

Conversion Of Religion In Muslim Marriage Lives

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Abstract

This study aims to provide an overview of religious conversion in Muslim marital life. The research used a qualitative approach. The Data collected by interviews, and observation. The number of research subjects was 5 people (1 male and 4 female). The analysis technique is achieved by a triangular approach that involves interviews, observations, and theoretical concepts. The results showed that 2 factors were influencing religious conversion, marriage, and economic factors. Subjects experienced religious conversion through a gradual process, a period of calm, conflict, religious conversion, calm, and a period of expression of religious conversion.

Keywords: Conversion Of Religion, Muslim Married

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Introduction

Indonesia is a pluralist country, a country that has a diversity of cultures, customs, ethnic groups, religions, and beliefs. Moreover, since Abdurahman Wahid (Gusdur) served as president of the Republic of Indonesia (1999-2001), Indonesia has recognized 6 official religions that are allowed to flourish in society, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Article 29 of the 1945 Constitution stipulates that the state gives freedom for every citizen to adhere a certain religion. Even with the principle of freedom, anyone can convert religion, which is the process of moving from one religion to another. For example the conversion from non-Muslim religions (Christianity, Catholicism) to Muslims (Boz, 2011, Suhardini, 2017), or conversion from Islam to Christianity (Lasiman, 2007; Suhardini, 2017).

In Islamic law, it is the provision for a person to be able to get married, when that person has entered puberty, meaning that a man has experienced wet dreams (spermarch), while a woman experiences her first

menstruation (menarche) (Jannah, 2014). On this basis, marriage is the best way to avoid adultery (Atabik & Mudhiah, 2014) and form a sakinah, mawaddah wa rahmah (happy family) family (Suryanto, 2016; Chadijah, 2018; Kusmidi, 2018; Hasim & Widodo, 2020 ;). Therefore, law number 1 of 1974 concerning marriage (which has not been revised), states that the marital age of man is 19 years old; while woman is 16 years old. However, Law Number 1 of 1974 was revised and stated that the minimum age for a person to get married is 19 years. According to Ilahi, Rabaim, & Sarifandi (2017), in Islamic teachings a person is only allowed to marry another Muslims. This is intended to maintain religious faith from parents to children. However, a Muslim is allowed to marry a non-Muslim, provided that the non-Muslim declares to leave his old religion and become a Muslim. That is why the process of religious conversion often occurs in marriages based on Islamic teachings.

One of the religious conversion processes that are often experienced by some people is the conversion of religion that occurs

before or into marriage. However, the conversion of religion can occur in individuals who are motivated by a variety of reasons or factors. One of the factors causing the conversion of religion is the invitation of prospective spouses to embrace the same religion before marriage. The results of Sukiman's research (2005) state that religious conversion occurs because a married couple has not found a grip and meaning in living in religion yet, until they get into a new religion and find the true meaning of life. This happens because the individual does not have a strong faith in his religion. Therefore, often life partners both husband or wife play an important role in being able to invite their life partners to live in the same faith in marriage

Dwisaptani & Setiawan (2008) found that religious conversion occurs due to 3 factors: a) the subject did not experience a personal encounter with God, b) the lack of the role of parents in caring for, teaching, and educating religious teachings to children from childhood, and c) the subject experiencing conflict and trauma in religious life. What is meant by a personal meeting with God is an individual experience marked by a deep impression of God's goodness that is truly felt by the individual, so he continually strives to worship faithfully to God. People who do not have personal experience with God, then his life feels bland and does not feel attracted to worship faithfully to God, as a result, he can apostatize and leave his religion. A personal encounter with God can be likened to the term of a deep/solemn individual religious experience (Nashori & Diana, 2018).

Likewise, a child who is not cared for, taught or educated deeply about the basics of religion, then he can leave his religion in adulthood because he does not have a solid faith in his religion. Dwisaptani & Setiawan (2008) added that individuals who experience inner conflict and trauma in living a religious life is easy to leave their religion and convert

to other religions. In line with Ridwan's research (2017) that somebody who feels disappointed with the previous religion will encourage him to convert from the old religion and embrace the new religion. Because someone can think rationally and logically to evaluate the plus-minus of the religion they hold. If he feels and discovers negative things in his previous religious life, then he tries to find new religious teachings that are considered to be suitable for his purpose in life. When he found the compatibility of the new religion with his life, he was willing to embrace the new religion and leave the old religion.

Starbuck (in Jalaludin & Ramayulis, 1998) states that the process of religious conversion can be gradual (volitional), but it can also occur drastically (self-surrender). Gradual conversion of religion is a change experienced by a person step by step from cognitive, affective, or conative. Initially, one can question the teachings of one's religion. Furthermore, he evangelized his faith, whether it was right (suitable) with him or not. If he feels fit and right for his religious choice, then he will still hold fast to the teachings of his religion. But if he is doubtful, and constantly questions his religious faith, then he will be easy to change religion (religious conversion).

Drastic change is a sudden, sudden, and extreme change that occurs in an individual so that the individual has an understanding, attitude, and action drastically following the teachings of his religion. Drastic changes can occur in an individual if he suddenly gets a revelation (guidance) from God. Or someone experiences miracles that occur suddenly (for example deadly illnesses that cannot be healed by doctors but can be cured miraculously by God's power). From this experience, one can immediately decide to leave his old religion and enter a new religion.

Zakiah Darajad (1976) and Boz (2011) note that religious conversion is a process of

faith that takes place step by step in a person. Furthermore, Darajad (1976) states the process of religious conversion takes place through 5 stages, namely a) a period of calm, b) a period of conflict (insecurity within the mind), c) a period of religious conversion, d) a period of peace, e) expression of the expression of conversion religion. A calm period is a condition that is comfortable, calm, and without any inner turmoil experienced by the individual. Individuals do not feel there is a conflict or inner turmoil (conflict) that disturbs the mind, feelings, or behavior.

A period of conflict is a condition characterized by feelings of uneasiness, anxiety, or inner war within itself. One faces the dilemma of choosing either the old religion or the new religion. The period of religious conversion is a period marked by the decision to leave the old religion and enter the new religion. A period of peace is a period marked by feelings of calm, calm, and comfort after a person has truly decided to convert to the religion. The period of expression of religious conversion is a real manifestation of someone to think, behave, and behave following the teachings of the religion they profess now (at present).

Often, a person does a religious conversion before entering into a marriage. A person is willing to leave the religion he has embraced for a long time, but suddenly he converts and embraces another religion to expedite his marriage. Therefore, based on the description, it can be formulated how the description of religious conversion is experienced by the subjects entering the marriage.

Research Methods

Sample. This study uses purposive sampling, which is a sampling technique that is following certain criteria or characteristics in the subject, namely male and female, over 20 years of age, converting from non-Muslim

religion to Muslim, conversion done before the wedding or during the wedding.

This study uses a qualitative approach with data collection techniques through interview and observation techniques. Interviews were conducted with a brief guide to questions relevant to the context and research topic. The interview is personal, meaning that the interview is conducted directly to the research subject.

The data analysis technique is a triangular approach that emphasizes cross-checking interview data, observations, and theoretical concepts.

Result and Discussion

Subject F

F is a woman of Chinese ethnic Bangka. High school education. Married a man who is now her husband 20 years ago (1999). Her husband works as an entrepreneur in the iron metal field. F has been blessed with 5 daughters, 2 died and now 3 people are still alive.

Before getting married, F was Buddhist. When she was dating her future husband, F was still a Buddhist. Ahm, the prospective husband will not marry F, if F is still a Buddhist. Therefore, F is willing to leave the previous religion, and convert to become a Muslim just like her future husband. When she became a Muslim, F was legally married and became her husband's wife.

Both parents are ethnic Chinese. Parents agree F is married to Ahm, her future husband, even though they are of different ethnicity or different religion. Even F's parents agreed if F converted from Buddhism to Muslim to protect the goodness and happiness of his family.

Subject E

Subject E is married to S, a woman who bleeds withered Bangka. Before marrying F, his wife was Muslim, because S came from a

Muslim family. S does not want to be married by E, if E is not yet a Muslim, because S only wants to be married to a man of the same religion.

Before marrying S, E was Protestant Christian. Both parents are from Christianity. But E's parents both passed away before E converted. Before dating S, E was a widower with 1 child and the child followed his mother. E had a divorced life from his wife in 2011. But later, E married S, but S demanded that E want to convert from Christianity to Islam. Finally, before his marriage to S, E was willing to convert from Christianity to Islam

Subject A

A is still related to E, because A is his older brother E. A is a widow with one child. Before marrying H, A was a wife from the same religion. A divorce from Gs because A was unable to face Gs as an unemployed person who was unable to provide for the family. Then, A is willing to be married by Hd, because Hd is considered an economically well-established man. Hd wants to marry A, as long as A is willing to convert to Islam. With a great feeling, A was willing to become the wife of Hd and was now given the birth of a child.

A's last education is SMK. From birth to adulthood, A embraces Christianity, because both parents educate and nurture with Christianity. But when both parents die, A feels free to make religious choices. That is why, after divorcing the first husband, then A decided to convert.

Subject M

MM is a 54-year-old woman. He is the 2nd child of 4 siblings. Both of his parents have passed away. Since he was 6 years old, M has embraced Catholicism. Before and after marriage, M was still a Catholic. He was married at the age of 24 to a man who was a civil servant at the police station in the city of Surakarta. Her husband is Muslim and

obedient in carrying out the teachings of his religion well. Prayer 5 times (Isaac, Fajr, Luhur, Azhar, Maghrib), fasting during Ramadan, and even fasting Monday-Thursday. Even her husband diligently reads the Koran to the end (khatam).

When M already has a son, her husband starts inviting M to become a Muslim. M agreed and now M has converted to Islam. M is obedient and diligent in praying five times a day like her husband. M looks like a true Muslim woman. Veiled. Now, he has 4 children. All his children are educated in Islam. All their children go to Islamic school.

Subject N

N is the only child of the parents' partner D and Y. D is N's father who is from Flores, NTT, and is a Catholic. Y is N's mother from Java and is Muslim, but later converted to Catholicism. But Y moved again to Islam because he felt more suited to the religion of Islam. Even until Y died, Y remained faithful to Islam.

N was taken care of by his father, D, and taught that N embraced Catholicism. N was active in worship and serving in the church. But this did not last long, because N met and dated Ald, a Betawi ethnic man. Ald is a man who is devoted to worship in Islam. Therefore, Ald asked N to embrace Islam, if N wanted to be married by Ald. N was also willing to convert from Catholicism to Islam to create a sakinah, mawadah, and angry family. Now, N feels happy to live together with Ald.

Table 1.Description Subject

No	Subject	Age	Sex	Ethnic	Education	Before	After
1	F	35	Female	Chinese	SHS	Buddhism	Moslem
2	E	32	Male	Chinese	JHS	Christian	Moslem
3	A	35	Female	Chinese	SMK	Christian	Moslem
4	M	54	Female	Javanese	Elementar	Catholic	Moslem
					y		
5	N	30	Female	Java-Flores	D3	Catholic	Moslem

The educational background of the subject varies (varies). The highest educated N is diploma three (D3). F and A have a high school education (high school). Whereas E had a junior high school education, and M only graduated from elementary school. A high level of education indicates the ability of the subject (subjects N, F, and A) to understand the teachings of the religion they hold well. They can also make logical and rational decisions related to the selection of the religion they espouse in the future.

The four subjects (F, E, A, and N) experienced religious conversion before they entered into a marriage with a potential life partner. They embraced the new religion following the advice, suggestions, and invitations from prospective life partners. They are willing to be married (married) if they have left the old religion and entered a new religion following the religion of their future spouse. If they are still holding on to the old religion, then they will not be married (married) to their future life partner. Meanwhile, M wants to embrace Islam when he is married and gives birth to a child.

F is Buddhist before entering Islam. Because of the encouragement and invitation of her husband, then F was willing to undergo the religion of Islam. E and A are Christians, then they convert to Islam. E is married to a woman who is Muslim and at the invitation of his wife, E wants to give up Christianity and convert to Islam. Likewise, M and N were Catholics, then under the influence of her husband's invitation to be Muslim, M and N became Muslims. The results of this study are in line with research by Sukiman (2005) that marital factors are factors that influence a person to convert to a religion. What is interesting is that the five subjects are non-Muslim (Buddhist, Christian, and Catholic), and then convert religion to Muslim religion. The old religion (Buddhism, Christianity, and

Catholicism) was abandoned and tried to enter a new religion, namely Islam.

Factors causing a religious conversion

In general, religious conversion can occur due to the influence of internal factors and external factors (Ilahi, Rabaim, & Sarifandi 2017). Internal factors are factors that are influenced by psychological crisis conditions in individuals (Christensen, 1965; Sukiman, 2005; Dwisaptani & Setiawan, 2008; Boz, 2011; Kok, 2016). External factors are factors that are influenced by conditions outside the individual self, such as marriage, economics, and so on (Imawati, 2017; Obianto, 2018; Anta, 2019).

Marriage factors. Law No. 1 of 1974 concerning marriages emphasizes that marriages can be carried out by married couples if they share the same religion. If they are of different religions, the marriage cannot be ratified by the religious affairs office has the authority to legalize the marriage. On this basis, couples who will get married must ensure that they are of one religion. Thus, if there are still prospective married couples of different religions, then one of the parties, whether male or female, must agree on one religion. That is why marriage is an important factor that influences the emergence of religious conversion. So the factor of marriage as an entry point for someone to do a religious conversion (Armini, 2011).

The 5 subjects (F, A, E, M, and N) converted from the old religion (Buddhism, Christianity, Catholicism) to Islam. The old F religion, namely Buddhism, A, and E, is Christian, N is Christian. Whereas M and N are Catholic. They are willing to leave their old religion and convert to Islam, as a new religion in their lives. They are willing to follow the new religion following the wishes of their life partners. One of the expressions of subject F implies and states that converting is a demand in marriage.

"I don't mind if I have to be Muslim, because my future husband demands me to become Muslim if I want to be married to my husband. The husband is a priest, so I must obey the husband's advice. If you are not of the same faith, your husband does not want to get married. So like it or not, I just follow, what the husband said".

Meanwhile, E was interested in becoming a Muslim because of his wife's encouragement and support. E is a Christian, then married the Islamic way. He is willing to be circumcised so he can marry Islamically. Now, E is blessed with a son from the results of his marriage to his wife. Meanwhile, M was still a Catholic when she married her husband. After giving birth to a child, M accepted her husband's invitation to be Muslim.

Economic factors. Experts such as Armini (2011), Wirawan (2017), and Anta (2019), and stated the conversion of religion can be done by someone because it is caused by poverty. Poverty conditions as economic factors, economic factors are matters relating to efforts to meet economic needs in a marriage. Life in a marriage must be supported financially if you want to maintain the integrity of a marriage. When economic life starts to falter, a marriage may break and end in the divorce between husband and wife. This happens to subject A.

A feels uneasy to meet the economic needs of the family because her husband does not work and is unable to provide for the family economy. Therefore, A chose to divorce her husband, Gs, and was willing to be married by Hd, because Hd was able to meet the economic needs of the family. This is consistent with the expression A below:

"However, I must choose. I can't bear the family economy. Moreover, I have to work alone. The husband is unemployed. Did not work. Also not earning. How can a husband make me and my family happy? Therefore, it is better to divorce and be able to build their

own family, provided that the husband can support the family economy".

What is experienced by A, also experienced by F. F willing to marry her husband, because her husband works as a successful entrepreneur. He owns a steel production and distribution business which is marketed in a city in West Java.

But the other 3 subjects (E, M, N) are willing to marry their spouses, not because of economic factors, because their spouses are not materially successful people. E is willing to marry his wife because E is a young widower and wants to build a household again.

E is a private employee who barely makes a living, while his wife is a shop employee. M is married to her husband, where her husband works as a civil servant in the police station. N is willing to be married to her husband, even though her husband is only an employee in a small company. Thus, it can be said that they (subjects E, M, and N) are willing to enter the religion of Islam not because of economic factors, but because they consider that their life partner as a partner from God.

Life before religious conversion

Subjects F and N are classified as devoted to worship following the teachings of their religion. F diligently worshiped in the monastery, while M and N diligently worshiped in the church. Even F and N participated in religious activities carried out by their places of worship. F diligently became a teacher who taught children in the monastery, while N diligently attended the choir, and participated as a singer (singer) in mass services. M is also a diligent participant in youth activities - church drivers.

Meanwhile, E and A diligently attend church as long as their parents are still alive. Mrs. E and A always advise them to be diligent in worship. They also obeyed his mother's advice. But since his mother passed away, E

and A began to slack and rarely worshiped at church. Even when E and A get married and have a family, both are busy working and taking care of the household. As a result, they forgot to worship.

The religious life of the subject after embracing a new religion

All subjects (F, E, A, M, and N), consider themselves to have no emotional ties (emotion relations) with the previous religion. F felt that he did not have an inner bond with Buddhism, E and A did not have an inner bond with Christianity, whereas N did not have a Catholic religion. They feel they are no longer part of the old religious community because they are already part of the new religious community. They have become part of the Islamic religious community. They also have to change the mindset from the old religion to the new religion, meaning that the subject must learn and live the teachings of the new religion, Islam. The new religion, Islam has been considered promising for its life, so they feel peaceful, calm, and peaceful.

The view of F states that my life is increasingly directed according to the teachings of Islam. The new religion can give my life more peace, calm, and peace. I must be diligent and disciplined in my worship. My life is more meaningful. I strongly believe in this new religion. That is, because of the support and guidance of my husband who directed me to diligently worship as a true Muslim woman. Because of that, I went to pray 5 times. I have undergone Umrah. Meanwhile, for subjects E and A not serious in worship. They did not study to practice the new religion. E and A rarely perform prayers 5 times.

The process of the stages of religious conversion

Daradjat (1976) and Boz (2011) state that religious conversion occurs gradually. Darajad (1976) mentions 5 stages of religious

conversion, namely: a) a period of calm, b) a period of conflict (insecurity within the mind), c) a period of religious conversion, d) a period of peace, e) expression of expressions of religious conversion.

Quiet period. The subject feels calm in living his daily life. All 5 subjects (F, E, A, M, and N) feel calm and carry out daily activities routinely. They continue to carry out religious activities following the teachings of their religion. Subject F carries out worship following Buddhism. E and A worship in Christianity; while M and N persevere in following the Catholic Mass.

A period of conflict

Before the conversion of religion, a person experiences an inner shock. The subjects (F, E, A, M, and N) felt uneasy, restless, anxious, and uncomfortable for a long time. His brain is thinking about the plus-minus of the religion that he adopts today, and the plus-minus of the religion he wants to adopt later. He already felt accustomed to undergoing routines according to the teachings of his religion. He also feels familiar (familiar, familiar) with people who believe in the environment of his place of worship. However, when he was about to convert, he thought about how to adjust to undergoing new religious activities. Likewise, he also tried to get to know people in his new place of worship.

A period of religious conversion

The period in which an individual (subjects F, E, A, M, and N) decides to leave his previous religion and start entering a new religion. Individuals begin to study and are committed to learning the teachings of their new religion. He observed other people who had first embraced the religion. He also asked other people who were considered experts (competent) such as religious leaders to know

how to be able to live the teachings of the new religion properly and correctly.

The period of calm

After entering and undergoing new religious teachings, the subjects (F, E, A, M, and N) feel accustomed to worship according to the teachings of their religion. They understand the values, norms, and rules that apply to the teachings of their religion. They obey what must be lived following religious teachings, and stay away from the restrictions that must be avoided. By obeying and faithful in worship according to the teachings of his religion, the subject feels inner peace. He felt peaceful, happy, and comfortable in living his life.

Expression of religious conversion. Expressions of religious conversion are marked by changes in religious identity. The subjects (F, E, A, M, and N) are aware of the new identity they bear. They have a new identity according to their religion. Previously, F identified as a Buddhist, E, and A were Christians, M and N were Catholics. But now, all subjects (F, E, A, M, and N) have a Muslim identity. They are Muslim. In addition to having a religious identity, people who express religious conversion through attitudes, actions, and obedience to God they worship (Ninin, 2019) or someone has an awareness to live religious teachings well (Yulika & Setiawan, 2017).

Conclusion

The conversion of religion from non-Muslim religions to Muslims (Islam) is caused by marriage and economic factors. Law number 1 of 1974 concerning marriage gives an important role for couples who will get married to adjust one religion (one faith). In addition, economic factors influence a person to convert religion. Someone wants to convert to religion because there is economic pressure, so someone is willing to leave their religion

and enter a new religion. Religious conversion is a process that can occur through the stages of periods of calm, periods of conflict, periods of peace and quiet, and expressions of religious conversion.

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