


Religious Conversion (A Study Of Christians Who Converted Their Faith To Muslim)

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Article Info	ABSTRACT
<p>Keywords: Conversion, New Muslim, Religious</p>	<p>This study intends to explore the reality of religious conversion around the determinants of the background and the religious life of conversions after a religious conversion. This research is patterned with a phenomenological approach to reveal the subjective experience of conversion. The results showed that: The determining factor behind the conversion to religious conversion was due to marriage. The conversion of religion that he did was not only due to the consequences of the constitutional mandate regarding the obligation to marry with the same conviction (Marriage Law No. 1 of 1974, Article 2), also because it was based on mutual feelings of mutual interest (same like). The religious life of subjects after religious conversion shows positive results in terms of dimensions; Convertible Islamic religious knowledge is increasingly increasing; The practice of converting Islamic religion in daily life is also increasing; The commitment to conversion to Islam is very strong, which is indicated by the more solidity in Islam and the inclusion of several other family members in Islam through its influence.</p>
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INTRODUCTION

Conversion process religious often related close with search meaning life and more spiritual truth deep. For some people, the religious beliefs they hold previously Possible No Again give peace inner or desired spiritual fulfillment. In the search this, they Then find more other religious beliefs in accordance with need inner they. Conversion in matter This No only A change belief, but more to search peace, enlightenment, and understanding more in to existence life. The decision to convert to religion Lots case No only influenced by factors intellectual or rational, but also by experience emotional or strong spiritual, which encourages individual For feel more relationship deep with God or the power that they have believe (Ningsih, 2008: 23).

Conversion religious No only influenced by internal factors which are personal. External factors, such as influence environment social, also has a very important role in this process. Environment pluralistic social can give individual chance For explore various religious views, even Can So influence they For join with a particular religion, especially If they feel more accepted or more comfortable in the religious community. This is often occurs in individuals who feel isolated or No accepted in the religion they follow follow previously. Family and

friendship factors also become factor important in the process of conversion. A person who establishes connection with individual from different religions, such as in wedding interfaith, often faced with a choice For Follow your partner's religion to protect you harmony House stairs. This is Can be one of motivation strong for somebody For do conversion (Ningsih, 2008: 24).

In Lots case, religion does not only become spiritual foundation, but also become symbol from harmony in family and society. Therefore that, religious conversions often occur as effort For relieve differences and create a sense of togetherness within House ladder. Although conversion religious Can considered as decision legitimate person, in many culture or community, changing religion often triggers reaction social that is not always positive (Bungin, 2009: 54).

In some a society that holds very high regard for firm traditions and values of a particular religion, conversion religious can viewed as A betrayal to long - held beliefs. This is Can cause tension in family, even Can lead to division or discrimination to individual who chooses For conversion. Conversion religious, in a number of context, can damage bond social that has formed, good in family, community, and national level (Bungin, 2009 : 56).

Phenomenon conversion religion can also be influence connection interfaith in society. While for part individual conversion considered as step For deepen faith and expand spiritual understanding, for Lots other religious groups, conversion can considered as threat to their unity and religious identity. In a country consisting of from various religious and ethnic groups, such as Indonesia, conversion religious often causes concern about threat to stability social and harmony interfaith religious. Therefore that, conversion religious No only viewed as decision individual, but also as phenomenon social related close with values diversity and tolerance in society (Bungin, 2009: 56).

In the study theology, conversion religious often considered as form search spiritual truth and closeness with God. However, from perspective sociology, conversion more seen as a social process that is influenced by various factors existing dynamics in society. Conversion religious No only related with aspect confidence, but also with factors social, economic and cultural interdependence interact (Ningsih, 2008: 27).

Study previous about conversion religious has done by various The first author, entitled "*Religious Conversion*" by Mulyadi, states that religious conversion (repentance, metanoia), as a growth or sufficient spiritual development means so that can give road go out of the problem. Religious conversion is also a change emotion to direction guidance in total and can just continuity. Factors which can cause the occurrence conversion among them There is internal factors such as factor personality and heredity and factors external like factor family, environment, status changes and poverty. Author look at education have influence significant in the process of religious conversion, which is influenced in awareness of change especially environment religious education (Mulyadi, 2019).

Second, entitled "*Impact Religious Conversion Towards Attitude and Behavior Religious Individual* " by Syaiful Hamali, stated that the process of religious conversion through change very basic inner in life human beings. The occurrence religious conversion spontaneity will change pattern long life to pattern new life. Change paradigm pattern life

That driven by a energy the soul that dominates center mental health in self man also influences aspect cognitive, aspect affective / conative and aspects reflected psychomotor through motivation, attitude and behavior in demand individual. As it happens religious conversion in individuals so emergence various perception new that forms attitude, motivation and behavior in demand religious in his life (Hamali, 2012).

Third, entitled " *Religious Conversion in a Plural Society: Efforts to Strengthen Religious Unity" Brotherhood Interfaith Religion in Indonesia*" by Lukita Fahriana and Lufae, stated that Indonesia is a country inhabited by diverse peoples religious adherents. Not a few diversity That bring up conflict. One of the factor emergence conflict is Because existence change religion, especially If carried out by Muslims who emigrated other religions in general openly. Religious conversion is seen as apostasy, the consequences of which is sinful and must killed. In religious conversion, changing religion is not solely only Because affairs belief, or demeaning religion, will but Lots factors that cause it, such as factor environment, relationship social, psychological, and even Because factor Divine guidance. In a plural society, religious conversion can to glue brotherhood interfaith religious. Because, religious conversion can to form thinking somebody For accept and respect other people's religions more open in Lots perspective (Lufae, 2018).

This article aiming For identify driving factors conversion For move belief from Christian become a Muslim. In addition, the article this will also discuss life religious conversion after they embracing Islam, which includes knowledge they about Islam, practice Islamic teachings in life everyday, and level commitment they towards Islam.

Theoretical review

Religious Conversion

Religious conversion in a way general can interpreted with change religion or convert to religion. Definition religious conversion according to etymology conversion originate from another word " *Conversio* " which means repent, move, and change (religion). Furthermore, the word used in Language English *Conversions* containing understanding changed from a condition or from one religion to another (*change from one state, or from one religion, to another*). Based on the meaning of these words can taken conclusion that religious conversion contains understanding repent, change religion, turn around establishment to religious teachings or enter to in religion (Mulyadi & Mahmud, 2019: 30)

Religious conversion is a process of change view or belief in life somebody from one religion or trust to another religion. This is as stated by Zakiah Daradjat, that religious conversion is a change belief that occurs in oneself someone who is opposite with direction belief originally believed (Drajat, 1991: 137). Religious conversion is not something new. Religious conversion has happen since ancient times. In fact, during the time of the Prophet Muhammad, many unbelievers were touched his heart For move to the Islamic religion taught by the Prophet Muhammad (Hidayat, 2016: 67). Religious conversion has provisions as follows: Allah says in surah Al-Baqarah a verse 217 and Al - Maidah a verse 54:

Yaya O Allah, the Most Gracious O Muhammad My name is Yara My name is Muhammad O Allah And I will Fez Yata Allah is the Most Gracious Bukowomi And the Most High ^{وَجِبُونَهُ}

O Allah, the Most Gracious O Allah God The Most High O Allah O Lord, the Most Merciful Yajadin FYI Allah is the Most Gracious Allah is the Most Gracious And Allah Yaffa And I will be with you Allah is the Most Gracious Allah is the Most Gracious Allah is the Most Gracious Allah is the Most Gracious And the Lord is with you My name is Yashasha And in the name of Allah And the Lord O Allah, O Allah, ﴿ ۞ ﴾

Meaning: “O you who believe, who among you you who are apostates from his religion, then Allah will bring in a the people He loves them and they love Him, who is weak gentle towards believers and behave firm towards the disbelievers. They fighting in the way of Allah and not afraid of the reproaches of those who criticize. That's it God's gift that He gave to whom He wishes. Allah is All-Encompassing (His gift) and All- Knowing (54). ”

The verse above show that there are two consequences for apostates. First, practice his will in vain, Second he will eternal in hell. However if he repent and return embrace Islam its practice No removed and repented accepted by Allah SWT (Shihab, 2022: 458).

Types of Religious Conversion

Religious conversion is divided into several types, including conversion with a gradual type of change and drastic change (Lubis, 2019: 139), or it can be interpreted as without a process but with guidance from Allah SWT, as explained by the two types as follows:

1. *Volitional type* (change) in a way gradually)

That is conversion that occurs in a way in progress, little by little until Then become a set aspects and habits new spirituality. The process in question can come from several things, it can also be due to life experiences that have been passed through. For example, a person convert to Islam No Possible move belief in a way suddenly. He will learn Contents the content of the Qur'an first first, understand meaning prayer along with reading and also studying Islamic literature (Jalaluddin, 1996: 245).

2. *Type self surrender* (change) in a way drastic)

That is conversion that occurs in a way suddenly. Someone without undergo a certain process suddenly changed its stance to a religion that he adheres to. Changes the can happen from condition No obedient become obedient, from No strong his faith become strong his faith, from No believe to a religion becomes believe and so on. Religious conversion type This can also be interpreted as conversion that occurs in a way suddenly. There are instructions from the Almighty to make somebody accept new condition with handover soul completely (Jalaluddin, 1996: 245).

Factors Influencing Religious Conversion

According to religious experts, that factor booster the occurrence religious conversion is instruction divine. Supernatural influences play a role in a way dominant in the process of happening religious conversion in oneself somebody or group. Experts sociology (in Arifin 2008) argues that which causes the occurrence religious conversion due to influence social. Influence social that encourages the occurrence conversion That consists of from existence various factor among others:

1. Influence connection between personal Good social interaction that is religious or non-religious (art, science) knowledge, or field other religions).

2. Influence routine habits. Influence This can push somebody or group For changed trust If done regularly until accustomed to. For example, attending ceremony religious.
3. Influence recommendation or propaganda from people who are close, for example : friends, family, relatives and so on.
4. Influence leader religious. Good relationship with religious leaders are one of the booster religious conversion.
5. Influence association based on hobby. The association in question somebody based on his hobby can also be booster the occurrence religious conversion.
6. Influence power leader. What is meant here is influence power leader based on strength law. For example head of state or king. Influence - influence the in general can shared into two, namely driving influence in a way persuasive (in a subtle) and the influence that is coercive (forcing). Furthermore, in more perspective wide regarding reason somebody do religious conversion divided to in two factors twins, namely internal factors and external factors external.

Internal factors, development soul religious somebody besides determined by factors external factors are also determined by a person's internal factors. In general, internal factors that are involved influential to development soul religious such as factor heredity, level age, personality and condition mental health someone. In case study This converts who become the informant who did general religious conversion own level age mature between 20 - 35 years. Age period like This is a time that is still can it is said age that often cause conflict a psychological tendency influence religious conversion. Relationship between development soul and religion it seems not can removed so only. If the conversion more influenced by suggestion so naturally conversion more Lots occurs at the age of children, remembering at level age the they more easy accept suggestion. However in fact at the age mature until old in fact, there are many happen religious conversion.

External Factors, d i between factor external in the process of religious conversion is environment family. Family is unit the simplest social in life human beings. Its members consists of for father, mother and children. For children, family is environment social the first one he knew. With thus life family become phase socialization beginning for formation soul religious child. If in environment this is the old man not enough play a role in to plant religious values to his children so No No maybe the child will grow in confusion and then at the age of mature He will carry out a search process that can culminating in the conversion process. In addition to the environment family, environment institutional follow influence development soul religious. Environment institutional can in the form of formal institutions such as school or various associations and organizations. Schools as formal institutions participate give influence in help development personality child. The next factor is environment society. In the description of William James who studied experience various the character who experienced religious conversion concludes as following :

1. Religious conversion occurs Because existence a power the soul that dominates center habit somebody so that in himself appear perception new in form an idea that is growing in a way Excellent.

2. Religious conversion can happen because of a crisis or in a way suddenly (without a process).

Examples of Religious Conversion

Religious conversion can also be found in everyday life, especially among young people. A research by Fitri Awan Arif Firmansyah highlights the process of migration in young people who previously involved in a lifestyle that deviates. Research shows that many young people experience phase anxiety consequences, such as lost direction or social pressure. One of the informants, for example, is a young man who used to be involved in behavior that deviates like hedonistic lifestyle and social freedom.

However, an experience of emotional certainty will wake him up and the importance of returning to religion. The migration process started with getting closer to the youth community, migrating, learning to study the Koran, performing prayers regularly, and staying away from a negative environment before influencing it. Through this process, individuals succeed in establishing themselves for personal good, showing that migration not only changes belief, but also brings a profound transformation in behavior. Stories (Firmansyah, 2020, hal. 29) like this become inspiration that always allows, regardless of background, to change someone's life.

Apart from the previous migration of young people, religious conversions also often occur in a family context, especially those influenced by marriage. Research by Sukiman regarding two families in Pasekan Hamlet, Sleman, gives an interesting outlook about how love and family commitment become a main factor in the process of religious conversion. Research recorded two cases of religious conversion to Islam which began from a connection of love and culminated in marriage. In one of the cases, an individual decided to embrace Islam as a commitment to Muslim couples.

After conversion, the second spiritual journey of an individual shows different developments. Although they try to perform basic worship such as prayer and fasting, the level of their understanding of religion is still classified as low. Factors that influence religious development include the intention at the beginning of conversion, support from couples (especially husband), and influence from the community. Research shows that although love can become a motivation for conversion, commitment to new religious teachings requires a deep learning process and a conducive support environment. This is (Sukiman, 2005, hal. 67) describes that religious conversion is often more than just a change of formal identity, but also a spiritual journey that requires time and effort.

The Process of Religious Conversion

The process of religious conversion to someone through various stages that must be passed through by everyone who does it, the process that is taken by someone in carrying out religious conversion is a time of calm, a time of restlessness, an event of religious convention, a period of calm / tranquility and finally a period of expression of religious conversion in his life, at the stage of this they only want to be devoted and devoted to the Creator.

This process of religious conversion is similar to the restoration of a building: the old building was demolished and a new building was built in the same place. Very similar to someone or a group of people who experience religious transformation. All aspects of his inner self at first

depends on the view life (religion), and after he in a way spontaneous change his religion, pattern were gradually abandoned. All forms of feeling related inner with old beliefs, such as happiness, hope, security, and confidence, change become opposite direction.

Symptom new appears, namely a feeling of not complete and incomplete perfect. Psychiatric processes caused by symptoms This including pondering, pressure inner thoughts, regret, guilt, anxiety about the future, and feelings Difficulty caused by doubt. Opposite feelings cause opposition in self someone, so that they must look for method For overcome difficulty those symptoms. If the symptoms the experienced by someone or group of people, usually they become weak and resigned, or they experience kind of explosion feeling For avoid opposition inner that. After individual own ability For choose method new life, peace inner will come with itself. View the chosen life become handle new For life furthermore.

RESEARCH METHODS

interpretivism perspective. In the context of sociology, especially in the Weberian tradition, this paradigm is often referred to as the social definition paradigm. As a consequence, the author needs to adopt epistemological, ontological, and axiological assumptions that are consistent with the constructivism paradigm. Ontology is concerned with the nature of what is being studied, namely regarding existence, epistemology focuses on how to obtain valid knowledge (*how you know*), while axiology leads to utility value (*what for*). The informants in this study were conversations that provided information on questions asked by the researcher. To explore the phenomenon of religious conversion to Muslim that was studied, this study involved two converts as informants. In addition, other data were taken from articles, books, journals and others as additional data to enrich the analysis and research results.

RESULTS AND DISCUSSION

Background of Subjects Undertaking Religious Conversion

Every individual has the right to choose a religion and change their beliefs according to their will. This prerogative is a transcendental authority related to the autonomy given to every human being as a gift from Allah Almighty, as explained in Surah Al-Baqarah verse 256. This study revealed that the main reason for conversion to change beliefs was due to marriage. By using the *purposive sampling method* in selecting informants, this study produced uniform data, where all selected informants had the same background, namely changing religions due to marriage.

Conversion carried out by the convert has a double meaning. First, the decision to convert and become a Muslim is a constitutional mandate that requires married couples to have the same beliefs. In the Marriage Law No. 1 Article 2 of 1974, it is stated that "A marriage is valid if it is carried out according to the laws of each religion and its beliefs." Thus, every Indonesian citizen (WNI) who will marry must follow the rules of their respective religions, and if the couple has different religions, the marriage cannot be carried out by a religious

institution unless one of them embraces the same religion. In Indonesia, there are no legal regulations governing interfaith marriages, so couples with different beliefs are often faced with a dilemma, namely religious conversion. In this case, one of the partners changes his or her beliefs to match the beliefs of his or her partner.

Religious conversion or change of belief is a complicated and difficult decision for individuals, because it not only involves themselves and their partners, but also the family environment, social, and most importantly, personal relationships with God. The influence of marriage is in accordance with the view of Jalaluddin (2016), who considers marriage as an external factor that can influence changes in the status of the perpetrator. External factors that influence the occurrence of religious conversion include:

1. Family factors, such as family breakdown, incompatibility, religious differences, loneliness, problems in sexual relationships, lack of recognition from relatives, and others.
2. Environmental and residential factors.
3. Factors of status change, especially those that occur suddenly, which can have a major impact on religious conversion, such as divorce, leaving school or an organization, changing jobs, marrying someone of a different religion, and so on.
4. Poverty and socio-economic difficulties are also factors that encourage religious conversion. Poor communities often tend to embrace religions that offer hope for a better worldly life. Urgent needs for clothing and food can influence this decision (Arifin, 2015).

Second, the reason for conversion by conversants is often driven by love for their partners. This reason shows that conversion by conversants does not occur due to coercion. The longevity of conversants' marriages, which generally have lasted more than 5 years, shows that although their conversion is based on constitutional mandate, the main reason remains love for their respective partners. This confession was conveyed by two conversants during the first interview conducted by the researcher. Erni, for example, conveyed it as follows:

"Initially, I had known my husband abroad, you could say we already liked each other. Every day we met at work, and gradually we became attracted to each other. One day, my husband expressed his intention to marry me. However, before he told me that, my husband already knew that I was not a Muslim." (Primary interview, November 18, 2024)".

Consistent with Erni's statement, Julia also explained to researcher that :

"In my opinion, it would be impossible for me to marry my husband if it was done forcefully. Leaving my old beliefs is certainly not an easy thing, but my love for my husband is the main factor, so I chose to follow my husband's beliefs (Islam)." (Primary interview, November 18, 2024).

It appears that the conversants did not go through a complicated process before deciding to follow their husband's religion. There was no hesitation experienced by the conversants when making the decision to convert. This can be explained by the fact that the conversants had undergone a process of externalization to their social environment long

before they migrated. The long-term externalization process in the Islamic community allowed the conversants to internalize Islamic values and norms, which were then reflected in their daily social lives.

The main difference seen in the conversation related to their background in converting to Islam lies in the externalization activities that provide an adaptation function to Islam as their new religion. Erni and Julia have known Islam for a long time and incidentally practiced Islamic teachings while living abroad, which made it easier for them to accept Islam.

From a sociological perspective, the ease of conversion in changing religion is caused by social interactions that are established through personal relationships that influence each other, thus fostering attitudes and behaviors that tend to follow the ideas and behavior of the dominant group.

Religious Life Post-Conversion Religious Conversation

Islamic Religious Knowledge Conversation (Subject)

Information conveyed by several conversations shows that their process of knowing and understanding Islam occurred because they were trying to adjust to their socio-cultural environment. This attitude reflects a commitment to integrating themselves with social groups despite having different beliefs. The behavior of "pretending" as Muslims shown daily in their social environment is an expression of the duality of self, namely the objective self (back stage) and subjective self (front stage). This duality is often exchanged by individuals in social space, which in Goffman's theory (2008) is called Dramaturgy Theory. In his essay, Goffman interprets the social world as a theater stage, a place where temporary and substitutive roles are played.

Looking at the role replacement patterns carried out by the conversants, in the context of phenomenology, this is considered as a manipulative way to maintain and protect one's existence amidst pressure from other groups. This phenomenon is common in social space, played by individuals with certain motives. Berger and Luckman (in Ritzer, 1980) explain this phenomenon by stating that there is a dialogue between individuals and their sociocultural that takes place in three simultaneous moments: first, externalization (adjustment) to the human sociocultural world. Second, objectivation, namely social interaction that occurs in the intersubjective world which is then institutionalized or through the process of institutionalization. Third, internalization, namely the process by which individuals identify themselves with social institutions or social organizations of which the individual is a member.

Conversational Religious Experience (Subject)

The important meaning conveyed by the first conversation or subject is that her initial motive for wearing the hijab was because of her husband's order and as a wife, she felt she had to obey. However, over time, the conversations began to understand the basis of the order to cover the aurat and realized its essence in interacting with people who are not mahram in everyday life.

The most important religious practice is to establish prayer. All the respondents stated that they did it, although sometimes they missed it because they were busy, asleep, or on the road. Julia, as the youngest respondent with the best level of education, explained this as follows:

"Since I have understood well the reasons why I have to pray and the importance of maintaining it, Alhamdulillah, I continue to pray, especially the prayer fardhu. Prayer I haven't done the various sunnahs, the important thing is to maintain the obligatory ones first." (Primary interview, November 18, 2024).

More Furthermore, Julia also said that himself still just own related deficiencies with pray fardhu. Yes. convey it :

".....there are still other things that I don't fully understand regarding the implementation of prayer. fardhu, which is the correct way to combine prayers, whether to do four raka'at at once or two raka'at. I have heard that both can be done, but I am still confused." (Primary interview, November 18, 2024).

The information collected above shows that there are two groups of conversants based on their experience in practicing Islamic teachings, namely conversants who have started practicing some of the teachings of Islam (prayer, fasting, and zakat), and conversants who have only practiced Islamic teachings after marrying a Muslim man. To reaffirm the social theory that has been explained at the beginning of the discussion, the conversant's steps in practicing the basic teachings of Islam (prayer, fasting, and zakat) before embracing Islam in a foreign land can be seen as a form of manipulative behavior aimed at maintaining relationships and cohesion with their social groups who have different beliefs.

Conversational Commitment (Subject) Towards Islam

Another important thing found in this study is how committed the conversants or subjects are to their consistency in embracing Islam as their new belief and faith. In the perspective of this study, commitment is interpreted as the steadfastness and loyalty of the conversants ' behavior to remain faithful to their decision to become Muslims. Exploration of the knowledge and practice of Islam by the subjects provides an indication of their tendencies towards the new beliefs they embrace. Based on the results of the interviews, it is seen that overall, the conversants or subjects have a strong commitment to maintaining their Islamic beliefs.

Ern i in disclose his commitment, he informed to researcher as following :

"I am sure of my choice, for me Islam is a gift because I have gained many useful things in my life through Islam." (Primary interview, November 18, 2024).

When asked more carry on about his attitude If a time get temptation until pressure his family For return to trust previously, Ern i with full Spirit answer as following :

" I can't possibly return to Christianity because I have a hard time accepting the teachings. There are many things that make me steadfast in Islam. In Islam, everything is simpler and easier, unlike my previous religion. The point is, Islam is very much in accordance with human nature." (Primary interview, November 18, 2024).

From some of the interview quotes above, it is clear that the conversant has firmly decided to remain in Islam. They believe that the decision to embrace Islam is the best choice they have made. With this belief, the conversant will remain even though there are parties, especially close family, who try to return them to their old beliefs.

There is psychological satisfaction felt by the converts after converting to Islamic teachings, which were introduced by their husbands or social groups while they were abroad.

The researcher assumes that the good and gradual teaching approach from their Muslim husbands has contributed significantly to the high commitment of the converts to Islam. Based on the results of observations, this commitment is reflected in knowledge, attitudes, and behaviors that reflect Islamic values in their daily lives.

In terms of changing religion, each individual has full autonomy and rights to determine the beliefs they will choose. No party is allowed to force their beliefs on others. The concept of religious freedom stated in the Qur'an Surah Al-Baqarah verse 256 emphasizes that there is no coercion in choosing a religion. Allah wants everyone to feel peace, which is reflected in the meaning of Islam itself, which means peace. Peace can only be achieved by a peaceful soul, therefore there is no coercion in choosing Islam (Shihab, 2002). According to al-Thabathaba'i, this verse emphasizes that religion is a combination of scientific knowledge that ultimately forms belief, while belief and faith are matters of conscience that are qalbiyah in nature. Therefore, things related to the heart cannot be forced.

In the study of the causes al -nuzul, Qutb explained that this verse was revealed in relation to the story of Ibn 'Abbas about a man from the Ansar tribe, Bani Salim bin 'Auf, named Husain. He wanted to force his two children to embrace Islam, which then made this verse revealed as a response to the incident. This verse shows Allah's respect for the will, reason, and feelings of His servants. The prohibition on forcing others to convert to religion shows that freedom of religion and belief is a basic right that every individual has. Islam, as a social system, teaches the prohibition on forcing others to convert to the religion that one believes in.



Figure 1.1 With Erni's Conversion Figure 1.2 With Julia Converse

CONCLUSION

The main factor that drives converts to change religion is marriage. In addition to being a result of the obligations stipulated in the marriage law (Marriage Law No. 1 of 1974, Article 2), this religious conversion is also influenced by mutual attraction between partners. The knowledge of the Islamic religion of converts develops over time due to several factors, such as: (a) the desire to learn independently through religious books obtained, and (b) guidance from the husband. The practice of Islamic teachings in daily life also increases along with the increasing knowledge of religion. The commitment of converts to Islam is getting stronger, as

seen from their steadfastness in embracing Islam and its influence which makes several other family members also embrace Islam.

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