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Empowering Interfaith Collaboration to Respect and Protect Holy Sites in Indonesia

Baseline Study Report

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1. Executive Summary

In the past three years, a number of serious incidents of disrespect against holy sites in Indonesia occurred. The incidents include destruction of holy sites, forced eviction of some religious communities from their holy sites, and closure of holy sites of some religions by community groups who did not agree with establishment of the sites. Unfortunately, the State, especially local governments did not take necessary actions to prevent and/or manage these incidents well. The State did not protect holy sites sufficiently nor take legal actions against the perpetrators. Higher prevalence of religious violence and inadequate handling of the violence might intensify similar violence in the future and more people will be deprived of their holy sites.

In response to the growing issue of disrespect against holy sites, Search for Common Ground, funded by Norwegian Ministry of Foreign Affairs implements an 18-month project entitled Empowering Inter-Faith Collaboration to Respect and Protect Holy Sites in Indonesia. The project targets both general public and students in the Greater Jakarta, including Jakarta, Bogor, Depok, Tangerang, and Bekasi. The overall objective of the project is to strengthen inter-faith collaboration to respect and protect Holy Sites in Indonesia. The specific objectives are:

a. To increase understanding on religious tolerance through mapping and describing holy sites in Indonesia;
b. To promote the importance of respecting holy sites through innovative educational materials and outreach activities; and
c. To empower and institutionalize inter-faith groups to protect holy sites.

Before the project starts, Search for Common Ground implemented a baseline study. The objectives of the baseline study are:

a. To understand the level of knowledge, attitude, and practice on the protection and respect for holy sites in targeted areas at the onset of the project. This baseline information will be used by management team as the basis to measure the progress of the project,
b. To obtain data on the project's key performance indicators that, jointly with that of the end line study, will provide the key reference to assess the extent to which the project achieve its objectives.
c. To collect information that will help management team adapt the approach and strategy of the project.

The methods for baseline study are survey to general public and students and focus group discussions with students, teachers, and member of inter-faith organizations in the Greater Jakarta. The baseline survey used multi-stage sampling, interviewed 471 community members, and 367 students with a questionnaire stored in mobile phone device. The focus group discussions involved 50 students, 8 teachers, and 8 members of interfaith organizations. Statistical analysis and content analysis were carried out following the completion of data collection.

Several key results of the baseline study were:

- Respondents had more awareness on the existence of holy sites of their religion than that of other religions.
- In general, students had higher level of respect for holy sites of other religions than general public did. The attitudes in which students had higher score included:
    - Willingness to visit holy sites of other religions
    - Equal respect for holy sites of other religions
    - Willingness to seek information about the custom of holy sites before visiting the sites
    - Willingness to protect holy sites of other religions
    - Willingness to promote the preservation of other religions' holy sites
- Both among general public and students, respect for holy sites of religions not recognized by Constitution is lower than that of religions recognized by Constitution.
- General public and students perceived that the obligation of the State to protect holy sites of recognized religions to be higher than that of unrecognized religions. They also believed that the State has fulfilled their obligation according to the expectation. Members of inter-faith organizations had a different perspective. They perceived that the State must protect holy sites of all religions equally and without discrimination. They also argued that the State has not fulfilled their obligation to protect holy sites adequately.
- Quality of interaction with people with different religions correlated with higher respect for holy sites. It was evidenced from those who lived in a family with more diverse religions and those who had friend(s) who followed other religion had higher level of respects for holy sites.
- Moslems had less respect for holy sites than non-Moslems, especially among students who were studying in more conservative Islamic schools. The finding does not suggest that of which religion to follow influence the level of respect for holy sites, since it focused on the 'follower of religions'.
- The correlation between gender and respect for holy sites was inconclusive at best. Among general public, male respondents had higher score than female respondents on aspects of holy sites that need 'more active action' such as 'willingness to visit' and 'willingness to protect'. Male and female respondents were not different on 'less active action' such as 'equal respect' and 'willingness not to deprive other people from their holy sites'. Possibly, difference between men and women on the former aspects was influenced by traditional view of gender roles in the community. Meanwhile, female and male students were not different on any of these aspects. It may mean that students had shifted their perspective on gender roles in community.
- General public and students perceived that religious tolerance in the community and at school was quite high. They perceived that the freedom of religion for followers of recognized religion was high while the freedom of religion for followers of unrecognized religion was moderate. In contrast, members of inter-faith organizations perceived that religious tolerance was worrying, specifically because the prevalence of religious violence increased.

- Students and young adults used social media regularly. Facebook was found to be the most popular social media among these groups. They observed that social media has been used to disseminate religious intolerance more frequently than religious tolerance.
- Teachers and members of inter-faith organizations were confident of their capacity to convey message of religious tolerance. They have disseminated religious tolerance regularly within their circle of influence. Despite being confident of their capacity, they admitted that they have not found effective ways to deliver messages of religious tolerance to members of fundamental or intolerant groups.

Recommendations for the project include:

- The project to help beneficiaries to be familiar with holy sites nearby the place they live (and/or nearby schools for students). This will be the initial step for beneficiaries to be attentive to holy sites within their proximity.
- The project to introduce beneficiaries about religions/faiths not recognized by Constitution and minority groups within religions recognized by Constitution. This will help beneficiaries to understand that those religious groups have equal rights to live in Indonesia, regardless of recognition by Constitution.
- There are two ways of responding to the fact that students are more tolerant than general public. The first way is by strengthening tolerance among students and build their capacity to promote the respect for holy sites within their circle of influence or limitation. Students can be thought to deliver message among teenagers through discussions and interfaith collaboration in schools as well as to use social media to disseminate messages of tolerance to their peers effectively. The second way is to provide platform for increased religious tolerance in the community. The project may work through religious peers/members of interfaith organizations to work in the community.
- Considering that social interaction with members of other religions is associated with higher religious tolerance, efforts to facilitate social interaction among beneficiaries with different religions should be contemplated. For students, at least social interaction between students of Islamic boarding schools with public school students will be helpful. An encounter with peers whose religion is completely different (for example students of Islamic boarding schools and students of Christian schools) might be too threatening to some students, therefore, public schools can be a hub of interaction. The ones who will benefit more must be students of Islamic boarding schools, as they will broaden their perspective on inter-faith interaction.
- Considering that level of respect for holy sites among Moslems, the project should pay more attention for Moslem beneficiaries. The project needs to continue identify which community or schools that need more attention during the course of the program, but the general guidelines is that the more conservation Islamic schools are more likely within this category. More attention to Islamic schools or Moslem communities, however, does not mean that the project does not work with schools or communities with different religions.

- Despite being confident with their capacity, teachers and members of inter-faith organizations need capacity building on conveying messages of tolerance. The fact that younger generation like to use facebook and other social media means that teachers and members ofinter-faith organizations need to have the ability to work with social media for such a purpose. Even probably they need the capacity to help younger generation to develop messages that they can use in social media when the purpose is to convey messages of tolerance. Students like social media and they probably are keen to use social media to convey messages of tolerance, but not necessarily are able to develop effective message.
- As radio is still listened by general public and a small number of students, conveying messages of respect for holy sites through radio program may be worth to try. If the project to use radio, Prambors is one of the best options, as students still acess this station and its area coverage is broad.

2. CORE BASELINE DATA

INDICATOR	BASELINE	ENDLINE
Indicator 1.1: Percentage of surveyed people in the target areas who say that they have equal respect for holy sites of other religious communities	Equal respect for HS of recognized religions General public: 64% Students: 81% Equal respect for HS of unrecognized religions General public: 29% Students: 42% Willingness not to deprive others from their HS of recognized religion regardless of reasons General public: 45% Students: 50% Willingness not to deprive others from their HS of unrecognized religion regardless of reasons General public: 23% Students: 28%	
Indicator 1.2: Percentage of people surveyed in target areas who say that they would feel comfortable to visit the holy sites of other religions with equal respect	Willingness to visit HS of recognized religion General public: 27% Students: 35% Willingness to visit HS of unrecognized religion General public: 16% Students: 14% Information seeking prior to visit General public: 38% Students: 60% Comply with custom in holy sites when visiting General public: 69% Student: 77%	
Indicator 2.1: Percentage of educational outreach activities participants who have positive attitude/perception towards holy sites of other religion.	Willingness to visit HS of recognized religion General public: 27% Students: 35% Willingness to visit HS of unrecognized religion General public: 16% Students: 14%	

Indicator 2.2: percentage of students who know about the other religions and their holy sites	Knowledge of holy sites of others At community: 54% At school: 49%	
Indicator 3.1. Percentage of religious peers and leaders participating in the dialogue who say they feel better equipped to protect holy sites in their areas	Religious peers and teachers were confident to convey messages of tolerance within their circle of influence Religious peers and teachers lacked ideas about effective ways to convey messages of tolerance to members of fundamental groups or difficult-to-reach people	
Indicator 3.2: Number of religious organization in target areas (out of total) who commit to protect holy sites of other religion	Organization: N/A in the study HS of recognized religions (including minority sects/groups) General public: 34% Students: 59% HS of unrecognized religions General public: 14% Students: 17%	
Perceived State protection	For recognized religions General public: 8.4 / 11 Students: 8.7 / 11 For unrecognized religions General public: 4.4 / 11 Students: 5.2 / 11 Religious peers (for overall): inadequate protection, ignoring violence and perpetrators	
Perceived religious tolerance	In community General public: 8.8 / 11 Students: 8.9 / 11 In school Students: 9.2 / 11 Religious peers (for general): worrying, intolerant groups became bolder	

Perceived religious freedom	Freedom to follow recognized religions General public: 8.9 Students: 9.1 Freedom to follow unrecognized religions General public: 4.7 Students: 5.5 Freedom for collective worship for recognized religions General public: 8.5 Students: 9.0 Freedom for collective worship for unrecognized religions General public: 4.5 Students: 5.5	
Perceived religious violence	Possibility of forced eviction General public: 5.1 Students: 6.1 Possibility of disrespect against holy sites / act of harming HS General public: 5.4 Students: 6.3 Possibility of coercion of rules by certain groups General public: 4.2 Students: 5.5	

3. Background Information

Introduction

Search for Common Ground (SFCG) Indonesia, is implementing an 18-month project entitled "Empowering Inter-Faith Collaboration to Respect and Protect Holy Sites in Indonesia" aimed at strengthening inter-faith collaboration to safeguard Holy Sites in Indonesia. This project is funded by The Norwegian Ministry of Foreign Affairs. It emerges amid a growing concern that many holy sites in Indonesia continue to be targets of destruction, desecration, and controversy. The project consists of four pillars. The first pillar is a research to map and describe holy sites in Indonesia. The second pillar is innovative media programming to promote the protection and respect for holy sites. The third pillar is educational outreach activities to selected schools and communities. The fourth pillar is institutional dialogues at national and sub-national levels which involve teachers and religious leaders.

The overall objective of the project is to strengthen inter-faith collaboration to respect and protect Holy Sites in Indonesia. The specific objectives are:

a. To increase understanding on religious tolerance through mapping and describing holy sites in Indonesia;
b. To promote the importance of respecting holy sites through innovative educational materials and outreach activities; and
c. To empower and institutionalize inter-faith groups to protect holy sites.

Baseline Study and Its Objectives

The objectives of the baseline study were:

a. To understand the level of knowledge, attitude, and practice on the protection and respect for holy sites in targeted areas at the onset of the project. This baseline information will be used by management team as the basis to measure the progress of the project,
b. To obtain data on the project's key performance indicators that, jointly with that of the end line study, will provide the key reference to assess the extent to which the project achieve its objectives.
c. To collect information that will help management team adapt the approach and strategy of the project.

To implement the baseline study, Search for Common Ground hired a monitoring and evaluation professional to design the methodology, prepare research instruments, oversee data collection, and analyze data.

Overview on Respect for and Protection of Holy Sites

The following brief review on respect for and protection of holy sites helped Search for Common Ground to prepare the design of baseline study.

Definition of Holy Sites

The Universal Code of Conduct on Holy Sites defines holy sites as *"places of religious significance to particular religious communities. They include, but are not limited to, places of worship, cemeteries and shrines, incorporating their immediate surroundings when these form an integral part of the site."* The definition implies that holy sites are places, buildings, or even landmarks that provide spiritual meaning to those who identify with them. For the concerned community, holy sites are often perceived as the places that invite divine or supernatural experience. In relation to this, members of the concerned community observe religious rite or practices in holy sites to obtain religious experience.

The definition also suggests that holy sites varies from one religious community to another, depending on each community's belief on what sites they considered as to provide religious experience. In fact, holy sites may vary for different sects within a religion, especially when each sect has some distinct sets of beliefs and these beliefs influence the view on what are considered as holy or sacred. One sect might consider that a site is holy while another sect of the same religion might consider the site as insignificant. On the other hand, a single site may be considered as holy for more than one religious community the site brings attachment to both communities.

The significance of holy sites, unfortunately, often invites holy sites as target of violence when religious intolerance arises or during animosity between religious communities. In other words, violence to holy sites adds the dimension of the intolerance or conflict. In such a situation, members of a religious community express their contempt through various forms of violence such as occupation, desecration, and destruction. Because of its importance, violence to holy sites can imprint intense pain or even collective trauma among members of concerned community. The violence may also fuel counter-intolerance or amplify conflict spirals between communities.

Disrespect against holy sites, however, does not always originate from religious intolerance. It may also stems from lack of understanding on the significance of the sites for other community and/or which behaviors are considered as being disrespectful to the sites. This kind of disrespect against holy sites is frequently found in 'lesser offences' to holy sites such as applying graffiti on a sacred artifact, wearing clothes that are considered as inappropriate in a sacred place, and stepping on a prohibited area of a place of worship. Still, the concerned community may take such behaviors as offences.

Respect for and Protection of Holy Sites

Global community must strive for religious tolerance. One of the ways to increase religious tolerance is by developing interfaith collaboration to respect for holy sites of all religious communities regardless of the belief of the concerned communities. Global community can also nurture religious tolerance by engaging in collaborative efforts to protect holy sites from destruction and desecration. The collaboration suggests that religious communities appreciate the rights of other community to observe their religion with freedom. Further, it means that religious communities even guarantee the religious freedom of concerned communities to use their holy sites.

In the Indonesian context, respect for Holy sites stems from both constitution and tradition. Although the Constitution of 1945 does not stipulate respect for holy sites explicitly, the Constitution obliges every citizen to respect the fundamental human rights of other citizens and that rights include adherence to a religion. Article 28J stipulates that *"Each person has the obligation to respect the fundamental human rights of others while partaking in the life of the community, the nation, and the state"* whereas article 28I point 1 stipulates that *"The rights to life….to adhere to a religion…are fundamental human rights that shall not be curtailed under any circumstances"*. These statements imply that every citizen must respect the rights of others to observe their religion or belief in a site that they perceive as sacred and preserve the holy site as behavior are expression of adherence to a religion.

Traditionally, respect for holy sites can be traced in a popular ancient literature titled as Decawarnana or well-known as Negarakertagama. The book suggests that religious tolerance during the heyday of Majapahit kingdom under King Hayam Wuruk manifested in the establishment and restoration of some temples which had both Hindu Shiva and Buddha natures, for example Candi Jago, Candi Penataran, and Candi Makam, and both followers of Hindu Shiva and Buddha observed religious practice in the temples (for example, Srada ceremony). Farther back, religious tolerance in Indonesia has been practiced at least in the fifth century, which is evidenced in an ancient manuscript titled Sang Hyang Siksakanda Ng Karesian about the acceptance for the coming of Hindu and Buddha by indigenous people who observed folk religions (Noersena, . The facts that Hindu and Buddhist temples and other places of worship were growing afterwards and that followers of folks religions performed worship at the temples, for example followers of Kejawen perform worship at Candi Ceto until today, indicate respect for holy sites is an old tradition in Indonesia.

The extent of respect for holy sites in modern-day Indonesia, especially in the last three years, is far from simple to measure. The frequency of religious disrespect against holy sites was relatively low in comparison to the number of holy sites but the nature of many of the incidence and its impact on religious tension show that respect for holy sites is a serious concern. Moreover, disrespect against holy sites that Indonesians witnessed or heard from mass media in the past three years were among 'serious' incidences only, such as major destruction of permanent worship place and deprivation of a religious community from its holy site. Less serious disrespectful behavior, violation against the code of conduct in a holy site and applying

graffiti in a holy site for example, are often overlooked by mass media and slip from people's attention.

Several serious incidents of disrespectful against holy sites across Indonesia include:

- Burning of a mosque in Tolikara Papua on July 22, 2015 (Kompas, 2015; Koran Tempo, 2015). Beyond the truth about the nature of the incidence, religious tension rose as a result of contestation on whether or not the mosque was intentionally burned.
- Destruction of two churches in Sleman, Special Region of Yogyakarta on June 1, 2014 (Liputan 6, 2014; Kompas, 2015). Following these incidents, local government and some groups claimed that the license to use the damaged building as permanent worship places had not been secured. Other groups condemned the destruction regardless of the reasoning by the assailants.
- Destruction of several statues and offering ashes in a Buddhist monastery in Banda Aceh on July 2, 2013 (Koran Tempo, 2014).
- Destruction of several statues in a Hindu temple in Sragen, Central Java on January 16, 2014 (Solopos, 2014)
- Destruction of a Majapahit Kingdom's heritage holy cave by lime miners in Tuban, East Java since 2012 (Kabar Tuban, 2012).
- Until August 2013, followers of Ahmadi continued to live in a refugee camp in Lombok Barat, West Nusa Tenggara after being displaced from their community seven years earlier (BBC, 2013; Kompas, 2013).

Disrespect against holy sites in Greater Jakarta should also be noted, since the area will be intervened by Search for Common Ground. Several incidents included:

- Forced eviction of Ahmadi followers during their Friday prayer in Bukit Duri, South Jakarta on June 12, 2015 (Tribun, 2015; Okezone News, 2015).
- The government of Bekasi sealed the mosque of Ahmadiyah, following intense demands from community (Tempo, 2014).
- Closure of a Catholic church in Bintaro, Tangerang Selatan, Banten on September 2013. This was the second time that the church was closed forcibly; the first incident took place when the church operated in Ciledug, Tangerang Selatan (Koran Tempo, 2013; BBC, 2013).
- Prohibition of further construction of a Christian Church by local government and the destruction of the existing construction by the civil public order force in Bekasi, West Java (Berita Satu, 2013).
- Until 2012, there were 13 Christian and Catholic churches disputed by either local government or community groups in Greater Jakarta (Center for Religious and Cross-Cultural Studies, 2011).

These incidents informed those who have concerned in religious tolerance that the state of religious intolerance and/or violence in Indonesia is worrying. Their concern also relates to the inadequacy of State to prevent and/or handle religious violence. They saw that the State has not taken serious actions against the mastermind and perpetrators on the field.

Assessing Respect for and Protection of Holy Sites

What do respect for and protection of holy sites constitute of? While Indonesia's Constitution does not specify indicators of respect for holy sites, the Universal Code of Conduct on Holy Sites provides the following perspective.

Table 1. Range of behaviors that indicate respect for holy sites

Article	Aspect of Respect and Protection	Definition	
2, 3	Preservation when given access to enter the holy sites of other religion	Broader definition: respect for the nature, purpose, and ethos of the site(s) when given access to enter the holy site(s)	Not perform any behavior which desecrate holy sites
			Not perform any behavior which damage holy sites
			Not perform any behavior which deprive a religious community from their holy sites forcibly
4	Use of sites which are significant for more than one communities	Equal responsibilities of preservation for the communities	
8	Education and public speech	Promote the preservation of holy sites	
		Acknowledge the significance of holy sites of others as places of worship and sites of identity when speaking in public	

4. Methodology

The overall method for the baseline study is described below. The description includes the design, data collection, and data analysis.

1. Research Design

The research design for the study was *before and after intervention group design*. The design suggests that Search for Common Ground will survey people in target areas by the beginning and the end of the Respect for Holy Sites Project.

The main method in this study was survey to general public and students in the Special Region of Jakarta, Tangerang regency, and Depok regency. Focus group discussions with students and members of religious groups were carried out to triangulate and/or support the survey. In addition, key informant interviews were used to enrich and/or triangulate data.

Survey

The sampling technique for the survey was multi-stage sampling. Firstly, sampling was calculated for the survey involving high school students. The first stage was determining the schools in each area to be surveyed. In each area there are three total, there are 9 schools chosen as sample in this study. The criteria in choosing schools are based on their characteristics. In each of the target area we divided the data collection into three types of schools: 1 public school, 1 Islamic school, and 1 private school. Afterwards, the selection of schools used incidental sampling, or selecting schools based on their schedule availability. In reality, we have 3 public schools, one in each of the area; 3 Islamic private schools including 1 *pesantren*, 1 Buddhist private school, 1 private Christian school, and 1 private non-religion-based school. The second stage was determining the students to be interviewed in selected schools. It was determined that the sample frame for this survey was grade 10 students, as they will participate in the program from the beginning to the end. Selection of students used simple random sampling by assigning random numbers for each student in selected school but took gender proportion into account. Unfortunately, it did not happen to the entire sampling frame because of lack of preparation prior to data collection. Specifically, two schools did not provide the list of students at least one day prior to data collection. It caused random selection to be made on the ground with a different random selection technique. Another school decided to select the students by itself and this meant that the sampling technique for this school was incidental.

Determining the sample size of student survey was fairly complex, since consultant was not given a fixed list of schools which would participate in the study. Normally, sample size of a survey depends on the size of sampling frame. When the sampling frame changes, the sample size follows suit. Since the list of schools in this study changed over the course of the study, the consultant made changes to the sample size.

The sample size calculation used several assumptions:

- The confidence level was 95%.
- The margin of error was 5%
- Sample distribution was normal.
- Response rate was 90%.

Secondly, sampling of general public survey used the schools as reference point. The first stage was determining which specific area nearby schools to be surveyed using incidental sampling. Random sampling is paramount to any survey, but it requires a lot of resources. Thus, it was not possible to use it in this survey. The second stage was selecting respondents by incidental sampling too. The sample also involved people who lived nearby disputed holy sites mentioned in the report on religious tolerance in Jakarta developed by Center for Religious and Cross-cultural Studies.

Search for Common Ground suggested that the sample size for this group of respondents used the same assumption as calculation for random sampling. To fulfill the number suggested (see the table below) and assign number of each region proportionally, sample size of areas nearby schools used the same proportion as the one for student survey. Afterwards, the sample from areas nearby disputed holy sites completed the overall sample.

The numbers of respondents for the survey were as follow:

Table 2. Numbers of sample for surveys

Area	Student		General public		
	Male	Female	Female	Male	Refuse to answer
Jakarta	58	46	57	96	1
Tangerang	87	56	78	96	2
Depok	63	57	46	95	0
Total by gender	208	159	181	287	3
Total	367		471		

The numbers of respondents for the focus group discussions and key informant interviews were as follow:

Table 3. Numbers of sample for qualitative interviews

Area	Student		Teacher		General public	
	Female	Male	Female	Male	Female	Male
Jakarta	9	6	3	5	0	8
Tangerang	6	9				
Depok	10	8				
Total by gender	25	25	3	5	0	8
Total	50		8		8	

2. Data Collection

Three instruments were designed for data collection in the field. One questionnaire for student survey and one questionnaire for general public survey were developed into mobile phone format. One focus group discussion guide were developed for discussions with students, general public, and teachers, with several questions specifically targeted each audience.

Prior to data collection, a total of five enumerators were trained on how to administer the questionnaire and use mobile phone device for respondent's response entry. The training also covered a role play as interviewer and respondent among enumerators. Enumerators were also briefed about the sampling, task sharing among enumerators, and other technical details of the field work. The focus group discussions were carried out by two interviewers. Interviews were recorded electronically.

Interviewers sought informed consent from respondents, both in the survey and focus group discussion.

3. Data Analysis

There were two types of analysis for survey data. The first type was descriptive analysis, which served to present percentage and mean/average of certain variables of the sample. It included cross-tabulation between two or more variables. An important feature of descriptive analysis in this study was categorization of rating for responses to questions related to respect for holy sites and religious tolerance. In the questionnaires, respondents provided rating or score between 0 and 10 for each question, with 0 indicated the lowest score and 10 the highest score. Data storage instrument, then, changed the values into 1 to 11. During data analysis, score 1-4 was labeled as 'low', score 5-7 as 'moderate', and score 8-11 as "high". For example, a respondent who said that his willingness to visit holy sites of other religions was 1 meant that her/his willingness to visit holy sites of other religion was low.

The second type of analysis was inferential analysis, which served to infer the further meaning of a statistical result. The inferential analysis for this survey focused on whether or not the difference between two or more groups in a certain variable was significant statistically. Such an analysis is often carried out since difference in percentage or average score between two groups is not necessarily significant. Based on the types of data and normality test, the statistical test to be used for this survey was Mann-Whitney U Test and Kruskal-Wallis Test.

The analysis for focus group discussions used content analysis. The responses of interviewees were analyzed based on the themes or contents of surveys.

Profile of Respondents

1. General audience

Age and Gender

The survey for general audience collected information from 471 respondents. The average age of respondents was 33.6 years. The youngest respondent was 12 years old whereas the oldest respondent was 74 years old. Women represented 38% of the total respondents while men represented 62% respondents. Less than 1% of respondents preferred not to disclose their gender. The distribution of female and male respondents in three areas was as follow:

Table 4. Distribution of respondents by gender

Gender	Jakarta	Tangerang	Depok	Total
Female	37.0%	44.3%	32.6%	38.4%
Male	62.3%	54.5%	67.4%	60.9%
Refuse to answer	0.7%	1.1%	0%	0.6%

Religion and Ethnicity

Respondents represented only five major religions in this survey. Approximately 90% of the respondents were Moslems, 5.7% were Christians, 2.3% were Catholics, 1.3% were Hindus, and 0.6% were Buddhists. Along with Confusionism, these religions are the religions recognized by the Constitution. Although the survey included non-state-acknowledged religions, ss figure 2 shows, there was not a single religion not acknowledged by the Constitution represented in this survey.

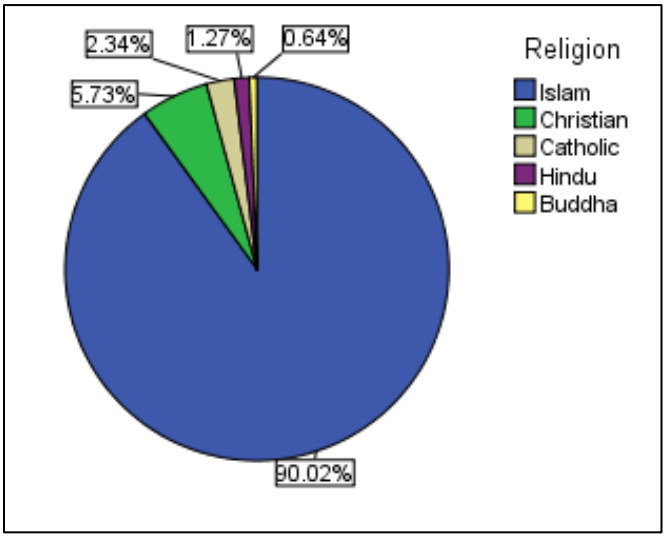

Figure 1. Distribution of respondents by religion

The ethnicity of respondents was relatively more diverse than their religion. At least 10 ethnicities were represented in this survey (more than four ethnic groups were merged as

'others' in the analysis since the percentage was very small). Three ethnic groups contributed to nearly 80% of the respondents, namely Javanese (35%), Betawi (29%), and Sundanese (15%).

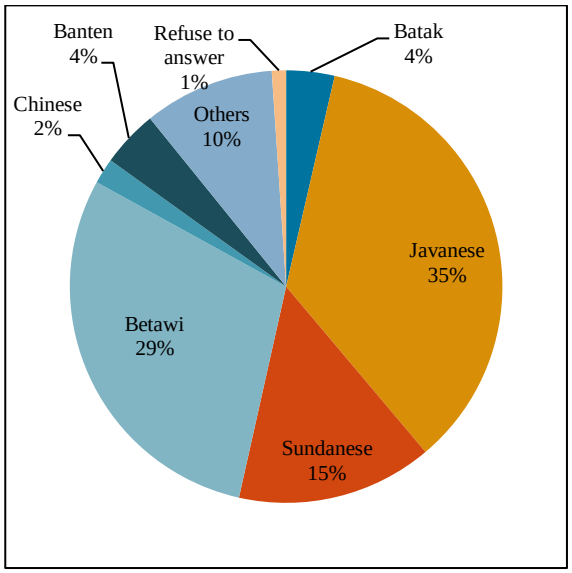

Figure 2. Distribution of respondents by ethnicity

Education and Occupation

The majority of respondents attended formal education. Approximately 98% of respondents went to school. Around 21% of respondents completed or were pursuing elementary school (grade 1-12) whereas about 45% completed high school. Approximately 32% of respondents completed or were pursuing higher education.

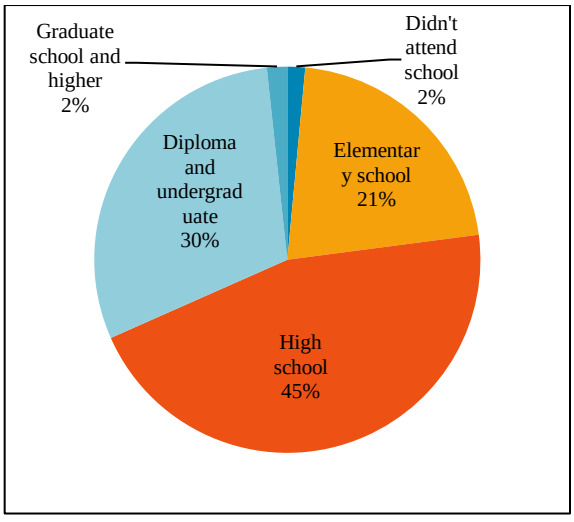

Figure 3. Distribution of respondents by education level

Figure 4 provides data on respondents' occupation. Approximately 42% of the respondents worked as an entrepreneur or established a self-employed business, including in agriculture and

fishery. Around 16% respondents worked in private sector organization. The same percentage said that they were housewives or househusband. Fifteen percent of respondents were student. Only two percent of the respondents were public servants.

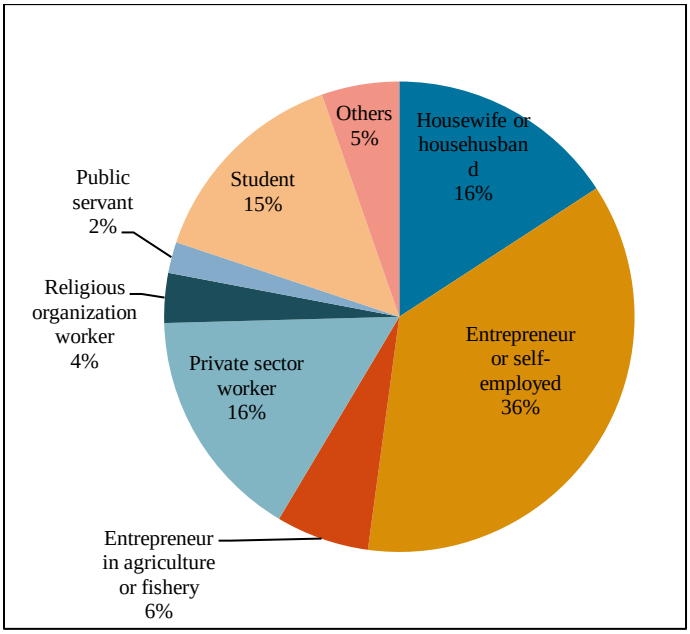

Figure 4. Distribution of respondents by occupation

Close People with Different Religion(s)

There were about 9% of the respondents who had at least a family member who followed a different religion. Around 4% of Moslems said that they had a family member or more who followed a different religion whereas around 30% of non-Moslems reported similarly. Meanwhile, approximately 77% of the respondents had at least a friend who followed a different religion. Among 424 Moslem respondents, 75% said to have had a friend with different religion or more whereas all non Moslem respondents said that they had at least a friend with different religion.

Table 5. Distribution of respondents by religions of close people

Response	Family member who followed other religion			Friends who followed other religion	
	Moslems	Non Moslems		Moslems	Non Moslems
Yes	7%	30%		75%	100%
No	93%	70%		25%	0%

2. Students

Age and Gender

All students who were interviewed in this survey were children at grade 10. It meant that their age ranged from 15 years to 16 years. Approximately 57% of the students were girls and 43%

were boys. As shown by table 6, the survey had selected more female students than male students in each of survey area.

Table 6. Distribution of students by gender

Gender	Jakarta	Tangerang	Depok	Total
Female	56%	61%	53%	57%
Male	44%	39%	47%	43%

Religion and Ethnicity

Similar to the respondents of survey to general audience, the students in this survey represented five religions. Around 81% of the students were Moslems, lower than the proportion of Moslem respondents in the survey for general audience (90%). Conversely, 13% of students were Christians, higher than the proportion of Christians in the other survey. The proportion of Catholics, Hindu, and Buddhists were 2.7%, 0.8%, and 1.9% respectively.

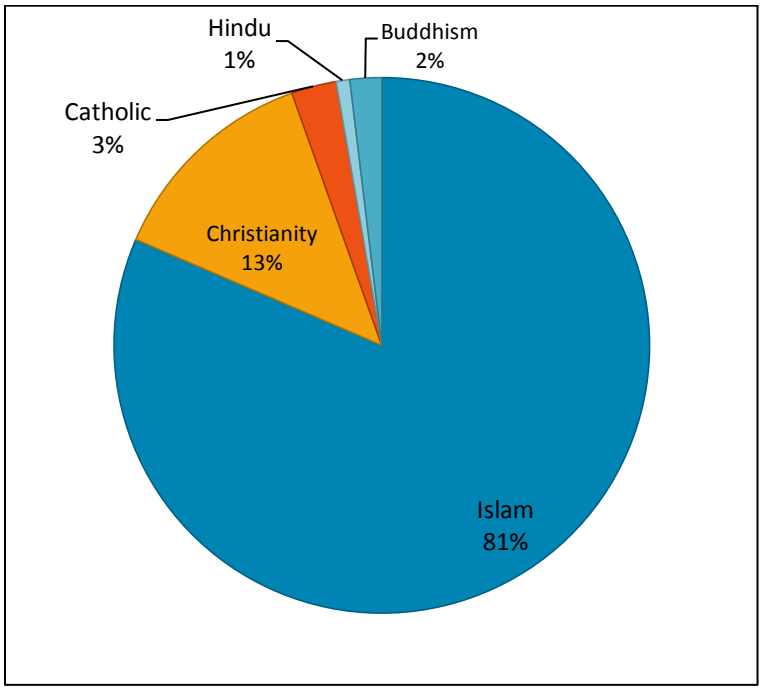

Figure 5. Distribution of students by religion

The ethnicity of students in this survey was more diverse than that of general audience. There were more than 15 ethnicities among the students. Javanese was the largest ethnic group; it represented 43% of the respondents. The second and third largest ethnic groups were Betawi (14%) and Sundanese (12%). The next largest group was 'others', which consisted of Bugis, Acehnese, Mollucas, and some other groups. A distinguished group was 'mixed ethnicity',

represented 5% of the respondents, which meant that the students who in this category belonged to more than one ethnic group.

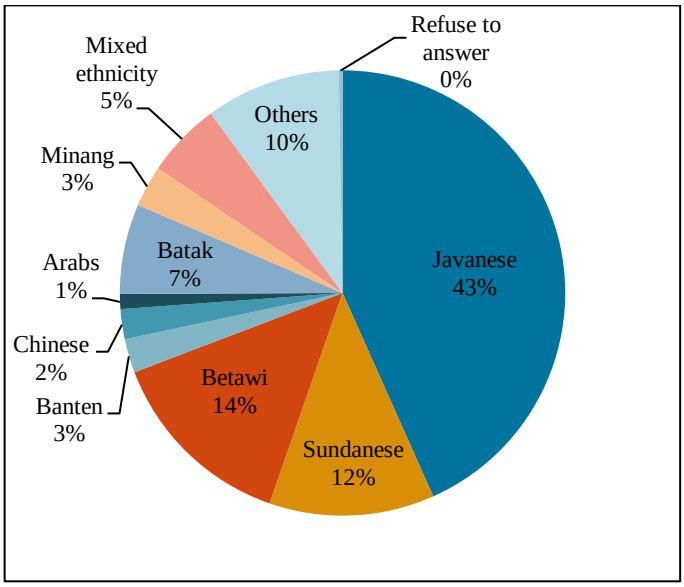

Figure 6. Distribution of students by ethnicity

Close People with Different Religion

Approximate 18% of the students had at least a family member who followed a different religion. More or less 15% of the Moslem students (45 out of 299) said that they had at least a family member with different religion while around 34% of the non-Moslem students (23 out of 68) reported likewise. Meanwhile, approximately 91% of the students had at least a friend who followed a different religion. Specifically, around 87% of the Moslems fell into that category while 100% of the non-Moslem students reported similarly.

Table 7. Distribution of students by religion of close people

Response	Family member who followed other religion			Friends who followed other religion	
	Moslems	Non Moslems		Moslems	Non Moslems
Yes	15%	34%		87%	100%
No	85%	62%		13%	0%

5.Findings

1. Diversity and Interaction among People with Different Religions

The profile of survey respondents showed that the Greater Jakarta is an area of rich diversity. This was unsurprising since Jakarta is both the capital of Indonesia and the center of the country's economy. The status makes Jakarta becomes the center of gravity which always attract people from other regions to come to Jakarta and try their fortune in the city. As the population of Jakarta has tripled between1970-2000 (Kotter, 2004), the city deprived of its carrying capacity of Jakarta. Naturally, the population surplus spilled over through neighboring cities, including Tangerang, Depok, and Bogor. Thus, the Greater Jakarta, the neighboring cities included in the category, became a megacity with a diverse demography.

The profile of respondents suggested that the diversity in the survey areas occurred horizontally and vertically. The horizontal diversity was primarily characterized by religions and ethnicity. In general the survey result validated the composition of religions in Greater Jakarta, although in reality there are a small percentage of people who followed religions other than the five religions represented in the survey. The ethnicity was even more diverse than religion. Interestingly, ethnic diversity in school was higher than that of general public. It might explain that certain areas were still more segregated ethnically, but the inhabitants were willing to carry out spatial mobilization to pursue education. At least, focus group discussions with students found that the majority of participants from public schools lived in an area quite far from their school, with some of them travel more than 5 kilometers between home and school.

The vertical diversity of study areas was characterized by diverse education level of survey respondents. While the biggest groups were those who finished high school (45%) and higher education (32%), the group who only finished elementary school had a significant figure (20%). Further, there were those who did not attend school, despite only 2%. The key informant from Wahid Institute noted that diversity or disparity of socioeconomic status is also an important characteristic of the Greater Jakarta, especially in Bekasi (not included in the survey). Migrants in some areas generally are those whose economic status is better off than native inhabitants and this disparity often creates tension among the new and native inhabitants.

The surveys found that interaction among people with different religions was noticeably high. The first indicator was that around 77% of general public had at least a friend who followed other religion. About 63% of them said that they had more than five friends with other religion. Around 53% said that they were close friends. The percentage of students who had a friend with other religion was higher (91%). Around 78% of these students had more than five friends. Around 64% of these students also considered that these friends were close friend. These numbers show interaction with people who followed other religion among students was higher than that of among general public. Focus group discussions with students, however, revealed that students in Islamic boarding school had less interaction with peers who followed a different religion. High proportion of respondents who had close friends with other religion in both surveys indicated fine quality of interaction among members across religions.

2. Knowledge about holy sites

When asked about what places be considered as holy sites, most respondents of surveys and focus group discussions spontaneously identified it as permanent worship buildings (mosques, churches, temples, etc). Many respondents also considered that historical religious sites are holy sites. Respondents rarely mentioned graves of saints or ancestors, folk religions' worship sites, or places for meditation. It indicated that the majority of respondents conceived holy sites as places of worship of mainstream religions. In order to expand respondents' perspective, researchers informed respondents that holy sites are not limited to permanent places of worship and provided the reasoning. In general, respondents accepted the information well and became more aware of the types of holy sites.

Within members of the same religion, perception on whether or not a site is holy was not consensual. Some members of a religion might think that a site is holy while other members of the same religion might not. In focus group discussions, Moslem students acknowledged that some other Moslems considered that a sacred grave or a banyan tree as a holy site. However, they did not treat these sites as holy. Their belief on what is right or wrong in Islam dictated this observation. For them, believing that a sacred grave as holy or doing religious ritual or praying within its surrounding is a heresy.

In regard to this, respondents' knowledge about the holy sites of their own religion was restricted to permanent place of worship. In the survey, there were 93% of general public and 91% of students who identified that there was at least a holy site of their religion nearby their community. Surprisingly, around 2% of general public did not know if there was at least a holy site of their religion nearby. Only 76% of general public said that there was a holy site of their religion nearby the place they work and 4% said that they did not know. It meant that people were more aware of the existence of holy sites of their religion nearby home than the place they work. Meanwhile, 92% of the students said that there was a holy site of their religion nearby their school and nearly 2% who said 'I don't know'. The numbers showed that students were knowledgeable about the existence of holy sites of their religion both nearby home and school.

Table 8. Knowledge of the existence of one's own religion

Response	General Public		Student	
	Community	Workplace	Community	School
Yes	93%	76%	91%	92%
No	5%	20%	9%	6%
Didn't know	2%	4%	0%	2%

Significantly fewer respondents said that there was at least one holy site of other religion nearby. In each target group, the proportion of respondents who said so was less than 50%. Conversely, the proportion of those who were not sure if there was a holy site of other religion nearby was higher both among general public (nearly 5%) and students (around 17%). A straightforward suggestion that people were less aware of holy sites of other religion than that of their religion should not be made. The majority of respondents were Moslems, which meant that the number

of holy sites of other religion was in reality low. Thus, it was very likely that Moslem respondents did not find any holy site of other religion. One thing that was more certain was that students were less sure about the existence of holy sites of other religion nearby schools than that of their religion.

Table 9. Knowledge on the existence of holy sites of other religions

Response	General Public		Student	
	Community	Workplace	Community	School
Yes	49%	37%	54%	49%
No	46%	49%	45%	34%
Didn't know	5%	14%	1%	17%

3. Respect for Holy Sites

Willingness to visit holy sites of other religions

Around 27% of general public and 35% of students had high level of willingness to visit holy sites of other religions recognized by Constitution. The figures did not tell us that the majority of people were unwilling to visit holy sites of other religions. In fact, only around 25% of general public and 10% of students had low level of willingness. Deeper insight from focus group discussions found that some people were not willing to visit holy sites of other religions if they did not have a specific purpose for visiting. They indicated that not visiting holy sites of other religions did not mean that they were disrespecting holy sites of other religions. For them, the more important indicator of respect for holy sites of other religions was being considerate to people of other faith who are carrying out worship at their holy site and compliance to the custom in their holy sites.

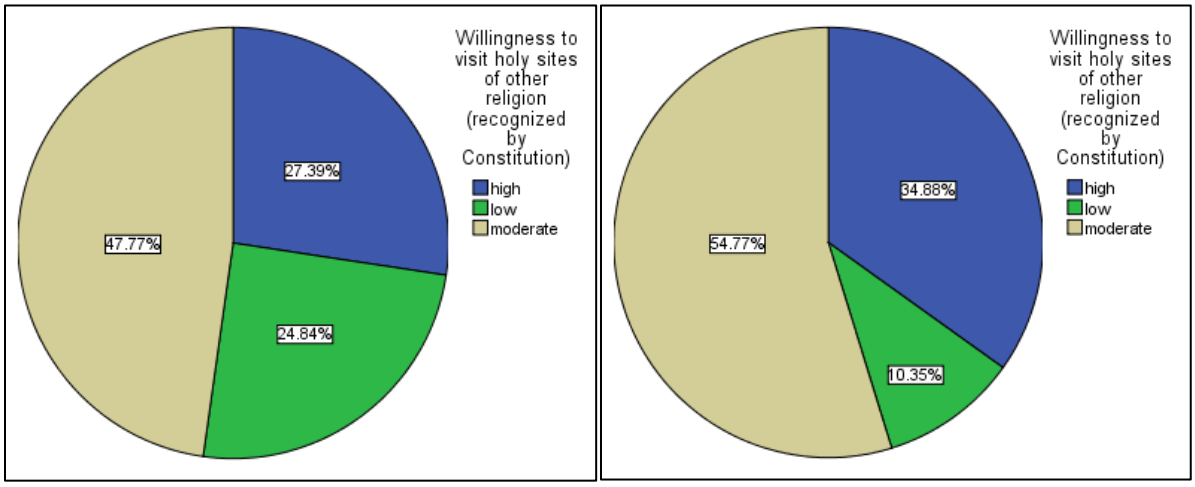

Figure 7. Willingness to visit holy sites of other religion recognized by Constitution among general public (left) and students (right)

Further analysis of willingness to visit holy sites of other religions recognized by Constitution found that:

First, students had higher percentage of respondents who had high willingness than general public (35% vs 27%). It might indicate that students were more tolerant than general public. However, other aspects of respect for holy sites should be observed to make a convincing conclusion about it.

Second, general public in Jakarta had significantly higher level of willingness than that of Tangerang and Depok but the difference was not significant (Kruskal-Wallis sig = 0.146). The percentage of Jakarta students who had high willingness was 37%, whereas those of Tangerang and Depok were 26% and 20% respectively. Possibly, higher level of willingness among Jakartans, albeit not significant, correlated with higher level of religious tolerance among Jakartans than that of neighboring districts (according to key informant from Wahid Institute). It is logical to think that people with higher tolerance are more willing to visit holy sites of other religions.

Third, students in Depok significantly had higher level of willingness than students in Tangerang (Mann-Whitney U sig = 0.032). Students in Depok also had higher level of willingness to students of Jakarta but the difference between these areas was not significant (sig = 0.367). The percentage of Depok students who had high willingness was 43%, whereas Jakarta was 36% and Tangerang was 27%. Different levels of willingness between areas seem to be affected by the characteristic of Islamic schools selected for this study. The Islamic school selected for Depok (Lazuardi) was relatively more moderate than the one for Jakarta (Asshiddiqiyah) and Tangerang (Al Amanah).

Fourth, the percentage of general public who had a family member with different religion (56%) was higher than that of general public who did not have (25%). Similar finding applies to students who had a family member with different religion (51%) and those who had not (31%). Inferential analysis was not available for both findings since the number of those who had family member with different religion was too small in comparison to the sample size. The finding implies that diversity within households may facilitate religious tolerance among household members. The tolerance, then, develops willingness to visit holy sites of the religion that other family members follow.

Fifth, Non-Moslem respondents had higher willingness than Moslem respondents very significantly (Mann-Whitney U sig for general public = 0.000; sig for student = 0.000). The percentage of non-Moslems who had high level of willingness was 68% while that of Moslems with similar attribute was 23%. Meanwhile, the percentage of non-Moslem students and Moslem students with this attribute were 52% and 31% respectively.

Compared to the above attribute, the willingness to visit holy sites of religions not recognized by Constitution was lower among both general public and students. Only 16% of general public and 14% of students had high level of willingness. These figures were lower than those of willingness to visit holy sites of other religions recognized by Constitution (general public = 27%; students = 35%). On the contrary, the proportion of those who had low willingness to visit holy

sites of religions not recognized by Constitution was relatively high. There were 54% of the general public and 35% of students who fall into this category. These numbers were higher than those of willingness to visit holy sites of other religions recognized by Constitution (general public = 24%; students = 10%).

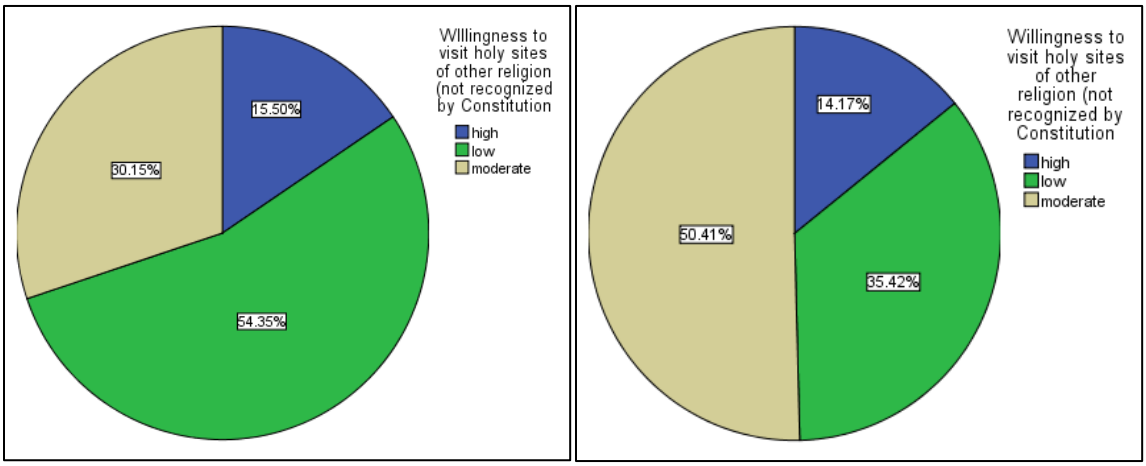

Figure 8. Willingness to visit holy sites of religions not recognized by Constitution among general public (left) and students (right)

Equal Respect for Holy Sites of Other Religions

In general, respondents of surveys indicated they had equal respect for holy sites of other religions recognized by Constitution but lower level of respect for holy sites of religions not recognized by Constitution. Among general public, those who had the former attitude constitute 64% of respondents while those who had the latter attitude only constitute 29% of respondents. Similarly, the proportions of students for these two attributes were 81% and 42% respectively.

The distribution of respondents in these attributes based on area was as follow:

Table 10. Equal respect for holy sites of other religions

Aspect	Jakarta		Tangerang		Depok		Overall	
	General public	Student	General public	Student	General public	Student	General public	Student
Equal respect for holy sites of religions recognized by Constitution	68%	87%	64%	77%	59%	83%	64%	81%
Equal respect for holy sites of religions not recognized by Constitution	27%	41%	28%	35%	33%	52%	29%	42%

The table indicated that:

- Respondents gave equal respect for holy sites of religions recognized by Constitution (as much as they respect holy sites of their religion) but did not give equal respect for that of religions not recognized by Constitution.
- Students showed more equal respect for holy sites of other religions than general public did.
- There was no difference between respondents from different areas in these attributes. Kruskal-Wallis test confirmed that the difference between respondents from Jakarta, Tangerang, and Depok in these attributes was not significant (for example, equal respect for holy sites of religions recognized by Constitution among students, sig: 0.776).

When the figures of willingness to visit holy sites of other religions and equal respect for holy sites of other religions were compared, it can be seen as follow:

- Higher proportion of people who had high willingness to visit holy sites of other religions recognized by Constitution and higher proportion of people who had equal respect for the holy sites of other religions recognized by Constitution
- Lower proportion of people who had high willingness to visit holy sites of other religions not recognized by Constitution and lower proportion of people who had equal respect for holy sites of religions not recognized by Constitution

It meant that people were more willing to visit holy sites of religions recognized by Constitution since they had equal respect to these holy sites. Conversely, people were less willing to visit holy sites of religions not recognized by Constitution since they did not give equal respect for these holy sites. This finding is confirmed by Spearman rank correlation test (for example among students, the correlation coefficient were 0.35 and 0.39 respectively).

Information seeking about the custom of holy sites of other religions before visiting

Overall, 38% of general public had high level of willingness to seek information about the custom of holy sites of other religions before visiting the sites. Only 19% of respondents had low willingness in this attribute. The percentages of respondents from Jakarta and Tangerang who had high willingness were higher than that of Depok.

Table 11. Information seeking about the custom of holy sites prior to visit among general public

Level	Jakarta	Tangerang	Depok	Overall
High	42%	42%	30%	38%
Moderate	44%	42%	45%	43%
Low	14%	16%	25%	19%

Information seeking about the custom of holy sites of other religions among students was higher than that of general public. The percentage of students who had high willingness in this attribute was 60% while that of students who were not willing to seek information was only 3%. Willingness to seek information among students may be influenced by the fact that students are frequent readers, in comparison to general public. It should be underlined that there were 30% of general public whose education level were elementary school and 2% who did not attend a

school. It may affect to lower information seeking trait in general. Perhaps, general public prefers to seek information about the custom in holy sites of other religions on-site during the visit.

Table 12. Information seeking about the custom of holy sites among students

Level	Jakarta	Tangerang	Depok	Overall
High	58%	57%	66.7%	60%
Moderate	39%	40%	32.5%	37%
Low	3%	3%	0.8%	3%

Willingness to comply with the custom in holy sites of other religions

In general, respondents of public survey were willing to comply with the custom when they visit holy sites of other religions. The proportion of general public who had high level of willingness to comply was 69%. In contrast, there were only 7% of respondents who had low level of willingness to comply. When reviewed simultaneously with figures in the previous attribute, these figures indicate that general public were willing to comply with the custom in holy sites of other religions but did not seek information about the custom prior to the visit. They prefer to seek information on-site, either by reading a notification board or ask people.

Table 13. Willingness to comply with custom in holy sites among general public

Level	Jakarta	Tangerang	Depok	Overall
High	77%	65%	64%	69%
Moderate	19%	28%	25%	24%
Low	4%	7%	11%	7%

Students were willing to comply with custom in holy sites of other religions too. There were 77% of students who had high willingness to comply, as opposed to only 3% who had low willingness to comply. Similar to general public, there were those who were willing to comply with the custom but prefer to seek information about the custom on-site rather than prior to the visit.

Table 14. Willingness to comply with custom in holy sites among students

Level	Jakarta	Tangerang	Depok	Overall
High	72%	76%	83%	77%
Moderate	25%	22%	14%	20%
Low	3%	2%	3%	3%

Willingness to not depriving people from their holy sites

There are situations in which some individuals or groups of people who prevent a religious community from using their holy sites. In other words, these individuals or groups deprive other community members from their freedom of religion. The survey also asked respondents on their willingness to not depriving people from using their holy sites. The question incorporated conditions such as ‘for whatever reason, including the holy sites which license from government has not been secured’ and ‘for whatever reason, including holy sites of Ahmadi or Mormon’.

General public were more willing to permit followers of other recognized religions than followers of unrecognized religions in using their holy sites. There were 45% of respondents who had high willingness to not depriving followers of recognized religions. The rest of general public did not have high level of willingness since they were concerned about the government license of other religions' holy sites or were worried by minority sects (especially Ahmadi) carrying out activities in their community. Meanwhile, only 23% of respondents had high willingness to not depriving followers of unrecognized religions.

Why did respondents apply conditions for people of other religions to use their holy sites, such as license from government? CRCS (2012) explains that religious tolerance has been conditioned by the New Order regime to be practiced in the community through formal channels. When Indonesia shifted to Reformation Order, the institutionalization of religious tolerance is maintained by the people of Indonesia, especially as some political elites play religious issues in their game of power. Therefore, the thought of formalization of permission drives some members of a community raise their concern over the legal evidence of establishment of a holy site in their area.

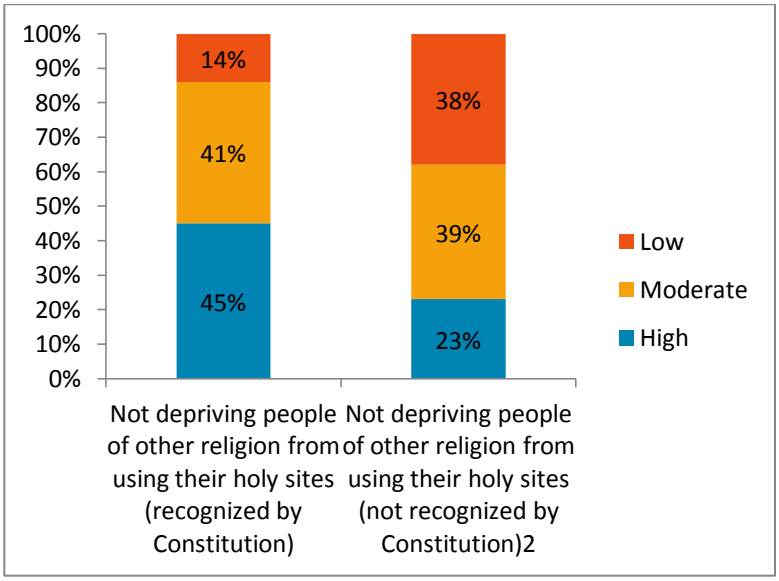

Figure 8. Willingness not to prevent people from using their holy sites among general public

The difference between areas in willingness to not depriving other religious communities recognized by Constitution to use their holy sites was highly significant (Kurskal-Wallis sign = 0.000). Score of respondents from Jakarta were higher than respondents from Tangerang and Depok in this attribute. Further, Jakarta has 57% of respondents who had high willingness while Tangerang and Depok had 41% and 37% respectively. For religions not recognized by Constitution, the difference between areas in the attribute was not significant. The proportion of

respondents from Jakarta who had high level of willingness was 28% whereas that of Tangerang was 22%. Depok has only 20% of respondents who had high willingness.

Table 15. Willingness not to prevent people from using their holy sites among general public by area

Level	Not depriving people from their holy sites (recognized by Constitution)				Not depriving people from their holy sites (not recognized by Constitution)		
	Jakarta	Tangerang	Depok		Jakarta	Tangerang	Depok
High	57%	41%	37%		28%	22%	20%
Moderate	35%	47%	42%		42%	40%	35%
Low	8%	12%	21%		30%	38%	45%

Likewise, students had higher willingness to permit the use of holy sites by recognized religions than the use of holy sites by unrecognized religions. There were 50% of students who had the former attribute and only 28% of students who had the latter attribute. Focus group discussions found that the students who did not agree to permit the use of holy sites without government regulation pointed to the government regulation as the reason of their disagreement (albeit could not specify which regulation). When asked if the regulation is discriminatory or not, they did not provide a firm stance. Students could not provide a solid argument about Ahmadi either. They said that they would permit Ahmadi followers to use their holy sites as long as they do not disturb community's harmony. When asked to specify 'harmony' in their perspective, students said 'do not disseminate their teaching to other members of community'. They were less convinced about this argument when they were asked if disseminating religious teaching is something that a religious community naturally does and Ahmadi may not be any different.

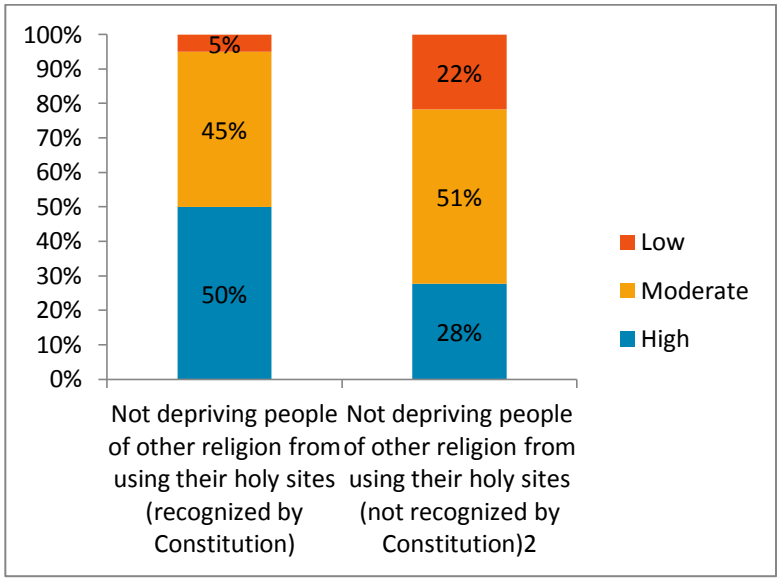

Figure 9. Willingness not to prevent people from using their holy sites among student

Based on area segregation, the difference between Jakarta, Tangerang, and Depok in both attributes was not significant. In the first attribute, the proportion of students from Depok who had high score (53%) was higher than that of Tangerang (51%) and Jakarta (47%). But again, the difference of the proportion was not significant. On the other hand, the proportion of students from Jakarta who had high score was higher than that of Depok and Tangerang students but it was not significant.

Table 16. Willingness not to prevent people from using their holy sites among students by area

Level	Not depriving people from their holy sites (recognized by Constitution)				Not depriving people from their holy sites (not recognized by Constitution)		
	Jakarta	Tangerang	Depok		Jakarta	Tangerang	Depok
High	47%	51%	53%		33%	23%	28%
Moderate	51%	43%	42%		19%	24%	21%
Low	2%	6%	6%		48%	53%	51%

Willingness to Protect Holy Sites of Other Religions

Thirty four percent of general public had high level of willingness to protect holy sites of other religions recognized by the Constitution. The figure was relatively low to moderate. It was because researchers also asked about respondents' willingness to protect holy sites whose building license from government is still contested and holy sites of any sect/group such as Ahmadi in Islam or Mormon in Christianity. Without these conditions, the percentage would be higher. The percentage of students who had similar attribute was higher than that of general public. More than half of the students had high level of willingness (around 59%). This figure, however, was relatively moderate. Focus group discussions revealed that some students correlated lack of willingness to protect holy sites of other religion to perceived inability to carry out the task. Students considered that people at their age do not have enough power to protect holy sites of other religions, especially if they need to deal with fundamental groups who use physical violence during their actions.

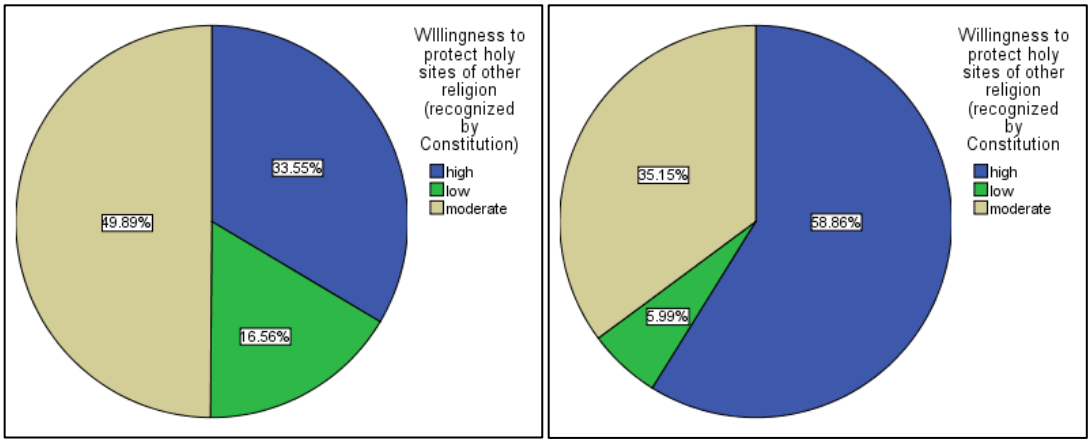

Figure 10. Willingness to protect holy sites of other religions recognized by Constitution and minority sects among general public (left) and students (right)

It was clear both in surveys and focus group discussions that many Moslem respondents were reluctant to protect holy sites of Ahmadi. During the surveys, Moslem respondents tend to give moderate or high rate when they were asked about the willingness to protect holy sites of religions recognized by Constitution. However, when they were informed that the statement included religious sects within religions recognized by Constitution, Ahmadi included, they amended their answer and provided significantly lower score.

The percentage of general public who had high level of willingness to protect holy sites of other religions recognized by Constitution in Jakarta (42%) was higher than that of Tangerang (32%) and Depok (26%). Again, consistent with findings of afore-mentioned attributes, general public in Jakarta had higher percentage in this attribute.

Table 16. Willingness to protect holy sites of other religions recognized by Constitution and minority sects among general public by area

Level	Jakarta	Tangerang	Depok
High	42%	32%	26%
Moderate	45%	56%	50%
Low	14%	12%	26%

The percentage of students who had similar attribute in Depok (74%) was higher than that of Tangerang (52%) and Jakarta (51%). Again, students of Lazuardi Islamic School (Depok) contributed to the figure more than students of Al-Amanah School (Tangerang) and Asshidiqiah (Jakarta). In focus group discussions, Lazuardi students considered that minority groups such Ahmadi or Shia should not be discriminated against. One of the female students said that people should not judge Ahmadi if they were not well-informed about the group. These students also testified that they feel comfortable that during the prayer, followers of Sunni and Shia in their school had different rites. In contrast, three Al-Amanah students said that if Ahmadi followers disturb public order in community, then they should be expelled from the community.

High confidence to protect holy sites of other religions among Lazuardi students might also relate to lack of awareness about the power that students could produce. Lazuardi students never mentioned about the limitations that they might possess in providing protection to holy sites of other religions. On the other hand, students from Al-Amanah and SMA 1 Tangerang were aware about their limitation. Thus, they were less confident to protect holy sites of other religions when some community groups commit violence against the sites.

Table 17. Willingness to protect holy sites of other religions recognized by Constitution and minority sects among students by area

Level	Jakarta	Tangerang	Depok
High	51%	52%	74%
Moderate	40%	40%	24%
Low	9%	8%	2%

The percentage of people who have high level of willingness to protect holy sites of other religions dropped when it comes to religions not recognized by Constitution. Only 14% of general public and 17% of students were willing to protect holy sites of these religions. These findings were consistent with findings of other attributes. People demonstrate more positive response to religions recognized by Constitution than religions not recognized by Constitution.

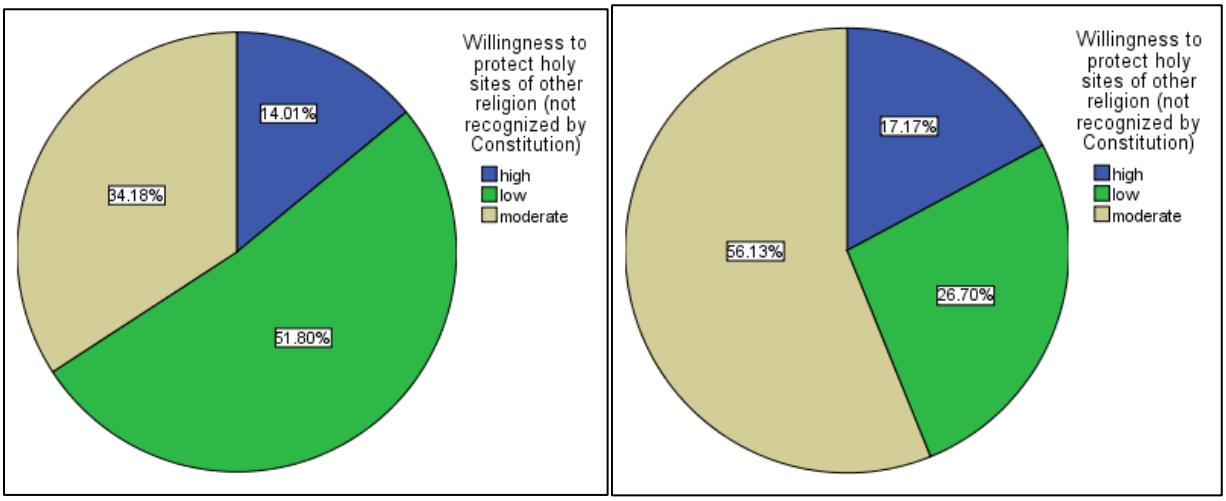

Figure 11. Willingness to protect holy sites of other religions not recognized by Constitution among general public (left) and students (right)

Segregated by area, general public in Jakarta, Tangerang, and Depok did not seem to have different level of willingness to protect holy sites of other religions not recognized by Constitution. The proportions of general public who had high score in these areas were almost similar. The result among students is slightly different. The proportion of students in Depok who had high level of willingness is significantly higher than that of Jakarta (Mann-Whitney U sig = 0.036) and Tangerang (Mann-Whitney U sign = 0.018).

Table 18. Willingness to protect the holy sites of religions not recognized by Constitution by area

Level	General public			Student		
	Jakarta	Tangerang	Depok	Jakarta	Tangerang	Depok
High	13%	12%	17%	14%	12%	26%
Moderate	44%	31%	28%	54%	59%	53%
Low	43%	57%	55%	31%	29%	21%

Willingness to promote the preservation of holy sites of other religions

The willingness to promote the preservation of holy sites of other religions recognized by Constitution among students is higher than that of general public. There were 59% of students who had high level of willingness while less than half of general public had similar attribute (precisely 39%). In addition to being more tolerant, students had an advantage than general public in promoting the preservation of other religions' holy sites, namely a more conducive environment to share or disseminate message on the subject matter. In school, students deal with a more predictable environment. They know about whom they talk to. In focus group discussions, students said that they were willing to tell classmates about preservation of other religions' holy sites. This is because they feel safe to talk with familiar friends about the issue. In contrast, people in community deal with a less predictable situation. In the Greater Jakarta where people are more individualistic, neighbors do not necessarily know with each other well. Unfamiliarity with whom they talk to may cause hesitation to disseminate a sensitive subject matter like this.

Further, a school, as it is an education environment, is natural place to disseminate, discuss, and argue many different subject matters. As religious tolerance is also taught in schools, students had a proper reason to talk about respect for holy sites of other religions. A school or a classroom is more conducive for such an activity when teachers also promote religious tolerance. Coincidently, teachers who were invited to a focus group discussion said that they often promote religious tolerance in classroom.

However, students in focus group discussions seemed unwilling to promote the preservation of minority group(s) within their religion. This is more obvious among Moslem students, who said that they respect the existence of Ahmadi but promoting the preservation of their holy sites is not necessary. They considered that the teaching of Ahmadi is still controversial, albeit their understanding of Ahmadi is far from complete, and therefore, promoting the preservation of Ahmadi's holy sites may spark controversy or make students misunderstood by audience.

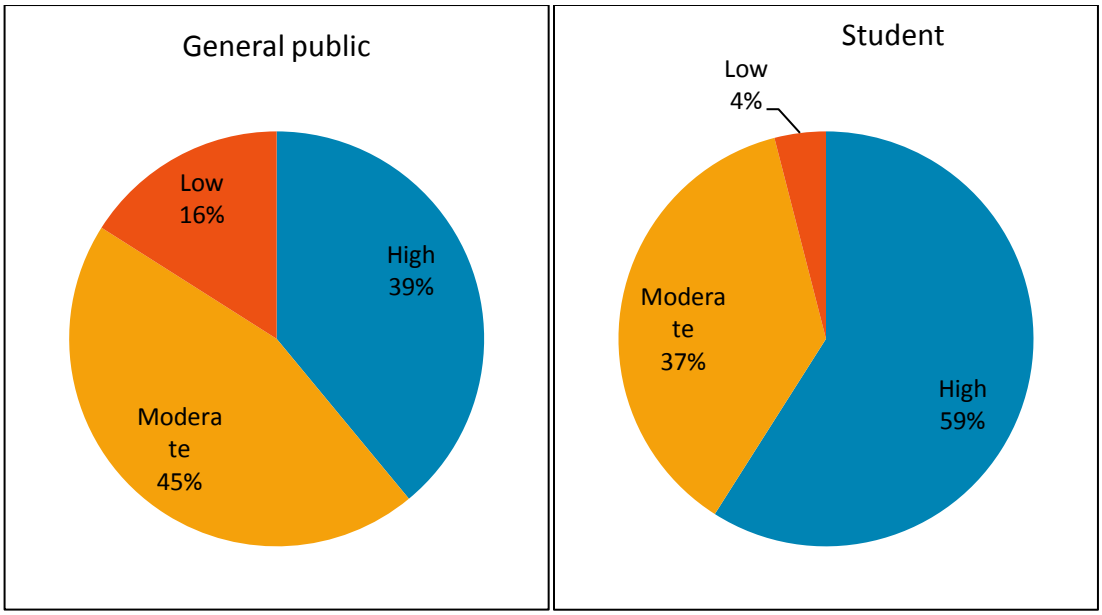

Figure 12. Willingness to promote the preservation of holy sites of religions recognized by Constitution among general public and students

The willingness to promote the preservation of unrecognized religions' holy sites among general public is lower in comparison to similar attitude toward recognized religions. Only 14% of general public had high score in this attribute. Equally, students had lower score in this attribute. Only 16% of students had high level of willingness.

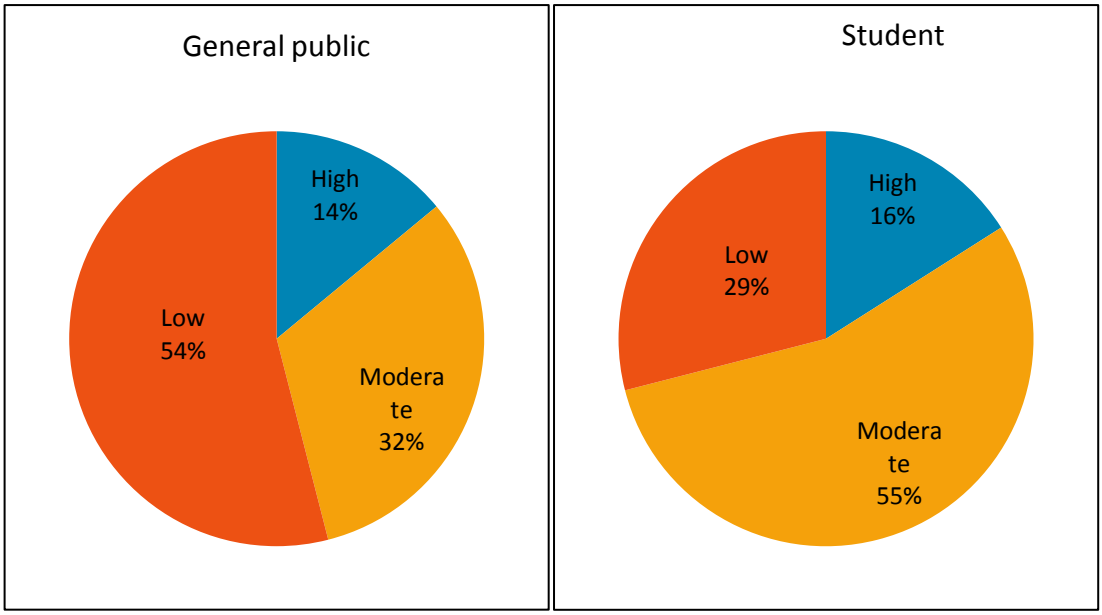

Figure 13. Willingness to promote the preservation of holy sites of religions not recognized by Constitution among general public and students

Overall, the difference between general public in Jakarta, Tangerang, and Depok on willingness to promote the preservation of other recognized religions' holy sites is not significant (Kruskal-Wallis sig = 0.186). However, the proportion of respondents from Jakarta (42%) who had high level of willingness is higher than that of Tangerang (32%) and Depok (26%). The difference between students in these areas is significant (Kruskal-Wallis sig = 0.002). The students from Depok had higher score of willingness than students from Jakarta and Tangerang. Further, the proportion of students from Depok (69%) who had high level of willingness is higher than those who had similar attribute in Jakarta (56%) and Tangerang (53%).

On the promotion to preserve holy sites of unrecognized religions, the difference between students from these areas is not significant. The proportions of those who had high level of willingness in these areas were more or less similar too.

Table 19. Willingness to promote holy sites the preservation of holy sites by area

Aspect	Jakarta		Tangerang		Depok	
	General public	Students	General public	Students	General public	Students
High level of willingness to promote the preservation of holy sites of religions recognized by Constitution	42%	56%	32%	53%	26%	69%
High level of willingness to promote the preservation of holy sites of religions not recognized by Constitution	13%	14%	12%	13%	18%	16%

4. State protection for holy sites

Overall, respondents believed that the State had high obligation to protect holy sites of recognized religions and moderate obligation to protect holy sites of unrecognized religions. General public expect that the State protect the holy sites of recognized religions (average score = 8.6 out of 11) more than to that of unrecognized religions (average score = 5.1 out of 11). Similarly, average scores among students were 9.1 and 6.2 respectively. It showed that respondents overlook the protection for unrecognized religions.

General public considered that the State provides protection for unrecognized religions at the level they expect (expected = 8.6, perceived protection = 8.4). In other words, the State already provides necessary protection for holy sites of recognized religions. Similarly, respondents considered that the State already provides necessary protection for holy sites of unrecognized religions (expected = 5.1, perceived protection = 4.4). But this also means that respondents believed the State did not protect for unrecognized religions as much as for recognized religions).

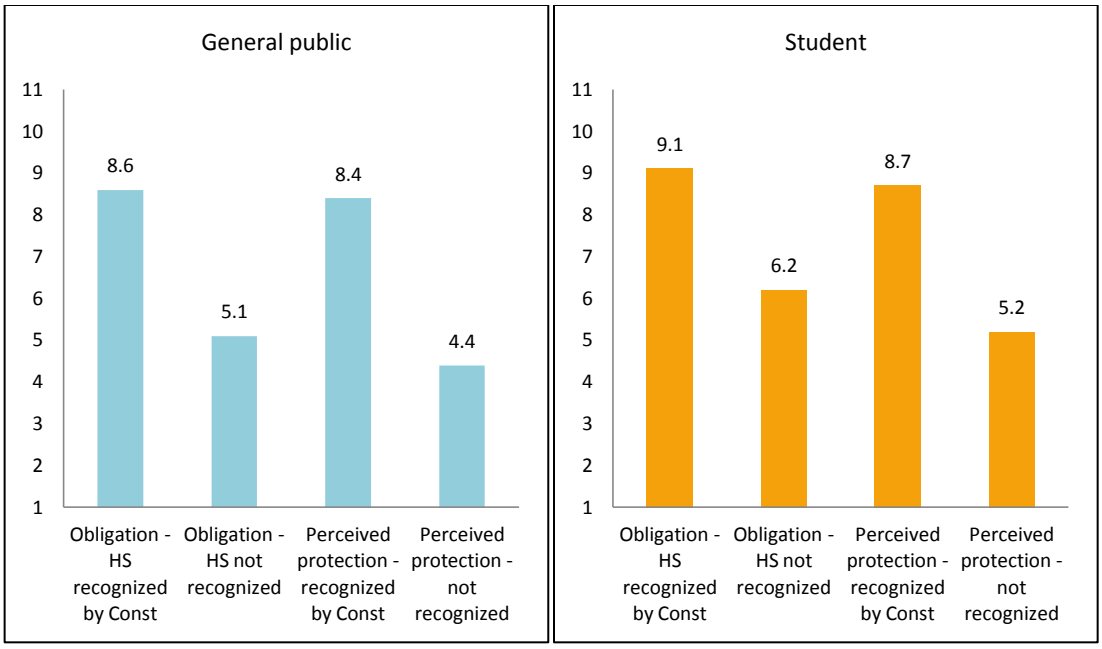

Figure 14. The average score of evaluation towards State protection of religions among general public and students

Members of religious institutions see this matter differently. They perceived that the State, primarily local governments, did not fulfill their obligation to protect all religions adequately. They argued that the State ignored many religion-based violence by some fundamental groups. They believed that the State knows exactly about the masterminds and perpetrators of the violence but the State's security instruments had not done anything to prevent or manage the violence. They claimed that the State must arrest both the masterminds and perpetrators on the field.

5. Perceived religious tolerance

In general, respondents considered that religious tolerance in the Greater Jakarta was quite high. The average score of religious tolerance according to general public is 8.1. The same respondents perceived that religious tolerance in their community is equally high, with average score of 8.9. The interesting thing was that around 30% of respondents were those who lived nearby holy sites disputed some time ago. Three possible explanations for perceived tolerance were recent situation in the areas was perceived more conducive for tolerance, denial of religious conflict by respondents in these areas, or dispute over the churches was not considered as an evidence of intolerance. For the latter possibility, it should be underlined that only 59% of respondents were willing to protect holy sites of other religions regardless of the situation. It meant that some proportion of general public might consider that tolerance exclusively applies to situations in which all people follow government regulation on establishment of holy sites.

Students also perceived that religious tolerance was high. The average score of perceived tolerance in community among students was 8.9. At the same time, students considered that

religious tolerance at school was equally high. The average score of perceived tolerance at school was 9.2. Students provided some examples of tolerance at school, including providing opportunity for friends to observe religious practice, not arguing over religions of their friends, and maintaining low noise nearby holy sites of other religions. They also thought that enthusiasm shown by people with diverse religions to watch a public ceremony of a certain religions, Lion dance during Chinese New Year included, is a sign of religious tolerance.

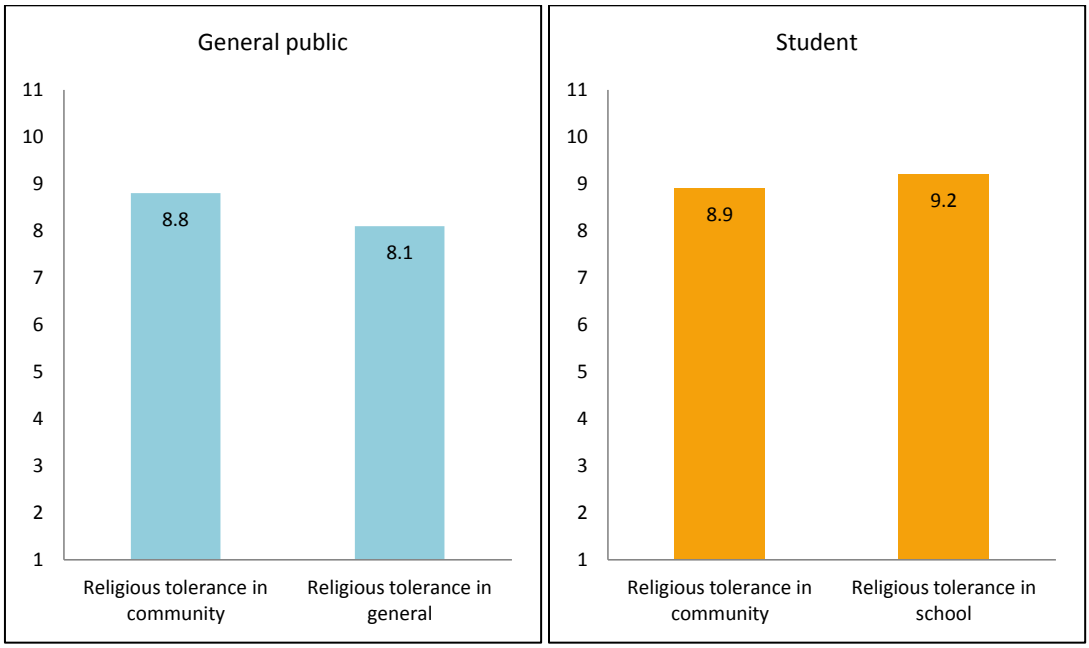

Figure 15. The average score of perceived religious tolerance among general public and students

Perceived religious tolerance among survey respondents was supported by their perception that freedom to follow any recognized religions and freedom to carry out collective worship for followers of recognized religions were high. The average score of religious freedom among general public was 8.9 while that of students was 9.1. Meanwhile, the average score of freedom to carry out collective worship for recognized religions among general public and students were 8.5 and 9 respectively.

Both general public and students perceived that high degree of freedom has not been secured by unrecognized religions. In this sense, respondents did not correlate lack of religious freedom and freedom to carry out collective worship among unrecognized religions with religious intolerance against unrecognized religions. The best explanation for this was because respondents did not expect that the State protect unrecognized religions as much as recognized religions.

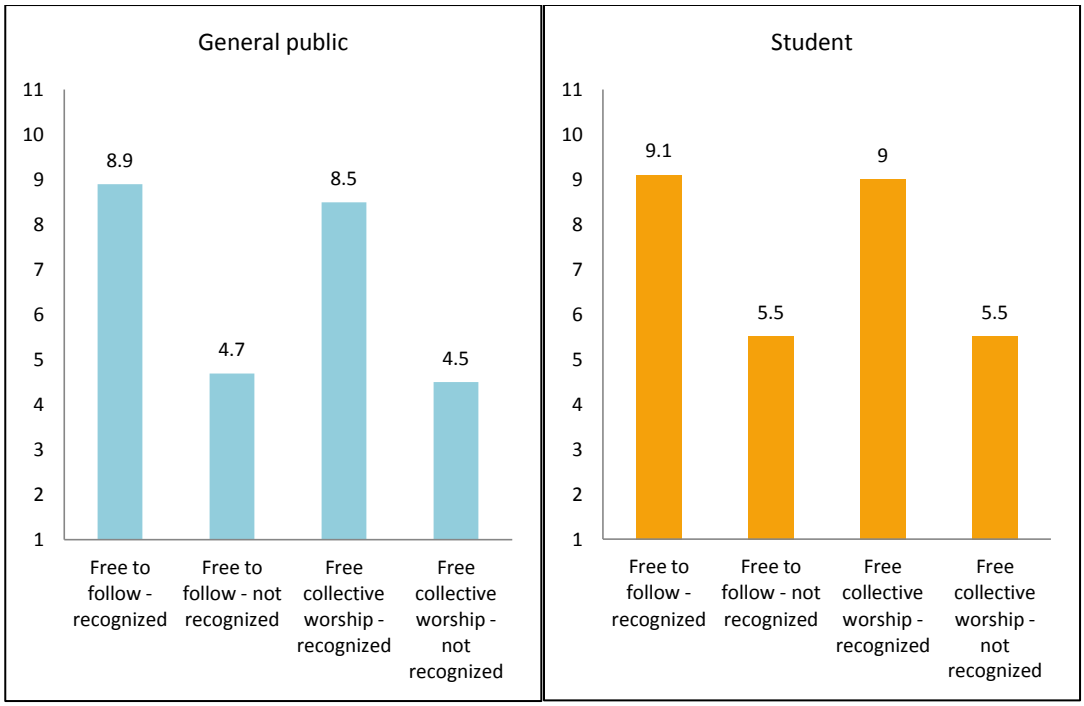

Figure 16. The average score of perceived religious freedom among general public and students

The perception of general public and students in the surveys looked different from the observation of members of religious institutions during focus group discussion. Members of religious institutions considered that religious tolerance in the Greater Jakarta was worrying. They pointed to the frequent dispute over holy sites and sustained discrimination against Ahmadi in the last few years. They also argued that fundamental Islam groups continue committing violence against other religions or Ahmadi.

Key informant from Wahid Institute also noted that religious intolerance in the Greater Jakarta was quite high. He considered that Bekasi was the worst. The combination of wealth disparity between newcomers and native inhabitants, absence of government license by a few holy sites, and religion-related political interest among some members of ruling political parties facilitate the growth of intolerance. He added that leaders of fundamental groups accelerate intolerance among community members by 'splashing anger message much more than pure spiritual message' during communal religious activities.

Interestingly, further examination on the perception of survey respondents found that their perception might not be contradictory to that of members of religious institutions. Figure 17 shows that survey respondents perceived that the possibility of religious conflict was moderate. Specifically, both general public and students saw that either forced eviction against people from their holy sites, vandalism against holy sites, and coercion of rules/beliefs by some religious groups was not entirely unlikely. This finding means that survey respondents

considered that religious violence occurs in the community, but committed by some groups of people, instead of by the majority of community members.

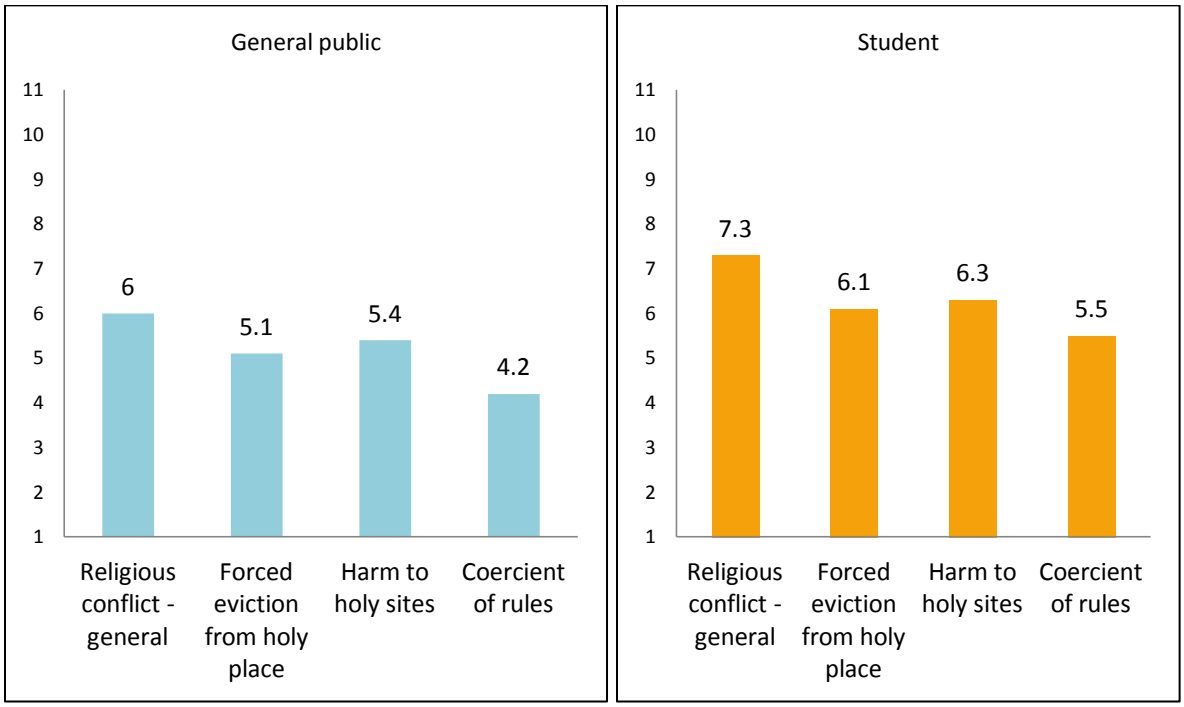

Figure 17. The average score of perceived religious violence among general public (left) and (students)

Another factor, namely level of attention to religious conflict, might influence different perspective between members of religious institutions and ordinary people. Members of religious institutions are more attentive to incidents of religious violence, and therefore, they were able to recall a number of past violence and evaluated that the state of religious intolerance was worrying. Conversely, ordinary people less attentive to incidents of conflict and therefore had limited memory of religious conflict. When asked to evaluate the state of religious tolerance, they perceived that religious tolerance was acceptable, since they could not recall many incidents of religious violence.

6. Mass Media and Religious Tolerance

The survey also inquired on the use of radio and social media among respondents, as Search for Common Ground intended to implement mass media campaign through these mediums. The questions, however, were only asked to general public. It was found that more or less two-third of the respondents listened to the radio. Unfortunately, the survey did not specify about how often they listened to the radio on a regular basis. Students tend to listen to the radio rarely. Focus group discussions revealed that only minority of participants across areas listened to the radio. Most radio listeners admitted that they mostly listened to the radio it during the trip to and from their school on a car driven by parents. Students informed that their favorite radio station was Prambors.

Meanwhile, almost the same proportion of respondents uses social media. The average age of social media users among general public was 28 years old whereas that of non-social media users were 44.6 years old. It means that social media was more popular among young adults than older adults.

Table 20. Use of mass media among general public

Mass media	Yes	No
Radio	69%	31%
Social media	66%	34%

The majority of social media users were most familiar with facebook (72%). The rest of social media users were most familiar with Twitter, Path, Youtube, and Instagram, with less than 10% users of each of the media. The result, however, did not reflect that each respondent only use a single social media. It was more likely that respondents use more than one social media. But at least the result shows that facebook was the most popular social media among general public.

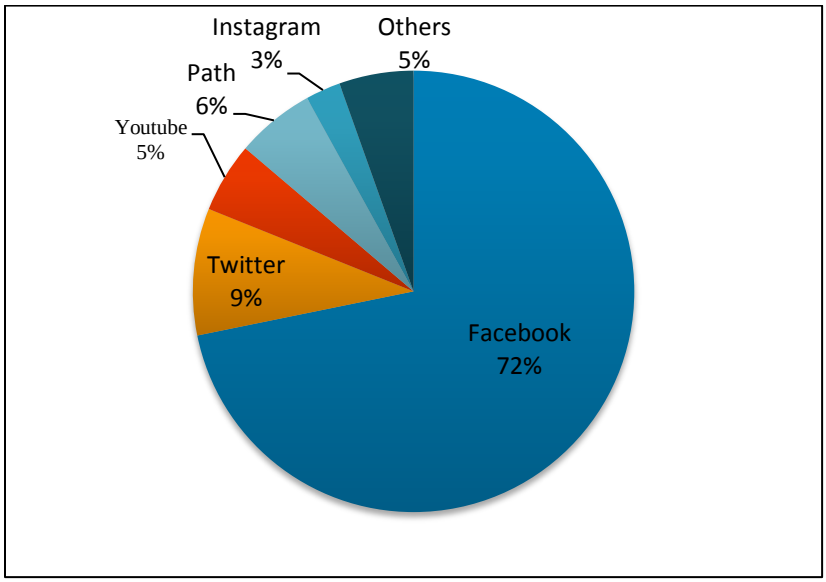

Figure 18. Most popular social media among general public

The use of social media among students was revealed through focus group discussions. Six discussions with 6-10 students in three areas found that all students use more than two social media. Facebook was the most popular but Path and Line were quite popular among students.

Students perceived that social media were more often used by the public to disseminate messages of religious intolerance than that of religious tolerance. They observed that the pattern is ‘a person posts a message of intolerance, then those who reply the message makes things worse’. When some people try to argue for tolerance peacefully, other people often argue back with hostile language. Another pattern starts with a person saying something negative

about a religion, then a prolonged heated debate takes place. Students also said that sometimes they tried to involve in this kind of debate by presenting a peaceful argument but then stopped their involvement when other users replied them with animosity.

7. Delivery of messages about religious tolerance

Members of religious institutions and teachers who participated in focus group discussions show high level of willingness to deliver messages of religious tolerance. In fact, both groups reported that they already did it regularly. Members of religious institutions disseminate messages of tolerance in inter-religions forums and faith-based seminars or meetings. Teachers mostly convey messages of religious tolerance to students.

A teacher of *Mata Pelajaran Agama Kristen* or Christianity Religion course said that she disseminate messages of religious tolerance in three methods. The first method was conveying verbal message of tolerance during the course. The second method was treating a student who followed the Witness of Jehova without discrimination to other students in the course. Later, when other students understood that the student was a follower of Witness of Jehova, she asked everyone to treat him as they usually did. The third method was asking students to take respect for holy sites into practice by visiting a holy site of other religion and complying with the custom in the site.

Despite being confident of their capacity to deliver messages of tolerance, participants of focus group discussions said that it is very difficult to deliver the message to members of fundamental groups effectively. They indicated that these groups' way of thinking is difficult to change. They also admitted that they cannot advice about effective strategies to deliver message to these groups.

6. Conclusions and Recommendations

Below are several key points from the baseline study for Inter-faith Collaboration through Respect for Holy Sites Project.

Conclusions:

- The awareness on the existence of holy sites of other religions within one's community was lower than that of her/his religion's holy sites. The proportion of respondents who were not sure on whether or not a holy site of other religion existed was higher than those who were not sure about the existence of their religions' holy site. The willingness to respect for and protect holy sites of other religions begins with awareness on the existence of holy sites of other religions. Lack of awareness might affect willingness to protect.
- In all aspects of respect for holy sites measured, respondents were less willing to respect for and/or protect holy sites of religions not recognized by Constitutions than respect for holy sites of religions recognized by Constitution. The attitude might be facilitated by unfamiliarity with unrecognized religions. There was no evidence that respondents had social interaction with followers of unrecognized religions, and it might lead to lack of knowledge about these religions. Respondents also had lower expectation on State's protection for unrecognized religions. It implied that respondents did not mind if the State discriminate against unrecognized religions.
- In general, respondents are less willing to protect holy sites of minority sects/groups and holy sites without government license. They are less willing to guarantee the freedom for collective worship in such holy sites. The former situation was influenced by the lack of knowledge about minority groups while the latter situation was influenced by too much emphasis on legalized permit among respondents.
- In all aspects measured, students showed higher respect for holy sites of other religions than general public do. It implied that students in this survey were generally more tolerant than general public. Two aspects of respect for holy sites in which students had much higher score were willingness to seek information about custom in holy sites before visiting and willingness to promote the preservation of other religions' holy sites. These particular attitudes correlates with the characteristics of students. Firstly, students are 'information seekers', since they are conditioned to seek information over the course of their education. Secondly, students generally have a more conducive environment to talk and discuss about preservation of holy sites. In contrast, public in general, especially those who only complete elementary school are less active in seeking information. Community members also need to deal with a less predictable environment if they are to convey messages on preservation of holy sites since neighbors may not know with each other well.
- There are a several factors which associated to respect for holy sites, including: i) Quality interaction with people with different religions, evidenced from being part of a family with more diverse religions and to have had friend(s) who followed other religion, ii) Moslems to have less respect for holy sites than non-Moslems, especially among students who were studying in more conservative Islamic schools.

- Ordinary people perceived that religious tolerance in the Greater Jakarta was high whereas members of religious institutions thought the opposite. The first moderating factor was that ordinary people focused on the lack of religious violence commited by ordinary community members while members of religious institutions focused on the repeated violence that fundamental groups committed. The second factor was the contradictory evaluation on State's protection for religions between these groups. General public perceived that the State had protected religions well while members of religious institutions considered that the State often ignored religious violence. The third factor was different levels of attention on religious conflicts between the groups. General public did not pay much attention on religious violence and therefore could not recall a number of violence as good as members of religious institutions. As a result, they considered that the state of religious violence is not as worrying than members of religious institutions perceived.
- Members of religious institutions and teachers involved in this study seemed to be confident about their capacity to deliver messages of religious tolerance. They considered that the most challenging task was to convey the message to members of fundamental groups. In fact, they admitted that they had not have any ideas about effective ways to disseminate messages of religious tolerance to these groups.
- Social media was/is highly accessed by both students and young adults. Facebook was the favorite social media among these groups. Unfortunately, social media was seen as to be more often used to disseminate messages of religious intolerance. In addition to social media, more than half of general public, at least in this study, still listened the radio. A small number of students also listened to the radio and their favorit station was Prambors.

Based on the conclusion, the **recommendations** for the project are:

- The project to help beneficiaries to be familiar with holy sites nearby the place they live (and/or nearby schools for students). This will be the initial step for beneficiaries to be attentive to holy sites within their proximity.
- The project to introduce beneficiaries about religions/faiths not recognized by Constitution and minority groups within religions recognized by Constitution. This will help beneficiaries to understand that those religious groups have equal rights to live in Indonesia, regardless of recognition by Constitution.
- There are two ways of responding to the fact that students are more tolerant than general public. The first way is by strengthening tolerance among students and build their capacity to promote the respect for holy sites within their circle of influence or limitation. Students can be taught to deliver message among teenagers through discussions and interfaith collaboration in schools as well as to use social media to disseminate messages of tolerance to their peers effectively. The second way is to provide platform for increased religious tolerance in the community. The project may work through religious peers/members of interfaith organizations to work in the community.
- Considering that social interaction with members of other religions is associated with higher religious tolerance, efforts to facilitate social interaction among beneficiaries with different religions should be contemplated. For students, at least social interaction between students

of Islamic boarding schools with public school students will be helpful. An encounter with peers whose religion is completely different (for example students of Islamic boarding schools and students of Christian schools) might be too threatening to some students, therefore, public schools can be a hub of interaction. The ones who will benefit more must be students of Islamic boarding schools, as they will broaden their perspective on inter-faith interaction.

- Considering that level of respect for holy sites among Moslems, the project should pay more attention for Moslem beneficiaries. The project needs to continue identify which community or schools that need more attention during the course of the program, but the general guidelines is that the more conservation Islamic schools are more likely within this category. More attention to Islamic schools or Moslem communities, however, does not mean that the project does not work with schools or communities with different religions.
- Despite being confident with their capacity, teachers and members of inter-faith organizations need capacity building on conveying messages of tolerance. The fact that younger generation like to use facebook and other social media means that teachers and members ofinter-faith organizations need to have the ability to work with social media for such a purpose. Even probably they need the capacity to help younger generation to develop messages that they can use in social media when the purpose is to convey messages of tolerance. Students like social media and they probably are keen to use social media to convey messages of tolerance, but not necessarily are able to develop effective message.
- As radio is still access by general public and a small number of students, conveying messages of respect for holy sites through radio program may be worth to try. If the project to use radio, Prambors is one of the best options, as students still acess this station and its area coverage is broad.

Annex 1:

Terms of Reference

Baseline Study Consultant for
Empowering Inter-Faith Collaboration to Respect and Protect Holy Sites in Indonesia

Background of the Organization

Search for Common Ground (SFCG) is an international conflict transformation NGO with a mission to help the world deal with conflict away from adversarial approaches to collaborative solutions. SFCG has been working in Indonesia since 2002. As a divers country Indonesia has challenge managing peace and tolerance within the community, SFCG with the local partner support the process of building peace culture through media, dialogue, outreach, and capacity strengthening.

Today, SFCG-Indonesia works primarily with teachers, students, government and religious leaders and groups, and general community in Indonesia to promote peace and tolerance to end violence conflict in Indonesia.

Background of the project

Search for Common Ground (SFCG) Indonesia has started an 18-month project entitled "Empowering Inter-Faith Collaboration to Respect and Protect Holy Sites in Indonesia" aimed to strengthen inter-faith collaboration to safeguard Holy Sites in Indonesia by increasing religious tolerance by mapping holy sites, promoting respect of holy sites and empowering inter-faith task forces.

Indonesia has abundance of holy sites because Indonesia is home to the world's major religions including Islam, Buddhism, Hinduism, and Christianity. However, many holy sites in Indonesia continue to be targets of destruction, desecration, and controversy.

Therefore SFCG Indonesia will implement the project with targeted teachers, students, religious leaders and groups to promote protecting and respecting holy sites of all religions through multi-media approaches; comic books, and video documentaries.

***Project* objectives**

The **overall objective of the project is** to strengthen inter-faith collaboration to respect and protect Holy Sites in Indonesia.

The specific objectives:

1) Increase understanding on religious tolerance through mapping and describing holy sites in Indonesia;

2) Promote the importance of respecting holy sites through innovative educational materials and outreach activities; and

3) Empower and institutionalize inter-faith groups to protect holy sites.

Key partners of the project include:

Primary partners: Indonesian Inter-Religious Council (IRC), teachers, students and religious leaders and group in the targeted areas

Secondary partners :

The education institutions in the targeted areas

We expect to accomplish the following results:

· General public about religious activities of other religion being practiced in their locality are increased
· Acts of harming of holy sites form other faiths are decreased.
· The educational outreach materials are well received by the participants of the school activities and/or other outreach activities
· Student learn how to respect holy sites of others
· Initiative of religious group to secure the holy sites of others during religious celebration are increased
· Collaborative works among inter-religious group to protect holy site others are increased

Baseline: Aim and Objectives

The SFCG approach to baseline, assessments and evaluations is grounded in the guiding principles of our work: participatory; culturally sensitive; affirming and positive while honest and productively critical and valuing knowledge and approaches from within the context.

SFCG- Indonesia will apply this approach to the "Teachers and Students Perception on protecting and respecting holy site of other religions' baseline, which will be carried out in consultation and in participation with key relevant stakeholders, appropriate education institutions or key civil society individuals. The aim of the baseline is to collect key data to inform implementation of the program.

The specific objectives of the baseline are:

% increase of surveyed people in the target areas who say that they have equal respect for holy sites of other religious communities (25% increase over baseline)
% of people surveyed in target areas who say that they would feel comfortable to visit the holy sites of other religions with equal respect (25% over baseline
% of educational outreach activities participants who say that the promotional material and/or outreach activities have positively shifted their attitude/perception towards holy sites of other religion.
% of students surveyed who know about the other religions and their holy sites as a result of the educational activities
% of religious peers and leaders participating in the dialogue who say they feel better equipped to protect holy sites in their areas
# of religious organization in target areas (out of total) who commit to protect holy sites of other religion

l To assess the level of knowledge and skill of teachers on delivering tolerance messages
l To assess the level of knowledge and understanding of students and people regarding protecting and respecting holy site of other religions
l To assess the level of understanding of leaders and religious organization on protection holy sites of other areas
l To assess changing level of people of acts of harming structure or people from other faiths
l To assess the current situation regarding the inter-religious relation and cases

Baseline Methodology

A mix-method approach and methodology will be used to gather key data in order to inform program implementation. The methodologies will include; desk study review, key informant interviews, focus groups, and surveys.

Desk study review: At least in early 2010, significant academic and grey literature has been published on the inter-religious issues including protecting and respecting holy site issues in Indonesia. A desk study will review the literature, and where appropriate the secondary data will be included in the baseline report. In other words, information that is readily available and published within the last 3 years will be used as complimentary information.

Interviews: will be conducted with key informants in the five-targeted locations. Key informant interviews will be providing information about the local situation regarding to inter-religious relations and conflict, and also getting information about the level of understanding of inter-religious tolerance and protecting and respecting holy sites of other religions. This information will be used to measure long term impact of the change in knowledge, understanding, and behaviour in reducing destruction and increasing respect of holy sites.

There will be approximate 6 to 8 interviews per location. The key informants should be selected from the following groups of people: The intra and inter-religious leaders, community leaders, teachers, and students.

Surveys: A community-based survey will be conducted to be able to measure the results of the project. This short survey will collect quantitative data on general understanding of inter-religious holy sites, protection and respecting them to the teachers, students and community.

Sample size: will be discussed in-depth with the consultant and DME team of SFCG Indonesia.

Focus Groups: A maximum of two-focus group will be conducted per location to measure the knowledge of inter-religious holy sites of the teachers and community. Focus groups will be used to probe into and validate the findings of the interviews and surveys.

Location	Target of Focus Group
Depok	Student and teachers
Jakarta	Student and teachers
Bogor	Student and teachers

SCOPE OF WORK

Location:

The consultants of the Baseline study will be based in Jakarta but will spend a significant portion of the consultancy conducting research in the 3 cities around Jakarta (Jakarta, Bogor, Depok). And the Baseline consultant will work under the Country Director in collaboration with program staff and the DME coordinator based in Jakarta. The consultant will be expected to travel to the several locations cited above to conduct this work.

Deliverables

1. *Baseline assessment work plan* and *inception report* completed within first three days and consist of the assignment as agreed upon by the program team. The consultants may suggest work plan adjustments in order to better reflect and address the beneficiaries' needs. S/He will coordinate with the youth mapping team who will work to gather in the field.

2. *First Draft* of baseline report covering the data analysis.
3. *Final Baseline Report:* The report should be in English, between 15-20 pages, and consist of:

- Executive summary of key baseline data, findings and recommendations (no more than 2 pages);
- Table of contents; this should go first
- Research findings, analysis, and conclusions with associated data presented, where appropriate in clear graphs or charts; and linking directly to the baseline objectives and indicators
- Recommendations for future program implementation;
- Appendices, which include collected data, detailed description of the methodology with research instruments, list of interviewees, bibliography, and consultant (s) brief biography;
- One electronic copy, in English.

Duration & Deadlines
The duration of the contract will be a total period of 30 working days starting from December 01 to 31, 2014.
§ Consultant's CV should be submitted to Pramita Handayani via email: phandayani@sfcg.org no later than **November 15, 2014**.

- Workplan and inception report due by December 1 - 3, 2014.
- First draft of assessment due by December 26, 2014.
- Final receipt of all deliverables due by December 31, 2014.

Logistical Support
SFCGI will provide preparatory and logistical assistance to the evaluator(s), which include:
§ Background materials (Program Proposal/TOR, Log Frame, etc.);
§ Preparation meeting with Country Director and key program personnel;
§ Joining Youth Mapping Workshop and work together with youth mapping team
§ Identify interviewees and set up interviews;
§ Arrange transportation, lodging, etc.

THE ASSESSMENT CONSULTANTS

Consultants' Role
The lead consultant is expected to be responsible for the following:

- Identify and define baseline priority areas, methodology and recommendations;
- Design and implement data collection coordination with the youth mapping team;
- Engage stakeholders in the assessment process;
- Data analysis coordination with the youth mapping team and reports;
- Develop and present a draft baseline report to SFCG staff and other stakeholders;

- Produce a 15-20 page report covering key findings, major conclusions and recommendations (including credible indicators and the setting of a baseline to measure progress) in order to help inform the development of the program.

Qualifications:

§ Minimum 5 years applied experience in research and Design Monitoring & Evaluation experience in conflict or development programs
§ Minimum Bachelor's level degree in conflict resolution, international relations, a related social science field or statistics;
§ Proven quantitative and qualitative research skills (candidates should provide a copy of baseline/evaluation reports produced);
§ Strong background in participatory design, monitoring and evaluation methodologies;
§ Knowledge of logical and results frameworks;
§ Knowledge of the use of conflict management curriculum, behavior change communications and media;
§ Work experience in Indonesia;
§ Fluent in English; knowledge of Bahasa Indonesia highly desirable.
§ Preferably Indonesian

Baseline Study: Respect on Holy Sites

Questionnaire

Introduction

My name is ..... and I am working for Search for Common Ground. With the knowledge of the principle of this school*), I visit you today to conduct a survey to know your understanding on Holy Sites. This survey is meant to contribute to the design of a program to be commenced by Search for Common Ground.

We would appreciate your participation in this survey.

The information you provide will be kept confidential. The answer you provide will not influence your school's evaluation on your academic performance.

Participation in this survey is voluntary and you can choose not to participate.

If you agree to the interview I will need you to sign this paper and we will start the interview.

INFORMED CONSENT

I understand the above procedure. I agree to participate in this survey.

I have received the duplicate of this form.

_____

Signature and name of respondent

ENUMERATOR'S STATEMENT

Based on my judgment, the respondent makes agreement voluntarily and consciously and have the legal capacity to give consent to participate in this survey.

_____

Signature and name of enumerator

_____

Place and Date

BASELINE STUDY ON HOLY SITES					
ENUMERATION AND QUALITY CONTROL					
Enumeration		**Quality Control on Data Collection**		**Quality Control on Data Entry**	
Name of officer		Name of officer		Name of officer	
Interview date		QC date		QC date	
Performance	1. All questions are answered 2. One or more questions are unanswered	Performance	1. Data collection without mistake 2. Data collection needs correction 3. Data collection has been corrected	Performance	1. Data entry without mistake 2. Data entry needs correction 3. Data entry has been corrected
Signature		Signature		Signature	

SECTION 1: RESPONDENT IDENTITY

1.1	Name	
1.2	Age	
1.3	Gender	1. Male 2. Female 3. Declined to answer

1.4	Religion	1. Islam 2. Kristen 3. Katolik 4. Hindu 5. Buddha 6. Kong Hucu 7. Baha'i 8. Yahudi 9. Shinto 10. Sikh 11. Folks religion (specify: ……) 12. Others (specify: ……) 13. Declined to answer
1.5	Ethnicity	1. Arab 2. Banten 3. Betawi 4. Jawa 5. Sunda 6. Tionghoa 7. Other ethnicity, (specify: ……) 8. Declined to answer
1.6	Education (this question is applicable for GENERAL AUDIENCE ONLY)	1. Elementary school 2. Junior high school 3. High school 4. Undergraduate 5. Master degree or above 6. Higher education 7. Didn't attend a school (informal education) 8. Illiterate
1.7	Occupation (this question is applicable for GENERAL AUDIENCE ONLY)	1. Public servant 2. Employee of a private organization 3. Employee of a nonprofit organization 4. Employee of a religious organization 5. Self-employed or entrepreneur on agriculture or fishery or forestry 6. Self-employed or entrepreneur on business or trading 7. Housewife (or househusband) 8. Student 9. Other, please specify: ……
1.8	Household member with other religion	
	1.8.1. Is there any member in your	1. Yes

	household who practice other religion than you?	2. No
	If yes, continue to question 1.8.2. If no, continue to question 1.9.	
	1.8.2. How many are they?	1. One 2. More than one
	Continue to question 1.9	
1.9	Friend who embraces other religion	
	1.9.1. Do you have friend(s) who practices other religion than yours?	1. Yes 2. No
	If yes, continue to question 1.9.2. If no, continue to section II	
	1.9.2. How many are they?	1. Less than 5 2. Between 5 and 10 3. More than 10
	1.9.3. Do you consider that any of them are a close friend?	1. Yes 2. No

SECTION II: KNOWLEDGE OF HOLY SITES

2.1	What would you consider as holy sites? (Do not show respondent the choices)	1. Permanent houses of worship including but not limited to mosque, church, temple, monastery, etc 2. Religious historical sites 3. Cultural sites 4. Cemetery of religious saints or local ancestors 5. Indigenous shrines 6. Places of religious meditation 7. Others (please specify) ……
	After respondent answer the question, mention different forms of holy sites to respondent so that she understands the matter. Her understanding on the matter is important for next questions	
2.2	Knowledge on existence of her/his religion's holy sites	
	2.2.1. Is there any holy site of your religion nearby the place you live?	1. Yes 2. no 3. I don't know
	2.2.2. Is there any holy site of your religion nearby your work station?	4. Yes 5. No 6. I don't know
2.3	Knowledge on existence of other religion's holy sites	
	2.3.1. Is there any holy site of other religions nearby the place you live?	7. Yes 8. no 9. I don't know
	If 'yes', continue to question 2.3.2. If 'no' or 'I don't know', continue to question 2.3.3	
	2.3.2. How far is the nearest holy site of other religion from the place you live?	1. Less than 100 meters 2. Between 100 meters and 1,000 meters

		3. Between 1,000 meters and 3,000 meters 4. More than 3,000 meters
	2.3.3. Is there any holy site of other religions nearby your work station (FOR GENERAL AUDIENCE) or your school (FOR STUDENTS)?	1. Yes 2. No 3. I don't know
	If 'yes', continue to question 2.3.4. If 'no' or 'I don't know', continue to section III	
	2.3.4. How far is the nearest holy site of other religion from your workstation (FOR GENERAL AUDIENCE) or your school (FOR STUDENTS)	1. Less than 100 meters 2. Between 100 meters and 1,000 meters 3. Between 1,000 meters and 3,000 meters 4. More than 3,000 meters

SECTION III: ATTITUDE TOWARD HOLY SITES OF OTHER RELIGION

In this section, I would like you to rate each statement with a scale of 0-10. The score 0 means the lowest score and 10 means the highest score. Please rate the statement honestly.

Form A: for respondent who is a member of one of six main religions recognized by the Constitution

3.1.1	I am willing to visit holy sites any of the five other religions (recognized by the Constitution) voluntarily *Note for enumerators: please explain that six religions recognized by the Constitution include Islam, Kristen, Katolik, Hindu, Budha, and Kong Hucu*	0	1	2	3	4	5	6	7	8	9	10
3.1.2	I am willing to visit holy sites any of other religions other than six religions (recognized by the Constitution) voluntarily	0	1	2	3	4	5	6	7	8	9	10
32.1	I acknowledge that holy sites any of five other religions recognized by the Constitutions are significant to their followers as much as holy sites of my religion are significant to me	0	1	2	3	4	5	6	7	8	9	10
3.2.2	I acknowledge that holy sites any of religions other than six religions recognized by the Constitution are significant to their followers as much as holy sites of my religion are significant for me	0	1	2	3	4	5	6	7	8	9	10
3.3	If I must visit holy sites any of five other religions, I will seek information on what behaviors are allowed and prohibited in the holy sites	0	1	2	3	4	5	6	7	8	9	10
3.4	If I must visit holy sites any of other religions, I will not do anything that is prohibited in the holy sites	0	1	2	3	4	5	6	7	8	9	10

3.5.1	I do not prevent followers of other five religions recognized by the Constitution to use their holy sites for worship for whatever reason including those which licensed is disputed	0	1	2	3	4	5	6	7	8	9	10
3.5.2	I do not prevent followers of religions other than six religions recognized by the Constitution to use their holy sites for worship for whatever reason including the religions which existence is disputed	0	1	2	3	4	5	6	7	8	9	10
3.6.1	The State must protect holy sites of five other main religions from harmful behavior for whatever reason	0	1	2	3	4	5	6	7	8	9	10
3.6.2	The State must protect holy sites of religions other six main religions from harmful behavior for whatever reason	0	1	2	3	4	5	6	7	8	9	10
3.7.1	I am willing to protect or take initiative to protect holy sites of five other main religions if someone or a group of people commit to harmful behaviors to the holy sites	0	1	2	3	4	5	6	7	8	9	10
3.7.2	I am willing to protect holy sites of religions other than six main religions if someone or a group of people commit to harmful behaviors to the holy sites	0	1	2	3	4	5	6	7	8	9	10
3.8.1	I am willing to promote the preservation of holy sites of five other main religions recognized by the Constitution	0	1	2	3	4	5	6	7	8	9	10
3.8.2	I am willing to promote the preservation of holy sites of religions other than six main religions recognized by the Constitution	0	1	2	3	4	5	6	7	8	9	10

Form B: for respondent who is a member of a religion other than six main religions recognized by the Constitution

3.1	I am willing to visit holy sites of other religions	0	1	2	3	4	5	6	7	8	9	10
3.2	I acknowledge that holy sites of other religions are significant to their followers as much as holy sites of my religion are significant for me	0	1	2	3	4	5	6	7	8	9	10
3.3	If I must visit holy sites of other religions, I will seek information on what behaviors are allowed and prohibited in the holy sites	0	1	2	3	4	5	6	7	8	9	10
3.4	If I must visit holy sites of other religions, I will not do anything that is prohibited in the holy sites	0	1	2	3	4	5	6	7	8	9	10

3.5.	I do not prevent followers of other religions to use their holy sites for worship for whatever reason (including those which licensed is disputed)	0	1	2	3	4	5	6	7	8	9	10
3.6	The State must protect holy sites of other religions from harmful behavior for whatever reason	0	1	2	3	4	5	6	7	8	9	10
3.7.	I am willing to protect holy sites of other religions if someone or a group of people commit to harmful behaviors to the holy sites	0	1	2	3	4	5	6	7	8	9	10
3.8	I promote the preservation of holy sites of other religions	0	1	2	3	4	5	6	7	8	9	10

SECTION IV: PERCEPTION ON RELIGIOUS TOLERANCE

For the first part of this section, I would like you to rate each statement with a scale of 0-10. Score 0 means the lowest score and 10 means the highest score. I remind you that you are free to provide an honest answer.

4.1	Level of religious tolerance in general	0	1	2	3	4	5	6	7	8	9	10
4.2	Level of religious tolerance in the community around you	0	1	2	3	4	5	6	7	8	9	10
4.3	Level of religious tolerance in your school (FOR STUDENTS ONLY)	0	1	2	3	4	5	6	7	8	9	10
4.3.1	Freedom to embrace one of six main religions recognized by the Constitution	0	1	2	3	4	5	6	7	8	9	10
4.3.2	Freedom to embrace a religion/belief other than six main religions	0	1	2	3	4	5	6	7	8	9	10
4.4.1	Freedom to practice collective worship for six main religions recognized by the Constitution	0	1	2	3	4	5	6	7	8	9	10
4.4.2	Freedom to practice collective worship for religions other than six main religions	0	1	2	3	4	5	6	7	8	9	10
4.5	Interfaith cooperation to promote religious tolerance	0	1	2	3	4	5	6	7	8	9	10
4.6.1	Protection from the State to six main religions recognized by the Constitution	0	1	2	3	4	5	6	7	8	9	10
4.6.2	Protection from the State to religions other than six main religions	0	1	2	3	4	5	6	7	8	9	10

For the second part of this section, I would like you to rate the prevalence of each statement with a scale of 0-10. Score 0 means ‘very low’, 5 means ‘moderate’ and 10 means ‘very high’. Please rate each statement honestly.

4.7	The prevalence of interreligious conflict in general	0	1	2	3	4	5	6	7	8	9	10
4.8	The prevalence of forced denial for a religious group from their holy sites by	0	1	2	3	4	5	6	7	8	9	10

	other group											
4.9	The prevalence of destruction of holy sites by one or more religious groups	0	1	2	3	4	5	6	7	8	9	10
4.10	The prevalence of coercion of rules of conduct for one or more community members from a certain group	0	1	2	3	4	5	6	7	8	9	10

The interview is finished. Thank you for your participation.

Baseline Study: Respect and Protection of Holy Sites

Introduction

My name is ..... and I am working for Search for Common Ground. With the knowledge of the principle of your school*), we meet today to conduct a focus group discussion to know your understanding on Holy Sites. This survey is meant to contribute to the design of a program to be commenced by Search for Common Ground.

We would appreciate your participation in this focus group discussion. The discussion will be around 75 minutes.

The information you provide will be kept confidential. Your participation will not influence your school's evaluation of your performance/academic performance.

Participation in this focus group discussion is voluntary and you can choose not to participate. If you agree to participate in this discussion, I will need you to sign this paper and we will start the discussion.

Informed Consent

I understand the above procedure. I agree to participate in this survey.

I have received the duplicate of this form.

_____

Signature and name of respondent

‘

Facilitator's Statement

Based on my judgment, the respondent makes agreement voluntarily and consciously and have the legal capacity to give consent to participate in this discussion.

Signature and name of facilitator

*for FGD in schools only

Procedure

1. Introduction of facilitator, note-taker, and participants (name and relevant background)
2. Introduction of the ground rules of the focus group discussion, which include:
   - every participant is encouraged to talk freely
   - every participant listens actively when someone is talking
   - no interruption is allowed, wait for the facilitator to provide an opportunity to talk
   - a consensus is not needed, difference of opinions is fine
3. Carry out the discussion with the following list of semi-structured question (only as guiding questions)

Stage/Type of Question	Aspect	Question
Engagement question	-	1. How do students and teachers practice their religion at this school?* 2. What do you consider as holy sites? 3. What do they learn about different religions in school?
Exploration question	Respect for and protection of holy site	4. To what extent you respect or not respect other religions and Why? 5. Do you agree that people should respect for and protect holy sites of other religions? Why or why not? 6. What action/behavior you are willing to take to demonstrate respect for holy sites of other religion? 7. What do you think of holy sites which license is disputed, holy sites of religions other than six main religions recognized by the Constitution, and holy sites of religious sects which have difference with the mainstreaming religion (Ahmadi, Syiah, Mormon etc)?
	Religious tolerance	8. How do you rate the religious tolerance in this district? 9. What are the factors that promote tolerance and intolerance in the community? 10. How can we improve religious tolerance among communities?
	Dissemination of tolerance message**	11. Are you willing to disseminate religious tolerance in your community (including respect for and protection of holy sites of other religions)? If yes, how will you do that? If no, could you tell me the reason? 12. Are you willing to disseminate religious tolerance in your

		school (including respect for and protection of holy sites of other religions)? If yes, how will you do that? If no, could you tell me the reason?* 13. In your opinion, is the community around you willing to disseminate messages on religious tolerance? What is the evidence (of willingness or unwillingness)? 14. How do you rate your competency in disseminating religious tolerance? (FOR TEACHERS AND RELIGIOUS LEADERS ONLY)
Exit question	-	15. Is there anything else you would like to say about respect for holy sites?

*For FGD in schools only

** For FGD with teachers and religious leaders only

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