FACTORS THAT INFLUENCES RELIGIOUS CONVERSION AMONG MUSLIM SPLINTER GROUPS IN INDONESIA

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Abstract: There are two types of religious conversion, namely external and internal religious conversion. The external conversion occurs when a person adopting new religion that differs from the previous religion. Another is the internal conversion that is a changing from one denomination to another, but still within the same religion (Paloutzian, 1996). Research on religious conversion has been developed. However they more concentrate on the external conversion (such as Malony dan Southard, 1992; Barro & Hwang, 2007). Limited information investigates about the internal conversion, especially among splinter groups. Increasing numbers of religious violence and worried about reaction of radical Muslim give impacts that religious life among Muslim splinters is difficult to be investigated.

The most significant factor influences someone to convert is a conflict. Previously, they face conflicts about their own religious beliefs and identity, unsure of their place in the community and angry with their religious leaders. Then after conversion, they get a wide range of emotional gratifications, such as a sense of belonging, relief from guilt, development of new relationships, and offer sense of excitement and stimulation (Rambo, 1993; Palaoutzian, 1999).

Another factors that also important to be measured in religious conversion is religious motivation. According to Allport, there are two types of religious motivations. Intrinsic motivation is described as people with mature and meaningful religion. They

display behaviors based on their religion. On the contrary, extrinsic motivation is people using their religion only in order to achieve a nonreligious goal (Beck & Jessup, 2004). However, what type of motivation contributes to religious conversion is not much investigated.

Religious conversion can be considered as a process of finding the meaning of life, encouraging the people to find what is considered important and valuable in their life. Paloutzian (1981) found that people experienced high spirituality and at the same time showed greater understanding of the meaning of life. However, research on meaning of life among Muslim splinter has rarely examined.

Religious conversion is often influenced by religious support. Availability of support from clergy or congregation members help the people in converts their religion. The support can be expressed in many forms, such as care from congregations or religious organization, religious counseling, and assistance from clergy and hospital chaplains.

Based on explanation mentioned above, the objective of this study will measure the influence of conflict, religious support, religious motivation, and search for the meaning on religious conversion among Muslim splinter groups in Indonesia.

By using purposive sampling method, 108 respondents from Islamic State of Indonesia (NII), Shia, Liberal Islamic Network (JIL) and Ahmadiyah

were recruited in this study. They were administered a set of questionnaire which measured: religious conversion, conflict, religious support, religious motivation, and search for meaning.

The result indicates that there are significant effects of religious motivation, religious support, religious struggle, meaning of life, and conflict on religious conversion. For Ahmadiyah group, religious support, meaning of life, and religious motivation are the most significant variables influence in religious conversion. Slightly different Among NII group, religious support, conflict, meaning of life, and religious motivation are variables that significantly influence the conversion. For JIL and Syiah groups, there was no significant effect of each variable on religious conversion.

Understanding religious conversion, religious support, religious motivation, conflict, and meaning of life are significantly important in approaching Muslim splinters, especially in Indonesia whereas intolerance and religious violence towards Muslim splinter groups have steadily been increasing.

Keywords: Religious conversion, religious support, conflict, meaning of life, religious motivation, splinter, Muslim.

INTRODUCTION

Religious conversion involves a fundamental change in one's soul. The religious conversion process is like the process restoration of a building; the old building is demolished and at the same place a new building which is completely different from the old one is established.

The same process happens to a person or a group of people who convert to another religion. All aspects of the person's life which previously follow his own patterns based on his religion, after a religious conversion, will be spontaneously changed; his previous religious practices will be abandoned altogether.

The current studies of religious conversion are more focused on a person's conversion to another religion (Brooks, 2010). Yet few discuss the setting of the conversions in the same religion and in the Islamic splinter groups. Splinter groups refer to all movements or religious sects that are considered deviant from the mainstream standard principles, worships, practices, or the basic establishment (*aqidah)*. The term splinter itself has negative connotations, such as protests against and separation from the majority, exclusiveness, being firm but stern, claims over a monopoly on the truth and the fanaticism.

A splinter, according Bruinessen (1992), is a movement that is different from its mainstream. A

splinter at least has been declared prohibited or even forbidden by the existing orthodoxy. For that reason, a splinter movement stems from the notion of orthodoxy (the mainstream), because a splinter movement has the different understanding and religious expression from the orthodoxy of the majority. In order to determine which the splinters are, the orthodox mainstream must be defined first. Without orthodoxy as the comparison, the term splinter is meaningless.

Orthodoxy is represented by bodies of *Ulema* such as especially the Indonesian Ulema Council (MUI), the Legal Affairs Committee of Muhammadiyah, NU Syuriah, and so on. A number of splinter groups which are prohibited or forbidden by the MUI are: *Ahmadiyah Qadian, Mujahidin'nya Warsidi* (Lampung), *Syi'ah, Baha'i, Inkarus Sunnah, Darul Arqam* (Malaysia), *Jamaah Imran, wahdatul wujud tasawwuf* sects, *Tarekat Mufarridiyah, Jamaah Islamiyyah, Bantaqiyah movement (*Aceh), *ingkar sunnah or Holly Quran movement, the doomsday sect, mukmin mubaligh, alqiadah Islamiah* and so forth.

These groups create colors of Islam that currently influence the discourse and action on behalf of Islam. To some scholars, some of the groups are called as the Islamic fundamentalist, radical Islam and Islamic terrorists (Al Chaidar, 2007). Other scholars call them radicalism, terrorism, extremism, struggle for an Islamic state idealism, fanaticism of the leader's ideology, and liberalism.

Research Problems

The emergence of various splinter groups causes a variety of problems in the community. Indonesian citizen has been drained of energy, time and materials dealing with this problem, not to mention the various kinds of violence and traumas that it causes. The splinter movement is also considered as a threat to stability and security of nation and state.

In this context, it is necessary to put forward the following questions: (a) What factors influence the conversion of religion in Islamic splinter groups? (b) Which are the most dominant factors of religious conversions in Islamic splinter groups?

Objectives Research

The main purpose of this study is to answer the research question "What factors influence the conversion of religion in Islamic splinter groups?". Therefore the substantial purposes and benefits of this research are very closely related to the research question, namely: (a) To provide an understanding of Islam believed by the followers of splinter groups. (b) To find the factors that influence the conversion of religion on adherents of Islam splinter. (c) When the

factors are already found out, to determine the dominant factors that influence the conversion of religions among the followers of religious splinter groups.

Benefits of the Research

(a) Giving contribution to the academic field, especially in the religion department, on providing an understanding of Islam believed by splinter groups and the factors that influence the conversion from the mainstream Islam to the splinter groups. (b) Being an input for the various parties, especially for the government in making policies and considerations in dealing with problems associated with splinter groups.

LITERATURE REVIEW

Religious Conversion

Etymologically, Conversion is derived from the Latin word "*conversio*" which means repentance, return, or change. Then this word is used in English "conversion" which means: change from one state, or from one religion to another (Jalaluddin: 2001). Based on the meaning of this word, it can be concluded that religious conversion may mean: to repent, to change religion, to turn out from the establishment (opposite direction) from the teachings of religion, or enter into other religions. According to this understanding, religious conversion is not only covering the event on moving to another religion but also increasing the appreciation of and adherence to religious affiliation. This means that conversion can also occur within the same religion without having to switch to other religions.

However, by considering to the general meanings of religious conversion, it can be interpreted as "changing religion or converting religion". Heirich (in Jalaluddin, 2001, p. 260) defines religious conversion as an act committed by a person or group of persons entering or moving to a system of belief or behavior contrary to previous beliefs. This definition seems to put forward the process of moving to other religious beliefs that are different from the previous religion.

In this case, Paloutzian (1996) divides the religious conversion into two kinds, namely: (a) Internal conversion, which occurs when a person moves from one school to another school and a certain perspective to another school and perspective, but still within the same religion. This conversion occurs within one religion, in terms of the change of one's mindset and perspective, some is eliminated and some are probably added (religious practices), but the concept of deity remains the same. (b) External conversion, which occurs when a person moves from one religion to another. This conversion is to adopt concepts that

are completely different from the concepts of previous convictions.

Religious Conversion Process

Clark states that in the process of religious conversion there are some periods that will be passed, i.e. the unrest period, the conversion period, and the final period. (a) The unrest period. In this period, according to Clark, the subject is filled with guilt and he wants to redeem it. Also in this period, the subject is covered by the feelings of unworthy, incomplete, depression and meaningless in life. (b) The conversion period. In this period, the subject is characterized by having sudden feelings and likes to get "enlightenment". There arise in him that the problems once surrounding him can be overcome and resolved. Doubts that have often overshadowed him can now be passed and eliminated. The long and winding road that he went through is now turned into the straight and easy to follow one. This period is often referred to as the relaxation or the surrender. (c) Final period. This period is the culmination of the conversion stages. This period is characterized by feelings of peace, freedom, and deep conformity. There arise also the feelings that: God is with him; the sins and all the mistakes that had been done had been forgiven; the problems surrounding him can be addressed and solved; and the miserable feeling can be eliminated. Now he can climb to the top of the spiritual mountain with full force.

Characteristics of Religious Conversion

Hood, et al (in Schwartz, 2000, p. 5) provides six criteria to identify the religious conversion as compared to other religious experiences, namely: (a) There is a fundamental change in the "self" in people who experience religious conversions (b) This change is not simply a result of maturation but lasts through the continuous process of (gradual/sudden) 'self' changes. (c) Changes in the "self" radically give consequence to changes in attention, interests, and behaviour. (d) There is a "new" feeling of being "higher" as a freedom from dilemmas and prolonged confusion (e) This process takes place through the mediation of social interaction (f) If changes to the new faith are not followed by changes in attitudes and habits, then the spiritual transformation does not seem to happen.

Types of Conversion Religion

Paloutzian (1996, p. 146) mentions at least three types of religious conversion, based on the process of religious conversion, namely: (a) Conversions that occur suddenly (sudden conversion): Individuals in a short time suddenly change his stance and attitude toward religion. These changes can occur from being not obedient to being obedient, from being not a believer in religion to being a believer. This

conversion is usually characterized by an extraordinary event which becomes a turning point of trust and systems of thought to religion or divine things. The process can occur from a very short time to a few days.

(b) Conversions that occur gradually (Gradual Conversion): Individuals proceed little by little so that there accumulates to a set of thoughts and beliefs that leads to the changes of religion and God. The process can occur in months and even years.

(c) Religious socialization: It is a long process of internalization of the religious values associated with divinity and religion since the person was a child. This process takes place naturally so that individuals are not aware of the time that the faith and belief are formed in him. There are no dramatic events that accompany this process, because this process is more of a social learning process.

This study assumed that there are a number of factors that influence religious conversion among Muslim splinters, namely conflict, religious support, motivation, religious struggle, and meaning of life.

Conflict

The most important psychological factor that influences religious conversion is a conflict. Before conversion, a conflict usually happens when someone tries to do something but cannot be reached. They know what they must do but they do not do it, or what they should do but they do not do, even something that they hate but they do. These situations lead to the guilty feeling, and then they want to purify their sins.

A prolonged conflict can lead to depression. Sturbuck (1899) found that people who perform religious conversion were previously depressed, sad, and melancholic. Then after conversion, they experience a new life with a sense of happiness and peace (Palaoutzian, 1999).

The religious development in the early adulthood is often followed by a conflict. This happens because they observe religion as a source of emotional and intellectual stimulation. People in this stage do not want to accept religion simply as a doctrine, but more based on intellectual understanding.

Motivation

Another factor that is also important in supporting religious conversion is motivation. A behavior usually has a religious motive, which includes religious conversion. Even though there is an argument that religious conversion is influenced by guidance from God (Daradjat, 2000), there are facts that many people who convert to a variety of religious groups are motivated by religious belief.

Martin Dowson measured salient beliefs of religious followers by using expectancy-value theory. He concluded that the strength and form of religious commitment depends on expected outcomes that will be achieved. Each religious tradition encouraged religious practices, such as prayer and pilgrimage, by which desirable outcomes can be achieved (e.g., Nirvana) and undesirable outcomes (e.g., Hell) can be avoided (Benenick & Maehr, 2005).

Allport (1963) had developed a theory of religious orientation motivation, namely extrinsic and intrinsic. He described that persons with extrinsic orientation are disposed to use religion for their own ends. When this orientation is presented, religion is used to provide a psychological defense against reality. Allport considered this religious orientation is less healthy than an intrinsic motivation in which one's religious faith is lived as an end in itself, functioning as a foundation for one's life choices, and giving meaning to life's experiences (Genia & Shaw, 1991).

Although studies on religious motivation have increased, there is limited literature to discuss the types of religious motivation that influence the religious conversion among Muslim splinters. This study will examine the extent of influence of extrinsic and intrinsic factors on religious conversion.

Search for Meaning of Life

According to Frankl (2004), the human search of meaning in life is a major goal on one's life. A human who is struggling to find the purpose and meaning in life will have a reason to live, even willing to die to achieve the meaning of life. Religious conversion can be considered as the process of finding the meaning of life, encouraging the converts to find what is considered important and valuable to get positive identity and improvement in their life.

Paloutzian (1981) found that the meaning of life is correlated with the religious conversion among Christian converts. This study found that subjects experienced increasing meaning of life in the beginning of the conversion, and then it decreased within a month, and then increased again at a moderately high score.

Halama, & Lacna (2011) investigated sixty Slovakian respondents that defined themselves as having experienced conversions. The result found that there were several personality changes, such as neuroticism decreased while self-esteem, agreeableness, conscientiousness, and extraversion increased. They also reported a large increase in meaningfulness.

Kose (1996) interviewed 70 native British converts to Islam. He found that cognitive and emotional factors are significantly influence on the conversion to Islam. The respondents reported cognitive and existential

factors such as searching meaning of life as a trigger of the conversion. However, there is limited information about the investigation on the search for meaning of life and how it influences the religious conversion among Muslim splinter groups.

Religious Support

Religious support is actually a perception of social support that comes from three sources: congregation members, religious leaders, as well as from God (Fiala, Bjorck, & Gorsuch 2002). It has been associated with physical and psychological well being. The support that comes from religious leaders and God were related to lower emotional distress; the support from religious leaders and the religious community were associated with life satisfaction; and the support from the religious community and God were linked to better perceived health (Bjorck & Lazar, 2011).

Religious support is considered as an important factor in influencing religious conversion. Atqa (2010) has interviewed Ahmadiyah followers. He found that some followers convert to Ahmadiyah due to receiving information, emotion and financial supports from members of Ahmadiyah.

On the contrary, lack of support received from the others, such as family, friends and social environment has influence on the religious conversion. Ullman (cited in Palautzian, Richardson & Rambo, 1999) has found that among converts, compared to non converts, have a higher degree of emotional stress during childhood and adolescence. They have a higher degree of negative perception of their parents and a higher score of absence of the father. They also reported more traumatic events and were more likely to feel unhappy when they were in their childhood.

Orthodoxy, Non-Orthodoxy and splinter in Indonesia

Orthodoxy in this paper is not identical with the Sunni, but it deals with groups of mainstreams in a location or context. According to Bruinessen, a movement which is different from the mainstreams is referred to as a splinter. To talk about a splinter movement means to talk about a breach from the notion of orthodoxy (the mainstream) because a splinter movement has different comprehension and expression as compared to the religious orthodoxy of the majority. Meanwhile, to determine where the splinter is, according Bruinessen, it must be defined first the orthodox mainstream. Without orthodoxy as the comparison, the term splinter is meaningless.

According to him, orthodoxy might be deemed to be represented by authoritative scholar bodies such as the MUI, then the Legal Affairs Committee of Muhammadiyah, NU Syuriah, and so on.

He added, to search for the objective criteria for defining and understanding the splinter movement, you should take a distance from the debate about the truth and heresy. The splinter groups of course also consider themselves more correct than their adversaries. They feel more confident of the truth about their ideology or stance. Typical of splinter is a movement or group of people that deliberately separates themselves from "mainstream" people, those who tend to be exclusive and are often critical of the established clergy.

Bruinessen added, in a sociological approach, "orthodoxy" and "splinter" are not the concepts of absolute and eternal, but relative and dynamic. The orthodoxy or mainstream ideology is the affiliation of the people, or the majority of scholars, and, more precisely, the dominant class of scholars. As an example, the Islamic reformist movements in the early 20th century Indonesia (like Al Irsyad and Muhammadiyah) which were firmly opposed to the traditional "orthodoxy" of scholars at the time, and from that angle, they were splinter movements. So, the groups that are now seen as the orthodoxy had also been a kind of "splinter movements".

However, this definition raises difficulties for further study. For example, are Ahmadiyya Qadian and the new Islamic Jamaat called splinter movements after there is a fatwa prohibiting them? Another example from Malaysia, many religious sects which had been banned by central government of Malaysia, are still considered valid by the Council of Islamic Religion in other states. How can we be certain whether the groups are splinters? According to his opinion, orthodoxy seems to be something that can be altered according to times and places, and a splinter is also too contextual.

Al-Chaidar also discussed the mainstream Islam and splinters. He explains that Islam when subjected to the grounding process in each country is divided into two main currents: the Sunni and Shia. Indonesia is a country in which the adherents of the dominant Sunni and Shia are adhered only by a small portion of society. Sunnis in Indonesia are divided into two major groups: NU and Muhammadiyah.

NU represents the bulk of Sunni Muslims who are traditionally characterized by orthodox ulama figures (kyai). Meanwhile Muhammadiyah represents a modern, anti-heresy, superstition and myths. NU has a traditional form of boarding schools as a means of regeneration and the socialization of its teachings, while the Muhammadiyah has modern schools such as *madrasah* or modern Islamic schools. Both groups are sometimes hostile to each other and consider one another as disbeliever. Other groups, which are not fixated on traditional and modern teachings of Islam, are splinter groups.

Al-Chaidar added that Islam actually generates three shapes of Islam that are currently popular and influence the discourse and action on behalf of Islam: Islamic fundamentalists, radical Islams and Islamic terrorists.

The study of Splinter

A sociologist named Richard Niebuhr analyzed the dynamics of sects and the rise of denomination. Niebuhr saw that many sects, which first were born as movements of protests against the conservatism and rigidity of the church (and often also against the state), gradually become softer, established, organized neatly and increasingly formalistic.

After two or three generations, aspects of volunteerism have begun to disappear; more and more members were born within a sect itself. All members were not the same anymore, the seeds of internal hierarchy had been planted, and there emerged pastors who began to claim that ordinary people needed their services. Thus the once sect already started to become a sort of the church itself, becoming one of among many denominations. And so was born, in reaction, a new splinter movement, which seeks to revive the original spirit and gradually develops into a denomination and so on. However, Niebuhr's theory is now considered too schematic; sects are not always the denominations.

Thirty years after Niebuhr, another American sociologist, Milton Yinger, formulated conclusions from the debate on sects and denominations, that the sect which was born as a social protest likely to survive as a sect, remains separate from orthodoxy, while the sect which emphasized more personal moral issues tends to be a denomination. That is certainly related to the social basis of these two types of this sect. The first type tends to be radical by recruiting its members from the poor and oppressed layers. The second type is more likely to attract adherents from the middle classes, and it's easier to be accommodated and accepted.

METHODS

A total of 100 participants from Islamic State of Indonesia (NII), Shia, JIL and Ahmadiyyah were recruited in this study. Purposive sampling method was carried out to recruit the participants with criteria: (a) Muslim, (b) originally coming from mainstream Islam, (c) having joining an Islamic splinter group for more than 1 year, (d) following the Islamic splinter group not because of heredity.

A set of questionnaires were distributed to the participants that consisted scales that measured conflict, religious support, religious motivation, search for the meaning of life, and religious conversion.

This study used the scale of religious conversion that was developed by Hisham Abu Raiya. The scale has 6 items about which subjects can express their agreement or disagreement ranging from one to five degree of response: 1 = very frequenly, 2 = Frequently, 3 = occasionally, 4 = Rarely, 5 = Very rarely, and 6 = never. Some items were modified and it has high reliability (cronbach's Alpha .936)

The religious support scale that was developed by Neal Krause (Fetzer Institute, 2003) was used in this study. The scale consisted of 12 items The scale has four answer options, 1 = Very often, 2 – Fairly often, 3 = Once in a while and 4 = Never. Cronbach's alpha of the scale was .783.

Religious motivation used scale of extrinsic and intrinsic religious orientation that was developed by Allport & Ross (1968). This scale consists of 14 items, some items were adjusted into Muslim Culture. Each item had five degrees of response: : 1 = Very frequently, 2 = Frequently, 3 = Occasionally, 4 = Rarely, 5 = Very rarely and 6 = Never. Cronbach's alpha reliability was .770.

A Beck Depression Inventory (BDI) developed by Beck, Steer &. Brown (1996) was used to measure conflict. The scale consisted of 21 items self-rating ranging from 0 to 3. The total score of 0-13 was considered minimal range, 14-19 is mild, 20-28 is moderate, and 29-63 is severe. It had been reported to be highly reliable (coefficient alpha = 0.919).

The Purpose in Life Test created by Crumbaugh & Maholick (1964) was used to measure the meaning of life. The scale consisted of 20 items that had been shown to high reliability (Cronbach's Alpha = .870). Each item had a 5-point scale with the total score ranges from 20 (the lowest) to 100 (the highest).

RESULTS

This study performed a descriptive analysis of data for several research variables, such as gender, marital status, age, religious organizations followed, and duration and position in the splinter group. The majorities were female (62 persons) and 58 persons were married. The biggest number of respondents were recruited from Syiah (34 persons), whereas the least was the JIL (19 persons). The youngest was 18 years old and the oldest was 72 years old. They have joined in the splinter groups for at least 1 year and at most 40 years.

Table 1: Descriptive Analyses

Variables		Frequency	Percent (%)
Gender	Male	41	38
	Female	62	57.4
	Missing	5	4.6
Marital status	Married	58	35.2
	Single	38	53.7
	Widow	2	1.9
	Missing	10	9.3
Groups	Ahmadiyah	25	23.1
	Syiah	34	31.5
	NII	30	27.8
	JIL	19	17.6
Age	Min	Max	Mean
	18 years	72 years	33,66 years
Duration of involvement in group	Min	Max	Mean
	1 years	40 years	5,56 years

Table 2: Means score

	Sum of Squares	Df	Mean Square	F	Sig.	Groups	Mean
Between Groups	2117.056	3	705.685	9.993	.000	JIL	42.65
Within Groups	6073.323	86	70.620			NII	46.38
Total	8190.379	89				Syiah	52.63
						Ahmadiyah	56.58

Table 3: ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	2750.252	6	458.375	10.215	.000(a)
	Residual	2916.715	65	44.873		
	Total	5666.967	71			

a) Predictors: (Constants), age, religious support, conflict, intrinsic motivation, extrinsic motivation and meaning of life b) Dependent Variable: religious conversion.

Table 4: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.697	.485	.438	6.69870

a) Predictors: (Constants), age, religious support, conflict, intrinsic motivation, extrinsic motivation and meaning of life b) Dependent Variable: religious conversion.

Table 5: Regression Analysis

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	19.968	15.497		1.289	.202
	Religious support	-.144	.111	-.138	-1.296	.200
	Age	.159	.082	.178	1.941	.057
	Conflict	-.126	.168	-.077	-.749	.457
	Meaning of life	.166	.102	.187	1.626	.109
	Intrinsic motivation	.359	.109	.380	3.307	.002
	Extrinsic motivation	.251	.098	.241	2.572	.012
a. Dependent Variable: Religious conversion						

The characteristics of positions in organizations were diverse, ranging from secretaries, editors, researchers, administrators, branch manager, etc. The results are presented on the table 1.

Furthermore, this study examined the differences of mean scores of religious conversion among the groups. The data indicated that the mean score of the Ahmadiyyah is the highest (56.58), whereas the score is statistically significant ($p < 0.05$) with other groups. The results are shown on Table 2.

To test the impact of the variables of religious motivation, religious support, conflict, meaning of life and age on religious conversion, multiple regression analyses were carried out. The results showed that there are significant effects of the variables on religious conversion, F score = 10.215 and df 6, 65 ($p < 0.05$). The result is presented on the table 3.

The contribution of all predictor variables = 48,5 % (R square 0.485), and the rest are influenced by other variables 51,5 %. The result is presented on the table 4.

This study also examined how each variable (religious support, meaning of life, religious motivation, conflict and age) had an impact on religious conversion. The results indicated in the table. Thus, the data indicated that intrinsic ($p = <0.01$) and extrinsic ($p = <0.01$) religious motivations are the significant variables influencing the religious conversion. The results are presented in table 5.

CONCLUSION

This study concluded that there are significant influences of meaning of life, religious support, extrinsic and intrinsic religious motivation, conflict, and age on religious conversion. In the minor hypothesis, it is concluded that there were significant influences of intrinsic and extrinsic motivations on religious conversion. The contribution of the variance of intrinsic motivation to religious conversion is 11.1% and the extrinsic motivation approximately 5.2%. It concluded that even the influences are significant, but the contribution of the variance is still relatively small.

This finding is in line with the previous studies (Rambo, 1993) that religious motivation is an important factor influencing religious conversion. Expecting of the presence of God within ourselves, enjoying the knowledge of religion, performing religious practices, wanting to be total in practicing religion, wanting to get rewards, avoiding punishments from God, getting peace and solving problems, etc., are types of religious motivations that can drive a person to conduct a religious conversion.

Motivation encourages someone to perform desired behaviors. Without motivation, behavior will not be present. For example, to improve understanding of faith and religion, someone will read religious books or ask religious leaders. However, without motivation this will not be present.

In addition, motivation can serve as a direction, meaning that the motivation will lead to achieve of desired goals. Similarly, with a religious motivation then someone's behaviours will be well guided. Perhaps someone did commit a sin. However, with the presence of religious motivation he will quit doing it and is more focused on doing good deeds.

Allport distinguished two types of motivation, intrinsic and extrinsic religious motivation. Both types have influences on a religious conversion. Intrinsic religious motivation such as seeking peace, being pious, getting rewards and avoiding sin influences someone on doing a religious conversion. Similarly, extrinsic religious motivation, such as seeking acceptance from others, wanting to marry other, wanting to get the prestige in the community, etc. can also affect a person to conduct a religious conversion.

In addition, a religious conversion can also be affected by searching meaning of life, because the conversion is mostly to find meaning in life. Every human being wants to get the meaningfulness in life, which is the awareness that the values are important, is perceived true and is believed to become major goals in life. With this awareness, human beings are able to survive in this world by having expectations that come from meaning of life. With this awareness, it is expected that human beings become strong in facing various obstacles in life. Therefore it is not surprised that we find in our life that some people are willing to perform an religious conversion although facing difficulties, even willing to sacrifice their own lives, because they believe that the meaning of life is more important than their lives.

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