

Social Actions of Religious Conversion in the Place of Worship Tri Dharma Kwan Sing Bio Tuban and in the Haji Muhammad Cheng Hoo Mosque Surabaya, Indonesia

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Abstract: *This study describes a series of activities that will be carried out in the research process from beginning to end scientifically and following scientific (academic) principles to find conclusions and suggestions as important recommendations in a research activity. The author presents it systematically according to scientific and methodological principles (based on academic scientific research principles) so that later the research results will produce a very significant level of significance and produce accurate conclusions and suggestions that are very effective and efficient for religious life and diversity in the very pluralistic and multicultural Republic of Indonesia so that it can be useful for all parties in prioritizing tolerance and mutual respect in religious life, religion, diversity in the context of nation and state under the auspices of the Republic of Indonesia. Hopefully it will be useful later.*

Keywords: *Social Action; Religious Conversion; Place of Worship; Mosque*

1. INTRODUCTION

The Unitary State of the Republic of Indonesia (NKRI) as a proclamation state proclaimed on August 17, 1945, declared itself de facto (fact) and de jure (legally) that the Unitary State of the Republic of Indonesia (NKRI) is a state of law that guarantees equality of citizens (equality of law) before the law, a democratic state that is not unlimited) before democracy. This fundamental commitment is stated in the formal law of the highest basis of the unitary state of the Republic of Indonesia, namely Pancasila, as a guarantee of citizen freedom (equality of democracy) in a responsible manner (free from the philosophical foundation of the nation (state) of the Republic of Indonesia and the constitutional foundation of the 1945 Constitution, where in its articles and verses explicitly (clearly) or implicitly (implied) it provides a role (space) of freedom (equality) for its citizens to convey aspirations (opinions/will) in a civilized and responsible manner to its citizens in the democratic life of society, nation and state, including among others: concerning freedom of religious will/belief/faith adopted in a pluralistic social construction order of society but still respecting the spirit of pluralism and multiculturalism over differences (diversity) in religion, belief, faith, maintaining tolerance, and upholding the spirit of togetherness in the concept of a national order that is Bhinneka Tunggal Ika freely and responsibly both in the context of being a social being and a personal being. Here, it is clear that the state provides maximum freedom but remain within the corridor of responsibility, because every citizen's actions contain a consequence that follows

In the perspective and context of the country above, our country remains committed to declaring itself not a religious state, but a religious state, meaning that all religions, beliefs, and beliefs are given space (freedom) responsibly in accordance with the basic law that regulates it, namely the 1945 Constitution, and what is more crucial (important) is that all religions are guaranteed to live and develop in our country as long as they do not conflict with the 1945 Constitution and the highest philosophy of life of the Indonesian nation, namely Pancasila as the way of life of the Indonesian nation, so that until now the official religion in our country has reached 6 (six) official religions including: Islam, Christianity,

Catholicism, Hinduism, Buddhism, and Confucianism which grow and live side by side comfortably with their adherents with adherents of other religions "without any significant problems" because the country greatly appreciates the spirit of pluralism and multiculturalism in the spirit of religious society as a foundation for strengthening Indonesian nationalism (sense of nationality), plus the increasing awareness of Indonesian citizens of the importance of harmony within religious communities, between religions religious, as well as religious communities with the government.

Thus, it is clear that basic religious rights are guaranteed as well as possible by our constitution to maintain the stability of national and state life as a prerequisite for the urgency, conditionality, and stability of social and national life in order to achieve a comfortable social and national life which is the shared responsibility of all components of this nation and the government. No exception for the Chinese community, as a small part (minority) in the social and religious life of the nation and Indonesia, of course in expressing their religious beliefs they also want comfort, meaning they do not want to be intervened by any party including by the authorities.

So the ethnic Chinese community as an entity (unity) of the Indonesian nation, also prioritizes the substance of a peaceful, comfortable religious life free from the influence or intervention of power, or pressure from any party that forces including from the government, so that they are determined to be free from the shackles and then want to freely express their religious life, seek and determine the peace, comfort, goodness, and happiness of their life in their own way, seek the identity of their own religious beliefs, according to their version by "wandering" moving from one belief (religion) or converting themselves to religion, from one religion to another for example, are given freedom, because indeed it is a right whose territory is very private (personal), personal realm (personal rights) and has been guaranteed by our constitution, in this case the 1945 Constitution. This reality then causes relatively many of some people in the ethnic Chinese community to often "wander" as spiritual travelers seeking their religious beliefs (beliefs) seeking the identity of life according to their version, so that later some of them convert to religion or conversion occurs (religion). Specifically, the phenomenon in the field of research subjects, preliminary survey observations and in-depth interviews related to this religious conversion, can be conveyed several field findings as the reasons for them to convert their religion, including the following:

1) Seeking to strengthen the religious beliefs they adhere to. This happened in the conversion at the TITD Kwan Sing Bio Tuban-Indonesia temple and the religious conversion at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque, 2). The pressure of the socio-political situation that existed when they converted their religion (belief) as an effect of socio-political pressure during the New Order era of Soeharto (c. 32 years) and, 3). Then what is more important is that they change their religion (belief) as an expression of disappointment in answering the complex problems of life pressures that plague them, such as: economic needs, household problems, relationships, business rivalries, business bankruptcy, and so on where they get the answers (solutions) to all these problems, after they return as followers of the Tridharma community of the TITD Kwan Sing Bio Tuban-Indonesia temple by asking for guidance (praying, asking for help) to Kong Co Kwan Kong, namely a small statue located on the "inner altar" (prayer room) which is considered a god who is highly revered, glorified, deified, able to answer all the problems that plague them (the ethnic Chinese who converted or changed their religion), so that here it seems that in the conversion there is a very transactional nature in carrying out the act of changing religion (belief) to return to being followers of the Tridharma in the TITD Kwan Sing Bio Tuban-Indonesia temple. However, another phenomenon was found in the conversion to become a Muslim convert at the Haji Muhammad Cheng Hoo Mosque in Indonesia - Surabaya, the expression was actually shown by the signal to seek inner peace of life by leaving behind for a moment the love of the world (tawadhuk) in the process of seeking religious identity and not merely seeking worldly interests to achieve inner peace after they converted. This indication can be seen that many of the conversion perpetrators are from the Chinese ethnic group who are respected for their economic status, including entrepreneurs (local conglomerates), but actually feel spiritual dryness when some of them are at the peak of their careers (economically). Based on the findings of the above phenomenon, it can be explained that in general, religious conversion behavior can be categorized into three causal factors, including the following:

1) Fulfillment of the strengthening of religious beliefs to obtain peace, comfort, goodness, and happiness in life as an expression of disappointment and negligence (negligence, mistakes) of oneself

from before, 2) The reasons for socio-political pressure where they were forced to change religion (conversion), and 3) Transactional in nature (subjective irrational) which is loaded with socio-economic motives in some of them in carrying out religious conversion, because in the conversion there are also indications of social and economic transaction motives, such as: seeking solutions to the complex problems of life that plague their lives and they find the answers (solutions) after praying at the TITD Kwan Sing Bio Tuban-Indonesia temple. The phenomenon of asking for guidance, requests, help, deifying (and indeed considered a holy and noble god) Kong Co Kwan Kong who is considered (believed) to be able to help solve the complex problems of their lives (by some of the converts) is felt real when we come to the location of the research subjects, but another phenomenon found at the Haji Muhammadiyah Cheng Hoo Indonesia-Surabaya mosque, in fact some of them converted based on subjective rational choices that rely on the belief of "the rationality of monotheism" emphasizing subjective rational considerations that lead them to become Muslim converts.

This research is not nomothetic in the sense that it aims to reconstruct the laws for empirical phenomena that have been obtained in the field (Muhajir, 1990: 129), but rather idiographic in nature which aims to provide a description of specific cultural, individual and social phenomena or in other words, this research does not pretend to seek generalization, but to find out in depth (substantially in a distinctive way) about the research on religious conversion behavior. This research will also be carried out in accordance with the tradition of qualitative research which always tries to maintain its research results by meeting the criteria of credibility, dependability, confirmability, and transferability, so as to provide in-depth meaning to cases that have the same characteristics, although sometimes the substance is different, or vice versa. Specifically, the specific objectives of this research are to: understand the meaning of the conversion actions of the Chinese ethnic community back to being followers of the TITD Kwan Sing Bio Tuban-Indonesia temple and becoming Muslim converts at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque.

2. LITERATURE REVIEW

2.1. Understanding Meaning (Conceptualization)

Human life in interacting socially cannot be separated from the conversion of meanings. Both implied meanings (deep, substantial) and explicit (only the surface/skin). Implicit and explicit meanings give rise to the need for interpretation that functions for communication, both by oneself and others as social beings who interact with each other. "Meaning" or "meaning" in English is in line with the understanding of "Incoming that which you are intended to understand by something spoken or written or by something expressed in other ways". (Longman, 1987:48) means, "Something that is intended to be understood in a way other than what is said, written or stated". Ferdinand De Saussure understands meaning as anything that is signified/signified, namely the content (Saussure in Piliang, 2003:157). Weber said that human actions will be distinguished by the meanings that are the basis (orientation) for carrying out the action. According to other sociologists, meaning is the ability to organize observations. Observations need to be organized because the object of observation is always in a position related to other objects or situations. So meaning is also an assessment.

Meaning in the perspective of intentionality (intention), is a view discussed by Fay (1999:199) which is interpreted as anything that is intended to be expressed using textual relationship actions. The emphasis is on the expression of the "desire" of the Speaker (actor) of the action. In this view, the desire contains elements of intention (intentionalism) to do something.

Meanwhile, Quen Skinner (Skinner in Fay, 1998:203) emphasizes the manifestation of desire (intentionalism) by involving the Speaker's awareness. Without awareness involved, it results in the possibility of mistakes made by the speaker. This has implications for placing actions in a broader context of the background of social life where the speaker takes action. Therefore, in the perspective of intentionalism (intention), an interpreter can be better than the actor in understanding the meaning of his actions. Meanwhile, in Gadamer's hermeneutic view, meaning is more relative to the interpreter. Meaning cannot be viewed from one side only, because according to Gadamer, meaning arises from the relationship between an action and those who want to understand the action. So that meaning is a product of the interaction of two subjects. The meaning of a person's behavior or product is not what is in his mind, but what the interpreter thinks about what others do (Gadamer in Fay, 1998: 205).

The temporary conclusion of the two views above, states that meaning in Gadamer's view (hermeneutics) is more "multifaceted" and "dyadic". This means that an action with "intention" (intentionalism) will have many meanings depending on the interpreter involved and the meaning that will emerge from the relationship between the two subjects (actors) and their interpreters. Meanwhile, in the view of intentionalism (intention) it is "univalent" and "monadic", meaning that every action has a special meaning and only comes from one subject (namely the actor). (Fay, 1998: 206).

Humans are not only in the physical world alone. Humans also live in a symbolic world. Symbols are not only universal but also diverse. It takes a deeper understanding to understand a symbol. A symbol can be interpreted in various forms. And the signified (sign) is the lowest symbol. The meaning of symbols is not only in the dimension of reality, but the meaning of symbols can also explain the dimensions behind reality (substantial meaning). The use of symbols can describe the social motives of their users in society. (Koentjaraningrat, 1987: 71).

In order to know the symbolic meaning, humans do not only depend on concrete sensory data, on visual, auditory and kinetic tactile data. Humans must pay attention to these relations to "themselves" (Cassirer: 1987: 48). So here it is clear, to reveal a meaning there needs to be processes of attention, constancy, depth movement perception, plasticity, motives, emotions and expectations" (Morgan King Robinson in Introduction To Psychology, 1967). Thus it can be concluded that meaning is a deep understanding behind what is written (which is visible to the sense of sight) by looking at symptoms, signs that are visible or invisible in reality, but can be felt and understood. This understanding through values, through emotions, motivations and expectations (hopes) contained therein can influence the meaning. In the context of this study, the meaning is a deep understanding of the behavior of religious conversion actions in several members of the Chinese ethnic community who converted from Tridharma adherents to Catholics/Christians and then returned to Tridharma adherents at the TITD Kwan Sing Bio Tuban-Indonesia temple and several members of the Chinese ethnic community who declared themselves to be Muslim converts at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque, which is included in individual meaning and social meaning, where individual meaning is meaning

The personal of the person who converted religion/the converts (individually) concerns the views, mindset, understanding, mental attitude, behavior, motives for actions (behavior) why he converted his religion to become a follower of Tridharma at the TITD Kwan Sing Bio Temple Tuban-Indonesia after leaving his ancestral religion for a relatively long time where in the Tridharma teachings it is known as the concept of three religious teachings that are sheltered in it, namely Confucianism, Taoism, and Buddhism, all three of which have basic principles prioritizing synergy and harmony, including the synergy of humans, God and the universe to achieve nobility, peace, and perfection of life. And this is very personal because it is not only a belief, more than that it is a great hope (expectation) for the followers of the Tridharma teachings, as well as several ethnic Chinese communities who decided to become Muslim converts at the Haji Muhammad Cheng Hoo Mosque Indonesia-Surabaya who long for inner peace after feeling lost for a long time from their beliefs, while the social meaning is as an impact (feedback) or output that appears (experienced) related to individuals interacting with other people or their social environment in depth after they converted their religion to become a follower Tridharma returns to the TITD Kwan Sing Bio Tuban-Indonesia temple with an aspect of observing the parameters of significant relationships of worship for the good (benefit) of humanity (social service) after he converted to become a follower of Tridharma at the TITD Kwan Sing Bio Tuban-Indonesia temple, such as at moments of offering prayers to ancestral spirits, common spirits, the King Hoping, Imlek, and Cap Go Meh rituals which contain the meaning of sharing happiness with others in joy, pleasure, peace, containing benefits for humanity. Meanwhile, for Muslim converts at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque, the social meaning can be interpreted as the behavior of *islah* (migration) from darkness to bright light can bring about personal and social enlightenment effects marked by feeling more empathetic, responsive to others and more humble in living one's life, especially related to relationships with fellow human beings (*mu'amalah*).

2.2. Understanding the Meaning of Religious Conversion

The meaning of religion is sometimes still a fierce struggle, between one follower and another. others. As happened between the understanding of some academic circles who consider Confucianism is not a

religion but a philosophical teaching, while Confucian adherents assert that it is a religion, because there are clearly prophets and holy books. Apart from all that, it turns out that the understanding and interpretation of the definition of religion still have disputes in its meaning because one claims justification as a religion, while some others have different views interpreting and saying it is a philosophy of nobility, likewise with the behavior of religious conversion has a basis for reasons, arguments, motivations that can be understood from various subjective perspectives that are interesting to observe, because each seeks justification, even though in fact the substantial meaning turns out to contain the same message (meaning), namely wanting to obtain peace of life, goodness and happiness in life both as individual and social beings.

So, starting from the understanding of the meaning of religious conversion above and the understanding of religion itself, it includes 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 become increasingly important, because they are closely related to the direct nature of the experience. Thus, it can be seen that in the meaning of religious conversion, there is a substance that the behavior of changing religions contains emotional values (feelings), motivation (drive) and expectations (hopes) contained in it that influence the act of religious conversion. And what needs to be underlined in the results of the interpretation is how we gain a deep understanding of the meaning of the act of religious conversion by several members of the Chinese ethnic community to become adherents of Tridharma again after leaving it for a long time due to embracing Catholicism/Christianity at the TITD Kwan Sing Bio Tuban-Indonesia temple, and on Chinese people who decided to become Muslim converts at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque, comprehensively

As a reference for similar research on religious conversion, where the behavior of religious conversion (changing religion) has often occurred, this can be seen (traced) in many sociological studies that concentrate on discussing religious conversion, in fact there are several aspects that differentiate it (in the substance of its conversion behavior) even though implicitly it seems the same. Some research reviews related to religious conversion are as follows:

First, Poblete and Thomas F O'dea (1960) for example, studied the conversion experienced by Puerto Rico migrants from Catholic to Protestant Christianity in New York, the findings concluded that the conversion was influenced by the condition of the group that fell into a dysfunctional state such as: the world of prostitution, gambling, alcohol, robbery and the destruction of solidarity among them. Conversion in this study proceeds like a sense of sin then repentance occurs, then an experience of rebirth occurs with new values that are embraced.

Second, Max Heirich (1982), through fifty empirical studies on religious conversion, the findings obtained several conclusions as to why people carry out conversion, including: mental pressure in the form of social environmental pressure such as family disputes, sexual problems, lack of attention, not getting a place in the eyes of family/relatives or the community, then living alone, not getting recognition of existence in society then withdrawing from their social environment, obstructed educational and socialization situations, then social factors including: association, joining associations, repeated invitations to religious rites, getting to know religious people (religious leaders), this shows a conversion process that takes place persuasively, also the phenomenon of conversion due to coercion (deficiency) either morally or physically from the original religion to the ruling religion.

Third, Mindy Raffel (1986), who studied the process of someone becoming a Muslim conducted on 14 Western informants in Egypt who had been Muslims for five years, the findings showed that the driving factor for converting to Islam could be concluded because of various forms of personal contact with Muslims. The driving force is caused by the power of Islamic teachings felt in the implementation of values such as: loyalty, inner peace, faith, nobility and self-confidence. The entire process of conversion to Islam takes place from desocialization, rationalization and anticipatory socialization. This conversion process is given meaning as the occurrence of awareness or development of personality in a natural and innate process. Fourth, C. Field (1909), who studied the process of religious conversion through the description of Imam Al Ghazali himself as a Professor of Islamic theology in Baghdad. His findings stated that the conversion process describes how Imam Al Ghazali initially placed a dogmatic religious belief, then went through a period of skepticism, until he was finally saved by the divine light that

entered his heart, then found attitudes and actions that were considered more correct and better. The process of conversion action culminated in the act of leaving his professorship, then becoming a Sufi, namely a mystic in Islam.

Fifth, Albone S. Raj (1981), studied the phenomenon of conversion from Christianity to Islam studied in Meenak Shipuran, Madras, India. The results of his findings stated that the conversion was preceded by a conflict between two groups of villagers because of the painful treatment from the local police and one group against another group. This study is based on a basic assumption of social epistemology that individuals or groups act beyond simply responding to the environment that appears to be economic, social and religious. Their perceptions and interpretations, both individual and group, play an important role as determinants of social actions.

Sixth, Andrew Wingate (1981), studied the conversion events from Hinduism to Islam in the districts of Madurai and Romnad, each around 4000 - 5000 people, which were studied through interviews with subjects aimed at obtaining data on general and specific factors for Hindus to convert to Islam, and why they converted to Islam, not Christianity. The findings generally state that they have a status that is less economically bound, above average education level, understand the pressures that befall society and try to eliminate them and the pressures of society that want the implementation of caste differences. In fact, society is not used to behaving with a caste stratification system. These factors mean that society wants freedom from the shackles of casteism that they hate. Specific factors driving this conversion action include the resistance of the Hindus themselves which makes the conversion behavior more enthusiastic, peaceful strategies from the perpetrators of conversion, family factors because they are alone as Hindus, Muslims want to live in peace with Hindus.

Seventh, Ali Thoifur Mubarok (2007), researched "Rationality of Conversion of Religious Understanding From Sunnah to Shia", in Sumber Luju Village, Kalisat District, Jember Regency. The findings state that this Conversion is based on community aspects, religious aspects, and institutional aspects as the basis for rationality which then they decided to become Shia followers.

Eighth, S. Maryam Yusuf (2008), through the study of Religious Conversion of Chinese Ethnic Groups in Ponorogo, the results of this study indicate that the act of religious conversion for Chinese ethnic groups in Ponorogo is an act based on the rationalization of monotheism, namely a reference to thought that is sourced from the Qur'an and Al Hadith. The next finding is that the perpetrators of religious conversion have social religious behavior marked by an increasing awareness to be more generous and helpful to others. Meanwhile, the interaction process that is established between fellow Muslims, both from Chinese and Javanese ethnic groups, has not shown any increase in relationships.

Ninth, Hamidi (2008), studied the Rationality of Monotheism and the Social Meaning of Conversion in Islam. The results of his findings reveal the social phenomenon of changes in religious understanding based on the rationality of monotheism and freedom of expression which continues with social actions or religious activities (Islam) by establishing Madrasah Ibtidaiyyah, mosques, Kindergartens.

2.3. Conceptual Research Model

Conceptually, the findings of the theoretical model: refutation of the rationality of monotheism in converting religion that converting religion is not always based on the rationality of monotheism, but can also occur because it is based on subjective irrational transactions that are difficult to understand because they are very personal, is one of the pressures that must be underlined in this study, in addition to other patterns that will be discussed, such as one tends to be satisfied with the material conditions of the world while the other actually experiences an anticlimax in terms of worldly love (more ascetic in worldly matters) after finding his new faith after conversion, and so on.

Then, also patterns of meaning as characters, for example: gods who are considered "sacred" who are worshipped are attached to the personality of their followers as a result of deepening/appreciating the meaning, both from physical objects (ornamental buildings) and produced from non-physical in the form of noble teachings/philosophy in the TITD Kwan Sing Bio Tuban-Indonesia temple, as well as in the physical building ornaments at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque. Based on the conceptual framework of the research (theoretical roadmap of the research) above, it can be explained that the act of religious conversion begins with changing one religion to another which is

motivated by several factors such as the search for religious fulfillment, socio-political pressure or there are certain transactional motives that encourage converts to carry out acts of religious conversion. All of these actions contain deep meaning both socially and individually.

2.4. Social Action (Max Weber)

The theory of action fully refers to Weber's thinking in social action which is based on the level of individual thinking. Weber's basic paradigm of thought is that human action is directed by meanings. So to understand and explain actions, the meanings and motives behind the action must be explored. Weber also emphasized that social actions like other actions are distinguished by the meanings that are the basis (orientation) of the action.

What is meant by action is a meaningful action from an individual, namely an individual's action as long as the action has a subjective meaning or significance for him. In the basic phenomenon of action theory according to Parson, it is called a "unit act" consisting of four components including: (1). The existence of an actor (the actor), (2). The actions that cover it, (3). Actions occur in situations that consist of two elements, namely the actor can control the situation and cannot control the situation, (4). Norms and values that help shape the actor's choices. (Ritzer, 1988: 328). Individual actions cannot be separated from the values and norms that influence them. Thus, although human action is an active and creative mental process and there is the actor's ability to choose, there are still norms or values that influence the choice.

So it is increasingly clear that with Weber's action theory, researchers are trying to understand the conversion action to become Tridharma adherents at the TITD Kwan Sing Bio Tuban-Indonesia Temple and Muslim converts at the Haji Muhaamad Cheng Hoo Indonesia-Surabaya mosque, by understanding the process of conversion to become Tridharma adherents and Muslim converts at the Haji Muhaamad Cheng Hoo Indonesia-Surabaya mosque, whether driven by self-will or pressure from outside themselves. Whether the process occurs suddenly, instantly or gradually, taking a long time and analyzing what motives underlie all of that so that they make the decision to return to being Tridharma adherents at the TITD Kwan Sing Bio Tuban, Indonesia temple and Muslim converts at the Haji Muhaamad Cheng Hoo Indonesia-Surabaya mosque.

In the study of religious conversion, there are relatively many similarities (similarities) in terms of the aspect of changing beliefs (religion) both internally and externally, but it turns out that the substance of the meaning is different in carrying out religious conversion. Therefore, the author's position in conducting this religious conversion study positions the characteristics of religious conversion actions at the TITD Kwan Sing Bio Tuban Temple, Indonesia and converting from non-Muslim to Muslim converts at the Haji Muhaamad Cheng Hoo Mosque in Indonesia - Surabaya. , where the nuances of the uniqueness of the specifications are felt thick, meaning unique, namely the position of the uniqueness is placed on "Transition from Tridharma Adherents to Catholics/Christians and then returning to Tridharma Adherents at the TITD Kwan Sing Bio Tuban Temple and becoming Muslim converts at the Haji Muhaamad Cheng Hoo Mosque in Indonesia - Surabaya." which means converting religions up to three times at the TITD Kwan Sing Bio Tuban Temple - Indonesia and experiencing boredom after changing religions until finally embracing Islam by becoming a Muslim convert at the Haji Muhaamad Cheng Hoo Indonesia Mosque - Surabaya. In addition, another unique thing is that there is an indication of transactional in the conversion behavior, namely wanting to find a solution (way out) from all the complicated problems that surround him.

Then specifically, because it highlights the reasons why they carry out religious conversion actions not only based on the search for the fulfillment of strengthening religious beliefs to obtain peace, comfort, goodness and happiness in life, but there are also attached socio-political pressure motives that oppress them which force them to carry out religious conversion, but also want to find a solution (way out) for the pressure of the complex problems of life that surround them (the phenomenon of the tendency for religious conversion actions to be transactional and very personal by relying on subjective irrationalism that cannot be challenged by public (universal) rational values). This reality is what makes it interesting and encourages the author to conduct research on religious conversion at the TITD Kwan Sing Bio Tuban Temple. Then, the theory of action (social action) is used to research the religious conversion actions carried out by ethnic Chinese, why they carry out these religious conversion actions, what hopes (expectations) and goals they want to get from these religious conversion actions.

What backgrounds, motives, strengths, and norms also encourage individuals to carry out religious conversion actions. By analyzing religious conversion actions according to the theory of action, it can be revealed why and for what religious conversion is done so that the rationality or irrationality behind the act of religious conversion can be revealed. The act of religious conversion has a certain rationality (as a rational act) and irrationality (as an irrational act). Likewise when the individual makes a choice/decision (decision choice) to take the act of religious conversion or not. To reveal this action, the researcher reveals the goals, intentions or intentional of the Chinese ethnic religious conversion action at the TITD Kwan Sing Bio Tuban-Indonesia temple and the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque. In addition to revealing the intentional intention, it also wants to reveal the values behind the act of religious conversion, namely what values they consider very valuable in the act of religious conversion, so that with the rational choice or irrational choice of this act of religious conversion, the researcher wants to find the rationality or irrationality that exists in the act of religious conversion which includes the rationality of goals and rationality of values, or vice versa the irrationality of goals and irrationality of values.

Thus, in this context, the position of this research is in the micro aspect, namely the subject is the behavior of people from the Chinese ethnic community who converted their religion at the TITD Kwan Sing Bio Tuban Temple - Indonesia and who became Muslim converts at the Haji Muhammad Cheng Hoo Mosque in Indonesia – Surabaya. With this action theory, the author wants to reveal the background, causes, and motives that actually drive them to carry out religious conversion actions, so that the behavioral actions of religious conversion that they do are known in detail.

Thus, with this action theory, the researcher tries to understand the interpretation, meaning and understanding (interpretation) or interpretation contained in the religious conversion actions of the Chinese ethnic group back to being adherents of Tridharma at the TITD Kwan Sing Bio Tuban Temple - Indonesia, and the Chinese ethnic group who became Muslim converts at the Haji Muhammad Cheng Hoo Mosque in Indonesia - Surabaya. How their motives for converting and why they convert are studied in depth to reveal the data behind what is on the real surface

3. METHODOLOGY

This study aims to seek an understanding of the awareness, understanding and motivation underlying the choices of actions of ethnic Chinese conversion actors, both those who converted at the TITD Kwan Sing Bio Tuban-Indonesia temple, and those who converted at the Haji Muhammad Cheng Hoo Indonesia Surabaya mosque. Therefore, this study will follow the thinking of interpretive and phenomenological sociology so that the *verstehen* method will be used as used by Max Weber, or interpretive understanding to understand the phenomena being investigated. Interpretation is carried out carefully on empirical data as a result of interpretation. With the interpretation method, researchers understand the interpretation and understanding of religious conversion behavior towards their actions. Thus, this study departs from the paradigm of social definition.

Based on the above, this study uses a qualitative research approach by relying on an understanding approach (using the method of giving meaning) or *verstehen*, also interpretation (interpretation) and behavior towards the phenomena studied with the type of grounded theory research on this religious conversion action. There are several terms used for qualitative research, namely natural research (research as it is) or naturalistic inquiry, then ethnography, symbolic interactionism, inward perspective, interpretative, ecological and descriptive (Moleong, 2002: 2).

Qualitative (naturalistic) approaches have specific characteristics including the following:

- Seeking meaning behind behavior (deeds/actions) so that problems and situations can be understood, so that religious conversion actions can be revealed from the perspective and understanding of the perpetrators.
- The data source is a natural situation, as it is, natural, no setting (natural setting), so that researchers in collecting data are based on observations of natural situations as they are without being intentionally influenced by things that smell of setting motives. Researchers enter a natural situation, without settings as entering interests directly related to the situation and people being investigated. Therefore, researchers are key instruments in research. In the focus of this research,

researchers are directly related to the perpetrators of religious conversion in a situation without being influenced by anyone else.

- Prioritizing the emic perspective, namely prioritizing the views of the perpetrators themselves, namely the perpetrators of religious conversion, rather than the etic perspective of the researcher's own views. The emic perspective is how the perpetrators of religious conversion view the act of religious conversion itself. The etic perspective, namely the researcher's understanding that comes from spontaneous assumptions should not be highlighted
- Conducting analysis from the beginning of the research and then during the research, analysis appears when researchers interpret the data they obtain, inductive data analysis is a logical process of thinking from general things then drawing a conclusion specifically.

The purpose of qualitative research is not to test the capacity of a hypothesis based on a particular theory, but rather to find patterns that emerge to be analyzed and developed into a theory. In this study, of course, we examine in depth how ethnic Chinese carry out religious conversion, why the religious conversion occurred, what they did it for, and so on, the analysis can be developed so that we find a pattern (model) as a basis for finding a new theory or which is developed into a theory that we want to achieve, namely grounded theory (basic theory, namely a theory that is supported, based on data). On this basis, this type of research chooses grounded theory. A qualitative approach is used, also because the phenomenon of the construction of meaning and behavior of conversion to adherents of Tridharma at the TITD Kwan Sing Bio Tuban-Indonesia temple and becoming a Muslim convert at the Haji Muhammad Cheng Hoo Indonesia-Surabaya mosque, is presented in verbal form, not numbers, so that it requires meaning, understanding (*verstehen*) and interpretation (*interpretation*) in revealing the data in the field of study.

4. RESULTS AND DISCUSSION.

This research basically understands the social phenomenon of individual actions that are rational, interpretative, understanding, *verstehen*, evaluative and aims to find a new theory in the process of how someone decides to change their religion to another religion or in other words, change religions from one religion to another or return to their original religion. Giving meaning or significance (*interpretative*) that focuses on the act of religious conversion from the perspective of the person who is converting gives rise to several aspects that need to be explored in order to find a deeper understanding. These aspects are as follows: the pattern of the process of religious conversion, whether it occurs due to environmental influences (*milieu*) or because of rational choices. Why do they convert according to their views and understanding.

What goals do they want to achieve by carrying out the act of religious conversion. What rationality is behind the act of religious conversion, the rationality of choice, or the rationality of the goals or social realities behind the acts of religious conversion of several ethnic Chinese, or other rationalities. Thus, this study is to analyze and understand in depth (*verstehen* understanding) why they carry out religious conversion, choose to convert, and what rationality or even irrationality reasons make the reason for carrying out religious conversion due to the very pragmatic social reality conditions in the dynamics of today's social society. In addition, this study also analyzes and understands the perspective of the Chinese ethnic community specifically related to the culture of origin (natural culture) that influences them in determining decision making (behavior) in facing the dynamics of their lives, including the choice to carry out religious conversion. In terms of understanding and interpretation, the Chinese ethnic community who have converted their religion are the focus of this study, including those who have not converted their religion. How do they understand, interpret, and interpret the act of converting their religion carried out by their friends, relatives or relatives? This can be found whether there are similarities and differences in understanding and how the actual interpretation of the act of converting their religion is. Does this act affect the harmony and even the integrity of family relationships, kinship and ethnic unity or with the act of converting their religion, the unity or integrity and social relations between them, both individually and in groups, are disturbed or feel uncomfortable, is the focus of this study.

What this study wants to find is that the relationship between them is actually getting stronger, more intact, united and not affected by the conversion actions carried out by some members of the Chinese ethnic group among themselves. The act of converting religion is an expression of behavior as a result

of a choice that is believed in, a motive that is inherent in the individual, a mindset and level of understanding of something that results in a decision to convert their religion. In addition, another factor is related to the individual's purpose in converting religion which is very fundamental to an act of converting religion which of course can be different from one another even though the substantial essence can sometimes be the same. In terms of the behavior of people converting religion, the author sees from several aspects that underlie people doing conversion actions, it can be social, economic, political aspects, but the dominant pressure is on their social religious behavior. In carrying out their religious teachings, how is it implemented, is the influence of Confucian teachings as the religion of their culture origin, very dominant and consistent in implementing religious teachings when they have declared themselves to convert religion. Likewise, whether they are happy to carry out their religious teachings such as prayer, zakat, and so on including increasing mingling (interaction) with the indigenous population, is also the focus of this study. The researcher has the hope (expectation) that social interaction between them will continue to improve and mingling with the indigenous community will also be more real, there is no sneering view (one eye) of extreme dichotomy towards the indigenous community or vice versa, the indigenous people towards the Chinese ethnic group which can divide the sense of unity and oneness of the nation, namely the Indonesian nation. We realize that they (ethnic Chinese) have relatively many descendants who were born, grew up, live and seek their living needs in the homeland of Indonesia, so of course their Indonesian nationalism also does not need to be questioned anymore in the current era according to the author.

In addition, the reason for using qualitative research in this study? is that the researcher wants to explain in as much detail as possible to find the meaning, understanding (*verstehen*) and interpretation (interpretative understanding) behind the reality in this study. As is known, research using a qualitative approach aims to explore or build propositions or explain the meaning behind reality. This signal can be seen in Susan Stainback's statement (in Sugiyono, 2008: 21) "An investigation might be simple or complex, dealing with a single event or multiple events, might be simple or large". which explains that findings in qualitative research can produce simple to complex findings, occurring in single or multiple events, small or large. Qualitative research can produce descriptive information, namely providing a comprehensive and clear picture of the social situation being studied, comparative events from one social situation to another or from a certain time to another, or can find patterns of relationships between certain aspects and other aspects, and can find hypotheses or theories. So, later the researcher will use descriptive qualitative data analysis, namely by looking for a description of the object being studied in the presentation of the report, which comes from observations, interview scripts, and documentation. The data is arranged systematically to prepare for making a research report.

Therefore, the researcher is based on the reality (events) that occur in the field, in this case the behavior of religious conversion of several ethnic Chinese communities from Tridharma to Catholicism/Christianity and back to Tridharma adherents at the TITD Kwan Sing Bio Tuban-Indonesia temple and some of them who converted their beliefs to Islam to become Muslim Mu'alaf at the Haji Muhammad Cheng Hoo Mosque Indonesia-Surabaya, with the approach of theories of "motivation, symbolic interactionism, social action" as the basis for the analysis that underlies the behavior of religious conversion actions (changing religions), namely observing phenomena, events, facts, incidents, statements from informants who are capable and very relevant in depth in this study to be used as a source of data, understanding and in-depth study after going through several scientific methodological processes as a requirement to meet the capability, credibility, optimality and validity of the research.

5. CONCLUSION

The uniqueness of this research is that their conversion behavior was not only based on a search for religious beliefs, but was also motivated by socio-political pressures and what was even more unique was the existence of a transactional motive in the sense of seeking a solution to the difficulties of life that plagued them and they found it at the TITD Kwan Sing Bio Tuban-Indonesia Temple which was considered to have a great aura (luck) for the realization of the fulfillment of their desires. Then, another consideration is that for the Chinese ethnic group, the temple is actually part of the spirit of their lives, the spirit of their lives, a very urgent part of their culture, because it is in the temple that they worship, pray, and expend all their emotional energy to ask for and beg for blessings from the aura of the temple so that they can be released from all the complicated problems of their lives, their prayers and wishes can be granted,

because in any case the temple is considered and believed to have a high sacred value, has many deep philosophical meanings, among which are the nature (spirit) of chivalry, honesty, togetherness, protection, fortune, and other nobility that blossom and unite in the ritual and social life of the temple itself.

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