The mediating effect of group identity and religious fundamentalism on the association of intergroup contact with prejudice

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Abstract: Contact between groups continues to be recognized as a variable that affects prejudice. The effectiveness of the impact of such contacts on prejudice is influenced by other variables, according to the characteristics of the group. This study aims to determine the effect of group identity mediation and religious fundamentalism on the influence of intergroup contact on the prejudice of transnational Islamic groups against moderate Islamic ones. The research subjects were selected randomly from 365 members of Jama'ah Tabligh, a transnational Islamic group in Semarang, Indonesia. The research data collection used the scales of prejudice, intergroup contact, group identity, and religious fundamentalism, while the data analysis employed structural equation modeling (SEM). The results show that group identity and religious fundamentalism have a mediating effect on intergroup contact's impact on the prejudice of transnational Islamic groups against moderate ones. This research's theoretical implication is that the extent of the influence of intergroup contacts on prejudice is affected by group identity and religious fundamentalism as mediating variables.

Keywords: group identity; intergroup contact; prejudice; religious fundamentalism

Abstrak: Kontak antarkelompok hingga saat ini masih diakui sebagai varibel yang berpengaruh terhadap prasangka. Efektivitas pengaruh kontak antarkelompok terhadap prasangka ternyata dipengaruhi oleh variabel lain sesuai karakteristik yang ada pada kelompok tersebut. Penelitian ini bertujuan untuk mengetahui efek mediasi identitas kelompok dan fundamentalisme agama pada pengaruh kontak antarkelompok terhadap prasangka kelompok Islam transnasional terhadap kelompok Islam moderat. Subjek penelitian diambil secara random terhadap 365 anggota Jama'ah Tabligh, salah satu kelompok Islam transnasional di Semarang, Indonesia. Pengumpulan data penelitian menggunakan skala prasangka, skala kontak antarkelompok, skala identitas kelompok, dan skala fundamentalisme agama. Analisis data menggunakan *structural equation modeling* (SEM). Hasil penelitian menunjukkan bahwa identitas kelompok dan fundamentalisme agama memiliki efek mediasi pada pengaruh kontak antarkelompok terhadap prasangka kelompok Islam transnasional terhadap kelompok Islam moderat. Implikasi teoretis penelitian ini adalah efektivitas pengaruh kontak antarkelompok terhadap prasangka dipengaruhi oleh identitas kelompok dan fundamentalisme agama sebagai variabel mediator.

Kata Kunci: identitas kelompok; kontak antarkelompok; prasangka; fundamentalisme agama

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Introduction

The progress of the reform era led the Islamic movement in Indonesia to experience an increase in the number of groups and their intensity. The concept that underlies the Islamic movement comes from within the country and from abroad, resulting in the term 'transnational Islamic movement (Azra, 2009). Muzadi (2007) stated, this Islamic movement is based on a cross-country ideology developed in Indonesia, influenced both by the East and the West. Transnational Islamic movements originating from the East include Hizbut Tahrir, Jamaah Salafi, Ikhwanul Muslimin, al-Qaeda, and Jama'ah Tabligh, while examples of Western ideologies are the Liberal Islam Network (Muzadi, 2007) and the Islamic Feminism Movement (Luthfiyah, 2015). Such movements originating from the Middle East have a wider influence in Indonesia than those originating from the West (Wahid, 2009).

Transnational Islamic groups have various characteristics from mainstream groups in Indonesia, such as Nahdhatul Ulama (NU) and Muhammadiyah, known as moderate Islam. There are fundamental differences between trans-national Islamic groups and moderate ones. First, the political ideology that underlies the former is the desire to re-establish the Islamic government system (*khilāfah islāmiyyah*), while moderate Islamic groups have accepted the Republic of Indonesia's Unitary State (NKRI) as a final consensus (Maarif, 2009; Wahid, 2009). Second, the type of movement adopted by transnational Islamic groups is based on structural change, even though it is packaged within *da'wah* activities, while moderate groups adopt the cultural change movement method (Abdullah, 2000; Wahid, 2009). Third, with regard to attitudes towards modern thinking, such as democracy, the concept of the nation-state, pluralism, and human rights, transnational Islamic groups reject such thinking from the West, as it is considered to be the antithesis of Islam, while moderate Islamic groups accept western concepts which are believed not to contradict Islam (Hidayatullah, 2010; Wahid, 2009).

The characteristics of the transnational Islamic group movement are seen to threaten the existence of moderate Muslim groups in Indonesia. The relationship between members of the two groups shows that there is a gap between reality (*das sein*) and ideals (*das sollen*). Empirical studies show that the relationship appears to be disharmonious, as indicated by the presence of antagonism between the groups in the form of polemics through the mass media, books, social media, discussion forums, recitation forums, and acts of resistance in society (Mufid, 2010; Sulistio, 2012; Umam, 2019; Wahid, 2009). The ideals that each group should behold in the face of differences and diversity are tolerance, inclusivism, and pluralism (Misrawi, 2007).

Group antagonism involves interrelated psychological elements, such as stereotypes, prejudice, and discrimination (Suryanto et al., 2012; Taylor et al., 2006). As an element of group antagonism, prejudice can give rise to destructive behavior and brutal acts of violence (Taylor et al., 2006). According to Putra and Pitaloka (2012), prejudice is an effort or desire to demean individuals or members of other groups, resulting in hatred and conflicts between groups or individuals as group representations. Prejudice has the potential to trigger conflict, and can even lead to human tragedies, such as genocide.

Indications of prejudice between transnational and moderate Islamic groups are based on various theoretical and empirical studies. According to Abrams (2010), prejudice can theoretically occur in the context of intergroup relationships characterized by inequality, threat, conflict, status, power, legitimacy, or difference. Several empirical studies show that the relationship between the two groups is colored by conflict in the form of polemics in the mass media, acts of rejection, humiliation, and threats (Mufid, 2010; Sulistio, 2012; Wahid, 2009). Second, according to Brown (1995), prejudice is manifested in the form of behavior such as rejection, antipathy, vigilance, fear, suspicion, humiliation, hostility, and acts of mutual killing. Other studies show that the behavior between the two groups is characterized by rejection, dislike, vigilance, suspicion, humiliation, and hostility, although there has been no tendency to kill each other (Mufid, 2010; Shaver et al., 2016; Sulistio, 2012; Wahid, 2009).

This research focuses exclusively on revealing transnational Islamic groups' prejudices against moderate Islamic groups. First, the reasons for this are that the prejudices of transnational groups against moderate ones can lead to hostile behavior that has a wide impact on the moderate Islamic groups and the majority of Indonesian society. According to Yusanto (2013), transnational groups have a political agenda to uphold the Islamic caliphate (Islamic government system) and have the view that the government system other than the system is taghut (idol). This view can trigger hostilities with other Islamic groups that accept the nation-state system and have become the national consensus of the Indonesian nation (Ubaid & Bakir, 2015).

Second, the prejudice of transnational Islamic groups against moderate Muslim groups can trigger behavior directed at destroying religious traditions which form part of the nation's culture. According to Mufid (2010), transnational Islamic groups have an agenda of puritanism (Islamic purification) and consider the diversity of some moderate Islamic groups to be *bid'ah* (introducing new ideas in religious matters without the support of valid arguments). The agenda of puritanism and the perception of heresy towards other Islamic groups can lead to cultural genocide because it threatens the existence of and damages the religious traditions of the majority of Muslims in Indonesia (Wahid, 2009).

Based on theoretical studies of the variables that affect prejudice and empirical studies on transnational Islamic groups' characteristics, several variables are assumed to affect group prejudices; first, intergroup contact. This affects prejudice because theoretically, the intensity of contact can increase understanding of other groups and reduce stereotypes and the illusion of outgroup homogeneity (Álvarez-Castillo et al., 2018; Pettigrew, 1997). Intergroup contacts are assumed to affect the prejudice of transnational Islamic groups (especially Jama'ah Tabligh) because the activity that is emphasized, and which is the main task of each member of the group, is to preach to all mankind across groups, religions, ethnicities, and nations. The method of proselytizing is through *khuruj*, namely in the form of general preaching (traveling to the public in general, *jaulah*) and special preaching (interpersonal friendship), both individually and in groups (Abduh, 2008).

Second, group identity, which is assumed to affect the prejudice of transnational Islamic groups

because, according to theory, group interest, concern, and pride will form a social identity that is part of one's self-concept (Tajfel, 1982). The strong identity of transnational Islamic groups is formed by the characteristics of groups that promote member development through the Islamic guidance system (*manhaj tarbiyah Islāmiyyah*) in a closed (exclusive) manner from other groups through the halaqah (fostered group) using the cell system (Ali, 2010).

Third, religious fundamentalism. It affects the prejudice of transnational Islamic groups because theory posits that the values derived from people's religious understanding are an important part of life, which affects attitudes and behavior (Nottingham, 1997). Transnational Islamic groups develop the values of religious fundamentalism through: understanding religious texts textually, the rejection of pluralism and relativism in religious understanding, and the rejection of modern thinking (from the West), which is considered to be the antithesis of Islam (Ali, 2012; Azra, 1996; Ghufron et al., 2020).

Several studies have shown that intergroup prejudice is caused by the lack of individual contact between groups (Abrams, 2010; Abrams & Hogg, 1999; Allport, 2004; Álvarez-Castillo et al., 2018; R. Brown, 1995; Pettigrew, 1998; Rutland et al., 2010). Therefore, to reduce prejudice between groups, it is necessary to increase such contact. Allport (Katz, 1991) proposed a hypothesis that became known as the contact hypothesis, a theory that proposes that increasing contact between members of various groups will reduce prejudice between the groups. The hypothesis is supported by several subsequent studies, such as those of Amir (1976; 1969), Cook (1962, 1978), Pettigrew (1997, 1998), Asbrock et al. (2012), Maliepaard and Phalet (2012), Dhont and Hiel (2011, 2014;

2011), Smith et al. (2009), and Dhont et al. (2014).

Religion is a very important marker of group identity; religious identity often binds and manipulates more than one social group (Verkuyten & Martinovic, 2012). Religion, which includes religious beliefs, values, and practices, provides certainty and meaning in life for believers. These ideas and values involve claims of religious truth and absolute moral principles that determine what it means to be a believer of one religion and distinguishes believers from other religions' adherents. Research by Akbas (2010), Maliepaard and Phalet (2012), and Saguy and Dovido (2013) shows that intergroup contacts influence social identity.

Fundamentalists tend to classify humans based solely on their religion or belief (Mahendra, 1999). Maliepaard and Phalet's (2012) research shows that contact is related to religious expression, both in religious practice (worship and abstinence) and assertions (the role of religion in politics and society). The effect of contact between groups on fundamentalism is also discussed in the research of Haji et al. (2011) and Aydin et al. (2010). Seul (1999) reveals that social identity based on religion fulfills psychological needs that are more comprehensive and potential than other social identities. In line with this, research by Jackson and Hunsberger (1999), Operaio and Fiske (2001), Voci (2006), Ali et al. (2010), Barlow et al. (2010), and Bukhori (2011b) found that group identity influences prejudice. Several studies have shown that fundamentalism affects prejudice towards other groups, such as different ethnicities (Bizumic et al., 2009; Bizumic & Duckitt, 2007; Bukhori, 2011b, 2011a; T. B. Smith et al., 2007); Smith et al. (2007); homosexuals and lesbians (Brandt & Reyna, 2010; Fulton et al., 1999; Hunsberger, 1996; Schwartz &

Lindley, 2005); atheists (Jackson & Hunsberger, 1999); Muslims (Altemeyer & Hunsberger, 1992; Denney, 2008; Raiya et al., 2008; Rowatt et al., 2006; Wrench et al., 2006); and Christians (I. E. Putra & Wongkaren, 2010; Saroglou, 2016).

Several studies have shown that contact alone is not sufficiently effective to reduce prejudice without the support of other variables that characterize each group (Allport, 2004; Brown, 1995; Pettigrew, 1998; Voci & Hewstone, 2003). This research's main objective is to examine the mediating effect of group identity and religious fundamentalism on the effect of intergroup contact on the prejudice of transnational Islamic groups against moderate Islamic groups. The hypotheses tested in the study are as follows: 1) there is a direct effect of intergroup contact on prejudice; 2) there is a direct effect of intergroup contact on group identity; 3) there is an effect of group identity on prejudice; 4) there is an effect of intergroup contact on religious fundamentalism; 5) there is an influence of fundamentalism on prejudice; and 6) there is an indirect effect of intergroup contact on prejudice, as mediated by group identity and religious fundamentalism. The relationship between intergroup contact, group identity, religious fundamentalism, and prejudice is shown in Figure 1.
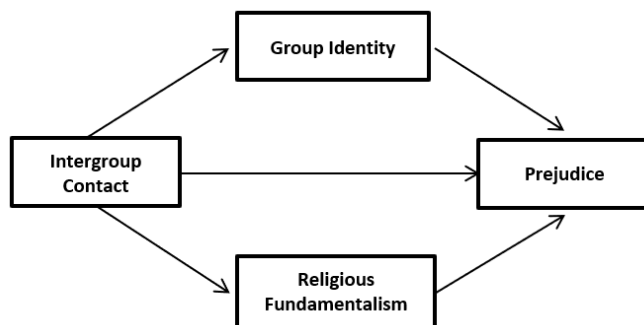
Method

The study used a quantitative approach with a survey research design (Kerlinger, 1986). Such a method is used to quantitatively describe the trends, behavior or opinions of a population through a sample and then to make generalizations or claims on the population. The survey method used was cross-sectional, which involved collecting research data from the subjects at one time (Creswell, 2013).

The research subjects were Jama'ah Tabligh members, a transnational Islamic group growing quite rapidly in Indonesia, meaning it is suitable for receiving further attention (Mufid, 2010). The moderate Islamic group as the target of prejudice in the study were members of the Nahdhatul Ulama (NU), as this is the majority Muslim group in Indonesia and represents the Islam of the archipelago (Ubaid & Bakir, 2015). The research sample was taken randomly, comprising 365 Jama'ah Tabligh members in Semarang.

Figure 1
Theoretical Model of the Effect of Intergroup Contact on Prejudice, as Mediated by Group Identity and Religious Fundamentalism

The research instrument employed was a Likert scale, a method of scaling attitude statements that uses a response distribution as the basis for determining the scale's value (Kerlinger & Lee, 2000). The research scale consisted of scales of prejudice, intergroup contact, group identity, and religious fundamentalism. The instrument was specially prepared for the study based on the theoretical study of each variable.

Based on the calculation of reliability, the measurement instrument's level of consistency was obtained and presented in Table 1.

The data analysis technique used was structural equation modeling (SEM), which can explain the influence between variables in a complex manner and the direct or indirect effect of one or more variables on other variables (Byrne, 2010). SEM data processing was performed by using the AMOS 22.0 program.

Results

Before being used to test the hypotheses, the research data were analyzed descriptively to determine the minimum and maximum scores, the central tendency (mean), and standard deviation (SD). Descriptive analysis was employed to create a general picture of the data on prejudice, intergroup contact, group identity, and religious fundamentalism relating to the research subjects. Based on this analysis, it was found that the subjects had high levels of prejudice, intergroup contact, group identity, and religious fundamentalism, as the empirical mean of all the variables was more than one SD above the theoretical average. The complete descriptive analysis of the research data is presented in Table 2.

The data analysis test results show that intergroup contact has a direct effect on prejudice, with an estimated value of -0.158 (p <.05), which means that hypothesis 1 is accepted. Besides, intergroup contact affects group identity, with an estimated value of -0.172 (p <.05), which means that hypothesis 2 is also accepted. The psychological dynamics of the direct effect of intergroup contact on prejudice is shown in Figure 2.

Group identity directly affects prejudice, with an estimated value of 0.196 (p <.05), meaning that hypothesis 3 is accepted. Moreover, intergroup contact affects religious fundamentalism, with an estimated value of -0.191 (p <.05), so hypothesis 4 is also accepted. Religious fundamentalism affects prejudice with an estimated value of 0.213 (p <.05), which means that hypothesis 5 is accepted. The estimated value of the direct effect between the study variables is shown in Table 3.

Table 1
Test Results of Reliability of Measurement Instruments

Scale	Reliability (Cronbach's alpha)
Prejudice	.885
Intergroup Contact	.861
Group Identity	.882
Religious Fundamentalism	.855

Table 2
Descriptive Analysis of the Research Data

Variable	Indicators	N	Min.	Max.	Mean	Std. Deviation	Mean Variable
Contact between groups	Cooperation	365	2.0	4.8	3.789	0.4730	
	Accommodation	365	1.8	5.0	3.316	0.7481	3.711
	Assimilation	365	2.8	5.0	4.027	0.4041	
Group identity	Awareness of membership	365	2.8	5.0	3.952	0.4531	
	Feelings of unity	365	2.3	5.0	3.925	0.5323	4,017
	Positive feelings	365	3.0	4.8	4.173	0.4426	
Religious fundamentalism	Rejection of hermeneutics	365	2.5	5.0	3.981	0.5687	
	Rejection of pluralism	365	3.0	4.8	4.094	0.4254	3,914
	Rejection of development	365	2.4	5.0	3.666	0.5480	
Prejudice	Condescending confidence	365	2.6	5.0	4.111	0.4668	
	Expression of negative feelings	365	3.0	5.0	4.030	0.4241	3.918
	Hostile trend	365	2.5	4.8	3.703	0.5615	
	Discriminatory trend	365	2.0	5.0	3.828	0.6161	

Table 3
Estimated Value of Direct Intervariable Effects

|	Contact Between Groups	Group Identity	Religious Fundamentalism	Prejudice
Group dentity	-0.172	0.000	0.000	0.000
Religious Fundamentalism	-0.191	0.000	0.000	0.000
Prejudice	-0.158	0.196	0.213	0.000

The mediation hypothesis testing was conducted using the Sobel Test Calculator for the Significance of Mediation application. The effect of intergroup contact on prejudice mediated by group identity obtained a t-statistic value of -2.306 and a significance value of .021 (p <.05), while the effect of intergroup contact on prejudice mediated by religious fundamentalism obtained a t-statistic value of -2.502 and a significance value of .012 (p <.05). Based on the mediation test, it can be concluded that hypothesis 6, which proposes that there is an indirect effect of intergroup contact on prejudice, as mediated by group identity and religious fundamentalism, is accepted. The results of the mediation hypothesis test are shown in Table 4.

Table 4
Hypothesis Test Results

Hypothesis		Path Coef.	Std. Error	t	Sign.
Contact * Identity * Prejudice	Contact * Identity Identity * Prejudice	-0.172 0.196	0.051 0.062	- 2.306	.021
Contact * Fundamentalism * Prejudice	Contact * Fundamentalism Fundamentalism * Prejudice	-0.191 0.213	0.059 0.054	- 2.502	.012

Figure 2
Effect of Intergroup Contacts on Prejudice, as Mediated by Group Identity and Religious Fundamentalism
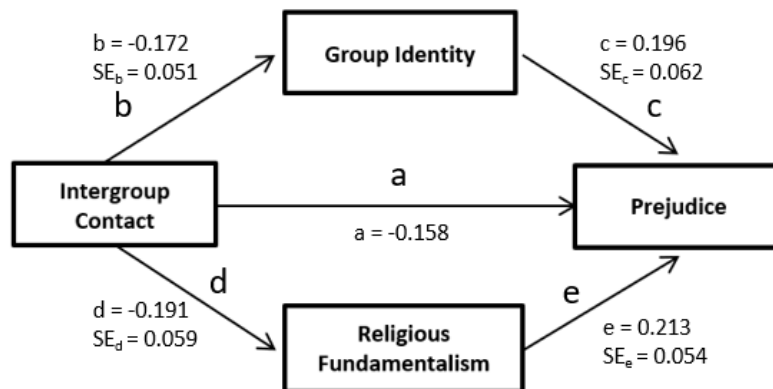
Discussion

The hypothesis testing showed that there was a direct negative effect of intergroup contact on the prejudice of transnational Islamic groups against moderate Islamic groups. This means that the higher the contact between groups, the lower the tendency for prejudice. Conversely, the lower the contact between groups, the higher the tendency for prejudice. This finding is in line with the research of Pettigrew (1997). Furthermore, group identity and religious fundamentalism were proven to act as mediating variables in intergroup contact in reducing prejudice. As Voci and Hewstone (2003) found, contact affects prejudice either directly or mediated by other variables.

The transnational Islamic group (Jama'ah Tabligh) contacted other groups through da'wah activities with the *khuruj* method. The da'wah method is implemented in two forms of routine activities (weekly and daily), namely general preaching (traveling to the community in general or *jaulah*) and special preaching (interpersonal friendship). This cross-group *da'wah* activity can be viewed as an associative social process. According to Gillin and Gillin (1954), such a process allows members of a group to cooperate, accommodate, assimilate, and acculturate.

According to Brown (1995), positive intergroup contacts are characterized by cooperative activity. In addition, Pettigrew (1998) states that intergroup contacts are made through a process of adjustment to relieving conflict (accommodation) and making adjustments to one's original characteristics in line with the surrounding environment (assimilation).

Intergroup contact through associative social processes in the form of cross-group da'wah activities can internally influence group identity in the form of reorientation of group membership awareness, evaluation of self-esteem, and feelings about identification (Brown et al., 1986). In addition, associative social processes internally also affect religious fundamentalism in the form of reinterpretation of scriptural texts, changes in attitudes towards pluralism and limitation of views (relativism), and changes in views on the development of religious understanding, along with historical and sociological developments (Azra, 1996) .

Contact between groups as an associative social process allows group members to work together, conduct an adjustment process to ease disagreement, and make adjustments to their original characteristics with the surrounding environment. This process internally can lead to group membership awareness changes, feelings of unity with the group, and positive feelings about identification. In addition, cooperation, accommodation, and assimilation of other groups internally can also lead to a reinterpretation of scriptural texts, changes in attitudes towards the reality of pluralism and limitations of views (relativism), and changes in views on the development of religious understanding, along with historical and sociological developments. Intergroup contact accompanied by changes in

group identity and religious fundamentalism will influence prejudice against other groups in the form of changes in assumptions, feelings, and hostile and discriminatory tendencies (Brown, 1995).

The results of the data analysis indicate that intergroup contact harms group identity. This means that the greater the contact between groups, the lower their group identity tends to be. Conversely, the lower the intergroup contact, the higher the group identity. The findings of this study are in line with research by Akbas (2010), Maliepaard and Phalet (2012), Saguy and Dovido (2013), and Kauff et al. (2016), showed that intergroup contact influences social identity. Pettigrew (1998) found that such contact was associated with the group's change process, in which group members will reinterpret the group by themselves. When individuals have learned about other groups, behavior towards them changes, and effective positive bonds are formed. Furthermore, the group itself will be reassessed and placed in an equal position with other groups.

Members of a transnational Islamic group (for example, Jama'ah Tabligh) may change orientation after making contact with a moderate Islamic group (for instance, Nahdhatul Ulama). This change in orientation is in line with Brehm and Kassin (1996) opinion, who believe that the desires of individuals who previously favored their ingroup rather than outgroups could change after making contact with other groups. Besides, the tendency to analyze and evaluate everything by using the reference of norms and values of the group itself can also change after learning about those of other groups through social contact.

Group identity has a positive effect on prejudice. This means that the higher the group

identity, the higher the tendency for prejudice. Conversely, the lower the group identity, so the lower the tendency. The results of this study are consistent with research by Jackson and Hunsberger (1999), Operaio and Fiske (2001), Voci (2006), Ali et al. (2010), Barlow et al. (2010, 2012), Bukhori (2011b), and Batalha (2019) which state that group identity affects prejudice.

The effect of group identity on the prejudices of members of transnational Islamic groups against those of moderate Islamic groups in Indonesia results from the fact members strongly identify themselves with their groups, so they become increasingly biased against other groups (Tajfel & Turner, 1986). In addition, when members of a group perceive a threat to their identity, they respond with increased efforts to make the ingroup more distinct from other groups. If the threat is strong enough, then according to Brown (1995), such differentiation may first appear in the form of mildly biased expression; i.e., ingroups and outgroups are evaluated positively, but the ingroup is considered more positive than the outgroup, until in the form of intergroup attitudes and behaviors that view low outgroup openly.

Contact between groups harms religious fundamentalism. This means that the greater the contact between groups, the lower the tendency for religious fundamentalism. Conversely, the lower the intergroup contact, the higher the tendency. The results of the test of the effect of intergroup contact on fundamentalism are in line with the research of Haji et al. (2011), Aydin et al. (2010) who claim that those who have fundamentalist ideas tend to be closed off (exclusive), because they always use the measure of truth through their interpretation of the scriptural texts. Maliepaard and Phalet's (2012) research shows that contact is related to religious expression, both in religious practice (worship and avoiding taboos) and assertions (the role of religion in politics and society).

Transnational Islamic groups tend to reject pluralism (Azra, 1996). According to Mahendra (1999), one of the fundamentalists' characteristics is such a tendency. According to fundamentalists, there are only two types of social order in this world, namely the Islamic social order and the ignorant social order. There can be no meeting point between the two types of society, because one is true and divine, while the other is heretical and idolatrous (taghut). The consequence of this view is that fundamentalists tend to reject other groups' existence based on differences in geography, language, skin color, and culture. They also tend to classify humans based only on their religion or beliefs.

The data analysis results show that the hypothesis, which proposes that religious fundamentalism affects transnational Islamic groups' prejudice against moderate groups, is accepted. The influence of religious fundamentalism on prejudice is positive. This means that the higher the religious fundamentalism, the higher the tendency of their religious prejudice. Conversely, the lower the religious fundamentalism, the lower this tendency. This hypothesis test results follow Nottingham's (1997) that values derived from a person's religious understanding are an important part of life and affect attitude and behavior.

Adherents develop the values of religious fundamentalism through the method of understanding the scriptures textually, the rejection of pluralism and the relativism of religious

understanding, and the rejection of modern thinking (from the West), which is considered to be the antithesis of Islam (Ali, 2012; Azra, 1996). Unlike other transnational Islamic groups, Jama'ah Tabligh took a passive form of resistance. For example, in facing modernity, they tend not to reject it, but as much as possible to avoid it and choose to use the traditional *manhaj* (method) according to the life of the Prophet Muhammad and his companions (Shahab, 2008). Therefore, they will still be prejudiced against other groups that accept and develop modern thought, as is the case with moderate Islamic groups in Indonesia. According to Ubaid and Bakir (2015), members of Nahdhatul Ulama, one of the moderate Islamic groups in Indonesia, adheres to the principles of *al-muḥafaẓah 'ala al-qadīmi ṣāliḥ wa akhdhu 'ala al-jadīd al-aṣlaḥ* (maintaining the old good principles and taking on new better principles).

Conclusion

The study has found that there is a mediating effect of group identity and religious fundamentalism on the effect of intergroup contact on the prejudice of transnational Islamic groups against moderate Islamic groups. It has also been found that: 1) intergroup contact affects prejudice; 2) intergroup contacts affect group identity; 3) group identity affects prejudice; 4) intergroup contacts affect religious fundamentalism; 5) religious fundamentalism affects prejudice; and 6) intergroup contact has an indirect effect on prejudice, as mediated by group identity and religious fundamentalism. The research's theoretical implication is that the extent of the impact of intergroup contact on prejudice is influenced by group identity and religious fundamentalism as mediating variables.[]

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