

HARMONY AND DIVERSITY IN YOGYAKARTA URBAN AREAS: MEASURING THE RELIGIOUS MODERATION INDEX IN BALEHARJO AND SINDUADI SUBDISTRICTS

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ABSTRACT

This article aims to analyze the harmony, religious discrimination, and religious moderation attitudes in the community. This study was conducted in two multicultural urban areas in the Province of DI Yogyakarta, Baleharjo and Sinduadi Subdistricts. This study used a quantitative approach by surveying 260 households. This study found that respondents who experienced religious discrimination were very low. However, 10.2% of respondents reported that there had been friction in their community. This study also found that the level of people's attitudes regarding religious moderation measured by national commitment, tolerance, non-violence, and accommodativeness to local culture can be categorized as high or good. However, several aspects of religious moderation need to be strengthened. It includes attitudes to solve problems through a legal approach if a person has problems with other religions' followers, acceptance of the establishment of other religions' houses of worship, leaders with different religions, and the desire to conduct demonstrations and expel groups that are considered deviant. Moreover, this study found that the higher the respondents' education, the higher the average score of religious

moderation. Respondents active in religious activities also have a higher attitude toward religious moderation. Education, both through formal education and religious activities, can be an effective strategy to strengthen religious moderation attitudes in society.

Keywords: *religious moderation, tolerance, harmony, discrimination*

INTRODUCTION

Indonesian society, which consists of various tribes, languages, cultures, and religions, displays multiple religious expressions. Religious diversity can be seen in various aspects, such as the way of thinking, religious movement orientations, and even the choices for political parties. Even though this diversity benefits the Indonesian people, at the same time, this diversity can trigger socio-religious conflicts, cultural friction between communities, and even a conflict between religious communities. It is proved by the research findings of the Wahid Institute, which reported that in 2013 there were 21,945 cases of intolerance in Indonesia (Wahid 2014).

Urban areas with dense population levels have the highest incidence of religious conflict compared to other areas (Panggabean, Alam, and Ali-Fauzi 2010). This problem occurs because urban areas are melting spots where various cultural, ethnic, and religious backgrounds meet. As a melting spot from different backgrounds, Yogyakarta is prone to the phenomenon of harmony issues. For example, the Setara Institute (2009) reported that Yogyakarta was included in the ten provinces with the highest problem related to freedom of religion/belief in Indonesia (Alam et al.). Those problems include the rejection of non-Muslim immigrants, the disbandment of religious ceremonies and prayers, the disbandment of sea alms, and the destruction of tombs.

Urban areas are also a destination for migration from rural communities for work and education purposes. Students, who migrate to urban areas for education, are among the groups most vulnerable to exposure to radicalism and exclusivism. Research conducted by the State Intelligence Agency of Indonesia (BIN) on three universities found that around 39% of students were exposed to radicalism (Antara 2018; Asriani and MH 2019). Also, in 2017, Alvara Research Center and Mata Air Production research found that 23.5% of 1,800 students

throughout Indonesia agreed to support the Islamic State of Iraq and Syria movement (ISIS), and 16.8% stated that Islamic ideology was suitable for Indonesia, not Pancasila. The study also found that 17.8% of students thought that the ideal government was the *Khilafah*, and at least 23.5% were ready to carry out *jihad* to realize a *Khilafah*-based state (Beni and Rachman 2019).

To see the religious moderation index in the Yogyakarta Region, this study compares explicitly multicultural villages/subdistricts that have received awards as villages of religious moderation and are aware of harmony with other multicultural villages. Based on these considerations, this study took locations in the Baleharjo Subdistrict in Wonosari City, which received an award as a village of moderation and awareness of harmony, and Sinduadi Subdistrict, Mlati District, Yogyakarta Special Region (DIY).

This article has three purposes. First, analyzing the harmony, the religious discrimination, and the preference level for certain groups in the two villages. Second, explaining the attitudes and perspectives of the people of the two villages as measured by religious moderation indicators developed by the Ministry of Religion which include four dimensions: national commitment, tolerance, anti-violence, and accommodating to local culture. Third, describing the factors that can influence moderate religious attitudes.

Literature Review

In general, radicalism and the threat to harmony in Indonesia have been studied by many groups. Most of the research was conducted on a macro scale, focusing on the exposure of the Indonesian people to radicalism. Various extremist acts such as violence against minority groups, inter or intra-religious conflicts, destruction of houses and places of worship, and suicide bombings in multiple regions show the increasingly exclusive attitude and behavior of religious people in Indonesia.

This trend in some community groups can be shown through the decline in the religious harmony index from 73.8% in 2019 (Dzulfaroh 2019) to 67.5% in 2020 (Indikator 2020). Varshney, Tadjoeeddin, and Panggabean (2004) found that the pattern of collective violence in Indonesia based on mass media coverage during 1990-2003 occurred in 4,270 violent incidents. The high religious conflict is corroborated by a survey from LSI Denny JA that within 13 years, Pancasila supporters decreased by 10%, from 85% in 2005 to 75% in 2018 (Arismunandar 2019). The decline in the religious harmony index and violence cases in the name of religion shows that intolerance and threats of inter-religious harmony are serious problems in Indonesia.

Alvara Research Center (2017) found that 19.4% of Indonesia Civil Servants (PNS), 18.1% of private employees, and 9.1% of Indonesia State-Owned Enterprises (BUMN) employees did not agree with Pancasila as Indonesia's ideology. Similarly, 22.2% of PNS, 17% of Indonesian private employees, and 10.3% of BUMN employees agree with the *Khilafah* concept (Beni and Rachman 2019).

To create a society that is aware of harmony and anticipates radicalism movements, the Ministry of Religion of Indonesia initiated the "*Desa Sadar Kerukunan*" or "Village Awareness of Harmony" program in 2017. Initially, each province designated one village as a Village Aware of Harmony, considered a multicultural village because it succeeded in maintaining harmony among community members. According to research conducted by Az and Adnan (2020) in Kranggan Subdistrict, Ambarawa District, the civic engagement and the elite integration models are several factors that support the village's harmony that was awarded as *Desa Sadar Kerukunan*.

On the contrary, Noorbani (2019) found that the peace that has been well-maintained in Sawah Village has been preserved since the beginning of that village. Awareness of traditional values, kinship ties, and cooperation between religious leaders are social advantages that protect Kampung Sawah from the influences of intolerant understanding and radicalism movements. In contrast to previous studies, this study

explicitly examines religious harmony and moderation in a multicultural society, especially in Yogyakarta's urban area. This research comprehensively examines the factors that influence moderates' views, attitudes, and behavior, as well as exclusive attitudes or pro-radicalism among urban communities.

Conceptual Framework

The research focuses on the views and behavior of moderate and exclusive attitudes that are pro-radicalism in the life of urban communities. Researchers use various theories and measuring tools to operationally define moderate and exclusive/pro-radicalism behavior to reach the research results' consistency and validity.

First, the researcher used the perspective of religious moderation developed by the Ministry of Religion. The Ministry of Religion (2009) defines religious moderation as a religious perspective, attitude, and practice of living together by embodying the essence of religious teachings, which protect human dignity and build public benefit, based on the principles of fairness, balance, and obeying the constitution as a national agreement. The Ministry of Religion stipulates four indicators of religious moderation: national commitment, tolerance, anti-violence, and accommodating to local culture. Research conducted by PPIM UIN Syarif Hidayatullah (2020) found that national commitment, tolerance, and anti-violence can be used to predict pro-radicalism opinions.

Second, the researcher created a religious moderation index based on four dimensions to measure moderate behavior and attitudes. The first dimension is a national commitment. Researchers used the theory of Blasko, da Costa, and Vera-Toscano (2018) to formulate indicators of national commitment, which include trust in the government, respect for Human Rights (HAM), recognition of Pancasila and UUD 1945, compliance with the constitution, the rule of law and collective agreements, responsibilities as citizens, and participation in elections. The second dimension is tolerance. Tolerance is measured by the community's perception of the construction of houses of worship, adherents of a new religion, or new groups, such as immigrants with different religions, tribes, or ethnicities. The third dimension is non-

violence, measured by non-violent attitudes and behaviors, such as disapproval of enforcing Islamic law, hate speech, or the use of violence to achieve specific goals. The fourth dimension is accommodative to a local culture, measured by accepting diversity as a gift and appreciation for local wisdom and culture.

Third, to measure the exclusive attitude of pro-radicalism, the researcher used the extremism theory developed by The Asia Foundation. The Asia Foundation explained that radicalism could be grouped into physical and non-physical violence (such as hate speech, intimidation of minority groups, and marches from extremist groups). The Asia Foundation divides radicalism into active and passive participation. Active participation includes providing material and ideological support for extremist ideology. Material support is measured by how people or groups actively participate in riots or provide financial assistance or certain goods. In contrast, individuals or groups carry out ideological support by disseminating radicalism propaganda and supporting the goals of radical groups. Passive participation is measured by refusing to provide information to the authorities regarding radicalism activities and refusing freedom to practice religious teachings. The Asia Foundation also uses the knowledge parameter about jihad to indicate extremism. Consent to use violence as an essential component of jihad is one indicator of extremism. The researcher also used the parameters of consent to establish an Islamic state and enforce Islamic law by force, the use of violence in *Amar ma'ruf nahi munkar*, and approval to return to the Jakarta charter as indicators of radicalism attitudes and behavior.

RESEARCH METHOD

This study used a quantitative approach. The quantitative approach is a systematic and scientific study of data and the correlation between data or variables (Navarro Sada and Maldonado 2007). A quantitative approach is seen as the right approach to analyze the correlation between variables in analyzing the behavior or opinion of a population.

The data collection technique in this study was a survey with an exploratory

approach. Data collection was carried out from August to October 2021, when the health protocols were still strict, and the number of Covid-19 was relatively high. The unit of analysis in this study was the households. This survey collected data from households, which means one person from that household was interviewed as the representative. There were 13,049 households in the two sub-districts which were studied. A sample of 260 people is taken with a margin of error of 6% and a confidence level of 95% from the total household population. Each subdistrict consists of 130 people from 130 households.

This research was conducted in two multicultural subdistricts in an urban area in Yogyakarta. The selection of the two subdistricts was determined purposively with the criteria of a multicultural urban area consisting of a minimum of five religions. This study compared multicultural subdistricts that have received awards as villages of religious moderation and are aware of harmony with other multicultural villages. Based on these considerations, this study took the location in the Baleharjo Subdistrict in Wonosari City, which received the Moderation Village Award and Awareness of Harmony, and the Sinduadi Subdistrict, Mlati District, Special Region of Yogyakarta (DIY).

The first subdistrict is Baleharjo in Wonosari City which received an award or was proclaimed as a village of moderation and awareness of harmony by the Ministry of Religion. The total population in Baleharjo Subdistrict was 6,830 people (3,189 men and 3,241 women) in 2019, while the number of households was 1,565. It has five hamlets: Purwosari, Mulyosari, Rejosari, Wukirsari, and Gedangsari. Based on data from PODES 2014, five religions were adopted by the people in the Baleharjo Subdistrict: Islam, Christianity, Catholicism, Buddhism, and Hinduism. The Muslim population is the largest, followed by Catholics and Christians. Population with different religions are almost evenly distributed in the five hamlets. Hence, the locations focused on five hamlets by taking a sample of 26 people from each hamlet. There are eleven mosques and three churches in Baleharjo Subdistrict, and a mosque is next to the church. The image below describes the location of the mosque adjacent to the church.

Figure 1: The location of the mosque on the side of the road next to the church in Baleharjo Subdistrict



Source: Documentation retrieved on September 25, 2021

The second subdistrict is Sinduadi, Mlati District, Sleman Regency. The population of Sinduadi Subdistrict is almost seven times that of Baleharjo Subdistrict, which is 34,421 people (17,172 men and 17,249 women). Sinduadi Subdistrict's population is the largest compared to other subdistricts in Mlati District. This number is due to Sinduadi's location in an urban area that centers on the economy, health, and education. It has one state university (UGM) and two private universities. Also, its close distance to Sardjito Hospital and UGM can reflect its strategic location, so the population is quite large compared to other subdistricts. The huge number of immigrant students make up almost half of the Sinduadi population. Sinduadi Subdistrict has 11,484 households

and consists of 18 hamlets. Still, the most diverse hamlets in terms of religion are Karangjati and Gemawang, so this survey was focused on these two hamlets. Sixty-five respondents from 65 households aged 16 years and over were collected from each hamlet.

Residents in the Sinduadi Subdistrict embrace various religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. 80% more of the population of Sinduadi are Muslims. The number of houses of worship in the Sinduadi Subdistrict is also very diverse, consisting of 53 mosques, 1 Catholic church, 3 Christian churches, and 1 Vihara.

DISCUSSION

The Characteristics of Respondents

Table 1 describes the characteristics of respondents in the two surveyed subdistricts. Based on gender, the number of male respondents was 53%, which was higher than female respondents, 47%. The respondents were based in households, while the head of the family tended to fill out the survey, and the head of the family tended to be male. However, the difference in percentage between men and women is not significant.

Table 1: Respondents' Characteristics (N:260) Source: Religious Moderation Survey, 2021

Respondents' Characteristics		%
Gender	Male	52.8
	Female	47.2
Age Group	Z Generation (16 – 23)	4.8
	Millenial Generation (24 – 39)	23.1
	X Generation (40 – 59)	55.0
	Elderly People (60+)	17.1
Education	Elementary School (SD)	10.1
	Junior High School (SMP)	16.0
	Senior High School (SMA)	47.9
	Academy or University	26.1
Marital Status	Not married yet	13.6
	Marry	78.1
	Widow/widower	5.4
	Divorce	2.9
Religion	Islam	69.1
	Protestant	9.4

	Catholic	20.7
	Hindu	0.8
Job Status	Doesn't work	32
	Work	68
Socio-Economic Status	Very good	2.0
	Well	34.1
	Enough	40.5
	Not enough	21.0
	Very less	2.4

The age group of respondents is divided into four: The z generation (age 16 – 23 years), the millennial generation (age 24 – 39 years), the X generation (age 40 – 59 years), and the elderly (60 years and over). Table 1 illustrates that most respondents are X generation or aged 40 to 59 years, amounting to 55%, followed by the millennial generation at 23% and the elderly at 17%. The Z generation has at least 5% of the total population.

Table 1 also illustrates that the majority of respondents are married which is 78%. The percentage of respondents who are not married is 14%, widow or widower is 5%, and divorced is 3%. Most respondents (69%) are Muslim, followed by Catholics at 21% and Christians at 9%. The percentage of Hindu respondents is the least, 1%.

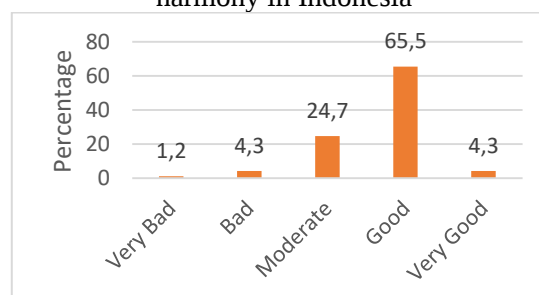
Table 1 also describes the respondents' education level. Almost half of the respondents (47.9%) reported having completed high school education, followed by 26.1 % of respondents who completed tertiary education. It shows that most of the respondents are educated. It also represents that the two locations are areas that tend to have higher education. Only 16% of respondents completed junior high school education, and 10% only completed elementary school education.

The majority (68%) of respondents are currently working, while the rest are not working and are of retirement age. Most respondents work as entrepreneurs and work in companies and government agencies. Most respondents work in the trade, services, and public services sectors. Only very few respondents work in the agricultural sector. It shows that two research locations are urban areas. Besides that, the average income of individual respondents for a month is IDR 2,228,000.

The socio-economic status of respondents is measured by respondents' perceptions of their financial condition based on daily needs, which are categorized into five levels: very good economic condition (very rich), good (rich), sufficient (moderate), less (poor) and very less (very poor). The majority of respondents (40.5%) reported that the family's economic condition was in sufficient condition, followed by respondents who had a good economic situation (34.1%), less (21%), very poor (2.4%), and very good 2%.

Harmony, Dislike, and Discrimination

Figure 2: Public perception of religious harmony in Indonesia



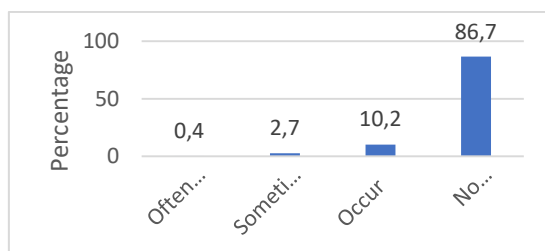
Source: Religious Moderation Survey, 2021

Religious diversity is a necessity in Indonesia. Such diversity is a blessing if it can be adequately managed. Nevertheless, at the same time, this diversity can lead to conflicts and clashes in society. Figure 2 illustrates that the majority of respondents (65.5%) think that harmony in Indonesia is in good condition, followed by respondents who report that harmony is moderate (24.7%) and very good (4.3%). On the other hand, a small group of respondents thinks harmony in Indonesia is bad (4.3%) and very bad (1.2%). The public's perception of harmony in good condition aligns with the religious harmony index in 2019 and 2020 in the good category. The religious harmony index in 2019 was

73.8, and 67.5 in 2020 (Dzulfaroh, 2019; Indikator, 2020). It proves that Indonesia has demonstrated moderate and harmonious religious practices in the life of the nation and state.

To find out the residential's harmony, respondents were also asked about the intensity of friction or conflict around the respondent's residence. Figure 3 explains that most respondents (86.7%) reported no religious conflict or friction in the community. However, 10.2% of respondents reported that in their subdistrict, there had been friction in the community, 2.7% of respondents reported that it happened several times, and 0.4% said it often happened. This figure is quite worrying, considering that urban areas are prone to cases of harmony. Research conducted by Panggabean, Alam, & Ali-Fauzi (2010) found that urban areas with dense population levels have the highest incidence of religious conflict compared to other areas.

Figure 3: The intensity of conflict or friction between religious communities in society



Source: Religious Moderation Survey, 2021

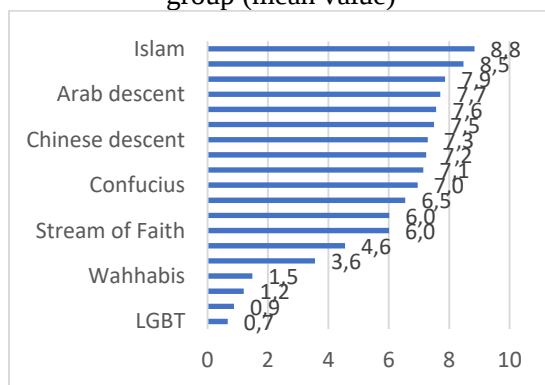
In the general context of Indonesia, the various acts of intolerance in Indonesia are not a religious matter but a case of majority-minority relations. The refusal to establish houses of worship usually comes from the followers of the majority religion. This issue in North Minahasa, Papua, and Bogor shows the majoritarianism problem. The refusal to build a mosque in North Minahasa, precisely in Tumulung village, is because the population in that location is predominantly Christian and fears that they will be disturbed by the noise from the call to prayer. In contrast, if they protest, they will be threatened with blasphemy. The Muslim majority's refusal of the Catholic Paroki Santo Bapista Parung church's activities in Bogor also shows the problem of the majority and minority.

As a diverse nation, the threat of disharmony and intolerance always appears. Cases of violence and intolerance are often caused by dislike for certain groups. Figure 4 describes the likes or dislikes of certain groups on a scale of 0-10. The higher the number, the more favored the group is; conversely, the lower the number, the more disliked the group. Figure 4 explains that the most preferred group is Muslim, with an average score of 8.8. It is because most respondents (69%) are Muslims. Muslims tend to give a high value or be like other Muslims. It is evidenced by the Javanese as the second most favored group, with a score of 8.5, and the majority of respondents are Javanese. The next most favored group are Sundanese (7.9), Arab (7.7), Catholic, and Protestant. The average score for Chinese Descendants is relatively high, 7.3, which indicates that the community favors the Chinese people in the study area.

Besides the preferred group, six groups are below the average score (number 5): Ahmadiyah, Shia, Wahhabis, atheists, communists, and LGBT groups. An average below five can be interpreted as a less favored group. LGBT groups and atheists are the least favored groups, with an average score below one, while Wahhabis and communists are among the least favored groups, with an average score below two. The next group that is less favored is the Shia and Ahmadiyya groups, with an average score of 3.6 and 4.6, respectively. This figure can reflect the high attitude of intolerance towards Shia and Ahmadiyya groups in Indonesia.

Dislike towards a group can also have implications for attitudes or the desire to assist the group or not. Research conducted by PPIM (2016) on Islamic Religious Education (PAI) teachers found that 80% of respondents were unwilling if asked to accommodate Shia and Ahmadiyah followers who were expelled from their hometowns. This attitude shows that groups that are not liked can be socially excluded and discriminated against from access to help from other community members because of their religious identity.

Figure 4: Average preference score for a group (mean value)



Source: Religious Moderation Survey, 2021

Discrimination is generally defined as the difference in treatment because of skin color, ethnicity, gender, economy, or religion. Discrimination includes unequal and unfair treatment or the domination of the majority group over the minority group. The issue of majority domination is also the respondents' concern. One respondent revealed that the socio-religious problems in their environment are "the hegemony of the selfish majority" and the egoism of the "majority". This majority's egoism is reflected in the complaint of one respondent who reported that the call to prayer was too loud. The sound of the call to prayer that is too loud using a speaker in some areas can cause friction in society. The case of Meiliana, who protested the loud volume of the call to prayer in Tanjung Balai, North Sumatra, was prosecuted for blasphemy in court and found guilty, is a portrait of how religious activities can trigger intolerance. The protest against the establishment of a house of worship (mosque) in North Minahasa because the loud call to prayer will disturb the peace of the non-Muslim majority community strengthens the evidence that the loud volume of the call to prayer can trigger friction in society.

Discrimination can also be reflected in public services access. This study also explores respondents' experiences in accessing public services, such as when wearing religious clothing, accessing assistance from the government, dealing with law enforcement, seeking treatment in health services, and taking care of population documents, at work, at school, and in the neighborhood. Generally, the number of respondents who experience discrimination because of their religion is less than 1.5%.

The highest discrimination experienced by respondents is when obtaining the government's assistance, dealing with law enforcement, and in their environment, each is 1.2%. The minor discrimination reported by respondents (0.4%) was when wearing religious attire, seeking treatment at health services and work, or applying for a job. This small number of religious discrimination shows that Indonesia is a country that is very good at managing differences. Even though very few people experience discrimination, the Indonesian government needs to pay more attention so that religious discrimination in Indonesia can be eliminated.

In addition, to identify the discrimination experienced by the community, respondents were also asked about difficulties in carrying out daily activities in worship, wearing religious symbols, and looking for food. More than 97% of respondents reported that they did not have any difficulties, and none reported difficulties carrying out worship in their respective environments. Respondents reported the most problems related to wearing religious symbols/expressions, such as in dress, use of attributes, etc., in public places, as much as 2.4%.

The Harmony in Society Based on Religious Moderation Indicators National Commitment

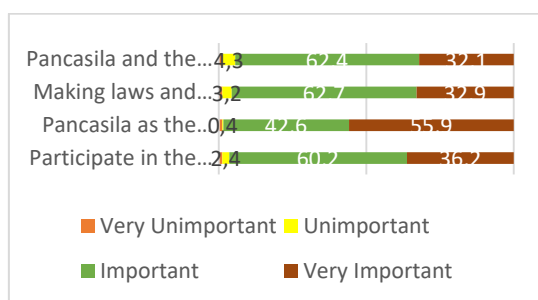
Loyalty and acceptance of state agreements that make Pancasila the basis and ideology of the state are the main pillars of religious moderation. The nation's founders made Pancasila the basis of the state as a middle ground for their insistence on making Indonesia a religious or secular state. The Pancasila shows that Indonesia is neither religious nor secular but a modern state that still upholds religious values. In addition, acceptance of the nation's principles based on the diversity of race, ethnicity, religion, and culture in *Bhineka Tunggal Ika* and commitment to the Unitary State of the Republic of Indonesia as stated in the 1945 Constitution and the regulations under it are part of the national commitment.

Three groups of indicators are used to measure national commitment. The alpha test result for the three indicator groups is 0.754, which indicates that statistically, such indicators are reliable and the measurement is

consistent. An indicator is reliable if a person's answer to the statement is consistent or stable over time.

The first group is the respondent's perception of the importance of laws and regulations and Pancasila and participation in the Regional Head and National Elections in the society and the state. Figure 5 illustrates that most respondents (more than 95%) consider the importance of making laws and regulations a reference in social life and participating in the Regional Head and National Elections. Almost 99% of respondents consider it important to make Pancasila the foundation of life in the state. In addition, almost 95% of respondents think that Pancasila and the 1945 Constitution are the best for our lives as a nation.

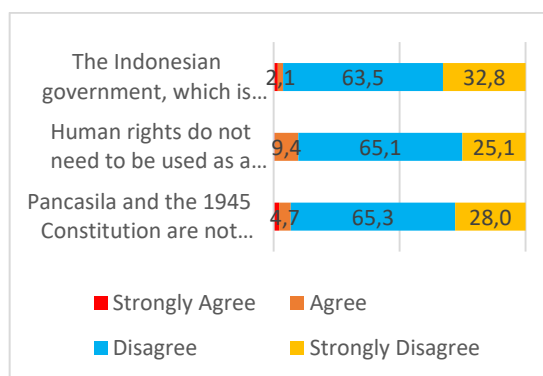
Figure 5: Respondents' perceptions of the importance of laws and regulations and Pancasila, as well as participation in local and national elections in the society and the state



Source: Religious Moderation Survey, 2021

The second group is negative statements or disagreements on several statements, such as the Indonesian government, which is based on Pancasila and the 1945 Constitution, a system considered "thogut" or heretical. Human rights do not need to be used as a reference in social life. Pancasila and the 1945 Constitution are unsuitable because they contradict religious teachings. Figure 6 describes that most respondents (more than 90%) disagree with these statements. Such respondents' national commitment is higher when compared to respondents who agree. Respondents who agree and strongly agree not to use human rights as a reference in social life are at almost 10%. A small number of respondents (below 4%) agree and strongly agree that the Indonesian government based on Pancasila and the 1945 Constitution is a heresy.

Figure 6: Disagreement with negative statements related to Pancasila and the 1945 Constitution



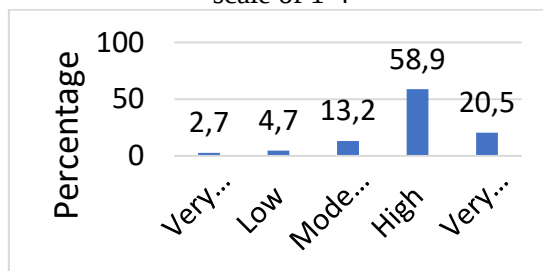
Source: Religious Moderation Survey, 2021

The third indicator is the willingness to resolve problems with adherents of other religions through legal channels. Respondents who are not willing and very unwilling to resolve problems with other religions' adherents through legal channels are quite high when compared to other indicators. 31.6% of respondents disagreed, and 3.6% strongly disagreed with solving problems through legal channels if they had problems with other religions' adherents. Obedience to the constitution and government regulations, including resolving socio-religious issues through legal channels, is one indicator of the national commitment formulated by the Ministry of Religion. Therefore, the aspect of national commitment related to making the constitution and law a reference in solving problems needs to be strengthened in the community. Thus, acts of intolerance and violence based on religion can be minimized by always referring to obedience to the applicable law.

Based on the three groups of indicators, a national commitment index can be formulated with categories of very low, low, medium, high, and very high. Figure 7 explains that more than half of the respondents (58.9%) have a high national commitment, followed by 20.5% of the respondents who have a very high national commitment. Only a few respondents had moderate (13.2 %), low (4.7%), and very low (2.7 %). The average national commitment index score of all respondents is 3.02 on a scale of 1-4, which means that the national commitment of people in the two subdistricts is in the high or very good category.

A high national commitment is an excellent capital in the life of the state and society. However, one of the components of the state's commitment that needs to be strengthened is the need to resolve problems through legal channels. In the state and society, the applicable legal rules need to be used as a reference, including in solving problems with other religions' adherents so that such issues are not resolved through violence.

Figure 7: National commitment index on a scale of 1-4



Source: Religious Moderation Survey, 2021

Tolerance

The second indicator of religious moderation is tolerance. Tolerance refers to an open, generous, voluntary, and gentle attitude in respecting and accepting differences based on the spirit of diversity. Tolerance is an important pillar in democracy and living in a pluralistic society. Democracy will be able to work well when society gives space and does not interfere with other people to believe and express their beliefs and opinions.

Table 2: Indicators of tolerance towards other religions' adherents

Statements	Strongly Objected	Objected	Do not mind	Really do not mind
Living next door to other religions' followers	0.0	0.0	63.4	36.6
Adherents of other religions hold religious celebrations in the neighborhood where you live	0.0	1.2	72.8	26.1
Your children play/make friends with children belonging to other religions	0.0	0.4	72.5	27.1
If a follower of another religion dies, his body may be buried in a public cemetery in the neighborhood where you live	0.0	0.4	69.9	29.7
Adherents of other religions build a place of business in the vicinity of your residence	0.0	1.2	79.5	19.4
Adherents of other religions build houses of worship in the village/subdistrict where you live	0.0	4.3	75.9	19.8
Followers of other religions become leaders (regents, mayors, village heads, etc.) where you live	0.8	9.3	70.8	19.1

Source: Religious Moderation Survey, 2021

Seven (7) indicators are used to measure the attitude of community tolerance, whether people object or not to living as neighbors, religious celebrations of other religions, making friends, funerals, opening businesses, establishing houses of worship,

and leaders from other religions. The Alpha Test results for the seven indicators are 0.922 and close to number one, indicating that the indicators are reliable statistically.

Table 2 explains that community tolerance is very high, where most respondents (90% and above) do not mind and do not really mind all the tolerance indicators asked. For example, indicators for living as neighbors with other religions' adherents show that 100% of the people do not mind. Almost 100% of respondents also do not mind when their children play/ make friends with children of other religions, and the bodies of other religions' followers may be buried in a public cemetery where they live. However, the percentage of people who object to other religions' adherents building houses of worship and becoming leaders is relatively high compared to other indicators. Around 4.3% of respondents objected to being led by other religions' followers. It reflects that the establishment of houses of worship and leadership succession could be conflicts between religious communities. This figure is a portrait of the high number of rejections of the establishment of houses of worship in various regions. Attitudes towards leaders of different religions are also often used in practical politics and strengthening identity politics in society. The identity politics that has developed since the 2017 DKI Regional Head Election and continued with the 2019 Presidential Election has resulted in an increasingly polarized society. The spread of hate speech often follows polarization in society in the name of SARA. These hate speeches enter into practical political spaces, which makes the polarization in society even more worrying.

Figure 8: Banyan tree in the courtyard of the mosque where *sesajen* or offerings are often placed



Source: Documentation retrieved on September 25, 2021

High public acceptance of differences in tolerance indicators is reflected in the tolerance score index with a scale of 1-4. This study found that the respondents' tolerance index was not low. The tolerance attitude of the majority of respondents (68%) is at a high level, and 27.4% can be categorized as very high. Only 4.6% of respondents have a tolerance attitude which is in the moderate category.

The average tolerance attitude score is 3.2 out of a maximum scale of 4. It shows the community's tolerance attitude in the two subdistricts is in the high category. It is an excellent capital considering that the two subdistricts are multicultural regarding religion. Even Baleharjo Subdistrict received an award or was declared a harmonious village by the Ministry of Religion. In both villages, the people have lived in harmony and are accustomed to living side by side. Not only a place to live but houses of worship are also sided by the side, like in Baleharjo Subdistrict, where the mosque and church are close together. Even in a mosque courtyard, a banyan tree is often used as a place to put offerings (Figure 8).

Anti-Violence

The third dimension of religious moderation is anti-violence. Religious moderation emphasizes social change ideas using anti-violence in the name of religion, both physical and verbal violence. There are two groups of indicators to measure anti-violence attitudes. The Alpha Test result for the two groups is 0.833, which shows that statistically, the indicators are very reliable, as indicated by the constancy of the measurement.

The first group is the agreement to use violence in jihad and enforce Islamic law. Most respondents (more than 95%) disagree that violence is a form of jihad and uses violence in implementing Islamic law. It shows that the attitude of non-violence in the two subdistricts is very high and is a magnificent capital in maintaining harmony in the two diverse subdistricts. However, almost 5% of respondents agree and strongly agree to enforce Islamic law by force, and about 3% agree that violence is a form of jihad.

Table 3: Percentage of willingness or consent to support violent action

Statements	Really want	Want	Do not want	Really do not want
Signing online petitions/campaigning in the media to ban symbols of other religions	0.4	1.6	74.4	23.6
Participating in demonstrations/protests against places of worship from sects that are considered deviant	0.8	11.1	67.2	21.0
Making donations to groups that tend to use violence	0.8	1.2	64.0	34.0
Using violence in carrying out <i>amar makruf nahi munkar</i>	0.8	1.6	60.1	37.5
Disseminating invitations to commit violence against other groups/religions that are considered deviant/perverted	0.4	4.0	59.8	35.9
Expelling people who are considered to follow a deviant sect	2.4	32.1	46.6	18.9

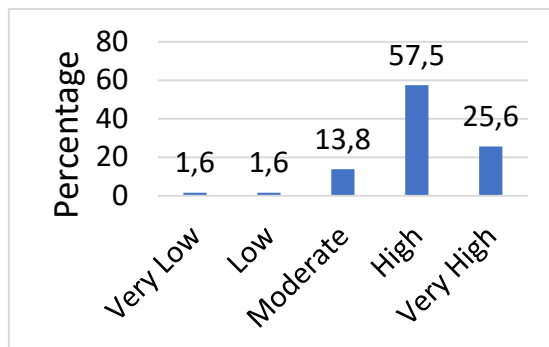
Source: Religious Moderation Survey, 2021

The second group is the desire or consent to support violent action. Table 3 describes the percentage trend of approval or disapproval of acts of violence as measured by six indicators: signing online petitions/campaigning in the media to ban symbols of other religions; participating in demonstrations/protests against places of worship from sects that are considered deviant; making donations to groups that tend to use violence; using violence in carrying out *amar makruf nahi munkar*; disseminating invitations to commit violence against other groups/religions that are considered deviant/perverted, and expelling people who are considered to follow a deviant sect. More than 95% of respondents did not want and strongly did not want to carry out or support activities that connote acts of violence. 98% of respondents stated they did not want and strongly did not want to sign an online petition/campaign in the media to ban symbols of other religions.

Table 3 also explains that 98% of respondents also expressed their unwillingness to donate to groups that tend to use violence. 97% of respondents also stated that they did not want to use violence in carrying out *amar makruf nahi munkar*. However, the percentage of respondents who expressed their desire for demonstrations rejected and expelled groups deemed deviant. For example, almost 12% of respondents expressed their desire to participate in demonstrations/protests against places of worship from sects considered deviant. More than a third of respondents (34.5%) expressed their desire to expel people who are considered to be following a deviant sect. Demonstrations against houses of worship and expelling groups deemed deviant often end in violence and destruction, as happened to the Ahmadiyya group in Sampang and Lombok.

However, overall, the anti-violence index of all these indicators shows that most respondents have a high (57.5%) and very high (25.6%) tolerance attitude. Only 1.6% of respondents have a low and very low anti-violence attitude, as illustrated in figure 9. The average score of respondents in the two subdistricts on a scale of 1-4 is 3.1, which shows that, in general, the people in both locations have a high and good perspective on anti-violence.

Figure 9: Anti-Violence Index



Source: Religious Moderation Survey, 2021

Accommodative to local culture

The fourth dimension of religious moderation is accommodative to local culture. Initially, Islam was preached peacefully and accommodated local culture in Indonesia. Four statements measure the attitude of accepting local culture as the cultural wealth of the Indonesian people, including the willingness to accept a group of people who do *nyadran*, sea alms or earth alms, *tahlilan* and *kenduren* and also *ruwatan* or *suronan*. This cultural wealth is mostly located on the island of Java, especially Yogyakarta, because the research location is in Yogyakarta. The Alpha Test results on these statements are 0.939, which shows that statistically, the indicators are very reliable because they are close to number one, which can be interpreted with measurement constancy.

This study found that most respondents (above 96%) do not mind and do not really mind the implementation of socio-cultural activities, such as *nyadaran*, alms earth, *kenduren*, *suronan*, and *maulidan*. It indicates that the community is very accommodating to local culture. It is also reflected in the tradition of placing *sesajen* around the banyan tree in the mosque of Baleharjo Subdistrict's courtyard before

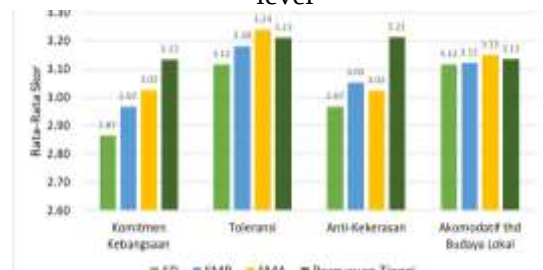
carrying out the apostleship, which is held every year as a cultural event in the community. Giving offerings has been done for generations, and the apostleship activities involve every religion in Baleharjo Subdistrict.

Based on the indicators above, most respondents (70%) can be grouped as having a high level of accommodativeness to local culture, followed by very high (22.2%), moderate (5.8%), low (1.2%), and very low (0.8%). The average score of accommodative attitudes toward local culture is 3.1 out of 4, which indicates the high or good category.

Factors Affecting Moderate Religious Attitude

The researchers used Bivariate analysis with ANOVA or F-Test to analyze the factors that correlate with moderate religious attitudes. The Bivariate analysis results found that the level of education and activity in religious organizations/associations or religious activities was positively correlated with moderate religious attitudes. Although the average score of moderate attitudes of Muslim respondents was lower in religious factors, it statistically did not differ significantly from other religions' followers.

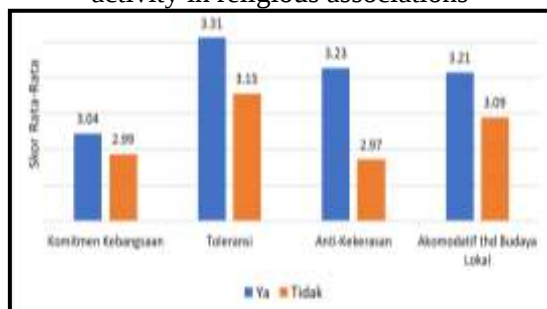
Figure 10: Religious moderation by education level



Source: Religious Moderation Survey, 2021

Figure 10 explains that the higher the respondents' education, the higher the average score of religious moderation in all dimensions or indicators. For example, the average national commitment score of respondents who have an elementary education level is 2.87, increasing to 2.97 for respondents who have completed junior high school education. It continues rising to 3.03 for respondents who have completed senior high school education or its equivalent, and the highest average score of 3.13 is owned by respondents who finished college.

Figure 11: Religious moderation based on activity in religious associations



Source: Religious Moderation Survey, 2021

Activities in religious associations such as recitation groups and church congregations are highly correlated with moderate religious attitudes in all dimensions and indicators of religious moderation, as depicted in Figure 10. For example, respondents who are active in religious associations have a higher average tolerance score, 3.31, compared to inactive respondents, who have an average tolerance score of 3.15.

CLOSING

Generally, the studied community's religious moderation level can be categorized in the high or good category. It is supported by respondents that said discrimination because of their religion is very small, and conflict or friction in society is minimal. However, one in ten respondents reported that in their subdistrict, there had been friction in the community. The most frequent discrimination respondents experienced was in obtaining government assistance and dealing with law enforcement. Although the percentage of discrimination is very low, this should be noted by the government considering the discrimination experienced in relation to services from the government. Strengthening regulations and the State Civil Apparatus (ASN) carried out by the Ministry of Religion is a strategic step to strengthen moderate attitudes and perspectives.

This study also confirms that various cases of intolerance and violence in the name of religion are triggered by exclusive attitudes, which are indicated by their disagreement to resolve problems with other religions' adherents through legal channels, refusal to establish houses of worship and leaders from other religions, and the desire for demonstrations to reject and expel groups that are considered deviant. These three aspects

can be the focus of stakeholders, especially the Ministry of Religion, in making concrete efforts to create a peaceful and harmonious society.

Education is the main strategy to reduce the community's exclusive attitude and increase harmony, which is carried out through socialization, campaigns, training, and lectures. It is corroborated by the bivariate analysis results using ANOVA or F-Test, which found that education level and activity in religious organizations/associations or religious activities were positively correlated with moderate religious attitudes. The higher the respondent's education level, the higher the average score of religious moderation in all indicators of religious moderation. Respondents who are active in religious associations or organizations have a higher attitude toward religious moderation than respondents who are not active. Therefore, mainstreaming and integrating religious moderation programs through formal, non-formal, and informal education (through lectures and *majlis taklim*), as well as strengthening ASN and other actors from religious and community leaders, are strategic steps.

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