

Religious Conversion in Marginalized Communities in the Perspective of Islamic Education Values

Abdul Rahim^{1*}, Fariha Inayati²

^{1,2} UIN Kiai Haji Achmad Siddiq Jember, Indonesia

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*Correspondence Address:

ar18071971@gmail.com

Abstract: *The diversity of religions in the world produces a unique phenomenon, namely religious conversion or conversion of religious adherents from one religion to another, for example converting from Christianity to Hinduism, Hinduism to Islam, and so on. The phenomenon of religious conversion, as experienced by parents in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi is because parents who experience religious conversion from Hinduism have different experiences and backgrounds before they decide to embrace Islam. This is closely related to human psychological problems because these actors experience drastic changes in their lives. Likewise with the way parents who practice religious conversion in instilling the values of Islamic education in their children. Because Islamic religious education has a very important role and position in the life of religious people. Based on this phenomenon, the authors are interested in studying Religious Conversion in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi. The research focus in this study is 1) What are the factors behind the occurrence of religious conversion? 2) How are the perpetrators of religious conversion in instilling the values of Islamic education in children? This research uses a descriptive qualitative approach. Methods of data collection using observation, interviews, and documentation. While the technique of obtaining data using purposive sampling. Furthermore, for data analysis, the authors used a qualitative descriptive analysis technique, namely data in the form of written and oral data from the informants studied to fully describe the phenomena that exist in the field. Based on the analysis that the researchers found in the field regarding the conversion of parents' religion and the inculcation of Islamic religious education values in children, the conclusion is that the factors behind parents experiencing a religious conversion in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi originate from internal factors (from within) and external factors (from outside/environment). The values of Islamic religious education are: instilling faith and worship in children. The values of aqidah are faith in Allah, faith in angels, faith in Allah's books, faith in Allah's messengers, faith in the Last Day, and faith in qada' and qadar. While the values of worship are teaching the Qur'an, prayer, zakat, fasting, and pilgrimage. Whereas way parents practice religious conversion by instilling the values of Islamic education by motivating children, setting an example for children, and forming habits in children.*

Abstrak: Keberagaman agama di dunia menghasilkan suatu fenomena unik, yaitu konversi agama atau perpindahan kepegelukan agama dari agama satu ke agama yang lainnya, misalnya pindah agama dari Kristen ke Hindu, Hindu ke Islam, dan seterusnya. Fenomena konversi agama, seperti yang dialami para orang tua di Dusun Kaliagung Desa Kendalrejo Kecamatan Tegaldlimo, karena orang tua yang mengalami konversi agamadari agama Hindu memiliki pengalaman dan latar belakang yang berbeda sebelum mereka memutuskan untuk memeluk Agama Islam. Hal ini sangat berkaitan dengan masalah psikologis manusia disebabkan pelaku tersebut mengalami perubahan drastis dalam kehidupannya. Begitu juga dengan cara orang tua pelaku konversi agama dalam penanaman nilai-nilai pendidikan Agama

Islam pada anak. Karena pendidikan Agama Islam mempunyai peran dan kedudukan yang sangat penting bagi kehidupan manusia beragama. Berdasarkan fenomena tersebut, penulis tertarik untuk mengkaji tentang Konversi Agama di Dusun Kaliagung Desa Kendalrejo Kecamatan Tegaldlimo Banyuwangi. Fokus penelitian dalam penelitian ini adalah 1) Faktor-faktor apa sajakah yang melatar belakangi terjadinya konversi agama? 2) Bagaimana pelaku konversi agama dalam menanamkan nilai-nilai pendidikan Agama Islam pada anak?. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Metode pengumpulan datanya menggunakan observasi, interview dan dokumentasi. Sedangkan teknik dalam memperoleh data menggunakan purposive sampling. Selanjutnya untuk analisis data, penulis menggunakan teknik analisis deskriptif kualitatif, yaitu data-data yang berupa tulisan maupun lisan dari informan yang diteliti guna menggambarkan secara utuh tentang fenomena yang ada di lapangan. Berdasarkan analisis yang peneliti temukan di lapangan mengenai konversi agama orang tua dan penanaman nilai-nilai pendidikan Agama Islam pada anak kesimpulannya adalah faktor yang melatarbelakangi orang tua mengalami konversi agama di Dusun Kaliagung Desa Kendalrejo Kecamatan Tegaldlimo Banyuwangi berasal faktor intern (dari dalam diri) dan faktor ekstern (dari luar/lingkungan). Adapun nilai-nilai pendidikan Agama Islam yaitu: menanamkan aqidah dan ibadah pada anak. Adapun nilai-nilai aqidah yaitu iman kepada Allah, iman kepada malaikat, iman kepada kitab-kitab Allah, iman kepada utusan-utusan Allah, iman kepada hari kiamat, dan iman kepada qada' dan qadar. Sedangkan nilai-nilai ibadah yaitu mengajarkan Al-Qur'an, sholat, zakat, puasa, dan haji. Sedangkan cara orang tua pelaku konversi agama dalam menanamkan nilai-nilai pendidikan Agama Islam yaitu dengan memberikan motivasi pada anak, member teladan pada anak dan membentuk kebiasaan-kebiasaan pada anak.

INTRODUCTION

The picture and reality that occurs today are that humans in the world adhere to various religions, such as Christianity, Catholicism, Islam, Hinduism, Buddhism, Shinto, and so on. In addition to religion, there are also various beliefs outside of religion whose number of adherents is not less than the number of religious adherents, broadly speaking these beliefs are classified into animism and dynamism.

The diversity of religions in the world produces a unique phenomenon, namely religious conversion or the transfer of religious ownership from one religion to another, for example converting from Christianity to Hinduism, Hinduism to Islam, and so on.

In Indonesia, religious conversions also occur a lot because Indonesia is a country that recognizes various religions that are legalized by law and the Indonesian State Law. The first religions in Indonesia were Hinduism and Buddhism, then the entry of Islam became the initial process of religious conversion, followed by the development of Christianity brought by traders from Europe in the 16th century.¹

In the current reality, the perpetrators of conversion to Islam experienced an increase in the number of converts in 2015 mostly triggered by marriage and social factors. One of the religious conversions also occurred

¹ Abdullah, A, *Metodologi Penelitian Agama: Pendekatan Multidisipliner* (Yogyakarta: Research Institution of UIN Sunan Kalijaga, 2006)

in Kendalrejo village, Tegaldlimo, which occurred a lot was the conversion from Hinduism to Islam.²

The phenomenon of religious conversion, as experienced by parents in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi, is one of the social and religious phenomena that are interesting to study, because parents who experience religious conversion have different experiences and backgrounds before they decide to embrace Islam. This is closely related to human psychological problems because the perpetrator experiences drastic changes in his life both in his vertical relationship (*hablumminallah*) and his horizontal relationship (*hablumminannas*).

Islam is the religion of Allah SWT, a heavenly religion revealed to the Prophet Muhammad SAW. Islam is a religion that is based on *aqidah*, namely faith, and charity. *Aqidah Islamiyah* as a principal (fundamental basis) and charity as its branches, often referred to as the relationship between *aqidah* and worship or like a tree and its fruit

Islamic Education which is expected as a counterweight and control for the behavior of mankind seems still unable to play a role as desired. For this reason, the role of parental education is needed in instilling the values of Islamic education in children from an early age so that later they can become good and quality buds of the nation, as well as form pious and pious children and have a good personality, namely

children who establish good relations with God and other fellow creatures, then the main points that must be given from parents who experience religious conversion are none other than the values of Islamic education itself. Religious education values are covered in the teachings of Islam.

Parents are the most likely to influence students. This is possible because they are the first to associate with their children, the closest in communication, and the most time for children, especially when they are young. It is not difficult to understand if parents have a great influence on the development of their children. Parents need to maximize the opportunity to influence their children. They must create conducive conditions so that all the potential of the child can develop optimally. If parents do not educate children or carry out child education not seriously, the result is that children do not develop as expected. Even the child's most basic potential "*fitrah diniyah*" can shift.³

According to these problems, the researcher has the initiative to conduct a study on the religious conversion of parents and the cultivation of Islamic education values in children; a case study in in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi.

This research approach uses descriptive qualitative, which is research that describes, tells, and interprets existing data and produces descriptive data in the form of written/oral words from people and observable behavior and the data is a

² Syahri Ramadhan, *Fenomena Konversi Agama*, http://www.topix.com/forum/world/indonesia/T5EMQH2_NKR9_D3L180. Jumlah Muallaf di Indonesia Meningkatkan 10-15% setiap tahunnya. (2015)

³ Bukhari Umar, *Ilmu Pendidikan Islam* (Jakarta: AMZAH, 2011).

statement.⁴ This research was conducted in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi. Data collection techniques used in this research are interviews, observation, and documentation. To check the validity of data using source triangulation, namely by exploring the truth of certain information through various sources of data acquisition. For example, in addition to interviews with the perpetrators of religious conversions, to find out the degree of trust, conduct another interview with the children of the perpetrators of religious conversions. Each of these interviews will produce different evidence or data, which in turn will provide different insights into the phenomenon under study. The various views will give birth to a breadth of knowledge to obtain reliable truth.

FINDING AND DISCUSSION

The researcher's findings about the religious conversion of parents and the cultivation of Islamic education values in children in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi include several things, namely, the factors behind the religious conversion and the cultivation of Islamic education values toward children.

Religious Conversion Factors

Talking about the religious conversion factors, it is difficult to determine the line or a series of processes that ultimately lead to a state of belief that is opposite to the old belief. This process differs from one person to another, under the

growth of the soul through which it passes and the experience and education it has received since childhood coupled with the atmosphere of the environment in which it lives and the last experience that is the culmination of the change in belief and then what happens to its life after that. Therefore, the factors of religious conversion in this area need to be discussed in this section.

Many examples in people's lives that we can classify into religious conversion events, both those that occur in clever people, ordinary people, or people who have a high position in society. It seems that religious conversion happens a lot in life, especially when someone feels experiencing distress in his life.

The process followed by parents in DKaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi who experience religious conversion differs from one another. Different reasons encourage it and various levels. Some are shallow, just for themselves and some are deep or can be called a struggle. Some are in the blink of an eye and some are gradual.

The religious conversion of parents or the conversion of parents from Hinduism to Islam in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi, is caused by various factors, including:

1. Internal Factors

Internal factors or factors that come from within a person so that the religious conversion occurs to parents in Kaliagung Hamlet. The results of interviews with one of the perpetrators of religious conversion that the perpetrators of religious

⁴ Nana Syaodih, *Metode Penelitian Pendidikan* (Bandung: Rosdakarya, 2010)

conversion from Hinduism to Islam arose from within themselves. Without any coercion or invitation factor from someone.

Psychologically, certain personality types will affect the life of a person's soul doing a religious conversion. This conversion that occurs in the mind forms an awareness to transform due to the crisis that occurs and the decisions a person makes based on personal considerations. This process occurs according to psychological symptoms that react in the form of the destruction of the old psychological structure and along with this process a new psychological structure is also chosen.

2. External Factors

a. Family Factor

The factor of problems in the family also causes a person to change beliefs or religious conversions that urge his inner self to change religions, from Hinduism to Islam. Among those included in this factor are family rifts, incompatibility, different religions, loneliness, lack of recognition of relatives, and so on. Such conditions cause a person's mind to experience inner pressure so religious conversions often occur to relieve the inner pressure that befalls him.

b. Community Factor

The perpetrator of religious conversion in Kaliagung Hamlet said that the perpetrator converted because of environmental factors and social factors with his peers who were predominantly Muslim. The perpetrator of the religious conversion felt less free to hang out with his friends when he still believed in Hinduism. And when the perpetrator

of the religious conversion converted to Islam, the perpetrator felt freer to associate with anyone without feeling any barriers in the environment or his social friends.

Factors that come from outside themselves or the living environment or social environment. From the living environment, people who feel thrown out of the living environment or eliminated from life in a place feel themselves living alone. Such a situation causes a person to crave peace and look for a place to depend on until his inner anxiety disappears.

c. Status Change Factor

In this area, several people moved from Hinduism to Islam or Muslim, namely because of the factor of marrying a person of a different religion. But this does not make the family break up but still makes the family intact even though there is one family who converts. Status changes, especially those that take place suddenly, will greatly affect the occurrence of religious conversion, for example, divorce, leaving school or association, changing jobs, marrying someone of a different religion, and so on.

Instilling Islamic Education Values in Children

Based on the data obtained in the field through observation, interviews, and documentation conducted by researchers, the cultivation of Islamic religious education values in children by parents of religious conversion perpetrators in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi is presented as follows:

1. Instilling *Aqidah* Values in Children

In the context of this research, it was found that the parents of religious conversion actors in Dusun Kaliagung not only direct or motivate their children to the Qur'an Education for Kids, or Taman Pendidikan Qur'an (TPQ) but also board their children in pesantren and at the same time take formal education, because according to the parents of religious conversion actors, it will be better. After all, in the pesantren, the child will automatically receive *aqidah* lessons that play an important role in shaping a child's religious personality.

The values of Islamic education include *aqidah*. *Aqidah* is the most urgent element for humans, so *aqidah* education should be instilled from an early age because, with this *aqidah* education, the child will know who his God is, how to behave towards his God, and what to do in his life. Thus we can know that *aqidah* education will be able to shape the character of the child to be good in his life. Therefore, parents must instill the value of *aqidah* well, because as has been explained that every human child must be born with an Islamic fitrah. So parents who are Muslims only should save the seed of *tawhid* by giving him the right *aqidah* material.

2. Instilling *Ibadah* Values in Children

Basically, in the instilling of Islamic education values in children by parents of religious conversion actors in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi, it is more influenced by environmental factors where the majority of Muslims live. Several institutions teach Islamic religious education both formal and

non-formal in the area. So with limited knowledge about the values of Islamic education, parents who experience religious conversion prefer to send their children to formal institutions such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah to get good role models and habits because these institutions learn more about Islamic education compared to public schools, or entrusted in non-formal institutions, namely in the TPQ, because in TPQ the children of parents of religious conversion actors will get education such as learning to read and write the Qur'an properly and correctly, learning how to pray properly and correctly guided by Islamic teacher, or ustad and ustadzah.

The attitude of the parents of the perpetrators of religious conversion is since the perpetrators of religious conversion in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi still have limited knowledge about Islamic education related to the parents moving from Hinduism and entering Islam already from adulthood, not since childhood knowing the values of Islamic religious education.

The values of worship have been explained in the Qur'an that all forms of worship performed by mankind will give birth to a benefit for the benefit of mankind itself. Seeing how important worship activities are for the benefit of humans themselves, it is appropriate for parents as educators for their children to teach and instill the values of worship itself to be introduced from the beginning and little by little familiarized in the child.

Therefore, besides the child being given a little understanding of worship, it must also be guided little by little so that it becomes a habit in him, and is practiced continuously. Among the values of worship that must be taught properly include teaching how to recite the Qur'an well, and teaching to conduct fasting, zakat, and hajj.

CONCLUSION

Based on the analysis that researchers found in the field regarding the religious conversion of parents and the cultivation of Islamic education values in children in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi, researcher concludes that:

1. Religious Conversion Factors

The factors that motivate parents to experience religious conversion in Kaliagung Hamlet, Kendalrejo Village, Tegaldlimo, Banyuwangi are internal and external factors.

a. Internal factor

Internal factors include personality or those that come from within the human being itself. humans make decisions to change religions or make religious conversions with decisions taken from their thoughts.

b. External factor

External factors include factors from the family, living environment and changes in status or marriage with people of different religions that allow someone to convert from Hinduism to Islam.

2. Instilling Islamic Education Values in Children.

For the order of Islamic education values to succeed well. Then there is

one thing that must be remembered by parents, namely the need for parents to always motivate children, give examples to children, and try to form habits in children.

a. Instilling *Aqidah* Values

Instilling the values of *aqidah*, parents of religious conversion actors entrust their children to the TPQ and choose to send their children to Islamic boarding schools or pesantren so that they get the knowledge of Islamic education properly and correctly.

b. Instilling *Ibadah* Values

In the instilling of Islamic education values, especially in the field of worship, the conclusion is not much different from the cultivation of Islamic religious education values in the field of *aqidah*. Instill the values of Islamic religious education to children by sending their children to formal education and non-formal education under the auspices of the Ministry of Religion of the Republic of Indonesia.

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