

Chinese Ethnicity and Islamic Conversion: A Sociological Study of Behavioral Meanings of Islamic Conversion

Bambang Amir Al Hakim^{1*}

¹Political Science, Universitas Islam Darul Ulum

*Email: liekkiem0@gmail.com

ABSTRACT

Behavior Changing religions or changing religious beliefs or better known as religious conversions often occur in human social life. This is done in order to seek true happiness by establishing a new choice of belief (religion). Such phenomena often occur among the public, including the Chinese community, including at the Indonesian Hajj Muhammad Cheng Hoo Mosque complex in Surabaya. There it is often witnessed the phenomenon of people changing religions or religious beliefs or what is called the conversion from non-Muslims to Muslims, from non-Muslims to adherents of Islam. The phenomenon of religious conversion behavior is interesting to study and study from a behavioral perspective, the meaning and meaning of behavior to find out exactly what they are looking for in carrying out this religious conversion.

This research is a qualitative approach. Data obtained from 17 respondents (informants). Data collection activities were carried out using the method of observation, interviews and documenting data deemed necessary. Data or information that has been collected in a qualitative research is then tested for its validity through the following techniques: (1). Triangulation method, (2). Triangulation of researchers, (3). Source triangulation, (4). Extend research time.

The results of the study show that the motivation of the Chinese people to convert to Islam is based on the search for beliefs that are believed to be true that can calm their lives, to obtain true happiness in their true lives.

Keywords: *Meaningful Behavior, Islamic Conversion*

PENDAHULUAN

Religious life in a community is very urgent, both in terms of the individual's relationship with God and the individual with his social sphere (Diningrat, 2021). In the Chinese community, beliefs/beliefs (religion) are seen as the key to the course of life, so that in every breath of life one never escapes from these beliefs/beliefs (Yusuf, 2009). It is appropriate then, belief/belief (religion) permeates the crystallized culture as a guideline for the way of life (Khairiah, 2019). The problem then is that so far they have not found the right beliefs/beliefs (according to those who do the conversion) that can lead to their happiness. Whereas the substance of religious life is to obtain true peace (happiness, goodness) for its adherents/adherents (Abdillah & Sjafei, 2019). This fact then causes relatively many of the Chinese ethnic community to "travel the world" as spiritual travelers seeking to find out the true teachings of belief by continuing to learn to understand not only one belief/belief (religion), but moving up to five beliefs/beliefs. (religion) to find beliefs/beliefs (religion) that he considers true to be his way of life that can lead to the essential "good/happiness" of life (Tamrin, 2022).

METODE

This research will focus on aspects of religious meaning, action behavior (practice) after conversion both individually and socially and the meanings contained therein as a substantial consequence of the conversion act. Information about religious conversion and the meanings in it from the Chinese ethnic community who carried out religious conversions from non-Muslims to Muslims, will be explored by researchers as instruments through in-depth interview techniques with respondents or informants, as well as conducting field observations to obtain in-depth data

information. , in addition to documentation of data that is considered very important. It is hoped that with this technique all data information (and behind the data) can be captured and revealed in detail, comprehensively and accurately.

RESULT AND DISCUSSION

Before stepping on the discussion and research results, the author conveys the benefits of research as follows: Academic usefulness: to contribute new knowledge to complement the contribution to the development of social sciences, especially the sociology of religion, because there is not much research on the meaning and meaning of behavior from religious conversions. Especially to the Islamic religion among the ethnic Chinese community. Practical Use. It is hoped that all of us, especially Muslims/Muslims, after knowing the true meaning of converting from Chinese to "kaffah" (totally, not half-heartedly) for the sake of enlightenment for true happiness. Then the wisdom that can be obtained is that true happiness is the hope of life for all human beings, abundant wealth does not guarantee true happiness in life.

This is where the real conversion to Islam is interesting in order to seek true happiness in life. The true happiness of life is not only the happiness of living in the world but also the happiness of living in the hereafter. As the expression of Ka Pao (converted) said that before embracing Islam his life felt uneasy, not peaceful, his life activities were only filled with work work work looking for wealth without end so that then his mind screamed when with the accumulated wealth he felt lonely, so then he was determined to donate part of his wealth to the du'afa and only then did his heart feel calm and his soul felt at ease. The same thing happened with other Chinese friends, feeling bored living their life that is always chasing the world but not finding the essence of meaning from the world's wealth. As happened with Liu Min Yuan, he said that a lot of wealth does not guarantee a happy life, then after discovering Islam only then will his heart be calm and peaceful. And there are still many similar things from the meaning of conversion behavior which has a background of dryness of religious spirituality. This phenomenon of conversion behavior continues. At first, the conversion events (testimony) were only very few in number (frequency) and also in private, but increasingly they were openly followed by many audiences from ethnic Chinese, not only in Surabaya but even from outside Surabaya. What's interesting about this conversion is, among other things, how persistent they are in seeking Islam, making their religion a way of life with all the risks they have to face, even to the point of breaking up and being separated from their families. It is truly a great struggle in the history of their lives to find peace of mind, the true happiness of their lives.

This event of witnessing in conversion is often carried out (mediated) by the Muhammad Cheng Hoo mosque as a mosque which was founded from, by and for their customers. As a unique and distinctive mosque with nuances of Chinese culture, this mosque is a pride and a prestige among them, even for the Muslims as a whole in Surabaya or this country. Because the mosque is the only one that was founded for the first time and is the most beautiful in this country. With the occurrence of the behavior of conversion to Islam among the Chinese ethnic group, it can then be explained as a result of research on the behavior of conversion to Islam that the meaning of behavior and behavior is the meaning of conversion to Islam, namely: (1). Life can only be true happiness if you adhere to the teachings of your religion (Islam) in a "kaffah" (total) manner, (2). Wealth does not guarantee true happiness.

CONCLUSION

With the discovery of the research results, it can be concluded that the meaning of conversion behavior to Islam is to seek true happiness and it turns out that even a lot of wealth is not able to make life truly happy. Therefore, advice from the Author, don't chase after the best hafta in the world because it can't make you happy. Only religion can fulfill your spiritual food to achieve your true happiness.

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