

Religious Conversion Traditions of Dayak Mentuka Tribe

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Abstrak

Konversi agama adalah hal yang umum di Indonesia, tetapi di antara suku Dayak Mentuka terdapat adat konversi agama yang mengatur kehidupan mereka untuk dapat berpindah agama. Konversi agama yang merupakan hak setiap warga negara memiliki adat yang harus dijalani oleh mualaf Dayak Mentuka. Penelitian etnografi ini bertujuan untuk menggambarkan latar belakang munculnya adat konversi agama di kalangan suku ini, dan implikasinya terhadap identitas suku. Temuan yang diperoleh dari penelitian ini adalah bahwa latar belakang munculnya adat konversi agama adalah untuk menghormati esensi agama dan agar masyarakat menghormati agama mereka. Adat konversi agama memiliki implikasi terhadap identitas suku, yaitu melalui penunjukan Sinan bagi para mualaf karena mereka belum melaksanakan adat leluhur Dayak Mentuka. Kesimpulan yang dapat ditarik dari temuan ini adalah bahwa adat konversi agama Dayak Mentuka merupakan jembatan bagi masyarakat untuk berpindah agama dan menjadi Muslim yang benar.

Abstract

Keywords:

Religious, Tradition, Mentuka

Religious conversion is a common thing in Indonesia, but among the Mentuka Dayak tribe there is a religious conversion custom that regulates their life to be able to change religions. Religious conversion which is the right of every citizen has a custom that must be carried out by Mentuka Dayak converts. This ethnographic study aims to describe the background of the emergence of religious conversion customs among this tribe, and its implications for tribal identity. The findings obtained from this study are that the background of the emergence of the religious conversion custom is to respect the essence of religion and so that people respect their religions. The custom of religious conversion has implications for tribal identity, namely through the Sinan designation for converts because they have not carried out the customs of the Mentuka Dayak ancestors. The conclusion that can be drawn from these findings is that the Mentuka Dayak religious conversion custom is a bridge for people to convert and become true Muslims.

INTRODUCTION

A Dayak tribe has a uniqueness in everyday life. They have closeness and respect for the natural surroundings. Natural signs are one of the guidelines for doing their daily work. If there are any special signs they find. (Ukur, 1971:206). Likewise, with social life. They have customs that govern their lives since their ancestors. In other words, customs are ancestral habits that have been preserved until now.

One of the interesting customs to be studied in this paper was the religious conversion custom of the Mentuka Dayak tribe. This custom was a picture of the relationship between the Mentuka Dayak customs and the religion they believe in. The 1945 Constitution Article 29 paragraph 2 and the amendment of the 1945 Constitution of 2000 Article 8E states that religion is a person's right even the Unitary State of the Republic of Indonesia protects the right of every citizen to embrace a religion different from tribal customs which have certain provisions before they move or convert religion.

The Dayak tribe of West Kalimantan is very thick with the Catholic religion so that the argument arises that the Dayak people are identical to being Catholic (Muhrotien, 2012:4). The author assumes that Mentuka Dayak people who want to change religion, it means that he also leaves his ethnic identity. The conversion of religion to the customs that govern the life of the Mentuka Dayak tribe has certain implications in the life of the conversation, both from identity and new habits that are carried out.

This research was very interesting to be studied more deeply because a person's right to embrace a religion but is limited by custom needs to be reviewed so that there will be no debate in the future. Therefore, the author formulates this problem in several points, namely: (1) What is the background for the emergence of religious conversion customs among the Mentuka Dayak tribe? (2) How is the Mentuka Dayak Religious Conversion Tradition carried out? and (3) What are the implications of religious conversion customs on ethnic identity?

Literature studies in recent years such as in Bambang Amir's dissertation (2018) reveal that a religious conversion has its own background and even converts

can carry out religious conversion because they have dissatisfaction with previous religious conversions. In addition, judging from the phenomenon of social action, religious conversion does not only have a dimension of religiosity, but also has other dimensions according to the paradigm of each individual which is formed from values (norms) and their experiences during their religious life. Another dimension is that carrying out social acts of religious conversion cannot be separated from worldly goals such as: freedom from economic pressures, wanting a more prosperous life, comfort and security in living life, and releasing from inner pressures, which in the context of these interests known as the dimension of action of rationality aimed, but it is not denied that there are social acts of religious conversion carried out because they uphold certain sacred values.

Ade Suryani (2020) in his research on the Baduy tribe describes that religion is like a shop. People will stay or come to the store if the store provides what the community needs. On the other hand, if a store can't provide what people need, they will leave it. This example is not meant to influence decisions and the motive for repentance is not necessarily religious. In other words, this religious conversion is far from the common view that religious conversion is caused by God's guidance (*hidayah*) which shows that converts have no choice, but those who are chosen by God. In fact, conversion is like a market because the existence of religion is influenced by elements such as religious politics, religious teaching, religious adherents, and preaching activities.

Religious conversion is seen from the origin of the word, religious conversion comes from the English word conversion which means converting to religion (Puspito, 2019). Therefore in general, religious conversion can be interpreted as a form of repentance, to be born again, to receive grace, to experience religion, to gain a certainty, gradually or suddenly, split, and consciously inferior and unhappy, become united, consciously and happily, as a result of his stronger grip on religious reality. (James, 2014).

Another meaning of the word "conversion" in English has a Latin root, namely *convertere* which means "to turn, to turn" or "to go in a different direction." This basic meaning also applies to the use of the Hebrew word conversion, *shub* which

means "to turn, to return" and the Greek words *strephe* and *epistrephe*. Two other Greek words mentioned in the New Testament Catholic Scriptures are referred to as *metamelomai* which means "to be anxious, to regret" which describes the state of the subject experiencing the experience of repentance. The word *Metalomai* has the same word with *Metanoia* which means "change of mind" which describes the positive state or attitude of someone who has experienced repentance. (Gooren, 2014:10). Conversion is a powerful part of culture. Experimental possibilities at first become a deliberate change with a definite direction and form. It shows a responsive side to certain knowledge and practices. Conversion is to re-identify, study, reorder, and reorient. It involves interrelated forms of transformation that generally continue over time and define a certain consistency. (Buckser, 2003:1).

Michael A. Hogg and Dominic Abrahams give the notion of social identity as a personal recognition that the person is part of a social association and part of the values of a social group (Hogg, 1988). Identity is the concept of human self. Identity is dynamic. Each individual can acquire a new identity as a life process. Based on this, it can be interpreted that each individual can have more than one identity on him. (Samovar, 2015:206). Identity stems from the influence of interaction through the formation of expectations and motivation for behavior. Identity develops and can even experience a shift when humans meet other humans in the process of interacting. Identity can also be interpreted as the similarity of characteristics of people or things that persist in every time or situation; the condition or fact in which the person or thing is itself and not something else; individuality, personality." (Fearon, 2020:17) Identity refers to social actors. It can be understood as the process of constructing meaning on the basis of cultural attributes, or a set of related cultural attributes, which are given over others as sources of meaning for a particular individual, or for a collective actor. There may be identity pluralism, but such pluralism stems from a tension and contradiction in both self-representation and social action. This happens because identities must be distinguished from roles, and sets of roles. (Castel, 2009:5)

The views above lead the author to take a deeper look at this custom of religious conversion in an ethnographic study below. The author uses participatory

observations and in-depth interviews with the Conversants and traditional administrators of the Mentuka Dayak tribe. The snowball method helps the writer in finding the deepest meaning of the religious conversion custom of the Mentuka Dayak tribe.

DISCUSSION

Interviews with traditional Mentuka Dayak officials said that the average background for religious conversion among the Mentuka Dayak tribe today comes from marriage. Marriage in this case was the choice of the child and there is no coercion from the parents or the condition of an arranged marriage. From the data obtained, converts choose their own way of life and there is no compulsion to convert religion. The introduction of Islamic teachings in Mentuka Dayak tribe today does not exist because among the Mentuka Dayak tribe, they only know the teachings of the Catholic religion.

The author's interviews with resource persons who changed religions and carried out religious conversion customs show some interesting things about the implications of religious conversion customs in their lives. In general, they convert to Islam on the basis of personal desire. The first convert was 22 years old, a housewife who converted for about four years. He admitted that he changed religion on personal impulse. He moved because he found a Muslim life partner, and he felt that Islam was good and there was no problem if he changed religion.

"The traditional *paminah* religion, *Nik Tamula ce ngayoga*, leads the custom... the family is full of freedom. "See you have chosen *omo*" ... all religions are the same, just the traditional way of *baloikng*."

It means:

"The first converting *adat* to contact the *adat* leader... Families give freedom. "it's your choice" ... "all religions are the same, just not the same way".

The interview conducted by this author was followed by her husband, so that this interview took place under special pressure from the husband and in-laws of the converts. In this interview, Konversan's husband said that Konversan had implemented customary law in accordance with applicable regulations and until now

the relationship with the convert's family is still very good. On Catholic religious' holidays (Christmas) they return to their village and every few months to the village to collect rice. The interview was carried out with certain limits because the author saw an uncomfortable conversation when there were questions that touched on the causes of religious conversion. Konversan and her husband told how they participated in a Dayak traditional ceremony to convert and after marriage, they carried out the Malay custom in Nanga Mahap. This shows that they carry out 2 (two) different customs in their marriage.

After converting, this first convert said that he followed teachings on Islamic teachings at Nanga Mahap. He got a lot of information about Islamic religious customs and tried to follow all the teachings of Islam well. The Islamic religion teacher in Nanga Mahap is a teacher from Pontianak who according to their information is a Dayak convert. In the case of different food and beverage issues before changing religions and after changing religions, conversions did not experience any problems. According to the writer's opinion, a situation that is basically good and makes the converts repent, but the process can't happen well. (Gooren, 2010:102) Regarding ethnic identity, the conversation states that he is still a Dayak. He could not give up his identity as a Dayak because he was born with Dayak blood. This is reinforced by the view of her husband who says that a person's Dayakness cannot be changed even if his religion changes.

The same thing was said by a 47-year-old second convert, who is a housewife but sells designs at home. He changed religion approximately 20 (twenty) years. He has several children and has had an unpleasant experience in her family. The first time he changed religion was because he found a Muslim partner. She converted to Islam according to his personal wishes and married in Islam. After she married, she received information that her husband already had a wife and children in Java, so she divorced and separated from her husband. This divorce story did not make the second conversion to give up in living life and the Islamic religion that he had just met.

Gradually, the second convert remarried to a Muslim until now. Now she is starting to know more about Islam because her husband accompanies her in getting

to know Islam. The interview with the second convert went smoothly and he was happy when asked about his life experiences. He honestly said that he did not know Islam at all even to the point of carrying out the customary law of religious conversion, he did not know anything about Islam. For him, all religions are equal and lead to goodness. He changed religion to marry his Muslim partner. The social conditions of the second conversion with the surrounding community did not experience any particular problems because after marriage, he moved to Nanga Mahap. She struggled alone to provide for the family because her first husband left. When the writer asked him if he had any regrets about changing his religion, he was speechless because what had happened to him was an experience. He has declared that he has changed religion and he does not want to convert back to Catholicism because his son has started to learn about Islam. She is grateful for getting a new husband who is Muslim and guides her in getting to know Islam.

"*Odant e* doesn't want to be human, sometimes it's a matter of religion, I don't understand. It's okay. I'm sorry, I don't understand. I'm sorry I've fallen to *Togoh* want to be a supervisor, sorry *nuna* mom. But the problem with *do ce nik ome* is confused, *ome ideh* understand, *ideh ngayoti bakameh ome badoa*,"

It means:

"Our name is human, sometimes we don't understand this religious issue. It's just now. Our prayers do not really understand. We're old, it's hard to think, we just follow it. But the problem with prayer is that I'm confused, I don't understand, I don't know how to pray."

In terms of ethnicity, he said that he was still a Dayak but a Muslim. The habit of eating pork or drinking *tuak* is not a problem for him because even though he is Muslim, he still makes palm wine and sells it. To him, the issue of food and drink is not a crucial issue because it is only food and drink, and also because he still considers himself to be a Dayak.

The third convert is 33 (thirty) years old, working as a housewife. He was acquainted with the teachings of Islam when he was in school and from the start she could neither eat pork nor drink wine or wine. From his life experience he wanted to change religion since he knew Islam when he was in the city where he studied. The new community moved his heart to get to know a new religion that suited his personality. (Ali, 1998:18). He is of the view that Islam is good and in accordance

with his identity. He hasn't changed religion because he doesn't know how to convert. His personal urge to know Islam was helped by his friend who is now his life partner. Converts to Islam and her husband supports and provides an introduction to the teachings of Islam to her until now. Konversan feels calm and has no regrets in her conversion. The religious conversion experienced by this third conversion can be understood as a process that leads to the acceptance of certain religious attitudes and this process can occur slowly or very quickly. (Puspito, 2019:30)

"*Bapinah's* reason for religion: I did take *odupe dodup* mom, thanks for the encouragement from *niti bala loikng e*. Follow me... you're used to it, I'm sorry, I'm talking about partner e, ideal *mpah* play, indeed *niti odup dodup mom*, indeed *saogont konal ka bonuh ce saik se monai ongan deent nik Pontianak ..a.. monai* with *deent*, it's normal to be fierce with the call to prayer or when *buyingant* is fasting, *ongan deent tausiah*, sometimes it's okay to be friends with *odup mom, pilo*."

It means:

"The reason for changing religions: indeed from myself, there is no encouragement from others. Not because... usually people love their partner, no, it's from yourself, indeed before knowing your husband, you used to live with people in Pontianak... a... if it's dawn, it's already wake up, you live with other people, usually with the call to prayer or the fasting month listening to *tausiah* people, sometimes thinking alone, sad."

The religious conversion experienced by this third conversion means that being a Muslim is a calling in life directed by Allah to him. The path taken is also not in vain. He found it easy to prepare for religious conversion, and after moving there were no serious problems in studying Islam. He is very happy to be Muslim and is now fluent in praying five times a day even though he doesn't have time to learn to read the Koran. He longed to study the Koran because of his impulse to know more about Islam. This shows that the religious conversion carried out that reflects one's feelings to get the goal of a better life direction has been achieved. (James, 2014:90)

Conversation relationship with family is still very good. There is no difference when he has not changed religion or has changed religion. The same thing also happened to the conversational relationship with his friends in the village. This is

evidenced by how he is open to writers who get information about the conversation from his childhood friend.

The three main conversion informants above are representatives of several other converts interviewed by the author. Informants other than the three conversion informants above did not wish to be named, but in general it can be said that they moved not because of coercion but because of their own awareness to carry out religious conversion at the risk they accepted in the Mentuka Dayak customary law. In general, it can also be said that conversion among the Mentuka Dayak tribe is experienced by women. So far, the writer has not found a male converse.

Customs of Religious Conversion Among Mentuka Dayak Tribe

Mentuka Dayak people who convert from Catholicism to Islam, whether they are male or female, will be subject to the tradition of leaving the page and people who have made religious conversions get a new name from the Mentuka Dayak people, namely Sinan which means people who have left their hometown. and do not carry out the customs and traditions that have been passed down by the ancestors; Usually those who have become Sinan will gather and make new residences so that they can carry out their religious obligations and avoid food and drink that is prohibited by their new religion.

Mentuka Dayak people who converted from Catholicism to Islam would get customary law because Mentuka Dayak people think that those who leave the page, in addition to reducing the number of indigenous people, would also bring wrath to nature and could weaken the spirit of every indigenous people who live in the village. Meanwhile, people who convert from Islam to Catholicism will not get customary punishment because the Mentuka Dayak people think that those who come, live and mingle with them and carry out the customs and traditions handed down by their ancestors are distant relatives who have just met. and this person will neither lose nor gain a new name from his tribe, but will continue to have the same tribe.

Mentuka Dayak people who convert from Catholicism to Islam will get a local custom. However, when he returns to his original religion, he will not get it because they think that this person is like a child who was lost and then found by his parents

which then brings happiness to the family and should be grateful for. In this case, even though it is not subject to the local custom, the person concerned must cut the chicken and prepare the *tuak* to gather the village administrators and the *adat* administrators to convey this. However, it is different when there is a Mentuka Dayak who has converted from Catholicism to Islam and then turned back to his original religion and then converted to another religion, he, whether he is a man or a woman, will get customs 2 (two) times that of before because this person was considered to be playing with religion.

People uphold the customs and traditions handed down by their ancestors or ancestors to them. Sinan is the name given by the ancient Mentuka Dayak people to the Malays (people who live in *ai'k*) which means people who live along the big river. The term for the Dayak is specifically defined as *doih* or land people, which means those who live in the interior or in the middle of the jungle or people who live in the hills, in other words, people who live upstream.

Mentuka Dayak Traditional View of Religious Conversion

Religion and culture are two parts that are related when someone chooses a religion Lewis Rambo reveals that religion is part of the cultural element, part of the life of a person or group in society. (Rambo, 1993:7-12). At the community level, "religion" and "custom" are often contradicted on the one hand, but on the other hand, they are also sometimes considered the same, or at least they are not contradictory. Religious communities that have modern, orthodox, and puritan religious orientations generally consider *adat* as a cultural element that pollutes religion, but religious communities that have a traditional-contextual religious orientation tend to accept *adat* as a source of religious enrichment. As long as *adat* does not conflict with the principles of religious teachings, for example the doctrine of the oneness of God, *adat* can be considered as an element that enriches diversity. (Maarif, 2018:12)

Opinions in line with the meaning of religious conversion related to ethnicity are seen through the understanding of diversity which is the basis for dialogue in Nusantara Islam when it meets local culture. Islam Nusantara is a dialogue,

encounter, teachings brought from the Middle East mainland with culture in the archipelago so that it has a strong cultural nuance in Nusantara Islam. This dialogue also appears in Catholicism with the Buddhist view. (Sutrisno, 2018: vii).

Mentuka people basically uses *adat* to prevent religious conversion. The views of traditional administrators along with community leaders and religious leaders do not want religion to be played with so that Mentuka Dayaks arbitrarily or easily convert. The customary sanctions given to the conversion are basically to provide a deterrent effect to the people so as not to break away from the customs of their ancestors and of course the customs of the ancestors have their own meaning for the religion they choose. The term used is "jump fence". The word jump fence means this word has a negative connotation where the fence is made to limit an area to things that are not good for them.

Religious conversion occurs not only because of himself but because there are other people who make him interested and want to know more deeply but this is not a form of collectivity from various figures but there is one figure who becomes a role model for converts to convert. (Ritzer, 2012:215). Although the custom of religious conversion aims to these people from converting, there are still people who decide to convert. The purpose of creating a deterrent effect on Mentuka Dayak people to move is not to create "fear" to the community. This makes the customary sanctions given vary in each hamlet of the Mentuka Dayak tribe. The sanctions given have increased or decreased in number. In the Tanjung Melati area, for example, customary sanctions are not that great compared to other hamlets. In Tanjung Melati, customary sanctions range from 5 (five) million rupiah. This is very different from that in Nanga Taman which provides customary sanctions of 24 (twenty-four) million rupiah. This also does not make people feel deterred because by giving customary sanctions, they can carry out religious conversions, even repeated religious conversions also occur in several areas with various conditions of customary sanctions that are multiplied.

The author's view of religious conversion is found in the view of Islam regarding religious conversion. The view of the traditional conversion of the tribe is in line with the experts. They state that religious conversion in this case to Islam is

something that can be called apostasy. The definition of apostasy as defined by experts, is someone who comes out of the bonds of the Islamic religion, either in the form of intentions, speech or behavior that can be categorized as breaking the ropes of Islam, such as the intention to leave Islam, saying Allah SWT is one of the three God (trinity theology), justifies something that according to the consensus of the scholars (ijma') is haram or vice versa, prostrates to idols, has the intention that this world is *qadim* (previous), steps on or throws the Qur'an into despicable places or dirt as some of the JIL people do. (Hidayat, 2012:4)

The consequence of apostasy or leaving the religion of Islam is to dissolve all the acts of worship that he had done while still embracing Islam, if later observed in a state of apostasy. Even the apostate can also melt the reward of the charity even though before death he has returned to the embrace of Islam again. Such is the affirmation of the law in the Shafi'i school of thought. Meanwhile, according to the Hanafi school, if an apostate has returned to Islam, then in addition to the reward of his deeds being erased, he must also repeat the deeds of his worship obligations, such as praying, fasting and others that he had done while still a Muslim. (Hidayat, 2012:5)

Religious Conversion Customs

Bapokat management is an agreement of the management to determine the day and date of the custom to be implemented and determine the size of the custom to be given to those who want to convert based on the size of the mistake made. Before the implementation of customs for someone who will carry out religious conversion, first conduct a management *bapokat*. The management *bapokat* is held before the traditional day, the management *bapokat* can be interpreted as the opening of a custom which is attended by traditional heads, traditional administrators, the family of someone who wants to be in the custom, and converts who will change religion.

The agreement used by the traditional administrators in the custom of moving pages is a kind of meeting with the customary administrators regarding how much customary fines must be settled and the date of implementation of the custom of converting religion. People moving these pages are subject to custom with a count

of *poku* (traditional bowls). The number of traditional bowls requested by the traditional administrators depends on the severity or severity of one's fault. In the case of moving pages, the amount of *poku* requested by the customary administrator is seen from whether he belongs to the family of the traditional administrator or a community leader in an area. In general, the custom size for page switching is: *Batang adat* 1 (one) times 16 (sixteen) *poku*, *Laman Posupant* 16 (sixteen) *poku*, *Parents Posupant* 16 (sixteen) *poku*, Pig 60 kilograms, Glutinous Rice 30 kilograms, Rice to taste, *Tuak* 2 (two) jars, 2 (two) chickens and Sanction of 5 million rupiah.

The cost required to fulfill the traditional goods for moving pages above is around Rp. 11,400,000 (Eleven Million Four Hundred Thousand Rupiah). The price range changes according to price developments around the Nanga Mahap and Nanga Taman areas. The amount of the monetary penalty is also adjusted to the area where the convert lives.

The sanctions above have progressed in terms of the magnitude of the risks and mistakes made by the conversion. For example: if a child of a customary administrator declares that he will change pages, he will be charged 16 (sixteen) *poku* times 4 (four). This happened because he as part of a family of community leaders should be an example to preserve the Mentuka Dayak customs and culture. From the obtained data, Mentuka Dayak tribe based on their distribution consists of two places known as Mentuka Dalam and Mentuka Luar. Sanctions for conversions have also changed. The author follows the development of the value of the sanctions given to converts and every year and every case encountered in each hamlet has increased. The increase in the number of monetary sanctions for converts can be said to have increased drastically due to increasing cases of religious conversion, but this sanction does not reduce the number of religious conversions in the Mentuka Dayak tribe.

The Meaning of Traditional Goods in the Religious Conversion of Mentuka Dayak Tribe

The Mentuka Dayak people uphold the customs and traditions handed down by their ancestors or ancestors to them. One form of respect and to maintain the

cultural heritage of the ancestors is to use the items used by the ancestors in carrying out traditional events. These traditional items have their own meaning which is considered sacred by this tribe and these traditional items are not simply used or obtained. Every custom item is considered to have a soul and is issued with a specific purpose, both positive and negative.

The items used have traditional bowls (*mangkok korang*), traditional plates, or traditional jars that have special meaning for them. These traditional goods are mandatory and cannot be replaced with money. The bowls and customs that are shown in front of the public during the implementation of the religious conversion custom are the *samongant pangkoras* (= strengthening one's soul or spirit) from every indigenous community who lives in the site (village) and as a substitute for the soul or *samongant* he who moves the page or village yard, as well as a means of redeeming or cleaning or an apology to nature so that the people who live in the village can avoid the wrath of nature. The traditional bowl or plate as a *samongant* can also be understood as a substitute for one's spirit. This shows that a person's Dayakness does not move and is symbolized by the traditional bowl. when that person moves, then he becomes a new human and is no longer part of the Mentuka Dayak community. The tradition that has been given indicates that he is seriously leaving the old spirit (Dayak spirit) to become a new spirit. This traditional bowl has several sizes, ranging from small, medium, and large sizes. Different sizes of traditional bowls have different values.

The use of traditional bowls and plates among the Mentuka Dayak tribe is a sign of the Mentuka Dayak tribe's uniqueness in carrying out their customs. Customs which are interpreted as respect for ancestral habits are still preserved until now.

CONCLUSION

Preservation of the religious conversion custom of the Mentuka Dayak tribe does not deny the human right of every human being to embrace a religion or in other words, the customary administrator does not explicitly prohibit members of Mentuka Dayak tribe to convert. The religious conversion custom aims to keep the Mentuka Dayak people to respect religion and not to play with religion. Religion is

a sacred thing in the life of the tribe from generation to generation so that it affects a person's life. This religious conversion custom also reminds the convert that if he changes religion, he must practice a new religion that is different from the customs of his ancestors.

The ethnic identity obtained by the conversion is called *Sinan*, which means that he is a Dayak who embraces Islam and wants to say that he has been separated from the customs. This does not have a negative connotation because as *Sinan*, he can carry out the appreciation of Islam well. Customary obligations such as traditional food do not need to be implemented and do not become an obstacle in social life. The religious conversion custom of the tribe becomes a bridge for conversions as well as protects *Sinan's* intention to change his life as a True Muslim.

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