

The Impact of Empathy on Worldwide Religious Conflict: Insight from The Gaza Situation

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Abstract / Abstrak

This study aims to examine the effect of empathy on religious conflict, using Gaza as a case study. The method employed was simple regression analysis on a sample of 151 Muslim students aged 18-25 years. This research applied a quantitative approach with a cross-sectional design to analyze the relationship between variables. The results indicate that empathy significantly affects religious conflict, with a coefficient value of $\text{sig} = .000$ ($p < .05$). These findings suggest that empathy can be one of the factors in reducing tensions between groups in religious contexts. However, this study is limited to a student sample and a single case context, so the results must be generalised cautiously. Future research should expand the demographic scope and consider other socio-cultural factors to gain a more comprehensive understanding. These findings are expected to contribute to developing empathy-based interventions to reduce tensions in religious and social contexts.

Penelitian ini bertujuan untuk mengkaji pengaruh empati terhadap konflik agama dengan mengambil Gaza sebagai studi kasus. Metode yang digunakan adalah analisis regresi sederhana pada sampel sebanyak 151 mahasiswa Muslim berusia 18-25 tahun. Penelitian ini menggunakan pendekatan kuantitatif dengan desain potong lintang untuk menganalisis hubungan antara variabel. Hasil penelitian menunjukkan bahwa empati memiliki pengaruh signifikan terhadap konflik agama, dengan nilai koefisien $\text{sig} = .000$ ($p < .05$). Temuan ini mengindikasikan bahwa empati dapat menjadi salah satu faktor dalam mengurangi ketegangan antar kelompok dalam konteks agama. Namun, penelitian ini memiliki keterbatasan pada sampel mahasiswa dan konteks kasus tunggal, sehingga generalisasi hasil harus dilakukan dengan hati-hati. Penelitian selanjutnya disarankan untuk memperluas cakupan demografis dan mempertimbangkan faktor sosio-kultural lainnya guna memperoleh pemahaman yang lebih komprehensif. Temuan ini diharapkan dapat berkontribusi pada pengembangan intervensi berbasis empati yang bertujuan untuk mengurangi ketegangan dalam konteks agama dan sosial.

Keywords / Kata kunci

Empathy;
Religious conflict;
Gaza

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Introduction

Religious conflict, notably within Gaza, presents a complex puzzle with global implications, as it potentially engenders violence, discrimination, and tumult within societies. The consequences of such conflicts are far-reaching, affecting not merely the proximate communities but echoing throughout the nation and reverberating internationally. Existing scholarship implies that religious factions could amplify ethnocentrism, effectuating a demarcation between adherents and sceptics, similarly discerning conflicts linked to resources amongst in-group and out-group

members (Hall et al., 2009). Moreover, it is indispensable to recognize the critical role of religious figures and institutions in managing and resolving conflicts, as they potentially extend spiritual sustenance and moral relief to those impacted by conflicts (Kimani, 2021). In this regard, the Madurese ulema's part in structuring the socio-religious framework is a quintessential example of conflict resolution, applicable to localized and global scales (Dodi, 2021). In this context, Madurese researchers' socio-religious framework is an important model for understanding how to resolve conflicts. This

concept is useful locally and possibly globally because it combines religious principles with the social structures of the Madurese society. The significance of this model in the study is its ability to merge traditional religious authority with contemporary social demands, thereby contributing meaningfully to broader discourse on conflict resolution. Further enlightening us about this intricate issue, religious conflict in Gaza presents a dynamic conundrum shaped by several determinants. The participation of the Arab youth in political violence and the resultant disruptions, facilitated by profound religiosity, underscore the deep-seated correlation between religious convictions and conflict participation (Khoury-Kassabri et al., 2015). Exploring the construction of myths surrounding conflict as a cultural system offers an understanding of local adaptations of the global dialogue regarding the Gaza War and the wider Middle Eastern conflict (Lukens-Bull et al., 2010). Equally informative are the implications of the Israeli-Arab conflict as it affects social integration and migration patterns from Israel (Cohen, 1988). The military's desecularization and the subsequent transition from a political to religious framing of the Israeli-Palestinian conflict in media narratives again signify the multifaceted essence of Gaza's religious conflict (Levy, 2018; Lopatin et al., 2017). Lastly, the prevalent role of Hamas within Gaza's civil society underlines the intricate equilibrium between religious and political dynamics within the area (Roy, 2014).

Religious conflict is an intricate occurrence that actively involves a mix of disputed realms including ideology/morality, power, personality, space/place, and group identity. Mayer (2013) asserts that there are two aspects to explicitly defining religious conflict: the involvement of relevant agents and the identifier to differentiate religious conflicts. Expanding upon this comprehension of religious conflicts, a crucial element to examine within the framework of such conflicts is empathy's function and its possible influence on intergroup interactions, resolution, and conflict transformation in an academic context. Empathy is a combination of social, cognitive, and affective components, all of which are essential for effective and high-quality interpersonal communication. The facets of empathy include a high social value in interpersonal interactions, the importance of empathy in both positive and negative situations for maintaining good mental health, and the cognitive and affective dimensions associated

with understanding and experiencing other people's social experiences (Malakcioglu, 2022). Empathy plays a significant role in global religious conflicts, often serving as a key factor in promoting intergroup relations and positive behavior, even in conflict settings (Taylor et al., 2022). It's also important in comprehending the beliefs of others and is key in gaining support for conflict-transforming policies (Trothen et al., 2016). Empathy is associated with low levels of aggression, signifying its essential role in conflict resolution (Zhang et al., 2022). The relationship between religion and empathy remains a subject of study, but current findings indicate that empathy is more associated with symbolic religious content rather than religious identification itself (Duriez, 2004).

Building upon the understanding that empathy is crucial in promoting intergroup relations and reducing aggression in conflict situations, research further illustrates its specific functions and significant impacts within various aspects of religious conflicts. In the realm of global religious conflicts, empathy serves a pivotal function, notably in resolving disputes and facilitating negotiation. Research illustrates that empathy can have a unique impact in stubborn conflicts, being associated with reducing the distress faced by the conflicting group (Rosler et al., 2016). It has also been pinpointed as a crucial factor influencing adherence to peace journalism, specifically within diverse societies marked by multiple ethnicities and religions where intergroup discord frequently leads to violent outcomes (Adegbola et al., 2020). Moreover, empathy has been connected to beneficial outcomes in peacebuilding and conflict resolution, moulding prosocial conduct and negotiation proceedings (Betancourt, 2004). Within the sphere of averting religious conflicts, grassroots Muslim women have demonstrated roles that bolster Islamic religiosity, empathy, and harmony, emphasizing the relevance of empathy at a community scale (Japhet, 2022). Furthermore, the dynamics of majority-minority group statuses and interfaith friendships have been tied to socioemotional performance, suggesting the prospective influence of empathy on intergroup relations and conflict resolution (Eisenberg, et al., 2009).

Continuing from the general understanding of empathy's role in global religious conflicts, we turn to a specific research investigation that delves deeper into the implications of empathy within such conflicts, particularly focusing on the

circumstances in Gaza. The objective of the research is to probe the consequence of empathy on worldwide religious conflicts, with a pointed focus on a case study of Gaza.

The independent variable, or rather the variable affected by the empathy factor, ought to be clearly defined in this regard in the months of researching the effect of empathy on global religious conflict global comparative analysis, including Sudan and Gaza cases. The dependent variable in this analysis is designated as the level of religious tension, with a particular interest to understanding how various factors such as empathy may affect it. Empathy, the capacity to put oneself in another's shoes, is an important tool in the management of animosities between different religion-based communities or players in the case of any conflict. Studies show that people who feel empathy are more likely to engage in positive relationships and act positively, which may help to convey the conflict, as it is in the conflict of Gaza (Darvasi, 2019).

Recent studies have provided sufficient proof in terms of making a case for the role of empathy in religion. For example, note how religious identity can influence the workings of a workplace and the kinds of behavior. Empathy is not only a conception of the self that exists inside the person, it is exhibiting behavior that is historically and organizationally inappropriate and which can also be learned within the context of multiple social networks (Héliot et al., 2019). Also, childhood exposure to specific religious actors, that is in this case, credible act, has been shown to drive religiosity, and therefore, beliefs concerning whether conflict or cooperation would prevail in the context of inter-grade religion (Łowicki & Zajenkowski, 2019). Further, although empathy has become a more decent topic of academic debate, the application of it has been criticized and define to the factual cruel behavior of the people in Gaza situation. However, understanding how religion and empathy operate in the specific case of Gaza is another area which requires further attention. However, even this literature is still ambiguous because these 'empathy enhancing' and 'during conflict' approaches have not been analyzed with respect to the Gaza situation. For instance, research supports and advocates the mutual effect of empathy on resolving issues concerning confrontation (Darvasi, 2019). Nevertheless, the literature is not adequate to examine the Gaza conflict. Therefore, this reinforces the call for an

investigation on how 'empathy' can be invoked strategically and causatively to mitigate the tensions in the religiously pluralistic context like Gaza.

This research seeks to fill these gaps by investigating the processes by which empathy can be used to reduce the religious hostilities in Gaza. While looking into the place of empathy in conflict resolution disciplines and intercultural relations processes, the study also aims at enhancing the knowledge on the effectiveness of empathy in peace and reconciliation processes within religious conflict. And more importantly, it will evaluate how the findings can be used for practical purposes and make improvements in that study area of social psychology and religion.

The research about adding empathy to existing conflicts, particularly about the religious tension in the Gaza situation, highlights the need to modify one of the independent variables – the religious tension and its correlation with the belief in empathy (Huber & MacDonald, 2011; Iannello et al., 2019). The present research seeks to fill this gap in the existing literature and focuses on the specific situation unfolding in Gaza, aiming to contribute to the growing body of literature on empathy and conflict resolution (Huber & MacDonald, 2011; Iannello et al., 2019).

Empathy and empathy-related processes, such as compassion and personal distress, play a key role in social relations, including interpersonal and intergroup conflicts (Klimecki, 2019). There is growing evidence that empathy and compassion are associated with more prosocial behavior in interpersonal relations despite the limitations of empathy (Klimecki, 2019). Empathy can facilitate the resolution of conflicts by enabling individuals to understand the cognitive and affective states of others, infer their intentions, motivations, positions, and interests, and build trust (Holmes & Yarhi-Milo, 2016).

Furthermore, how people think about spirituality (i.e., spiritual cognitions) rather than mere religiousness is more potently related to empathy (Huber & MacDonald, 2011; Iannello et al., 2019). This suggests that how people explore and process religious content is more predictive of empathy and prejudice than mere religious practices (Iannello et al., 2019). Therefore, the present research investigates the relationship between religious tension and belief in empathy in the Gaza situation.

Method

This study uses a quantitative approach with a population of students at the Universitas Islam Negeri Sultan Syarif Kasim Riau by focusing on the students, ages 18–25, in the Faculty of Psychology, Dakwah, and Tarbiyah. The total convenience sampling in this study was 151 students. Andrade (2021) provides a clear depiction of convenience sampling, describing it as a technique wherein the researcher obtains samples from easily reachable sources. This highlights the emphasis on expediency and easy accessibility when choosing participants.

The data collection instrument used in this study is a Likert scale questionnaire with four ranges: highly inappropriate, inappropriate, appropriate, and highly appropriate. The researcher employed a four-category Likert scale model to avoid a central tendency or to eliminate neutral response rates. This study's data collection consists of two measurement tools. The researcher adapted Malakciouglu's (2022) measurement tool for the empathy variable, totalling 12 items after conducting a try-out test (1 item was unreliable). The empathy scale consists of four dimensions: social interaction, cognitive behaviour and emotional identification (view Appendix). When considering how empathy helps relieve the religious strife in Gaza, it is important to note that the creation of a new measuring scale for the religious conflict is overdue. Such a necessity arises because of the intricate and even religious aspects embedded in the region that current instruments might be unable to measure. The argument for the complementarity of the traditional measures is that these conflicts are often more than mere disagreements over different faiths. They may involve cultural, belief systems, religious aspects, and many forms or dimensions.

The author created a 24-item measurement tool covering aspects such as divergence in convictions, religious identity, religious practices, the power of belief and the influence of religious identity on conflict (view Appendix). Divergent in conviction, this pertains to the different attitudes and attitudes related to religion that exist among the various people, which leads to differences and conflicts. Religious identity: this dimension describes the strength of an individual's attachment to a religious community; it is operationalized in terms of items referring to the importance of spiritual identity for the individual, both in the private and the group

sphere. Religious practices: this dimension encompasses the activities and rituals that are related to the sphere of religion; it is assessed through items to what extent is he/she personally involved in religions, and how important is 'being religious' to one Power of belief, this dimension aims at assessing the degree of certainty that people have on specific issues as well as how such issues shape their opinions and actions towards the society. The influence of religious identity on conflict concerns the individual in such a way that he or she joins conflict or helps resolve a conflict based on the person's religion. After conducting a try-out test, only 21 items were included in this study.

The instrument preparation based on this research also considers validity and reliability to ensure that the instrument used accurately measures empathy and religious conflict variables. This process involves testing the instrument through an initial trial to identify potential problems and make necessary adjustments before being used in broader research. This process ensures that the data collected can provide an accurate picture of the relationship between empathy and religious conflict and assists in a deeper analysis of the factors that influence social dynamics in society. Using valid and reliable instruments will provide a strong foundation for drawing appropriate conclusions and allow researchers to recommend effective strategies in overcoming religious conflict through increasing empathy. After the instrument has been prepared, the next step is to conduct a validity and reliability test to ensure that the measuring instrument used can provide accurate and consistent results in measuring empathy and religious conflict variables.

The validity test results with 151 respondents indicate that all items of the empathy variable instrument are valid. This is evidenced by the correlation coefficients (R-values) between each item (item1 to item12) and the total score (VariableX) ranging from .645 to .791, with a significance value (Sig. 2-tailed) of .000 ($p < .05$). Therefore, all items show a strong and significant relationship with the total score, confirming that this instrument is valid for measuring the empathy variable. The validity test for the religious conflict variable with 151 respondents shows that all items are valid, with significant correlations to the total score (VariableY). The correlation coefficients (R-values) range from .467 to .760 with significance values of .000 ($p < .05$), indicating strong and

positive relationships. The highest validity is seen in item 25 ($r = .760$) and the lowest in item 21 ($r = .467$). These results confirm that all items effectively measure the religious conflict variable.

In statistical analysis, the Cronbach's alpha coefficient ranges from 0 to 1. This range indicates the level of reliability, with a higher figure denoting superior reliability. Ideally, the Cronbach's alpha coefficient should exceed .70 for the scale to be deemed as having robust internal validity and reliability. In relation to the empathy variable, Cronbach's alpha value is observed to be .90. Then the religious conflict alpha Cronbach variable was .896.

Results

Normality test

In this research, the Kolmogorov-Smirnov test was utilized to evaluate normality by comparing the Asymp. Sig or p -value coefficient with a significance threshold of .05.

The outcomes from the normality test computation reveal that the three variables tested, marked with an Asymp. Sig. of .200, which is over .05, have exhibited normal variation. These findings denote that these variables fall within the normative range. This confirmation satisfies one of the prerequisites for conducting a regression analysis.

Linearity test

The findings derived from the linearity test clearly indicate that the F-value for variable X stands at 56.298, an amount that notably exceeds the predetermined F-table value of 3.90. This outcome emphasizes a strong relationship between the two variables in question, offering valuable insight and further substantiating the presence of a linear association between them. As a result, researchers and analysts working with this data can now confidently rely on the fact that variable X indeed displays a linear relationship, which will aid in better understanding the underlying patterns and trends within the data and contribute to more accurate predictions and analyses.

Hypothesis testing

A correlation coefficient .507 has been observed when analyzing the relationship between empathy and religious conflict. This R-value—seen as an essential statistical measure—exemplifies the extent and nature of the

correlation between these two key variables. On investigation, this .507 R-value denotes a substantive relationship, opening a pathway to comprehending the interaction between empathy and conflict born from religious differences.

Moreover, the R Square value is recognized at .257. In statistical language, the R Square value indicates that the dependent variable's variance percentage can be attributed to the independent variable. Hence, in this case, the .257 measure concludes that empathy contributes to almost 25.7% of the variance seen in the breadth and magnitude of religious conflict. This insight provides a significant understanding of how much religious conflict can be interpreted through empathy. To enrich this analysis and explore the statistical validity of the relationship between empathy and religious conflict, a significance test was conducted. The significance test essentially endeavored to establish whether the variance in the independent variable—empathy in this case, could lucidly provide an explanation for the variation noted in the dependent variable—religious conflict in this context. Stated clearly in **table 1**, is an F-value which encapsulates the significance level of this relationship. The F-value is instrumental in acknowledging how much of the total variation in the dependent variable is explicated by the independent variable. This part of the analysis fosters a broad and holistic understanding of these patterns and relationships in a comprehensive statistical landscape.

An in-depth examination of the numerical details presented in **table 1** sheds light on an explicit Fcount value which exhibits a figure of 51.582. To critically interpret this value, it is essential to compare it against the corresponding Ftable value. In this specific context, the Ftable value has been calculated to be 3.90. This comparative analysis provides key insights. It reveals that the Fcount value dramatically exceeds the Ftable, displaying a much larger discrepancy between these numbers than typically expected. Additionally, it highlights that the Fcount value's probability is considerably lesser than the standard threshold of significance, usually pegged at .05.

Table 1
Anova

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1484.278	1	1484.278	51.582	.000
Residual	4287.497	149	28.775		
Total	5771.775	150			

Table 2

Regression coefficient test results

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	Beta	t	
(Constant)	13.338	3.923	.507	3.400	.001
Empathy	.690	.096		7.182	.000

Focusing on table 2, the significance level calculated as .000, we have a standout revelation. This figure represents an enormously small chance that the manifest correlation between empathy and religious conflict is a mere outcome of variability or chance. Consequently, it disapproves of the assertions by the null hypothesis, thereby discrediting its hold considering the significant evidence to the contrary. These careful computations, rigorous comparisons, and analytical deductions lead us to reject the null hypothesis, formally referred to as H0. The null hypothesis generally asserts that there is no existence of a statistically significant association, influence, or impact between the variables being investigated. However, the findings from our study starkly contradict this assumption, warranting its rejection.

Rejecting the null hypothesis acts as a precursor to the acceptance of the alternative hypothesis, or what is typically referred to as the working hypothesis (H1). Accepting H1 asserts that a definitive, positive correlation is present between empathy and religious conflict. It firmly clarifies that this correlation is not incidental, negligible, or a result of chance, but a strong, significant, and robust statistical relationship. Recognizing this correlation marks a monumental step forward in our understanding of the links between empathy and religious conflict. It opens new vistas for further research and dialogue in this field while furnishing a unique, analytical perspective on these critical areas.

Discussions

The variable of empathy exerts a significant impact on religious conflict, as is demonstrated by a regression coefficient of .000 (sig<.05). Exhibiting a positive value, the coefficient of the empathy variable suggests that heightened self-efficacy in an individual corresponds to an enhanced consciousness of religious conflict. Empathy has been recognized as a critical element in affecting intergroup interactions, promoting prosocial conduct, and resolving conflicts in various environments, including societies experiencing conflict (Taylor et al.,

2022; O'Driscoll et al., 2018; Ho et al., 2017). Research has shown that heightened self-efficacy in an individual corresponds to an enhanced consciousness of religious conflict (O'Driscoll et al., 2020). This highlights the potential influence of empathy on intergroup attitudes, reducing prejudice, and promoting positive intergroup relationships, which is particularly relevant to the Gaza case.

However, this study is limited to a student sample and a single case context, so the results must be generalized cautiously (O'Driscoll et al., 2020). Cikara et al. (2011) explore the shortcomings of empathy in intergroup contexts, emphasizing the need to study empathy within the framework of intergroup conflicts (Sasse et al., 2022). Comprehending the limitations and challenges associated with empathy in intergroup settings can contribute to a more detailed evaluation of its predictive power in global religious conflicts, especially in regions like Gaza, affected by conflict. Additionally, empathy can enhance intergroup attitudes and relationships, providing insights into the possible applications of empathy in addressing stigmatization and encouraging positive action for stigmatized groups (Vos et al., 2013). This source offers valuable theoretical underpinnings for understanding empathy's potential role in alleviating religious conflicts and fostering positive intergroup relations in the Gaza context.

A key limitation of this study is the lack of a psychometrically validated instrument to measure empathy (Lima & Osório, 2021; Kiersma et al., 2013). While common in the literature, self-report measures of empathy can be subject to various biases and may not accurately capture the multifaceted nature of the empathy construct (Hojat et al., 2010; Slater et al., 2022). Future research should consider using more comprehensive and validated empathy assessment tools to provide a more robust evaluation of the relationship between empathy and religious conflict (Salas-Wright et al., 2012). Then, future research should expand the demographic scope and consider other sociocultural factors to gain a more comprehensive understanding (O'Driscoll et al., 2020). These findings are expected to contribute to developing empathy-based interventions to reduce tensions in religious and social contexts. However, it is important to note that in conflicts where religious identity is deeply tied to political and cultural grievances, empathy alone may not suffice to reduce tensions. Instead, empathy must

be carefully fostered and managed within a broader framework of inclusive conflict resolution strategies (O'Driscoll et al., 2020; Sasse et al., 2022; Vos et al., 2013).

Conclusion

In this study, we investigated the effect of empathy on religious word conflict, using Gaza as a case study. The results showed a significant favourable influence of empathy on religious conflict (unstandardized regression coefficient = .690, $p < .001$). They claim this indicates that more empathetic people have greater sensitivity and awareness of religious disputes.

These findings are in line with the existing literature that identifies empathy as an important component that contributes to the constructive transformation of intergroup relations through more excellent prosocial behaviours and conflict resolution in many societal contexts, including protracted conflict (Taylor et al., 2022; O'Driscoll et al., 2018; Ho et al., 2017). The significant and positive relationship between empathy and religious conflict found in this study demonstrates the potential for empathy to shape intergroup attitudes and reduce prejudice positively. It improves intergroup relationships – issues of particular relevance in Gaza's complicated and multi-dimensional conflict.

However, despite these shortcomings, the current study adds to the emerging literature indicating the importance of empathy in religiously-based conflicts. Empathy may play a critical psychological role in influencing such conflicts' dynamics and trajectory. At the same time, we need to understand that empathy alone might not be enough to resolve political, cultural and religious grievances that provide fertile ground for asymmetric intrastate conflict (O'Driscoll et al., 2020; Sasse et al., 2022; Vos et al., 2013). Empathy should not be treated as a 'panacea' for intractable conflict but rather as a possibility to be guided and integrated into a broader context of inclusive negotiation and conflict management processes that can meet the complexity of religious conflicts.

In conclusion, this study contributes to understanding empathy's role in religious conflicts, with relevance to areas such as Gaza, which involves a long-term complex socio-political reality. The implications of these findings set the stage for investigating the psychogenics of empathy and intergroup conflict, opening the door to the design of empathy-based

interventions to alleviate tensions and promote constructive intergroup relations in these contexts.

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Appendix

Empathy Assessment Scale

This scale comprises 13 items. It would be appreciated if you could evaluate each by selecting the most fitting rating for you within the range of 1 to 4. The choices are as follows:

1. Highly appropriate
 2. Appropriate
 3. Inappropriate
 4. Highly inappropriate
1. Saat mendengar berita sedih tentang konflik di Gaza, saya juga merasa sedih dan tergerak untuk membantu sesama.
 2. Saya dengan ikhlas memiliki rasa empati terhadap mereka yang sedang mengalami konflik di Gaza.
 3. Saya merasa marah terhadap pihak yang menimbulkan kerusakan dan penderitaan dalam konflik di Gaza.

4. *Penderitaan orang-orang di Gaza saat perang, membuat saya merasa sedih juga.*
5. *Saya tidak ragu-ragu menyerukan dukungan bagi orang-orang yang tidak bersalah dan sedang mengalami kesulitan akibat konflik perang di Gaza.*
6. *Saya berusaha memberikan ungkapan simpati dan dukungan kepada mereka yang merasa ketakutan akibat konflik perang di Gaza.*
7. *Ketika melihat liputan berita atau adegan dramatis mengenai konflik perang di Gaza, saya merasakan kesedihan yang mendalam dan dampak emosional yang mendalam.*
8. *Saya dapat memahami perasaan orang-orang yang terkena dampak konflik perang di Gaza melalui perilaku dan respons mereka terhadap situasi tersebut.*
9. *Berita atau cerita tentang ketabahan dan keberanian yang ditunjukkan oleh orang-orang di Gaza, meski dalam kondisi perang, memberikan inspirasi dan semangat kepada saya.*
10. *Melihat berita tentang orang-orang yang khawatir dan takut akibat konflik perang di Gaza, saya menjadi cemas dan prihatin.*
11. *Saya merasa prihatin dan mencoba untuk memahami daripada menghindari orang-orang yang merasa marah dan frustrasi akibat dampak konflik perang di Gaza.*
12. *Ketika saya mendengar ada kabar baik atau momen bahagia di Gaza meski sedang berperang, saya juga ikut merasa senang dan lega untuk mereka.*
5. *Saya merasa bahwa dalam konflik di Gaza, identitas agama saya menjadi fokus utama.*
6. *Di tengah konflik di Gaza, saya merasa bahwa identitas agama saya sering dipertanyakan oleh kelompok lain.*
7. *Saya merasa ditekan oleh kelompok lain dalam konflik di Gaza karena perbedaan identitas agama.*
8. *Perbedaan dalam denominasi atau identitas agama sering menimbulkan persepsi negatif di antara kelompok-kelompok yang terlibat dalam konflik di Gaza.*
9. *Saya merasa terganggu saat menyaksikan praktik keagamaan kelompok lain dalam konflik di Gaza yang berbeda dari agama saya.*
10. *Dalam konteks konflik di Gaza, saya merasa bebas menjalankan agama saya tanpa gangguan dari orang lain.*
11. *Praktik keagamaan kelompok lain dalam konflik di Gaza sering kali tampak tidak pantas atau bahkan menyinggung bagi saya.*
12. *Saya percaya bahwa setiap kelompok agama yang terlibat dalam konflik di Gaza harus menghormati praktik keagamaan kelompok lain.*
13. *Ketidaktoleranan terhadap praktik keagamaan kelompok lain sering memicu konflik di Gaza.*
14. *Saya sangat yakin dengan keyakinan agama saya dan merasa bahwa itu adalah kebenaran mutlak, bahkan dalam konteks konflik di Gaza.*
15. *Keyakinan saya dalam agama sering kali menguatkan saya dalam menghadapi konflik di Gaza.*
16. *Perbedaan keyakinan atau agama sering menjadi isu sentral dalam konflik antarkelompok, terutama dalam konteks konflik di Gaza.*
17. *Kadang-kadang, kekuatan keyakinan agama saya membuat saya sulit menerima pendapat atau perspektif kelompok lain, terutama dalam konteks konflik di Gaza.*
18. *Saya merasa bahwa identitas agama saya memengaruhi konflik dan perbedaan yang saya alami dengan orang-orang dari agama lain dalam konflik di Gaza.*
19. *Konflik yang saya alami dalam konteks Gaza sering kali lebih berakar pada identitas agama daripada faktor lainnya.*
20. *Saya merasa bahwa sering kali identitas agama yang saya anut menjadi sasaran dalam konflik yang terjadi di Gaza.*
21. *Saya merasakan bahwa identitas agama saya sering kali dipenuhi dengan stereotip dan dieksploitasi dalam konflik yang sedang berlangsung di Gaza.*

Scoring: There is no reverse scoring, and the scale yields a total empathy score by adding up all points per items. For subscales: Item numbers: 1,4,10,12 = Social Interaction (SI) score; items 2,5,6,8,11 = Cognitive Behavior (CB) score; items 3,7,9 = Emotional Identification (EI) score.

Religious Conflict Scale

This scale comprises 21 items. It would be appreciated if you could evaluate each by selecting the most fitting rating for you within the range of 1 to 4. The choices are as follows:

1. Highly appropriate
2. Appropriate
3. Inappropriate
4. Highly inappropriate
1. *Sebagai remaja Muslim, perbedaan keyakinan dengan kelompok lain dalam konflik di Gaza sering mempengaruhi sudut pandang saya terhadap konflik tersebut.*
2. *Sebagai remaja Muslim, saya percaya bahwa perbedaan keyakinan adalah sumber utama ketegangan dan perselisihan dalam konflik di Gaza.*
3. *Sering kali, perbedaan keyakinan antara saya sebagai remaja Muslim dan kelompok lain yang terlibat dalam konflik di Gaza meningkatkan tingkat ketegangan dan konflik.*
4. *Konflik di Gaza sering dipicu oleh perbedaan dalam identitas agama kita.*

Scoring: There is no reverse scoring, and the scale yields a total empathy score by adding up all points per items. For subscales: Item numbers: 1,2, 3 = divergence in convictions score; items 4,5,6,7,8 = religious identity score; items 9,10,11,12,13 = religious practices score; items 14,15,16,17 = the power of belief score, items 18, 19, 20, 21 = the influence of religious identity on conflict