

Marriage as Culmination Rather than Cause: Religious Conversion among Ethnic Chinese in Belitung

Kamsi

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
Email: kamsi@uin-suka.ac.id

Very Julianto

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
Email: very.julianto@uin-suka.ac.id

Mu'tashim Billah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
Email: mutashim.billah@uin-suka.ac.id

ABSTRACT

Negara menjamin ekspresi keagamaan setiap warga negara, apapun keyakinannya. Paradoksnya, kebebasan beragama di Era Orde Baru dibatasi, khususnya kepada keturunan Tionghoa. Orang Tionghoa tidak diperbolehkan untuk mengekspresikan ketionghoan mereka dalam bentuk apapun, termasuk agama. Mereka harus mengidentifikasi kembali agama mereka menjadi salah satu dari lima agama resmi pada saat itu. Untuk memudahkan proses administrasi, salah satunya perkawinan, mereka mengonversi agama menjadi salah satu agama yang diakui negara. Artikel ini menyoroti sejauh mana keyakinan dan cinta saling berkaitan dalam pengalaman konversi agama ke Islam para etnis Tionghoa di Belitung. Dengan menggunakan teknik sampling bola salju, kami melakukan wawancara individu semi terstruktur dengan 15 etnis Tionghoa Belitung yang berusia 30 hingga 63 tahun. Narasumber adalah orang Tionghoa yang memilih untuk melakukan konversi agama ke Islam, setelah disahkannya Konfusianisme. Temuan menunjukkan bahwa pernikahan memainkan peran yang menentukan dalam konversi agama etnis Tionghoa di Belitung, bukan sebagai penyebab utama tetapi sebagai puncak komitmen dalam proses eksplorasi agama yang lebih panjang. Peserta laki-laki sering mengalami paparan lebih awal terhadap pendidikan Islam dan lingkungan sosial, mencerminkan tahap pencarian dan pertemuan sebelum mengukuhkan komitmen mereka melalui pernikahan. Sebaliknya, peserta perempuan lebih kuat dipengaruhi oleh ekspektasi budaya akan kesetiaan kepada suami dan kerangka hukum-agama pernikahan di Indonesia.

[Negara menjamin ekspresi keagamaan setiap warga negara, apapun keyakinannya. Paradoksnya, kebebasan beragama di Era Orde Baru dibatasi, khususnya kepada keturunan Tionghoa. Orang Tionghoa tidak diperbolehkan untuk mengekspresikan ketionghoan mereka dalam bentuk apapun, termasuk agama. Mereka harus mengidentifikasi kembali agama mereka menjadi salah satu dari lima agama resmi pada saat itu. Untuk memudahkan proses administrasi, salah satunya perkawinan, mereka mengonversi agama menjadi salah satu agama yang diakui negara. Artikel ini menyoroti sejauh mana keyakinan dan cinta saling berkaitan dalam pengalaman konversi agama ke Islam para etnis Tionghoa di Belitung. Dengan menggunakan teknik sampling bola salju, kami melakukan wawancara individu

semi terstruktur dengan 15 etnis Tionghoa Belitung yang berusia 30 hingga 63 tahun. Narasumber adalah orang Tionghoa yang memilih untuk melakukan konversi agama ke Islam, setelah disahkannya Konfusianisme. Temuan menunjukkan bahwa pernikahan memainkan peran yang menentukan dalam konversi agama etnis Tionghoa di Belitung, bukan sebagai penyebab utama tetapi sebagai puncak komitmen dalam proses eksplorasi agama yang lebih panjang. Peserta laki-laki sering mengalami paparan lebih awal terhadap pendidikan Islam dan lingkungan sosial, mencerminkan tahap pencarian dan pertemuan sebelum mengukuhkan komitmen mereka melalui pernikahan. Sebaliknya, peserta perempuan lebih kuat dipengaruhi oleh ekspektasi budaya akan kesetiaan kepada suami dan kerangka hukum-agama pernikahan di Indonesia.]

KEYWORDS

Marriage, religious conversion, interfaith, ethnic Chinese

ARTICLE HISTORY

Received: 22 July 2024

Approved for Publication: 30 June 2025

TO CITE THIS ARTICLE

Kamsi Kamsi, Very Julianto, Mu'tashim Billah, "Marriage as Culmination Rather than Cause: Religious Conversion among Ethnic Chinese in Belitung" *Al-Ahwal: Jurnal Hukum Keluarga Islam* 18, no. 1 (2025): 85-102, <https://doi.org/10.14421/ahwal.2025.18105>.



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Introduction

The legitimacy of marriage in Indonesia is required to conform to the religious doctrines and convictions of the parties involved. Indonesian Marriage Law does not explicitly regulate interfaith marriages, and the Population Administration Law does not mandate that registered marriages must be founded upon shared religious beliefs.¹ This regulatory framework is further reinforced by various religious decrees issued by religious authorities, which categorically prohibit interfaith marriage. Since the 1960s, these decrees have been consistently upheld without exception.² Consequently, in cases where spouses adhere to different religions, one partner is compelled to convert to the religion of the other. Some individuals resort to nominal conversion prior to marriage, subsequently reverting to their original faith, or alternatively, they opt to marry abroad³ or they can

¹ Zhorif Agung Imaduddin, Deslaely Putranti, and Muhammad Habibi Miftakhul Marwa, "Interreligious Marriage in Indonesia and Malaysia: Strict and Loose Legal Policy," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 2 (2024): 185–204.

² Muhamad Ali, "Fatwas on Inter-Faith Marriage in Indonesia," *Studia Islamika* 9, no. 3 (2022).

³ Abdul Aziz and Lukman Hakim, "Conversion to Islam as a Strategy for Legalizing Marriage: Experiences of Interfaith Couples in East Jakarta," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 58, no. 1 (2024): 47–86.

choose to marry abroad. Marriages between Indonesian citizens conducted overseas under interfaith circumstances may be construed as a form of legal circumvention, given the absence of specific legislation governing interfaith marriages within Indonesia.⁴ As a pragmatic response, some couples elect to undergo religious conversion, a practice which, according to Noryamin and colleagues (2019), contributes to the reduction of interfaith marriages in the country.⁵

In the context of Belitung, Confucians had previously converted to one of the five officially recognized religions during the New Order era, especially Buddhism.⁶ However, following the end of the New Order, they did not revert to their original religion. An additional phenomenon observed in Belitung is the presence of Chinese individuals who identify as Muslims, despite Confucianism being recognized as the official religion in Indonesia.⁷ This can be partly attributed to the provisions of Law No. 1 of 1974 concerning Marriage, which may have influenced religious dynamics and conversions in the region. Data from the Indonesian Chinese Muslim Association (PITI) show that the number of ethnic Chinese citizens is 15 percent of the 238 million Indonesian population. As many as 1.8 million (5%) of ethnic Chinese embrace Islam. This number continues to increase.⁸ The increase in this religious conversion is inseparable from changes in the system and government policies after the New Order towards ethnic Chinese.^{9,10}

During the New Order era, Chinese people were not allowed to express their Chinese identity in any form, including religion, language, culture and even names. The government showed great effort in realizing assimilation by forcing people identified as Chinese to change their names and even to re-identify their religion to be one of the five official religions at that time (in which Confucianism was not included).¹¹ Meanwhile, in 1930, about 66 percent of Chinese people in Indonesia were born in Indonesia, and in 1950 the number increased to 80 percent.¹²

⁴ Romli Muhammad et al., "Legal Consideration of Legal Conversion in Different Religious Marriage in Indonesia," *Russian Journal of Agricultural and Socio-Economic Sciences (RJOAS)* 12 (2020): 89–98.

⁵ Noryamin Aini, Ariane Utomo, and Peter McDonald, "Interreligious Marriage in Indonesia," *Journal of Religion and Demography* 6, no. 1 (2019): 189–214, <https://doi.org/https://doi.org/10.1163/2589742X-00601005>.

⁶ M Tanggok, "Buddhist and Confucian Relations in Indonesia: Conflict over the Ownership, Name and Function of Chinese Temples (Kelenteng)," in *Proceedings of the 1st International Conference on Recent Innovations*, 2018.

⁷ Ibrahim Ibrahim, Arief Hidayat, and Herza Herza, "Habituation of Chinese Subculture amid Bangka Malay Domination: The Role-Sharing Politics," *Society* 10, no. 2 (2022): 255–70.

⁸ Uup Gufron, "Corak Moderasi Beragama Keluarga Mualaf Tionghoa (Studi Kasus Jamaah Masjid Lautze Jakarta Pusat)," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 205–32, <https://doi.org/10.37302/jbi.v12i2.115>.

⁹ Amri Marzali, "Pemetaan Sosial-Politik Kelompok Etnik Cina Di Indonesia," *Masyarakat Indonesia* 37, no. 2 (January 2011): 47–84, <https://doi.org/https://doi.org/10.14203/JMI.V37I2.630>.

¹⁰ Gondomono, *Pengantar: Upaya Mencari Jati Diri Dan Keanekaragaman Kelompok Etnik Cina* (Jakarta: PT Intisari Mediatama, 2002).

¹¹ Premadha Novita Shandy, "Instruksi Presiden No. 14 Tahun 1967 Dan Dampaknya Terhadap Kehidupan Budaya & Ekonomi Keturunan Tionghoa Di Pecinan Semarang, 1967-2002" (Universitas Diponegoro, 2014).

¹² Susan Giblin, "Civil Society Groups Overcoming Stereotypes? Chinese Indonesian Civil Society Groups in Post-Suharto Indonesia," *Asian Ethnicity* 4, no. 3 (October 2003): 353–68, <https://doi.org/10.1080/1343900032000117196>.

However, after the New Order era, Indonesia's fourth President, Abdurrahman Wahid, actively promoted religious freedom and openness.¹³ He then legalized Confucianism as the sixth official religion. People with Chinese identity can express themselves in religious matters, celebrations, and many other ways.

Research on religious conversion due to marriage has been widely conducted, with several studies examining the underlying factors and consequences. Dariyo highlights that the conversion of individuals from non-Muslim religions to Islam is often driven by marriage and economic factors. Law Number 1 of 1974 concerning marriage emphasizes the importance of couples uniting under the same religion (one faith) before getting married.¹⁴ Amiruddin et al., found that religious conversion due to marriage is driven by the challenges of implementing the provisions outlined in Article 44 of the Islamic Law Compilation (KHI) regarding shared faith.¹⁵ Salisbury found that the decision to convert or not involves a confrontation between two religious systems and may also reflect a conflict between religious obligations and non-religious considerations.¹⁶ Shofi found that the decision of interfaith couples to adopt their partner's religion at the time of marriage is essential, as they believed their new religion offers appealing rewards (marriage).¹⁷

Recent studies on religious conversion, however, mostly focused on the occurrence of the phenomenon with general motives and with unspecific source area coverage.¹⁸ Specific research on religious conversion in Nias¹⁹ and on conversion trends in Java after the Seo reforms (2013) have been studied. Although the phenomenon of converting to Islam in Belitung is not mass conversion as what happened in Java and Nias, it is interesting to see how conversion in Belitung occurred. This is because Chinese sentiments have resurfaced in Indonesia after the former Governor of East Belitung in Bangka Belitung, Basuki Tjahaja Purnama or Ahok, ran for the Governor of DKI Jakarta in 2017. Specifically, this study focuses on religious conversion carried out by the ethnic Chinese community in Belitung to Islam. It departs from the revocation of the prohibition of Confucianism as an expression of Chinese identity, but it does not focus on the religion itself. To get a clearer and richer perspective, further

¹³ Paul Marshall, "The Ambiguities of Religious Freedom in Indonesia," *Review of Faith and International Affairs* 16, no. 1 (January 2018): 85–96, <https://doi.org/10.1080/15570274.2018.1433588>.

¹⁴ Agoes Dariyo, "Conversion of Religion in Muslim Marriage Lives," *Psikis: Jurnal Psikologi Islami* 7, no. 1 (2021): 86–94.

¹⁵ Tahir Kasnawi Amiruddin, Andi Agustang, and Rabihatun Idris, "RELIGIOUS CONVERSION IN MARRIED LIFE IN MAKASSAR, THE CASE OF CHRISTIANITY TO ISLAM," *INTERNATIONAL JOURNAL of ACADEMIC RESEARCH* 6, no. 6 (2014).

¹⁶ W Seward Salisbury, "Religious Identification, Mixed Marriage and Conversion," *Journal for the Scientific Study of Religion*, 1969, 125–29.

¹⁷ Muhammad Aminuddin Shofi, "Marriage and Religion: Dynamics of Religious Conversion in Marriage and The Advancement of Community Religious Life Perspective of Religious Psychology and Sociology (Study in Lumajang Regency): Marriage and Religion: Dinamika Konversi Agama Dalam Perkawin," *Dialog* 44, no. 1 (2021): 51–66.

¹⁸ Dessita Putri Sherina, "Konversi Agama Di Kalangan Etnis Tionghoa: Motivasi, Adaptasi Dan Konsekuensi," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 19–40.

¹⁹ Andrew Beatty, "The Tell-Tale Heart: Conversion and Emotion in Nias," *Ethnos* 77, no. 3 (September 2012): 295–320, <https://doi.org/10.1080/00141844.2011.609943>.

research is expected to examine the process of religious conversion from the Confucianism only to other religions.

This article uses qualitative method, namely phenomenology. This method is used to understand more deeply how people feel about the phenomenon of religious conversion.²⁰ The researchers coordinated with Chinese community leaders who were Muslim and religious organization leaders to identify participants in their area. The researcher then conducted in-depth interviews about participants' religious conversion. They were given a consent form before starting to participate in the research. Interviews were conducted privately at participants' houses and lasted around one to two hours. Data were collected also by means of in-depth interviews and observation as well as document verification. The data collection process was carried out from September 2018 to April 2019 in Belitung. The study involved 15 participants, between 30 and 63 years old (with a median age of 45.33). All participants were selected by snowball sampling method and shared a common characteristic of being Chinese individuals who had chosen to convert to Islam after the official recognition of Confucianism as the sixth religion in Indonesia in 2000.

The Conversion of Chinese Women in Belitung: Loyalty, Marriage, and Law

In Belitung, ethnic Chinese are the second largest ethnic group. The interesting thing is that there are not many ethnic Chinese embracing Confucianism,²¹ even two-thirds of them identify themselves as atheists.²² Meanwhile, in the contemporary Chinese tradition, the values of their life are compiled from Buddhism, Daoism, and Confucianism.²³ Confucian values should permeate every aspect of their lives.²⁴ However, during the New Order era, the government forced Chinese people to re-identify as Buddhists or Hindus in the process of making official identity in Indonesia, prior to the legalization of Confucianism.

The recognition of Confucianism as an official religion in Indonesia in 2000 marked an important milestone for the Chinese community in expressing their religious identity. However, despite this recognition, many individuals within the Chinese community in Belitung continued to convert to Islam. This study seeks to explore the reasons behind these conversions, focusing particularly on marriage and Islamic religious education as the main themes that emerge from the participants' experiences.

²⁰ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (June 20017): 236–64, <https://doi.org/10.1177/0011000006287390>.

²¹ BPS, "Kewarganegaraan, Suku Bangsa, Agama, Dan Bahasa Sehari- Hari Penduduk Indonesia," Badan Pusat Statistik, 2010.

²² Gallup, "Religion Prevails in the World," Gallup International, April 2017.

²³ Reid J. Leamaster and Anning Hu, "Popular Buddhists: The Relationship between Popular Religious Involvement and Buddhist Identity in Contemporary China," *Sociology of Religion: A Quarterly Review* 75, no. 2 (2014): 234–59, <https://doi.org/10.1093/socrel/srt057>.

²⁴ Feng Zhang, "Confucian Foreign Policy Traditions in Chinese History," *Chinese Journal of International Politics* 8, no. 2 (June 2015): 197–218, <https://doi.org/https://doi.org/10.1093/cjip/pov004>.

Participants who are in relationships with people with different religions decided to convert religion so that it is easier for them to get married.²⁵ The majority are female participants who felt they had no other choice. They could not expect their Muslim partners to convert. This is reinforced by the belief that women must do what is asked by their husbands because it is part of obedience.

My father always told me that women should be loyal to their husbands. He told me that I had to do what my husband asked me to do. He can't marry me if I'm not Muslim. That's why they (his family) accept me regardless of my new religion." (AN, 40 years old, a housewife).

The informant's statement shows that the decision to convert religions does not stand alone, but is influenced by family social norms, state legal structures, and social identity needs. From the perspective of community social norms, the informant's father instilled the value that women must be loyal and obedient to their husbands. This mindset reflects a patriarchal culture that places women in a subordinate position, where loyalty to one's husband is considered a key requirement for domestic harmony.²⁶ This norm is further reinforced by local traditions that dictate that married women must adapt to their husband's religion and environment. Thus, conversion is not merely a spiritual choice, but also a form of compliance with gender norms and community expectations.

Another interesting finding from religious conversion due to marriage is that there was support from the participants' family for religious conversion. This was to facilitate their marriage affairs. They also considered that embracing the same religion was very important because it guaranteed happiness in their marriage. This is in accordance with what is stated by Murstein²⁷ that achieving the goal of marriage is through 3 stages which include equalizing the stimulus, value and role (Stimulus-Value-Role Theory). Walgito²⁸ also states that marriage must have psychological bonds, such as comfort, peacefulness, and happiness without any coercion. There are even psychological needs that can only be obtained by getting married, one of which is happiness.²⁹³⁰³¹

Islamic personal law (ijtihad from the sharia) defines a legitimate marriage as one that meets and fulfills certain prerequisites. The most important condition for a valid marriage is that both parties must be Muslims.³² Our research found that marriage was not an important motivation for Chinese people in Belitung to convert to Islam. The findings of this study become interesting because there were

²⁵ Jean Gelman Taylor, "The Chinese and the Early Centuries of Conversion to Islam in Indonesia," *Chinese Indonesians: Remembering, Distorting, Forgetting*, 2005, 148–64.

²⁶ Fatimawali Fatimawali, "DISKURSUS PEREMPUAN SEBAGAI KEPALA RUMAH TANGGA (TEORI FEMINIST JURISPRUDENCE)," *Musawa: Journal for Gender Studies* 16, no. 1 (2024): 52–62.

²⁷ Bernard I. Murstein, "Stimulus. Value. Role: A Theory of Marital Choice," *Journal of Marriage and the Family* 32, no. 3 (August 1970): 481, <https://doi.org/10.2307/350113>.

²⁸ Bimo Walgito, *Bimbingan Dan Konseling Perkawinan*, 1984.

²⁹ L Zulkifli, *Psikologi Perkembangan* (Bandung: PT. Remaja Rosdakarya, 2001).

³⁰ Martin E. P. Seligman, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. (New York: Free Press, 2002).

³¹ Murstein, "Stimulus. Value. Role: A Theory of Marital Choice."

³² Skehteshamuddin Ahmad and Sk Ehteshamuddin Ahmad, "Marriage and the Issue of Conversion under Muslim Personal Law during the Colonial Period," *Social Scientist* 42, no. 11/12 (2014): 71–84.

still many participants who carried out religious conversion even after the state recognized Confucianism as an official religion in Indonesia. It is found that religious conversion was part of their religious journey. This is because all the rules regarding the prohibition for Chinese and Confucians to express their identity have been repealed.

On the other hand, state law is an important factor. Law No. 1 of 1974 Article 2 paragraph (1) stipulates that marriages are only valid if conducted according to the respective religious laws. The Compilation of Islamic Law (KHI) Article 40 letter (c) even explicitly prohibits marriage between Muslim men and non-Muslim women. Within this framework, it is clear that if the informant does not convert to Islam, their marriage cannot be legally recognized by the state or recorded by the state. Religious conversion, in this context, is both a legal-formal requirement³³ and a religious requirement³⁴ that must be fulfilled in order for the marriage contract to be executed. From an identity perspective, this conversion marks a shift in the informant's social status. By becoming a Muslim woman, she gains acceptance from her husband's family and social legitimacy in the local Muslim community.

Thus, religious conversion in the case of marriage is the result of a complex interaction between family norms, positive law and Islamic law, and social identity needs. Within the framework of Lofland & Stark's theory,³⁵ marriage functions as a stage of encounter (encounter with legal and community demands) as well as commitment (the final decision to convert to Islam). This means that previous religious experiences may have planted the seeds of religious seeking, but the moment of marriage becomes the culmination point where conversion is realized in practice for social, legal, and identity reasons.

Conversion of Chinese Man in Belitung: The Influence of Education and Spirituality with Marriage as the Peak of Conversion

Conversion from Confucianism to Islam in Belitung occurred because Islam is the dominant religion on the island of Belitung (portal.belitung.go.id). Sukirno³⁶ states that this is a form of hegemony of the majority's religion. Discrimination in religious education also occurred in other religions or beliefs. Research from Rosidin³⁷ states that this also happened to the followers of Marapu religion in Sumba who attended religious education held according to their school teachers,

³³ Faisal Afda'u, Budi Prasetyo, and Saryana Saryana, "Membedah Pengaturan Dan Sanksi Pernikahan Beda Agama Dalam Hukum Indonesia," *Binamulia Hukum* 13, no. 2 (2024): 393–406.

³⁴ Erna Puspitorini and Rifqi Awati Zahara, "Pemahaman Konsep Kafa'ah Dalam Pernikahan: Studi Kasus Di Desa Ngreco, Kecamatan Kandat, Kabupaten Kediri," in *Indonesian Proceedings and Annual Conference of Islamic Law and Sharia Economic (IPACILSE)*, 2021, 13–18.

³⁵ John Lofland and Rodney Stark, "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective," *Religion in Sociological Perspective*, 1973, 28–47.

³⁶ Sukirno, "Diskriminasi Pemenuhan Hak Sipil Bagi Penganut Agama Lokal," *Administrative Law and Governance Journal* 1, no. 3 (2018): 231–39, <https://doi.org/10.14710/alj.v1i3.231-239>.

³⁷ Rosidin, "Problem Pelayanan Kependudukan Bagi Penganut Agama Marapu Di Sumba Barat, Nusa Tenggara Timur," *Penamas* 29, no. 3 (2016): 661.

both Christian and Catholic. Marapu followers still get discriminated by the state. They got a lot of religious education that was not in accordance with their beliefs because there was no recognition from the state and the unavailability of suitable religious teachers.

Unlike female participants, male participants converted to Islam because they had already had sufficient knowledge about Islam both at school and in their environment. One of the participants considered that marriage was an opportunity for him to carry out religious conversion.

I have lived in a Muslim environment since I was a child. As a child, I was intrigued by the idea of becoming a Muslim, but there was no opportunity for me to recite the Shahada. When I dated a Muslim girl, and we decided to get married, I knew it was the right time for me to officially become a Muslim. " (AB, 40 years old, a driver).

Since childhood, he had been in a state of tension, feeling attracted to Islam even though he had not yet had the formal opportunity to recite the shahada. The Muslim environment in which he lived reinforced his curiosity, placing him in a phase of religious seeking, i.e., searching for understanding and interest in a new religion without officially converting.

His date with a Muslim woman and his decision to marry marked the beginning of his encounter phase, where he was directly confronted with the social and legal context that required him to make a decision about conversion. At this point, marriage was not only a pragmatic reason, but also a medium that legitimized his conversion.

After marriage, the bonding³⁸ process occurs through closeness with one's spouse and Muslim family, as well as acceptance from the new community. This continues with intensive interaction, namely involvement in religious practices and daily social interactions that further strengthen one's identity as a Muslim.

Finally, the official decision to convert to Islam through marriage becomes a form of commitment, namely a full bond to the new religion. Although the starting point of conversion was triggered by marriage, the informants' narratives show that the process of internalizing Islamic values had been going on for much longer through their environment and informal education since childhood.

The existence of religious conversion due to the influence of Islamic religious education at school. Most of the participants revealed that the religious education they received at school was Islamic education. When the participants were at school, they did not have access to religious education, which is, according to their beliefs, as we see in public schools in Indonesia today. This is due to the difficulties and the limited number of teachers in Confucianism education. The participants attended Islamic religious lessons at school without any coercion. They received Islam lessons indirectly, such as observing their teachers' behavior and also doing worship activities in Islam. They ended up fasting, listening to people recite the Quran, and celebrating Islamic holidays.

The interaction of participants with the perpetrators of Islamic religious education gives them a sense of belonging because they have been studying Islam

³⁸ Lofland and Stark, "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective."

for a long time. Religious education is not only in the form of technical teaching but also the teachers' commitment in their behavior. This is in accordance with one aspect of religious education which is the sense of belonging. This sense is not just conveyed technically. However, it can also be seen from the attitudes and behavior of teachers in accordance with the religious values being taught.³⁹ Having received Islamic religious education during school provided participants with far more references to Islam than other religions. According to Hand,⁴⁰ religious education has an important role in determining students' religious beliefs. This means that providing religious education will play a role in what religions students choose.

Participants were interested in converting to Islam because of their previous experiences in studying Islamic education at school. At that time, religious education was a compulsory subject at every level of education, from elementary school to high school. Interestingly, all the three participants received Islamic education even though they identified themselves as Buddhists and Catholics. Participants received the same subject matter and homework as their Muslim friends, such as memorizing the Quran and recite adhan. These experiences of Islamic religious education then led them to carry out religious conversion.

All my friends from elementary school to high school taught me how to recite shahada. It was a long time, and I wanted to become a Muslim. When I studied other religions, it felt strange and different. Before becoming a Muslim, when I prayed before eating, my heart was in denial. So, I started to feel weird about my religion since I was a kid. (ABD, 53 years, a salesperson).

The experiences of learning Islam made the participants able to perform rituals of worship in Islam, such as understanding prayers, memorizing several verses of the Quran, and being able to recite adhan, although, in practice, they were not obliged or forced to perform ritual activities of worship in Islam.

This knowledge of Islam becomes the participants' modality when converting to the religion. One of the participants converted to religion when he accidentally listened to the assembly in Tanjung Pandan. This assembly then reminded him of the Islamic values he had learned at school. It became the first time he seriously considered converting.

I learned a lot about Islam from elementary to high school.... When I listened to the assembly in Tanjung Pandan, I cried, I wanted to be a Muslim. (D, 40 years old, a seller).

Another participant also stated that they had known Islam for a long time and had not had the opportunity to convert to Islam. He saw marriage as the right time for him to finally embrace Islam. Before marriage, these two participants did not have the idea of being Muslims.

I live in a Muslim neighborhood, but I never really thought about becoming a Muslim. When I was dating a Muslim girl, and she asked me to become a Muslim so that we could get married, I did it only because I wanted to marry her. It was strange, but after our marriage, after becoming Muslim, I feel like I'm embracing this religion, not the previous one " (DN, 36 years old, a businessman).

³⁹ David Aldridge, "Religious Education's Double Hermeneutic," *British Journal of Religious Education* 40, no. 3 (September 2018): 245–56, <https://doi.org/10.1080/01416200.2018.1493267>.

⁴⁰ Michael Hand, "Religious Education and Religious Choice," *Journal of Beliefs and Values* 36, no. 1 (January 2015): 31–39, <https://doi.org/https://doi.org/10.1080/13617672.2015.1013817>.

The informant's statement indicates that marriage was the main factor driving religious conversion, even though initially he did not have strong religious motivations. The decision to convert to Islam was driven more by legal and social norms that require religious compatibility in marriage. This is in line with the provisions of Law No. 1 of 1974 Article 2 paragraph (1), which states that a marriage is only valid if it is conducted according to the respective religious laws, as well as KHI Article 40 letter (c), which confirms the prohibition of marriage between Muslim men and non-Muslim women. Thus, conversion is a legal and religious requirement for the marriage to take place.

However, this also shows the dynamics of religious identity that developed after marriage. Initially, the informant only viewed conversion as a formality for marriage. However, over time, he began to feel an emotional closeness to Islam and made his new religion his personal identity. This phenomenon supports Lofland & Stark's theory,⁴¹ in which the moment of marriage can be seen as a stage of encounter (encountering a new religion through a partner), while the process after marriage becomes a phase of bonding and commitment (strengthening emotional bonds and full acceptance of the new religion).

Marriage, State, And Religious Conversion: Marriage is the Peak of Commitment, Not the Main Reason for Conversion

The religious conversion that occurred in the ethnic Chinese Belitung participants was not merely due to Article 2 paragraph (1) of Law No. 1 of 1974, stating that marriage is legal if it is carried out according to the law of each religion and belief. Marriage between people of different religions is not legally recognized, so that religious conversion occurs.^{42,43} In fact, the decision to change religion is only a legality in marriage.⁴⁴ People of different religions who want to get married go through three processes, namely changing religions, marrying twice according to the religions of each partner, and then going to the Civil Registry Office.⁴⁵

Seo⁴⁶ found that the law on marriage in Indonesia has been the biggest motivation for religious conversion in the modern era. The law stipulates that every marriage must be registered with the Marriage Registry. Those who are Muslim can go to the Office of Religious Affairs (KUA), and those who are not Muslim can go to Civil Registry Office. This can be interpreted that partners who

⁴¹ Lofland and Stark, "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective."

⁴² Ahmad Amir Aziz et al., "Konversi Agama Dan Interaksi Komunitas Muallaf Di Denpasar," *Jurnal Penelitian Keislaman* 7, no. 1 (2020): 175–200.

⁴³ Nur Asiah, "Perkawinan Beda Agama Menurut Undang-Undang Perkawinan Dan," *Jurnal Hukum Samudra Kadilan* 10, no. 2 (2015): 204–14.

⁴⁴ Ketut Dewi Pramadiningsy, "KEPUTUSAN SEORANG PEREMPUAN MELAKUKAN KONVERSI AGAMA: SEBUAH ANALISIS KONSTRUKSIONISME SOSIAL (LIFE HISTORY RAHMA)," *CALYPTRA* 6, no. 2 (2018): 1680–92.

⁴⁵ Tholib, "Proses Pernikahan Keluarga Beda Agama Ditinjau Dari Hukum Islam Dan Hukum Perkawinan Di Indonesia," *IAIN SALATIGA*, October 2020, 1–150.

⁴⁶ Myengkyo Seo, "Falling in Love and Changing Gods: Inter-Religious Marriage and Religious Conversion in Java, Indonesia," *Indonesia and the Malay World* 41, no. 119 (March 2013): 76–96, <https://doi.org/https://doi.org/10.1080/13639811.2012.750104>.

will get married are expected to have the same religion. Religious conversion due to marriage also occurs in various regions and religions in Indonesia.⁴⁷⁴⁸⁴⁹ Although there have been efforts made by the government⁵⁰ religious conversion due to the rules regarding marriage law is still rife.

The phenomenon of religious conversion due to marriage occurs in almost all parts of Indonesia and in various ethnicities and religions. People in Denpasar continue to experience an increase in religious conversion, one of which is due to marriage.⁵¹ Pekanbaru shares the same experience.⁵² Even Minangkabau tribal community also experiences religious conversion from Islam to Christianity.⁵³ Finally, religious diversity has caused religious conversion in Sidakalang sub-district, North Sumatra.⁵⁴

The statements above show how the way the state regulates religion can affect a person's choice of religion and values. The state can directly or indirectly regulate the beliefs and religions of its people. This research shows the existence of Law No. 1 of 1974 concerning marriage and the lack of access to religious education for minor religions and beliefs. These two findings are beyond the control of the participants personally in determining their religious beliefs.

Marriage and religious education are two things that show how the country controls religion. It is more focused on administration.⁵⁵ This control cannot be separated from the assumption of Indonesian people saying that religion plays an important role in personal life and life as citizens.⁵⁶ But it can also happen because people are used to the country's control over religion which is so broad that it forms a perspective of the importance of religion in the life as citizens. Society purely associates the roles of religion with administrative functions. These two premises may also influence each other reciprocally. This needs to be answered with further research with various backgrounds.

Based on the data obtained, many Chinese Belitung participants who converted to Islam did indeed marry Muslims, but marriage was not the sole

⁴⁷ Riris Sijabat, Alamsyah Taher, and Riris Sijabat, "Pernikahan Antar Agama (Studi Fenomenologi Pada Konversi Agama Karena Menikah Di Kecamatan Sidakalang, Sumatera Utara)," *Jurnal Ilmiah Mahasiswa FISIP Unsyiah* 3, no. 1 (2010): 776–89.

⁴⁸ I Ketut Sudarsana, "Peranan Keluarga Hindu Dalam Mengantisipasi Perpindahan Agama," INA-Rxiv Papers, January 2018.

⁴⁹ Kurnial Ilahi, Jamaluddin Rabain, and Suja'i Sarifandi, "Dari Islam Ke Kristen: Konversi Agama Pada Masyarakat Suku Minangkabau," *Madania: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2019): 201–27, <https://doi.org/10.24014/jiik.v8i2.5728>.

⁵⁰ Rosidin, "Problem Pelayanan Kependudukan Bagi Penganut Agama Marapu Di Sumba Barat, Nusa Tenggara Timur."

⁵¹ Aziz et al., "Konversi Agama Dan Interaksi Komunitas Muallaf Di Denpasar."

⁵² Khairiah Khairiah, "Fenomena Konversi Agama Di Kota Pekanbaru (Kajian Tentang Pola Dan Makna)," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 10, no. 2 (2019): 151–75.

⁵³ Ilahi, Rabain, and Sarifandi, "Dari Islam Ke Kristen: Konversi Agama Pada Masyarakat Suku Minangkabau."

⁵⁴ Sijabat, Taher, and Sijabat, "Pernikahan Antar Agama (Studi Fenomenologi Pada Konversi Agama Karena Menikah Di Kecamatan Sidakalang, Sumatera Utara)."

⁵⁵ Seo, "Falling in Love and Changing Gods: Inter-Religious Marriage and Religious Conversion in Java, Indonesia."

⁵⁶ Jacob Poushter and Janell Fetterolf, "Views of the Role of Religion by Country," Pew Research Center, April 2019.

reason. Their reason for converting to Islam was not driven by the desire to marry a Muslim partner. Although according to Seo, the biggest motivation for Indonesians to convert is because of the applicable laws.⁵⁷ We argue that the conversion of Chinese Belitung was preceded by factors such as religious education, social environment, and religious experience. Marriage only became the culmination (finalization) of their commitment because legally (Law 1/1974, KHI) and religiously (valid marriage requirements) the same religion is required.⁵⁸ Thus, these findings refute the assumption that all people who convert to Islam do so only because they want to marry a Muslim.⁵⁹⁶⁰

The state and the law play an important role in making marriage the finalization of religious conversion for Chinese people in Belitung. The existence of Marriage Law No. 1/1974 Article 2 paragraph (1), which states that a marriage is valid if it complies with religious law, seems to leave no room for interfaith marriage. In addition, KHI Article 40 (c) prohibits Muslim men from marrying non-Muslim women, which further motivates the Chinese in Belitung to strengthen their conviction to convert to Islam. Thus, marriage forces the legalization of conversion, but the actual motivation had already grown beforehand.

We found differences in religious seeking factors before marriage between Chinese Belitung men and women. On average, male participants were exposed to Islamic education at school, lived in a Muslim environment, participated in religious activities, and ultimately felt compelled to marry Muslim women. Meanwhile, female participants were taught loyalty, gender education, and patriarchal cultural influences from an early age, which led them to convert when they were about to get married.

Based on the theory of religious conversion,⁶¹ cases of religious conversion in the Chinese community in Belitung make marriage an encounter and commitment. The seeking stage takes place before marriage, whether in the form of environment, education, or patriarchal doctrine. The encounter stage occurs when the couple decides to marry, and the requirement of religious similarity arises. Both Indonesian regulations and the religious beliefs of the Muslim majority state that interfaith marriages cannot be performed. Finally, there is the commitment stage, where marriage becomes a moment of truth to formalize religious choices that have already been made.

Marriage for participants is not merely a means of religious legalization, but also a gateway to social identity change. By marrying within Islam, participants gain broader social legitimacy, both within their spouse's family and the Muslim community in Belitung. This is particularly evident among female informants, who

⁵⁷ Seo, "Falling in Love and Changing Gods: Inter-Religious Marriage and Religious Conversion in Java, Indonesia."

⁵⁸ Asy'ari Asy'ari and Triansyah Fisa, "Interfaith Marriage in Perspectives of Classical and Modern Scholars," *Al-Manahij: Jurnal Kajian Hukum Islam*, 2022, 287-300.

⁵⁹ Amiruddin, Agustang, and Idris, "RELIGIOUS CONVERSION IN MARRIED LIFE IN MAKASSAR, THE CASE OF CHRISTIANITY TO ISLAM."

⁶⁰ Muhammad Al-Amudi, "Konversi Agama Menjadi Mualaf Pada Orang Yang Menikah" (Universitas Muhammadiyah Surakarta, 2012).

⁶¹ Lofland and Stark, "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective."

stated that they were fully accepted by their husband's family after officially converting to Islam. This acceptance strengthens their sense of security and belonging in their new environment, so that conversion does not stop at the administrative level, but also touches on social and emotional dimensions.

For men, marriage serves as a confirmation of the identity that has been built up through Islamic education at school and interaction with the Muslim community. They feel that their experience of learning Islam since childhood finally finds meaning and culminates when it is reinforced through marriage. In other words, their previously personal Muslim identity becomes a publicly recognized social identity.

Conclusion

This study shows that marriage in cases of ethnic Chinese conversion in Belitung is not the main cause of religious conversion, but rather the culmination of a long and layered journey of religious exploration and identity formation. Conversion is preceded by different trajectories for men and women, shaped by education, social environment, cultural norms, and legal frameworks. For male participants, the process of conversion was largely influenced by exposure to Islamic values through formal education in schools, daily interaction with Muslim peers, and, in some cases, personal spiritual or mystical experiences. These elements created a foundation of religious curiosity and openness toward Islam long before marriage was even considered. In Lofland and Stark's model, this corresponds to the stages of tension and religious seeking, where individuals are drawn toward a new religious framework even without immediate action. Marriage then becomes the stage of encounter—a decisive moment that requires them to make a formal choice in line with Islamic law and Indonesian state law. The act of pronouncing the Shahada in the context of marriage thus serves as the moment of commitment, finalizing a process of religious inclination that had already developed over time. For female participants, conversion narratives are more closely tied to social and cultural expectations, particularly the norm of loyalty and obedience to the husband. Many women explained that they converted because their fathers and later their husbands expected them to follow their husband's religion, as marriage across different religions is not recognized under Indonesian law including Marriage Law No. 1 of 1974/2019, Article 2; The Compilation of Islamic Law Article 40. In Lofland and Stark's terms, marriage for women often functions not only as encounter but simultaneously as bonding and commitment, since conversion is enacted primarily to fulfill marital, legal, and familial requirements. The deeper process of religious seeking may be less emphasized in their narratives, but marriage provides both legal legitimacy and social acceptance, making conversion a socially coherent act within their community. Thus, marriage serves as both a legal-formal necessity and a social moment of finalization, but the pathways leading to it differ significantly between men and women. Men often approach marriage with a history of religious seeking, education, and personal interaction with Islam, while women often frame their conversion as an act of obedience and adaptation to familial and legal expectations. Taken together, these findings highlight that conversion is not a sudden or isolated decision, but the peak

of a complex journey in which marriage functions as the moment of culmination—solidifying religious identity, ensuring social acceptance, and fulfilling both Islamic and state legal frameworks.

References

- Afda'u, Faisal, Budi Prasetyo, and Saryana Saryana. "Membedah Pengaturan Dan Sanksi Pernikahan Beda Agama Dalam Hukum Indonesia." *Binamulia Hukum* 13, no. 2 (2024): 393–406. <https://doi.org/10.37893/jbh.v13i2.946>
- Ahmad, Skehteshamuddin, and Sk Ehteshamuddin Ahmad. "Marriage and the Issue of Conversion under Muslim Personal Law during the Colonial Period." *Social Scientist* 42, no. 11/12 (2014): 71–84. <https://www.jstor.org/stable/24372903>
- Aini, Noryamin, Ariane Utomo, and Peter McDonald. "Interreligious Marriage in Indonesia." *Journal of Religion and Demography* 6, no. 1 (2019): 189–214. <https://doi.org/10.1163/2589742X-00601005>.
- Al-Amudi, Muhammad. "Konversi Agama Menjadi Mualaf Pada Orang Yang Menikah." Universitas Muhammadiyah Surakarta, 2012.
- Aldridge, David. "Religious Education's Double Hermeneutic." *British Journal of Religious Education* 40, no. 3 (September 2018): 245–56. <https://doi.org/10.1080/01416200.2018.1493267>.
- Ali, Muhamad. "Fatwas on Inter-Faith Marriage in Indonesia." *Studia Islamika* 9, no. 3 (2022). <https://doi.org/10.15408/sdi.v9i3.658>
- Amiruddin, Tahir Kasnawi, Andi Agustang, and Rabihatun Idris. "RELIGIOUS CONVERSION IN MARRIED LIFE IN MAKASSAR, THE CASE OF CHRISTIANITY TO ISLAM." *INTERNATIONAL JOURNAL of ACADEMIC RESEARCH* 6, no. 6 (2014). <https://doi.org/10.7813/2075-4124.2014/6-6/B.41>
- Asiah, Nur. "Perkawinan Beda Agama Menurut Undang-Undang Perkawinan Dan." *Jurnal Hukum Samudra Kadilan* 10, no. 2 (2015): 204–14. <https://ejurnalunsam.id/index.php/jhsk/article/view/120>
- Asy'ari, Asy'ari, and Triansyah Fisa. "Interfaith Marriage in Perspectives of Classical and Modern Scholars." *Al-Manahij: Jurnal Kajian Hukum Islam*, 2022, 287–300.
- Aziz, Abdul, and Lukman Hakim. "Conversion to Islam as a Strategy for Legalizing Marriage: Experiences of Interfaith Couples in East Jakarta." *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 58, no. 1 (2024): 47–86. <https://doi.org/10.14421/ajish.v58i1.1391>
- Aziz, Ahmad Amir, Nurul Hidayat, Universitas Islam, and Negeri Mataram. "Konversi Agama Dan Interaksi Komunitas Muallaf Di Denpasar." *Jurnal Penelitian Keislaman* 7, no. 1 (2020): 175–200. https://www.researchgate.net/publication/340754688_KONVERSI_AGAMA_DAN_INTERAKSI_KOMUNITAS_MUALLAF_DI_DENPASAR
- Beatty, Andrew. "The Tell-Tale Heart: Conversion and Emotion in Nias." *Ethnos* 77, no. 3 (September 2012): 295–320. <https://doi.org/10.1080/00141844.2011.609943>.
- Boyatzis, Richard E. *Transforming Qualitative Information Thematic Analysis and*

- Code Development*. Case Western Reserve University, 1998.
- BPS. "Kewarganegaraan, Suku Bangsa, Agama, Dan Bahasa Sehari- Hari Penduduk Indonesia." Badan Pusat Statistik, 2010.
- Braun, Virginia, and Victoria Clarke. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* 3, no. 2 (July 2006): 77–101. <https://doi.org/10.1191/1478088706qp063oa>.
- Creswell, John W., William E. Hanson, Vicki L. Clark Plano, Alejandro Morales, Vicki L. Clark Plano, and Alejandro Morales. "Qualitative Research Designs: Selection and Implementation." *The Counseling Psychologist* 35, no. 2 (June 20017): 236–64. <https://doi.org/10.1177/0011000006287390>.
- Dariyo, Agoes. "Conversion of Religion in Muslim Marriage Lives." *Psikis: Jurnal Psikologi Islami* 7, no. 1 (2021): 86–94. <https://doi.org/10.19109/psikis.v7i1.7481>
- Fatimawali, Fatimawali. "DISKURSUS PEREMPUAN SEBAGAI KEPALA RUMAH TANGGA (TEORI FEMINIST JURISPRUDENCE)." *Musawa: Journal for Gender Studies* 16, no. 1 (2024): 52–62. <https://doi.org/10.24239/msw.v16i1.3135>
- Gallup. "Religion Prevails in the World ." Gallup International, April 2017.
- Giblin, Susan. "Civil Society Groups Overcoming Stereotypes? Chinese Indonesian Civil Society Groups in Post-Suharto Indonesia." *Asian Ethnicity* 4, no. 3 (October 2003): 353–68. <https://doi.org/10.1080/1343900032000117196>.
- Gondomono. *Pengantar: Upaya Mencari Jati Diri Dan Keanekaragaman Kelompok Etnik Cina*. Jakarta: PT Intisari Mediatama, 2002.
- Gufron, Uup. "Corak Moderasi Beragama Keluarga Mualaf Tionghoa (Studi Kasus Jamaah Masjid Lautze Jakarta Pusat)." *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 205–32. <https://doi.org/10.37302/jbi.v12i2.115>.
- Hand, Michael. "Religious Education and Religious Choice." *Journal of Beliefs and Values* 36, no. 1 (January 2015): 31–39. <https://doi.org/https://doi.org/10.1080/13617672.2015.1013817>.
- Ibrahim, Ibrahim, Arief Hidayat, and Herza Herza. "Habituatation of Chinese Subculture amid Bangka Malay Domination: The Role-Sharing Politics." *Society* 10, no. 2 (2022): 255–70. <https://doi.org/10.33019/society.v10i2.424>
- Ilahi, Kurnial, Jamaluddin Rabain, and Suja'i Sarifandi. "Dari Islam Ke Kristen: Konversi Agama Pada Masyarakat Suku Minangkabau." *Madania: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (2019): 201–27. <https://doi.org/10.24014/jiik.v8i2.5728>.
- Imaduddin, Zhorif Agung, Deslaely Putranti, and Muhammad Habibi Miftakhul Marwa. "Interreligious Marriage in Indonesia and Malaysia: Strict and Loose Legal Policy." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 17, no. 2 (2024): 185–204. <https://doi.org/10.14421/ahwal.2024.17203>
- Khairiah, Khairiah. "Fenomena Konversi Agama Di Kota Pekanbaru (Kajian Tentang Pola Dan Makna)." *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 10, no. 2 (2019): 151–75. <http://dx.doi.org/10.24014/trs.v10i2.7083>
- Leamaster, Reid J., and Anning Hu. "Popular Buddhists: The Relationship between Popular Religious Involvement and Buddhist Identity in Contemporary China." *Sociology of Religion: A Quarterly Review* 75, no. 2 (2014): 234–59.

- <https://doi.org/10.1093/socrel/srt057>.
- Lofland, John, and Rodney Stark. "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective." *Religion in Sociological Perspective*, 1973, 28–47.
- Marshall, Paul. "The Ambiguities of Religious Freedom in Indonesia." *Review of Faith and International Affairs* 16, no. 1 (January 2018): 85–96. <https://doi.org/10.1080/15570274.2018.1433588>.
- Marzali, Amri. "Pemetaan Sosial-Politik Kelompok Etnik Cina Di Indonesia." *Masyarakat Indonesia* 37, no. 2 (January 2011): 47–84. <https://doi.org/10.14203/JMI.V37I2.630>.
- Muhammad, Romli, Thohir Luth, Rachmi Sulistyarini, and Siti Hamidah. "Legal Consideration of Legal Conversion in Different Religious Marriage in Indonesia." *Russian Journal of Agricultural and Socio-Economic Sciences (RJOAS)* 12 (2020): 89–98. <https://doi.org/10.18551/rjoas.2020-12.11>
- Murstein, Bernard I. "Stimulus. Value. Role: A Theory of Marital Choice." *Journal of Marriage and the Family* 32, no. 3 (August 1970): 481. <https://doi.org/10.2307/350113>.
- Poushter, Jacob, and Janell Fetterolf. "Views of the Role of Religion by Country." Pew Research Center, April 2019.
- Pramadiningtyas, Ketut Dewi. "KEPUTUSAN SEORANG PEREMPUAN MELAKUKAN KONVERSI AGAMA: SEBUAH ANALISIS KONSTRUKSIONISME SOSIAL (LIFE HISTORY RAHMA)." *CALYPTRA* 6, no. 2 (2018): 1680–92.
- Puspitorini, Erna, and Rifqi Awati Zahara. "Pemahaman Konsep Kafa'ah Dalam Pernikahan: Studi Kasus Di Desa Ngreco, Kecamatan Kandat, Kabupaten Kediri." In *Indonesian Proceedings and Annual Conference of Islamic Law and Sharia Economic (IPACILSE)*, 13–18, 2021. <https://prosiding.uit-lirboyo.ac.id/index.php/psh/article/view/338>
- Rosidin. "Problem Pelayanan Kependudukan Bagi Penganut Agama Marapu Di Sumba Barat, Nusa Tenggara Timur." *Penamas* 29, no. 3 (2016): 661. <https://penamas.kemenag.go.id/penamas/article/view/41>
- Salisbury, W Seward. "Religious Identification, Mixed Marriage and Conversion." *Journal for the Scientific Study of Religion*, 1969, 125–29. <https://doi.org/10.2307/1385260>
- Seligman, Martin E. P. *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: Free Press, 2002.
- Seo, Myengkkyo. "Falling in Love and Changing Gods: Inter-Religious Marriage and Religious Conversion in Java, Indonesia." *Indonesia and the Malay World* 41, no. 119 (March 2013): 76–96. <https://doi.org/https://doi.org/10.1080/13639811.2012.750104>.
- Shandy, Premadha Novita. "Instruksi Presiden No. 14 Tahun 1967 Dan Dampaknya Terhadap Kehidupan Budaya & Ekonomi Keturunan Tionghoa Di Pecinan Semarang, 1967-2002." Universitas Diponegoro, 2014.
- Sherina, Dessita Putri. "Konversi Agama Di Kalangan Etnis Tionghoa: Motivasi, Adaptasi Dan Konsekuensi." *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 19–40. <https://doi.org/10.21009/004.01.02>
- Shofi, Muhammad Aminuddin. "Marriage and Religion: Dynamics of Religious

- Conversion in Marriage and The Advancement of Community Religious Life Perspective of Religious Psychology and Sociology (Study in Lumajang Regency): Marriage and Religion: Dinamika Konversi Agama Dalam Perkawi." *Dialog* 44, no. 1 (2021): 51–66. <https://doi.org/10.47655/dialog.v44i1.422>
- Sijabat, Riris, Alamsyah Taher, and Riris Sijabat. "Pernikahan Antar Agama (Studi Fenomenologi Pada Konversi Agama Karena Menikah Di Kecamatan Sidakalang, Sumatera Utara)." *Jurnal Ilmiah Mahasiswa FISIP Unsiyah* 3, no. 1 (2010): 776–89.
- Sudarsana, I Ketut. "Peranan Keluarga Hindu Dalam Mengantisipasi Perpindahan Agama." INA-Rxiv Papers, January 2018.
- Sukirno. "Diskriminasi Pemenuhan Hak Sipil Bagi Penganut Agama Lokal." *Administrative Law and Governance Journal* 1, no. 3 (2018): 231–39. <https://doi.org/10.14710/alj.v1i3.231-239>.
- Tanggok, M. "Buddhist and Confucian Relations in Indonesia: Conflict over the Ownership, Name and Function of Chinese Temples (Kelenteng)." In *Proceedings of the 1st International Conference on Recent Innovations*, 2018.
- Taylor, Jean Gelman. "The Chinese and the Early Centuries of Conversion to Islam in Indonesia." *Chinese Indonesians: Remembering, Distorting, Forgetting*, 2005, 148–64.
- Tholib. "Proses Pernikahan Keluarga Beda Agama Ditinjau Dari Hukum Islam Dan Hukum Perkawinan Di Indonesia." *IAIN SALATIGA*, October 2020, 1–150.
- Walgito, Bimo. *Bimbingan Dan Konseling Perkawinan*, 1984.
- Zhang, Feng. "Confucian Foreign Policy Traditions in Chinese History." *Chinese Journal of International Politics* 8, no. 2 (June 2015): 197–218. <https://doi.org/https://doi.org/10.1093/cjip/pov004>.
- Zulkifli, L. *Psikologi Perkembangan*. Bandung: PT. Remaja Rosdakarya, 2001.

