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Learning of Biographical Writing for Coping with Ethnic Prejudice in a Culturally Diverse Society

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Abstract: The purpose of this paper is to explore if the learning of biographical writing contributes to the positive views and attitudes towards others of different groups. The paper used the Research and Development approach by designing and implementing a learning model of biographical writing. The subjects of this study were 200 seventh-grade students having different ethnic and religious backgrounds from nine junior high schools. The data-collecting method was pretest-posttest. The results of the study demonstrated that the average scores of the aspects of student empathy, student positive attitudes towards ethnic differences, and student positive attitudes towards religious differences increased in all the schools investigated. The increase of average score in the aspect of student empathy, positive attitudes towards ethnic differences, and positive attitudes towards religious differences could be classified into three categories: high, medium, and low. Most of the schools under study experienced medium and low increases of average score in all aspects.

Keywords: *Biographical writing, ethnic prejudice, multicultural education, religious prejudice.*

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Introduction

Racial, ethnic, and religious prejudices remained a problem in countries with diverse populations. Having multiethnic and religious diversity could either be a blessing or a curse depending on the successful management of the diversity. Ethnic prejudice could manifest itself in the form of horizontal conflicts (Must, 2016), ethnic riots (Horowitz, 1973), terrorism (Polo, 2020), or other acts of violence (Stewart, 2002). Racial prejudice did not correlate with a country's level of progress as it may arise in both developing countries (Nyamnjoh, 2010) and developed countries (Utsey et al., 2008). The manifestations of prejudice could be overt and accompanied by violence as demonstrated during the slavery in the seventeenth century and segregation in the mid twentieth century (Rothstein, 2017; Horne, 2017). On the other hand, ethnic prejudice could also articulate itself more subtly and vaguely as found in the 21st century (Akrami et al., 2000).

Being an ethnically-diverse country, Indonesia has encountered prejudices that burst out in the form of horizontal conflicts on the bases of ethnicity and religion, such as the religious conflicts in Ambon (Maluku), Poso (Central Sulawesi), and Sambas (West Kalimantan) (Schulze, 2017), in addition to the Sunni and Shi'ite conflict in East Java in 2011, the Aceh Independence Movement in 2015, and the conflict in Papua. Rahayu (2017) classified the conflicts between groups in Indonesia into three, namely conflicts between the rulers and the people, conflicts between the majority and minorities, either ethnic (especially Chinese) or religious (Christians), and conflicts between Islamic groups (Sunnis against Shiites and between Islamic norms). Various inter-ethnic and inter-religious conflicts that occurred in Indonesia were caused by various factors such as truth claims (Yunus, 2014), religious radicalism, stereotypes between groups (Luqiu & Yang, 2019), as well as prejudice because of a lack of information and communication among religious believers (Nazmudin, 2017).

The diversity of religious and ethnicity backgrounds of the nation has been addressed by the government through the subjects of *Pancasila* (Five Pillars), *Kewarganegaraan* (Civic Education), and *Bahasa Indonesia* (Indonesian Language) in the national curriculum. The subjects are given to all schools of all levels from elementary schools to higher

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education. The learning of the subjects in schools, however, has been theoretical and cognitive giving no real experience of learning to live together. Efforts for facilitating the meetings of the diverse students have been made by different non-government organizations through extra-curricular activities such as outbound and camping but they have been sporadic and not integrated into the educational system (Mee, 2017; Thoyibi et al., 2008). Studies on ethnic relation have been focusing on portraying social practices considered as the peaceful nature of the society despite the repeated ethnic conflicts and giving little concerns in exhibiting verified systematic methods on preventing similar conflicts to occur. If the potential ethnic and religious conflicts are left ignored, they would become latent threats that could escalate exclusivism and aggravate the ethnic and religious prejudices disrupting the social harmony, or even threatening the national integration (Williams, 1991).

This article presents an evidence-based study on an alternative method of providing students with experiences of ethnic and religious diversity through co-curricular activities of the learning of biographical writing that can be incorporated into the educational system. Through this learning, students are facilitated to communicate, share roles, and work together with their classmates, even with the one least desired to be a close friend. By participating in the learning, students are expected to recognize and be able to resolve ethnic and religious differences among them.

Literature Review

Ethnic and Religious Prejudices

The research about the Islamic textbooks used in various schools in Surakarta suggested that students were not introduced sufficiently to the learning to live together (Khisbiyah et al., 2012). The research also found that as many as 35% of the Junior High School students had a relatively homogeneous social environment, in that they did not have friends from different religious backgrounds. Other previous researches demonstrated that ethnic and religious prejudices continued to grow among students in various areas of the country, such as the prejudice of the students from Aceh and Papua against the Javanese and Sundanese communities (Abidin et al., 2001), the prejudice of the Javanese and the Chinese (Pelu & Purwanta, 2020), the prejudice of the Muslim students against the Christian community in Eastern Indonesia (Nashori & Nurjannah, 2015), the prejudice between the Chinese and the Bugis in Makassar (Juditha, 2015), the prejudice of the Papuan students against the Javanese (Ulaan et al., 2016), ethnic prejudice against the Madurese and Chinese (Murdianto, 2018), the prejudice of the Malay against Minangkabau community (Harmaini, 2019), the prejudice of the Javanese students against those of the Nusa Tenggara Timur (Adelina, 2017), the prejudice against the Chinese in Pariaman (Sari & Dewi, 2020) and the prejudice between the Chinese and Muslims in Medan (Lubis & Buana, 2020).

Breaking the cycle of prejudice, increasing the intensity of inter-group interactions, categorization and affirmative action programs have been identified as ways of minimizing the problems of ethnic and religious conflicts (Baron et al., 2012). Another research suggested that the world of education played a significant role in maintaining the integrity of the nation and keeping people away from ethnic and religious conflicts, and that the schools teaching the values of tolerance and being good citizens would produce students being able to accept differences and live in cultural heterogeneity (Hoon, 2013). In addition, Hemafitria (2019) demonstrated that the transformation of learning to increase social interaction between individuals would contribute a positive effect on tolerance and cooperation in a group or between groups. The transformation could be accomplished through the design of materials, methods and curricula considering diversity aspects to increase students' awareness of respect for differences of ethnicity, race, religion and foster mutual tolerance (Unwanullah, 2012).

Matsumoto and Juang (2008) mentioned two basic components in prejudices, namely the cognitive component or assumptions and attitudes towards others, and the affective component or negative feelings towards others. The two components form mutual prejudices so that they could justify the mistakes of others before committing an action. Meanwhile, prejudice contained psychological aspects such as feelings of anxiety, frustration, authoritarianism, rigidity, feeling of isolation, conservative and conventional traits (Habib, 2004). Prejudice could arise because of three factors: family, environment, and life experience (Murdianto, 2018). Prejudice could even start and develop in early childhood due to environmental factors, the learning processes, play groups, and education of parents (Agustin et al., 2021; Kite & Whitley, 2016).

There have been alternatives offered by researchers to cope with ethnic and religious conflicts and prejudices. Sari and Dewi (2020) proposed that ethnic and religious prejudice could be solved by resisting oneself from evaluating others, establishing effective intercultural communication and building an open attitude to accept differences. Nashori and Nurjannah (2015) suggested improving the thinking maturity, increasing knowledge between ethnic/religious groups, interacting with other groups and nurturing kindness towards others. Other researchers suggested other ways of eliminating the conflict potentials such as decentralizing legal development (Najwan, 2009), improving tolerance towards others (Yunus, 2014), transforming multicultural education (Unwanullah, 2012), strengthening multicultural awareness (Hemafitria, 2019), cultivating tolerance through strengthening the religious education (Saputri et al., 2019) and legal approach (Nazmudin, 2017), emphasizing the citizen-based mediation strategy based on the principles of

justice and humanity (Nasrum, 2016), and facilitating different religious groups to communicate and conduct inter-religious discussions (Majid, 2020).

Writing Skill

Writing skill is a skill that does not stand alone, but is closely related to other skills. Northey's research shows that writing skills are closely related to social competence to build the customer's trust (Northey, 1990). Another research found that the skill of producing complex morphological forms affects the quality of essay writing (Northey et al., 2016). Meanwhile, another research shows a close relationship between verbal skills and numerical skills (Powell & Hebert, 2016).

Because of the importance of writing skills, researchers have been trying to find effective ways to teach writing and improve writing skills, especially among students. Among these methods are the skill levels method (Norton, 1967), the use of image stimuli (Cole & McLeod, 1999), a visual approach to writing (Bearne & Wolstencroft, 2007), the use of the learner's social and cultural context (Jalaluddin et al., 2011), the use of comments and track changes in writing with computers (AbuSeileek, 2013), the application of the whole language learning with audiovisual media (Lestari et al., 2015), the process approach using image media (Azmussyani & Wangid, 2014), and the use of audio-visual media (Linda & Gusti, 2017).

Various previous studies demonstrated that writing is not just a language or communication skill but can be a therapeutic or healing strategy for various problems. The benefits of writing discovered by the previous researches were that writing could become a therapeutic means of raising awareness and memory about the past and present for people with disorientation (Weiss, 1981), an instrument for overcoming problems related to eating disorders (Davidson & Birmingham, 2001), keeping the passion of students for accomplishing the study (Chan, 2003), and healing the post-tragedy trauma (Hirsch, 2007) and sexual abuse (Ha et al., 2019; Kress et al., 2008). Besides, writing could also be used as an educational strategy (Erlingsson, 2009), a healing and therapy (Dil, 2010; Gu, 2018; Hoffman et al., 2010; Hunt, 2010; Wright, 2009).

Methodology

In this study, biographical writing is meant the guided writing utilizing the results of the project-based learning conducted by the research participants about the family hero of their classmate's. The research subjects were provided with observation and interview guides and a writing template so that they could produce a sketch of the character. The learning model of biographical writing was designed to be implemented in a five-week period at the first semester of the seventh grade. The learning model consisted of five activities, namely: (a) describing the characteristics of a new best friend, (b) describing the environment where the new best friend lives, (c) interviewing a family member of the new best friend, (d) building stories about the subject based on the structure of the story, and (e) filling in the story template based on the information collected. Before describing the characteristics of a new best friend, the teacher asked the students to select five members they adored to form a group. From the selection, the teacher identified those desired least by the groups. The teacher took the unpopular students in the list of new best friends. The group then should know more about and collaborate with the new best friend to find a family hero, namely one of the family members of the new best friend. The group should collect information about the new best friend's family hero to be written in the form of a simple biographical composition. This research was the test stage which sought not only the feasibility but also the effectiveness of the learning model of biographical writing to reduce ethnic and religious prejudices among secondary school children.

The learning of biographical writing was provided as co-curricular material for the language learning books used in the schools where the research was conducted. The learning model comprised two basic competencies as designated in Annex 37 of the Regulation of Minister of Education Number 37/2016. The first was the competence of presenting data, ideas, impressions in the form of descriptive text about objects (schools, tourist attractions, historical places, and/ or the atmosphere of regional arts performances) in writing and orally by paying attention to structure, language both orally and in writing. The other was the competence of presenting creative ideas in the form of imaginary stories orally and in writing by paying attention to structure, language use or oral aspects. The essence of this biographical writing learning model, however, was not on the writing product of the learning but on the result of the communication and collaboration of the students in accomplishing the assignment.

Research Design

This study used a research and development (R&D) approach to produce the desired learning model of biographical writing that permitted an intense communication between participants. The learning model was constructed based on the existing learning model of writing as designated in both English and Indonesian textbooks used at the seventh grade in the schools under study and combined with the need analysis based on the learning practices and problems encountered by teachers in schools.

Research Procedure

1. Preliminary Stage

The study began with identifying the type of competence taught in the writing skills of the textbooks used in schools in the study area. The type of competence was required to design the learning model of writing compatible to describe the type of competence taught in the textbooks. The identified competence was then combined with the need analysis of facilitating intense communication between students of different ethnicities and religions to design a learning model. Along with the construction of the model, a vignette was created to accompany the learning model.

2. Development and Revision Stages

Three experts, namely in education, psychology, and language, read and evaluated the constructed learning model and the vignette to give feedback for improvements. The revised version was then reviewed by 10 prospective teachers in an FGD to assess the feasibility of implementing the learning model in their classes. Improvements were made to overcome the identified weaknesses in both the learning model and vignette. The learning model was then tried-out in a limited scale, namely by one teacher with 20 seventh graders in one school. Having completed the try-out, the teacher depicted the obstacles and deficiencies to solve for further and broader scale. Improvements were made based on the limited scale try-out. Finally, the learning model was implemented in a larger scale.

Participants

The participants of this study were 200 students of class VII Junior High School. As many as 175 students were in the experimental group and the other 25 students were in the control group. Subjects in this study were 12-15 years old with different ethnic backgrounds (Javanese, Chinese, and Arab) and different religious backgrounds (Islam, Protestantism, Catholicism, Hinduism, and Buddhism). They came from nine schools, namely eight schools for the experimental group and one for the control group. The subject category selection was based on the idea that individuals aged 12-18 years have begun to be able to pass the monoculture stage and reach the intercultural stage, both in terms of understanding, competence, attitudes, participation, language and identity (Papalia & Martorell, 2021). This research used the quantitative method with the design of the True Experiment: One Group Pretest-Posttest Design in which the control group was used as a comparison to the experimental group (Creswell & Creswell, 2018), while the pretest and posttest were carried out by conducting experiments on two groups, using the control group (Arikunto, 2011).

Measurement

Based on the correlations output table, the r_{xy} value of each statement item can be summarized in Table 1. The validity testing was conducted using Pearson's product moment correlation by comparing the values of r_{xy} and r_{table} at the significance level of α 0,05. The items were scored based on the constructed scale of ethnic prejudice. The r_{xy} was obtained using the following formula:

$$r_{xy} = \frac{N\sum xy - (\sum x)(\sum y)}{\sqrt{(N\sum x^2 - (\sum x)^2)(N\sum y^2 - (\sum y)^2)}}$$

Table 1. Item validity result

Statements	r_{xy}	r_{table}	Conclusion
Statement 1	0,883	0,355	Valid
Statement 2	0,840	0,355	Valid
Statement 3	0,903	0,355	Valid
Statement 4	0,813	0,355	Valid
Statement 5	0,893	0,355	Valid
Statement 6	0,913	0,355	Valid
Statement 7	0,925	0,355	Valid
Statement 8	0,944	0,355	Valid
Statement 9	0,923	0,355	Valid
Statement 10	0,916	0,355	Valid
Statement 11	0,853	0,355	Valid
Statement 12	0,900	0,355	Valid
Statement 13	0,913	0,355	Valid
Statement 14	0,944	0,355	Valid
Statement 15	0,893	0,355	Valid
Statement 16	0,944	0,355	Valid
Statement 17	0,940	0,355	Valid
Statement 18	0,907	0,355	Valid
Statement 19	0,761	0,355	Valid
Statement 20	0,937	0,355	Valid

* Valid if the r_{xy} value > r_{table}

Table 1 shows that all statement items are valid and no statement items are reduced allowing the reliability test to follow. The results of the calculation of the Reliability test with Cronbach's Alpha at SPSS is presented in Table 2.

Table 2. Reliability statistics

Cronbach's Alpha	N of Items
.985	20

As seen in Table 2 the Cronbach's Alpha value is 0.985 indicating that the value of the reliability coefficient is $(r_{11}) = 0,985$. The Coefficient Category is as follows:

- $0,80 < r_{11} \leq 1,00$ very high
- $0,60 < r_{11} \leq 0,80$ high
- $0,40 < r_{11} \leq 0,60$ medium
- $0,20 < r_{11} \leq 0,40$ low
- $-1,00 \leq r_{11} \leq 0,20$ very low

It can be inferred that the value of the reliability coefficient is $(r_{11}) = 0,985$ suggesting that the scale has a very high level of reliability for collecting the data.

Data Collection

The data used in this study was not the writing product made by the students, but the change of the students' perception and attitudes resulted from the intense communication and collaboration during the accomplishment of the learning activities. A questionnaire-vignette was used for collecting the data in which the research participants responded to a created scenario representing their moral judgment of an ethical dilemma. The scenario comprised of 20 items which included six points of attitudes towards other ethnicities, another six points of attitudes towards the followers of other religions, and eight points of empathy for friends of different ethnic or religious backgrounds. The item set was given as a pretest at the beginning of the implementation of the learning model and as a posttest at the end of the implementation of the learning model.

Analyzing of Data

Before testing the hypothesis, the collected data set was tested to determine if they were distributed normally. The normality test was conducted using Kolmogorov-Smirnov test.

Findings / Results

The result of the analysis is presented as follows.

Table 3. Normality test

Group	Kolmogorov-Smirnov ^a			Shapiro-Wilk			
	Statistic	df	Sig.	Statistic	df	Sig.	
Result of Biographical Writing Learning	Pretest Control	.122	25	.200*	.942	25	.164
	Posttest Control	.116	25	.200*	.935	25	.116
	Pretest Experiment	.062	175	.200*	.981	175	.016
	Posttest Experiment	.072	175	.028	.975	175	.003

Table 3 demonstrates that the distribution normality test using the One Kolmogorov Smirnov test technique is normal when $p > 0.05$ (Ghozali, 2016). The normality test in the control group pretest is $p = 0.200$ ($p > 0.05$) and the posttest control group is $p = 0.200$ ($p > 0.05$). while the results of the normality test in the experimental class is $p = 0.200$ ($p > 0.05$) and the posttest $p = 0.028$ ($p < 0.05$). The results of the one Kolmogorov Smirnov normality test shows that the data distribution of the study is not normal, so the hypothesis testing used is non-parametric analysis.

Table 4. Ranks

		N	Mean Rank	Sum of Ranks
Posttest Control - Pretest Control	Negative Ranks	1 ^a	1	1
	Positive Ranks	3 ^b	3	9
	Ties	21 ^c		
	Total	25		
Posttest Experiment - Pretest Experiment	Negative Ranks	34 ^d	87.38	2971
	Positive Ranks	98 ^e	59.26	5807
	Ties	43 ^f		
	Total	175		

The Wilcoxon signed rank test was used to evaluate the effect of the intervention on the test scores of students' attitudes towards other students of different ethnicity or religion. As seen in Table 4, the results indicate that in the control group there are three positive ranks, signifying an increase in the number of pretests on the posttests by three children with a mean rank of 3.00. Whereas in the experimental group, there are 98 positive rank results, meaning that there is an increase in the number of pretests to posttests as many as 98 children with a mean rank of 59.26.

Table 5. Test statistics

	Posttest Control - Pretest Control	Posttest Experiment - Pretest Experiment
Z	-1.473 ^a	-3.224 ^a
Asymp. Sig. (2-tailed)	.141	.001

The output test statistics (Table 5) of the experimental group demonstrates that the Asymp. Sig (2-tailed) is $p = 0.001$ ($p \leq 0.01$) signifying that the learning model of writing biographies can be used as a medium to increase empathy and positive attitudes towards students' ethnic and religious differences.

Table 6. Attitudes to other ethnic groups

School	Pre-Test	Post-Test
AA	20,08	20,16
AI	20,07	21,23
ID	20,5	23
MP	20	20,5
MDa	18,2	18,55
MIO	18,25	20,13
MR	18,25	21,37
NF	20,3	21,3
NT	19,16	19,72

Table 6 demonstrates that there is an increase in the average score of positive attitudes towards the ethnic differences of students in all the schools under investigation. The increases of average score can be classified into three categories, namely high (>2.0), medium ($1.0-2.0$), and low (<1.0). The high increase occurred in MR (3.13) and ID (2.5). The medium increase happened in AI (1.15), MIO (1.88), and NF (1.0). The low increase occurred in MP (0.5), MDa (0.35), and NT (0.53).

Table 7. Attitudes to followers of other religions

School	Pre-Test	Post-Test
AA	30,08	30,16
AI	30,15	31,3
ID	30,5	33
MP	30,13	30,63
MDa	26,2	26,55
MIO	28,25	30,12
MR	23,25	26,37
NF	36,3	36,9
NT	36,16	37,12

Similarly, there is an increase (Table 7) in the average score of the aspect of positive attitudes on religious differences of the students in all schools under study. The increases of average score can be classified into three categories, namely

high (>2.0), medium (1.0-2.0), and low (<1.0). The high increase occurred in MR (3.1) and ID (2.5). The medium increase occurred in AI (1.2), MIO (1.9), and NT (1.0). The low increase happened in MP (0.5), MDa (0.4), NF (0.9).

Table 8. Empathy to others

School	Pre-Test	Post-Test
AA	27,12	27,2
AI	29	30,26
ID	26,5	29,65
MP	30	30,9
MDa	28,25	28,65
MIO	29,25	29,81
MR	20,37	24,75
NF	32,3	33,63
NT	31,2	32,56

Finally, as seen in Table 8, there is an increase in the average score of the aspect of student empathy in all the schools studied ranging from 0.4 to 4.38. The increases of average score fall into three categories, namely high (>2.0), medium (1.0-2.0), and low (<1.0). The high increase of average score occurred in MR (4.38) and ID (3.15). The medium increase of average score happened in AI (1.27), NF (1.33) and NT (1.36). The low average score occurred in MP (0.9), MDa (0.4), and MIO (0.56).

Discussion

Based on the analysis, the sig value obtained is sig. (2-tailed) of $p = 0.001$ ($p \leq 0.01$). The results suggest that the learning of biographical writing can contribute to the increasing empathy and respect to other ethnic groups and followers of other religions. It implies that the learning of biographical writing can enhance the students' tolerance to the diversity of ethnic and religious backgrounds, and thus declines the religious prejudices of the students in the city of Surakarta. The result corresponds with another study demonstrating that narrative writing interventions can encourage the increasing empathy, generate more positive attitudes, and provide an understanding that one's behavior can be influenced by various external factors (Shaffer et al., 2019). Writing practice can also increase an individual's understanding of life such as understanding of the problems of everyday life, paying attention to the problems of others (Forsell et al., 2021).

The research is expected to be able to reveal three important aspects of students, namely: attitudes towards other ethnicities, attitudes towards adherents of other religions, and empathy for others. The study demonstrates that there is an increase in the score in the aspects studied after the students participated in the learning of biographical writing. In the research, the students were divided into small groups and asked to write a simple sketch of a family hero of someone not considered as a close friend. Through the learning of biographical writing, students were expected to get to know their friends more closely to reduce prejudice against them. The results of the study conducted by (Hapsyah, 2019) suggested that prejudice is resulted from the minimum facts that is generalized subjectively causing bias in seeing others. The biographical writing method was expected to make students more aware and familiar with the subjects being the target of prejudice as prejudice is closely related to cultural intelligence, meaning that when individuals understand cultural conditions better and are able to interact with people in that culture, they will have lower self-prejudice related to ethnicity and culture (Baltaci, 2017).

The learning of biographical writing increased the interaction between friends and intensity of their interactions. It was expected that the high intensity of contact from different groups would in turn reduce intolerance between groups. Besides, the intensity of outgroup contacts was also able to generate respect, appreciation and acceptance of religious minorities in schools (Saputri et al., 2019). The results of the study also confirmed the need for permeating multiculturalism and character education values in various learning materials, including the learning of language and literature, especially the learning of writing skills (Winarni et al., 2021), to tackle diversity issues in the learning processes (Doucette et al., 2021).

Conclusion

Based on the results of the analysis and discussion, it can be concluded that the learning of biographical writing can affect students' empathy and attitudes towards other ethnic groups or followers of other religions. The higher the students' empathy and knowledge about an individual, the lower the ethnic/religious prejudice they have. School background is not a significant differentiating factor in the learning of biographical writing, so this method can be a way to increase students' knowledge of an individual or a family according to what they see, hear, or experience themselves. This knowledge is expected to increase information in a more balanced manner so that individuals can distinguish between what the reality they experience and the stigma they subscribe.

The learning of biographical writing has had a significant effect on students' empathy and attitudes towards ethnic groups and adherents of other religions so that it can be an alternative method of eradicating ethnic/religious

prejudice. The contributing factors to the results include the social maturity level of students, effectiveness of mentoring from teachers and intensity of interactions built between groups.

Recommendations

The teacher's role in determining the right method to improve students' empathy skills and attitudes towards other ethnic groups or followers of other religions is vital in education. Teachers are expected to apply the results of this study because learning of biographical writing can effectively influence students' empathy and attitudes towards other ethnic groups or followers of other religions. Through this method, teachers can stimulate and encourage individuals to increase understanding in a balanced way, so that individuals can distinguish the reality experienced from the stigma constructed. Further research, it is recommended to use family demographic data as one of the variables in determining the rise and fall of students' prejudice in public and private schools.

Limitations

The main drawbacks of the study include the discount of frequency distribution between the respondents of the control and experimental groups and the absence of comparison between the initial scores of the control and experimental groups. The selection of participants in the study has limited the generalizability of these findings. Besides, this study did not consider gender differences and the educational background of parents so that it was unable to reach how much influence gender and parental education had in supporting the effectiveness of the learning of biographical writing. However, this study counted the differences of cultural and religious backgrounds besides the context of group homogeneity in the distribution of scales.

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Authorship Contribution Statement

Thoyibi: Conceptualization, design, analysis, writing. Haryanti: Data acquisition, analysis, writing. Prastiwi: statistical analysis, drafting manuscript. Susiati: Data acquisition, securing funding, admin.

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Appendix

Agus and Dewi

The following is a story about Agus and Dewi which is supposed to really happen. You are asked to imagine that Agus and Dewi are Class VII students at the school where you are currently studying. Even though they are different, they are both your close friends, so you know some of their views, attitudes, and actions. On the one hand, you have similarities with Agus and Dewi, but on the other hand, you also have differences from the two friends. There are views, attitudes, and actions of Agus and Dewi that are like yours, but there are also views, attitudes, and actions that are different from yours.

Read each statement about Agus and Dewi characters below carefully and do not miss anything. Then give your opinion on how SIMILAR you are with the two friends. Your response is done by putting a cross (X) in one of the boxes to the right of the statements.

Choose VS if the statement is VERY SIMILAR to you.

Choose S if the statement is SIMILAR to you.

Choose D if the statement is DISSIMILAR to you.

Choose VD if the statement is VERY DISSIMILAR to you.

No.	Statements about Agus and Dewi	How similar are you?			
1	In class, Agus is uncomfortable sitting next to friends of different ethnicities even though they are of the same sex.	VS	S	D	VD
2	In the election of the student council president, Agus chose a friend from his own ethnicity.	VS	S	D	VD
3	In the study-tour activity, Agus objected to staying in the same room with friends of different ethnicities.	VS	S	D	VD
4	Agus does not feel restless if his friend of a different ethnicity does not go to school without notice.	VS	S	D	VD
5	Agus cannot forgive the mistakes of friends from different ethnicities.	VS	S	D	VD
6	Dewi feels concerned if her friends, even though they are of different ethnicity, are being bullied by other friends.	VS	S	D	VD
7	In art performances, Dewi also appears as a player in other regional arts performances.	VS	S	D	VD
8	When there is a dispute between friends, Dewi intervenes and tries to reconcile them regardless of ethnicity.	VS	S	D	VD
9	Dewi listens and responds when her friend of a different ethnicity "confesses" with her.	VS	S	D	VD
10	Dewi helps friends who are having difficulties even though they are of different ethnicity.	VS	S	D	VD
11	To do the group assignments given by the teacher, Agus chooses members from friends who share the same religion.	VS	S	D	VD
12	Agus does not congratulate the achievements of friends from different religions.	VS	S	D	VD
13	Agus does not feel sad when his friend from a different religion quits school.	VS	S	D	VD
14	Agus does not help when his friend from a different religion gets into an accident on the road.	VS	S	D	VD
15	In a student council or class administrator meeting, Dewi accepts a suggestion from another friend of a different religion.	VS	S	D	VD
16	Dewi helps her friend who had an accident despite being of a different religion.	VS	S	D	VD
17	Dewi visits and prays for the recovery of her friend who is sick even though she is of a different religion.	VS	S	D	VD
18	Dewi does not mind exchanging phone numbers and home addresses with friends of different religions.	VS	S	D	VD
19	Dewi respects and maintains a calm atmosphere when her friends from different religions are praying.	VS	S	D	VD
20	Dewi does not mind sharing a room with friends of different religions.	VS	S	D	VD