

Religious Conversion to Converts at the Indonesian Chinese Islamic Association Palembang, Indonesia

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Abstract

The ethnic Chinese in Indonesia mostly adheres to the religion of their ancestors, such as Christianity, Confucianism, and Buddhism. Only a small portion of the ethnic Chinese converted to Islam, and when they embraced Islam became a minority the Chinese community. Those who are a minority among minorities, are very important to research. This study aims to determine the experience of religious conversion in converts at the Indonesian Chinese Islamic Association (*Persatuan Islam Tionghoa Indonesia, PITI*) of Palembang. This research uses a qualitative method with a descriptive approach. The participants of this study were three Chinese converts. The data of this study were obtained by semi-structured interviews. Then the results were analyzed using the Miles and Huberman method. The results of this study indicate there are four main problems experienced by participants, namely towards the process of religious conversion, when converting to religion, after becoming a convert, and changing themselves. In general, this research concludes that participants experience changes that occur not only in themselves, but also in their social interactions.

Keywords: chinese, convert, religious conversion

Abstrak

Etnis Tionghoa di Indonesia sebagian besar menganut agama nenek moyang mereka, seperti Kristen, Konghucu, dan Budha. Hanya sebagian kecil dari etnis Tionghoa yang masuk Islam, dan ketika mereka memeluk Islam menjadi minoritas komunitas Tionghoa. Mereka yang minoritas di antara minoritas, sangat penting untuk diteliti. Penelitian ini bertujuan untuk mengetahui pengalaman pindah agama pada mualaf di Persatuan Islam Tionghoa Indonesia (PITI) Palembang. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Partisipan dari penelitian ini adalah tiga orang Tionghoa yang bertaubat. Data penelitian ini diperoleh dengan wawancara semi terstruktur. Kemudian hasilnya dianalisis menggunakan metode Miles dan Huberman. Hasil penelitian ini menunjukkan ada empat permasalahan utama yang dialami partisipan, yaitu terhadap proses konversi agama, saat masuk agama, setelah menjadi mualaf, dan perubahan diri. Secara umum, penelitian ini menyimpulkan bahwa partisipan mengalami perubahan yang terjadi tidak hanya pada dirinya sendiri, tetapi juga pada interaksi sosialnya.

Kata kunci: konversi agama, mualaf, tionghoa.

Introduction

In general, humans in the world adhere to a religion based on heredity, that is, adhere to a religion that is in accordance with the religion of their parents when they were born. But by nature, all humans are born in a state of purity, in accordance with the words of the Prophet *sallallaahu 'alaihi wa sallam* who said: every child who is born is born on a fitrah until he is fluent (speaks), then it is his parents who make him a Jew, Christian, or Magian (HR. Al-Baihaqi and at Thabrani). Therefore, in its development, humans have the opportunity to have various religions that they profess based on their family background.

Religions that have been obtained based on descent from their parents often have a sense of opposite direction to the beliefs they hold. This happens because the changes that occur are influenced by psychological conditions so that changes can occur in a process or suddenly (Jalaluddin, 2015). Thus, causing an event of displacement or change of understanding. Religious conversion by an individual from his original belief is called religious conversion. Religious conversion is generally defined as changing religion or converting to religion, repenting, changing religion or converting to religion, repenting, changing religion, turning around to a religious teaching or entering religion, a change in belief and obedience to a religion held by someone, give up belief in a religion and embrace or believe in another religion (Ilahi, 2017). Adherents of other religions who convert to Islam are called converts, in the Big Indonesian Dictionary (2008) converts are defined as people who have recently embraced Islam.

The process of spiritual transformation in conversion is difficult to give clear boundaries, whether a person has been classified as experiencing religious conversion internally or not. because they are very different from each other, according to the growth and change of the religious spirit they go through as well as the experience and education they have received since childhood (Daradjat, 2005). According to Paloutzian (2005), the personality of someone who converts will change, and some will not. In particular, Piedmont (2005) explains that in converts, the main personality can change due to the influence of religious conversion.

Changes in personal identity in Chinese converts may be able to bring up psychological problems in them, these problems arise because they have not known Islam for a long time and have just embraced Islam. Ethnic Chinese people who decide to embrace Islam very often feel alienated and depressed. Ethnic Chinese people who decide to embrace Islam very often feel alienated and depressed (Pahrozi, 2018). A Chinese who converts their religion and chooses to convert to Islam, has actually threatened their social status both in their family and in the Chinese community.

Based on the results of an interview with one of the converts who are members of the Indonesian Chinese Islamic Association, it is known that there are several converts who get approval and acceptance from their families when they ask for permission to become converts. Unlike the experience experienced by the subject of AN, the subject of IC actually received rejection and even threats from his family when he was about to become a convert. Religion in individual life can function as a value system that contains certain norms. In general, these norms are used as a frame of reference in behaving in life to conform to the religious beliefs held. Basically, every human being has a form of value system that is meaningful to each of them. This value system is formed along with the process of human development, and is the result of learning and socialization. The information obtained by each individual from these processes will seep in him and become a unified system in the formation of individual identities. Religion forms a value system within the individual, all forms of religious symbols and ritual ceremonies play a very important role in the formation of a value system in the individual. Once formed, individuals will be able to use the value system in understanding, evaluating and interpreting situations and experiences (Rakhmat, 2007). In harmony with Taufik (2020) says religion is a ritual of worship, devotion for the interests of fellow human beings/fellow creatures, good character or behavior, sacrifice for a belief,

From this it can be seen that there are several problems that must be passed by converts when they are convinced to convert so that they decide to become converts and the problems they face make them a dilemma for a very big decision in their life. Based on the phenomena that occurred above, researchers are interested in understanding the background, processes, obstacles, impacts, and life stages of someone who decides to become a convert, especially to the Chinese ethnicity, therefore the researcher raised the

research entitled religious conversion to converts at the Indonesian Chinese Islamic Association, Palembang, Indonesia.

There are two schools of religious conversion. First, the meaning of conversion is in accordance with the origin of the language, namely change. All changes are called conversions, be it a change of belief from Islam to non-Islam or from non-Islam to Islam, which is clearly experiencing a change in religion. Second, religious conversion also involves a lot of human psychology (mental) problems and the influence of the environment in which humans are located.

Methods

The sample of this study amounted to three people who have the following characteristics convert, domiciled in Palembang, aged 30 years and over, member of the Indonesian Chinese Islamic Association, actively participates in Islamic studies at the Indonesian Chinese Islamic Association secretariat, and is willing to be a research participant. Inside this study, the supporting data that the researcher uses are people who are closest to the subject such as family, friends and clerics who provide Islamic religious studies at the subject's study place (informants know).

This research uses descriptive qualitative research. This study were conducted to knowing the experience of religious conversion to converts to Islam at the Indonesian Chinese Islamic Association. The author's consideration for conducting this research is to explore values and provide an understanding of the topics raised Creswell. stated that qualitative research is research that aims to understand a phenomenon in a natural social context by prioritizing a process of deep communication interaction between researchers and the phenomenon being studied (Herdiansyah, 2014). Researchers in this study used observation, interviews and documentation techniques. The techniques used in qualitative research with a triangulation approach are:

Observation

According to Kartono (in Zulfikar, 2014) the purpose of observation is to understand the characteristics and extent of significance of the interrelationships between elements of human behavior in social phenomena as well as complex in certain cultural patterns. The type of observation used in this study is non-participant observation.

Interview

In this study, interviews were conducted using semi-structured interview guidelines. Semi-structured interview is a type of interview that is included in the in-dept interview category, where in its implementation it is more free when compared to structured interviews. The purpose of this type of interview is to find problems more openly, where the parties invited to the interview are asked for their opinions, ideas. In conducting interviews, researchers need to listen carefully and record what was stated by the informant (Sugiyono, 2013). The interview guide material in this study was compiled based on the religious conversion factors of Dzakiah Darajat that is inner conflict, the influence of relationships with religious traditions, invitations, emotional experiences, and willingness.

Documentation

Documentation is a record of events that have passed. Documents can be in the form of writing, pictures or monumental works of someone. Documents in the form of writing such as diaries, life histories, stories, biographies, regulations and policies (Sugiyono, 2013). Research results will also be more credible if supported by existing photographs. Documentation data that will be used later are in the form of photos and recorders both during interviews and during observations.

In this study, the analytical technique used is the Miles and Huberman data analysis technique. This technique is carried out with three data analysis activities, namely, data reduction, data display, and conclusion drawing/verification (Sugiyono, 2019).

Data Reduction

Reducing data means summarizing, selecting and selecting the main things, focusing on the things that are important, looking for themes and patterns.

Data Display

In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like.

Conclusion drawing/verification

Drawing conclusions and verification. The initial conclusions put forward are still temporary, and will change if no strong evidence is found to support the next stage of data collection. But if the conclusions raised at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions.

Results and Discussion**Results**

Participants in this study consisted of three subjects who were in the age range of 30-42 years. Subjects consisted of two men and one woman. Subjects are converts who have embraced Islam for \pm 3 years and above. The three participants are registered members of the Indonesian Chinese Islamic Association Palembang, Indonesia. Based on the results of observations of the subject, the researchers found several findings which the researchers then summarized as follows:

AN subject

The subject is a male aged about 32 years, the 2nd child of 6 siblings, the educational history of the subject of AN is TK Gadjah Mada, SD Negeri 168 Palembang, SMP YP Veteran Palembang, and SMK PGRI 02 Palembang. The subject of AN has been blessed with one son aged \pm 3 months. The subject is a convert who previously embraced Buddhism. The current subject's profession is an entrepreneur who is engaged in property and interior design. The subject already has a wife who comes from Bengkulu, the subject's wife is Muslim and has parents who are obedient to the teachings of Islam.

IC Subject

The subject is a man aged \pm 32 years, the only child of a pair of parents who are very obedient to the teachings of his religion, namely Buddhism. The last educational history of IC subjects is a student at Nanyang Technological University, Singapore. IC subject is still single and still lives with his parents, IC subject is a convert who previously adhered to Buddhism who was very obedient to religious teachings.

YN subject

The subject is a woman aged \pm 42 years, the 9th child of 9 siblings from parents who adhere to the Confucian religion who have very strong beliefs in the spirits of their ancestors, related to the educational history of the subject YN when grades 1-3 were recorded as a student at Dharmajaya Elementary School and grades 4-6 subjects received education at SD Xaverius 6. Meanwhile, SMP-SMA education at Xaverius 4 for a history of education at tertiary institutions, subject YN was recorded as a student at Tarumanegara University. YN's subject has been blessed with 2 daughters who attend SDIT Al-Azhar Cairo, Palembang City and their second child is 4 years old.

Discussion

According to Mulyana (2004) the word conversion is used to describe the difference between converting to another religion and converting to Islam. Meanwhile, according to Thouless (2000) in his book introduction to the psychology of religion religious conversion is a term generally given to a process that leads to the acceptance of a religious attitude; the process can occur gradually or suddenly. According to Jalaluddin (2010) conversion according to etymology comes from another word "conversio" which means repentance, beauty, moving, and changing (religion). Furthermore, the word is used in the English word conversion which implies changing from one situation or from one religion to another.

Understanding religious conversion according to Max Heirich religious conversion is an act where a person or group of people enter or move to a belief system or behavior that is contrary to previous beliefs,

while defines religious conversion as a kind of growth or spiritual development that involves a significant change in direction, in attitudes toward religious teachings and actions (Sururin, 2004). Max Heirich, said that religious conversion is an act where a person or group of people enter or move to a belief system or behavior that is opposite. with previous beliefs. James (in Arifin, 2008), said to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denotes to the process, gradual or sudden, by which a self hither divide, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. According to Baihaqi (2012), religious conversion shows that an emotional change that suddenly leads to sudden guidance from Allah SWT has occurred, which may be very deep or shallow, and it may also occur gradually. Religious conversion has a lot to do with psychological issues and the influence of the environment in which it is located. According to Ramayulis, the characteristics of a person doing a religious conversion are a change in the direction of a person's views and beliefs about his religion and beliefs.

Based on the explanation above, there are things that were found by researchers regarding religious conversion to converts to Islam, which amounted to three subjects with the initials AN, IC, and YN where the three subjects were converts to the Indonesian Chinese Islamic Association Palembang which aims to understand the process of converting to Islam which he has lived for approximately nine years. In addition, this study aims to determine the experience of religious conversion among converts to the Indonesian Chinese Islamic Association Palembang. As the researcher has described in the background of the subject being a convert, each subject (AN, IC, YN) has events, reasons and causes that lead the subject to choose to embrace Islam.

The subject of AN, who was previously Buddhist, was initially confused about his religion, the subject was confused as to why he respected the statues that were intermediaries between the subject and his god, after a few months when the subject was in doubt, he accidentally heard the sound of the call to prayer coming from the mosque. besides the place where the subject worked until finally the subject of AN firmly embraced Islam through marriage, it was different with the subject of AN who was previously a devout Buddhist and finally decided to embrace Islam because of the knowledge of divinity that he learned first during his lectures.

IC subject examines the suitability of what is described in the Qur'an with what happens in the natural surroundings. IC subject became more confident in Islam when he heard his uncle's explanation about the power of God while watching Zakir Naik's video discussing verses from the Qur'an about natural phenomena that occur in this world until finally the subject decided to embrace Islam. Then the YN subject who was previously Buddhist, Confucian, and Catholic finally decided to embrace Islam after studying Islam more deeply and trying to carry out all the Islamic rules that he applied to daily life such as participating in fasting Ramadan, fasting sunnah on Mondays and Thursdays, praying in congregation with employees who are predominantly Muslim until the subject YN feels calm and confident in his choice to embrace Islam,

Based on this description, the background of the subject of converting to Islam is very diverse, but in principle that Allah SWT, the almighty giver of guidance in accordance with the nature and condition of each subject in question and which path will be used by an individual is a provision from Allah SWT. After becoming a convert, the subject explained about the experience in his early life as a convert and the responses of the subject's family and friends related to his decision. The three subjects (AN, IC, YN) experienced the same worship experience, the three subjects felt calm and comfortable when performing prayers, fasting, reading the Qur'an, and memorizing daily prayers.

AN's subject initially learned to carry out the obligations of a Muslim from *tausyiah* videos watched on You Tube as well as support and guidance from his wife, who is a Muslim from the start (not a convert), while IC's subject learned about Islam through recitation activities that he often participated in. with the subject AN and the subject IC, the subject YN studied Islam through the books he read and the light discussions he had with other Muslim friends, as well as asking people who he considered qualified in Islamic religious knowledge if they were confused when they wanted to do something. something to do with worship.

Based on the description above, the experience of all subjects at the beginning of life as a convert is more directed to the aspect of worship, especially prayer. The decision of all subjects to embrace Islam gave rise to various responses from their families and social environment. Support in the form of acceptance from the family and the environment regarding the subjects who decide to become converts

is very important in various aspects of the subject's life, considering that individuals are very important social beings who are interconnected with one another. According to Taylor (1999) social support is defined as information from others that he is loved, cared for, valued, valued and is part of a communication network and shared objectives, both with parents, partners, relatives, friends and the community.

This was experienced by the subject YN who almost did not get married because his parents, siblings, and relatives refused the subject's desire to convert to Islam and marry a Muslim, although in the end the subject YN persisted with his choice and belief to embrace Islam and marry the man she loves and proves to her parents, family, and relatives that what they say about Islam and Muslims is not true, finally the subject's family slowly accepts the decision that has been made by the subject and approves the subject's marriage without reducing affection and their concern for YN subjects as family. According to Taylor (1999) when a person is suffering emotionally and may experience depression, sadness, anxiety, and loss of self-esteem. Friends and family need to provide emotional support, through feelings of empathy, concern, affection and family care for him. This is also felt by the subject of AN who has decided to convert to Islam and marry a Muslim. UN subjects still get attention and affection from those around them, so YN subjects still feel comfortable, valued, and loved by their families.

The same thing was experienced by IC subjects when their parents strongly opposed the decisions they wanted to take at that time (before converting to Islam), both IC subjects' parents strongly criticized the attitude taken by the subject and their children to embrace Islam, anyhow the subject of IC remains convinced to convert to Islam. IC subjects felt that they received emotional support from their uncles who had previously embraced Islam. The subject's uncles always cared for, loved, guided, and cared for them in the early days of converting to Islam. A few months after becoming a convert, both of the subject's parents accepted the subject's decision and began to pay attention and love as before, since converting to Islam the subject's family has never again brought food and drinks that the subject cannot eat out of respect for beliefs and teachings in Islam. Different things are experienced by the subject of AN where the subject's family accepts the decision made and gives freedom to the subject of AN to embrace Islam as his belief, as well as the family environment who can accept the decision of the subject of AN.

According to Taylor, support in the form of appreciation occurs through someone's expression by showing a positive appreciation to someone, as well as approval of someone's ideas or feelings. This is done to give a feeling of happiness, worth, competence, and meaning. This was also obtained by the subject of AN who received support from the family in the form of positive appreciation and respect for the decision that had been made by the subject of AN to convert to Islam.

At the beginning of life as a convert, all subjects (AN, IC, YN) experienced various kinds of problems in life. AN subjects and IC subjects experienced the same difficulties in the family economy, such as AN subjects which required him to try hard to start his new business until he had to start his business from scratch, because AN subjects felt that most of the money he earned before converting to Islam, was drastically reduced. In line with the IC subject who experienced economic difficulties when he had to quit his place of work because the IC subject experienced obstacles and mismatches between his obligations as a Muslim with the situation and regulations in the IC subject's place of work. The difficulties experienced by AN and IC subjects regarding economic problems were not felt by YN subjects,

All subjects try to face all kinds of exams with an open heart, so that the subject experiences changes in his life towards a better direction. The family relations of IC and YN subjects became more harmonious thanks to the patience they fought for, IC and YN subjects succeeded in proving to their families that what the family was worried about would not happen, for example, being individuals who did not care about their families and only focused on their religion, were abandoned to death. Having to ask for donations from many people, and other concerns that are on the minds of the families of IC and YN subjects, while AN subjects who have the freedom to make decisions when they want to change religions feel that their extended family is now more harmonious even though they have different religions.

In terms of economy, the subject of AN has again felt a very significant economic improvement through the efforts he has made. AN's subject admitted that although his income is currently experiencing ups and downs, AN's subject feels that what he is currently getting is a blessing of sustenance. In line with the IC subject who also feels a significant economic improvement through his new job at this time which supports him to become a more devout Muslim and can carry out his obligations as a Muslim even though he is working. It's the same with YN's subject who has been able to be patient with his exams, so

now YN's subject has two very healthy and smart daughters, aged eight and four.

Another change felt by the three subjects (AN, IC, YN) was the increase in worship, both obligatory and sunnah worship, such as the five daily prayers, *Ramadan* fasting, *zakat fitrah*, *Duha* prayer, *Tahajud* prayer, Monday and Thursday. Since embracing Islam, the subjects of AN and IC have been praying although they often experience confusion and difficulty in praying movements, learning to read the Qur'an, memorizing short letters in juz 30, diligently attending recitations held around Palembang City. In contrast to YN's subject who had carried out some Islamic religious obligations when he was still a follower of the previous religion, therefore when YN's subject had taken the shahada there was no difficulty in worshipping, because he had memorized the *Al-Fatihah* letter and the movements in prayer, even though the readings were readings in prayer such as reading *iftitah*, bowing, prostration, and reading *tahiyat* have not been completely memorized.

The increase in religious obedience in the three subjects (AN, IC, YN) showed a positive impact on the subject's decision to change religion and embrace Islam. This increase was followed by the motivation of the three subjects in religion. As a result of this study, the researcher obtained findings about the experience of religious conversion, the process of psychological change experienced, and the subject's social relationship with the environment. Subjects had various experiences related to the religious conversion process they went through, starting from the time before carrying out religious conversion to the period after the subject did it. The subject's expression of obedience arises because the religion previously embraced by the subject is the religion of their parents, so that over time an emotional bond emerges between the subject and his religion. This emotional bond then creates a sense of security and comfort in the subject towards his religion.

Initially some subjects had a bad assessment of the Islamic religion. This assessment is inseparable from the influence of the subject's culture that grows and develops in the Chinese environment, so that these cultural values affect the subject's perspective on a particular religion and ethnicity. Islam, which is the majority religion in Indonesia, is considered a religion that is closely related to the poor and uneducated villagers by the Chinese. Despite having a negative assessment of Islam, the majority religion in Indonesian society is the religion used by the subjects as a comparison with the religion they previously adhered to. Even though he was obedient in practicing his previous religion, the subject raised questions about the truth of his religion as experienced by the subject of AN.

The question that arises in AN is about the process of religious worship carried out by him which he feels does not respect the Most Noble Essence. According to the subject of IC, his former religion could easily perform rituals of worship without any process of purifying oneself first, and movements that seemed to glorify God. Subject AN and subject YN compared it with Islamic religious rituals, where before starting their worship rituals they must first purify themselves and perform movements that they feel respect God in their worship rituals. Daradjat (in Ramayulis, 2004) explains that the psychological state experienced by the subject enters the stage of unease, where all subjects (AN, IC, YN) experience religious problems that affect their minds. During this time, the selection process will take place. the subject will choose to blame his previous belief or accept a new belief to overcome his inner conflict. Not all of the research subjects immediately decided to embrace Islam when doing religious conversion. Some participants have changed their faith twice, as did YN subject.

According to Fowler's theory of faith development (in Papalia et al., 2009) the subject is at the stage of individualitive-reflective faith development, where at this stage the subject begins to examine their faith critically, and rethink their original belief. The spiritual search process carried out by the subject is basically also based on a feeling of emptiness and a characteristic deficiency in the subject. Starbuck (in Rakhmat, 2007) mentions that one of the main things found in people who will carry out religious conversions is a feeling of incompleteness. This feeling of incompleteness exists because the subject feels that he does not have something that can be used as a guide for life. God and religion were previously judged to be unable to answer various questions, and the ideal picture of God and religion.

All processes that occur in these subjects are processes that occur gradually, so they need time to strengthen their beliefs in making decisions to convert religion. The moments of religious conversion experienced by the subjects occurred when they made a decision to embrace Islam by taking a vow. According to Daradjat (in Ramayulis, 2004), the period of religious conversion is the period that occurs after an individual's inner conflict subsides. However, the calmness felt by the subject occurs because it is based on beliefs that are contrary to previous beliefs.

Decision-making by the subject to convert to religion will be accompanied by the emergence of a

feeling of anxiety, because the decision will not only have an impact on the subject himself but will have an impact on his social environment. After making a vow and converting religion, giving the subject the choice to hide his Islam for a while as was done by the IC subject or directly reveal his Islam as was done by the subject AN and the subject YN. The experience of hiding their identity gives the subject a sense of discomfort, because they cannot worship and behave like Muslims in general. In the end, they feel they have to admit their Islam to their environment, and don't care what kind of reaction they will get. The method used by the subject varies,

AN's subject shows his Islam to his extended family and surroundings slowly. Unlike the subject of AN, IC's experience when showing his Islam was not intentional when IC's subject was performing the Fajr prayer in his room, then his mother accidentally saw the subject. This made his mother accept the decision that IC's subject had taken, even though at first IC's parents were very against it when IC first asked for permission to convert to Islam. Unlike the experiences of other subjects, YN experienced a slightly easier confession period, YN said that when he confessed his Islam, his family returned the decision to him. His family only wanted YN to have one belief, and YN believed with all his heart and practiced the things required by YN's new religion.

The subject's experience during the conversion period shows that religious conversion is an important and valuable thing in their lives, because they dare to take difficult decisions and bear all the risks that arise from these decisions. The decision to convert to religion by the subject is a decision that is taken consciously, without coercion, and is chosen subjectively. The choice to convert to Islam will have an impact on themselves and their environment. Psychological changes and changes in social interaction patterns will be felt by the subject after becoming a convert. Psychological changes that are felt by the subject occur in the spiritual dimension of the subject. Feelings such as feeling happy, touched, relieved, and a sense of completeness is a distinctive emotion felt by converts during religious conversion. Almost all of the subjects felt these distinctive emotions, they stated that they found a feeling of calm and pleasure. Adjustments were made by the subject to strengthen himself and his beliefs, as well as to give him direction in carrying out his new religious teachings and worship rituals. The first thing the subject learned when he converted to Islam was prayer.

Emotions that arise in the subject when performing rituals of worship foster a feeling of closeness to God, thus providing an alternative subject to various kinds of problems faced. Islamic values have also colored the lifestyle and activities of the subject, besides that the subject also feels that Islam is a way of life. In addition to the psychological changes of the subject, the pattern of social interaction in the subject's environment also changes drastically. The Chinese community clearly showed a negative response to the subject's decision where they showed feelings of hatred and carried out social rejection. The experience felt by the subject is the influence of the stereotype that develops in the group, even though they are basically part of the group. The social rejection shown by the Chinese community to the subject was not based on feelings of disappointment for denying their former religion, but rather on the social status of the Chinese people.

Although rejected by his Chinese environment, the subject prefers to ignore it because the subject has internalized the value system of his new social group. The social rejection experienced by the subject indicates a conflict that occurred after the decision to change religion. In the theory of the religious conversion process proposed by Daradjat (1986) the period after conversion is a calm and serene period, where the research subjects have felt satisfaction with their decision to convert to religion.

Conclusion

Based on the findings of research and discussion on religious conversion to converts at the Indonesian Chinese Islamic Association Palembang, it can be concluded that the three subjects (AN, IC, YN) have gone through all the processes experienced by a person when converting religion in different ways. different and it was concluded that the participants experienced all stages of religious conversion. These stages include a period of calm, a period of unrest, and a period of conversion, and there is a period of conflict after they decide to convert to Islam. So, the theory of Zakiyah Daradjat's conversion process applies to the subject. The decision to convert to religion makes the subject's pattern of social interaction change.

The data analysis of this study showed that the majority of the subjects experienced social rejection from the Chinese community and their families. Subjects feel more accepted by their new religious social

environment. The changes experienced by the subject are not only from their social interactions, but also within themselves. The results of data analysis show that emotions arise when the subject decides to convert to religion and during worship. Typical emotions that arise are feelings of happiness, emotion, and relief at his decision.

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