Transformation from Non-peace Cognitive Scheme to Peace of Gusdurian Malang Peace Activists

Wachidatul Zulfiyah[1], Elma Prastika Maharani[1], Zakiyatul Muti'ah[1], Muhammad Mahpur[1] and Yusuf Ratu Agung[2]

[1]Psychology Faculty, Universitas Islam Negeri Maulana Malik Ibrahim Malang, East Java, Indonesia
[2]Center of Indigenous and Peace Psychology Team, Universitas Islam Negeri Maulana Malik Ibrahim Malang, East Java, Indonesia

Keywords: Gusdurian, Cognitive Scheme, Peace

Abstract: A schema is a set of structures of knowledge or understanding of some concept or stimulus. The scheme contains knowledge about concepts or stimuli, relationships between various understandings of the concept, and specific examples. The Gusdurian community appears to carry the message that peaceful thinking must be fertilized from ourselves. In Malang, there are Gusdurian communities which consist of various social, ethnic, and religious backgrounds. This study tries to examine the cognitive scheme of activists in the Gusdurian Malang community and identify the factors that influence it; the subjects are 6 members of Gusdurian Malang and qualitative methods with data collection techniques are used through interviews, documents, and data analysis. The results of this study found that there were emotional, informational, and prejudice factors that influenced activists before joining Gusdurian Malang, as well as motivational factors, communication, and knowledge found in Gusdurian Malang activists to change cognitive schemes so as to bring peace to their souls.

1 INTRODUCTION

Indonesia has a rich diversity which is an inevitable phenomenon; denying and accepting the facts of diversity also occur and cause debate until the present day. Such a dynamic has emerged from various social groups with various backgrounds (Hasan, 2005; Liliweri, 2005; Naim, 2014; Wahid, 2006).

In this study, the Gusdurian Community is a social group that reflects acceptance of the diversity of social, ethnic, and religious backgrounds. This community has carried out various activities that directly result in collaboration in various interfaith harmony forums, cross-faith youth communities, and individuals who have the same humanitarian pulse without being separated from the figure of Gus Dur (Abdurrahman Wahid, Indonesia's fourth president) as a symbol of a struggle (Haq, 2016; "Jaringan Gusdurian," 2018b; Rumadi, 2010; Wahid, 2006, 2000, 1998).

Recognizing the peaceful mind and putting it into peaceful behavior requires a shift in thinking about how to see and value others who have different beliefs (Eck, 2015; Hamber et al., 2015). Stereotypes can only be changed by the individual through various understandings from the point of view of others (Gross, 2017).

The Wahid Institute reports that throughout 2015, there were at least 147 cases of intolerance in Indonesia (The Wahid Institute, 2015). In 2014, *Komnas HAM* noted that there were 76 cases of intolerance reported to the KBB Complaint Desk. The complaints had increased to 87 cases by 2015. By 2016, nearly 97 cases of intolerance occurred in Indonesia (Komnas HAM, 2017). This proves that the community's mentality of the meaning of peace and tolerance requires a correction.

It is not impossible that thoughts about peace can be obtained from the environment or a group. In everyday life, the practice of mental revolution is to be a man of integrity, willing to work hard, and have a spirit of mutual cooperation. In the strategic value of this mental revolution, there is a concept of tolerance that is proclaimed *gotong royong* that has the components of courtesy, accepting difference, non-violence, anti-discrimination, and pro-mutual

affection (Hasan, 2005; Kementerian Kordinator Bidang PMK, 2015; Koentjaraningrat, 1994; Widodo, 2016).

Through the Gusdurian community of Malang (Gusdurian Malang), we see that there is a change in cognitive schemes in individuals related to religious differences and perspectives about other people who have different beliefs and thoughts. Gusdurian Malang members, after having the motivation in promoting religious harmony, can realize awareness and care (Haq, 2016). Of course, awareness and caring do not escape the existence of positive thinking and schemes about the beauty of peace.

Thus, this study seeks to identify the cognitive schemes used by peace activists to adapt themselves to the same community environment with different backgrounds and to arrange an understanding of peace that is not only built from interfaith dialogues, but is also intellectually embedded through experience. This research is different from previous research and it is important to do because this research explores that Gusdurian Malang is able to realize a mental revolution by shifting the cognitive scheme from prejudice to positive thinking in the form of a peaceful mind (Klar et al., 1988; Maoz, 2012).

Furthermore, this research has two questions (1) How can we describe the cognitive scheme of peace among activists in the Gusdurian community in Malang, and (2) What are the factors that influence the formation of a cognitive scheme?

1.1 Cognitive Scheme

A schema is a set of structures of knowledge or the understanding of some concept or stimulus. The scheme contains knowledge about concepts or stimuli, relationships between various understandings of the concept, and specific examples (Taylor et al., 2012). Schemes can be in the form of schemes about certain people, social roles, oneself, attitudes toward certain objects, stereotypes about certain groups, or perceptions of general events (Taylor et al., 2012).

Importantly, schemes help process information. The scheme enables us to remember information better, organize details, and to speed up the processing of information relevant to the scheme. The advantage of schematic processing is that schemes help process information quickly and efficiently. The concept of a scheme is to describe how social information is perceived and selectively organized in memory; in other words, to help

remember and interpret new information (Axelrod, 1973).

The scheme helps information inference automatically on matters relating to the areas of emotional concern (Sardarzadeh, 2017; Taylor et al., 2012). The scheme assists the interpretation of relevant information of the same kind so as to enable a more definite retrieval of inference (Taylor et al., 2012). Schemes contain feelings that can lead to certain emotional responses, called "schema-driven affects" (Leahy, 2002; Sardarzadeh, 2017; Taylor et al., 2012). If information from the environment turns out to be compatible with our scheme, then it will trigger the attitude or feeling in the scheme (Hess and Pickett, 2018; Taylor et al., 2012; Tesser and Leone, 1977).

All the benefits of processing this scheme are also accompanied by weaknesses, and many of them are related to errors and bias (Klar et al., 1988). We can easily be misled by the act of simplification. Schematic processing speeds up and streamlined processing and makes events understandable so that we can make predictions. However, the scheme can also cause us to misinterpret, thus causing our expectations to be inaccurate. Our responses are less flexible (Robert A Baron and Byrne, 2003; Taylor et al., 2012).

1.2 Peace: A Cognitive Scheme

Mistakes in interpreting the scheme cause the information received to not be accurate in its operation and can cause problems. In the context of different social realities, false perceptions sometimes create an implied reality, resulting in what is called "self-fulfilling prophecy" (Stagner, 1977).

To change the interpretive framework so that opportunities for anti-conflict arise, we first explore why the interpretive framework is resistant to change in the context of conflict (Klar et al., 1988). According to Melchin and Picard, learning occurs as a result of the development of insight, and learning is the basis for knowing (Price, 2010).

We know something after first experiencing, then trying to understand what has been experienced through insight, and verifying the most correct insights. This knowledge is framed by interpretations based on the experiences and cultural values that make up the narrative of the interpretation framework.

Promoting empathy and creating space for positive identities automatically rejects thoughts that are contrary to what we know. In a deep rooted conflict where the threat is very disturbing,

dismantling, caring, and curiosity about the causes of aggression regarding the conflict are essential if they are to succeed in releasing the conflict for peace and the adaptability of the social order (Price, 2010).

There are three factors that support the existence of a peaceful cognitive scheme that is; objectivity, prevention of prejudice and value.

Objectivity, based on the philosophical meaning, means the doctrine by which knowledge is based on objective reality (the knowledge can stand alone). Objectivity is a peaceful scheme that will be realized if we judge someone based on what really happened; not the result of the influence of others or social prejudice.

According to Pettigrew (in Robert A Baron and Byrne, 2003) prejudice that occurs between groups can be reduced by increasing the intensity of contact between the prejudiced groups. What is described is famous in contact hypothesis theory. The basis of the argument is that increased contact allows for a deeper understanding of the similarities they may have. As you know, an understanding of commonality will create the attraction of two sides. Contacts that are increasingly frequent also bring forth the possibility that one can see that outgroup members as varied, not homogeneous as seen before.

Humanitarian value is the value of human dignity. Humans are the highest creatures among God's creatures so that human values reflect the position of human beings as the highest creatures among the other creatures. Someone has high human values when the value requires people to have attitudes and behavior as human beings; rather, he does not like attitudes and behavior that are degrading to other humans. Cultural value is a value that exists and develops in society. Cultural values are the first level of ideal, or customary, culture (Koentjaraningrat, 2009). Cultural values are the most abstract and cover a broad scope, so cultural value is something that is considered very influential and is used as a guide for a society in determining whether a person is human or not. Further, a system of cultural values consist of conceptions that live in the minds of most citizens about things that they should consider very valuable in life (Koentjaraningrat, 2009). Therefore, a cultural value system usually serves as the highest guideline for human behavior. A more concrete level of this human behavior system includes specific rules, laws, and cultural values.
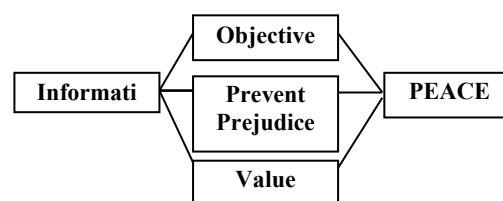

Figure 1. Conceptual research framework of the peace cognitive scheme

With the growth of thinking that all humans share the same values regarding human rights and justice, then a peaceful mind will be formed. There is no longer a human reason to distinguish other human beings as a foreign part of ourselves. There are no teachings or cultures that teach about humiliating humans.

2 METHODS

This study uses a qualitative approach with the aim of obtaining rich descriptive data by explaining the phenomena to be completely studied in detail (Bretherton and Law, 2016; Herdiyanto and Yuniarti, 2012). The type of qualitative research conducted in this study is phenomenology, namely the type of qualitative research that aims to describe the life experiences of participants so that the general meaning of peaceful living is obtained (Creswell, 2015; Willig, 2008).

Participants in this study amounted to 6 Gusdurian Malang informants with a variety of different backgrounds. They are Billy, Muiz, Rizal, Fauzan and Najib. Researchers gave the same questions to 6 different participants.

This study uses in-depth interview techniques individually and documentations from a book written by Gusdurian members, "*Jalan Damai Kita*", (Our Road to Peace) (Mahpur and Budiprabowo, 2017). After the interviews, the results (in the form of audio recording) were translated and written in the form of text narration. Once the data was ready, the research moved into the coding phases to study the data and marking the key words and ideas present in the data in an effort to find the themes emerging from the data. Then, categories for the the data were made that had meaning to guide in finding patterns and relationships, as well as making general findings. The meaning obtained illustrates the phenomenon of the meaning of peaceful life experience.

3 RESULTS

3.1 Scheme before Joining Gusdurian

Before joining Gusdurian, the activists had several factors that led to the presumption between people of different faiths. These factors included:

Emotions

There are various factors that influence the formation of an anti-peaceful cognitive scheme within the individual. Emotions become one of the main factors that influence the formation of cognitive schemes. Feelings of fear, anxiety, and negative prejudice towards individuals who have different beliefs lead to fears of doctrine by certain groups. Thus, it often raises a feeling of unease that is often experienced by individuals when mixing with individuals who have different beliefs. Emotions play an important role in rational thinking because emotions provide important information about understanding the world around us. In an organization, the key to good decision-making is to apply thoughts and feelings in a decision. Individuals are able to make decisions according to the emotions they feel.

The rise of information that contains negative prejudices between religious communities has gradually taken root in people's lives. This information is a source of fear for individuals who have different beliefs that make it easier for the formation of negative prejudices among religious people. There is a fear of doctrinaire when an individual interacts with someone of different faith, making him doubtful in deciding whether he or she opens up to differences. This fear is based on the tendency of the community to label and see the ugliness of other religions that have different beliefs from their adopted beliefs, hence the feelings of anxiety often occur when together with individuals of different religions. This is based on many reasons, including the tragedy of terror that often occurs in several countries around the world, including Indonesia. The fact is further strengthened by the many reports on terror cases committed by certain groups who act in the name of Islamic religion, often passing through print and electronic media. This is what creates its own fear in a non-Muslim in view of the Islamic religion that does not agree with it.

The fears experienced by individuals varied, ranging from fear of entering a house of worship with different beliefs, to the fear of obtaining doctrine offered by adherents of other religions. On average, fear occurs when dealing with Christian religious leaders; commonly called pastors / priests. This fear is due to the wrong understanding if they are close to the priest, it will facilitate the process of Christianization. Because the majority of the speakers came from a homogeneous society, they had felt shocked when gethering with interfaith communities.
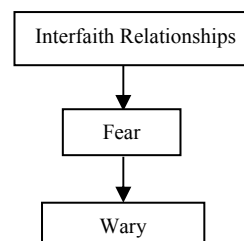

Figure 2. Basic emotion of religious prejudice

These doubts and fears that the individual feels give rise to uncomfortable feelings when the individual associates with someone who has different views. This is caused by negative prejudices that come from information circulating in the community.

Information

Religious information is obtained by individuals through the environment and this is the cause of the formation of an anti-peaceful cognitive scheme. One of Muiz and Fauzan's parents, who were considered more religious and fanatical, often questioned when the child was friends with someone who was of the same religion but had different views especially friends with someone of different religions. Such an environment is capable of causing an anti-peaceful scheme to form within individuals. This non-peace scheme is increasingly strengthened by individuals who do not try to move away from the prejudices embedded in the dogma of their environment.

Dogmas also influence cognitive schema formation. Dogma is found in many religions such as Christianity where it is considered as the main principle that must be upheld by all people of the religion. As a basic element of religion, the term dogma is given to theological teachings that are considered to have been proven to be good, in such a way that the suggestion of refutation or revision means that the person no longer accepts the religion as his own religion, or he experiences personal doubt.
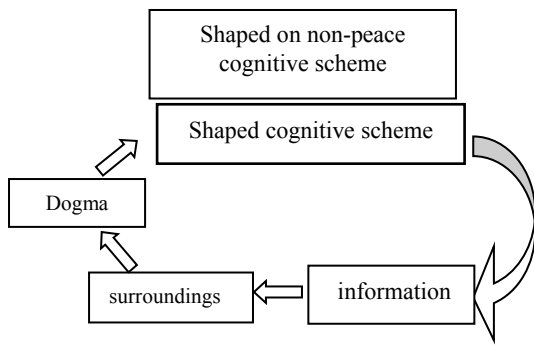
Figure 3. Cronological of information to shaped cognitive scheme

Prejudice

Prejudice is an attitude (usually negative) intended for members of several groups, which are based on membership in the group. In other words, if someone has a prejudice about someone, then the prejudice that emerges is based on the person's membership in a group and not by other characteristics that he has such as personality, past, or because of negative habits.

An example comes from the research that we have done showing that prejudices that existed before joining the Gusdurians included a sense of suspicion when someone with different beliefs participates in our beliefs. For example, when a Muslim visits a non-Muslim place of worship, there is a suspicion that arises that this suspicion is evidence of prejudice against other religions for participants.
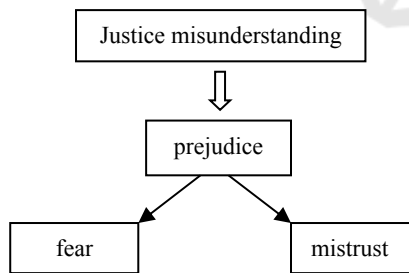

Figure 4 Cronoligical prejudice of religious

Muslims also felt fear when visiting non-Muslim places of worship. Most of them were afraid of any doctrine that might occur when hanging out with them. This fear occurs because of the many dogmas that develop in the community for interfaith relations; specifically that individuals are always prejudiced towards other religions and give "labels" by just looking at the ugliness.

A special understanding that discusses universal justice has yet to be created. Universal justice,

including human rights and humanitarianism, is very important because every religion has its own interests. This kind of understanding can reduce the intensity of negative prejudice towards religious people.

3.2 Scheme after Joining Gusdurian Malang

Several factors cause the change from an anti-peace scheme to a peaceful scheme among the Gusdurian Malang activists, including:

Motivation

Motivation is a process that explains the intensity, direction, and perseverance of an individual to achieve his goals. When joining the Gusdurian community, the speakers have a strong motivation in the form of a vision of humanity and the same mission to create peace for all humanity. Because in essence, all human beings on this earth must be able to create peace together through communication and building relationships, not creating peace by forming a new ideology. In addition, motivation is also influenced by the individual's desire to reconcile with an environment full of the diversity that exists. Because in essence, differences in religion are not a reason to drop each other and create division between one people and another.

Communication

Communication is a process within a person or several persons, groups, or organizations. Society creates and uses information to connect with the environment and others. To create a peaceful cognitive scheme is to approach something that is the source of fear, namely by approaching people who have different beliefs.Internalization of the 9 Gusdurian values that are considered universal for all existing beliefs facilitates the process for a person to learn and establish interfaith closeness, as well as to foster a sense of mutual understanding between existing differences.

Knowledge

Knowledge is information that is known or realized by someone. Several resource persons admitted that there were significant changes after joining the Gusdurian community. In the past, before joining the Gusdurian Malang community, the speakers were afraid to meet pastors and other non-Islamic people of faith, now, after joining the Gusdurian Malang community, the resource people

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try to take courage in fighting their fear in establishing relationships with someone with different beliefs. Afterwards they realized that his fear of the pastors and the view of the non-Islamic faith they held had been wrong; in fact, by establishing friendships with people of different faiths, they report an increase in their level of faith as a Muslim; it became stronger. Such a difference is created as a place for people to learn and get to know each other. Therefore, it is appropriate if a difference that exists should not be used as a benchmark to prioritize a person.

To establish peace begins with a sense of mutual openness among religious people, because peace begins with oneself. The Gusdurian Community exists to provide humanity and justice. As a human being who desires to obey their God, it is fitting to not discriminate and expect or force difference to be the same, because in truth, all human beings are equal before their God.
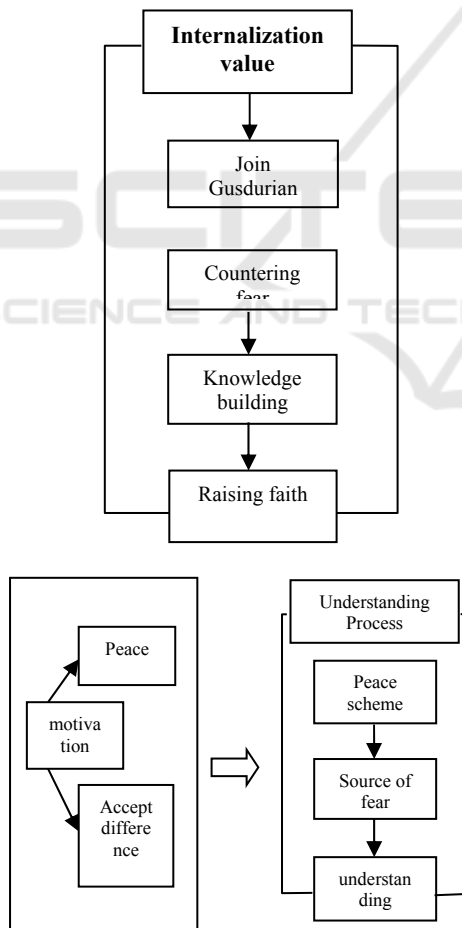

Figure 5 Transformation of peace cognitive scheme in Gusdurian Activists

4 DISCUSSION

This study examines the existing cognitive scheme in Gusdurian Malang members before and after following the Gusdurian community of Malang. We find in this study that the anti-peaceful cognitive scheme formed prior to following Gusdurian emerged from environmental dogmas, as well as negative prejudices, that have been embedded from childhood. Then, anti-peaceful cognitive schemes transition to peaceful cognitive schemes after following the Gusdurian community with affection, experience and knowledge.

Gusdurian is the name for the disciples, admirers, and successors of Gus Dur's thoughts and struggles. The Gusdurians deepened Gus Dur's thinking, emulated his character and principles of value, and sought to continue the struggle that Gus Dur had pioneered and developed in the context of the challenges of the times.

The Gusdurian Network has the mission of guarding the movement of Indonesian nationality through the synergy of the work of his followers, based on Gus Dur's values: spirituality, humanitarianism, justice, equality, liberation, simplicity, brotherhood, chivalry, and local wisdom, so that the values, thoughts ,and struggles of Gus Dur remain alive (Jaringan Gusdurian, 2018a).

As Gus Dur based his struggle on noble values, the Gusdurian network did not limit the issues being managed, as far as Gus Dur's 9 values were concerned. Currently the Gusdurian network is concentrating on issues of nationality, education, and people's economy. In 2013, several strategic issues of concern to the Gusdurian network were NU and pesantren, Indonesian Islam, intolerance, poverty and economic development, and democratic transitions.

According to the previous research from Haq (2016), about the motivation of Gusdurian Malang, the results indicate intrinsic motivation to be an initial impetus to promote religious harmony in Gusdurian Malang. This motive was due to Abdurrahman's interest in, and the experience of, the faith level that did not go well. Both of these motives are then dynamic in the Gusdurian Malang community that finally meets the nine main values of Gus Dur and the concept of religious harmony in the Gusdurian community in Malang. The dynamics that occur then change the initial intrinsic motivation that promotes religious harmony towards change to promote religious harmony because peace is the fruit of a long process and is a responsibility that must be carried out as human beings.

The above research explains the existence of motivation as an action that is an element of change in the way of thinking. In our research we clearly discussed how cognitive thinking, or schemes, are formed and are able to change, as well as the factors that affect them. A schema is a set of structures of knowledge or the understanding of some concept or stimulus. The scheme contains knowledge about concepts or stimuli, relationships between various understandings of the concept, and specific examples (Taylor et al., 2012).

This study found that the scheme owned by members of Gusdurian Malang is the result of knowledge gained from the family, the surrounding environment, and the community's dogma. Family and environment are an important role of the formation of cognitive schemes because humans grow and develop within them. The dogma of society is very capable of influencing the cognitive scheme because the dogma comes from the beliefs held by the environment.

These factors do not mean that the cognitive scheme is stagnant. Our study proves that there is a change in cognitive schemes. The factors that influence such a change are emotions, specifically because the subjects feel that peace is love, which they find in the Gusdurian community of Malang based on nine of Gus Dur's values, a factor of experience during discussions with Gusdurian Malang, and the knowledge of Gusdurian Malang's work. The main factor is the awareness of the importance of peace and the courage to be open and receive peace.

5 CONCLUSION

Based on the research we have done, we find that activists who are members of Gusdurian Malang experience a change in the anti-peace cognitive scheme to a peaceful cognitive scheme after following the Gusdurian community in Malang.

Prior to joining Gusdurian, many Gusdurian Malang activists had a scheme of fear of interacting with interfaith individuals. This fear was derived from the surrounding environment and the doctrine that developed in society. However, after joining Gusdurian, their cognitive schemes changed. Contrary to the fear of disappearing faith, Gusdurian activists felt that interfaith interaction increased their faith in their beliefs.

There are diverse factors that influence the changing cognitive schemes in Gusdurian activists. Among the emotional affective factors,

communication, experience, and awareness of the importance of peace and courage in being open to receiving and sharing peace.

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