic groups come from the Moluccas and more specifically from the island Ambon itself and Lease Islands, from Seram, Banda, Buru, and Southeast Maluku islands. IAIN Ambon was selected because it represents the interest of Muslim Mollucans with regard to the development of Islamic education.

(6) The *Indonesian Christian University in Maluku (UKIM)* originally root in a Christian teacher training school called STOVIL (*School tot Opleiding van Inlandse Leraars*) founded in 1885 by the Dutch missionaries. After recognition of Indonesian independence in 1949, STOVIL changed into the Theology school of Maluku Protestant Church (*Sekolah Teologia GPM*). In 1960 this school changed into the Theology Academy of Maluku Protestant Church (*Akademi Teologia-GPM*) and in 1965 into the Higher Theological Institute of Maluku Protestant Church (*Sekolah Tinggi Teologi - GPM*). In 1985 the institute was transferred into the Indonesian Christian University in Maluku (UKIM) based on decree No. 122/IX/ORG issued by the Daily Executive Board of Maluku Protestant Church Synod. The office of Private Higher Educational Institute in Maluku and Papua confirmed this establishment by decree No. 1536/KTP.IX/N.85. In 2011, the university had 2.129 students in four faculties: theology; economics and social and political sciences; technique; and public health. There are no data available on religion and ethnicity. But based on the names of the registered students, only a very small minority of around 20 students are Muslim. Most other students are Protestants, maybe with a small proportion of Catholic students. According to the interviews, students come from various

Christian ethno-linguistic groups in Ambon and Lease Islands, Seram and Southeast Maluku islands. UKIM Ambon was selected as our sample because it belongs to the biggest Christian synod in Maluku: GPM (*Gereja Protestan Maluku*). Also, this university contributes much in the development of Christianity in the Mollucan archipelago since all protestant ministers in GPM are graduates of the Faculty of Theology. During the outbreaks of communal violence in 2000 the campus of the university was burnt down, but has been rebuilt after the worst violence ended in 2004.

1.6 Data collection procedure and representativeness of sample

Data collection procedure

In April-May 2011, a pilot survey was done in all of the research locations. To pave the way for the data collection, request letters dated 10 February 2011 were sent to the heads of the six universities in Indonesia. The requests sought willingness to participate in the research, copy of the registry of student population in every faculty or college, permit to conduct a pilot survey with 50 students in April-May 2011 and a definite survey with 250 students in August-October 2011, access and use of classrooms or other venues in which the respondents could fill in the questionnaires, and access to premises for field observations and interviews. All six university heads approved the requests, although some universities provided certain conditions with their approval (i.e., no comparison of universities in reports, providing access to enrolment lists only through officers of the university). Two PhD students at Radboud University Nijmegen involved in the project, namely Mr Cahyo Pamungkas and Mr. Tri Subagya, were assigned to cover the universities in Ambon and the universities in Yogyakarta, respectively.

During the month of April 2011, contact with respective officials of the universities was made to formalize their participation in the study. In preparation for the pilot survey, several visits and meetings with university officials and appropriate offices such as Office of the Registrar were done. The conduct of the pilot survey happened during the summer term of the 2010-2011 academic year, more specifically April – May 2011. The purpose of the pilot survey was to test the reliability and validity of the questions. The pilot survey also aimed to check the clarity of the format, wording and instructions, and sequence of the questions. Pilot survey results were also useful to test the dimensionality of the measurements. The pilot survey resulted in some changes in the questionnaire. The data set at DANS does not contain the data of the pilot survey.

The experiences in pilot survey and previous cooperation with certain Offices in the six Indonesian universities helped facilitate the conduct of definite survey, from August 2011 until January 2012. The overall goal was to collect a random sample from the official student registry of each university in order to maximize possibilities to generalize from these samples to the university population. Through their university identification number, first year students were known and excluded from the sampling frame. The central enrolment lists of the universities served as the sampling frame. In those institutions where the enrolment lists were administered per faculty or department, the systematic random sampling was based on the proportion of the student population in every faculty within the concerning university. The interval number for the systematic random sampling was found by dividing the population of each university/faculty with required number of respondents. An invitation was sent to respondents with the assistance of university staff or the student union in each university/faculty. After that, respondents were gathered in one place (a classroom) to fill out the questionnaires in presence of one of the members of the research team. We aimed at achieving an overall response rate of 50%. Therefore, we started to select 500 students per university. In most universities the response rate turned out to be lower, and consequently added randomly more students in the sample. If we did not reach enough respondents, the sampling with invitations was enlarged in a second stage following the same procedure.

Although not announced upon invitation, respondents were offered a small token of appreciation (approximately 2 euro) to buy a drink and a snack.

Response and representativeness of the sample

Table 2 gives an overview of the sampling frame and response in the different universities.

Table 2: Distribution of respondents by Universities in Indonesia

University	Sampling frame	Sample	Response	Response Rate (%)
UGM – Yogyakarta	28,878	457	250	54.70
UIN – Yogyakarta	10,957	411	250	60.80
UKDW Yogyakarta	3,027	495	250	50.50
UNPATTI - Ambon	14,198	382	250	65.45
IAIN – Ambon	3,928	388	250	64.43
UKIM – Ambon	2,129	421	250	59.38
Total	63,117	2,554	1,500	58.73

The total number of respondents from the universities and schools in Ambon and Yogyakarta was 1,500. All the six identified universities were able to gather 250 respondents separately using random sampling procedure. The average response rate of the six universities is 59.38 percent. The highest response rate is posted by UNPATTI (65.45 percent), an institution with a religiously mixed population and relatively many tensions between ethno-religious groups. The lowest response rate is in UKDW (Yogyakarta) with 50.50 percent. The number of invitations to participate in the research was twice enlarged to reach the required response of 250 students. The response rate in the separate universities is to some extent dependent on the level of support we received from various departments and colleges or faculties to motivate sampled students under their jurisdiction to participate in the survey.

In Yogyakarta the Muslims comprise 64.0 percent or almost two-thirds of the respondents, while Protestants and Catholics together represent 34 percent of the respondents. In Ambon, we have almost an equal number of Christians (Protestants and the small number of Catholics together) and Muslims, respectively 49.8 and 49.7 percent of our respondents.

Table 3: Distribution of respondents by religion in Ambon and Yogyakarta

Religion	RESPONDENTS					
	AMBON		YOGYAKARTA		TOTAL	
	Number	Percent	Number	Percent	Number	Percent
Islam	373	49.7	480	64.0	853	56.9
Catholic	19	2.5	59	7.9	78	5.2
Protestant	355	47.3	196	26.1	551	36.7
Buddhist	0	.0	6	.8	6	.4
Hindu	0	.0	3	.4	3	.2
Others	0	.0	2	.3	2	.1
Missing	3	.4	4	.5	7	.5
Total	750	100.0	750	100.0	1500	100.0

One can expect that the random sampling procedure described above leads to a representative sample of the research population. In this project, we aimed to reflect the distribution of ethnic and religious groups among the student population at six universities. Unfortunately, the representativeness of ethno-religious groups at the university level cannot be tested, because most universities in our research do not have data on ethnicity and religion of their students. Especially in the conflict areas such registration is extremely sensitive. Besides, such registration may be redundant as the student population in the Islamic universities in our research is almost exclusively Muslim, while the student population at Christian universities is predominantly Christian. The public (state universities) in both locations reflects the general population of the city, which means that their students in UGM Yogyakarta are predominantly Muslim and Javanese.

The only sensitivity test for the representativeness of our data, was to compare the distribution of students in our samples by faculty and department. That is, we compared the percentage of students enrolled in certain faculties/departments at the university level with the percentage of students enrolled in these faculties/departments in our sample. Although we could not re-collect all relevant figures, due to administrative fallacies, we found in general that our samples reflected the distribution of students by faculty and college at universities. The tables representing the percentages of students per faculty/department in universities and our sample can be found in the appendix. These show that the sampling in our Universities was accurate in reflecting the distribution of students by faculty and college. If our sample is representative in this aspect, it may follow that it is representative in other aspects (e.g. ethno-religious identification) as well.

2 Documentation of the variables

This chapter documents the variables. It reports the guide to the codebook (2.1), a list of the variables (2.2), and their documentation (2.3).

2.1 Guide to the codebook

To illustrate the layout of the documentation of the variables documented in Section 2.3, an example is given in Scheme 2.1. The letters in parentheses refer to the notes presented after Scheme 2.1.

Scheme 2.1: Example of the layout of the documentation of the variables

(a)	(b)	(e)		
q8	What is the language that you mainly speak at home?			
	(c) (d)			
	1 Indonesian	573	38.2	40.7
	2 Your ethnic language, specify	795	53.0	56.4
	3 Other language, namely	41	2.7	2.9
	· System missing	91	6.1	

- (a) Indicates the variable number. A variable number has been assigned to each variable in the SPSS system file. These variable numbers are identical to the ones presented in this documentation.
- (b) Indicates the variable label used in the SPSS system file.
- (c) Indicates the code values for the single answer categories.
- (d) Indicates the textual definition of the codes, that is, their value labels.
- (e) Indicates the absolute frequencies (left column), the relative frequencies (middle column), and the adjusted (adjusted for missing value(s)) relative frequencies (right column) of the variables.

2.2 Variables description list

In this section, original variables as well as constructed variables are listed sequentially, according to the variable number in the data file. In order to provide readers with some conceptual clarity, the list contains headings of themes (in big capitals).

DEMOGRAPGIC CHARACTERISTICS

number	Number of respondent
place	Location of survey
q1	Gender
q2_d	Year level
q3	Birthday
q6	Length of stay where you live now

ETHNIC LANGUAGE USE

q8	Language at home?
q8_ethnic	Language at home? Ethnic language
q8_other	Language at home? Other
q9	Language in big family gatherings?
q9_ethnic	Language in big family gatherings? Ethnic language
q9_other	Language in big family gatherings? Other
q10	Language in university?

q10_ethnic	Language university? ethnic language
q10_other	Language university? Other
q11	Language with close friends?
q11_ethnic	Language with close friends? Ethnic language
q11_other	Language with close friends? Other
q12	Language in community of residence?
q12_ethnic	Language in community of residence? Ethnic language
q12_other	Language in your community of residence? Other
q13	Language in dealing with government offices?
q13_ethnic	Language in dealing with government offices? Ethnic language
q13_other	Language in dealing with government offices? Other

ETHNIC SELF-DEFINITION

q14_a	Belong to which ethnic group?
q14_a_Ambo	Belong to which ethnic group? Ambonese, specify
q14_a_other	Belong to which ethnic group? Other
q14_b	Belong to which ethnic group father?
q14_b_Ambo	Belong to which ethnic group father? Ambonese, specify
q14_b_other	Belong to which ethnic group father? Other
q14_c	Belong to which ethnic mother?
q14_c_Ambo	Belong to which ethnic group mother? Ambonese, specify
q14_c_other	Belong to which ethnic group mother? Other

PARTICIPATION IN ETHNIC CEREMONIES

q15	Ethnic ceremony: Birth rituals
q16	Ethnic ceremony: Wedding rituals
q17	Ethnic ceremony: Moving house
q18	Ethnic ceremony: Illnes
q19	Ethnic ceremony: Wake/Funeral
q20	Ethnic ceremony: Others, specify
q20_other	Ethnic ceremony: Others, specify

RELIGIOUS SELF-DEFINITION

religion	Belong to what religion?
q21_a_other	Belong to what religion? Other
father_religion	Belong to what religion father?
q21_b_other	Belong to what religion father? Other
q21_c	Belong to what religion mother?
q21_c_other	Belong to what religion mother? Other
q22	Different religion in high school?
q23	If yes, what religion?
q23_other	If yes, what religion? Other

PARTICIPATION IN RELIGIOUS CEREMONIES

q24	Religious ceremonies/rituals: Circumcision
q25	Religious ceremonies/rituals: Marriage
q26	Religious ceremonies/rituals: Funeral
q27	Religious ceremonies/rituals: Fasting
q28	Religious ceremonies/rituals: Iedul Fitr
q29	Religious ceremonies/rituals: Iedul Adha
q30	Religious ceremonies/rituals: Maulud Muhammad
q31	Religious ceremonies/rituals: Isra Mi'raj celebration
q32	Religious ceremonies/rituals: Baptism
q33	Religious ceremonies/rituals: Marriage
q34	Religious ceremonies/rituals: Christmas

- q35 Religious ceremonies/rituals: Easter
 q36 Religious ceremonies/rituals: Funeral
 q37 Religious ceremonies/rituals: Fasting

PRAYING

- q38 How often do you pray?

ATTENDANCE IN RELIGIOUS SERVICES

- q39 How often do you go to religious services?

SALIENCE OF RELIGIOUS IDENTITY

- q40 Importance of religious identity
 q41 Committed member of my religious group
 q42 Influence of religious beliefs in daily life
 q43 Influence of religious beliefs on important decisions
 q44 Influence of religious beliefs on relation with others

RELIGIOCENTRISM

- q45 Muslims respond to God most faithfully
 q46 Christians only talk about good deeds without practicing
 q47 Thanks to religion, most Muslims are good people
 q48 When it comes to religion, Christians are less tolerant
 q49 Muslims are best able to talk meaningfully about God
 q50 Christians are often cause of religious conflict
 q51 Christians respond to God most faithfully
 q52 Muslims only talk about good deeds without practising
 q53 Thanks to religion, most Christians are good people
 q54 When it comes to religion, Muslims are less tolerant
 q55 Christians are best able to talk meaningfully about God
 q56 Muslims are often cause of religious conflict

READING THE SACRED WRITING

- q57 How often read or recite Holy Scripture (Koran, Bible, Vedas or Tripitaka)?

MEMORY OF VIOLENCE

- q58_a Ethno-religious violence in province?
 q58_b How many incidents?
 q59_a In your family, talk about ethno-religious violence that in province?
 q59_b How often talk about?

EXPERIENCE OF VIOLENCE

- q60_a Witness violence (related to ethno-religious conflict)?
 q60_b How many times did you witness violence?
 q61_a Suffered physical injury?
 q61_b How many times suffer from physical injury?

RELIGIOUS FUNDAMENTALISM

- q62 Sacred Writing is true without question
 q63 Sacred Writing should never be doubted
 q64 Sacred Writing is not words of God, but of man
 q65 Truths of the Sacred Writing will never be outdated
 q66 Sacred Writing is only one that is true
 q67 Sacred Writing should be taken literally
 q68 Meanings of Sacred Writing are open to change and interpretation

q69 Sacred Writing holds a deeper truth

EXPERIENCE OF VIOLENCE

q70_a Immediate family members injured?
q70_b How many immediate family members injured?
q71_a Immediate family members lose lives?
q71_b How many immediate family members lost lives?
q72_a Relatives injured?
q72_b How many relatives injured?
q73_a Relatives lose lives?
q73_b How many relatives lost lives?
q74_a Close friends injured?
q74_b How many close friends injured?
q75_a Close friends lose lives?
q75_b How many close friends lost lives?
q76_a Neighbours injured?
q76_b How many neighbours injured?
q77_a Neighbours lose lives?
q77_b How many neighbours lost lives?

RELIGIOUS PLURALITY/TRUTH CLAIMS

q78 My religion offers surest way to liberation
q79 Religious traditions reveal different aspects of God
q80 All religions are equally valid ways to ultimate truth
q81 Other religions do not provide as deep a God-experience
q82 Differences between religions basis for mutual enrichment
q83 All religions are equally valid paths to liberation
q84 Truth about God is found only in my religion
q85 Differences between religions provide more knowledge of God
q86 Everything said about God in other religions has same values
q87 Other religions contain only partial truths
q88 Differences between religions source of spiritual development
q89 All religions are the same

SOCIAL DOMINANCE ORIENTATION

q90 Some groups are inferior to other groups
q91 Sometimes necessary to use force against other groups
q92 OK if some groups have more chance in life than others
q93 Sometimes necessary to step on other groups
q94 Fewer problems if certain groups stayed in place
q95 Good thing certain groups at top and other groups at bottom
q96 Inferior groups should stay in place
q97 Other groups must be kept in place
q98 Good if groups could be equal
q99 Group equality should be our ideal
q100 All groups equal chance in life
q101 Equalize conditions for different groups
q102 All groups free to move
q103 Fewer problems if people treated more equally
q104 Strive to make incomes equal
q105 No group should dominate society

QUANTITY OF INTERRELIGIOUS CONTACTS

q106 How often contact with Christians as neighbours?
q107 How often contact with Christians as classmates?

- q108 How often contact with Christians as board/dorm/housemates?
- q109 How often contact with Christians as close friends?
- q110 How often contact with Christians as relatives?
- q111 How often contact with Muslims as neighbours?
- q112 How often contact with Muslims as classmates?
- q113 How often contact with Muslims as board/dorm/housemates?
- q114 How often contact with Muslims as close friends?
- q115 How often contact with Muslims as relatives?

QUALITY OF INTERRELIGIOUS CONTACTS

- q116 How would you rate contact? As neighbours
- q117 How would you rate contact? As classmates
- q118 How would you rate contact? As board/dorm/housemates
- q119 How would you rate contact? As close friends
- q120 How would you rate contact? As relatives
- q121 How close with neighbours from other religious groups?
- q122 How close with classmates from other religious groups?
- q123 How close with board/dorm/housemates from other religious groups?
- q124 How close with close friends from other religious groups?
- q125 How close with relatives from other religious groups?
- q126 How equal with neighbours from other religious groups?
- q127 How equal with classmates from other religious groups?
- q128 How equal with board/dorm/housemates from other religious groups?
- q129 How equal with close friends from other religious groups?
- q130 How equal with relatives from other religious groups?
- q131 Cooperate with neighbours from other religious groups?
- q132 Cooperate with classmates from other religious groups?
- q133 Cooperate with board/dorm/housemates from other religious groups?
- q134 Cooperate with close friends from other religious groups?
- q135 Cooperate with relatives from other religious groups?

NATIONALIST ATTITUDES

PATRIOTISM

- q136 Proud of country in terms of achievement in history?
- q137 Proud of country in terms of achievement in equality in society?
- q138 Respect nation and its tradition
- q139 National interest above ethno-religious group interest
- q140 Renewing national ideas national task
- q141 Rather be citizen of Indonesia than other country

CHAUVINISM, REGIOCENTRISM

- q142 Support district even if wrong
- q143 Country better than most other countries
- q144 District interest above national interest
- q145 Support country even if wrong
- q146 Rather be a resident of my district
- q147 Important characteristics come from nationality
- q148 Respect district and its tradition
- q149 Indonesia makes me feel ashamed

BARRIERS BETWEEN CHRISTIANS AND MUSLIMS

- q150 Major barriers between Christians and Muslims?
- q151 Primary barrier?
- q151_other Primary barrier? Other

PERCEIVED GROUP THREAT

- q152 Afraid customs of group will be lost
- q153 Migration of different religious groups is a threat
- q154 Worried job prospects decline
- q155 Worried study grant opportunities
- q156 Worried security in my university decline
- q157 Other religious groups occupy positions in government
- q158 Worried the security in neighbourhood decline
- q159 Religious practices of other religious groups threaten way of life
- q160 Other religious groups preferential treatment by authorities
- q161 Other religious groups control business opportunities
- q162 Afraid increasing violence in neighborhood
- q163 Chances boarding house decline

CONTACT AVOIDANCE

- q164 Accept or avoid Christian as city/town mayor?
- q165 Accept or avoid Christian as civil servant?
- q166 Accept or avoid Christian as police officer?
- q167 Accept or avoid Christian as neighbour?
- q168 Accept or avoid Christian as classmate?
- q169 Accept or avoid Christian as boardmate?
- q170 Accept or avoid Christian as houseboy/housemaid?
- q171 Accept or avoid Christian as your close friend?
- q172 Accept or avoid Christian as your future spouse?
- q173 Accept or avoid Muslim as city/town mayor?
- q174 Accept or avoid Muslim as civil servant?
- q175 Accept or avoid Muslim as police officer?
- q176 Accept or avoid Muslim as neighbour?
- q177 Accept or avoid Muslim as classmate?
- q178 Accept or avoid Muslim as boardmate?
- q179 Accept or avoid Muslim as houseboy/housemaid?
- q180 Accept or avoid Muslim as close friend?
- q181 Accept or avoid Muslim as future spouse?

PREFERENCE FOR RESIDENTIAL SEGREGATION

- q182 Live in neighbourhood same religion
- q183 Live in neighbourhood different religion
- q184 Reside in separate community according to religions
- q185 Separate neighbourhood for Muslims and Christians

PERCEIVED GROUP DISCRIMINATION

- q186 Member of discriminated group?
- q187 On what ground discriminated against?
- q187_other On what ground discriminated against? Other
- q188 Limitations on freedom of expression
- q189 Limitations on celebration of group's ceremonies
- q190 Limitations on access to government subsidy
- q191 Limitations on freedom to choose place of residence
- q192 Limitations on dress
- q193 Limitations on participation in local market
- q194 Limitations on behavior
- q195 Limitations on public observance of religious festivals
- q196 Limitations on access to housing market
- q197 Limitations on marriage
- q198 Limitations on building places of worship

q199	Limitations on access to job market
q200	Forced observance religious laws of other group
q201	Limitations on recruitment as civil servant
q202	Limitations on running of religious schools
q203	Limitations on attaining higher positions in government
q204	Limitations on observance of religious laws

VOTING BEHAVIOR

q205	Vote in the last national election?
q206	Why did not vote?
q206_other	Why did not vote? Other
q207	Political party voted for in last national election?

(DIS)TRUST

q208	Trust Muslims
q209	Trust Christians
q210	Rely on Muslim
q211	Rely on Christians
q212	Careful if dealing with Muslims
q213	careful if dealing with Christians
q214	Muslims exploit me
q215	Christians exploit me
q216	Muslims act in own interest
q217	Christians act in own interest

SUPPORT OF PROTEST AND VIOLENCE

q218	Support public criticism of job discrimination
q219	Support demonstrations against job discrimination
q220	Support damaging of properties for jobs
q221	Support harm to persons for jobs
q222	Support public criticism of political power abuse
q223	Support demonstrations against political power abuse
q224	Support the damaging of properties to fight political power abuse
q225	Support harm to persons to fight political power abuse
q226	Support public criticism of actions that undermine political influence
q227	Support demonstrations for political influence
q228	Support damaging of properties for political influence
q229	Support harm to persons for political influence
q230	Support public criticism of lack of free education
q231	Support demonstrations for free education
q232	Support damaging of properties for free education
q233	Support harm to persons for free education
q234	Openly criticize disrespect for values of religious group
q235	Support demonstrations for respect for values of religious group
q236	Support damaging of properties when religion is insulted
q237	Support harm to persons when religion is insulted

ACTUAL EXPRESSION OF SUPPORT OF PROTEST

q238	Expressed public criticism related to religious group?
q239	How many times express public criticism?
q240	Participated in demonstration?
q241	How many participate in demonstration?

(DIS)SATISFACTION

q242	How satisfied with health services in city
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q243	How satisfied with job opportunities after graduation
q244	How satisfied with place of dwelling
q245	How satisfied with free time
q246	How satisfied with quality of education
q247	How satisfied with peace and order situation in city
q248	How satisfied with supply of goods and services in area
q249	How satisfied with local access to public transport
q250	How satisfied with environmental conditions in area
q251	How satisfied with overall standard of living

MEMBERSHIP IN RELIGIOUS ORGANIZATIONS

q252	Member or supporter of religious organization?
q253a	School based
q253a_name	Name/s of organization/s: (School based):
q253b	Community based
q253b_name	Name/s of organization/s (Community based):
q253c	Others
q253c_name	Name/s of organization/s (Others):
q254	How often participate in activities of religious organization?

MEMBERSHIP IN ETHNIC ORGANIZATIONS

q255	Member or supporter of ethnic organization?
q256	How often participate in activities of ethnic group-based organization

SALIENCE OF ETHNIC IDENTITY

q257	Ethnic identity is very important to me
q258	Committed member of ethnic group
q259	Ethnic identity great influence in daily life
q260	Ethnic identity great influence on important decisions
q261	Ethnic identity great influence on relations with others

FRIENDS BY ETHNICITY

q262	How many close friends are Javanese?
q263	How many close friends are Sundanese?
q264	How many close friends are Madurese?
q265	How many close friends are Minangkabau?
q266	How many close friends are Ambonese?
q267	How many close friends are Bugis?
q268	How many close friends are Makassar?
q269	How many close friends are Buton?
q270	How many close friends are Toraja?
q271	How many close friends are Minahasa?
q272	How many close friends are Chinese?
q273	How many close friends are Batak?

FRIENDS BY RELIGIOUS DENOMINATION

q274	How many close friends are Muslim?
q275	How many close friends are Catholic?
q276	How many close friends are Protestant?
q277	How many close friends are Buddhist?
q278	How many close friends are Hindu?

SOCIO-ECONOMIC CHARACTERISTICS

q279	Monthly gross income of household
q280	How satisfied with household income?

q281_a	Highest educational attainment father?
q281_b	Highest educational attainment mother?
q282_a	Occupational status father?
q282_b	Occupational status mother?
q283_a	Occupation father?
q283_a_spc	Occupation father? Special, specify
q283_b	Occupation mother?
q283_b_spc	Occupation mother? Special, specify

CONTACT INFORMATION

q284	Contact again for in-depth interview?
remarks	Remarks

2.3 Documentation of original variables

number	The number of respondent			
place	The location of survey			
	3 Yogyakarta	750	50.0	50.0
	4 Ambon	750	50.0	50.0
q1	Gender			
	1 Male	782	52.1	52.9
	2 Female	695	46.3	47.1
	· System missing	23	1.5	
q2_d	Year level			
	1	90	6.0	6.6
	2	459	30.6	33.4
	3	447	29.8	32.6
	4	230	15.3	16.8
	5	93	6.2	6.8
	6	33	2.2	2.4
	7	16	1.1	1.2
	8	1	.1	.1
	9	4	.3	.3
q3	Birthday			
q6	Length of stay where you live now			
	1 Less than one year	139	9.3	9.5
	2 1-2 years	381	25.4	25.9
	3 2-3 years	234	15.6	15.9
	4 More than 3 years	715	47.7	48.7
	· System missing	31	2.1	
q8	What is the language that you mainly speak at home?			
	1 Indonesian	573	38.2	40.7

	2 Your ethnic language, specify	795	53.0	56.4
	3 Other language, namely	41	2.7	2.9
	· System missing	91	6.1	
q8_ethnic	What is the language that you mainly speak at home? Ethnic language ³			
	Ambon	126	8.4	8.4
	Banjar	8	.5	.5
	Jawa	297	19.8	19.8
	Madura	37	2.5	2.5
	Melayu	10	.7	.7
	Sunda	19	1.3	1.3
	Other	83	5.5	5.5
	· System missing	920	61.3	61.3
q8_other	What is the language that you mainly speak at home? Other ⁴			
	Bahasa pasar	5	.3	.3
	Other	13	.9	.9
	· System missing	1482	98.8	98.8
q9	What is the language that you mainly speak in big family gatherings?			
	1 Indonesian	650	43.3	47.1
	2 Your ethnic language, specify	699	46.6	50.7
	3 Other language, namely	31	2.1	2.2
	· System missing	120	8.0	
q9_ethnic	What is the language that you mainly speak in big family gatherings? Ethnic language*			
	Ambon	103	6.9	6.9
	Batak	10	.7	.7
	Bugis	6	.4	.4
	Buton	6	.4	.4
	Jawa	227	15.1	15.1
	Kei	11	.7	.7
	Madura	30	2.0	2.0
	Melayu	8	.5	.5
	Minang	5	.3	.3
	Sunda	21	1.4	1.4
	Other	74	5.0	5.0
	· System missing	999	66.6	66.6
q9_other	What is the language that you mainly speak in big family gatherings? Other*			
	Campuran	4	.3	.3
	Other	12	.8	.8
	· System missing	1484	98.9	98.9

³ Categories containing less than 5 respondents are combined in the category 'Other'.

⁴ Categories containing less than 5 respondents are combined in the category 'Other'.

q10	What is the language that you mainly speak in the university?			
	1 Indonesian	1178	78.5	86.3
	2 Your ethnic language, specify	157	10.5	11.5
	3 Other language, namely	30	2.0	2.2
	· System missing	135	9.0	
q10_ethnic	What is the language that you mainly speak in the university? Ethnic language*			
	Ambon	61	4.1	4.1
	Jawa	55	3.7	3.7
	Other	7	.4	.4
	· System missing	1377	91.8	91.8
q10_other	What is the language that you mainly speak in the university? Other*			
	Campuran	5	.3	.3
	Other	12	.8	.8
	· System missing	1483	98.9	98.9
q11	What is the language that you mainly speak with close friends?			
	1 Indonesian	735	49.0	54.5
	2 Your ethnic language, specify	531	35.4	39.4
	3 Other language, namely	82	5.5	6.1
	· System missing	152	10.1	
q11_ethnic	What is the language that you mainly speak with close friends? Ethnic language ⁵			
	Ambon	136	9.1	9.1
	Jawa	234	15.6	15.6
	Madura	10	.7	.7
	Sunda	4	.3	.3
	Other	36	2.3	2.3
	· System missing	1080	72.0	72.0
q11_other	What is the language that you mainly speak with close friends? Other*			
	Bahasa pasar	6	.4	.4
	Bahasa tidak resmi	8	.5	.5
	Campuran	5	.3	.3
	Inggris	7	.5	.5
	Other	11	.8	.8
	· System missing	1463	97.5	97.5
q12	What is the language that you mainly speak in your community of residence?			
	1 Indonesian	777	51.8	56.2
	2 Your ethnic language, specify	545	36.3	39.4
	3 Other language, namely	60	4.0	4.3
	· System missing	118	7.9	
q12_ethnic	What is the language that you mainly speak in your community of residence? Ethnic			

⁵ Categories containing less than 5 respondents are combined in the category 'Other'.

	language*			
	Ambon	138	9.2	9.2
	Jawa	239	15.9	15.9
	Madura	14	.9	.9
	Melayu	7	.5	.5
	Sunda	5	.3	.3
	Other	24	1.7	1.7
	· System missing	1073	71.5	71.5
q12_other	What is the language that you mainly speak in your community of residence? Other*			
	Bahasa pasar	7	.5	.5
	Other	11	.7	.7
	· System missing	1482	98.8	98.8
q13	What is the language that you mainly speak in dealing with government offices?			
	1 Indonesian	1402	93.5	98.8
	2 Your ethnic language, specify	12	.8	.8
	3 Other language, namely	5	.3	.4
	· System missing	81	5.4	
q13_ethnic	What is the language that you mainly speak in dealing with government offices? Ethnic language ⁶			
	Jawa	9	.6	.6
	Madura	1	.1	.1
	· System missing	1490	99.3	99.3
q13_other	What is the language that you mainly speak in dealing with government offices? Other*			
	Arab, Inggris	1	.1	.1
	Indonesia, Melayu, Madura, Jawa	1	.1	.1
	· System missing	1498	99.9	99.9
q14_a	To which ethnic group do you consider yourself to belong to?			
	1 Javanese	457	30.5	31.3
	2 Sundanese	38	2.5	2.6
	3 Madurese	37	2.5	2.5
	4 Minangkabau	17	1.1	1.2
	5 Ambonese (e.g. Seram, Kei, Ternate, etc)	589	39.3	40.3
	6 Bugis	11	.7	.8
	7 Makassar	3	.2	.2
	8 Buton	95	6.3	6.5
	9 Toraja	20	1.3	1.4
	10 Minahasa	5	.3	.3
	11 Chinese	49	3.3	3.4
	12 Batak	37	2.5	2.5
	13 Others, specify	104	6.9	7.1
	· System missing	38	2.5	

⁶ Categories containing less than 5 respondents are combined in the category 'Other'.

q14_a_Amb o	To which ethnic group do you consider yourself to belong to? Ambonese, specify			
q14_a_other	To which ethnic group do you consider yourself to belong to? Other			
q14_b	To which ethnic group do you consider your father to belong to?			
	1 Javanese	465	31.0	31.7
	2 Sundanese	34	2.3	2.3
	3 Madurese	38	2.5	2.6
	4 Minangkabau	16	1.1	1.1
	5 Ambonese (e.g. Seram, Kei, Ternate, etc)	581	38.7	39.6
	6 Bugis	13	.9	.9
	7 Makassar	5	.3	.3
	8 Buton	101	6.7	6.9
	9 Toraja	22	1.5	1.5
	10 Minahasa	5	.3	.3
	11 Chinese	55	3.7	3.8
	12 Batak	38	2.5	2.6
	13 Others, specify	93	6.2	6.3
	· System missing	34	2.3	
q14_b_Amb o	To which ethnic group do you consider your father to belong to? Ambonese, specify			
q14_b_other	To which ethnic group do you consider your father to belong to? Other			
q14_c	To which ethnic group do you consider your mother to belong to?			
	1 Javanese	462	30.8	31.5
	2 Sundanese	46	3.1	3.1
	3 Madurese	38	2.5	2.6
	4 Minangkabau	18	1.2	1.2
	5 Ambonese (e.g. Seram, Kei, Ternate, etc)	551	36.7	37.6
	6 Bugis	17	1.1	1.2
	7 Makassar	9	.6	.6
	8 Buton	103	6.9	7.0
	9 Toraja	23	1.5	1.6
	10 Minahasa	5	.3	.3
	11 Chinese	55	3.7	3.7
	12 Batak	39	2.6	2.7
	13 Others, specify	101	6.7	6.9
	· System missing	33	2.2	
q14_c_Amb o	To which ethnic group do you consider your mother to belong to? Ambonese, specify			
q14_c_other	To which ethnic group do you consider your mother to belong to? Other			
q15	Knowledge and participation in ethnic ceremony: Birth rituals			
	1 No knowledge	389	25.9	29.6
	2 I do not participate in it and neither does my	108	7.2	8.2

	family			
	3 I do not participate in it but my family does	345	23.0	26.3
	4 I do participate	472	31.5	35.9
	· System missing	186	12.4	
q16	Knowledge and participation in ethnic ceremony: Wedding rituals			
	1 No knowledge	104	6.9	7.8
	2 I do not participate in it and neither does my family	69	4.6	5.2
	3 I do not participate in it but my family does	379	25.3	28.3
	4 I do participate	785	52.3	58.7
	· System missing	163	10.9	
q17	Knowledge and participation in ethnic ceremony: Moving house			
	1 No knowledge	476	31.7	37.9
	2 I do not participate in it and neither does my family	159	10.6	12.7
	3 I do not participate in it but my family does	223	14.9	17.8
	4 I do participate	397	26.5	31.6
	· System missing	245	16.3	
q18	Knowledge and participation in ethnic ceremony: Illness			
	1 No knowledge	547	36.5	43.6
	2 I do not participate in it and neither does my family	150	10.0	12.0
	3 I do not participate in it but my family does	150	10.0	12.0
	4 I do participate	408	27.2	32.5
	· System missing	245	16.3	
q19	Knowledge and participation in ethnic ceremony: Wake/Funeral			
	1 No knowledge	158	10.5	12.1
	2 I do not participate in it and neither does my family	79	5.3	6.1
	3 I do not participate in it but my family does	256	17.1	19.6
	4 I do participate	812	54.1	62.2
	· System missing	195	13.0	
q20	Knowledge and participation in ethnic ceremony: Others, specify			
	1 No knowledge	155	10.3	42.9
	2 I do not participate in it and neither does my family	17	1.1	4.7
	3 I do not participate in it but my family does	38	2.5	10.5
	4 I do participate	151	10.1	41.8
	· System missing	1139	75.9	
q20_other	Knowledge and participation in ethnic ceremony: others, specify			
religion	To what religion do you consider yourself to belong to?			

	1 Islam	853	56.9	57.1
	2 Catholic	78	5.2	5.2
	3 Protestant	551	36.7	36.9
	4 Buddhist	6	.4	.4
	5 Hindu	3	.2	.2
	6 Other, specify	2	.1	.1
	· System missing	7	.5	
q21_a_other	To what religion do you consider yourself to belong to? Other			
	Atheis	1	.1	.1
	Islam protestan	1	.1	.1
	· System missing	1498	99.9	99.9
father_religio	To what religion do you consider your father to belong to?			
	1 Islam	860	57.3	57.7
	2 Catholic	71	4.7	4.8
	3 Protestant	547	36.5	36.7
	4 Buddhist	6	.4	.4
	5 Hindu	3	.2	.2
	6 Other, specify	3	.2	.2
	· System missing	10	.7	
q21_b_other	To what religion do you consider your father to belong to? Other			
	Kong hu cu	1	.1	.1
	· System missing	1499	99.9	99.9
q21_c	To what religion do you consider your mother to belong to?			
	1 Islam	853	56.9	57.3
	2 Catholic	79	5.3	5.3
	3 Protestant	545	36.3	36.6
	4 Buddhist	8	.5	.5
	5 Hindu	3	.2	.2
	6 Other, specify	1	.1	.1
	· System missing	11	.7	
q21_c_other	To what religion do you consider your mother to belong to? Other			
	Kong hu cu	1	.1	.1
	· System missing	1499	99.9	99.9
q22	Did you have a different religion when you were in high school?			
	1 No	1254	83.6	97.0
	2 Yes	39	2.6	3.0
	· System missing	207	13.8	
q23	If yes, what was your religion?			
	1 Islam	3	.2	10.7

	2 Catholic	12	.8	42.9
	3 Protestant	4	.3	14.3
	4 Buddhist	3	.2	10.7
	5 Hindu	6	.4	21.4
	6 Other, specify	1472	98.1	
q23_other	If yes, what was your religion? Other			
	Atheis	1	.1	.1
	Filsafat	1	.1	.1
	Islam dan katolik	1	.1	.1
	Kong hu cu	1	.1	.1
	Kristen protestan dan katolik	1	.1	.1
	Tidak mengakui tuhan (atheis)	1	.1	.1
	· System missing	1494	99.6	99.6
q24	Participation in religious ceremonies/rituals: Circumcision			
	1 I do not participate in it and neither does my family	51	3.4	6.2
	2 I do not participate in it but my family does	169	11.3	20.5
	3 I do participate but for non-religious reasons	137	9.1	16.6
	4 I do participate for religious reasons	466	31.1	56.6
	· System missing	677	45.1	
q25	Participation in religious ceremonies/rituals: Marriage			
	1 I do not participate in it and neither does my family	17	1.1	2.1
	2 I do not participate in it but my family does	140	9.3	17.1
	3 I do participate but for non-religious reasons	202	13.5	24.6
	4 I do participate for religious reasons	461	30.7	56.2
	· System missing	680	45.3	
q26	Participation in religious ceremonies/rituals: Funeral			
	1 I do not participate in it and neither does my family	25	1.7	3.0
	2 I do not participate in it but my family does	110	7.3	13.3
	3 I do participate but for non-religious reasons	108	7.2	13.1
	4 I do participate for religious reasons	582	38.8	70.5
	· System missing	675	45.0	
q27	Participation in religious ceremonies/rituals: Fasting			
	1 I do not participate in it and neither does my family	16	1.1	1.9
	2 I do not participate in it but my family does	19	1.3	2.3
	3 I do participate but for non-religious reasons	22	1.5	2.6
	4 I do participate for religious reasons	774	51.6	93.1
	· System missing	669	44.6	
q28	Participation in religious ceremonies/rituals: Iedul Fitr			
	1 I do not participate in it and neither does my	15	1.0	1.8

	family			
	2 I do not participate in it but my family does	15	1.0	1.8
	3 I do participate but for non-religious reasons	24	1.6	2.9
	4 I do participate for religious reasons	777	51.8	93.5
	· System missing	669	44.6	
q29	Participation in religious ceremonies/rituals: Iedul Adha			
	1 I do not participate in it and neither does my family	13	.9	1.6
	2 I do not participate in it but my family does	17	1.1	2.1
	3 I do participate but for non-religious reasons	26	1.7	3.1
	4 I do participate for religious reasons	771	51.4	93.2
	· System missing	673	44.9	
q30	Participation in religious ceremonies/rituals: Maulud Muhammad			
	1 I do not participate in it and neither does my family	36	2.4	4.4
	2 I do not participate in it but my family does	40	2.7	4.8
	3 I do participate but for non-religious reasons	37	2.5	4.5
	4 I do participate for religious reasons	714	47.6	86.3
	· System missing	673	44.9	
q31	Participation in religious ceremonies/rituals: Isra Mi'raj celebration			
	1 I do not participate in it and neither does my family	35	2.3	4.2
	2 I do not participate in it but my family does	38	2.5	4.6
	3 I do participate but for non-religious reasons	33	2.2	4.0
	4 I do participate for religious reasons	721	48.1	87.2
	· System missing	673	44.9	
q32	Participation in religious ceremonies/rituals: Baptism			
	1 I do not participate in it and neither does my family	10	.7	1.7
	2 I do not participate in it but my family does	28	1.9	4.7
	3 I do participate but for non-religious reasons	91	6.1	15.3
	4 I do participate for religious reasons	464	30.9	78.2
	· System missing	907	60.5	
q33	Participation in religious ceremonies/rituals: Marriage			
	1 I do not participate in it and neither does my family	12	.8	2.1
	2 I do not participate in it but my family does	78	5.2	13.6
	3 I do participate but for non-religious reasons	133	8.9	23.1
	4 I do participate for religious reasons	352	23.5	61.2
	· System missing	925	61.7	
q34	Participation in religious ceremonies/rituals: Christmas			
	1 I do not participate in it and neither does my family	7	.5	1.2

	2	I do not participate in it but my family does	5	.3	.9
	3	I do participate but for non-religious reasons	88	5.9	15.0
	4	I do participate for religious reasons	487	32.5	83.0
	·	System missing	913	60.9	
q35	Participation in religious ceremonies/rituals: Easter				
	1	I do not participate in it and neither does my family	7	.5	1.2
	2	I do not participate in it but my family does	7	.5	1.2
	3	I do participate but for non-religious reasons	84	5.6	14.3
	4	I do participate for religious reasons	489	32.6	83.3
	·	System missing	913	60.9	
q36	Participation in religious ceremonies/rituals: Funeral				
	1	I do not participate in it and neither does my family	13	.9	2.3
	2	I do not participate in it but my family does	39	2.6	6.8
	3	I do participate but for non-religious reasons	149	9.9	26.1
	4	I do participate for religious reasons	369	24.6	64.7
	·	System missing	930	62.0	
q37	Participation in religious ceremonies/rituals: Fasting				
	1	I do not participate in it and neither does my family	161	10.7	30.0
	2	I do not participate in it but my family does	39	2.6	7.3
	3	I do participate but for non-religious reasons	76	5.1	14.2
	4	I do participate for religious reasons	261	17.4	48.6
	·	System missing	963	64.2	
q38	How often do you pray?				
	1	Never	5	.3	.3
	2	Only on feast days or special holy days	27	1.8	1.9
	3	At least once a month	20	1.3	1.4
	4	Once a week	31	2.1	2.1
	5	More than once a week	112	7.5	7.7
	6	Once a day	178	11.9	12.3
	7	Several times a day	1079	71.9	74.3
	·	System missing	48	3.2	
q39	How often do you go to religious services in mosques, churches, temple or other places of worship?				
	1	Never	10	.7	.7
	2	Only on feast days or special holy days	310	20.7	21.3
	3	At least once a month	117	7.8	8.1
	4	Once a week	356	23.7	24.5
	5	More than once a week	354	23.6	24.4
	6	Once a day	62	4.1	4.3
	7	Several times a day	244	16.3	16.8
	·	System missing	47	3.1	

q40	My religious identity is very important to me			
	1 Totally disagree	14	.9	.9
	2 Disagree	45	3.0	3.0
	3 Neither disagree nor agree	30	2.0	2.0
	4 Agree	507	33.8	34.3
	5 Totally agree	884	58.9	59.7
	· System missing	20	1.3	
q41	I see myself as a committed member of my religious group			
	1 Totally disagree	12	.8	.8
	2 Disagree	90	6.0	6.1
	3 Neither disagree nor agree	173	11.5	11.8
	4 Agree	717	47.8	48.8
	5 Totally agree	478	31.9	32.5
	· System missing	30	2.0	
q42	My religious beliefs have a great deal of influence in my daily life			
	1 Totally disagree	19	1.3	1.3
	2 Disagree	37	2.5	2.5
	3 Neither disagree nor agree	71	4.7	4.8
	4 Agree	551	36.7	37.6
	5 Totally agree	789	52.6	53.8
	· System missing	33	2.2	
q43	My religious beliefs have a great deal of influence on how I make important decisions			
	1 Totally disagree	17	1.1	1.2
	2 Disagree	58	3.9	4.0
	3 Neither disagree nor agree	113	7.5	7.7
	4 Agree	582	38.8	39.7
	5 Totally agree	697	46.5	47.5
	· System missing	33	2.2	
q44	My religious beliefs have a great deal of influence on how I relate with others			
	1 Totally disagree	46	3.1	3.1
	2 Disagree	122	8.1	8.3
	3 Neither disagree nor agree	123	8.2	8.4
	4 Agree	533	35.5	36.4
	5 Totally agree	642	42.8	43.8
	· System missing	34	2.3	
q45	Muslims respond to God the most faithfully			
	1 Totally disagree	14	.9	1.7
	2 Disagree	35	2.3	4.2
	3 Neither disagree nor agree	55	3.7	6.6
	4 Agree	321	21.4	38.5
	5 Totally agree	408	27.2	49.0
	· System missing	667	44.5	
q46	Christians only talk about doing good deeds without practicing them			

	1	Totally disagree	56	3.7	6.8
	2	Disagree	302	20.1	36.4
	3	Neither disagree nor agree	298	19.9	35.9
	4	Agree	123	8.2	14.8
	5	Totally agree	50	3.3	6.0
	·	System missing	671	44.7	
q47		Thanks to their religion, most Muslims are good people			
	1	Totally disagree	85	5.7	10.2
	2	Disagree	178	11.9	21.3
	3	Neither disagree nor agree	207	13.8	24.7
	4	Agree	228	15.2	27.2
	5	Totally agree	139	9.3	16.6
	·	System missing	663	44.2	
q48		When it comes to religion, Christians are less tolerant			
	1	Totally disagree	47	3.1	5.7
	2	Disagree	286	19.1	34.7
	3	Neither disagree nor agree	298	19.9	36.2
	4	Agree	140	9.3	17.0
	5	Totally agree	53	3.5	6.4
	·	System missing	676	45.1	
q49		Muslims are best able to talk meaningfully about God			
	1	Totally disagree	11	.7	1.3
	2	Disagree	87	5.8	10.4
	3	Neither disagree nor agree	115	7.7	13.7
	4	Agree	294	19.6	35.1
	5	Totally agree	331	22.1	39.5
	·	System missing	662	44.1	
q50		Christians are often the cause of religious conflict			
	1	Totally disagree	97	6.5	11.6
	2	Disagree	294	19.6	35.2
	3	Neither disagree nor agree	259	17.3	31.0
	4	Agree	122	8.1	14.6
	5	Totally agree	64	4.3	7.7
	·	System missing	664	44.3	
q51		Christians respond to God the most faithfully			
	1	Totally disagree	19	1.3	3.1
	2	Disagree	70	4.7	11.4
	3	Neither disagree nor agree	68	4.5	11.1
	4	Agree	213	14.2	34.7
	5	Totally agree	243	16.2	39.6
	·	System missing	887	59.1	
q52		Muslims only talk about doing good deeds without practising them			

	1	Totally disagree	68	4.5	11.2
	2	Disagree	244	16.3	40.1
	3	Neither disagree nor agree	223	14.9	36.7
	4	Agree	51	3.4	8.4
	5	Totally agree	22	1.5	3.6
	·	System missing	892	59.5	
q53		Thanks to their religion, most Christians are good people			
	1	Totally disagree	48	3.2	7.9
	2	Disagree	177	11.8	29.2
	3	Neither disagree nor agree	171	11.4	28.2
	4	Agree	138	9.2	22.8
	5	Totally agree	72	4.8	11.9
	·	System missing	894	59.6	
q54		When it comes to religion, Muslims are less tolerant			
	1	Totally disagree	46	3.1	7.6
	2	Disagree	217	14.5	35.7
	3	Neither disagree nor agree	203	13.5	33.4
	4	Agree	103	6.9	17.0
	5	Totally agree	38	2.5	6.3
	·	System missing	893	59.5	
q55		Christians are best able to talk meaningfully about God			
	1	Totally disagree	39	2.6	6.4
	2	Disagree	149	9.9	24.3
	3	Neither disagree nor agree	134	8.9	21.9
	4	Agree	169	11.3	27.6
	5	Totally agree	121	8.1	19.8
	·	System missing	888	59.2	
q56		Muslims are often the cause of religious conflict			
	1	Totally disagree	80	5.3	13.1
	2	Disagree	201	13.4	32.8
	3	Neither disagree nor agree	175	11.7	28.6
	4	Agree	86	5.7	14.1
	5	Totally agree	70	4.7	11.4
	·	System missing	888	59.2	
q57		How often do you read or recite the Holy Scripture (Koran, Bible, Vedas or Tripitaka)?			
	1	Never	22	1.5	1.5
	2	Only on feast days or special holy days	103	6.9	7.2
	3	At least once a month	101	6.7	7.1
	4	Once a week	200	13.3	14.0
	5	More than once a week	321	21.4	22.4
	6	Once a day	344	22.9	24.0
	7	Several times a day	341	22.7	23.8
	·	System missing	68	4.5	

q58_a	Did any acts of ethno-religious violence occur in the province where you came from in the past 10 years?			
	1 No	722	48.1	49.3
	2 Yes	743	49.5	50.7
	· System missing	35	2.3	
q58_b	If yes, how many incidents do you remember?			
	1	111	7.4	17.0
	2	179	11.9	27.4
	3	143	9.5	21.9
	4	53	3.5	8.1
	5	63	4.2	9.6
	6	23	1.5	3.5
	7	6	.4	.9
	8	2	.1	.3
	9	2	.1	.3
	10	37	2.5	5.7
	11	1	.1	.2
	12	5	.3	.8
	13	1	.1	.2
	14	2	.1	.3
	15	6	.4	.9
	20	6	.4	.9
	25	4	.3	.6
	30	2	.1	.3
	31	1	.1	.2
	40	1	.1	.2
	100	1	.1	.2
	200	1	.1	.2
	500	1	.1	.2
	998	1	.1	.2
	1855	2	.1	.3
	· System missing	846	56.4	
q59_a	In your family, did you talk about ethno-religious violence that happened in your province?			
	1 No	605	40.3	41.0
	2 Yes	871	58.1	59.0
	· System missing	24	1.6	
q59_b	If yes, how often did you talk about it?			
	1 Rarely	309	20.6	35.4
	2 Sometimes	475	31.7	54.5
	3 Often	88	5.9	10.1
	· System missing	628	41.9	
q60_a	Did you witness violence, for example fighting or rioting (related to ethno-religious conflict), in the past 10 years?			
	1 No	790	52.7	53.8
	2 Yes	679	45.3	46.2

	· System missing	31	2.1	
q60_b	If yes, how many times did you witness violence?			
	1	123	8.2	21.2
	2	143	9.5	24.7
	3	113	7.5	19.5
	4	38	2.5	6.6
	5	62	4.1	10.7
	6	19	1.3	3.3
	7	5	.3	.9
	8	4	.3	.7
	10	44	2.9	7.6
	11	1	.1	.2
	12	3	.2	.5
	13	2	.1	.3
	15	1	.1	.2
	20	6	.4	1.0
	21	1	.1	.2
	24	1	.1	.2
	25	1	.1	.2
	29	1	.1	.2
	30	4	.3	.7
	50	1	.1	.2
	100	2	.1	.3
	102	1	.1	.2
	120	1	.1	.2
	1855	2	.1	.3
	· System missing	921	61.4	
q61_a	Have you suffered any kind of physical injury due to the violence in the past 10 years?			
	1 No	1390	92.7	94.9
	2 Yes	74	4.9	5.1
	· System missing	36	2.4	
q61_b	If yes, how many times did you suffer from any kind of physical injury?			
	1	34	2.3	50.0
	2	19	1.3	27.9
	3	6	.4	8.8
	5	3	.2	4.4
	6	1	.1	1.5
	7	1	.1	1.5
	9	1	.1	1.5
	10	2	.1	2.9
	30	1	.1	1.5
	· System missing	1432	95.5	
q62	Everything in the Sacred Writing is absolutely true without question			
	1 Totally disagree	28	1.9	1.9
	2 Disagree	147	9.8	10.0
	3 Neither disagree nor agree	87	5.8	5.9

	4 Agree	444	29.6	30.1
	5 Totally agree	769	51.3	52.1
	· System missing	25	1.7	
q63	The Sacred Writing should never be doubted, even when scientific or historical evidence outright disagrees with it			
	1 Totally disagree	31	2.1	2.1
	2 Disagree	175	11.7	12.0
	3 Neither disagree nor agree	167	11.1	11.4
	4 Agree	486	32.4	33.3
	5 Totally agree	601	40.1	41.2
	· System missing	40	2.7	
q64	The Sacred Writing is not really the words of God, but the words of man			
	1 Totally disagree	721	48.1	49.0
	2 Disagree	515	34.3	35.0
	3 Neither disagree nor agree	129	8.6	8.8
	4 Agree	86	5.7	5.8
	5 Totally agree	20	1.3	1.4
	· System missing	29	1.9	
q65	The truths of the Sacred Writing will never be outdated, but will always apply equally well to all generations			
	1 Totally disagree	15	1.0	1.0
	2 Disagree	35	2.3	2.4
	3 Neither disagree nor agree	79	5.3	5.4
	4 Agree	543	36.2	36.9
	5 Totally agree	800	53.3	54.3
	· System missing	28	1.9	
q66	The Sacred Writing is the only one that is true above all Holy Books			
	1 Totally disagree	70	4.7	4.8
	2 Disagree	219	14.6	14.9
	3 Neither disagree nor agree	150	10.0	10.2
	4 Agree	415	27.7	28.3
	5 Totally agree	615	41.0	41.9
	· System missing	31	2.1	
q67	I think that the Sacred Writing should be taken literally, as they are written			
	1 Totally disagree	121	8.1	8.3
	2 Disagree	234	15.6	16.1
	3 Neither disagree nor agree	214	14.3	14.7
	4 Agree	551	36.7	37.9
	5 Totally agree	335	22.3	23.0
	· System missing	45	3.0	
q68	The meanings of the Sacred Writing are open to change and interpretation			
	1 Totally disagree	107	7.1	7.4
	2 Disagree	164	10.9	11.3

	3	Neither disagree nor agree	241	16.1	16.6
	4	Agree	632	42.1	43.6
	5	Totally agree	307	20.5	21.2
	·	System missing	49	3.3	
q69		The Sacred Writing holds a deeper truth which can only be revealed by personal reflection			
	1	Totally disagree	43	2.9	3.0
	2	Disagree	133	8.9	9.2
	3	Neither disagree nor agree	229	15.3	15.8
	4	Agree	661	44.1	45.6
	5	Totally agree	384	25.6	26.5
	·	System missing	50	3.3	
q70_a		Were any of your immediate family members injured due to the violence in the past 10 years?			
	1	No	1177	78.5	79.4
	2	Yes	305	20.3	20.6
	·	System missing	18	1.2	
q70_b		If yes, how many of your immediate family members were injured?			
	1		94	6.3	33.9
	2		71	4.7	25.6
	3		45	3.0	16.2
	4		18	1.2	6.5
	5		19	1.3	6.9
	6		3	.2	1.1
	7		4	.3	1.4
	8		4	.3	1.4
	10		10	.7	3.6
	13		1	.1	.4
	15		2	.1	.7
	20		3	.2	1.1
	25		1	.1	.4
	30		1	.1	.4
	36		1	.1	.4
	·	System missing	1223	81.5	
q71_a		Did any of your immediate family members lose their lives due to the violence in the past 10 years?			
	1	No	1267	84.5	85.6
	2	Yes	213	14.2	14.4
	·	System missing	20	1.3	
q71_b		If yes, how many of your immediate family members lost their lives?			
	1		107	7.1	55.2
	2		40	2.7	20.6
	3		19	1.3	9.8
	4		10	.7	5.2
	5		9	.6	4.6

	6		4	.3	2.1
	7		1	.1	.5
	10		3	.2	1.5
	50		1	.1	.5
	· System missing		1306	87.1	
q72_a	Were any of your relatives injured due to the violence in the past 10 years?				
	1 No		1152	76.8	77.9
	2 Yes		326	21.7	22.1
	· System missing		22	1.5	
q72_b	If yes, how many of your relatives were injured?				
	1		104	6.9	35.7
	2		62	4.1	21.3
	3		30	2.0	10.3
	4		22	1.5	7.6
	5		29	1.9	10.0
	6		3	.2	1.0
	7		6	.4	2.1
	8		2	.1	.7
	9		1	.1	.3
	10		18	1.2	6.2
	11		3	.2	1.0
	13		1	.1	.3
	16		2	.1	.7
	20		3	.2	1.0
	24		1	.1	.3
	50		2	.1	.7
	70		1	.1	.3
	100		1	.1	.3
	· System missing		1209	80.6	
q73_a	Did any of your relatives lose their lives due to the violence in the past 10 years?				
	1 No		1272	84.8	86.2
	2 Yes		203	13.5	13.8
	· System missing		25	1.7	
q73_b	If yes, how many of your relatives lost their lives?				
	1		92	6.1	52.0
	2		35	2.3	19.8
	3		13	.9	7.3
	4		3	.2	1.7
	5		10	.7	5.6
	6		3	.2	1.7
	7		2	.1	1.1
	8		4	.3	2.3
	10		9	.6	5.1
	12		2	.1	1.1
	15		1	.1	.6
	20		1	.1	.6
	24		1	.1	.6

	75		1	.1	.6
	· System missing		1323	88.2	
q74_a	Were any of your close friends injured due to the violence in the past 10 years?				
	1 No		1241	82.7	84.2
	2 Yes		232	15.5	15.8
	· System missing		27	1.8	
q74_b	If yes, how many of your close friends were injured?				
	1		78	5.2	37.0
	2		59	3.9	28.0
	3		21	1.4	10.0
	4		11	.7	5.2
	5		15	1.0	7.1
	6		3	.2	1.4
	7		3	.2	1.4
	8		4	.3	1.9
	10		8	.5	3.8
	15		2	.1	.9
	16		1	.1	.5
	18		1	.1	.5
	19		1	.1	.5
	20		2	.1	.9
	21		1	.1	.5
	25		1	.1	.5
	· System missing		1289	85.9	
q75_a	Did any of your close friends lose their lives due to the violence in the past 10 years?				
	1 No		1369	91.3	93.0
	2 Yes		103	6.9	7.0
	· System missing		28	1.9	
q75_b	If yes, how many of your close friends lost their lives?				
	1		45	3.0	51.7
	2		21	1.4	24.1
	3		11	.7	12.6
	4		3	.2	3.4
	5		3	.2	3.4
	6		1	.1	1.1
	7		1	.1	1.1
	9		1	.1	1.1
	100		1	.1	1.1
	· System missing		1413	94.2	
q76_a	Were any of your neighbours injured due to the violence in the past 10 years?				
	1 No		1178	78.5	79.9
	2 Yes		296	19.7	20.1
	· System missing		26	1.7	
q76_b	If yes, how many of your neighbours were injured?				

1		92	6.1	34.5
2		66	4.4	24.7
3		34	2.3	12.7
4		16	1.1	6.0
5		22	1.5	8.2
6		8	.5	3.0
7		4	.3	1.5
8		4	.3	1.5
10		9	.6	3.4
11		1	.1	.4
14		1	.1	.4
15		2	.1	.7
20		4	.3	1.5
25		1	.1	.4
27		1	.1	.4
50		1	.1	.4
100		1	.1	.4
·	System missing	1233	82.2	

q77_a Did any of your neighbours lose their lives due to the violence in the past 10 years?

1	No	1271	84.7	86.2
2	Yes	203	13.5	13.8
·	System missing	26	1.7	

q77_b If yes, how many of your neighbours lost their lives?

1		100	6.7	54.3
2		41	2.7	22.3
3		15	1.0	8.2
4		1	.1	.5
5		15	1.0	8.2
6		5	.3	2.7
10		3	.2	1.6
11		1	.1	.5
12		1	.1	.5
15		2	.1	1.1
·	System missing	1316	87.7	

q78 Compared with other religions, my religion offers the surest way to liberation

1	Totally disagree	56	3.7	3.8
2	Disagree	221	14.7	15.1
3	Neither disagree nor agree	244	16.3	16.6
4	Agree	545	36.3	37.2
5	Totally agree	400	26.7	27.3
·	System missing	34	2.3	

q79 In religious traditions, different aspects of God are revealed

1	Totally disagree	40	2.7	2.8
2	Disagree	198	13.2	13.8
3	Neither disagree nor agree	422	28.1	29.4

	4	Agree	619	41.3	43.1
	5	Totally agree	158	10.5	11.0
	·	System missing	63	4.2	
q80		All religions are equally valid ways to ultimate truth			
	1	Totally disagree	116	7.7	8.0
	2	Disagree	237	15.8	16.3
	3	Neither disagree nor agree	203	13.5	13.9
	4	Agree	579	38.6	39.7
	5	Totally agree	322	21.5	22.1
	·	System missing	43	2.9	
q81		Other religions do not provide as deep a God-experience as my religion			
	1	Totally disagree	119	7.9	8.1
	2	Disagree	470	31.3	32.1
	3	Neither disagree nor agree	354	23.6	24.2
	4	Agree	314	20.9	21.4
	5	Totally agree	208	13.9	14.2
	·	System missing	35	2.3	
q82		Differences between religions are a basis for mutual enrichment			
	1	Totally disagree	43	2.9	2.9
	2	Disagree	152	10.1	10.4
	3	Neither disagree nor agree	266	17.7	18.2
	4	Agree	679	45.3	46.5
	5	Totally agree	321	21.4	22.0
	·	System missing	39	2.6	
q83		All religions are equally valid paths to liberation			
	1	Totally disagree	90	6.0	6.2
	2	Disagree	198	13.2	13.6
	3	Neither disagree nor agree	295	19.7	20.3
	4	Agree	591	39.4	40.7
	5	Totally agree	278	18.5	19.1
	·	System missing	48	3.2	
q84		The truth about God is found only in my religion			
	1	Totally disagree	108	7.2	7.4
	2	Disagree	347	23.1	23.7
	3	Neither disagree nor agree	146	9.7	10.0
	4	Agree	436	29.1	29.8
	5	Totally agree	428	28.5	29.2
	·	System missing	35	2.3	
q85		Differences between religions provide more knowledge of God			
	1	Totally disagree	55	3.7	3.8
	2	Disagree	142	9.5	9.7
	3	Neither disagree nor agree	259	17.3	17.7
	4	Agree	741	49.4	50.6

	5	Totally agree	268	17.9	18.3
	·	System missing	35	2.3	
q86		Everything what is said about God in other religions has the same values			
	1	Totally disagree	103	6.9	7.0
	2	Disagree	284	18.9	19.3
	3	Neither disagree nor agree	375	25.0	25.5
	4	Agree	531	35.4	36.1
	5	Totally agree	178	11.9	12.1
	·	System missing	29	1.9	
q87		Compared with my religion, other religions contain only partial truths			
	1	Totally disagree	87	5.8	6.0
	2	Disagree	362	24.1	24.8
	3	Neither disagree nor agree	528	35.2	36.2
	4	Agree	364	24.3	25.0
	5	Totally agree	116	7.7	8.0
	·	System missing	43	2.9	
q88		Differences between religions are a source of spiritual development			
	1	Totally disagree	36	2.4	2.5
	2	Disagree	150	10.0	10.3
	3	Neither disagree nor agree	362	24.1	24.9
	4	Agree	696	46.4	47.9
	5	Totally agree	210	14.0	14.4
	·	System missing	46	3.1	
q89		At the deepest level, all religions are the same			
	1	Totally disagree	150	10.0	10.2
	2	Disagree	248	16.5	16.9
	3	Neither disagree nor agree	208	13.9	14.1
	4	Agree	518	34.5	35.2
	5	Totally agree	347	23.1	23.6
	·	System missing	29	1.9	
q90		Some groups of people are simply inferior to other groups			
	1	Totally disagree	303	20.2	20.6
	2	Disagree	703	46.9	47.8
	3	Neither disagree nor agree	273	18.2	18.6
	4	Agree	166	11.1	11.3
	5	Totally agree	25	1.7	1.7
	·	System missing	30	2.0	
q91		In getting what you want, it is sometimes necessary to use force against other groups			
	1	Totally disagree	272	18.1	18.5
	2	Disagree	604	40.3	41.1
	3	Neither disagree nor agree	269	17.9	18.3
	4	Agree	294	19.6	20.0
	5	Totally agree	32	2.1	2.2

	· System missing	29	1.9	
q92	It's OK if some groups have more of a chance in life than others			
	1 Totally disagree	165	11.0	11.3
	2 Disagree	476	31.7	32.5
	3 Neither disagree nor agree	284	18.9	19.4
	4 Agree	478	31.9	32.7
	5 Totally agree	61	4.1	4.2
	· System missing	36	2.4	
q93	To get ahead in life, it is sometimes necessary to step on other groups			
	1 Totally disagree	257	17.1	17.5
	2 Disagree	656	43.7	44.7
	3 Neither disagree nor agree	216	14.4	14.7
	4 Agree	282	18.8	19.2
	5 Totally agree	57	3.8	3.9
	· System missing	32	2.1	
q94	If certain groups stayed in their place, we would have fewer problems			
	1 Totally disagree	149	9.9	10.2
	2 Disagree	600	40.0	41.2
	3 Neither disagree nor agree	426	28.4	29.2
	4 Agree	256	17.1	17.6
	5 Totally agree	27	1.8	1.9
	· System missing	42	2.8	
q95	It's probably a good thing that certain groups are the top and other groups are at the bottom			
	1 Totally disagree	293	19.5	20.0
	2 Disagree	683	45.5	46.7
	3 Neither disagree nor agree	300	20.0	20.5
	4 Agree	162	10.8	11.1
	5 Totally agree	24	1.6	1.6
	· System missing	38	2.5	
q96	Inferior groups should stay in their place			
	1 Totally disagree	313	20.9	21.3
	2 Disagree	733	48.9	49.9
	3 Neither disagree nor agree	281	18.7	19.1
	4 Agree	126	8.4	8.6
	5 Totally agree	17	1.1	1.2
	· System missing	30	2.0	
q97	Sometimes other groups must be kept in their place			
	1 Totally disagree	180	12.0	12.4
	2 Disagree	452	30.1	31.0
	3 Neither disagree nor agree	351	23.4	24.1
	4 Agree	422	28.1	29.0
	5 Totally agree	52	3.5	3.6

	· System missing	43	2.9	
q98	It would be good if groups could be equal			
	1 Totally disagree	33	2.2	2.2
	2 Disagree	73	4.9	5.0
	3 Neither disagree nor agree	146	9.7	9.9
	4 Agree	616	41.1	42.0
	5 Totally agree	599	39.9	40.8
	· System missing	33	2.2	
q99	Group equality should be our ideal			
	1 Totally disagree	27	1.8	1.8
	2 Disagree	101	6.7	6.9
	3 Neither disagree nor agree	175	11.7	11.9
	4 Agree	706	47.1	48.2
	5 Totally agree	457	30.5	31.2
	· System missing	34	2.3	
q100	All groups should be given an equal chance in life			
	1 Totally disagree	8	.5	.5
	2 Disagree	23	1.5	1.6
	3 Neither disagree nor agree	64	4.3	4.4
	4 Agree	740	49.3	50.5
	5 Totally agree	631	42.1	43.0
	· System missing	34	2.3	
q101	We should do what we can to equalize conditions for different groups			
	1 Totally disagree	6	.4	.4
	2 Disagree	24	1.6	1.6
	3 Neither disagree nor agree	112	7.5	7.7
	4 Agree	829	55.3	56.7
	5 Totally agree	490	32.7	33.5
	· System missing	39	2.6	
q102	All groups should be free to move to a place where they choose to live			
	1 Totally disagree	11	.7	.8
	2 Disagree	62	4.1	4.2
	3 Neither disagree nor agree	139	9.3	9.5
	4 Agree	814	54.3	55.5
	5 Totally agree	440	29.3	30.0
	· System missing	34	2.3	
q103	We would have fewer problems if we treated people more equally			
	1 Totally disagree	74	4.9	5.1
	2 Disagree	264	17.6	18.1
	3 Neither disagree nor agree	258	17.2	17.6
	4 Agree	566	37.7	38.7
	5 Totally agree	300	20.0	20.5
	· System missing	38	2.5	

q104	We should strive to make incomes as equal as possible		
	1	Totally disagree	21 1.4 1.4
	2	Disagree	121 8.1 8.3
	3	Neither disagree nor agree	335 22.3 22.9
	4	Agree	674 44.9 46.1
	5	Totally agree	312 20.8 21.3
	·	System missing	37 2.5
q105	No one group should dominate in society		
	1	Totally disagree	34 2.3 2.3
	2	Disagree	162 10.8 11.1
	3	Neither disagree nor agree	225 15.0 15.4
	4	Agree	634 42.3 43.5
	5	Totally agree	404 26.9 27.7
	·	System missing	41 2.7
q106	In the past year, how often did you have contact with Christians as neighbours?		
	1	Never	357 23.8 43.2
	2	At least once a month	73 4.9 8.8
	3	Once a week	45 3.0 5.4
	4	More than once a week	69 4.6 8.3
	5	Once a day	57 3.8 6.9
	6	Several times a day	119 7.9 14.4
	7	Not applicable	107 7.1 12.9
	·	System missing	673 44.9
q107	In the past year, how often did you have contact with Christians as classmates?		
	1	Never	283 18.9 34.7
	2	At least once a month	28 1.9 3.4
	3	Once a week	21 1.4 2.6
	4	More than once a week	66 4.4 8.1
	5	Once a day	67 4.5 8.2
	6	Several times a day	238 15.9 29.2
	7	Not applicable	112 7.5 13.7
	·	System missing	685 45.7
q108	In the past year, how often did you have contact with Christians as board/dorm/housemates?		
	1	Never	408 27.2 50.5
	2	At least once a month	19 1.3 2.4
	3	Once a week	20 1.3 2.5
	4	More than once a week	27 1.8 3.3
	5	Once a day	29 1.9 3.6
	6	Several times a day	99 6.6 12.3
	7	Not applicable	206 13.7 25.5
	·	System missing	692 46.1
q109	In the past year, how often did you have contact with Christians as close friends?		

1	Never	301	20.1	36.7
2	At least once a month	51	3.4	6.2
3	Once a week	29	1.9	3.5
4	More than once a week	74	4.9	9.0
5	Once a day	52	3.5	6.3
6	Several times a day	187	12.5	22.8
7	Not applicable	126	8.4	15.4
·	System missing	680	45.3	

q110 In the past year, how often did you have contact with Christians as relatives?

1	Never	328	21.9	40.3
2	At least once a month	97	6.5	11.9
3	Once a week	37	2.5	4.6
4	More than once a week	48	3.2	5.9
5	Once a day	34	2.3	4.2
6	Several times a day	109	7.3	13.4
7	Not applicable	160	10.7	19.7
·	System missing	687	45.8	

q111 In the past year, how often did you have contact with Muslims as neighbours?

1	Never	155	10.3	26.7
2	At least once a month	37	2.5	6.4
3	Once a week	19	1.3	3.3
4	More than once a week	55	3.7	9.5
5	Once a day	45	3.0	7.8
6	Several times a day	230	15.3	39.7
7	Not applicable	39	2.6	6.7
·	System missing	920	61.3	

q112 In the past year, how often did you have contact with Muslims as classmates?

1	Never	101	6.7	17.1
2	At least once a month	14	.9	2.4
3	Once a week	18	1.2	3.0
4	More than once a week	76	5.1	12.9
5	Once a day	76	5.1	12.9
6	Several times a day	267	17.8	45.2
7	Not applicable	39	2.6	6.6
·	System missing	909	60.6	

q113 In the past year, how often did you have contact with Muslims as board/dorm/housemates?

1	Never	211	14.1	38.3
2	At least once a month	8	.5	1.5
3	Once a week	11	.7	2.0
4	More than once a week	32	2.1	5.8
5	Once a day	29	1.9	5.3
6	Several times a day	137	9.1	24.9
7	Not applicable	123	8.2	22.3
·	System missing	949	63.3	

q114	In the past year, how often did you have contact with Muslims as close friends?			
	1 Never	101	6.7	17.4
	2 At least once a month	48	3.2	8.2
	3 Once a week	32	2.1	5.5
	4 More than once a week	58	3.9	10.0
	5 Once a day	58	3.9	10.0
	6 Several times a day	243	16.2	41.8
	7 Not applicable	42	2.8	7.2
	· System missing	918	61.2	
q115	In the past year, how often did you have contact with Muslims as relatives?			
	1 Never	98	6.5	16.6
	2 At least once a month	87	5.8	14.7
	3 Once a week	37	2.5	6.3
	4 More than once a week	69	4.6	11.7
	5 Once a day	47	3.1	7.9
	6 Several times a day	201	13.4	34.0
	7 Not applicable	53	3.5	9.0
	· System missing	908	60.5	
q116	How would you rate your contact with them? As neighbours			
	1 Very negative	22	1.5	1.6
	2 Negative	27	1.8	2.0
	3 Neither negative nor positive	176	11.7	12.9
	4 Positive	652	43.5	47.7
	5 Very positive	157	10.5	11.5
	6 Not applicable	334	22.3	24.4
	· System missing	132	8.8	
q117	How would you rate your contact with them? As classmates			
	1 Very negative	20	1.3	1.5
	2 Negative	18	1.2	1.3
	3 Neither negative nor positive	129	8.6	9.4
	4 Positive	679	45.3	49.5
	5 Very positive	240	16.0	17.5
	6 Not applicable	286	19.1	20.8
	· System missing	128	8.5	
q118	How would you rate your contact with them? As board/dorm/housemates			
	1 Very negative	22	1.5	1.7
	2 Negative	25	1.7	1.9
	3 Neither negative nor positive	135	9.0	10.2
	4 Positive	444	29.6	33.5
	5 Very positive	123	8.2	9.3
	6 Not applicable	575	38.3	43.4
	· System missing	176	11.7	
q119	How would you rate your contact with them? As close friends			

1	Very negative	22	1.5	1.6
2	Negative	23	1.5	1.7
3	Neither negative nor positive	129	8.6	9.4
4	Positive	632	42.1	46.2
5	Very positive	270	18.0	19.8
6	Not applicable	291	19.4	21.3
·	System missing	133	8.9	

q120 How would you rate your contact with them? As relatives

1	Very negative	25	1.7	1.8
2	Negative	17	1.1	1.2
3	Neither negative nor positive	151	10.1	11.0
4	Positive	592	39.5	43.3
5	Very positive	228	15.2	16.7
6	Not applicable	355	23.7	26.0
·	System missing	132	8.8	

q121 How close are you with your neighbours from other religious groups?

1	Very negative	105	7.0	7.6
2	Negative	132	8.8	9.6
3	Neither negative nor positive	251	16.7	18.2
4	Positive	468	31.2	33.9
5	Very positive	98	6.5	7.1
6	Not applicable	326	21.7	23.6
·	System missing	120	8.0	

q122 How close are you with your classmates from other religious groups?

1	Not close at all	58	3.9	4.2
2	Not close	60	4.0	4.3
3	Neither close nor not close	143	9.5	10.3
4	Close	608	40.5	43.9
5	Very close	239	15.9	17.3
6	Not applicable	277	18.5	20.0
·	System missing	115	7.7	

q123 How close are you with your board/dorm/housemates from other religious groups?

1	Not close at all	81	5.4	6.1
2	Not close	72	4.8	5.4
3	Neither close nor not close	160	10.7	12.0
4	Close	336	22.4	25.2
5	Very close	115	7.7	8.6
6	Not applicable	570	38.0	42.7
·	System missing	166	11.1	

q124 How close are you with your close friends from other religious groups?

1	Not close at all	69	4.6	5.0
2	Not close	52	3.5	3.8
3	Neither close nor not close	110	7.3	8.0
4	Close	524	34.9	38.1
5	Very close	356	23.7	25.9

	6 Not applicable	266	17.7	19.3
	· System missing	123	8.2	
q125	How close are you with your relatives from other religious groups?			
	1 Not close at all	70	4.7	5.1
	2 Not close	55	3.7	4.0
	3 Neither close nor not close	157	10.5	11.4
	4 Close	498	33.2	36.1
	5 Very close	250	16.7	18.1
	6 Not applicable	349	23.3	25.3
	· System missing	121	8.1	
q126	How equal would you say you are with your neighbours from other religious groups?			
	1 Not equal at all	46	3.1	3.4
	2 Not equal	53	3.5	3.9
	3 Neither equal nor not equal	200	13.3	14.6
	4 Equal	596	39.7	43.5
	5 Very equal	101	6.7	7.4
	6 Not applicable	374	24.9	27.3
	· System missing	130	8.7	
q127	How equal would you say you are with your classmates from other religious groups?			
	1 Not equal at all	36	2.4	2.6
	2 Not equal	36	2.4	2.6
	3 Neither equal nor not equal	144	9.6	10.5
	4 Equal	695	46.3	50.5
	5 Very equal	156	10.4	11.3
	6 Not applicable	310	20.7	22.5
	· System missing	123	8.2	
q128	How equal would you say you are with your board/dorm/housemates from other religious groups?			
	1 Not equal at all	51	3.4	3.8
	2 Not equal	32	2.1	2.4
	3 Neither equal nor not equal	133	8.9	10.0
	4 Equal	444	29.6	33.4
	5 Very equal	96	6.4	7.2
	6 Not applicable	574	38.3	43.2
	· System missing	170	11.3	
q129	How equal would you say you are with your close friends from other religious groups?			
	1 Not equal at all	43	2.9	3.1
	2 Not equal	33	2.2	2.4
	3 Neither equal nor not equal	142	9.5	10.3
	4 Equal	666	44.4	48.5
	5 Very equal	190	12.7	13.8
	6 Not applicable	300	20.0	21.8
	· System missing	126	8.4	

q130	How equal would you say you are with your relatives from other religious groups?			
	1 Not equal at all	45	3.0	3.3
	2 Not equal	35	2.3	2.6
	3 Neither equal nor not equal	153	10.2	11.2
	4 Equal	596	39.7	43.5
	5 Very equal	162	10.8	11.8
	6 Not applicable	379	25.3	27.7
	· System missing	130	8.7	
q131	How much do you cooperate with your neighbours from other religious groups?			
	1 Not cooperate at all	74	4.9	5.4
	2 Not cooperate	75	5.0	5.5
	3 Neither cooperate nor not cooperate	159	10.6	11.6
	4 Cooperate	603	40.2	44.0
	5 Cooperate much	100	6.7	7.3
	6 Not applicable	359	23.9	26.2
	· System missing	130	8.7	
q132	How much do you cooperate with your classmates from other religious groups?			
	1 Not cooperate at all	49	3.3	3.6
	2 Not cooperate	37	2.5	2.7
	3 Neither cooperate nor not cooperate	93	6.2	6.8
	4 Cooperate	657	43.8	47.7
	5 Cooperate much	257	17.1	18.7
	6 Not applicable	284	18.9	20.6
	· System missing	123	8.2	
q133	How much do you cooperate with your board/dorm/housemates from other religious groups?			
	1 Not cooperate at all	70	4.7	5.3
	2 Not cooperate	44	2.9	3.3
	3 Neither cooperate nor not cooperate	94	6.3	7.1
	4 Cooperate	427	28.5	32.2
	5 Cooperate much	119	7.9	9.0
	6 Not applicable	571	38.1	43.1
	· System missing	175	11.7	
q134	How much do you cooperate with your close friends from other religious groups?			
	1 Not cooperate at all	54	3.6	3.9
	2 Not cooperate	41	2.7	3.0
	3 Neither cooperate nor not cooperate	91	6.1	6.6
	4 Cooperate	602	40.1	43.8
	5 Cooperate much	306	20.4	22.3
	6 Not applicable	281	18.7	20.4
	· System missing	125	8.3	
q135	How much do you cooperate with your relatives from other religious groups?			
	1 Not cooperate at all	62	4.1	4.5
	2 Not cooperate	47	3.1	3.4

	3	Neither cooperate nor not cooperate	116	7.7	8.5
	4	Cooperate	583	38.9	42.6
	5	Cooperate much	206	13.7	15.1
	6	Not applicable	353	23.5	25.8
	·	System missing	133	8.9	
q136		How proud are you of your country in terms of its achievement in history?			
	1	Not proud at all	27	1.8	1.8
	2	Not proud	44	2.9	3.0
	3	Neither proud or not	97	6.5	6.6
	4	Somewhat proud	697	46.5	47.6
	5	Very proud	599	39.9	40.9
	·	System missing	36	2.4	
q137		How proud are you of your country in terms of its achievement in equal treatment of all groups in society?			
	1	Not proud at all	108	7.2	7.4
	2	Not proud	199	13.3	13.6
	3	Neither proud or not	332	22.1	22.7
	4	Somewhat proud	530	35.3	36.3
	5	Very proud	293	19.5	20.0
	·	System missing	38	2.5	
q138		I should respect my nation and its tradition			
	1	Totally disagree	13	.9	.9
	2	Disagree	13	.9	.9
	3	Neither disagree nor agree	32	2.1	2.2
	4	Agree	762	50.8	51.4
	5	Totally agree	662	44.1	44.7
	·	System missing	18	1.2	
q139		I should always put national interest above ethno-religious group interest			
	1	Totally disagree	18	1.2	1.2
	2	Disagree	150	10.0	10.2
	3	Neither disagree nor agree	296	19.7	20.1
	4	Agree	643	42.9	43.6
	5	Totally agree	369	24.6	25.0
	·	System missing	24	1.6	
q140		Renewing national ideas is our national task			
	1	Totally disagree	5	.3	.3
	2	Disagree	26	1.7	1.8
	3	Neither disagree nor agree	155	10.3	10.5
	4	Agree	874	58.3	59.5
	5	Totally agree	410	27.3	27.9
	·	System missing	30	2.0	
q141		I would rather be a citizen of Indonesia than of any other country in the world			
	1	Totally disagree	37	2.5	2.5

	2 Disagree	89	5.9	6.0
	3 Neither disagree nor agree	256	17.1	17.4
	4 Agree	601	40.1	40.8
	5 Totally agree	491	32.7	33.3
	· System missing	26	1.7	
q142	I should support my district even if my district is wrong			
	1 Totally disagree	254	16.9	17.2
	2 Disagree	620	41.3	41.9
	3 Neither disagree nor agree	299	19.9	20.2
	4 Agree	200	13.3	13.5
	5 Totally agree	106	7.1	7.2
	· System missing	21	1.4	
q143	My country is better than most other countries			
	1 Totally disagree	112	7.5	7.6
	2 Disagree	379	25.3	25.7
	3 Neither disagree nor agree	405	27.0	27.4
	4 Agree	385	25.7	26.1
	5 Totally agree	195	13.0	13.2
	· System missing	24	1.6	
q144	I should always put district interest above national interest			
	1 Totally disagree	185	12.3	12.6
	2 Disagree	640	42.7	43.4
	3 Neither disagree nor agree	432	28.8	29.3
	4 Agree	163	10.9	11.1
	5 Totally agree	54	3.6	3.7
	· System missing	26	1.7	
q145	I should support my country even if my country is wrong			
	1 Totally disagree	331	22.1	22.4
	2 Disagree	562	37.5	38.1
	3 Neither disagree nor agree	278	18.5	18.8
	4 Agree	226	15.1	15.3
	5 Totally agree	80	5.3	5.4
	· System missing	23	1.5	
q146	I would rather be a resident of my district than of other districts in Indonesia			
	1 Totally disagree	121	8.1	8.2
	2 Disagree	409	27.3	27.7
	3 Neither disagree nor agree	348	23.2	23.6
	4 Agree	427	28.5	28.9
	5 Totally agree	170	11.3	11.5
	· System missing	25	1.7	
q147	My most important characteristics come from my nationality			
	1 Totally disagree	32	2.1	2.2
	2 Disagree	154	10.3	10.5

	3 Neither disagree nor agree	370	24.7	25.2
	4 Agree	680	45.3	46.3
	5 Totally agree	233	15.5	15.9
	· System missing	31	2.1	
q148	I should respect my district and its tradition			
	1 Totally disagree	17	1.1	1.1
	2 Disagree	40	2.7	2.7
	3 Neither disagree nor agree	108	7.2	7.3
	4 Agree	905	60.3	61.2
	5 Totally agree	409	27.3	27.7
	· System missing	21	1.4	
q149	There is something about Indonesia today that makes me feel shame			
	1 Totally disagree	89	5.9	6.0
	2 Disagree	172	11.5	11.6
	3 Neither disagree nor agree	227	15.1	15.4
	4 Agree	588	39.2	39.8
	5 Totally agree	401	26.7	27.1
	· System missing	23	1.5	
q150	Do you believe there are major barriers between Christians and Muslims?			
	1 No	499	33.3	34.2
	2 Yes	958	63.9	65.8
	· System missing	43	2.9	
q151	If yes, what do you think is the primary barrier between them?			
	1 Religion	337	22.5	36.9
	2 Attitude	308	20.5	33.7
	3 Language	14	.9	1.5
	4 Values	189	12.6	20.7
	5 Others, specify	66	4.4	7.2
	· System missing	586	39.1	
q151_other	If yes, what do you think is the primary barrier between them? Other			
	Agama dan sikap	3	.2	.2
	Ajaran dalam agama tersebut, yang dapat membuat seseorang menjadi fundamentalis	1	.1	.1
	Cara berikir	1	.1	.1
	Fanatik	1	.1	.1
	Isu terorisme	1	.1	.1
	Kepentingan-kepentingan pribadi	1	.1	.1
	Kepercayaan akan tuhan	1	.1	.1
	Pemahaman	1	.1	.1
	Pemahaman/penafsiran	1	.1	.1
	Prinsip dan cara pandang terhadap agama lain	1	.1	.1
	Sebuah misi	1	.1	.1
	Terkadang salah satu agama sangat menjaga nilai dan semua aspek dalam agamanya (radikalism) sehingga menganggap agama lain salah & terjadi perilaku	1	.1	.1

	agresif			
	Toleransi	1	.1	.1
	· System missing	1485	99.0	99.0
q152	I am afraid that customs of my group will be lost due to the presence of other religious groups			
	1 Totally disagree	145	9.7	10.0
	2 Disagree	654	43.6	45.1
	3 Neither disagree nor agree	268	17.9	18.5
	4 Agree	290	19.3	20.0
	5 Totally agree	93	6.2	6.4
	· System missing	50	3.3	
q153	The migration of people of different religious groups to my community is a threat to my own religious groups			
	1 Totally disagree	175	11.7	12.0
	2 Disagree	779	51.9	53.5
	3 Neither disagree nor agree	241	16.1	16.5
	4 Agree	185	12.3	12.7
	5 Totally agree	77	5.1	5.3
	· System missing	43	2.9	
q154	I am worried that job prospects for members of my group would decline due to the presence of other religious groups			
	1 Totally disagree	153	10.2	10.5
	2 Disagree	725	48.3	49.8
	3 Neither disagree nor agree	323	21.5	22.2
	4 Agree	202	13.5	13.9
	5 Totally agree	53	3.5	3.6
	· System missing	44	2.9	
q155	I am worried that study grant opportunities will decline due to the presence of other religious groups			
	1 Totally disagree	200	13.3	13.7
	2 Disagree	829	55.3	56.9
	3 Neither disagree nor agree	256	17.1	17.6
	4 Agree	131	8.7	9.0
	5 Totally agree	41	2.7	2.8
	· System missing	43	2.9	
q156	I am worried that security in my university will decline due to the presence of other religious groups			
	1 Totally disagree	220	14.7	15.1
	2 Disagree	743	49.5	50.9
	3 Neither disagree nor agree	297	19.8	20.4
	4 Agree	151	10.1	10.3
	5 Totally agree	48	3.2	3.3
	· System missing	41	2.7	

q157	The day will come when members of other religious groups will occupy crucial positions in the government			
	1 Totally disagree	125	8.3	8.6
	2 Disagree	410	27.3	28.2
	3 Neither disagree nor agree	493	32.9	33.9
	4 Agree	325	21.7	22.4
	5 Totally agree	101	6.7	6.9
	· System missing	46	3.1	
q158	I am worried that the security in my neighbourhood will decline due to the presence of other religious groups			
	1 Totally disagree	177	11.8	12.1
	2 Disagree	690	46.0	47.0
	3 Neither disagree nor agree	316	21.1	21.5
	4 Agree	217	14.5	14.8
	5 Totally agree	67	4.5	4.6
	· System missing	33	2.2	
q159	The religious practices of people from other religious groups threaten our own way of life			
	1 Totally disagree	173	11.5	11.8
	2 Disagree	672	44.8	45.9
	3 Neither disagree nor agree	315	21.0	21.5
	4 Agree	225	15.0	15.4
	5 Totally agree	79	5.3	5.4
	· System missing	36	2.4	
q160	People from other religious groups are given preferential treatment by the authorities			
	1 Totally disagree	174	11.6	11.9
	2 Disagree	644	42.9	44.2
	3 Neither disagree nor agree	337	22.5	23.1
	4 Agree	225	15.0	15.4
	5 Totally agree	78	5.2	5.3
	· System missing	42	2.8	
q161	Members of other religious groups are in control of business opportunities			
	1 Totally disagree	136	9.1	9.3
	2 Disagree	603	40.2	41.3
	3 Neither disagree nor agree	417	27.8	28.6
	4 Agree	247	16.5	16.9
	5 Totally agree	56	3.7	3.8
	· System missing	41	2.7	
q162	I am afraid of increasing violence in my neighborhood due to the presence of other religious groups			
	1 Totally disagree	155	10.3	10.6
	2 Disagree	604	40.3	41.4

	3	Neither disagree nor agree	391	26.1	26.8
	4	Agree	231	15.4	15.8
	5	Totally agree	77	5.1	5.3
	·	System missing	42	2.8	
q163		The chances of getting space in a boarding house will decline due to the presence of other groups			
	1	Totally disagree	231	15.4	15.9
	2	Disagree	772	51.5	53.0
	3	Neither disagree nor agree	308	20.5	21.1
	4	Agree	100	6.7	6.9
	5	Totally agree	46	3.1	3.2
	·	System missing	43	2.9	
q164		To what extent would you accept or avoid a Christian as your city/town mayor?			
	1	Totally accept	56	3.7	6.6
	2	Accept	348	23.2	41.1
	3	Neither accept nor avoid	164	10.9	19.4
	4	Avoid	175	11.7	20.7
	5	Totally avoid	103	6.9	12.2
	·	System missing	654	43.6	
q165		To what extent would you accept or avoid a Christian as your civil servant?			
	1	Totally accept	62	4.1	7.3
	2	Accept	556	37.1	65.7
	3	Neither accept nor avoid	136	9.1	16.1
	4	Avoid	67	4.5	7.9
	5	Totally avoid	25	1.7	3.0
	·	System missing	654	43.6	
q166		To what extent would you accept or avoid a Christian as your police officer?			
	1	Totally accept	64	4.3	7.6
	2	Accept	540	36.0	64.0
	3	Neither accept nor avoid	142	9.5	16.8
	4	Avoid	65	4.3	7.7
	5	Totally avoid	33	2.2	3.9
	·	System missing	656	43.7	
q167		To what extent would you accept or avoid a Christian as your neighbour?			
	1	Totally accept	72	4.8	8.5
	2	Accept	564	37.6	66.8
	3	Neither accept nor avoid	108	7.2	12.8
	4	Avoid	71	4.7	8.4
	5	Totally avoid	29	1.9	3.4
	·	System missing	656	43.7	
q168		To what extent would you accept or avoid a Christian as your classmate?			
	1	Totally accept	99	6.6	11.8
	2	Accept	585	39.0	69.5

	3 Neither accept nor avoid	84	5.6	10.0
	4 Avoid	46	3.1	5.5
	5 Totally avoid	28	1.9	3.3
	· System missing	658	43.9	
q169	To what extent would you accept or avoid a Christian as your boardmate?			
	1 Totally accept	75	5.0	9.0
	2 Accept	501	33.4	59.9
	3 Neither accept nor avoid	115	7.7	13.8
	4 Avoid	91	6.1	10.9
	5 Totally avoid	54	3.6	6.5
	· System missing	664	44.3	
q170	To what extent would you accept or avoid a Christian as your houseboy/housemaid?			
	1 Totally accept	48	3.2	5.7
	2 Accept	322	21.5	38.1
	3 Neither accept nor avoid	165	11.0	19.5
	4 Avoid	190	12.7	22.5
	5 Totally avoid	120	8.0	14.2
	· System missing	655	43.7	
q171	To what extent would you accept or avoid a Christian as your close friend?			
	1 Totally accept	81	5.4	9.6
	2 Accept	462	30.8	54.7
	3 Neither accept nor avoid	129	8.6	15.3
	4 Avoid	105	7.0	12.4
	5 Totally avoid	67	4.5	7.9
	· System missing	656	43.7	
q172	To what extent would you accept or avoid a Christian as your future spouse?			
	1 Totally accept	28	1.9	3.3
	2 Accept	67	4.5	7.9
	3 Neither accept nor avoid	118	7.9	13.9
	4 Avoid	162	10.8	19.1
	5 Totally avoid	473	31.5	55.8
	· System missing	652	43.5	
q173	To what extent would you accept or avoid a Muslim as your city/town mayor?			
	1 Totally accept	78	5.2	12.9
	2 Accept	392	26.1	64.6
	3 Neither accept nor avoid	89	5.9	14.7
	4 Avoid	26	1.7	4.3
	5 Totally avoid	22	1.5	3.6
	· System missing	893	59.5	
q174	To what extent would you accept or avoid a Muslim as your civil servant?			
	1 Totally accept	81	5.4	13.3
	2 Accept	440	29.3	72.5
	3 Neither accept nor avoid	65	4.3	10.7

	4 Avoid	9	.6	1.5
	5 Totally avoid	12	.8	2.0
	· System missing	893	59.5	
q175	To what extent would you accept or avoid a Muslim as your police officer?			
	1 Totally accept	72	4.8	11.9
	2 Accept	425	28.3	70.4
	3 Neither accept nor avoid	80	5.3	13.2
	4 Avoid	16	1.1	2.6
	5 Totally avoid	11	.7	1.8
	· System missing	896	59.7	
q176	To what extent would you accept or avoid a Muslim as your neighbour?			
	1 Totally accept	94	6.3	15.5
	2 Accept	450	30.0	74.4
	3 Neither accept nor avoid	44	2.9	7.3
	4 Avoid	9	.6	1.5
	5 Totally avoid	8	.5	1.3
	· System missing	895	59.7	
q177	To what extent would you accept or avoid a Muslim as your classmate?			
	1 Totally accept	115	7.7	19.0
	2 Accept	450	30.0	74.4
	3 Neither accept nor avoid	32	2.1	5.3
	4 Avoid	4	.3	.7
	5 Totally avoid	4	.3	.7
	· System missing	895	59.7	
q178	To what extent would you accept or avoid a Muslim as your boardmate?			
	1 Totally accept	93	6.2	15.6
	2 Accept	438	29.2	73.2
	3 Neither accept nor avoid	50	3.3	8.4
	4 Avoid	10	.7	1.7
	5 Totally avoid	7	.5	1.2
	· System missing	902	60.1	
q179	To what extent would you accept or avoid a Muslim as your houseboy/housemaid?			
	1 Totally accept	85	5.7	14.1
	2 Accept	402	26.8	66.7
	3 Neither accept nor avoid	74	4.9	12.3
	4 Avoid	25	1.7	4.1
	5 Totally avoid	17	1.1	2.8
	· System missing	897	59.8	
q180	To what extent would you accept or avoid a Muslim as your close friend?			
	1 Totally accept	112	7.5	18.5
	2 Accept	418	27.9	69.0
	3 Neither accept nor avoid	57	3.8	9.4
	4 Avoid	15	1.0	2.5

	5	Totally avoid	4	.3	.7
	·	System missing	894	59.6	
q181		To what extent would you accept or avoid a Muslim as your future spouse?			
	1	Totally accept	52	3.5	8.6
	2	Accept	125	8.3	20.6
	3	Neither accept nor avoid	130	8.7	21.4
	4	Avoid	107	7.1	17.6
	5	Totally avoid	193	12.9	31.8
	·	System missing	893	59.5	
q182		I prefer to live in a neighbourhood inhabited by persons of the same religion			
	1	Totally disagree	45	3.0	3.1
	2	Disagree	244	16.3	16.6
	3	Neither disagree nor agree	253	16.9	17.3
	4	Agree	549	36.6	37.4
	5	Totally agree	375	25.0	25.6
	·	System missing	34	2.3	
q183		I prefer to live in a neighbourhood inhabited by persons of different religion			
	1	Totally disagree	110	7.3	7.5
	2	Disagree	301	20.1	20.5
	3	Neither disagree nor agree	531	35.4	36.2
	4	Agree	446	29.7	30.4
	5	Totally agree	78	5.2	5.3
	·	System missing	34	2.3	
q184		For the good of the city, people should reside in a separate community according to their religions			
	1	Totally disagree	234	15.6	16.0
	2	Disagree	624	41.6	42.7
	3	Neither disagree nor agree	321	21.4	21.9
	4	Agree	220	14.7	15.0
	5	Totally agree	64	4.3	4.4
	·	System missing	37	2.5	
q185		There should be separate neighbourhood where the Muslims and Christians can live separately			
	1	Totally disagree	305	20.3	20.8
	2	Disagree	584	38.9	39.9
	3	Neither disagree nor agree	283	18.9	19.3
	4	Agree	215	14.3	14.7
	5	Totally agree	77	5.1	5.3
	·	System missing	36	2.4	
q186		Do you consider yourself to be a member of a group that is discriminated against in this city?			

	1 No	1167	77.8	82.1
	2 Yes	255	17.0	17.9
	· System missing	78	5.2	
q187	If yes, on what ground is your group discriminated against?			
	1 Religion	169	11.3	72.2
	2 Attitude	5	.3	2.1
	3 Language	38	2.5	16.2
	4 Values	4	.3	1.7
	5 Others, specify	18	1.2	7.7
	· System missing	1266	84.4	
q187_other	If yes, on what ground is your group discriminated against? Other			
	Agama dan bahasa	1	.1	.1
	Agama dan suku bangsa	3	.2	.2
	Dominasi	2	.1	.1
	Ideologi	1	.1	.1
	Kenakalan	1	.1	.1
	Kepentingan golongan tertentu	1	.1	.1
	Kesempatan kerja	2	.1	.1
	Mabuk	1	.1	.1
	Orang kecil	1	.1	.1
	Perekonomian dan kesejahteraan	1	.1	.1
	Politik, budaya	1	.1	.1
	Status sosial	1	.1	.1
	Warna kulit	1	.1	.1
	· System missing	1483	98.9	98.9
q188	Limitations on freedom of expression			
	1 Totally disagree	314	20.9	21.6
	2 Disagree	785	52.3	53.9
	3 Neither disagree nor agree	162	10.8	11.1
	4 Agree	166	11.1	11.4
	5 Totally agree	30	2.0	2.1
	· System missing	43	2.9	
q189	Limitations on celebration of group's ceremonies			
	1 Totally disagree	294	19.6	20.2
	2 Disagree	834	55.6	57.2
	3 Neither disagree nor agree	173	11.5	11.9
	4 Agree	137	9.1	9.4
	5 Totally agree	21	1.4	1.4
	· System missing	41	2.7	
q190	Limitations on access to government subsidy			
	1 Totally disagree	290	19.3	20.0
	2 Disagree	767	51.1	53.0
	3 Neither disagree nor agree	207	13.8	14.3
	4 Agree	156	10.4	10.8

	5	Totally agree	27	1,8	1,9
	·	System missing	53	3,5	
q191		Limitations on freedom to choose a place of residence			
	1	Totally disagree	318	21,2	21,9
	2	Disagree	799	53,3	55,0
	3	Neither disagree nor agree	163	10,9	11,2
	4	Agree	137	9,1	9,4
	5	Totally agree	35	2,3	2,4
	·	System missing	48	3,2	
q192		Limitations on dress			
	1	Totally disagree	206	13,7	14,3
	2	Disagree	602	40,1	41,7
	3	Neither disagree nor agree	201	13,4	13,9
	4	Agree	335	22,3	23,2
	5	Totally agree	99	6,6	6,9
	·	System missing	57	3,8	
q193		Limitations on participation in the local market			
	1	Totally disagree	255	17,0	17,6
	2	Disagree	823	54,9	56,9
	3	Neither disagree nor agree	203	13,5	14,0
	4	Agree	139	9,3	9,6
	5	Totally agree	26	1,7	1,8
	·	System missing	54	3,6	
q194		Limitations on behaviour			
	1	Totally disagree	219	14,6	15,2
	2	Disagree	598	39,9	41,5
	3	Neither disagree nor agree	206	13,7	14,3
	4	Agree	342	22,8	23,7
	5	Totally agree	76	5,1	5,3
	·	System missing	59	3,9	
q195		Limitations on public observance of religious festivals			
	1	Totally disagree	298	19,9	20,6
	2	Disagree	807	53,8	55,8
	3	Neither disagree nor agree	150	10,0	10,4
	4	Agree	149	9,9	10,3
	5	Totally agree	43	2,9	3,0
	·	System missing	53	3,5	
q196		Limitations on access to the housing market			
	1	Totally disagree	262	17,5	18,1
	2	Disagree	807	53,8	55,7
	3	Neither disagree nor agree	221	14,7	15,3
	4	Agree	129	8,6	8,9
	5	Totally agree	29	1,9	2,0

	· System missing	52	3,5	
q197	Limitations on marriage			
	1 Totally disagree	252	16,8	17,6
	2 Disagree	657	43,8	45,8
	3 Neither disagree nor agree	214	14,3	14,9
	4 Agree	241	16,1	16,8
	5 Totally agree	71	4,7	4,9
	· System missing	65	4,3	
q198	Limitations on building places of worship			
	1 Totally disagree	328	21,9	22,7
	2 Disagree	695	46,3	48,1
	3 Neither disagree nor agree	175	11,7	12,1
	4 Agree	182	12,1	12,6
	5 Totally agree	65	4,3	4,5
	· System missing	55	3,7	
q199	Limitations on access to job market			
	1 Totally disagree	271	18,1	18,7
	2 Disagree	807	53,8	55,6
	3 Neither disagree nor agree	219	14,6	15,1
	4 Agree	120	8,0	8,3
	5 Totally agree	34	2,3	2,3
	· System missing	49	3,3	
q200	Forced observance of religious laws of other group			
	1 Totally disagree	459	30,6	31,8
	2 Disagree	701	46,7	48,6
	3 Neither disagree nor agree	143	9,5	9,9
	4 Agree	101	6,7	7,0
	5 Totally agree	39	2,6	2,7
	· System missing	57	3,8	
q201	Limitations on recruitment as a civil servant			
	1 Totally disagree	328	21,9	22,6
	2 Disagree	743	49,5	51,2
	3 Neither disagree nor agree	189	12,6	13,0
	4 Agree	144	9,6	9,9
	5 Totally agree	46	3,1	3,2
	· System missing	50	3,3	
q202	Limitations on running of religious schools			
	1 Totally disagree	326	21,7	22,5
	2 Disagree	759	50,6	52,4
	3 Neither disagree nor agree	197	13,1	13,6
	4 Agree	121	8,1	8,4
	5 Totally agree	45	3,0	3,1
	· System missing	52	3,5	

q203	Limitations on attaining higher positions in government offices			
	1 Totally disagree	294	19,6	20,3
	2 Disagree	732	48,8	50,5
	3 Neither disagree nor agree	210	14,0	14,5
	4 Agree	153	10,2	10,6
	5 Totally agree	61	4,1	4,2
	· System missing	50	3,3	
q204	Limitations on the observance of religious laws on marriage and divorce			
	1 Totally disagree	265	17,7	18,3
	2 Disagree	677	45,1	46,6
	3 Neither disagree nor agree	266	17,7	18,3
	4 Agree	171	11,4	11,8
	5 Totally agree	73	4,9	5,0
	· System missing	48	3,2	
q205	Did you vote in the last national election?			
	1 No	478	31,9	33,1
	2 Yes	968	64,5	66,9
	· System missing	54	3,6	
q206	If no, why did you not vote?			
	1 I was not yet eligible to vote	176	11,7	45,7
	2 I am eligible to vote but was not able to register	93	6,2	24,2
	3 I am eligible to vote but did not want to participate in the election	82	5,5	21,3
	4 Other reasons, specify	34	2,3	8,8
	· System missing	1115	74,3	
q206_other	If no, why did you not vote? Other			
	Belum ada sosok yang meyakinkan	1	,1	,1
	Belum memiliki ktp	1	,1	,1
	Berhalangan	2	,1	,1
	Mengikuti umb dan snmptn	1	,1	,1
	Pemilu bukan ajaran islam	1	,1	,1
	Pendataan pemilu yang carut marut	1	,1	,1
	Saya orang asing	1	,1	,1
	Sedang berada di luar daerah pemilihan	10	,7	,7
	Sulit di indonesia memilih yang pantas memimpin	1	,1	,1
	Tidak ada calon yang memiliki kredibilitas	1	,1	,1
	Tidak ada partai politik yang saya sukai	1	,1	,1
	Tidak ada yang bisa dipilih	1	,1	,1
	Tidak mengerti tata cara mengurus kartu pemilu, dll, karena baru pindah ke Yogyakarta	1	,1	,1
	Tidak penting	1	,1	,1
	Tidak percaya kepada para caleg	1	,1	,1
	Tidak suka dengan pemerintahan indonesia, cuma bisa janji manis tanpa bukti	1	,1	,1
	Umur belum mencukupi	4	,3	,3

	· System missing	1470	98,0	98,0
q207	If yes, which political party did you vote for in the last national election? If no, which would you have voted for?			
	Barisan nasional	2	,1	,1
	Demokrat	348	23,2	23,2
	Demokrat / Partai Keadilan Sejahtera (PKS)	2	,1	,1
	Demokrat dan PDI Perjuangan	2	,1	,1
	Gerindra	26	1,7	1,7
	Golkar	125	8,3	8,3
	Golkar / PPP	1	,1	,1
	Golkar dan Gerindra	1	,1	,1
	Golput	2	,1	,1
	Hanura	18	1,2	1,2
	Hanura dan Golkar	1	,1	,1
	Lupa	12	,8	,8
	Merdeka	1	,1	,1
	Nahdhatul Ummah Indonesia (PNUI)	1	,1	,1
	Nasdem	1	,1	,1
	Nu	1	,1	,1
	Nui	1	,1	,1
	Pan	31	2,1	2,1
	Pan (propinsi), PKS (kabupaten), Golkar (nasional)	1	,1	,1
	Partai Bulan Bintang	6	,4	,4
	Partai Damai Sejahtera (PDS)	6	,4	,4
	Partai Keadilan dan Persatuan Indonesia (PKPI)	1	,1	,1
	Partai Keadilan Sejahtera (PKS)	86	5,7	5,7
	Partai Keadilan Sejahtera (PKS) & Gerindra	1	,1	,1
	Patriot	1	,1	,1
	PBR	5	,3	,3
	PDI	45	3,0	3,0
	PDI Perjuangan	140	9,3	9,3
	PDKS	1	,1	,1
	Pelopop	1	,1	,1
	PKB	33	2,2	2,2
	PKB Gus Dur	1	,1	,1
	PKNU	5	,3	,3
	PPD	2	,1	,1
	PPP	9	,6	,6
	Rahasia	10	,7	,7
	Sri	1	,1	,1
	Tergantung	1	,1	,1
	Tidak ada pilihan	17	1,1	1,1
	Tidak tahu	4	,3	,3
	· System missing	547	36,5	36,5
q208	On the whole one can trust Muslims			
	1 Totally disagree	36	2,4	2,5
	2 Disagree	174	11,6	11,9
	3 Neither disagree nor agree	376	25,1	25,7
	4 Agree	685	45,7	46,8
	5 Totally agree	192	12,8	13,1
	· System missing	37	2,5	

q209	On the whole one can trust Christians			
	1 Totally disagree	50	3,3	3,4
	2 Disagree	202	13,5	13,9
	3 Neither disagree nor agree	521	34,7	35,8
	4 Agree	585	39,0	40,2
	5 Totally agree	99	6,6	6,8
	· System missing	43	2,9	
q210	On the whole one can rely on Muslim			
	1 Totally disagree	48	3,2	3,3
	2 Disagree	317	21,1	21,8
	3 Neither disagree nor agree	503	33,5	34,6
	4 Agree	476	31,7	32,7
	5 Totally agree	110	7,3	7,6
	· System missing	46	3,1	
q211	On the whole one can rely on Christians			
	1 Totally disagree	71	4,7	4,9
	2 Disagree	331	22,1	22,8
	3 Neither disagree nor agree	608	40,5	41,8
	4 Agree	373	24,9	25,7
	5 Totally agree	71	4,7	4,9
	· System missing	46	3,1	
q212	It is better to be careful if one is dealing with Muslims			
	1 Totally disagree	241	16,1	16,5
	2 Disagree	637	42,5	43,7
	3 Neither disagree nor agree	368	24,5	25,2
	4 Agree	159	10,6	10,9
	5 Totally agree	53	3,5	3,6
	· System missing	42	2,8	
q213	It is better to be careful if one is dealing with Christians			
	1 Totally disagree	189	12,6	13,0
	2 Disagree	579	38,6	39,8
	3 Neither disagree nor agree	374	24,9	25,7
	4 Agree	237	15,8	16,3
	5 Totally agree	74	4,9	5,1
	· System missing	47	3,1	
q214	Most Muslims would exploit me if they had the opportunity			
	1 Totally disagree	265	17,7	18,3
	2 Disagree	593	39,5	41,0
	3 Neither disagree nor agree	419	27,9	29,0
	4 Agree	120	8,0	8,3
	5 Totally agree	50	3,3	3,5
	· System missing	53	3,5	

q215	Most Christians would exploit me if they had the opportunity		
	1	Totally disagree	241 16,1 16,7
	2	Disagree	565 37,7 39,2
	3	Neither disagree nor agree	439 29,3 30,4
	4	Agree	158 10,5 10,9
	5	Totally agree	40 2,7 2,8
	·	System missing	57 3,8
q216	Most of the time, Muslims attempt to act in their own interest		
	1	Totally disagree	236 15,7 16,3
	2	Disagree	630 42,0 43,5
	3	Neither disagree nor agree	360 24,0 24,9
	4	Agree	166 11,1 11,5
	5	Totally agree	56 3,7 3,9
	·	System missing	52 3,5
q217	Most of the time, Christians attempt to act in their own interest		
	1	Totally disagree	216 14,4 14,9
	2	Disagree	551 36,7 38,1
	3	Neither disagree nor agree	449 29,9 31,0
	4	Agree	182 12,1 12,6
	5	Totally agree	50 3,3 3,5
	·	System missing	52 3,5
q218	I would support public criticism of job discrimination of my religious group		
	1	Totally disagree	46 3,1 3,1
	2	Disagree	158 10,5 10,8
	3	Neither disagree nor agree	217 14,5 14,8
	4	Agree	868 57,9 59,3
	5	Totally agree	174 11,6 11,9
	·	System missing	37 2,5
q219	I would support demonstrations to protest against job discrimination of my religious group		
	1	Totally disagree	51 3,4 3,5
	2	Disagree	270 18,0 18,5
	3	Neither disagree nor agree	294 19,6 20,1
	4	Agree	700 46,7 47,9
	5	Totally agree	147 9,8 10,1
	·	System missing	38 2,5
q220	I would support the damaging of properties to get more jobs for my religious group		
	1	Totally disagree	469 31,3 32,1
	2	Disagree	669 44,6 45,7
	3	Neither disagree nor agree	197 13,1 13,5
	4	Agree	109 7,3 7,5
	5	Totally agree	19 1,3 1,3

	· System missing	37	2,5	
q221	I would support harm to persons to get more jobs for my religious group			
	1 Totally disagree	543	36,2	37,0
	2 Disagree	680	45,3	46,4
	3 Neither disagree nor agree	153	10,2	10,4
	4 Agree	73	4,9	5,0
	5 Totally agree	17	1,1	1,2
	· System missing	34	2,3	
q222	I would support public criticism of abuse of political power that threatens my religious group			
	1 Totally disagree	64	4,3	4,4
	2 Disagree	174	11,6	11,9
	3 Neither disagree nor agree	254	16,9	17,4
	4 Agree	751	50,1	51,4
	5 Totally agree	217	14,5	14,9
	· System missing	40	2,7	
q223	I would support demonstrations to protest against abuse of political power that threatens my religious group			
	1 Totally disagree	68	4,5	4,6
	2 Disagree	251	16,7	17,2
	3 Neither disagree nor agree	290	19,3	19,8
	4 Agree	665	44,3	45,5
	5 Totally agree	189	12,6	12,9
	· System missing	37	2,5	
q224	I would support the damaging of properties to fight abuse of political power against my religious group			
	1 Totally disagree	395	26,3	27,0
	2 Disagree	665	44,3	45,5
	3 Neither disagree nor agree	226	15,1	15,5
	4 Agree	136	9,1	9,3
	5 Totally agree	40	2,7	2,7
	· System missing	38	2,5	
q225	I would support harm to persons to fight abuse of political power against my religious group			
	1 Totally disagree	404	26,9	27,6
	2 Disagree	636	42,4	43,5
	3 Neither disagree nor agree	228	15,2	15,6
	4 Agree	152	10,1	10,4
	5 Totally agree	42	2,8	2,9
	· System missing	38	2,5	
q226	I would support public criticism of actions that undermine political influence of my religious group			
	1 Totally disagree	65	4,3	4,5

	2 Disagree	225	15,0	15,4
	3 Neither disagree nor agree	329	21,9	22,5
	4 Agree	686	45,7	47,0
	5 Totally agree	154	10,3	10,6
	· System missing	41	2,7	
q227	I would support demonstrations to enforce the political influence of my religious group			
	1 Totally disagree	132	8,8	9,0
	2 Disagree	440	29,3	30,2
	3 Neither disagree nor agree	408	27,2	28,0
	4 Agree	378	25,2	25,9
	5 Totally agree	101	6,7	6,9
	· System missing	41	2,7	
q228	I would support the damaging of properties to enforce the political influence of my religious group			
	1 Totally disagree	502	33,5	34,4
	2 Disagree	740	49,3	50,7
	3 Neither disagree nor agree	146	9,7	10,0
	4 Agree	60	4,0	4,1
	5 Totally agree	12	,8	,8
	· System missing	40	2,7	
q229	I would support harm to persons to enforce the political influence of my religious group			
	1 Totally disagree	497	33,1	34,1
	2 Disagree	756	50,4	51,9
	3 Neither disagree nor agree	142	9,5	9,7
	4 Agree	45	3,0	3,1
	5 Totally agree	18	1,2	1,2
	· System missing	42	2,8	
q230	I would support public criticism of the lack of free access to education of my religious group			
	1 Totally disagree	64	4,3	4,4
	2 Disagree	179	11,9	12,3
	3 Neither disagree nor agree	203	13,5	14,0
	4 Agree	802	53,5	55,2
	5 Totally agree	206	13,7	14,2
	· System missing	46	3,1	
q231	I would support demonstrations to protest against the lack of free access to education of my religious group			
	1 Totally disagree	80	5,3	5,5
	2 Disagree	310	20,7	21,3
	3 Neither disagree nor agree	260	17,3	17,9
	4 Agree	625	41,7	43,0
	5 Totally agree	180	12,0	12,4
	· System missing	45	3,0	

q232	I would support the damaging of properties to enforce free access to education for my religious group			
	1 Totally disagree	467	31,1	32,1
	2 Disagree	723	48,2	49,7
	3 Neither disagree nor agree	175	11,7	12,0
	4 Agree	60	4,0	4,1
	5 Totally agree	31	2,1	2,1
	· System missing	44	2,9	
q233	I would support harm to persons to enforce free access to education for my religious group			
	1 Totally disagree	496	33,1	34,0
	2 Disagree	696	46,4	47,8
	3 Neither disagree nor agree	168	11,2	11,5
	4 Agree	71	4,7	4,9
	5 Totally agree	26	1,7	1,8
	· System missing	43	2,9	
q234	I would openly criticize people who disrespect the values of my religious group			
	1 Totally disagree	89	5,9	6,1
	2 Disagree	296	19,7	20,3
	3 Neither disagree nor agree	297	19,8	20,4
	4 Agree	551	36,7	37,8
	5 Totally agree	223	14,9	15,3
	· System missing	44	2,9	
q235	I would support demonstrations to demand respect for the values of my religious group			
	1 Totally disagree	91	6,1	6,3
	2 Disagree	327	21,8	22,5
	3 Neither disagree nor agree	314	20,9	21,6
	4 Agree	529	35,3	36,5
	5 Totally agree	190	12,7	13,1
	· System missing	49	3,3	
q236	I would support the damaging of properties when my religion is deeply insulted			
	1 Totally disagree	381	25,4	26,1
	2 Disagree	609	40,6	41,8
	3 Neither disagree nor agree	210	14,0	14,4
	4 Agree	161	10,7	11,1
	5 Totally agree	96	6,4	6,6
	· System missing	43	2,9	
q237	I would support harm to persons when my religion is deeply insulted			
	1 Totally disagree	371	24,7	25,5
	2 Disagree	566	37,7	38,9
	3 Neither disagree nor agree	203	13,5	13,9
	4 Agree	175	11,7	12,0

	5 Totally agree	141	9,4	9,7
	· System missing	44	2,9	
q238	Have you expressed public criticism related to your religious group in the past year?			
	1 No	1217	81,1	88,7
	2 Yes	155	10,3	11,3
	· System missing	128	8,5	
q239	If yes, how many times did you express public criticism in the past year?			
	1	47	3,1	35,1
	2	37	2,5	27,6
	3	15	1,0	11,2
	4	6	,4	4,5
	5	9	,6	6,7
	7	4	,3	3,0
	8	2	,1	1,5
	10	7	,5	5,2
	17	1	,1	,7
	20	1	,1	,7
	38	1	,1	,7
	50	1	,1	,7
	67	1	,1	,7
	87	1	,1	,7
	156	1	,1	,7
	· System missing	1366	91,1	
q240	Have you participated in a demonstration in the past year?			
	1 No	1234	82,3	90,1
	2 Yes	135	9,0	9,9
	· System missing	131	8,7	
q241	If yes, how many did you participate in a demonstration in the past year?			
	1	31	2,1	26,3
	2	31	2,1	26,3
	3	19	1,3	16,1
	4	6	,4	5,1
	5	11	,7	9,3
	6	3	,2	2,5
	7	1	,1	,8
	9	2	,1	1,7
	10	5	,3	4,2
	15	1	,1	,8
	20	3	,2	2,5
	21	1	,1	,8
	29	1	,1	,8
	50	1	,1	,8
	100	1	,1	,8
	125	1	,1	,8
	· System missing	1382	92,1	
q242	Health services in your city			

	1	Totally unsatisfied	77	5,1	5,3
	2	Unsatisfied	436	29,1	29,8
	3	Neither unsatisfied nor satisfied	227	15,1	15,5
	4	Satisfied	653	43,5	44,6
	5	Totally satisfied	72	4,8	4,9
	·	System missing	35	2,3	
q243		Job opportunities after graduation			
	1	Totally unsatisfied	138	9,2	9,5
	2	Unsatisfied	445	29,7	30,6
	3	Neither unsatisfied nor satisfied	526	35,1	36,2
	4	Satisfied	303	20,2	20,8
	5	Totally satisfied	43	2,9	3,0
	·	System missing	45	3,0	
q244		Your place of dwelling			
	1	Totally unsatisfied	23	1,5	1,6
	2	Unsatisfied	159	10,6	10,9
	3	Neither unsatisfied nor satisfied	157	10,5	10,7
	4	Satisfied	916	61,1	62,6
	5	Totally satisfied	209	13,9	14,3
	·	System missing	36	2,4	
q245		Your free time			
	1	Totally unsatisfied	25	1,7	1,7
	2	Unsatisfied	159	10,6	11,0
	3	Neither unsatisfied nor satisfied	239	15,9	16,6
	4	Satisfied	875	58,3	60,6
	5	Totally satisfied	146	9,7	10,1
	·	System missing	56	3,7	
q246		The quality of your education			
	1	Totally unsatisfied	60	4,0	4,1
	2	Unsatisfied	240	16,0	16,5
	3	Neither unsatisfied nor satisfied	186	12,4	12,8
	4	Satisfied	782	52,1	53,7
	5	Totally satisfied	187	12,5	12,9
	·	System missing	45	3,0	
q247		The peace and order situation in your city			
	1	Totally unsatisfied	153	10,2	10,5
	2	Unsatisfied	391	26,1	26,7
	3	Neither unsatisfied nor satisfied	296	19,7	20,2
	4	Satisfied	517	34,5	35,4
	5	Totally satisfied	105	7,0	7,2
	·	System missing	38	2,5	
q248		The supply of goods and services in your area			

	1	Totally unsatisfied	69	4,6	4,7
	2	Unsatisfied	335	22,3	22,9
	3	Neither unsatisfied nor satisfied	237	15,8	16,2
	4	Satisfied	714	47,6	48,8
	5	Totally satisfied	108	7,2	7,4
	·	System missing	37	2,5	
q249		Local access to public transport			
	1	Totally unsatisfied	82	5,5	5,6
	2	Unsatisfied	338	22,5	23,1
	3	Neither unsatisfied nor satisfied	200	13,3	13,7
	4	Satisfied	738	49,2	50,4
	5	Totally satisfied	107	7,1	7,3
	·	System missing	35	2,3	
q250		The environmental conditions in your area			
	1	Totally unsatisfied	83	5,5	5,7
	2	Unsatisfied	326	21,7	22,3
	3	Neither unsatisfied nor satisfied	239	15,9	16,3
	4	Satisfied	696	46,4	47,6
	5	Totally satisfied	119	7,9	8,1
	·	System missing	37	2,5	
q251		Your overall standard of living			
	1	Totally unsatisfied	39	2,6	2,7
	2	Unsatisfied	228	15,2	15,6
	3	Neither unsatisfied nor satisfied	274	18,3	18,8
	4	Satisfied	775	51,7	53,0
	5	Totally satisfied	145	9,7	9,9
	·	System missing	39	2,6	
q252		Are you a member or supporter of any religious organization?			
	1	No	829	55,3	58,2
	2	Yes, I am a supporter only	188	12,5	13,2
	3	Yes, I am a member	408	27,2	28,6
	·	System missing	75	5,0	
q253a		School based			
	1	No	122	8,1	21,6
	2	Yes	444	29,6	78,4
	·	System missing	934	62,3	
q253a_name		If yes, the name/s of organization/s: (School-based):			
q253b		Community based			
	1	No	297	19,8	52,1
	2	Yes	273	18,2	47,9

	· System missing	930	62,0	
q253b_name	If yes, the name/s of organization/s (Community-based):			
q253c	Others			
	1 No	483	32,2	85,6
	2 Yes	81	5,4	14,4
	· System missing	936	62,4	
q53c_name	If yes, the name/s of organization/s (Others):			
q254	On average, how often did you participate in the activities of your religious organization in the past year?			
	1 Never	59	3,9	10,1
	2 Only on special days	232	15,5	39,7
	3 At least once a month	51	3,4	8,7
	4 Once a week	99	6,6	16,9
	5 More than once a week	144	9,6	24,6
	· System missing	915	61,0	
q255	Are you a member, or a supporter, of any ethnic organization?			
	1 No	1159	77,3	82,6
	2 Yes, I am a supporter only	109	7,3	7,8
	3 Yes, I am a member	135	9,0	9,6
	· System missing	97	6,5	
q256	On the overage, how often did you participate in the activities of your ethnic group-based organization in the past year?			
	1 Never	27	1,8	10,8
	2 Only on special days	138	9,2	55,0
	3 At least once a month	31	2,1	12,4
	4 Once a week	24	1,6	9,6
	5 More than once a week	31	2,1	12,4
	· System missing	1249	83,3	
q257	My ethnic identity is very important to me			
	1 Totally disagree	13	,9	,9
	2 Disagree	107	7,1	7,3
	3 Neither disagree nor agree	130	8,7	8,9
	4 Agree	860	57,3	58,9
	5 Totally agree	349	23,3	23,9
	· System missing	41	2,7	
q258	I see myself as a committed member of my ethnic group			
	1 Totally disagree	24	1,6	1,6
	2 Disagree	178	11,9	12,2
	3 Neither disagree nor agree	363	24,2	24,9
	4 Agree	706	47,1	48,5
	5 Totally agree	185	12,3	12,7

	· System missing	44	2,9	
q259	My ethnic identity has a great deal of influence in my daily life			
	1 Totally disagree	14	,9	1,0
	2 Disagree	154	10,3	10,6
	3 Neither disagree nor agree	284	18,9	19,5
	4 Agree	788	52,5	54,1
	5 Totally agree	216	14,4	14,8
	· System missing	44	2,9	
q260	My ethnic identity has a great deal of influence on how I make important decisions			
	1 Totally disagree	37	2,5	2,6
	2 Disagree	286	19,1	19,8
	3 Neither disagree nor agree	435	29,0	30,1
	4 Agree	550	36,7	38,1
	5 Totally agree	135	9,0	9,4
	· System missing	57	3,8	
q261	My ethnic identity has a great deal of influence on how I relate with others			
	1 Totally disagree	37	2,5	2,6
	2 Disagree	241	16,1	16,7
	3 Neither disagree nor agree	348	23,2	24,1
	4 Agree	644	42,9	44,7
	5 Totally agree	172	11,5	11,9
	· System missing	58	3,9	
q262	How many of your close friends are Javanese?			
	1 None	44	2,9	3,1
	2 Some	529	35,3	37,8
	3 Relatively many	449	29,9	32,0
	4 Almost all	334	22,3	23,8
	5 All	45	3,0	3,2
	· System missing	99	6,6	
q263	How many of your close friends are Sundanese?			
	1 None	432	28,8	33,9
	2 Some	573	38,2	45,0
	3 Relatively many	228	15,2	17,9
	4 Almost all	27	1,8	2,1
	5 All	14	,9	1,1
	· System missing	226	15,1	
q264	How many of your close friends are Madurese?			
	1 None	617	41,1	48,6
	2 Some	468	31,2	36,9
	3 Relatively many	119	7,9	9,4
	4 Almost all	42	2,8	3,3
	5 All	24	1,6	1,9
	· System missing	230	15,3	

q265	How many of your close friends are Minangkabau?			
	1 None	681	45,4	56,0
	2 Some	410	27,3	33,7
	3 Relatively many	82	5,5	6,7
	4 Almost all	25	1,7	2,1
	5 All	19	1,3	1,6
	· System missing	283	18,9	
q266	How many of your close friends are Ambonese?			
	1 None	226	15,1	16,3
	2 Some	385	25,7	27,8
	3 Relatively many	247	16,5	17,9
	4 Almost all	291	19,4	21,0
	5 All	234	15,6	16,9
	· System missing	117	7,8	
q267	How many of your close friends are Bugis?			
	1 None	468	31,2	37,1
	2 Some	601	40,1	47,7
	3 Relatively many	139	9,3	11,0
	4 Almost all	36	2,4	2,9
	5 All	17	1,1	1,3
	· System missing	239	15,9	
q268	How many of your close friends are Makassar?			
	1 None	303	20,2	23,4
	2 Some	803	53,5	62,1
	3 Relatively many	138	9,2	10,7
	4 Almost all	32	2,1	2,5
	5 All	18	1,2	1,4
	· System missing	206	13,7	
q269	How many of your close friends are Buton?			
	1 None	581	38,7	45,5
	2 Some	428	28,5	33,5
	3 Relatively many	163	10,9	12,8
	4 Almost all	70	4,7	5,5
	5 All	36	2,4	2,8
	· System missing	222	14,8	
q270	How many of your close friends are Toraja?			
	1 None	556	37,1	43,8
	2 Some	555	37,0	43,7
	3 Relatively many	104	6,9	8,2
	4 Almost all	35	2,3	2,8
	5 All	20	1,3	1,6
	· System missing	230	15,3	

q271	How many of your close friends are Minahasa?			
	1 None	810	54,0	66,1
	2 Some	324	21,6	26,4
	3 Relatively many	57	3,8	4,6
	4 Almost all	18	1,2	1,5
	5 All	17	1,1	1,4
	· System missing	274	18,3	
q272	How many of your close friends are Chinese?			
	1 None	516	34,4	41,1
	2 Some	440	29,3	35,0
	3 Relatively many	216	14,4	17,2
	4 Almost all	58	3,9	4,6
	5 All	27	1,8	2,1
	· System missing	243	16,2	
q273	How many of your close friends are Batak?			
	1 None	444	29,6	34,4
	2 Some	566	37,7	43,9
	3 Relatively many	222	14,8	17,2
	4 Almost all	26	1,7	2,0
	5 All	31	2,1	2,4
	· System missing	211	14,1	
q274	How many of your close friend are Muslim?			
	1 None	29	1,9	2,0
	2 Some	281	18,7	19,5
	3 Relatively many	356	23,7	24,7
	4 Almost all	428	28,5	29,7
	5 All	347	23,1	24,1
	· System missing	59	3,9	
q275	How many of your close friend are Catholic?			
	1 None	248	16,5	18,5
	2 Some	650	43,3	48,4
	3 Relatively many	366	24,4	27,3
	4 Almost all	52	3,5	3,9
	5 All	27	1,8	2,0
	· System missing	157	10,5	
q276	How many of your close friend are Protestant?			
	1 None	211	14,1	15,5
	2 Some	400	26,7	29,5
	3 Relatively many	327	21,8	24,1
	4 Almost all	256	17,1	18,9
	5 All	164	10,9	12,1
	· System missing	142	9,5	
q277	How many of your close friend are Buddhist?			

1	None	739	49,3	57,1
2	Some	479	31,9	37,0
3	Relatively many	50	3,3	3,9
4	Almost all	15	1,0	1,2
5	All	11	,7	,9
·	System missing	206	13,7	

q278 How many of your close friend are Hindu?

1	None	692	46,1	53,2
2	Some	542	36,1	41,7
3	Relatively many	44	2,9	3,4
4	Almost all	10	,7	,8
5	All	12	,8	,9
·	System missing	200	13,3	

q279 The monthly gross income of all those earning in your household including your parents and siblings

	Lower than Rp 500,000	268	17,9	18,8
	Rp 500,000 - Rp 999,999	208	13,9	14,6
	Rp 1,000,000 - Rp 1,999,999	232	15,5	16,3
	Rp 2,000,000 - Rp 2,999,999	201	13,4	14,1
	Rp 3,000,000 - Rp 3,999,999	158	10,5	11,1
	Rp 4,000,000 - Rp 4,999,999	78	5,2	5,5
	Rp 5,000,000 - Rp 5,999,999	83	5,5	5,8
	Rp 6,000,000 and over	194	12,9	13,6
·	System missing	78	5,2	

q280 How satisfied are you with your household income?

1	Totally unsatisfied	81	5,4	5,6
2	Unsatisfied	265	17,7	18,4
3	Neither unsatisfied nor satisfied	197	13,1	13,7
4	Satisfied	694	46,3	48,3
5	Totally satisfied	201	13,4	14,0
·	System missing	62	4,1	

q281_a What is the highest educational attainment (received certificate) of your father?

1	No formal education	21	1,4	1,5
2	Kindergarten	2	,1	,1
3	Primary school	250	16,7	17,3
4	Secondary school	185	12,3	12,8
5	Senior high school	491	32,7	34,0
6	Diploma (D1-D4)	121	8,1	8,4
7	Bachelor (S1)	283	18,9	19,6
8	Master (S2)	73	4,9	5,1
9	PhD (S3)	17	1,1	1,2
·	System missing	57	3,8	

q281_b What is the highest educational attainment (received certificate) of your mother?

1	No formal education	29	1,9	2,0
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	2 Kindergarten	2	,1	,1
	3 Primary school	327	21,8	22,9
	4 Secondary school	204	13,6	14,3
	5 Senior high school	462	30,8	32,4
	6 Diploma (D1-D4)	136	9,1	9,5
	7 Bachelor (S1)	235	15,7	16,5
	8 Master (S2)	25	1,7	1,8
	9 PhD (S3)	5	,3	,4
	· System missing	75	5,0	
q282_a	What is the occupational status of your father?			
	1 Self-employed	495	33,0	35,0
	2 Self employed but helped by temporary workers	61	4,1	4,3
	3 Self employed but helped by permanent workers	74	4,9	5,2
	4 Workers/labour/officer	503	33,5	35,5
	5 Free workers in agriculture sector	94	6,3	6,6
	6 Free-workers in non-agriculture sector	50	3,3	3,5
	7 Work for family, unpaid workers	25	1,7	1,8
	8 Dead/absent	113	7,5	8,0
	· System missing	85	5,7	
q282_b	What is the occupational status of your mother?			
	1 Self-employed	571	38,1	41,5
	2 Self employed but helped by temporary workers	49	3,3	3,6
	3 Self employed but helped by permanent workers	50	3,3	3,6
	4 Workers/labour/officer	342	22,8	24,9
	5 Free workers in agriculture sector	72	4,8	5,2
	6 Free-workers in non-agriculture sector	37	2,5	2,7
	7 Work for family, unpaid workers	173	11,5	12,6
	8 Dead/absent	82	5,5	6,0
	· System missing	124	8,3	
q283_a	What is the occupation of your father?			
	1 Officials of government & special-interest organisations, corporate executive, managers, managing proprietors & supervisors	39	2,6	2,8
	2 Professionals	54	3,6	3,8
	3 Technicians and associate professionals	22	1,5	1,6
	4 Clerks	392	26,1	27,7
	5 Service workers and shop and market sales workers	70	4,7	4,9
	6 Farmers, forestry workers and fisherman	394	26,3	27,8
	7 Trades and related workers	153	10,2	10,8
	8 Plant and machine operators and assemblers	28	1,9	2,0
	9 Laborers and unskilled workers	52	3,5	3,7
	10 Special occupations (specify)	104	6,9	7,3
	11 Dead/absent	109	7,3	7,7
	· System missing	83	5,5	
q283_a_spc	What is the occupation of your father? Special, specify			
	Bapak rumahtangga	1	,1	,1

Kontraktor	4	,3	,3
Koster gereja	1	,1	,1
Membantu pekerjaan rumah	1	,1	,1
Mubaligh	1	,1	,1
Ojek	1	,1	,1
Pelaut	1	,1	,1
Penabuh gamelan	1	,1	,1
Pengusaha	4	,3	,3
Penjahit & pemilik	1	,1	,1
Pensiunan	9	,6	,6
Polisi/tentara	8	,5	,5
Politisi	2	,1	,1
Relawan	1	,1	,1
Rentenir	1	,1	,1
Sopir	5	,3	,3
Swasta	4	,3	,3
Wiraswasta	27	1,8	1,8
· System missing	1427	95,1	95,1

q283_b What is the occupation of your mother?

1 Officials of government & special-interest organisations, corporate executive, managers, managing proprietors & supervisors	11	,7	,8
2 Professionals	33	2,2	2,4
3 Technicians and associate professionals	3	,2	,2
4 Clerks	301	20,1	22,1
5 Service workers and shop and market sales workers	56	3,7	4,1
6 Farmers, forestry workers and fisherman	330	22,0	24,2
7 Trades and related workers	267	17,8	19,6
8 Plant and machine operators and assemblers	2	,1	,1
9 Laborers and unskilled workers	26	1,7	1,9
10 Special occupations (specify)	233	15,5	17,1
11 Dead/absent	101	6,7	7,4
· System missing	137	9,1	

q283_b_spc What is the occupation of your mother? Special, specify

Baby sitter	1	,1	,1
Ibu rumah tangga	108	7,2	7,2
Ibu rumah tangga dan home industri	1	,1	,1
Kontraktor	1	,1	,1
Koster gereja	1	,1	,1
Membantu ayah	1	,1	,1
Pekerja keluarga	1	,1	,1
Pengusaha	3	,2	,2
Penjahit	3	,2	,2
Pensiunan	2	,1	,1
Perawat	2	,1	,1
Perias pengantin	1	,1	,1
Rentenir	1	,1	,1
Sampingan	1	,1	,1
Swasta	1	,1	,1
Tidak ada	2	,1	,1

	Ustadzah	1	,1	,1
	Wiraswasta	20	1,3	1,3
	· System missing	1349	89,9	89,9
q284	Could we contact you again for an in-depth interview?			
	1 No	602	40,1	43,6
	2 Yes	780	52,0	56,4
	· System missing	118	7,9	
remarks	Remarks			

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Appendices

Appendix 1: Sampling frame and response rate at six universities in Ambon and Yogyakarta

The following table presents the distribution of respondents by college and faculty of the six universities in Ambon and Yogyakarta

University	Faculty	N of students (P)	% of students	N invited respondents (A)	Actual sample (B)	Response rate N (%) (B/A)	% of total University sample (B/2.50)
UNPATTI	Agriculture	959	6.75	24	17	70.83	6.80
	Technique	541	3.81	15	10	66.67	4.00
	Law	1203	8.47	31	21	67.74	8.40
	Economic	1781	12.54	49	32	65.31	12.80
	Political and soc	1490	10.49	37	26	70.27	10.40
	Natural science	1273	8.97	28	22	78.57	8.80
	Fishery	1147	8.08	31	20	64.52	8.00
	Education	5804	40.88	167	102	61.08	40.80
Total		14198	100	382	250	65.45	100
IAIN Ambon	Islamic Philosophy	2467	62,81	66	32	62.12	59.60
	Islamic Law	499	12,70	98	61	61.22	16.40
	Islamic Education	962	24,49	224	157	66.52	24.00
	Total	3928	100	388	250	64.43	100
UKIM Ambon	Theology	494	23.20	81	46	56.79	18.40
	Technique	389	18.27	101	56	55.45	22.40
	Economics	651	30.58	91	56	61.54	22.40
	Social sciences	312	14.65	70	43	61.43	17.20
	Public health and nursery	283	13.29	78	49	62.82	19.60
	Total	2129	100	421	250	59.38	100
UGM	Economics and Business	2035	7.05	24	8	33.33	3.20
	Social and political Sciences	2556	8.85	30	20	66.67	8.00
	Cultural Science	2137	7.40	42	34	80.95	13.60

	Philosophy	230	0.80	6	5	83.33	2.00
	Geography	954	3.30	12	6	50.00	2.40
	Law	1449	5.02	31	7	22.58	2.80
	Psychology	858	2.97	11	8	72.73	3.20
	Agriculture	1731	5.99	39	23	58.97	9.20
	Agricultural Technology	1209	4.19	11	5	45.45	2.00
	Forestry	1021	3.54	16	9	56.25	3.60
	Biology	824	2.85	14	8	57.14	3.20
	Veterinary Science	708	2.45	9	4	44.44	1.60
	Animal Science	921	3.19	15	14	93.33	5.60
	Mathematics and Natural Sciences	2842	9.84	34	22	64.71	8.80
	Medicine	1907	6.60	28	13	46.43	5.20
	Pharmacy	830	2.87	9	6	66.67	2.40
	Dentistry	883	3.06	19	7	36.84	2.80
	Engineering	5783	20.03	107	51	47.66	20.40
	Total	28878	100	457	250	54.70	100
UIN Sunan Kalijaga	Islamic culture (adab)	1467	13.39	77	46	59.74	18.40
	Islamic preaching	1147	10.47	35	33	94.29	13.20
	Islamic Philosophy	862	7.87	52	42	80.77	16.80
	Islamic education	2250	20.53	59	43	72.88	17.20
	Islamic law	2057	18.77	67	37	55.22	14.80
	Science and Technology	2236	20.41	93	42	45.16	16.80
	Social and Humanism	938	8.56	28	7	25	2.80
	Total	10957	100	411	250	60.80	100
UKDW	Business	629	20.78	103	60	58.25	24.00

	Theology	300	9.91	60	57	95	22.80
	Technology of Information	1396	46.12	224	80	35.71	32.00
	Architecture and Design	408	13.48	68	28	41.18	11.20
	Biotechnology	121	4.00	26	18	69.23	10.00
Total		2854	5.72	14	7	50.50	100

Nomor Responden:

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HUBUNGAN ANTAR KOMUNITAS BERAGAMA DAN SUKU BANGSA DI INDONESIA

Survei terhadap Perilaku Mahasiswa 2011

Pembaca yang budiman

Kami sedang melakukan sebuah kajian tentang etnisitas, agama, hubungan-hubungan sosial, dan konflik di Indonesia. Kami bermaksud menanyakan pendapat, keyakinan, dan sikap para mahasiswa dari beberapa universitas di Yogyakarta dan Ambon mengenai masalah ini.

Kami mengakui bahwa persoalan yang kami teliti bukanlah persoalan yang mudah. Oleh karena itu, kami menghormati pandangan Anda dan menghargai partisipasi Anda dalam penelitian ini.

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

Terima kasih banyak atas kerja samanya.

Tim Peneliti

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Formulir pertanyaan perorangan

Kuesioner ini ditujukan kepada mahasiswa angkatan tahun kedua dan di atasnya.

Partisipasi Anda dalam mengisi kuesioner ini adalah sukarela. Namun demikian, arti penting penelitian ini secara ilmiah tergantung dari kerja sama semua pihak di universitas. Oleh karena itu, kami memohon Anda cermat dalam mengisi kuesioner ini.

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:


Tahun berapa Anda lahir?

Tahun	1	9	9	3
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- Tulislah pada kotak jawaban yang tersedia

Contoh:

Jurusan	Jurusan Ekonomi
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Gambar jari telunjuk  simbol ini menandakan bahwa ada penjelasan lebih lanjut terhadap pertanyaan

Silahkan menjawab pertanyaan menurut urutan

Lewati pertanyaan-pertanyaan hanya jika diminta di dalam teks

Contoh:

Tidak	1
Ya	2

 \Rightarrow Lanjutkan ke pertanyaan 186

- ❖ Jika Anda memberi tanda silang angka "1" untuk pertanyaan ini, kemudian Anda dipersilahkan melanjutkan ke pertanyaan nomor 186
- ❖ Jika Anda memberi tanda silang angka "2" untuk pertanyaan ini, kemudian Anda dipersilahkan secara langsung ke pertanyaan selanjutnya.

Mohon diisi beberapa informasi tentang diri Anda.

1. Jenis kelamin Anda?

Laki-laki	1
Perempuan	2

2. Apakah nama universitas/institut dan program pendidikan yang sedang Anda tempuh?

a. Universitas/ Institut	
b. Fakultas	
c. Jurusan	
d. Tahun ke berapa?	

3. Hari lahir Anda? (HH/BB/TT): _____

4. Di mana tempat kelahiran Anda?

 *Silahkan menulis tempat kelahiran Anda di tempat yang tersedia*

a. Desa/Kelurahan	b. Kecamatan	c. Kabupaten	d. Provinsi

5. Di mana tempat tinggal Anda sekarang? Tempat tinggal sekarang:

 *Silahkan menulis tempat tinggal Anda di tempat yang tersedia*

a. Desa/ Kelurahan	b. Kecamatan	c. Kabupaten	d. Provinsi

6. Berapa lama tinggal di tempat tinggal sekarang:


Kurang dari 1 tahun	1
1-2 tahun	2
2-3 tahun	3
Lebih dari 3 tahun	4

7. Di mana Anda dibesarkan?

 *Silahkan menulis tempat Anda dibesarkan di tempat yang tersedia*

a. Desa/Kelurahan	b. Kecamatan	c. Kabupaten	d. Provinsi

Sudah menjadi hal yang umum di Indonesia berbicara dengan menggunakan berbagai bahasa yang berbeda-beda di berbagai lingkungan yang tidak sama. Bahasa apakah yang **paling utama** Anda gunakan....

 *Silahkan pilih salah satu pada masing-masing kolom.*

	Bahasa Indonesia	Bahasa daerah, yaitu: _____	Bahasa yang lain, yaitu: _____
8. di rumah?	1	2	3
9. di pertemuan keluarga besar?	1	2	3
10. di kampus?	1	2	3
11. dengan teman dekat?	1	2	3
12. di sekitar tempat tinggal Anda?	1	2	3
13. ketika berhadapan dengan pejabat pemerintah?	1	2	3

Di Indonesia ada beberapa suku bangsa. Mohon mengisi kolom di bawah ini sesuai dengan pertanyaan.

14. Anda dan orang tua Anda termasuk suku bangsa yang mana?

 Silahkan menandai nomor di kolom sebelah kanan untuk Anda, ayah, dan ibu.

Suku bangsa	A Saya	B Ayah	C Ibu
1) Jawa	1	1	1
2) Sunda	2	2	2
3) Madura	3	3	3
4) Minangkabau	4	4	4
5) Ambon (Seram, Aru, Kei), yakni: _____	5	5	5
6) Bugis	6	6	6
7) Makassar	7	7	7
8) Buton	8	8	8
9) Toraja	9	9	9
10) Minahasa	10	10	10
11) Tionghoa	11	11	11
12) Batak	12	12	12
13) Lainnya, yaitu: _____	13	13	13

Sebagaimana kita ketahui, setiap suku bangsa di Indonesia memiliki upacara tradisional yang biasanya dilakukan bersama anggota keluarga dan komunitas. Silahkan mengisi apakah Anda mengetahui upacara-upacara tradisional ini dan apakah Anda serta keluarga Anda berpartisipasi atau tidak dalam upacara-upacara ini? Boleh jadi Anda mengisi tidak mengetahui apabila Anda tidak memiliki pengetahuan tentang upacara-upacara tersebut.

Upacara/ Tradisi	Tidak mengetahui	Saya tidak berpartisipasi dan demikian juga keluarga saya	Saya tidak berpartisipasi tetapi keluarga saya berpartisipasi	Saya berpartisipasi
15. Kelahiran	1	2	3	4
16. Pernikahan	1	2	3	4
17. Pindah rumah	1	2	3	4
18. Sakit	1	2	3	4
19. Pemakaman	1	2	3	4
20. Lainnya, yakni: _____	1	2	3	4

Sekarang, kami ingin menanyakan beberapa pertanyaan tentang praktik dan identifikasi keagamaan Anda.

21. Apakah agama Anda, ayah dan ibu Anda?
Silahkan beri tanda silang pada nomor di dalam kolom sebelah kanan untuk diri Anda, ayah dan ibu.

Agama	A Saya	B Ayah	C Ibu
a. Islam	1	1	1
b. Katolik	2	2	2
c. Kristen Protestan	3	3	3
d. Budha	4	4	4
e. Hindu	5	5	5
f. Lainnya, yaitu: _____	6	6	6

22. Apakah Anda memiliki agama yang berbeda pada waktu sekolah di SMP?


Tidak	1	⇒ Jika tidak, lanjut ke pertanyaan 24
Ya	2	

23. Jika ya, apa agama Anda pada waktu itu?

a. Islam	1
b. Katolik	2
c. Kristen Protestan	3
d. Budha	4
e. Hindu	5
f. Lainnya, yaitu: _____	6

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, misalnya Ramadhan dan Idul Fitri bagi umat Islam atau perayaan Hari Natal untuk umat Kristen. **Jika Anda beragama Hindu, Budha, atau yang lain silahkan dilanjutkan ke pertanyaan nomor 38.**

Silahkan diisi apakah Anda dan keluarga Anda berpartisipasi atau tidak dalam upacara-upacara/ritual-ritual keagamaan berikut? Partisipasi termasuk membantu dalam persiapan dan hadir selama upacara itu berlangsung.

 *Jika Anda beragama Islam, silahkan menjawab di sini dari nomor 24 sampai 31*

Upacara/perayaan keagamaan	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
24. Sunatan	1	2	3	4
25. Perkawinan	1	2	3	4
26. Pemakaman	1	2	3	4
27. Puasa Ramadhan	1	2	3	4
28. Idul Fitri	1	2	3	4
29. Idul Adha	1	2	3	4
30. Maulud nabi	1	2	3	4
31. Isra Mi'raj	1	2	3	4

 *Lanjutkan ke pertanyaan nomor 38*

☞ Jika Anda beragama Kristen, silahkan menjawab di sini dari nomor 32 sampai 37

Upacara/perayaan keagamaan	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
32. Baptis	1	2	3	4
33. Perkawinan	1	2	3	4
34. Natal	1	2	3	4
35. Paskah	1	2	3	4
36. Kematian	1	2	3	4
37. Puasa	1	2	3	4

Pertanyaan-pertanyaan berikut mengenai kegiatan-kegiatan keagamaan Anda.

38. Seberapa sering Anda berdoa?

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

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

Tidak pernah	1
Hanya pada saat 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 lima pernyataan terkait dengan pentingnya identitas keagamaan dan kepercayaan terhadap agama 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
40. Identitas agama saya sangat penting bagi saya.	1	2	3	4	5
41. Saya melihat diri saya sendiri sebagai anggota yang sangat setia terhadap kelompok agama saya.	1	2	3	4	5
42. Keyakinan agama saya berpengaruh sangat besar dalam kehidupan saya sehari-hari.	1	2	3	4	5
43. Keyakinan agama saya berpengaruh sangat besar terhadap bagaimana saya membuat keputusan-keputusan penting.	1	2	3	4	5
44. Keyakinan agama saya berpengaruh sangat besar terhadap bagaimana saya berhubungan dengan orang lain.	1	2	3	4	5

Pertanyaan-pertanyaan berikut adalah tentang Islam dan Kristen secara umum. Kami bermaksud mengetahui bagaimana pendapat Anda tentang orang Islam dan Kristen. **Jika Anda beragama Hindu atau Budha, silahkan lanjut ke pertanyaan nomor 57.** Silahkan tunjukkan sejauh mana Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut ini:

☞ Jika Anda beragama Islam, silahkan menjawab di sini pada nomor 45 sampai 50.

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
45. Respon orang Islam terhadap Tuhan adalah yang paling tepat.	1	2	3	4	5
46. Orang Kristen hanya berbicara tentang berbuat kebaikan tanpa melaksanakannya.	1	2	3	4	5
47. Berkat agama mereka, kebanyakan orang Islam adalah orang-orang baik.	1	2	3	4	5
48. Kalau mengenai masalah agama, orang Kristen menjadi kurang toleran.	1	2	3	4	5
49. Orang Islam adalah yang terbaik dalam membicarakan Tuhan dengan penuh makna.	1	2	3	4	5
50. Orang Kristen sering kali menjadi penyebab konflik.	1	2	3	4	5

⇒ Lanjut ke pertanyaan nomor 57

☞ *Jika Anda beragama Kristen, silahkan menjawab di sini pada nomor 51 sampai 56.*

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
51. Respon orang Kristen terhadap Tuhan adalah yang paling tepat.	1	2	3	4	5
52. Orang Islam hanya berbicara tentang berbuat kebaikan tanpa melaksanakannya.	1	2	3	4	5
53. Berkat agama mereka, kebanyakan orang Kristen adalah orang-orang baik.	1	2	3	4	5
54. Kalau mengenai masalah agama, orang Islam menjadi kurang toleran.	1	2	3	4	5
55. Orang Kristen adalah yang terbaik dalam membicarakan Tuhan dengan penuh makna.	1	2	3	4	5
56. Orang Islam sering kali menjadi penyebab konflik.	1	2	3	4	5

Sekarang kami ingin menanyakan tentang kebiasaan Anda dalam membaca kitab suci.

57. Seberapa sering Anda membaca (atau mendaraskan) kitab suci (Al Qur'an, Injil, Weda, atau Tripitaka)?

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

Kekerasan yang muncul dari konflik antar kelompok agama/suku bangsa terjadi di beberapa tempat di Indonesia. Anda mungkin berasal dari suatu daerah dimana konflik pernah terjadi.

58. a. Apakah tindak kekerasan antar kelompok agama/suku bangsa terjadi di daerah asal Anda dalam 10 tahun terakhir?

Tidak	1
Ya	2

- b. Jika ya, kira-kira berapa banyak kejadian yang Anda Ingat?

Jumlah Kejadian

Sekarang kami bermaksud menanyakan sedikit pertanyaan tentang pengalaman Anda sendiri dalam kekerasan yang muncul dari konflik antarkelompok agama/suku bangsa tersebut. Barangkali, Anda memiliki pengalaman baik dengan menyaksikannya atau terkena secara langsung olehnya.

59. a. Dalam keluarga Anda, apakah Anda membicarakan kekerasan antarkelompok agama/suku yang terjadi di daerah Anda?

Tidak	1
Ya	2

- ⇒ b. Jika ya, kira-kira seberapa sering Anda membicarakannya?

Jarang	1
Kadang-kadang	2
Sering	3

60. a. Apakah Anda menyaksikan kekerasan, misalnya perkelahian atau kerusuhan (terkait dengan kekerasan antarkelompok agama/suku bangsa) dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

- ⇒ b. Jika ya, kira-kira berapa banyak tindak kekerasan yang anda saksikan?

Jumlah Kejadian

61. a. Pernahkah Anda menderita cedera fisik karena kekerasan dalam sepuluh tahun terakhir tersebut?

Tidak	1
Ya	2

- ⇒ b. Jika ya, kira-kira berapa kali Anda menderita cedera fisik dari kekerasan tersebut?

Kali

Pertanyaan-pertanyaan berikut adalah mengenai penafsiran tentang Tuhan dan kitab suci agama Anda. Anda mungkin akan setuju dengan beberapa pernyataan tersebut dan tidak setuju dengan pernyataan-pernyataan lainnya sampai pada tingkatan tertentu.

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

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
62. Segala sesuatu dalam kitab suci adalah kebenaran mutlak tanpa perlu dipertanyakan lagi.	1	2	3	4	5
63. Kitab suci seharusnya tidak pernah diragukan bahkan ketika bukti-bukti ilmiah atau sejarah tidak mendukung sepenuhnya.	1	2	3	4	5
64. Kitab suci bukanlah sungguh-sungguh firman Tuhan tetapi kata-kata manusia.	1	2	3	4	5
65. Kebenaran kitab suci tidak pernah usang, tetapi akan selalu berlaku sama untuk semua generasi.	1	2	3	4	5
66. Kitab suci agama saya adalah satu-satunya yang paling benar di atas semua kitab suci agama lain.	1	2	3	4	5
67. Saya berpendapat bahwa kitab-kitab suci seharusnya dimaknai secara harafiah, sebagaimana tertulis.	1	2	3	4	5
68. Makna teks dalam kitab suci terbuka untuk perubahan dan penafsiran.	1	2	3	4	5
69. Kitab suci memegang kebenaran yang mendalam yang hanya bisa dipahami oleh refleksi pribadi.	1	2	3	4	5

Kekerasan yang muncul dari konflik antar kelompok agama/ suku bangsa menimpa keluarga dan masyarakat. Kami bermaksud menanyakan beberapa pertanyaan bagaimana kekerasan antarkelompok agama/suku bangsa telah mengenai keluarga, kerabat, teman dekat, dan tetangga Anda.

70. a. Apakah ada anggota keluarga dekat Anda yang terluka karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak anggota keluarga dekat Anda yang terluka?

Orang

71. a. Apakah ada anggota keluarga dekat Anda yang meninggal oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak anggota keluarga dekat Anda yang meninggal?

Orang

72. Apakah ada kerabat Anda yang terluka oleh karena kekerasan dalam sepuluh tahun terakhir ?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak kerabat dekat Anda yang terluka?

Orang

73. a. Apakah ada kerabat Anda yang meninggal oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak kerabat Anda yang meninggal?

Orang

74. a. Apakah ada teman dekat Anda yang terluka oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak teman dekat Anda yang terluka?

Orang

75. a. Apakah ada teman dekat Anda yang meninggal oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak teman dekat Anda yang meninggal?

Orang

76. a. Apakah ada tetangga Anda yang terluka oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak teman tetangga Anda yang terluka?

Orang

77. a. Apakah ada tetangga Anda yang meninggal oleh karena kekerasan dalam sepuluh tahun terakhir?

Tidak	1
Ya	2

⇒ b. Jika ya, kira-kira berapa banyak tetangga Anda meninggal?

Orang

Pertanyaan-pertanyaan berikut adalah tentang berbagai tradisi agama. Pertanyaan utamanya adalah apakah mereka berbeda atau sama pada dasarnya

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

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
78. Dibandingkan dengan agama-agama lain, agama saya menawarkan jalan yang paling pasti bagi pembebasan.	1	2	3	4	5
79. Di dalam tradisi keagamaan, aspek yang berbeda tentang ketuhanan diungkapkan.	1	2	3	4	5
80. Semua agama adalah sama-sama sah untuk menuju kebenaran mutlak	1	2	3	4	5
81. Agama-agama lain tidak memiliki pengalaman bertuhan sedalam agama saya.	1	2	3	4	5
82. Perbedaan-perbedaan antaragama adalah dasar yang saling memperkaya.	1	2	3	4	5
83. Semua agama sama-sama merupakan jalan yang sah untuk pembebasan.	1	2	3	4	5
84. Kebenaran tentang Tuhan hanya didapatkan di dalam agama saya.	1	2	3	4	5
85. Perbedaan-perbedaan antaragama menyajikan lebih banyak pengetahuan tentang Tuhan.	1	2	3	4	5
86. Segala sesuatu yang dikatakan mengenai Tuhan di dalam agama lain memiliki nilai yang sama.	1	2	3	4	5
87. Dibandingkan dengan agama saya, agama-agama lain hanya mengandung kebenaran parsial.	1	2	3	4	5
88. Perbedaan-perbedaan antaragama adalah sumber perkembangan spiritual.	1	2	3	4	5
89. Pada tingkat yang paling dalam, semua agama adalah sama.	1	2	3	4	5

Di bawah ini adalah pernyataan-pernyataan yang menyoroti orientasi terhadap hubungan antarkelompok. Pada pertanyaan-pertanyaan sebelumnya, Anda telah menunjukkan bahwa Anda adalah anggota suatu kelompok atau beberapa kelompok tertentu. Silakan tunjukkan sejauh mana Anda setuju atau tidak setuju terhadap pernyataan-pernyataan berikut.

	Sangat tidak setuju	Tidak Setuju	Bukannya setuju atau tidak setuju	Setuju	Sangat Setuju
90. Beberapa kelompok orang pada dasarnya lebih rendah dari kelompok-kelompok lain.	1	2	3	4	5
91. Untuk mendapatkan apa yang Anda inginkan, kadang-kadang perlu menggunakan kekuatan melawan kelompok-kelompok lain.	1	2	3	4	5
92. Adalah lazim jika beberapa kelompok memiliki kesempatan hidup lebih daripada kelompok yang lain.	1	2	3	4	5
93. Untuk mendapatkan kemajuan dalam kehidupan, kadang-kadang perlu tidak mempedulikan kelompok-kelompok lain.	1	2	3	4	5
94. Jika beberapa kelompok tertentu tinggal di dalam tempat mereka, kami akan memiliki lebih sedikit masalah.	1	2	3	4	5
95. Mungkin baik bahwa kelompok-kelompok tertentu ada di atas dan kelompok-kelompok lain berada di bawah.	1	2	3	4	5
96. Kelompok-kelompok yang lebih rendah seharusnya tinggal di tempat mereka.	1	2	3	4	5
97. Kadang-kadang kelompok tertentu harus dijaga di tempat mereka.	1	2	3	4	5
98. Akan lebih baik jika kelompok-kelompok dapat setara.	1	2	3	4	5

		Sangat tidak setuju	Tidak Setuju	Bukannya setuju atau tidak setuju	Setuju	Sangat Setuju
99.	Persamaan kelompok seharusnya menjadi cita-cita kita	1	2	3	4	5
100.	Semua kelompok seharusnya diberikan kesempatan yang sama dalam kehidupan.	1	2	3	4	5
101.	Kita seharusnya mengerjakan apa yang dapat kita lakukan untuk menyeimbangkan kondisi-kondisi atas kelompok-kelompok yang berbeda.	1	2	3	4	5
102.	Semua kelompok seharusnya bebas untuk pindah tempat dimana mereka memilih untuk tinggal.	1	2	3	4	5
103.	Kami akan memiliki lebih sedikit masalah jika kami memperlakukan orang lebih setara.	1	2	3	4	5
104.	Kami seharusnya berjuang untuk membuat pendapatan sedapat mungkin setara.	1	2	3	4	5
105.	Tidak ada satu kelompok pun seharusnya yang dominan dalam masyarakat.	1	2	3	4	5

Dalam kehidupan sehari-hari, kita berhubungan dengan kerabat, teman dekat, tetangga, teman sekelas, dan teman asrama/kost. **Jika Anda beragama Hindu dan Budha silahkan lanjut ke pertanyaan Nomor 136.**

☞ *Jika Anda beragama **Islam**, kami ingin mengetahui hubungan Anda dengan orang yang beragama Katolik atau Kristen Protestan.*

Dalam setahun terakhir, seberapa sering Anda berhubungan dengan orang **Kristen** sebagai ...

	Tidak pernah	Paling sedikit sekali sebulan	Sekali seminggu	Lebih dari sekali seminggu	Sekali sehari	Beberapa kali sehari	Tidak berlaku
106. Tetangga?	1	2	3	4	5	6	7
107. Teman sekelas?	1	2	3	4	5	6	7
108. Teman asrama/kost ?	1	2	3	4	5	6	7
109. Teman dekat?	1	2	3	4	5	6	7
110. Kerabat?	1	2	3	4	5	6	7

⇒ *Lanjut ke pertanyaan nomor 116*

☞ *Jika anda beragama **Kristen**, kami ingin mengetahui hubungan Anda dengan orang yang beragama Islam.*

Dalam setahun terakhir, seberapa sering Anda berhubungan dengan orang **Islam** sebagai....

	Tidak pernah	Paling sedikit sekali sebulan	Sekali seminggu	Lebih dari sekali seminggu	Sekali sehari	Beberapa kali sehari	Tidak berlaku
111. Tetangga?	1	2	3	4	5	6	7
112. Teman sekelas?	1	2	3	4	5	6	7
113. Teman asrama/kost?	1	2	3	4	5	6	7
114. Teman dekat?	1	2	3	4	5	6	7
115. Kerabat?	1	2	3	4	5	6	7

Sekarang, kami ingin mengetahui penilaian Anda tentang orang-orang dari kelompok-kelompok agama lain yang telah berhubungan dengan Anda sebelumnya.

☞ *Jika Anda beragama **Islam**, kami ingin mengetahui hubungan Anda dengan orang yang beragama Katolik atau Kristen Protestan.*

☞ *Jika anda beragama **Kristen**, kami ingin mengetahui hubungan Anda dengan orang yang beragama Islam.*

Bagaimana anda menilai hubungan Anda dengan mereka?

	Sangat negatif	Negatif	Bukannya negatif ataupun positif	Positif	Sangat positif	Tidak berlaku
116. Sebagai tetangga?	1	2	3	4	5	6
117. Sebagai teman sekelas?	1	2	3	4	5	6
118. Sebagai teman asrama/kost?	1	2	3	4	5	6
119. Sebagai teman dekat?	1	2	3	4	5	6
120. Sebagai 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 yang telah berhubungan dengan Anda.

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

	Sama sekali tidak dekat	Tidak dekat	Bukannya dekat ataupun tidak dekat	Dekat	sangat dekat	Tidak berlaku
121. tetangga-tetangga?	1	2	3	4	5	6
122. teman-teman sekelas?	1	2	3	4	5	6
123. teman-teman asrama/kost?	1	2	3	4	5	6
124. Teman-teman dekat?	1	2	3	4	5	6
125. Kerabat?	1	2	3	4	5	6

Seberapa sederajat Anda dalam berhubungan dengan tetangga-tetangga, teman-teman dekat, teman-teman sekelas, dan kerabat yang berbeda/berlainan agama?

	Sama sekali tidak sederajat	Tidak sederajat	Bukannya sederajat ataupun tidak sederajat	Sederajat	Sangat sederajat	Tidak berlaku
126. Tetangga-tetangga?	1	2	3	4	5	6
127. Teman-teman sekelas?	1	2	3	4	5	6
128. Teman-teman serumah?	1	2	3	4	5	6
129. Teman-teman dekat?	1	2	3	4	5	6
130. Kerabat?	1	2	3	4	5	6

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

	Sama sekali tidak bekerja sama	Tidak bekerja sama	Bukannya bekerja sama atau pun tidak bekerja sama	Bekerja sama	Banyak bekerja sama	Tidak berlaku
131. tetangga-tetangga?	1	2	3	4	5	6
132. Teman-teman sekelas?	1	2	3	4	5	6
133. Teman-teman asrama/kost?	1	2	3	4	5	6
134. Teman-teman dekat?	1	2	3	4	5	6
135. Kerabat?	1	2	3	4	5	6

Di bawah ini adalah dua pertanyaan tentang rasa bangga Anda terhadap negara Anda. Silakan tunjukkan sejauh mana pengukuran Anda terhadap rasa bangga atas negara Anda tersebut.

	Sama sekali tidak bangga	Tidak bangga	Ragu-ragu	Bangga	Sangat bangga
136. Seberapa bangga Anda terhadap negara Anda terkait dengan prestasi-prestasinya dalam sejarah?	1	2	3	4	5
137. Seberapa bangga Anda terhadap negara Anda terkait dengan prestasi-prestasinya dalam perlakuan yang sederajat terhadap seluruh kelompok dalam masyarakat?	1	2	3	4	5

Pernyataan-pernyataan berikut ini mengenai sikap Anda terhadap negara. Silahkan menjawab setiap pernyataan dengan memberi tanda silang pada kotak di bawah pilihan jawaban yang mewakili pandangan Anda.

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
138. Saya seharusnya menghormati bangsa saya beserta tradisi-tradisinya.	1	2	3	4	5
139. Saya seharusnya selalu meletakkan kepentingan nasional di atas kepentingan kelompok agama atau suku bangsa.	1	2	3	4	5
140. Memperbarui ide-ide kebangsaan adalah tugas nasional kita.	1	2	3	4	5
141. Saya lebih suka sebagai warga negara Indonesia daripada menjadi warga negara lain di dunia.	1	2	3	4	5
142. Saya seharusnya mendukung kabupaten saya sekalipun kabupaten saya melakukan kesalahan.	1	2	3	4	5
143. Negara saya lebih baik dibandingkan dengan negara-negara lain di dunia.	1	2	3	4	5
144. Saya seharusnya selalu meletakkan kepentingan kabupaten di atas kepentingan nasional.	1	2	3	4	5
145. Saya seharusnya mendukung negara saya sekalipun negara saya bersalah.	1	2	3	4	5
146. Saya lebih suka sebagai penduduk di daerah kabupaten saya daripada kabupaten lain di Indonesia.	1	2	3	4	5
147. Sifat-sifat paling penting saya berasal dari kebangsaan saya.	1	2	3	4	5
148. Saya seharusnya menghormati kabupaten saya dan tradisi-tradisinya.	1	2	3	4	5
149. Ada sesuatu tentang Indonesia pada masa sekarang yang membuat saya malu.	1	2	3	4	5

Sekarang, kami ingin bertanya mengenai hambatan dalam berhubungan antara Anda dengan orang-orang yang berbeda agama.

	Tidak	Ya
150. Apakah Anda percaya ada hambatan-hambatan dalam hubungan antara orang Islam dan orang Kristen?	1	2

⇒ Jika tidak, lanjut ke pertanyaan nomor 152.

151. Jika ya, apa **hambatan utama** dalam hubungan antara orang Islam dan orang Kristen menurut pandangan Anda?

☞ Pilih salah satu jawaban

Agama	Sikap	Bahasa	Nilai-nilai	Lainnya, yaitu:
1	2	3	4	5

Banyak orang-orang yang berbeda agama datang ke kota tempat Anda sedang belajar sekarang. Silahkan menunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut:

	Sangat tidak setuju	Tidak setuju	Bukannya setuju ataupun tidak setuju	Setuju	Sangat setuju
152. Saya takut tradisi-tradisi kelompok saya akan hilang karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5
153. Kedatangan orang-orang yang berbeda agama di masyarakat saya adalah ancaman bagi kelompok agama saya.	1	2	3	4	5
154. Saya khawatir peluang kerja anggota-anggota kelompok saya akan menurun karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5
155. Saya khawatir bahwa kesempatan mendapatkan beasiswa akan menurun karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5
156. Saya khawatir bahwa keamanan di kampus saya akan menurun karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5
157. Akan datang saatnya ketika anggota-anggota kelompok-kelompok agama lain menduduki jabatan-jabatan penting di pemerintahan.	1	2	3	4	5

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
158. Saya khawatir bahwa keamanan di lingkungan tempat tinggal saya akan menurun karena kedatangan kelompok-kelompok umat agama lain.	1	2	3	4	5
159. Praktik-praktik keagamaan orang-orang dari kelompok-kelompok umat agama lain mengancam cara hidup kami.	1	2	3	4	5
160. Orang-orang dari kelompok-kelompok umat agama lain diberi perlakuan khusus oleh penguasa.	1	2	3	4	5
161. Anggota-anggota kelompok-kelompok umat agama lain mengendalikan kesempatan bisnis.	1	2	3	4	5
162. Saya takut meningkatnya kekerasan dalam lingkungan tempat tinggal saya karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5
163. Kesempatan-kesempatan untuk mendapatkan kamar kos/ asrama akan menurun karena kehadiran kelompok-kelompok umat agama lain.	1	2	3	4	5

Anda menyebutkan bahwa Anda sebagai pemeluk agama tertentu (seperti Islam, Kristen Protestan, atau Katolik). Sekarang, kami ingin mengetahui pandangan-pandangan Anda tentang menerima atau menghindari orang-orang dari kelompok-kelompok agama yang berbeda, sebagai teman dekat, teman asrama/kost, teman sekelas, tetangga Anda, dll. Jika Anda beragama Hindu atau Budha silahkan lanjut ke Nomor 182.

☞ *Jika Anda beragama **Islam**, silahkan menjawab pertanyaan di bagian ini dari nomor 164 sampai 172.*

Sejauhmana Anda akan menerima atau menolak orang yang beragama Kristen Protestan atau Katolik sebagai....

	Sangat menerima	Menerima	Ragu-ragu	Menghindari	Sangat menghindari
164. wali kota/bupati?	1	2	3	4	5
165. pegawai negeri?	1	2	3	4	5
166. polisi?	1	2	3	4	5
167. tetangga?	1	2	3	4	5
168. teman sekelas?	1	2	3	4	5
169. teman asrama/kost?	1	2	3	4	5
170. pembantu rumah tangga?	1	2	3	4	5
171. teman dekat?	1	2	3	4	5
172. calon suami/istri?	1	2	3	4	5

⇒ Lanjut ke pertanyaan nomor 182

☞ *Jika Anda beragama **Kristen**, silahkan menjawab pertanyaan di bagian ini dari nomor 173 sampai 181.*

Sejauhmana Anda akan menerima atau menolak orang yang beragama Islam sebagai...

	Sangat menerima	Menerima	Ragu-ragu	Menghindari	Sangat menghindari
173. wali kota/bupati?	1	2	3	4	5
174. pegawai negeri?	1	2	3	4	5
175. polisi?	1	2	3	4	5
176. tetangga?	1	2	3	4	5
177. teman sekelas?	1	2	3	4	5
178. teman asrama/kost?	1	2	3	4	5
179. pembantu rumah tangga?	1	2	3	4	5
180. teman dekat?	1	2	3	4	5
181. calon suami/istri?	1	2	3	4	5

Pernyataan-pernyataan berikut mengenai pilihan tempat tinggal. Silahkan menunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut:

	Sangat tidak setuju	Tidak setuju	Bukannya setuju ataupun tidak setuju	Setuju	Sangat setuju
182. Saya lebih suka bertempat tinggal di lingkungan yang dihuni oleh orang-orang dengan agama yang sama.	1	2	3	4	5
183. Saya lebih suka bertempat tinggal di lingkungan yang dihuni oleh orang-orang dengan agama yang berbeda.	1	2	3	4	5
184. Demi kebaikan kota, orang-orang seharusnya bertempat tinggal dalam suatu kelompok yang terpisah menurut agama mereka.	1	2	3	4	5
185. Seharusnya ada suatu lingkungan tempat tinggal yang terpisah di mana orang Islam dan orang Kristen hidup secara terpisah.	1	2	3	4	5

Berikut adalah pertanyaan tentang penilaian Anda terhadap diskriminasi terhadap kelompok Anda

186. Apakah Anda merasa sebagai anggota kelompok yang didiskriminasi di kota Anda?

Tidak	1
Ya	2

⇒ Lanjut ke pertanyaan nomor 188

187. Jika ya, atas dasar apa kelompok Anda didiskriminasi? Pilihlah satu jawaban di bawah ini.

1. Agama
2. Bahasa
3. Suku bangsa
4. Jenis kelamin
5. Lainnya, yakni: _____

Pernyataan-pernyataan berikut mengenai pandangan Anda tentang diskriminasi terhadap kelompok agama Anda dalam hak-hak ekonomi, politik, budaya, dan agama. Pertanyaannya adalah apakah Anda setuju atau tidak setuju bahwa kelompok agama/suku bangsa Anda mengalami pembatasan-pembatasan di bidang ekonomi, politik, budaya, dan agama.

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
188. Pembatasan kebebasan menyatakan pendapat	1	2	3	4	5
189. Pembatasan perayaan upacara-upacara adat	1	2	3	4	5
190. Pembatasan akses terhadap subsidi pemerintah.	1	2	3	4	5
191. Pembatasan kebebasan untuk memilih tempat tinggal.	1	2	3	4	5
192. Pembatasan dalam cara berpakaian.	1	2	3	4	5
193. Pembatasan berpartisipasi dalam pasar daerah.	1	2	3	4	5
194. Pembatasan terhadap perilaku.					
195. Pembatasan terhadap acara perayaan keagamaan.	1	2	3	4	5
196. Pembatasan akses terhadap perumahan	1	2	3	4	5
197. Pembatasan atas perkawinan.	1	2	3	4	5
198. Pembatasan atas pembangunan tempat-tempat ibadah.	1	2	3	4	5
199. Pembatasan akses terhadap pasar tenaga kerja.	1	2	3	4	5
200. Pemaksaan untuk mengikuti aturan-aturan agama lain.	1	2	3	4	5
201. Pembatasan untuk masuk menjadi Pegawai Negeri.	1	2	3	4	5
202. Pembatasan menjalankan sekolah-sekolah keagamaan.	1	2	3	4	5
203. Pembatasan untuk mencapai posisi-posisi lebih tinggi dalam jabatan pemerintahan.	1	2	3	4	5
204. Pembatasan pelaksanaan hukum agama perkawinan dan perceraian.	1	2	3	4	5

Pertanyaan berikut adalah mengenai pilihan Anda dalam pemilihan umum anggota Dewan Perwakilan Rakyat (DPR).

205. Apakah Anda ikut memilih dalam Pemilu nasional terakhir (Pemilu 2009)?

Tidak	1
Ya	2



Jika ya, lanjut ke nomor 207

206. Jika tidak, mengapa Anda tidak ikut memilih?

Saya belum diperbolehkan untuk memilih.	1
Saya sudah diperbolehkan memilih tetapi tidak terdaftar.	2
Saya diperbolehkan memilih tetapi tidak ingin berpartisipasi dalam Pemilu.	3
Alasan lainnya, yaitu:	4

207. Jika ya, partai politik apakah yang Anda pilih dalam Pemilu 2009? Jika Anda belum/tidak memilih, partai politik yang mana favorit Anda dalam Pemilu nasional yang lalu?

Tulis nama partai politik: _____

Pertanyaan-pertanyaan berikut mengenai sejauh mana Anda mempercayai orang lain yang menunjukkan orang Islam dan Kristen.

Apa pendapat Anda terhadap pernyataan-pernyataan berikut ini?

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
208. Pada umumnya, orang dapat mempercayai orang Islam.	1	2	3	4	5
209. Pada umumnya, orang dapat mempercayai orang Kristen.	1	2	3	4	5
210. Pada umumnya, orang dapat bergantung pada orang Islam.	1	2	3	4	5
211. Pada umumnya orang dapat bergantung pada orang Kristen.	1	2	3	4	5
212. Lebih baik berhati-hati, jika kita berhadapan dengan orang Islam.	1	2	3	4	5
213. Lebih baik berhati-hati, jika kita berhadapan dengan orang kristen.	1	2	3	4	5
214. Kebanyakan orang Islam akan mengeksploitasi saya jika mereka memiliki kesempatan.	1	2	3	4	5

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
215. Kebanyakan orang Kristen akan mengeksploitasi saya jika mereka memiliki kesempatan.	1	2	3	4	5
216. Senantiasa, umat Islam mencoba untuk bertindak demi kepentingan mereka sendiri.	1	2	3	4	5
217. Senantiasa, umat Kristen mencoba untuk bertindak demi kepentingan mereka sendiri.	1	2	3	4	5

Sekarang, kami ingin mengetahui pandangan Anda tentang topik-topik yang dapat menyebabkan konflik dalam masyarakat. Lebih khusus, kami memusatkan perhatian pada peran yang dimainkan oleh agama. Agama bisa saja memberi semangat atau melegitimasi perilaku yang mengarah pada konflik dan kekerasan di bidang persoalan ekonomi, politik, sosial, dan budaya.

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

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
218. Saya mendukung kritik terbuka atas diskriminasi pekerjaan terhadap kelompok agama saya	1	2	3	4	5
219. Saya mendukung demonstrasi untuk menyuarakan protes atas diskriminasi pekerjaan terhadap kelompok agama saya.	1	2	3	4	5
220. Saya mendukung perusakan sarana umum untuk memperoleh peluang kerja lebih besar bagi kelompok agama saya.	1	2	3	4	5
221. Saya mendukung penyerangan fisik terhadap orang-orang agar kelompok agama saya memperoleh lebih banyak peluang pekerjaan.	1	2	3	4	5
222. Saya mendukung kritik terbuka atas penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya.	1	2	3	4	5
223. Saya mendukung demonstrasi untuk memprotes penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya.	1	2	3	4	5
224. Saya mendukung perusakan sarana umum untuk melawan penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya.	1	2	3	4	5
225. Saya mendukung penyerangan fisik terhadap orang-orang untuk menentang penyalahgunaan kekuasaan politik yang mengancam kelompok agama saya.	1	2	3	4	5
226. Saya mendukung kritik terbuka atas tindakan-tindakan yang melemahkan pengaruh politik kelompok agama saya.	1	2	3	4	5
227. Saya mendukung demonstrasi untuk memperkuat pengaruh politik kelompok agama saya.	1	2	3	4	5

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
228. Saya mendukung perusakan sarana umum untuk memperkuat pengaruh politik kelompok agama saya.	1	2	3	4	5
229. Saya mendukung penyerangan fisik terhadap orang-orang untuk memperkuat pengaruh politik kelompok agama saya	1	2	3	4	5
230. Saya mendukung kritik terbuka atas kurangnya akses pendidikan bagi kelompok agama saya.	1	2	3	4	5
231. Saya mendukung demonstrasi-demonstrasi untuk memprotes kurangnya akses pendidikan bagi kelompok agama saya.	1	2	3	4	5
232. Saya mendukung perusakan sarana umum untuk memperbesar akses pendidikan kelompok agama saya.	1	2	3	4	5
233. Saya mendukung penyerangan secara fisik terhadap orang-orang untuk memperbesar akses pendidikan kelompok agama saya.	1	2	3	4	5
234. Saya mengecam secara terbuka orang-orang yang tidak menghormati nilai-nilai kelompok agama saya.	1	2	3	4	5
235. Saya mendukung demonstrasi untuk menuntut penghormatan terhadap nilai-nilai agama saya.	1	2	3	4	5
236. Saya mendukung perusakan sarana umum ketika agama saya dihina/dilecehkan.	1	2	3	4	5
237. Saya mendukung penyerangan secara fisik terhadap orang-orang ketika agama saya dihina/dilecehkan.	1	2	3	4	5

Pertanyaan berikut ini tentang keterlibatan Anda dalam debat publik dan demonstrasi untuk memperjuangkan kepentingan kelompok agama Anda.

238. Pernahkah Anda menyatakan kritik terbuka (misal surat terbuka, pernyataan sikap, atau petisi) terkait dengan kelompok agama Anda dalam satu tahun terakhir?

Tidak	1
Ya	2

⇒ Lanjut ke pertanyaan nomor 239

239. Jika ya, silahkan menduga berapa kali Anda menyatakan kritik terbuka dalam satu tahun terakhir?

(Kali)

240. Pernahkah Anda menyatakan demonstrasi (misal rapat umum untuk memperjuangkan hak-hak) terkait dengan kelompok agama Anda dalam satu tahun terakhir?

Tidak	1
Ya	2

⇒ Lanjut ke pertanyaan nomor 242.

241. Jika ya, silahkan menduga berapa kali Anda berpartisipasi dalam demonstrasi pada satu tahun terakhir?

(Kali)

Sekarang kami ingin mengetahui sejauh mana anda puas dengan kehidupan Anda saat ini. Sejauh mana anda merasa puas saat ini terkait dengan bidang kehidupan Anda?

	Sangat tidak puas	Tidak puas	Ragu-ragu	Puas	Sangat puas
242. Pelayanan kesehatan di kota Anda	1	2	3	4	5
243. Kesempatan kerja setelah lulus	1	2	3	4	5
244. Tempat tinggal Anda?	1	2	3	4	5
245. Waktu luang Anda?	1	2	3	4	5
246. Kualitas pendidikan Anda?	1	2	3	4	5
247. Kedamaian dan Keteraturan di kota Anda?	1	2	3	4	5
248. Ketersediaan barang dan jasa di wilayah Anda	1	2	3	4	5
249. Akses lokal terhadap transportasi umum	1	2	3	4	5
250. Kondisi lingkungan di wilayah Anda	1	2	3	4	5
251. Keseluruhan standard hidup Anda	1	2	3	4	5

Ada berbagai organisasi keagamaan di masyarakat seperti Bible Study, Nahdlatul Ulama, Sinode Gereja Protestan Maluku (GPM) Muhamadiyah, Hizbut Tahrir, Kelompok Pendalaman Alkitab, Pemuda Katolik, Humahadiyah, Gerakan Pemuda Islam (GPI), Gerakan Pemuda Kabah (GPK), Lembaga Dakwah Islam Indonesia (LDII), Front Pembela Islam (FPI), dll.. Demikian juga di dalam kampus, misalnya Himpunan Mahasiswa Islam (HMI), Gerakan Mahasiswa Kristen (GMKI), Persatuan Mahasiswa Katolik Republik Indonesia (PMKRI), Persatuan Mahasiswa Islam Indonesia (PMII), Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) , dll.

252. Apakah Anda menjadi salah seorang anggota atau pendukung dari organisasi tersebut?

Tidak	1	<i>Jika tidak, lanjut ke pertanyaan 255</i>
Ya, saya hanya menjadi pendukung	2	
Ya, saya menjadi anggota	3	

253. Jika ya, silahkan menyebutkan nama-nama organisasi tersebut:

250 a. berbasis di kampus:	1
250 b. berbasis di masyarakat luas:.....	2
250 c. Lainnya, sebutkan:	3

254. 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

Ada banyak organisasi-organisasi sosial yang berbasis suku-suku bangsa di Indonesia, misalnya Kerukunan Keluarga Sulawesi Selatan (KKSS), Putra Jawa Kelahiran Sumatera (Pujakesuma), Ikatan Keluarga Madura (IKAMA), dll.

255. Apakah Anda menjadi salah seorang anggota atau pendukung dari salah satu organisasi-organisasi kesukuan tersebut?

Tidak	1
Ya, saya hanya menjadi pendukung	2
Ya, saya menjadi anggota	3

Jika tidak, lanjut ke pertanyaan 257

256. Rata-rata, seberapa sering Anda berpartisipasi dalam kegiatan-kegiatan dari organisasi berbasis suku bangsa tersebut?

Tidak pernah	1
Hanya pada hari-hari tertentu	2
Paling sedikit sekali satu bulan	3
Sekali seminggu	4
Lebih dari sekali seminggu	5

Di bawah ini terdapat lima pernyataan berkenaan pentingnya identitas suku bangsa Anda. Silahkan menunjukkan seberapa jauh Anda setuju atau tidak setuju dengan pernyataan-pernyataan berikut:

	Sangat tidak setuju	Tidak setuju	Ragu-ragu	Setuju	Sangat setuju
257. Identitas suku bangsa saya sangat penting bagi saya.	1	2	3	4	5
258. Saya melihat saya sendiri sebagai anggota yang setia terhadap kelompok suku bangsa saya.	1	2	3	4	5
259. Identitas suku bangsa saya berpengaruh sangat besar terhadap kehidupan sehari-hari saya.	1	2	3	4	5

	Sangat tidak setuju	Tidak setuju	Bukannya setuju ataupun tidak setuju	Setuju	Sangat setuju
260. Identitas suku bangsa saya berpengaruh sangat besar terhadap bagaimana saya membuat keputusan-keputusan penting.	1	2	3	4	5
261. Identitas suku bangsa saya berpengaruh sangat besar terhadap bagaimana saya berhubungan dengan orang lain.	1	2	3	4	5

Di kampus atau lingkungan tempat tinggal, Anda mungkin memiliki teman yang berlatar belakang dari berbagai suku bangsa. Berapa banyak teman dekat Anda adalah:

Suku bangsa	Tidak ada satu pun	Beberapa	Relatif banyak	Hampir semua	Semua
262. Jawa	1	2	3	4	5
263. Sunda	1	2	3	4	5
264. Madura	1	2	3	4	5
265. Minangkabau	1	2	3	4	5
266. Ambon	1	2	3	4	5
267. Bugis	1	2	3	4	5
268. Makassar	1	2	3	4	5
269. Buton	1	2	3	4	5
270. Toraja	1	2	3	4	5
271. Minahasa	1	2	3	4	5
272. Tionghoa	1	2	3	4	5
273. Batak	1	2	3	4	5

Di kampus atau lingkungan tetangga, Anda mungkin memiliki teman yang berlatar belakang dari berbagai agama.

Berapa banyak teman dekat Anda yang beragama....

Agama	Tidak ada satu pun	Beberapa	Relatif banyak	Hampir semua	Semua
274. Islam?	1	2	3	4	5
275. Katolik?	1	2	3	4	5
276. Kristen Protestan?	1	2	3	4	5
277. Hindu?	1	2	3	4	5
278. Budha?	1	2	3	4	5

Sekarang, kami ingin mengetahui informasi tentang pendapatan, pendidikan, status pekerjaan, dan bidang pekerjaan kedua orang tua Anda.

279. Coba perkirakan pendapatan kotor setiap bulan dari seluruh penghasilan yang didapat oleh keluarga Anda termasuk kedua orang tua dan kerabat yang tinggal serumah.

1	Kurang dari Rp. 500.000,
2	Rp. 500.000,- - Rp 999.999,-
3	Rp 1,000,000,- - Rp 1.999.999,-
4	Rp 2,000,000,- - Rp 2.999.999,-
5	Rp 3.000.000,- - Rp 3.999.999,-
6	Rp 4.000.000,- - Rp 4.999.999,-
7	Rp 5.000.000,- - Rp 5.999.999,-
11	Lebih dari atau sama dengan Rp 6.000.000,-

280. Seberapa puas Anda dengan pendapatan rumah tangga di atas?

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

281. Apakah pendidikan formal tertinggi orang tua Anda?

Pendidikan	Ayah	Ibu
Tidak sekolah	1	1
Taman-Kanak-Kanak	2	2
Sekolah Dasar	3	3
Sekolah Menengah Pertama	4	4
Sekolah Menengah Atas	5	5
Diploma (D1-D4)	6	6
Sarjana (S1)	7	7
Magister (S2)	8	8
Doktoral (S3)	9	9

282. Apakah status pekerjaan orang tua Anda?

Status Pekerjaan	Ayah	Ibu
Bekerja sendiri	1	1
Bekerja sendiri dibantu oleh buruh tidak tetap/	2	2
Bekerja sendiri dibantu buruh tetap	3	3
Buruh/karyawan/pegawai	4	4
Pekerja bebas di sektor pertanian	5	5
Pekerja bebas di sektor non-pertanian	6	6
Pekerja keluarga/tidak dibayar	7	7
Meninggal/tidak ada	8	8

283. Apakah bidang pekerjaan orang tua Anda?

Status Pekerjaan	Ayah	Ibu
Pejabat tinggi pemerintah, eksekutif perusahaan, manajer dan supervisor	1	1
Pekerja professional (dokter, akuntan, pengacara, dll)	2	2
Teknisi	3	3
Pegawai kantor (termasuk PNS)	4	4
Karyawan jasa, pertokoan, dan pemasaran	5	5
Petani, nelayan, dan sejenisnya	6	6
Pedagang dan sejenisnya	7	7
Operator mesin dan tukang	8	8
Buruh dan tenaga kerja tidak trampil	9	9
Pekerjaan lainnya:.....	10	10
Meninggal/ tidak ada	11	11

284. Dapatkah kami menghubungi Anda lagi untuk wawancara mendalam? Wawancara kemungkinan akan dilakukan antara bulan September sampai dengan November 2011.

Tidak	1
Ya	2

⇒ Silahkan melengkapi formulir kontak di halaman terakhir kuesioner ini.

Terima kasih Anda telah melengkapi kuesioner ini.

☞ *Silahkan memastikan bahwa Anda telah menjawab seluruh pertanyaan.*

Nomor Responden:

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Formulir Kontak

Saya telah melengkapi kuesioner penelitian ini, hubungan antar komunitas beragama dan suku bangsa di Indonesia secara sukarela.

Saya bersama ini bersedia diwawancarai lebih lanjut oleh peneliti terkait dengan penelitian ini.

Berikut ini alamat kontak lengkap saya (*Peneliti akan akan menjaga kerahasiannya*):

a. Nama lengkap:

b. Kampus:

c. Telpon:

d. Alamat email:

Tanda tangan

Tanggal: _____

This Data Guide provides the documentation of surveys on ethno-religious identity and latent intergroup conflict in Indonesia 2012. The data files as well as additional documentation files of this publication can be downloaded from the online archiving system EASY of Data Archiving and Networked Services (DANS).

DANS promotes sustained access to digital research data. For this purpose, DANS encourages scientific researchers to archive and reuse data in a sustained manner, e.g. by means of the online archiving system EASY. DANS also provides access, through NARCIS, to thousands of scientific datasets, e-publications and other research information in the Netherlands. In addition, the institute provides training and advice and performs research into sustained access to digital information.

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