The Dynamics of Religiosity among Members of Muslim Minority in Purbo Jolotigo Talun of Pekalongan Central Java

Esti Zaduqisti
Institut Agama Islam Negeri (IAIN) Pekalongan
esti.zaduqisti@iainpekalongan.ac.id

Ali Mashuri
Universitas Brawijaya(UB) Malang
alimashuri76@ub.ac.id

Purnomo Rozak
Sekolah Tinggi Ilmu Tarbiyah (STTT) Pemalang
purnamarozak@gmail.com

Abstract:
The study aimed to describe the dynamics of religious awareness experience, religious maturity, religious conversion, and factors that influence religiosity among Muslim minorities in Purbo, Pekalongan, Central Java, Indonesia. It employed a qualitative descriptive research method within which the informants were selected using snowball sampling. The results showed that firstly, the religious awareness of the Muslim minorities in Purbo reflects an expression of feelings that they are called to believe in Islam, and it is a gift from Allah SWT. Meanwhile, the religious experience reflects ritual worship that is considered as a religious demand. Secondly, the religious maturity of them has not fully fulfilled its criteria as theorized. It has unique characteristics. Thirdly, there are two types of religious conversions, are: converting to Islam and leaving from Islam. Fourthly, factors that influence the dynamics of Muslim minority in Purbo are age of development and experience of subjective diversity, education, environment, and culture.

Keywords: Religious Dynamics, Muslim Minorities, Religious Conversion, Religious Maturity.

INTRODUCTION

Minorities are social groups that have less population than dominant groups in one community. This phenomenon of domination can happen in terms of social status, education, employment, wealth, and political power, even beliefs. Belief is one core aspect of the religious spirit, which according to many experts (Daradjat, 2015) is constructed by the religious spirit and religious experience. Indeed, religion is personal choice that cannot be forced even by anything, or anyone, including by the majority power. Despite this, however, people sometimes appear to be adapting their religious attitudes and practices when they are a minority group within a society or community (Nur’Aini, 2020). Against this backdrop, especially within the context of a multi-religious society such as Indonesia (Hoon, 2017), it is of particular importance to investigate the dynamics of how a religious minority group should express religious attitudes and practices that are aligned with the norms or values of the religious majority group but may contradict their religious beliefs. At national level, Muslims are a religious majority group in Indonesia (Ropi, I2017). At
provincial or local level, however, Muslims in Indonesia can be a religious minority group. This is because in Indonesia, besides Islam, the state also officially recognizes Catholicism, Christianity, Hinduism, Buddhism, and Confucianism (Fadli, 2017). For example, Bali, Papua and West Papua, Nusa Tenggara Timur (NTT), and North Sulawesi are provinces in Indonesia where Hindus and Catholics or Christians are the religious majority groups (Aini et al., 2019). Extant research in Indonesia tends to focus on Muslims as a religious majority group (Mashuri et al., 2017a, 2017b) and investigates a range of topics such as radicalism (Mashuri et al., 2016), moderation (Pratama, 2021; Zaduqisti et al., 2020), and tolerance (Agustina, 2016; Mashuri et al., 2014) among members of this religious group. Research about Muslims as a religious minority group in Indonesia is still relatively understudied (cf. Parker, 2017), which is the focal aim of our work to fill such a gap. A unique religious dynamic has occurred among members of the Muslim community in Purbo Hamlet, Jolotigo Village, Talun District, Pekalongan Central Java. They have beliefs in the Islamic religion, but sometimes have forced to be inconsistent with their religion. For example, in the formal elementary school practice, their kids have forced to practice the other religions teaching especially Christianity. They also are obliged to hear Christian teachings and songs, even practice them (an interview with the head of Purbo hamlet, 2017). This situation occurs because of the social structure in the Purbo hamlet, where the Muslim community becomes a minority such that worship and education facilities are dominated by the majority group, namely the Christian community. These lacks of worship and educational facilities are evidenced in which there is only one mosque, but there are two churches, both of them are Javanese Christian church (GKJ). The kindergarten, elementary and early childhood education institutions are all owned by Christian foundations. The data reveal that the numbers of student in Christian elementary school are 50 children, whereas around 20 children are Muslim. In the Christian Kindergartens, there are around ten children from Muslim families who have forced to study in those Christian kindergartens. This case has happened because of the long distance Muslim children should take to attend an Islamic Kindergarten (i.e., in Jolotiga Village). Indeed, in Purbo there is only one non-formal Islamic school and its presence is very worrying. No one is willing to become the caretaker/administrator of the non-formal Islamic school (an interview with the head of Purbo hamlet, 2017).

Some previous researchers have been interested in investigating religiosity. Suryana and Maryamah (2013) for example have examined students’ religiosity through the development of a religiosity culture at Palembang State High School 16. This study equated religion with the concept of religiosity, especially student’s religiosity in the school environment, skipping its attention to the minority community as the focus of the current study. Other prior work has also investigated religiosity in educational settings. For instance, the study by Susanto (2014) examined the spiritualization of Islamic education. Zaduqisti (2006) and Zaduqisti, et al. (2015) adopted the concept of religious maturity from the Alport concept and connected the concept to minority communities. A similar study that highlighted minority groups’ religious maturity has been conducted by by Wartini and Shulkhan (2016) among Manislor Ahmadiyah Families in Kuningan, West Java. Fiedorowicz (2010) conducted a quantitative study to explain the effect of religious components and religious maturity on American prejudice behaviours towards African. The results found in this study are that there are few influences on both religiosity and religious maturity toward their prejudice attitude. Seo (2014) wrote an article entitled The White Cross in Muslim Java: Muslim–Christian Politics in the Javanese City of Salatiga.
This article takes a case study Cross White in Salatiga on Java and discovers how a legal issue appears to fix the boundaries between religion and politics at the local and national levels. This study focuses on the relationship or interaction between Muslims and Christians, where Muslims on research location (Salatiga) are minorities. The interaction studied is in the turbulent political relations, applicable policies which flare up in the local society. The difference between this prior study and the current study is the study which was discussed, as in this study discusses how the minority religiosity of the research sites, although the interaction between the two is also unlikely unexplained too. It’s still talking about the study of Muslims as a minority, focus on the propagation of Islam, it is a study entitled: “Pengembangan Metode Dakwah: Respon Dai terhadap Dinamika Kehidupan di kaki Ceremai” (Aripudin, 2011). None of these studies have focused on how the dynamics of Muslim minority religions in Purbo hamlet, Jolotigo village, Talun district, Pekalongan district, Central Java. El-Menouar and Stiftung (2014) suggested that Muslims’ religiosity consisted of six dimensions. The first dimension is belief, denoting Muslims’ faith in the true existence of God, the Quran as a revelation that is irreplaceable or cannot be changed, and supernatural beings such as Jinn, Angels, and others. The second dimension is ritual that refers to Muslims’ routine in conducting of worship, piety in conducting Umrah or Haj to the holy land of Mecca as well as Ramadan fasting and celebrating the end of Ramadan. The third dimension is devotion that indicates Muslims’ frequency in practicing personal worship with God and saying Basmalah. The fourth dimension is experience, defined Muslims’ feelings of being close to God, having active communication with God, feelings that God gave reward and a punishment. The fifth dimension is knowledge, which points to Muslims’ conversance about Islam in general, the content or core of the Quran, as well as Rosul life and his daily attitude. The fifth dimension is consequence, that is, Muslims’ obedience to Islamic prohibitions such as drinking alcoholic beverages and, vice versa, to Islamic obligations such as eating halal food.

Based on dynamics theory the religiosity can be discussed in several studies, as stated by Daradjat (2015) that discusses the religious spirit of human cannot be separated from the two existing spheres, namely religious awareness and religious experience. Some study uses the term religious equal with the term religiosity (Suryana & Maryamah, 2013). Among the religious concepts, two theoretical concepts are part of religiosity, namely the concept of religious conversion and religious maturity. The religion conversion by Jalaludin (2015) is interpreted as a fluctuating condition of one's psyche regarding his religion. Religious maturity is a religious sentiment formed through experiences that reflect obedience to their religion (Zaduqisti, 2006). According to Alport (1953), people who have religious maturity have at least six characters. There are namely: 1) Differentiation, namely the individual ability to accept the religion that they embrace observationally, objectively, reflective-critical, and open-minded, 2) Dynamic, namely the individual's ability to live with controlled behavior, directed, and open minded for dynamic era because of the influence of religion that is believed by the individual so it is able to give meaning to his life. 3) Consistency, it is a harmony between individual behavior with moral values in their religion, 4) Comprehensive, which means the individual’s ability to accept other religion so that individuals are open to other religion, universal, and tolerant 5) Integral, it means that life religion has become a part of all aspects of an individual's life, 6) Heuristics, which means that the religiosity of individuals always develops because of dissatisfaction. Discussing religiosity, it also will remember the famous figures, Stark and Glock (1968) who suggested the existence of five dimensions of religiosity, namely the belief...
dimensions/ ideologies, worship practices, experience dimensions, religious knowledge dimensions, and consequences dimensions. However, Stark and Glock (1968) created and developed these dimensions of religiosity in Christian’s belief. The first assumption the religiosity of Christians and Muslims may be different, El-Menouar and Stiftung (2014) adapted the five dimensions of religiosity from Stark and Glock (1968) into six dimensions, to reveal and explain the dimensions of religiosity among Muslims. The six dimensions are shown and illustrated in table 1.

From the existing problems, as well as the literature review, this study aims to find out: (1) the awareness and experience minority Muslim in Purbo hamlet, (2) The mature Muslim minority in Purbo hamlet, (3) conversion of Muslim minority religion in Purbo hamlet, and (4) the factors that influence the religiosity of Muslim minorities in Purbo hamlet. In particular, the goal of our work was to look into the dynamics of religiosity among members of Muslim minority in Purbo Hamlet, Jolotigo Village, Talun District, Pekalongan Central Java. We assessed some aspects of religiosity including religious awareness, religious maturity, and attitudes towards religious conversion. We also explored factors contributing to Muslims’ religiosity in dealing with their status as a religious minority group. To this end, we conducted qualitative research through which to collect data derived from interviews, observation, and documentation. The method used in this study is a qualitative research method with a psychological knowledge approach. Data collection techniques used were interviews, observation, and documentation. Interviews were conducted to gather information regarding the dynamics of Muslim minority religions, start from awareness, experience, and religious maturity, until the religious conversion that they experienced. The informants who provided the data included the heads of Purbo hamlet, religious leaders (teachers of the Al-Quran administrators of the mosque), community leaders, and other general community. The observations were made to observe social, as well as religious activities conducted by Muslim minorities, both those conducted by parents and children. Also, observations were made at activities in schools, mosques, even in churches in Purbo Hamlet. The documentation is chosen as the data collection technique. The data collection technique can be a form of documents such as Purbo hamlet location maps, village monograph data, and other documents. This study uses inductive data analysis and descriptive data analysis, which according to Neuman (2000: 426) explains that the analysis of the data is a search for patterns in data, behaviors that arise, objects or bodies of knowledge.

DISCUSSION

The awareness and Muslim Minority Religiosity Experience in Dukuh Purbo

Religiosity Awareness

Religiosity awareness is a mental aspect or feeling that leads to beliefs generated by actions (amaliah / religious activities) Jalaluddin (2014). That mental aspect can be described as an expression of a heart that Muslim minorities in Hamlet Purbo have called to believe Islam. Some of them claim that their feelings are a form of grace from Allah SWT so that even though their condition is a minority, they persist in believing in Islam as their religion and belief. It is the conscience that keeps them from being Muslims. Jalaluddin (2014) states that feelings arising from the individual will lead to individual beliefs. Indeed, it also what is experienced by Muslim minorities in Purbo hamlet, they have feelings that arise from their conscience, and it brings them to their beliefs, namely the Islamic religion.

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Religious awareness is a mental aspect or feeling that leads to beliefs produced by actions (amal / religious activity). These feelings are represented by the statements of Muslim minorities on the question, "Why do you still survive embracing Islam in a society that is predominantly Christian?": “because of faith, I believe in God, when I was in school my teacher’s son wanted to be with me, even though she was rich but I didn’t like her, because she was Christian.” (TW2: 93-96). The following answers also reflect that feeling which is owned by a Muslim in believing in Islam. “from deep of my heart, I believe in Islam”(TW3: 95), or the phrase “because from a long time ago the I descendants of Islam family, indeed Islam become my belief and Insha’Allah forever I’m in Islam” (TW 1: 10). Those feelings portrayed that they are beliefs in Allah, they express with the sentence which reflects that they are sure, or believe that Allah is their God. Representative words to describe that belief include; “I believe” (TW1: 1) or “Yes, I do” when asked with questions, “Do you believe in Allah SWT?”(TW2: 1).A complete statement as told by Mr. Widianto as follows:

"I believe in Faith in God with evidence of praying 5 times each day and His commands, and get along with faith, namely: believe in Allah, believe in the existence of Angels, believe in the book of God, believe in the Prophet and believe in the Day of Judgment, believe in Qadha and Qadar. Then, I can also mention the pillars of Islam, Shahadat, Prayer, Fasting, Zakat, and Hajj. (TW1: 5-10)

The sentence illustrates that religious feelings, which lead them to the belief that their religion is Islam, have implications for their understanding of these beliefs. Some informen understood their beliefs, but some did not understand what they should believe. One example, as stated by the third respondent of this study. He did not memorize in mentioning the pillars of faith & the Pillars of Islam with his statement “I don’t know about five pillars in Islam, but I understand there five important pillars that I have to obey.” (TW3: 6). Then, some of them even understand that the belief can be represented as “at least I do praying (Salah)” (TW2: 6) without having to understand what they should believe first. “I Believe in Faith in God with the evidence of praying and what God commands.” (TW3: 2-4). Mrs. Suparti, who is a housewife. Say that “I Believe in Faith in God with proof of fortune, soul mate, death, pray five times & His commands, do not memorize mentioning the pillars of faith & pillars of Islam.” (TW4). Mrs. Suparti’s statement above illustrates that their understanding of actual beliefs does not fully reflect religious awareness that has cognitive, affective, and conative aspects.

Feelings that led to the belief that is produced by the action is also illustrated when Muslim minority felt the affection of their Lord. When are they given a question, “Are you feel loved by God?”, Then they response such as:” Feeling, when I was sick He was healing me when it was difficult, He gives a path and there were still many others ”(TW1: 59-62),” The important thing is healthy, still healthy, not hospitalized, Alhamdulillah and my family are still healthy”. (TW1: 41-42), “There are many examples such as we being healthy with no illness” (TW3: 38), “Alhamdulillah He loves me, and Alhamdulillah He blessing me.” (TW4: 49). The average answer leads to the manifestation of affection is the gift from the Almighty God, the health they feel and the sustenance they receive.

Besides from conscientious, some of them also express the feeling that leads them to believe in Islam as their religion because of their descent. Their parents embraced Islam, or because they were of Islamic descent, so they felt that they should have made their faith in Islam and forever in Islam. The feelings that are portrayed as above conditions are reflected in the beliefs that they express with the sentence that they believe, or believe that
God is their God, belief in the existence of angels, believe in the book of God, believe in the Prophet and believe in doomsday, believe in Qadha and Qadar.

Feelings that arise from these individuals, by Jalaluddin (2015) also explain, it can be produced by actions (amaliah / religious activity). It is implied that after individuals carry out religious acts/activities, they will acquire certain feelings (such as calm, peace, closeness with God, or other feelings that cannot be described), as Ahyadi (1995) explained as a divine experience, a religious sense and longing for God. Muslim minorities do not so clearly describe this feeling in Purbo Hamlet. They only revealed that because of that belief, they proved that in religious activities taught by Islam such as praying five times, Fasting, Zakat, and Hajj.

Religious Experience

The religious experience can be interpreted as a part of religious awareness because when someone has awareness in the form of feelings, beliefs, and religious behavior, means he/she gets religion experiences that they have believed, felt and done. The description related to the deep religious experience of the Muslim minority in Purbo is not found in the stories or experiences of the respondents. The experience they describe is the experience of ritual worship that they conduct as their religious demands. In describing religious feelings, for example, in the month of Ramadhan, they explained that there were differences between Ramadhan and other months, but they explain the activity outside the worship nuanced. They explain more about differences in diet and physical activity. This explanation shows that their innate feelings or consciousness have not achieved the transcendence level. Even if they can describe that transcendent feeling exists, but only during the month of Ramadan. This statement above is not as stated by O’Dea (1996) which explains the religious experience as an experience or response of someone toward the sacred event, and he/she combines deep respect and a strong attraction to power that transcendent.

As Jalaluddin explanation (2014) that religious awareness is a feeling that brings it to faith, and that feeling is also the result of what is done / action / religious activity, it is equal with what has happened in the religious awareness of minority Muslim in Hamlet Purbo. However, if religious awareness is a religious sense, the experience relates to God, faith, attitudes and religious behavior, which is organized in the mental system of personality, as stated by Ahyadi, (1995), then the discussion on minority Muslim religious awareness in Hamlet Purbo also can be explained when analyzing community experience in other subtitles in this chapter.

In describing the experience, one of the respondents stated that there was a difference in experience during worship in the month of Ramadan with time other than the
month of Ramadan. “There are some differences; we don’t have enough sleep at night, we have to prepare food for the children, so we also have to take care of the feelings of the children because there are two religions in here so that we have to be careful” (TW2: 13-17). "It is better in the fasting month, something which are doesn’t exist will struggle held” (TW 3: 19). Although the statement of their religious experience is different, both of them explain that the difference when eating patterns and physical activities have not arrived at those who can draw transcendent experiences from individuals. Likewise, with this statement, “just ordinary fasting, there are no obstacles. , Respect each other” (TW3: 14-15). Even worshipping only when they want there is a time. “Inshaallah I will do, but if I’m tired and there are obstacles I will not do” (TW4: 11-12).

The transcendent experience that was told only emerged from one of the respondents with the statement as follows: “doing with sincerity and for me the month of Ramadan is a month full of grace, the month of Ramadan is a month different from other months, because the month is full of blessings, forgiveness” (TW1: 30-33). This statement emerges also described only during the month of Ramadan, not during other months.

Religious experience can be interpreted as a part of religious awareness; the process is that when individuals have awareness in the form of feelings, beliefs, and behavioral beliefs, then experiences of religion that they believe, feel and do will emerge (Jalaludin, 2014 and Daradjat, 2015). The experience they describe is the experience of ritual worship that they carry out as their religious demands. Unlike Fiedorowicz (2010) stated that religious experience should be able to cause the transformation of someone in looking at the world, even though the religious experience arises after individuals believe, then do, and feel, that is what is called a religious experience. If what is done is only a small amount, such as the important prayer, not to understand what is in the dog when praying, how to feed, and how to get experience. This is illustrated by the experience of a minority Muslim community in Purbo.

Based on the statement of Wuff (1997) in Fiedorowicz (2010) which explains that belief has a direct effect on biological health, so that a religious belief has a very important effect for someone’s life, so the fact in Purbo illustrates that even though they are in a minority condition, but their belief in the truth of their religion makes them survive and feel given health and survival live, as they say. Thus in line with what was revealed by the direct quote from Hamidi (2010) that religion has meaning and function in human life, religion is a necessity of life that is fulfilled through an interaction in an open and dialectical system both within individuals and in plural social structures, which can give birth to a change in behavior or religious action, as a consequence of a rational da‘wah strategy.

It’s just that to get to what is conceptualized by Ahyadi (2001) which illustrates that religious experience as the Ihsan concept is in the Islamic religion, the picture hasn’t reached the Ihsan concept. Mixed forms can only be avoided if humans are truly aware of God’s transcendence. They believe that God is not worldly, not subject that relates to space and time; nothing resembles Him and cannot be described by the human mind. Every time humans imagine God or His qualities means every time that is imagined not by God, even the Holy One can be felt or lived by His presence by those who believe. They reach the Ihsan level, in their experience, when carrying out religious activities, which are their obligations, they have not been carried out perfectly. It was revealed when Ustadz Fahmi stated that residents in Purbo hamlet, even though they were Muslims, still often left their prayers, even when attending the pengajian / tahlilan / yasinan religion program, they had not been praying in the event (even though it was late afternoon).
Robertson (1988) states that this religious experience is the dimension that contains and concern the fact that all religions contain certain expectations and refers to the hope that religious people have at least the basics of beliefs, ritual activities, scriptures, and religious traditions. From what Robertson stated above, the appearance of minority Muslim experiences religious can be described when they state that religiosity harmony and tolerance in Purbo hamlet are very well preserved. There are no religious conflicts that occur, so the activities of the community are harmoniously interwoven.

Regarding tolerance, Ali (2003) explains that tolerance is an attitude of religiosity that lies between two extreme points. At the farthest left, there are those who are exclusive: closing themselves from the truth to others. Some are tolerant: allowing others but still passively, without understanding, without active involvement in cooperation. A tolerant attitude is very close to the next attitude at the rightmost point, namely pluralism, namely the attitude of believing in the truth of oneself, while trying to understand, appreciate and accept the possibility of other truths, and furthermore, ready to work actively amid those differences. From this explanation, the experience of Muslim minorities in Purbo hamlet is more on the third trait, where they believe in their truth while trying to understand, appreciate and accept the majority truth (Christian) beliefs, and furthermore, ready to work actively together in amidst the differences.

In line with Ali (2003), Al-Qardhawi (1985) said that tolerance is dynamic and can be categorized into three levels. First, tolerance in the form is only limited to giving freedom to others to embrace the religion they believe in but does not provide an opportunity to carry out the required religious duties on him. Second, giving him the right to embrace the religion he believes in, then not forcing him to do something as a prohibition in his religion. Third, it does not narrow the other religions authority in doing things which according to other religions allowed, but in their religion is prohibited, or vice versa.

Referring to Al-Qardawi’s opinion above relate to the fact that it is in Purbo hamlet, the majority, in this case, has a third form of tolerance at the same time. First, tolerance in the form is only limited to giving freedom to others to embrace the religion they believe in but does not provide an opportunity to carry out the required religious duties on him. Second, giving him the authority to embrace the religion he believes in, then not forcing him to do something as a prohibition in his religion. Third, it does not limit the freedom of other religions in doing things which, according to other religions, is allowed, but in their religion is prohibited, or vice versa. Referring to Al-Qardawi’s opinion above, then the fact that it is in Purbo hamlet, the majority, in this case, has a third form of tolerance at the same time. First, Christians in Purbo provide opportunities to minorities to embrace Islam but do not provide opportunities to carry out religious duties required by Islam. This happened in educational activities in Christian Elementary Schools. The target of tolerance is for Muslim minority children who have forced to study at Christian elementary schools there. The second form of tolerance is a form of tolerance given to Muslim minority communities in general (adults). Christians give the chance to embrace Muslim minorities to embrace Islam and then not force them to do something as a prohibition in their religion. Likewise, they (the Christian majority) have a form of tolerance in the third form which does not limit their authority of other religions in doing something which according to other religions is allowed, but in their religion is prohibited. Because they (the Christian majority) still respect (not force) Muslim minorities to eat pork.
which is prohibited in Islam. As explained by one resident that during the Christmas holiday, they celebrate with pork, but they do not give the pork dish to Muslim minorities.

Rasjid (1965) said that to obtain religious experience; there were three sources. First, from the recognition of people who have felt in touch with God, this may be by oral or written. Examples of written experiences are the Imagination of Christ book. The book is an experience of someone who lived alone 500 years ago in a state of anxiety, then struggle, then trusting God. Second, from the autobiography of religious experts; such biographies usually have tidier sequences than someone’s experiences during his lifetime. Third, from what is contained in the collection of prayer and praises, people like it because it shows and describes what is felt by general humans. In revealing the Muslim minority religious experience in Purbo hamlet is only derived from the verbal recognition of the respondents in this study. Information about these experiences includes 3 (cognitive, affective, and psychomotor) psychological aspects as behavioral builders.

The Maturity of Minority Muslim Religion in Dukuh Purbo

Differentiation, they able to accept the religion that he embraced in an observative, objective, reflective-critical, open-minded, and the existence of explanation. This ability was revealed when the Respondent stated that “...Islam is more important...” followed by his statement that the virtue was obtained from his observations on the revealed of Islam religion and Christianity “from elementary school I joined Christianity, but Alhamdulillah, I joined the Islamic Boarding School to understand Christianity and Islam” and its reflective power, “...we know that in terms of the stories, I admit that Islam is number one, from my experience of working in Saudi Arabia, I know what is the history of Islam narrated” (TW2: 49-53).

However, some respondents still haven’t described the objective characteristic. Objective means basing yourself on the right facts, not blind fanatics, including openness to accept a different point of views or opinions from what they adhere to. This can be seen from the phrase “For me, the first important thing is Islam, then just follow the situation here, if there are a lot of NU (Nahdatul Ulama), then I NU too”(TW3: 42-43).

Dynamic Character that is controlled life behavior directed and experiencing changes due to the influence of religion so that it can provide meaning to his life. An autonomous and independent character also characterizes this dynamic character. Newton means being able to control himself completely while being independent means free from other influence or control.

The characters described above have not yet been seen in the religious behavior of Muslim minorities in Purbo. This can be seen from the statement of the respondent: “…just follow the situation here, if there are a lot of NU, I NU too”(TW3: 43), “… but if there is an opportunity, gather with my friends, I will join in the mosque, the problem is having to have small children”(TW4: 43), also the question “I still lack in religion understanding, in the family, the practice or obedience of Islam is not yet 100 percent, or it is still lacking”(TW2: 44-45), and even statements from religious leaders who became Religion teacher in Purbo were originally from other regions, below: “Fasting is carried out, tends to be due to joining in with the circumstances in the environment, not because it understands well and correctly that fasting is part of the pillars of Islam and the obligation for Muslims”(TW7:12-14). Same with the statement of other respondents: “Yes, I don’t understand, just follow the Imam” (TW6: 15)

Consistency, or the obedience stability in implementing the religious life responsibly by working on religious orders according to each follower ability. Consistent is the implementation of religious teachings steadily and productively. As mentioned by one
of the respondents, namely Ustadz Fahmi, the people in Purbo have not had sufficient consistency. Thus the statement: "... carrying out compulsory matters such as praying five times is still rare to do, only about 20% of citizens are categorized as obedient, and the rest do not pay attention to their prayers well ..." Likewise, with personal recognition from the following respondents: "Sometimes, when I have problems, I pray, I remember to pray" (TW7: 28). Also, this way: "Inshaallah, I obey, but if I feel tired, sometimes I don’t obey or if there are obstacles I don’t obey it" (TW4: 11-12).

Comprehensive means that it has a comprehensive point of view, broad, universal, and tolerant outlook on life in the sense of being able to accept differences. As revealed by Ustadz Fahmi, the people in Purbo have not been able to have a broad view of life, "The religious understanding of Muslim residents in Purbo is very low ..." (TW7: 2). The understanding that is not comprehensive is also indicated when the respondent states that he does not know the meaning of prayer recitations, "Yes, I do not understand just following the Imam" (TW6:15). Similarly, when issuing zakat Fitr what they spend can be replaced with money. "Zakat when ied Fitri day is zakat Fitr. People here use 2.5 kg of rice if they don’t have rice, use the money" (TW6: 61-62). Also, a respondent’s statement, "I still lack in religion understanding, in my family, not 100 percent obey the religion guidance ..." (TW2: 44-45). Although verbally they stated that they had a tolerance attitude, as stated by several respondents: "Because here a sense of tolerance and tolerance between religious people is well preserved" (TW1: 86-87), and also a statement "Alhamdulillah I was 15 years as chairman PKK is no problem, all good, tolerance" (TW2: 68-69).

However, this form of tolerance sometimes encourages them to do syncretization (ihtilat) of Islamic and Christian teachings. This is as described by respondents when explaining that their children better understand Christian teachings than Islamic teachings. Nur Baeti (24 years old) who used to study at Christian Elementary School, told of her experience that the school rules: every morning Christian prayers and praises were told to advance memorizing gospel verses. This makes it a phenomenon when children are asked to read daily prayers for a Muslim, which emerges from children's prayers, is the singing of Christian songs (observations). For Christmas they also celebrate. The following is the narrative of a respondent "... all student invited there to attend, who wants to go there, they can attend" (TW6: 25-26). From this narrative, it was impressed that their presence was there because of the motive of getting gifts such as snacks and transport money. This is what he said: "you can get snacks, gifts, and get transport money" (TW6: 28).

Integral, religious life that has become part of their lives is only partially, not yet comprehensive. When they will do something, they say that they read bismillah. When asked a question, do you read the basics when you want to do something? The answer: "Inshaallah, especially children if they want to eat must recite, want to sleep they recite too, it become habits, in kindergarten is also recited happily asmaul husna" (TW2: 30-31). Although the statement is not convincing, namely in the words of God willing (inshallah) and mentions an explanation that the habit that is often done by children, but at least the integration exists. Similarly, when they stated that they wanted to be close to Allah, they stated: "Often they also recite other dhikr lafadz, like astaghfirullah, subhanallah, Alhamdulillah and others" (TW1: 46-47).

In other aspects of life, they show that they are unable to integrate the religiosity of life in daily life. When they have one small obstacle, they are reluctant, and feel constrained to do life "No, mas are often busy, especially the obstacles involved because they often don’t work, but first often, God willing, if we have problems, we ask Allah later will you tone down the mind "(TW2: 25-27)

Heuristics, always developing because of dissatisfaction, realizing limitations in religion, and always trying to improve understanding and appreciation in religion. It was
revealed that they felt they lacked in their religion. "I still lack knowledge in religion, in my family, it is not yet 100 percent obeying the Islamic guidance" (TW2: 44-45), but I struggle to develop their religious although qualities result have not yet been seen. For example, as expressed by Ustadz Fahmi "... Also, the lack of enthusiasm of the people with the existing religious activities, such as the tapilhan activity of male Purbo Muslim. So that this activity is less developed and only weekly routines with less influential on the stability of their religiosity" (TW7: 22-26).

The low interest in continuing school for their children in Purbo Hamlet also indicates that they do not have an effort to develop their religious qualities (both understanding and appreciation in religion). This phenomenon is proved by graduates student in Purbo Hamlet mostly on the level of high school. The low effort to send their sons and daughters to educational institutions that relate to their religious or beliefs also illustrates their lack of effort in improving the quality of their religiosity. Thus said Pak Manto: "For parents who do not have a motorbike or do not want to take their children to school, their children automatically go to private Christian elementary schools" (TW5: 55-57). Pessimism, when invited to develop Islamic education institutions in Purbo Hamlet, is also an indication that they do not have a heuristic attitude. When the researcher asked, "what do you think if Islamic education institutions were built in Hamlet, Purbo?" The respondent answered, "I hope so, but I am pessimistic because who wants to be a teacher here? I ever invited the teacher from outside, but he/she don't feel comfortable teaching here" (TW2: 33-34).

There is a desire to increase the understanding and appreciation in religion, even though in real terms, there has not been an effort to do so, because it is merely wishful thinking. "There is a desire to make Islam more advanced because in order not to become a minority in Purbo Hamlet, Islamic Da'wah is carried out in Purbo Hamlet, namely: Regular recitation" (TW 1: 27-28). Also, as expressed by one respondent, "His desire to make Islam more advanced by way of rummaging through his Islamic form with routine recitation, once a month. His son went to a Christian elementary school, forbade his children to memorize the gospel, if it were an afternoon at the madrasa, the hope would be in the state elementary school in Purbo." (TW 3:27)

Muslim minorities fulfill a small part of the religious maturity aspect in Purbo hamlet. However, this aspect seems contradictory to conditions in other aspects. On the one hand, the indicators of differentiation aspects for minority Muslim maturity are indeed fulfilled. In other indicators for differentiation aspects, it can also be described as not fulfilling. The Allport's (1953) criterion that someone who has a differentiated religious life can place ratios as part of the life of a variety other than emotionally, socially and spiritually, cannot be described in harmony with the phenomenon that occurs in Muslim minorities hamlet Purbo. His view of religion becomes more complex, and reality (Alport, 1953). If it is associated with the character of the minority Muslim differentiation, Purbo Hamlet does not meet the criteria as described above. This case is because the picture that they place ratio and religion in a very supportive relationship is not illustrated. Likewise, their views on religion are still partial in that Islam is a prayer, even if it is conceptualized in the view of a complex Islam not only prayer but many things that exist in Islam, even from any aspect of Islam there.

The dynamic character of the religious attitude of Muslim minorities in Purbo hamlet is not yet apparent. According to Ahyadi (2001), in this dynamic life, there is intrinsic, autonomous, independent motivation in the life of its religiosity. When the implementation of worship (fasting) which they do, because of copying the other people, it means intrinsic motivation that comes from within itself is also far from the religiosity life.
So that, if it refers to what was stated by Crapps (1993) which states that one characteristic of people who have mature religious awareness lies in the degree of autonomy of religious motivation, the religiosity of Muslim minorities in Purbo hamlet does not have that characteristic. From the data above, it can be concluded that the minority Muslim maturity in Purbo Hamlet has not been achieved.

In the concept of Islam, there is a synchronization between hablum minallah and hablum minannas. The empirical facts in Hamlet Purbo, on the humanitarian side of the Muslim minority and the majority of Christians, have a harmonious relationship. In terms of hablum minannas (relations with fellow humans) can meet the mature criteria of Benson (1998) and Johnstone (1983). It's just that from the side of hablum minallah, as illustrated in the empirical facts about the explanation of the minority Muslim religious experience in Purbo hamlet, it is still not said to be by the second version of the mature concept. As mentioned by Ustadz Fahmi, community leaders in Purbo that the Muslim community of Purbo does not have the character of consistency in religious life. Because they are not seen routinely in carrying out their religious activities, only about 20% of the residents are categorized as obedient (routinely in worshiping), while the rest do not pay attention to their prayers properly. Religion should give birth to the consistency of the morality implementation (Clark, 1968).

In terms of broad, universal understanding, Muslim minorities in Purbo hamlet do not meet the criteria yet, but on the other hand, their soul of tolerance strongly supports these comprehensive criteria. Tolerant in the sense of being able to accept differences. He can see the truth in other religions, and he also conveys the truth. The truth for him applies everywhere and to anyone, as something that happens to someone is always returned to God (Allport, 1953). As explained regarding tolerance in the sub-discussion related to religious experience, Muslim minorities in Purbo hamlet have a third form of tolerance in al-Qardawi's version. Al-qardhawi (1985) says that tolerance is dynamic and can be categorized into three levels.

The Muslim minority Purbo, acknowledging that they are aware of knowledge limitations in their religion, it's just that there is no visible effort made to increase understanding and understanding in religion. In one side of the heuristic, the feature appears, but on the other hand, heuristic features do not appear in their religiosity aspect. Not enough single explanation at one source, it is also one of the features of heuristics (Crapps, 1993). These characteristics have not been fulfilled in the religiosity of Muslim minorities in Purbo, this is seen from the phenomenon of lack of motivation in finding quality schools for their children, so they feel enough to send their kids in Christian elementary schools in Purbo hamlets, they don’t even try to send their send into state or Islamic school.

Minority Muslim Conversion in Purbo Hamlet

Religious conversion is the action of a person or group that enters or moves to a belief system or behavior that is contrary to their previous beliefs. The first time the question posed to respondents related to religious conversion, or conversion, whether from Islam to Christianity or Christianity to Islam is, "So far there have been cases of belief conversion, where? If you know who? A lot or not?" The following are the answers to these questions. First "For cases of conversion, there are, if there are not too many, for the person, Ms. Tuwuh, Mak Anah and Ms. Khuni, Suparjo, Mrs. Marsib, Mrs. Martini, Mrs. Karyati, Mrs. Saminah, Mas Puji" (TW1:97 - 100). Second, the following statement: "Here it is, not often, but recently there is someone who joins..."
Islam. Only from outside who came here were Christians from Semarang "(TW3: 66-68). Third, the following statement: "There are, but if Muslims here are not mostly from outside Purbo hamlet, for example, from Pekalongan, people here will continue to go to church from Semarang here, mostly from Muslims to non-Muslims but outside Purbo not from here Islam directly goes to Christianity, It never happens"(TW4: 84-88).

Also, a statement related to information that many people in Purbo do the religious conversion revealed as follows:

"There were happened around 2015, there were those who married with the Semarang people, actually Muslims, but the women here were Christians, the first marriage in Semarang was married, they are Islam, but when they moved here their belief moved to Christianity, the marriage was also Christian, the KK also became a Christian most of them, if the women in Islam, so the man will move to Islam, most of them from Salatiga and Semarang which moved from Islam to Christianity."(TW2: 74-80)

Religious conversions that occur and are experienced by the Purbo people occur in two types, whether they experience conversion to Islam or leave Islam. Following ustaz Fahmi's words "Muslims who convert to Christianity occur because of marital ties (for example, purbo Christian men married to other village Muslim women and then converted to Christianity and settled in Purbo village)." (TW7: 50-52).

Similarly, according the information from Mrs. Suprihatin (Chairperson of the Citizen health center) stated as follows: "There are cases of conversion, which can be Semarang people actually Muslims but the women here are Christians, first married in Semarang have been married to Islam, but when they moved Christianity married too Christianly, his KK has also become a Christian so now he is joining Christianity".

Factors that influence the religious conversion include economic factors. "it because of work, between the economy of men and women are better women & education, especially if there is Works, it demands reciprocity, so that must be Christian" (TW2: 84-86). Another factor is because of love relationships. Raihan's mother, said as follows: "The factor that made religious conversion was primarily loved" this was also reinforced by information from Suparti's mother, "... the factor that made religious conversion because of loving each other, even though his parents had pilgrimage if they loved each other, they will move from Muslim to Christianity".

The same goes for Ustadz Manto's statement as follows: "Religious conversion, because it started from the establishment of marital relations between Purbo girls who were Christian and immigrant men who were Muslim, including those from Jolotigo, Batang, and Pekalongan, the marriage happened because of the women pregnant before married and eventually they married with Christianity procedure so that automatically they become Christianity " . (TW6: 14-19).

The Factors that Influenced by the Dynamics of Minority Religion of Purbo Hamlet

Speaking about religious dynamics, what will be discussed in the research analysis is religious awareness, religious experience, religion maturity, and religious conversion. Religious maturity is influenced by two types of factors, namely internal and external. Its internal factors are the age of development, subjective religious experience. While external factors include: Education, Environment, and Culture (Zaduqisti, 2006).
Developmental age. In contrast to physical development, spiritual development, which in other words also the development of religion has a pattern of growing age, the maturity will also increase and the increment until the individual experiences death. If physical development follows a normal curve (see figure 1), then religious development follows a positive ogive curve (see figure 2).

Thus it should be theoretically the more age increases a person’s religious maturity will also increase. But this is not the case for the dynamics of Muslim minority religions in Purbo hamlet. Muslim minorities, as explained in chapter three, religious maturity are not very visible, even though they have entered adulthood, even the elderly. This phenomenon is very much related to the experience and subjectivity, which was also explained by Jalaluddin 1997).

Religious Subjectivity experience. For example, a disaster that shook the soul. Jalaluddin (1997) says that it is not uncommon tragedy gives new insight for someone to get back to his religion. When people can find religion as a way out of their problem and finally steady inexperience and obey it, then that person can achieve religious maturity. Experience subjectivity in Purbo Muslim minority in their village is very poor; this is due to the propagation of Islam in there considered as less effective propagation. Although there was a religious teacher to come from outside the hamlet Purbo, its existence has not significantly changed the dynamics of they’re religious towards a better, even mature. Challenges of the majority is certainly a major factor in the Islamic application propagation in there.

The next factor is education. The research which is conducted on adolescents and early adults in Finland (Ulfa, 2005), showed that subjects who had education had a higher developmental stage than subjects who did not attend school. Education affects the way of thinking that allows individuals to get a better ability to give meaning to their lives. At the elementary level, Muslim minority children in Purbo hamlet are very difficult to get an education that is by religious beliefs. There was no choice; they had to get an education at a Christian elementary school. This condition certainly severely hampered the development of the quality of the Muslim minorities’ religiosity in the end; the achievement of their religious maturity was also hindered because their education did not conform to their religious beliefs.

The environment influences someone religious dynamics. The intended environment is the family environment, peer environment, and social environment, which is commonly called as a culture. The family environment, which is the closest environment
to individuals, greatly influences the individual religious maturity. Fostering the religious life cannot be separated from fostering person’s personality (Drajat, 1995). After the family environment plays an important role in terms of personality formation, including religious maturity, the next is the peer environment, because individuals will imitate what their peers do. The term "updated" is the slogan used by individuals to form the majority. The social environment will be discussed at cultural points. Conformity for religious behavior in Purbo hamlet is also evident, where they practice Christian teachings (as the majority). This is the real fact that the environment greatly influences a person's religious dynamics. Minority Muslims in Purbo hamlet are influenced by environmental factors where the majority has a strong influence on minorities behavior.

Furthermore, another factor is culture. Many studies prove that culture influences behavior and individual personality. Social norms that have been entrenched in a particular social life will lead individuals to that culture. However, people who have gotten around with religious beliefs can maintain religious values in their lives. However, the religious behavior of Muslim minorities seems to be the dominant culture which influences their religious dynamics.

Religious dynamics, or according to Daradjat (2015) as the scope of religious psychology, generally includes two things, namely religious awareness and religious experience. In the study, there was also a discussion of religious maturity as the culmination of one's experience in religion, and religious conversion, as a fluctuating experience that occurred or religious irregularities.

In the research findings, it has been explained that the factors that influence the occurrence of religious conversion in the community in Purbo hamlet are marital factors and economic factors. Based on the theory some influence religious conversion, among others, stated by Rosyid (2013), namely internal factors include personality, emotion, willingness, and conflict of one's soul, the truth of religion according to the beliefs of the perpetrators of conversion, the guidance of God. The external factors include family factors, living environment, the influence of relations with religious traditions, love, and marriage, changes in one's status, and poverty.

Related to the phenomenon of the tendency of religious behavior of minorities as described in the findings of this study, the theory of Kincaid & Schram, (1987) can also be used as an analysis tool. The theory is more concerned that a person generally thinks, feels, behaves that was useful and satisfying for him in the past. Also, Rohmah (2013) which revealed that the changes of religious behavior are determined by internal factors consisting of motives of faith, thoughts and external factors also reinforce the theory of Title and Welch (1983) above.

Referring to table 1. above, the initial findings of the researchers regarding the phenomenon of move or conversion of religion in Purbo hamlet and also the inconsistencies of religious praxis as explained earlier indicated the lack of irregularities in the religiosity of the Muslim minority in that location. To explain this phenomenon, the contingency theory of Title and Welch (1983) explain assuming that religious inconsistencies as a mirror of religious inadequacy occur because of social or situational factors. These factors include, first, the individual's perception that their peers or their believers do not adhere to the values or religious norms they believe in their neighborhood. The second situational factor is the perception of the existence of religious norms that are ambiguous or unclear. The third factor is the presence of large numbers of other religious followers in the individual's environment. We in this study will explore further to what
extent these three situational factors have an impact on the lack of maturity or religious inconsistency of the Muslim minority in Purbo hamlet.

CONCLUSION

The following conclusions indicate the answers to the questions in this study. First, the awareness of various minorities in Purbo hamlet is described as an expression of the heart that they feel called to believe in Islam, that their aqeedah is a form of grace from Allah SWT. So, even though their condition is a minority, they persist in believing in Islam as their religion and belief. While the experience of Muslim minorities in Purbo can be described as experiences in the form of ritual worship that they carry out as their religious demands.

Second, the maturity of minority Muslims in Purbo hamlet has not fully fulfilled the criteria or indicators of religious maturity theorized in this study. Differentiation characteristics revealed from the statement that they were able to accept Islam as a religion that must be embraced, after experiencing various experiences and events that happened to them. However, for the dynamic character, it is not yet apparent in the religious behavior of Muslim minorities in Purbo. This can be seen from the time they have to worship (congregational prayer) at the mosque because they follow and copying. Characteristics of moral consistency, or the consistent in responsibly implementing the religious life, also cannot be described in their behavior. Only about 20%, residents who are categorized as obedient (routinely in worship), while the rest do not pay attention to their prayers well. Comprehensive characteristics, minority Muslims in Purbo have not been able to have a broad and comprehensive view of life, but on the contrary, they tend to have low religious understanding, one of which is an understanding of the payment of Zakat Fitr which can be replaced with money. They also have not been portrayed in their religious behavior, the minority Muslim religious life in Purbo Hamlet has not been integrated as a whole in their lives, they show that they are not able to integrate their religious life in their daily lives. These characteristics have not been fulfilled in the Muslim minority religiosity in Purbo; this is seen from the phenomenon of lack of motivation in finding schools for their children. The low interest in look for the appropriate school for their children in Purbo Hamlet also illustrates that they have no business to develop their religious qualities (both in understanding and comprehend their religion).

Third, the religious conversion that occurs and is experienced by the Purbo community occurs in two types, whether they experience conversion to Islam or leave Islam. In matters that cause religious conversion, it can be explained that the most dominating factor is marriage. As explained by the informant that the occurrence of religious conversion due to marriage, where men are Semarang or Salatiga people, they are Muslims, married to Christian women of Purbo, who in the end those men follow women's religion and live in Purbo. There are few due to economic factors. The explanation illustrates the economic motives that from the marriage ties that were carried out, by chance from the women side, they had higher economic status and education so that the men followed women's religion. Fourth, factors that influenced the dynamics of Muslim minorities in Purbo. There are two types of factors, namely internal and external. Its internal factors, such as the age of development, religious subjective experience. Then, the external factors are in the form of Education, Environment, and Culture. Finally, this study recommends for future research to give a more comprehensive color to the dynamics of
the religious life of Purbo residents as a Muslim minority. In the aspect of education or marriage of minorities so that it colors their religious life.

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