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**HAJI LIU MIN YUAN (BAMBANG SUDJANTO) & ISLAM**

**(Meaning of Conversion Behavior to Religion Islam)**

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**Abstract**

*This research focuses on the conversion behavior of a Chinese Mu'alaf who is known as an important figure among the East Javanese ethnic Chinese. He is Haji Bambang Sujanto or known by his Chinese name Haji Liu Min Yuan, Chairman of the Haji Muhammad Cheng Hoo Foundation Surabaya as well as one of the important figures of PITI (Pembina Iman Tauhid Islam) East Java. The important thing that needs to be underlined in this research is to look for the meaning behind the conversion to Islam from Haji Bambang Sujanto (Haji Liu Min Yuan) so that later wisdom can be learned into life lessons how the problem of religious beliefs is very fundamental in a person's life to seek ultimate happiness. As a study, this journal reveals individual phenomena and their social meanings after making changes in religious understanding (conversion) which then have implications or continue with individual actions (behaviors) and more meaningful social.*

**Keywords: Meaning, Behavior, Conversion**

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**Introduction**

Ethnic Chinese are non-indigenous communities whose influence cannot be hypothesized in the system of social life, culture and even the economic system of national life because the capital they have is at a certain social level system dominating the economic system of our society causing them to be able to play a socioeconomic role micro as well as macro, because they are known "people, strong people in economic status" where on average they are businessmen engaged in all lines of trade. Indeed, their existence is an asset of the nation, if they can be embraced, not suspected, not marginalized, not treated discriminatorily, will become a great unity of the nation, bringing positive benefits to the development and progress of this nation to be more dynamic in strengthening the social and economic life system of this nation. In the social life system, for example, a system of tolerance, trust and togetherness can be built on the foundation of multiculturalism in the realm of Pancasila social philosophy, namely the value of "Bhinneka Tunggal Ika" which has not been perfectly realized. There are always social deficiencies and gaps among both non-

pri and indigenous peoples. Through this research on religious conversion, the veil and effort towards a better national life between non pri and pri can be better understood through a deeper understanding of its religion, diversity, personality behavior and socio-social meaning.

In the context of the aforementioned understanding, Abah Haji Bambang Sujanto (Haji Liu Min Yuan) as one of the profiles of Chinese figures who can reflect a more dynamic direction of change as stated above.

Many people learn from mistakes, forgetfulness, negligence, but few people who get instructions then change the course of their lives, increasing their faith. Through this journal paper, you can find out the story and background of why Chinese converts to Islam with all its risks and meanings, which will then become an expensive lesson for those who have not obtained the instructions (Allah) but have a strong desire to walk firmly in that direction. This is where Abah Haji Bambang Sujanto (Haji Liu Min Yuan), his nickname proves that fulfilling the call of the faith of converting to Islam has changed the course of his life and found the happiness of his life in essence (life becomes more meaningful both individually and socially).

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Based on the aforementioned reality, then I wrote journal about the traces of mu'alaf Tionghoa Haji Bambang Sujanto (Haji Liu Min Yuan) who was disciplined and hardworking in seeking his religious beliefs in the perspective of kajian perilaku makna conversion agama. Di aside as a sense of interest in a unique behavioral phenomenon, also to add to my knowledge, especially about the true meaning of Chinese people entering Islam, one of which is to seek the happiness of the world and akherat in essence, although initially followed by other motives as a hidden factor but not open up the mudhorot.

From the background of the problems that we all know as mentioned above, the following problems can be formulated:

1. What motivation is behind Haji Abah Bambang Sujanto (Haji Liu Min Yuan) committing an act of conversion to Islam?

2. What individual, social significance was obtained after Haji Abah Bambang Sujanto (Haji Liu Min Yuan) converted to Islam?

1. The objectives of the P number P of this n study are:

- Obtaining in-depth knowledge about ethnic Chinese as part of our lives both indivially, socially and

culturally as a unitary nation, namely the Indonesian nation, where national integration and social harmonization must be maintained properly through understanding every religious and socio-cultural behavior of each element of the nation, especially in this case ethnic Chinese as part of a nation that is not bene non indigenous, so it is hoped that the growth of religious tolerance, between religious people in order to maintain the stability of national unity and unity in the frame of the unitary state of the Republic of Indonesia.

2. The Special Objectives of this study are:

- Want to know the views of the Chinese towards Islam when they were non-Muslims.

- Want to know the real background behind the motive for the conversion to Islam from Haji Abah Bambang Sujanto (Haji Liu Min Yuan)

- Want to know the individual and social meaning after committing an act of conversion to Islam.

3. Target Khusus to be achieved:

- Knowing deeply the individual and social meaning of the motivations and behaviors of ethnic Chinese, especially Haji Abah Bambang Sujanto (Haji Liu Min Yuan) carried out

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acts of conversion to Islam, with their distinctive characteristics and uniqueness and sociological impact on the nation's living system in a multidimensional manner. In revealing the individual, social meaning of the act of conversion of Islam from them, the author formulates the following topic (problem)

**A. The Urgency of Research**

Sourced from the knowledge gained from the research objectives mentioned above, it is hoped that the research urgency of the conversion to Islam from Haji Abah Bambang Sujanto (Haji Liu Min Yuan) can be identified as follows:

1. Academic Urgency: making new contributions to complement the contribution of the development of social sciences, especially the sociology of religion, because there is not much research on the conversion of Islam from the perspective of its religious meaning as a whole which then has implications for aspects of social life. With this research journal, it can later be used as one of the scientific reference materials in seeing the phenomenon of the conversion of ethnic Chinese to Islam in Indonesia.

2. The Urgency of Praxis: after knowing the true meaning of being

a mu'alaf of the Chinese people in a "kaffah" (total, not half-) for the sake of enlightenment for its ultimate happiness. So the wisdom that can be gained is not to be Islam just the skin, but to be a true Muslim in substance to understand the content of his religious teachings and practice them totally in everyday life as a true Muslim. Not being an "Islamic KTP", asan AA Gym a famous Da'i of a million devotees, once said in a grand recitation "Not only is the mask good, but also the practice is better than just the mask."

3. The general urgency after knowing in depth the views, the process of the true meaning of Chinese people embracing Islam in a "kaffah" manner, as well as the existence of PITI and the mosque of Muhammad Haji Muhammad Cheng Hoo in his contribution to mediating "persaksian" (in their language) which means "pensahadatan" or "islamicizing non-muslims into Muslims", then this socio-religious resality will bring the dynamics of religious life and social studies I to be better, in addition to the fact that contributions in the field of religion are better, other fields such as education, religion, social and community services are very beneficial to the general public can be a valuable contribution to efforts to stability religious life in East Java in

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particular and Indonesia in general generally.

4. The special urgency of the results of this study is expected to be a reference in social studies related to "Chinese society: its beliefs and social life" in the development of applied social sciences, especially regarding aspects of the diversity of ethnic Chinese that can be examined from various aspects ranging from personal aspects (which is very private in how they make important and fundamental decisions in arranging their life beliefs), The sociological aspects of life with his family, handai taulan, colleagues, society, nation and religion will certainly undergo a change towards being more open, harmonious and more integrated with his social environment which nota bene is the majority of indigenous people.

The concepts that need to be explained are mainly the "Conversion" of Islam, in other words the act of conversion from non-Islamic to Islamic carried out by ethnic Chinese and the meaning contained in it. Etymologically, *conversi* comes from the word "conversio" which means to convert, move and change. In English vocabulary, the word "conversio" with the sense of changing from one state to another. So religious conversion in general can be

interpreted by changing the stance related to religious teachings, or it can also mean converting to religion. Max Heirich said that religious conversion is an act in which a person or group moves to a belief system (belief) or behavior that is contrary to previous beliefs (beliefs) or behaviors. Paul E. Johnson (in Imam S. Tobroni, 2003:64) religious conversion is a factor in a person's psyche when determining conversion or belief. Starbuck maps religious conversions into two types: volitional type (gradual change) and self surrender type (drastic change)

Conversion can be called conversion. There are two conversion models: internal and external. Internal conversion is an almost prevalent event in all religions. It occurs when a person moves from a certain madzab and perspective to another madzab and perspective, but still in the same religious environment. A person who was originally fundamentalist turned into a moderate or vice versa for example, but within the same religious boundaries. Meanwhile, external conversion occurs if a person converts from one religion to another outside of internal conversion.

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For this reason, it is necessary to elaborate one by one the discussion includes the following points:

1). Meaning

2). Religious conversion action framework

Ad.1). Meaning

a. Definition of Meaning

"Meaning" in English is in line with the notion of "incaming that wich you are intended to understand by something spoken or written or by something expressed in other ways". (Longman,1987:648). This expression is based on the theory of linguistic meaning expressed by Paul Grice that the Speaker who intends to say must make an utterance that has the intention of producing an influence on the audience, then the communicative intention arises. (Grace in Fay,1998:200).

Ferdinand De Saussure understood meaning as anything signified, namely the content of the content. (Saussure in Piliang,2003:157). The meaning in German is "mainen" and in English it is translated "meaning" (see Echols and Shadily,1995:376) also contains different meanings. Therefore philosophical understanding needs to be expressed here to capture the true nature of meaning.

Simply and straightforwardly, Brian Fay dissects the philosophical concept of meaning with a ambiguous sense. Fay exemplifies the act of Julius Caesar who was about to cross the Rubicon river in Italy. This deed gives rise to the meaning of his actions. Historians tried to interpret the meaning of Julius Caesar's actions according to their respective interpretations. And Fay divides it in two perspectives the nature of meaning.

Meaning in the perspective of intentionalism, satu the view discussed Fay (1998 : 199) is interpreted as anything that wants to be expressed using the act of textual relationships. The emphasis is placed on the expression "desire" of the Speaker (doer) of action in this view. A desire that contains an element of intentionality (intentionality) to do something.

Meanwhile, Quen Skinner emphasizes the embodiment of desire by involving the consciousness of the Speaker. Without the awareness involved, it results in the possibility of mistakes made by the Speaker (Skinner in Fay,1998:203). This has implications for the placement of actions in the broader context of the background of the social life in which the Speaker performs the action. Therefore, in the perspective

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of intentionalism, an interpreter can be better than an action actor in understanding the meaning of his actions.

Whereas in Gadamer's hermeneutic view, meaning is more relative to the interpreter. Meaning can not be viewed from one side only, since the meaning according to Gadamer arises from the relationship of an action with those who want to understand that action. So meaning is the product of the interaction of two subjects. The meaning of a person's behavior or product is not what the interpreter thinks about what others are doing (Gadamer in Fay,1998:205).

The interim conclusion of both views above, states the meaning in Gadamer's (hermeneutic) view is more "multivalent" and "dyadic". That is, an action with "intentionality" will have many meanings depending on the interpreter involved and the meaning that will arise from the two relationships of the two subjects (the perpetrator) and the interpreter. Whereas in the view of intentionalism it is "univalent" and "monadic", meaning that each action has a special meaning and only comes from one subject (the perpetrator). (Fay,1998:206).

Human life in interacting socially cannot be separated from the meaning of meaning. Both implied (profound, substantial) and expressed (surface-only) meanings.

The impliability and expressness of meaning breeds the need for interpretation that serves for communication, both by oneself and others as social beings who interact with each other.

#### b. Understanding the Meaning of Religious Conversion

According to sociologists, meaning is the ability to organize observations. The observation needs to be organized because the object of observation is always in a position related to another object or situation. So meaning at once is already an assessment.

Symbols convey meaning in a combination. (Morris,2003:276). To be able to understand the meaning contained in symbols, we need to examine the semantic aspects of cultural forms. The symbols cannot be understood in isolation, but we must understand them thoroughly.

The symbol on the understanding of some groups of people is a polarization of meaning. To be able to understand the meaning of a symbol in a



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ritual, we need to divide it into three stages. Turner in Morris (2003: 301) distinguishes it into three, namely : (1). The level of original interpretation by both laymen and ritual experts,(2). Operational meaning i.e. the meaning of how symbols are used in rituals, and (3). The oppositional meaning is that the meaning of the symbol as determined by its relation to other symbols in its "totality" is a gestalt (display) where its elements derive their signification from the overall system.. ( Cassirer,1987 : 48-49)

The meaning of symbols is not only in the dimension of reality, but the meaning of symbols can also explain in depth the motives behind the motives of religious conversion. The use of symbols can describe the social motives of their users in society. (Koentjaraningrat, 1987:71). The messages present on the symbol can also have different meanings related to the social structure in a society.

All religions more or less encourage the formation of symbols, although not all symbols have the same richness of meaning. To be able to understand the symbolic meaning contained in it, human beings need to make great efforts to associate symbolic

facts with other known and more elementary facts.

According to Cassirer (1987:1) symbolic thinking and behavior are truly humane characteristics and that the entire progress of human culture bases itself on those conditions.

To be able to know the meaning of a symbol, previously a group in society must be able to know whether the symbol has functional value. To be able to know symbolic meanings, humans do not rely only on concrete sensory data, on data on vision, hearing and kinetic touch. Man must pay attention to those relations to "himself". (Cassirer:1987:48)

Departing from the notion of meaning, it will include the processes of "attention, constancy, depth movement perception, plasticity, motives, emotions, and expectations" (Morgan King Robinson in Introduction To Psychology, 1967). These processes and aspects are becoming increasingly important, as they are closely related to the direct nature of the passion.

Thus it can be concluded that meaning is a preparation to concrete behavior, and that values through emotions, motivations and expectations contained therein influence that meaning. And what needs to be underlined in the results of the meaning

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is how we get a deep understanding of the meaning of the act of conversion of Islam by Chinese people in the East Java region comprehensively.

Ad.2). Religious Conversion Action Thinking Framework

a. Religious Conversion Act

In his famous book "Symbolic interactions: Perspective and method", Herbert Blumer reveals that there are three assumptions underlying human action. Wallace in Sutaryo (2005:7) states that the three assumptions are as follows:

- Human beings act toward things on the basic of the meaning that the things have for them.

- The meaning of things arises but of the social interaction one has with one's fellows.

- The meaning of things are handled in and modified through an interpretative process used by the person in dealing with things he encounters.

The premise-premise invented by Herbert Blumer can be explained. Between the premises of one and the premises, the premises are indeed different. However, the three are interconnected and serve to explain as a whole. So the explanation of a premise will relate to the next premise.

According to Ritzer (in Sutaryo, 2005:9-10) the theory of symbolic interactionism is that the life of society is formed through the process of interaction and communication between individuals and between groups using symbols, which are understood to mean through the process of learning. A person's actions in the process of interaction are not merely a direct response to a stimulus that comes from his environment or from outside himself, but rather the result of a process of interpretation of the stimulus

Interactionists (people with a symbolic interactionism mindset) assert that human actions are in no way a direct response to the stimulus they face. Stimulus is not a determinant of factors in the occurrence of human actions. According to them, between a stimulus and a response to a variable that bridges with the so-called "mental processes" that are nothing but "thought processes". So strictly speaking, human beings act through the "thought process" first. Unlike animals that act "not through the thought process". A simple example, if the sek impulse in an animal appears, then he will definitely fulfill it immediately. Unlike humans, he will think first.

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Blumer coined the term "symbolic interactionism" based on what Mead has asserted that most human beings and human activities everywhere people use symbols and talk to others. Blumer said there are three basic principles of symbolic interactionism which are dealing with meaning, language and ideas. This reason is important to conclude about socialization in the community.

Blumer's rationale is that to build social interaction, individuals must relate to other individuals.

b. Act of Muslim Conversion

Islam is a religion of tawhid (the religion of the sky) that was carried by previous prophets before Muhammad saw. This treatise has existed since the prophet Adam as. Passed down on the face of the earth. And Muhammad pbuh as the concluding prophet brought this treatise more fully and perfected than the previous treatise for all beings on the face of this earth. This information can be found in the holy book of the Qur'an Surat Al Ambiya' : 107 :

It means : "And we (Allah) sent you (Muhammad), but to (be) mercy for the universe alam"

Apostle Muhammad pbuh. sent by Allah in delivering this (Islamic)

treatise when the ignorance (ignorance of aqidah) has become rampant. This is described by Mutawalli Sya'rani (2001:13) when nature sinks into misguidance. Manusia forgot that they had been consecrated before God.... When misguidance has been evenly distributed, there comes the grace of Allah that is given, namely Muhammad saw. Allah said: "O Prophet, verily We send you to be witnesses and bearers of glad tidings and givers of warnings, and to be messengers to the religion of God with His permission and to be a light that illuminates".

c. The Phenomenon of Islamic Religious Conversion

Islam has grown rapidly in all corners of the world. Interestingly, the spread of Islam around the world has been going on for a long time, as in Europe although in the end the remnants of its former glory remain only memories of the aggressive proselytization of the Jewish and Christian religions.

Now, when modernization experiences an anti-climactic point of saturation of social psychiatry where making elements of religion very important there, then Islam is widely looked at among them, because it is considered an exciting religion and can

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lead to psychological enlightenment unlike other religions.

In European and American countries, proselytization activities (seeking new followers) are indeed a big problem. In China, Christian proselytizing was met with tremendous resistance and pressure from the communist government. In India, the reaction to Christianization cannot develop freely due to the resistance of the local government (community). In Southeast Asia such as Burma, Vietnam and Cambodia, Christianization has also received no less intense reactions from the Buddhist community there. Only in Indonesia, covert Christianization efforts still gained tolerance from the government and society, but also did not develop much.

Islam itself is actually no less aggressive in proselytization activities. Saudi Arabia is the country most eager to indict Wahabi-style Islam to all corners of the world. But many do not know, there are a number of Islamic proselytizations carried out by private groups or independent organizations such as Tabligh pilgrims. If we look at proselytization globally, we are actually looking at the process of intensity of religious proselytizing symptoms in all religions on this earth. The process of

proselitization is increasingly becoming a global phenomenon. And the globalization of proselytizing is a universal symptom that is actually a symptom of the phenomenon of religious conversion in which it is part of the globalized symptom of the "search for spiritual meaning".

#### d. The Phenomenon of Islamic Conversion in Indonesia

In Indonesia, the conversion of Islam is not found in the historical facts of "disyi'arkan with the sword", even in Java it has been known for the civility and kealimam of the "Wali Sanga" of Islamic religious broadcasters blending together with their people with full of togetherness, compassion and peace. Because the teachings of Islam have never known the sword in shi'arkan Islam except to the despotic, dholim and oppressive enemies of Islam.

Another dominant factor in conversion in Indonesia is more of a natural social mechanism that runs on the basis of the strong social influence of Islamic religious figures in society at that time. This fact is reinforced by the opinion of Moeslim Abdurrahman (2005:9) as part of human consciousness, religion as a form of human consciousness, actually does not start from consciousness itself which

determines "their being", but rather their "social being" which forms their consciousness. And this emerging consciousness is not forced by the sword, but by the Shi'a of Islam which is believed to be true and the social closeness of the Islamic warriors with their people. So Abdurrahman asserts, the logic "inevitably must be admitted that there is a connection between social distancing and spiritual distance".

1 From the various theoretical studies that the author found, it can be revealed that the factor influencing the conversion of Islam, religious experts state that the driving factor is the Divine clue. While sociologists say religious conversion occurs due to social influences both persuasive and coercive. Psychologists see from psychological factors that influence the occurrence of religious conversion. Religious conversion is read as a form of self-liberation from inner pressures arising from within (internal) and environmental (external). Then the theory of criticalism looks at the side of human religious behavior in which it originally appeared to face the crisis that exists in human life itself (this theory originated from M. Crauley in his book "The True Of Life" ( 1905 )). Meanwhile, education experts highlighted that

religious conversion occurred because of the condition of education. The (formal) Islamic doctrine itself recognizes and states that social life is the actual form of realization of shari'a which is believed to be standard and perfect. The purpose of this Islamic doctrine is to be a kamil person with the path of takhalluq (developing life with the morals of God and denying the qualities of the self so that the qualities of God are inherent in man) as also expressed by Ibn Arabi, a prominent Sufi.

1 Then, a little offended the ethnic Chinese. Why do they prefer to be called "Chinese than Chinese". Some ethnic Chinese sources (who do not want to be named) suggest that they are more happy, comfortable, honorable and feel recognized for their existence (recognition as part of the Indonesian nation) when referred to as "Chinese" compared to the term "China" which makes them feel foreign and feel less recognized for their existence, even though they were born, raised, lived and made a living in this country. So according to them, his soul is the soul of the Indonesian nation and upholds the spirit of Indonesian nationalism. So he wanted to blend into his social environment where he was actually cleaned, yes in Indonesia, although after

<sup>1</sup> all he was of Chinese descent, but his ancestors had lived for hundreds of years as an Indonesian nation, had an Indonesian spirit and contributed to Indonesia in his time.

Preliminary Studies That have been carried out

In a preliminary study activity conducted on May 2, 2010, in the Surabaya area of East Java, PITI and Masjid Muhammad Cheng Hoo Indonesia in Surabaya, researchers obtained preliminary data that the intensity of conversion to Islam from Chinese citizens in the East Java region continued to increase slowly (relatively) and significantly. This statement was put forward by one of the Heads of Public Relations of the Haji Muhammad Cheng Hoo Foundation that the development of Islamic conversion from Chinese citizens is quite encouraging, this means that the PITI program and the Haji Mosque of Muhammad Cheng Hoo can be realized even though it is still far from expectations.

Method

Methods used in achieving goals: Conducting a quality approach with in-depth interviews with 26 respondents (informants) spread throughout the East Java region. In addition to using observation methods and documenting

data that is deemed necessary. The data or information that has been collected in this quality research is then tested for validity with the following techniques: (1). Triangulation of methods, (2). Triangulation of researchers, (3). Triangulation of sources, (4). Extending the research time.

Research Flowchart

Flowchart that has been implemented:

The flow chart that has been carried out is a preliminary study at the research site including preliminary data searches at the East Java research site (Surabaya), PITI, and the Muhammad Cheng Hoo Mosque, but has not deepened the data to all informants spread throughout the East Java region (covering 38 regencies / cities) in the containers. As for what has been obtained through the approach to the research site is as follows:

1. Management Structure of PITI and Haji Muhammad Cheng Hoo Foundation and the history of its establishment

2. The typology of the Muhammad Cheng Hoo Mosque is a unique symbol of pride for Chinese Muslims (even Chinese citizens in general)

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3. Data on Chinese people who have converted

4. Some of the results of in-depth interviews with PITI Administrators and Chinese mu'alaf

Flowchart to be worked on:

Starting from the Research Site----  
-- Population and Research Samples-----  
Research Approach ----Research  
Methods ---Research Instruments.

Then, the resulting output will be obtained a clear picture of the motivation, behavior of ethnic Chinese converting to Islam which can be seen from measurable achievement indicators, namely individual and social meanings (including culture) which are explained by descriptions of conceptions based on qualitative methods including 4 stages as follows:

1. The first phase of research to collect data and deepen data from needs (need assessment) on the conversion behavior of ethnic Chinese who are distinctive, unique and interesting and their vision and mission in converting to Islam. To collect data on the typical, unique and interesting conversion behavior of ethnic Chinese and their vision and mission in converting to Islam, the instruments used (1) observation sheets prepared by researchers before entering the field

containing a list of questions to facilitate the capture of the information needed.

(2) questionnaire, which is in the form of a list of questions for the pursuit of institutional needs in an effort to develop and increase sustainable capacity.

2. The second phase of research, To collect data on the conversion behavior of ethnic Chinese who are distinctive, unique and interesting as well as their content and mission in converting to Islam, careful recording and sorting of data and tabulation of data until specific concepts are found as accurate information in supporting the deepening of data acquisition.

3. The third stage of research, the presentation of research data using a qualitative approach which in principle proceeds in the form of induction-interpretation-conceptualization.

Induction in this case, when the researcher collects data as an initial stage to prove the existence of an "emic" perspective. This is where researchers in their data presentation need to quote directly the views of respondents in their language or sentences. It is this kind of data presentation that is impossible to find in quantitative research and approaches. The data collected in the analysis has started since the researcher

<sup>1</sup> established the focus, problem and location of the study, then became intensive when going down in the field. Data interpretation means that when researchers begin to capture the "common thread" signals that are getting clearer and clearer so that researchers with the data treasury obtained "dare" explain the theme of "respondents' stories" in the form of statements of what respondents have actually understood, experienced and explained and what desires have been hidden behind their views and actions. Conceptualization means when respondents and researchers give a brief statement (abstracting) about what the respondents actually experienced and what meaning is actually implied behind the details about the act of Islamization (conversion of Muslims). After drawing conclusions from theoretical discussions, researchers will explore the interpretation and conceptualization of respondents' "statements" about religious conversant actions and the meanings in them. This process can be through in-depth interviews, focus group discussions consisting of respondents. Focused means that the researcher explores information about how the act of religious conversion was carried out, what motives underlie it and the

meanings contained therein, which are then expressed into the concept (findings of concepts/conceptualization). In addition, to explore data information, the authors made observations to obtain a more comprehensive understanding of information data. In fact, it also extends the research time and dives directly together to be involved in interacting in each of their activities (activities) in order to better feel what they feel.

4. Fourth (Last) Phase Research, the technique of checking the validity of the data. In order for the data to be tested for credibility (accuracy), it is necessary to check the validity of the data. In this qualitative research, it is carried out by:

a. Triangulation techniques between data sources, data collectors and data collection techniques, in order to obtain a more accountable level of data "synchronization".

b. Checking the correctness of information to informants who meet the criteria, which has been written by the researcher in a research report (member check) on the occasion of a meeting attended by respondents (informants). The researcher will read out a report on the results of the study.

c. Discuss and communicate with colleagues in the department where



the researcher is studying, including corrections or constructive input from supervisors.

d. Extension of research time. This method will be taken in addition to obtaining more complete evidence (data) information, as well as to check the consistency of actions or expressions of the actions of the informants of this study.

Then to conduct a review of the findings of data at the research study site, researchers also take a motode theoretical approach through relevant social science theories including:

a. Rational Choice Theory (Dauglass Heckathorn)

Heckathorn (2001:276) states that the focus of this theory is the aktor. Actors are seen as actors who have purpose and intentionality. In this case, actors use ends and goals as the place where actions are directed.

The basis of this theory is rationality in putting forward choices and stating theories that have parsimony properties (simple explanations but capable of covering a wide range of discourses) and the power of giving explanations (explanatory power). So that man is considered to have the freedom to choose and consider from the chosen (desired) u based on the

constellation of the onality of reason (consideration of reason).

With the theory of rationale choice, the author analyzes the occurrence of Islamization (religious conversion) of the ethnic Chinese community so that they can interpret the acts of conversion of Muslims and understand the rationality behind the act of converting Muslims to ethnic Chinese people in Surabaya and understand why they converted to Islam and the meanings contained in it.

b. Action Theory

Action theory refers entirely to Weber's thinking in social action where it is based on the level of individual thinking where Weber argues that human action is directed by meanings. So to understand and explain the action, the meanings and motives that are behind the action must be explored. Weber also states that rational action occurs when a person is trying to achieve a certain goal by making selections on ways (means) that are judged appropriate.

Some theories of action put forward by Roscoe Hinkle are as follows :

1). The actions of man arise from his own consciousness as a subject and from external situations in his position as an object.

2). As a subject man acts to achieve certain goals.

3). In human actions using methods, techniques, procedures, methods and tools.

4). The continuity of human action is limited by irreversible conditions.

5). By studying and considering, they select, assess and evaluate against the actions that will, are being and have been carried out.

6). Moral measures, rules and principles are expected to arise when making decisions.

7). For researchers, the study of social relations needs to use subjective discovery techniques such as understanding, imagination, reordering in a friendly manner and as if experiencing it yourself. (Ritzer,1988:327).

What is meant by action is an action that is full of meaning from the individual, that is, the action of the individual as long as the action has a subjective meaning or meaning for himself.

In the basic phenomenon of action theory according to Parson called "unit act" consists of four components covering : (1). The presence of actors (perpetrators of actions), (2). Actions that include it, (3). The action occurs in a

situation consisting of two elements namely that the actor can control the situation and cannot control the situation, (4). Norms and values that help shape the choice of actors. (Ritzer,1988:328).

The actions of the individual are inseparable from the value of the norms affecting him. Thus even though human action is an active and creative mental process and there is an actor's ability to choose there are still norms or values that influence that choice.

With action theory, researchers try to understand the act of conversion of Islam by ethnic Chinese people in Surabaya by understanding the process of Islamic conversion. Is it driven by self-desire or is there pressure from outside him. Whether the process occurs suddenly, instantly or gradually, takes a long time and analyzes what motives underlie it all so as to make the decision to convert to Islam.

### c. Symbolic Interactionism

Herbert Blumer, the main architect of the theory of symbolic interactionism stated that "symbolic interaction" refers to the special and distinctive nature of the interaction that takes place between people. That specificity is primarily in the fact that human beings interpret or define each

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other's actions not merely acting on each other's actions. So human interaction is mediated by symbols, by the interpretation or determination of the meaning of the actions of others.

The symbolic interactionism approach places more emphasis on active and creative individuals than on other theoretical approaches. The approach of symbolic interactionism developed from a concern towards language. The symbolic interactionism approach assumes that everything is "virtual". All interactions between human individuals involve a carpentry of symbols. When we interact with others, we are constantly looking for clues as to what type of behavior is appropriate in that context and as to how to interpret what the other person means. Symbolic interactionism directs our attention to interactions between individuals, how it can be used to understand what others say and do to us as individuals.

Blumer points out a number of basic ideas in symbolic interactionism that :

1) Society consists of interacting humans. These activities correspond to each other through joint actions forming a social structure.

2) Interaction consists of various human activities that relate to

other human activities. Symbolic interaction is included in the interpretation of actions. Language is the most common symbol.

3) Objects have no intrinsic meaning. Meaning is more a product of symbolic interaction.

4) Man knows not only external but also internal objects. A religious believer can see himself as a Da'i/ Da'iyyah. The view of himself as with all objects outside of himself is born during the process of symbolic interaction.

5) Human actions are interpretive actions made by man himself.

6) The actions are interconnected and adjusted by members of the group. This is referred to as a shared action that is restricted as the social organization of the behavior of the actions of various human beings (Margaret Poloma,2000:264).

From the foregoing it is clear that the theory of symbolic interactionism focuses attention on meanings and actions, which arise from the meaning of something as a result of interaction between people. The key to this theory is based on three main principles, namely the individual, interaction and interpretation (meaning) in social life.

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Therefore, the meaning of something at the level of interaction becomes a necessity to understand why the actors perform certain actions. So this theory tries to dismantle the meaning of why the perpetrator performs certain actions by capturing the intentions (desires) of the perpetrator.

Regarding the meaning of Islamic conversion carried out by ethnic Chinese in the East Java region, it can be interpreted or interpreted or understood differently depending on who sees it. Here the author seeks to find the meaning or interpretation or understanding of the act of conversion of the Islamic religion of the ethnic Chinese community in the East Java region from the following perspective:

1) Ethnic Chinese who committed the act of conversion from non-Islamic to Islamic. What are their views, motives and goals towards the act of conversion of Islam. The actions of each individual perpetrator of religious conversion are attributed and adjusted by group members in a social organization of action behavior, namely PITI and the Muhammad Cheng Hoo Mosque (as a forum for its guidance/formation).

2) The indigenous (indigenous) population of the

predominantly Muslim region. Surabaya With the arrival of new religious believers Islam from the ethnic Chinese group, how do they understand and interpret the act of religious conversion carried out by the ethnic Chinese.

d. Sociological Theory of Phenomenology.

The most prominent theorist of phenomenological sociology is Alfred Schutz. He states that phenomenological reduction, the exclusion of our knowledge of the world leaves a current of experience. The term phenomenological means the study of the way in which the phenomenon of things, which we are aware of arises to us and the most fundamental way of its emergence is as a continuous stream of sensory experiences that we receive through the five senses. (Ian Craib, 1992:128).

Phenomenology is interested in identifying problems from a world of meaningful sensory experience to a world full of meaningful objects. A thing that originally happened inside individual consciousness separately then collectively in the interaction between consciousnesses.

Alfred Schutz argued that human action becomes a social relationship, if

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man gives a certain meaning to his actions as meaningful.

Schutz devoted his attention to one form of subjectivity called "intersubjectivity". This concept shows to the special consciousness of social groups interacting with each other between subjectivities that allow social associations to occur, depending on the knowledge of each other's roles obtained through personal experiences (Ritzer,1992:70).

The factor of mutual understanding of each other both between individuals and between groups is necessary for the achievement of cooperation, in other words, social interaction occurs and takes place through the interpretation and understanding of each other's actions both between individuals and between groups.

There are four elements of this theory, namely:

1) Attention to actors. How to get data on social action is as subjective as possible. Understanding the actions of the actor aimed at him. If the observer applies his own measures or theories about the meaning of the action he will not be able to find the same meaning among the actors themselves.

2) Focusing on the important reality (principal) to a natural attitude. The reason is that not the whole symptom of social life is capable of being observed. Therefore, attention should be focused on the more important symptoms of everyday human actions and towards reasonable attitudes. Phenomenology studies how individuals take part in the process of forming and maintaining social facts.

3) Focusing attention on micro-problems, that is, studying the process of forming the maintenance of social relations at the level of face-to-face interaction in order to understand them in relation to a particular situation.

4) Pay attention to growth, change and the process of action. Seeks to understand how order in society is created and maintained in everyday associations (George Ritzer, 1992:7).

The exact method used in phenomenology is the observation method, since to be able to understand the intra-subjective and inter-subjective reality of social action and social interaction requires long and careful observation. Therefore, the observation used is participatory observation.

Thus, with the theory of phenomenology, the author seeks to know and understand the act of

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conversion of Islam carried out by ethnic Chinese in the East Java region subjectively aimed at himself (who carried out the conversion of the Muslim religion). Therefore, the author does not set its own measures for the act of religious conversion, but rather seeks to understand the effect of it by "finding the meaning" of the act of religious conversion against the perpetrator of the religious conversion.

In addition, the author also uses the phenomenological method of religion, because the act of religious conversion is as an instinctive expression of religious people (homo religious).

The phenomenology of religion is the primary means of interpretation of understanding the meaning of human religious expression. Giving meaning is invaluable to explaining the internal meanings of the acts of religious conversion. Religious phenomenology tries to capture and interpret every kind of human encounter with the Holy one that has a logical rational effect with his individual and social views, attitudes, behaviors as a reflection after knowing and becoming close to his Creator.

Religious conversion is always accompanied by religious expressions in the form of different religious behaviors before committing acts of religious

conversion such as performing worship (both mahdhoh and mu'amalah). Religious behavior carried out by ethnic Chinese after committing an act of religious conversion needs to be understood and interpreted according to the understanding of the behavior of the act. Because religious behavior for people who commit acts of religious conversion differs in interpretation and understanding compared to religious behavior for people who do not commit religious conversion. It may be that their religious behavior is more profound because it is through religious conversion.

## **Results and Discussion**

### **Results Already Achieved**

Have conducted in-depth interviews with several research informants so as to obtain a representative picture which later in the next process if this research can be recommended by the Director General of Higher Education, of course we will continue continuously and intensely in order to complete this research smoothly, completely until it is completed and perfect. Some of the informants that the researcher managed to interview were as follows:

1. Haji Abah Bambang Sujanto (Hajj Liu Min Yuan)

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If you look back, I still remember, the first time I knew Abah Bambang Sujanto, it seemed strong that the person was ignorant of weight, hard, berorientasi voice always raised, firm, disciplined, strong-minded, very confident, but also a personal figure who very appreciative of others and very friendly even though they are new to each other. And later after interacting, getting along, talking, connecting during my research, aborting all my negative assumptions, it turned out that Abah Bambang Sujanto (as everyone in the Hajj Muhammad Cheng Hoo Mosque called him) has a very high concern for anyone who wants to move forward, respects others, is friendly and does not underestimate even though social status is much different. In other words, being humble even though you have a lot of wealth, not easily receiving promptings (affected), having concern for the fate and care of others. A pa that is done is far from riya', because it has become his habit of helping people who are willing to move forward with his strong determination since he converted to Islam, as well as carrying out the admonitions (advice) of Mama and Opa whom he loved very much.

His philosophical views sangat soothing the heart, so it still rings in my

ears and heart, "Kon nek wants to advance (success) just like to opo sing mok i.e. "If you want to succeed, you must be concerned and never give up". This fits perfectly with my view, "A spirit that never dies, a relentless effort will bear fruit in success". So it became a synergy with my practice and thinking.

There have been many good deeds of Abah Bambang that I have heard from other people's stories that are not actually from Abah Bambang himself, although there are also people who sneer at him. But it does not detract from my honor and sympathy for him, because likes and dislikes greatly affect a person's judgment. If you don't like it, chocolate is said to be a chicken mole. Vice versa, if you like it, it is said to be brown. I addressed it proportionately and objectively. I consider the difference to be mercy, even though the hadith is dhoif, but at least I have seen from the positive side. Doesn't religion always command that? In order not to give birth to su'udhon (bad expectations) towards others, because bad thought will keep the heart away and it is strictly forbidden by Allah, the prophet never badly thinks to others (read the treatise of the prophet).

I find it difficult to describe Abah's unique person, because of his great charitable kindness in helping others,

<sup>1</sup> delivering increasingly educated individuals, educating poor souls not to complain and willing to work hard, hating cowardly, dishonest and undisciplined traits, but easily touched by the distress of others. That's what I can catch as long as I know Abah Bambang. What's unique is that behind his emphatic nature, it turns out that he is easily moved (his eyes are easily glazed over) when he talks about other people's difficulties, about the bitter journey of his life, about his past sins, indicating that there is tenderness in his heart because "tears are hard heartwashes". One whose heart is gentle, will readily accept the Lord (Allah's) instructions to repent to the Khalik. Instead of bleached hair, weaker muscles, increasingly wrinkled skin will remind our hearts of God. Reminds how the heart will not be full by rice and bread. The heart can only be filled by having faith in God and obeying His commandments and staying away from His prohibitions. In order to be His cherished and beloved servant.

That is the personal figure of Haji Bambang Sujanto (Haji Liu Min Yuan), not as flattery, but a fact that exists, many people tell about his social goodness Abah Bambang Sujanto, being a reminder and a deep impression that we can

model. It is timeless, and still feels that it exists even if it does not exist in the future. Hopefully, a long life for Abah Bambang Sujanto, in order to be devoted to the people, to Allah by raising the name and role of the Haji Muhammad Cheng Hoo Mosque through a foundation he chaired, namely the East Java Haji Muhammad Chenghoo Indonesia Foundation (YHMC) in Surabaya. May your charity adorn your name. Amen.

Religious spirit is the fundamental need of every human being on this earth, whoever he is from any ethnic background, any nation and anywhere on this earth, but man needs "religious beliefs". Therefore, religious needs are fundamental and essential needs in human life as a result.

Similarly, Haji Abah Bambang Sujanto (Haji Liu Min Yuan) experienced when he was young. His soul was turbulent, his heart was not at ease, until he later found the religion of Islam which he believed to be the religion that He had to embrace as the handle of his life and found tranquility in it. Again inner calm(ultimate happiness).

Departing from the awareness of the importance of opening the veil, it should later be used as a reference in order to evaluate a policy concerning the issue of national integration, increasing



the sense of nationalism, religious sense and religiousness of the people which is certainly guaranteed by the constitution. However, it turns out that there are still various problems that arise as a result of the accumulation of old problems (songs) that hinder the efforts of national unity and unity, especially between indigenous and non-indigenous people who are nota bene Chinese. With the conversion of Muslims from a relatively large proportion of Chinese, it will more or less bring a major contribution to the framework of social unification among the people which is preceded by the unification of individual commitments in religion based on the belief in the truth of a religion, although it does not rule out the possibility of being accompanied by other motives as excesses of the act of a conversion of Islam from among the Chinese. We don't deny it. The act of conversion to Islam from among the Chinese, will more or less bring fresh air in the life of the nationality, increase the sense of unity and unity, and support the efforts of the government and the state in order to maintain the stability of religious life, between religious people which will then certainly lead to an increasingly dynamic and conducive direction of national stability. This situation of condos is very important in

normalizing the national life established on the building of social multiculturalism. Where the aspirations of all elements must be accommodated by the state in a fair and equitable and proportionate manner. Thus, the life of this nation and state will be guaranteed with the philosophical, idealistic, constitutionalist foundation of Pancasila as the philosophy and idiiil of the nation and the unitary state of the Republic of Indonesia better in the future.

2. Jauw Kapao, 42 years old,

Profil who has the view "Critical attitude towards truth (religious hygiene)". became mu'alaf in 2009. The chronology was as a child attending Petra Christian Junior High School, then Catholic STM. At that time there was not the slightest intention of delving into religion (wanting to be secular). So right left okay. The turning point, when 2007 began to intend to seek God by traveling to all religions from Confucianism, Buddhism, and so on he had experienced. When choosing the Christian way, it turns out to be confused because there is a "Trinity" there. Then he suddenly dreamed, "You have to convert to Islam, don't like to be angry". The dream lingered all the way into his heart. Then he followed the heart. He also converted to Islam, began to pray even though he

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did not know about prayer in the slightest, but he could feel a sense of tranquility. Thinking more calmly, the heart calms down. So that whenever there is a problem, he asks God for instructions. This is the starting point for him to study Islam and continue to explore it, even if it is temporarily self-taught.

The beginning of the introduction to the teachings of the Islamic religion began in 2007 when he wanted to get married, he said,

*"Habis menikah saya memikir mau mencari Tuhan". Kenapa saya mencari Tuhan? Alasannya, saya tidak mampu untuk menuntun hidup saya sendiri, apalagi kalau punya anak istri. Apakah saya mampu menghadapi persoalan-persoalan di dunia? Saya memutuskan mencari Tuhan dengan cara berdo'a cara orang Kristen ketika itu, tangan dilipat kemudian saya sebut "Allah" (baca: Alah) ketika itu, kalau memang Engkau betul ada tolong tuntun saya ini supaya bisa betul dalam hidup ini. Dan kehidupan sayapun mulai betul (karena memperoleh hidayah dan pertolongan Allah) Akhirnya saya percaya bahwa Allah itu ada, terus saya berpikir, "Mau masuk ke mana agama yang saya ikuti. Di Indonesia kan ada lima agama. Hanya di Kristen dan Islam saja yang ada Allah-nya". Akhirnya, saya pilih Kristen karena lebih simple, tetapi di Gereja sebutan "Yesus" itu lebih dominan, dalam hati saya, saya sebut Allah saja. Saya akhirnya selama kurang lebih 4-5 tahun tidak kuat lagi beragama Kristen karena terlalu banyak yang disebut "Yesus" yang disembah (trinitas). Saya putuskan berdo'a lagi untuk minta petunjuk*

*agama apa yang cocok bagi saya ikuti. Dari lima agama yang mana yang harus saya jalani. Akhirnya Allah memberi petunjuk mimpi, "Kamu harus masuk Islam". Mimpi yang saya anggap petunjuk itupun kemudian saya ikuti".*

Furthermore, at one point, he was shocked by the content of the Qur'anic verses in surah Al Ikhlas, in which the teachings of "obedience" or "the oneness of God" are very rational according to his reason. Previously, all religions had almost been studied by him, but because he had not yet obtained the hidayah, none of them could tickle his conscience. It was because of his discontent that he then delved into Islam until he found what he hoped for and then steady faith came to him.

When he read the verse of Surah Al Ikhlas, his heart trembled, his soul revolted, not accepting the accusation that God was begotten and begotten as in the Catholic teaching of the "Trinity". It was from here that he began to constantly seek the truth according to his reason and conscience. And came to the constant study, which then subdued his heart to the greatness of the miracles of the Qur'an which was very remarkable. He continued his habit of studying the Qur'an, although only limited to its translation, until later he found a deep conviction and then declared himself

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converted to Islam with the guidance of a ustad he knew.

His critical demeanor brought many enemies in the blanket he had to deal with, but his friendly demeanor also made many people sympathize with him. His opinions, which are always critical and fanatical, provoke the intelligence of the interlocutor to criticize issues that are considered deviant and incompatible with the rationality of religious tawhid.

He attacked the mix-up of pure Islamic teachings with various traditions and cultures that could lead to the path of destruction and even paganism, postulates expressed through qur'anic postulates such as Surat Surat Hud : 113, Al Araf: 51, 146-147, At Taubah : 8, 13, 17-18, 84- 85, Surat Al Fatehah : verse 7 where it feels clear and not closed- cover that people, musrik (over the limit) are forbidden to prosper the mosque of Allah, he put forward..

Perhaps his soul is exactly as in history, Ibrahim Bin Adhom was restless and agitated because of the "grain of dates" that he did not halal because he had no permission. That is, really keeping his "wirai". Wallahu a'lam.

Indeed, human behavior today, according to him, likes to be inconsistent, inseparable from actions that involve the mind rather than the conscience. Why

are we far from God? None other than because he is the cause, but man himself is "negligent" from His God because of the role of the demons around us who are always tempting people. So for the negligent, it is not intelligence (IQ+EQ) that should be improved, but lowering Stn Q (satanic quotient-degree of)(An Naas:1-6). Many people are smart, but not right. There are not a few fools, but they have a very strong religious spirit. It's a matter of conscience, not a matter of human thought. Prophet Adam As." doesn't have to be intelligent" first when he was close to his God. The prophet Isa "must not be intelligent" when he became his Lord's lover. Muhammad pbuh claimed that he was "unintelligent" unable to read until he was taught by the angel Gabriel. God teaches, guides, educates man not to educate but to have faith and worship Him. So important was godliness, that the Messenger of Allah said, "Very keeping, that when he was promised by the qurais with great reward as long as he stopped his belief that Allah is only one, not begotten and not begotten and only to Him we depend (Surat Al Ikhlas)". Hesaid, "If the sun were given in my right hand, the moon in my left hand. Once in a while I will not stop this Treatise (Islam)". So very

<sup>1</sup> remarkable aqidah, if it has been stuck into the chest it is difficult to let go.

His views on the sanctity of Islam, he conveyed when he was amazed by the content of the letter of Al Ikhlas, in which the oneness of Allah is unmatched, aborted the "Trinity" as he used to know in the Gospels when he was taught (christianity/catholicism). But he also expressed his concern, why the Alim Ulama (Kyai) are fighting each other, fighting for the seat of the world, not the seat of akherat. Not taking care of the people, but taking care of the world's property and power aka politics. Also why holy Islam should be mixed with customs (traditions) thus paving the way for shirking. Examples: still believe in the days of kejawen, sacrificing oxen (Solo), afraid of Nyi Roro Kidul, not afraid of Allah, even though they are Muslims.

The reasons for his conversion to Islam are as stated to the Researcher, as follows:

"Mungkin petunjuk dari Allah. Saya masuk Islam sekitar tahun 2005. Kronologisnya begini : Waktu kecil saya sekolah di SMP Petra Kristen, kemudian STM Katholik. Tidak ada niatan sedikitpun mengenal apalagi mendalami agama (sekuler), jadi kanan kiri oke. Titik baliknya, tahun 2007 saya mulai mencari kebenaran tentang Tuhan dengan cara Kristen, ternyata malah bingung karena ada trinitas. Kemudian, tiba-tiba suatu malam saya mimpi " kamu harus masuk Islam, jangan suka marah" dan itu datang

beberapa kali, ketika itu pula saya bangun ( menjelang waktu subuh). Hati saya gundah, jiwa saya berontak atas selama ini yang saya alami (cuek terhadap agama). Lalu saya putuskan masuk Islam (ketika itu saya padahal tidak mengerti sama sekali tentang Islam), sholat sebisanya tetapi hati saya lebih tenang, berpikir lebih tenang, setiap persoalan saya kemudian selalu minta petunjuk (Allah)".

While his motives for converting to Islam are:

"Saya menggugat trinitas, masak Tuhan diperanakkan, dipersekutukan. Ini yang hati saya sangat gundah karenanya. Menurut saya Allah adalah Esa dan tidak ada yang menyamaiNya. Sehingga ketika saya baca Surat Al Ikhlas, menurut saya surat itu tidak ada tandingannya. Sangat luar biasa, bisa diterima akal sehat, universal dan masuk akal. Saya ingin Islam yang benar-benar Islam sejati. Murni, tidak bercampur syirik. Benar-benar takut kepada Allah".

Then the desire to convert to Islam is based on expectations as told to the Researcher,

"Saya ingin lebih tenang hati, jiwa dan pikiran saya dalam hidup ini. Ingin selamat dan bahagia tidak saja di dunia sekarang tetapi di akherat kelak yang tidak disangsikan lagi kedatangannya"

His last criticism when interviewing with the Researcher, was delivered,

"Kenapa Indonesia para penganut agama Islam tidak hidup secara "Islami", tidak Islam secara benar walaupun penduduknya mayoritas beragama Islam? karena tidak konsisten dalam beragama, banyak orang- bermuka dua dalam beragama. Ketika persoalan itu menyangkut yang enak- enak, ia berdalih itu sunah Rasul. Tetapi ketika larangan

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*tegas disampaikan Allah, banyak yang berdalih memakai alasan lain untuk menentang Allah. Akibatnya banyak yang carut marut dalam beraqidah kepada Allah. Contohnya banyak, bisa dilihat dalam berbagai aspek kehidupan sehari-hari yang menimbulkan pertanyaan batin yang memprihatinkan bagi yang ingin mengikuti ajaran agama yang benar. Membunuh hukumannya ringan, kayak mbeleh pithik, kalau di Arab kan tegas ada hukum qishos, mencuri dipotong tangannya. Sehingga akibatnya, jelas banyak bencana karena ulah manusia sendir di negeri ini".*

This spirit of conversion behavior can be interpreted in line with the content of the holy verse of the Qur'an Surat Ali Imran verse 112, which means: " They are overwhelmed with disgrace wherever they are, unless they hold to the rope (religion) of Allah and (covenant) with man". Which means that once a person has the blessings of God it will radiate in all behaviors whether it be the behavior of thought, the behavior of the will, the behavior of motives, the behavior of actions directed to be more beneficial to bagu sesame with increasing age in navigating this ocean of life. Sehingga kiemudian has the safety of fiddini waddunya wal akhirah. In classical language it is called "Baldataun toyyibatun Ghofur" or the ancient Javanese "Gemah ripah loh jinawi". Namely prosperous toto tentrem kerto raharjo.

We understand together that the plurality of this nation is characterized by many tribes, religions, races, languages, regions and cultures. On the one hand it shows the wealth and greatness of this nation, but on the other hand it also describes insecurity and problems. With more and more Chinese converts to Islam, it will certainly add a sense of brotherhood to others, make it easier to blend from the perceived exclusivity of the Chinese community so that it can further strengthen the sense of unity and unity as a great nation, namely the Indonesian nation. And this is certainly a mercy for all of us in line with Islam's true mission of "rahmatil alamin"(giving mercy to the entire universe).

Within the Chinese community, belief / belief (religion) is seen as the key to the course of life, so that in every breath of life it is never separated from the belief / belief. No wonder then, beliefs (religions) permeate the culture that crystallizes as a guide to the path of life. The problem then that arises is that so far they have not found the right beliefs / beliefs (according to those who convert) that can deliver their happiness. Whereas the substantiveness of religious life is to obtain tranquility (happiness, goodness) for its adherents/ adherents.

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This reality then causes relatively many of these ethnic communities to "cross" as spiritual travelers with the aim of seeking truth and happiness according to their version of assumptions or finding out the teachings of true beliefs by continuing to learn to understand not only one belief/belief (religion), but moving to even five religious beliefs (beliefs) until finding beliefs/beliefs (religions) that they consider to be true to be used as a way of life and can lead to the ultimate "good / happiness" later.

For example, the results of preliminary studies found profiles of Chinese people who continue to seek His God. You name it, Leni (pseudonym), 32 years old, a former Nun in a Temple. It is said that he became a "Spiritual Traveler" studying and converting beliefs / beliefs (religions) to five religions, even javanese beliefs known as "kejawen teachings", he once studied. Actually, he was a confucian believer (adherent) (living of his ancestors), then he studied Buddhism, Hinduism, Christianity, Catholicism, Kejawen Belief, until later Islam. Now they are devout adherents of Islam (kaffah) as well as Da'iyah (Muballighah) among them. This fact is still widely found in other Leni- Leni in the ethnic Chinese community, which is proof of how thirsty

they are for spiritual needs (religious teachings) in their lives.

There are several important aspects of this Community doing the following conversion :

1. Aspects of belief / belief (Religion)
2. Institutional Aspects
3. Aspects of the Meaning of Islamic Conversion Behavior

Departing from the aforementioned background phenomenon, research on the act of religious conversion assumes that the actions of human believers of the religion are basically strongly influenced by the basis of belief not coercion or Islamization (which contains the connotation of coercion) because in the Holy Book of the Qur'an it is affirmed that Islam is not a religion of coercion, laa ikrooha fiiddin means thatthere is no coercion in religion (Islam) , its social structure and influence, as well as meaningful actions. Action as a result of understanding of him, it is social interaction both internally and externally that brings out put a strong religious fervor. From this expression, the next will have the logical consequences of sociological theories that are considered relevant for this research. To clarify the

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theories used as well as the assumptions of the theories as described below.

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sense of brotherhood to others, make it easier to blend from the perceived exclusivity of the Chinese community so that it can further strengthen the sense of unity and unity as a great nation, namely the Indonesian nation. And this is certainly a mercy for all of us in line with Islam's true mission of "rahmatil alamin"(giving mercy to the entire universe).

The existence of ethnic Chinese and Chinese Muslims is a complete unity of Indonesian society, it is hoped that in the future the contribution of this ethnicity will be increasingly felt and real coloring the historical journey of the nation to strengthen the ropes of national unity and unity in the context of the unitary state of the Republic of Indonesia.

### **Conclusion**

This behavior of conversion of ethnic Chinese Islam is a very urgent issue in the personal and social life order of the ethnic Chinese community, because after all as non-pri citizens who are a minority, they are a big part of our common living system both locally, regionally and nationally. Therefore, it is necessary to conduct sociological studies in the perspective of religious behavior, which in turn can have an effect on the social life system at large in the context

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of social harmonization and integration  
of social (as well as national) life.

Research on the conversion  
behavior of Islam from ethnic Chinese is  
still very little (limited) especially in  
order to find the meaning of conversion  
(Islam) in terms of individual and social  
meanings. Therefore, with this religious  
conversion research, it is hoped that it  
can invite the interest of social  
researchers to conduct research on the  
act of religious conversion in other  
perspectives in the realm or area of  
social perspective.

The act of conversion to Islam  
carried out in kaffah (total) which is  
based on sincere sincere intentions  
because seeking Divine truth gives birth  
to happiness in essence, that is, not only  
the happiness of the world (short term)  
but more importantly and most  
importantly substantially true happiness  
in the future forever.

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