

Mapping of the Hinduism Conversion and The Impact on Hindu Young Generation in Southeast Sulawesi (Case Study of Hinduism to Non-Hinduism)

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Riwayat Artikel

Artikel diterima:

Artikel direvisi:

Artikel disetujui:

Kata Kunci:

*Konversi Agama Hindu
Generasi Muda Hindu*

Abstrak

Studi tentang Pemetaan Konversi Hindu dan Dampak pada Generasi Muda Hindu di Sulawesi Tenggara (Studi Kasus Hindu untuk Non-Hindu) telah dilakukan. Penelitian ini bertujuan untuk menyelidiki gambaran umum konversi hindu yang terjadi di Sulawesi Tenggara dan bagaimana dampaknya pada generasi hindu muda. Metode yang digunakan dalam penelitian ini adalah metode campuran tetapi dominan dengan metode analisis kuantitatif sedangkan kualitatif hanya untuk memberikan deskripsi. Teknik pengambilan sampel yang digunakan dalam penelitian ini adalah purposive sampling, sedangkan metode pengumpulan data yang digunakan dalam penelitian ini adalah: observasi, wawancara, pencatatan dokumen, dan survei prediksi. Teknik analisis data yang digunakan dalam penelitian ini adalah data interpretasi, reduksi, presentasi, kesimpulan, dan verifikasi. Hasil penelitian ini menunjukkan bahwa: 1) Konversi hindu di sulawesi tenggara telah meningkat setiap tahun sejak lima tahun terakhir dan telah terjadi di hampir semua wilayah transmigrasi hindu, didominasi oleh remaja hingga dewasa di berbagai tingkat pendidikan; 2) Telah terjadi perubahan nilai dari aspek sosial, budaya dan spiritual pada generasi hindu muda di Sulawesi Tenggara sebagai akibat dari konversi agama hindu.

<p>Keyword:</p> <p><i>Hinduism Conversion, Hindu Young Generation</i></p>	<p>Abstract</p> <p>The study on the Mapping of the Hinduism Conversion and the Impact on Young Hindu Generation in Southeast Sulawesi (Case Study of Hinduism to Non-Hindus) had been carried out. This study aims to investigate the general description of Hinduism conversion that occurred in southeast Sulawesi and how it impacts on young Hindu generation. The method that used in this study was mixed methods, but it dominates by quantitative analysis methods, while the qualitative forgive the description. The sampling technique used in this study was purposive sampling, while the purposes of data collection used in this study were: observation, interviews, document recording, and predictive surveys. The techniques of data analysis used in this study were interpretation data, reduction, presentation, conclusions, and verification. The results of this study indicate that: 1) The Hinduism conversion in Southeast Sulawesi has increased every year since the last five years and has occurred in almost all areas of Hindu transmigration, it was dominated by teenagers to adults at various levels of education; 2) There has been a change in values from the social, cultural and spiritual aspects on young Hindu generation in southeast Sulawesi as a result of the Hinduism conversion</p>
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Introduction

In general, religious conversion can be interpreted by changing religion or converting it to faith. The conversion of religion as a kind of spiritual growth or development that contains significant changes in direction, in attitude towards religious teachings and actions. More clearly and more emphatically, religious conversion shows that a sudden emotional change toward God's guidance has suddenly taken place, which may be very deep or superficial and may also be a gradual change. From this definition, you can imagine how difficult it is to measure and examine the facts of the conversion. The same is the case with other psychic facts. We cannot examine directly the process of the conversion, and what mental state enables the transfer of belief in the concept of religion.

Max Heirich said that a religious conversion is an act in which a person or group of people enter or move to a belief system or behavior that is contrary to previous beliefs. According to Heirich religious conversion is an act by which a person or group enters or moves to a belief system or behavior that is contrary to previous beliefs. Conversion can also be given a description as an act by which a person or group makes a profound change regarding their experience and level of involvement in their religion to a higher level. From this understanding, religious conversion is understood as the word to enter or convert to the religion.

William James argues about the conversion of religion in words: to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote to the process, gradual or sudden, by which a self hither divide, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. Thomas F. O'Dea argues, that in a society, there are different conditions and lifestyles which give birth to diverse views, needs, responses, and motivational structures. O'Dea borrows the term Durkheim as a state of "anomy", that is to say, a state of social disorganization, in which various forms of social and culture have collapsed. He talked about two aspects of this problem: First, the loss of solidarity, that is if old groups, each individual gets a sense of security and responses tend to collapse. Second, the loss of consensus, namely the fall of agreement on values and norms that provide direction and meaning for group life.

Actually there is no good religion and no bad religion, except when seen from the actions and behavior patterns of the adherents of that religion, the most important thing is how one can see that it is not only the religion it adopts, which is needed by some other humans. The conversion of religion did not only occur in modern times but has existed since the 14th century (the conversion of the king of Kutai), wherein this era the conversion of religion took place through war. In this case, a war in the strict sense of physical war, physical clashes, and war in the soft sense such as ideological, theological, technological, and economic warfare.

In the past, religious conversions were carried out with weapons of war, physical contact, but now in modern times through books, newspapers, problems, brochures, and intellectual intelligence, and the most effective weapon is money because in this modern era certainly there will be no one who refuses the money. Now, what about Hindus? Do we feel that way? Have we prepared weapons to fight with the paramedics or just kept quiet so it will not become a big thing and increasingly pressing Hinduism? This is what happened in one of the transmigration areas of the Hindus, in Southeast Sulawesi. Researchers are very interested in seeing further the case of Hindu religion conversion which is increasingly prevalent in Southeast Sulawesi.

In recent years various cases of Hinduism conversion have occurred, both those that are Hinduism to non-Hinduism or from non-Hindu to Hindu. Of the various cases that are interesting to study in this study are cases from Hinduism to none-Hinduism, because it is very clear, in addition to being a serious threat to the continued existence of Hinduism in Southeast Sulawesi, there are also many impact resulting from this conversion process. This impact

occurs in various aspects of religious life both socially, politically, economically and educationally. Based on the results of preliminary observations of researchers in a number of Hindu peoples in Southeast Sulawesi, there are several things that become a factor for someone to make the decision to convert from Hinduism to non-Hinduism, including factors related to social status, economic conditions, and dominated by the issue of love of different religions that finally makes the Hindus must be willing to renounce their beliefs. Because the problem of love dominates it, it can also be analyzed that this conversion case occurs mostly among adolescents to adults who are the younger generation of Hindus in Southeast Sulawesi.

Responding to problems related to the conversion of Hinduism that occurred in Southeast Sulawesi, there have been many efforts that have been made by those who care about this conversion case, which consists of various elements of Hindu institutions in Southeast Sulawesi. One of them is a Hindu youth organization, DPP Peradah Sultra. This organization shows its concern for the rise of Hindu religious conversion cases that occurred in the Hindu young generation in Southeast Sulawesi by carrying out one campaign that was quite viral from 2017 to 2018. This campaign action is known as the #savemennik movement which has the meaning of inviting all Hindu young generation to remain firm in their beliefs as Hindu and not easily swayed to leave Hinduism. This campaign has even become a trending topic among Southeast Sulawesi Hindus and spread across various social media to be able to spread in several Hindu areas outside Southeast Sulawesi.

The #savemennik can provide stimulus and arouse the enthusiasm of the Hindu young generation, not only in Southeast Sulawesi but even the younger Hindu generation outside Southeast Sulawesi to join in calling for this action. The hope is that this action can be a pioneer in overcoming the problem of Hindu religion conversion that has been happening so that the younger generation can remind each other of the importance of maintaining Hindu beliefs. However, this action did not last long. This is what underlies why this research needs to be done, because it needs a clear mapping of conditions so that a basic solution can be formulated of what should be done in order to be the right strategy to overcome the case of Hindu conversion in Southeast Sulawesi, so that several problems in this research are: 1) What is the general description of religious conversion that occurred in Southeast Sulawesi? 2) What is the impact on young Hindus in Southeast Sulawesi as a result of the rise in Hindu conversion cases? The purpose of this research is to answer the problems that have been formulated.

Method

The method used in this research is the Mix Method which is dominated by quantitative data. According to Creswell "Mixed methods research" focuses on collecting and analyzing data and combining quantitative data and qualitative data, both in single studies and series studies. The research in this research is the entire Hindu transmigration area in Southeast Sulawesi with the research subjects focusing on the case of Hindu to non-Hindu conversion. The sampling technique used was purposive sampling with a prevalent area consideration in the case of Hindu conversion in Southeast Sulawesi. Data collection methods used in this study are observation, interviews, document recording, and predictive surveys. Data analysis techniques used in this study are descriptive analysis techniques through data interpretation, data reduction, verification, and presentation. The type of data in this study is divided into primary data and secondary data, and primary data are quantitative data obtained through observation sheets while secondary data in the form of interview data and predictive surveys of several respondents to support the quantitative data obtained.

Result

Description of mapping of Hindu religion conversion in Southeast Sulawesi

Mapping in this research is by interpreting quantitative data that has been collected through observation sheets which are then verified and analyzed descriptively, in order to obtain an overview of mapping the conversion of Hinduism in Southeast Sulawesi as follows.

1. Description of the conversion of Hinduism to non-Hinduism in Southeast Sulawesi per 2014-2018

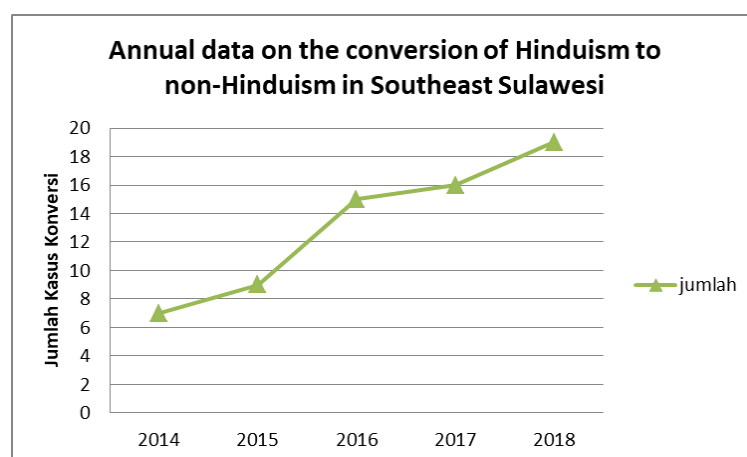


Figure 1. Data on Hindu religion conversion per year since 2014-2018 in Southeast Sulawesi

2. Description of percentage conversion of Hinduism by region in Southeast Sulawesi

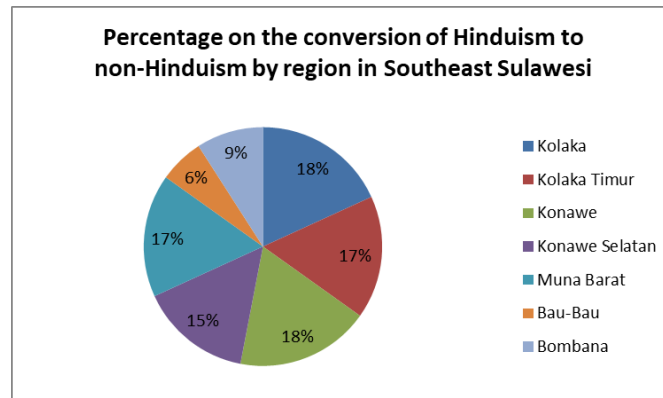


Figure 2. Data on the percentage of conversion cases in several Hindus areas in Southeast Sulawesi

3. Description of conversion data of Hinduism to non-Hinduism in Southeast Sulawesi based on gender

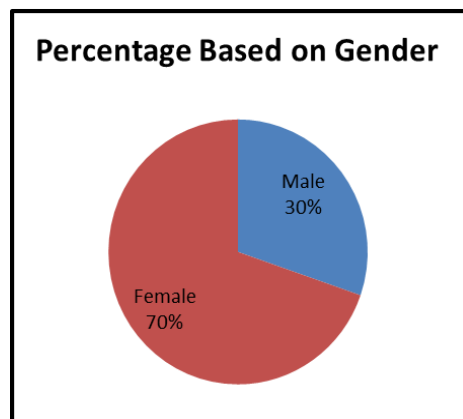


Figure 3. Data on the percentage of the number of Hindu conversion cases by gender in Southeast Sulawesi

4. Description of data on conversion of Hinduism to Hinduism in Southeast Sulawesi based on age

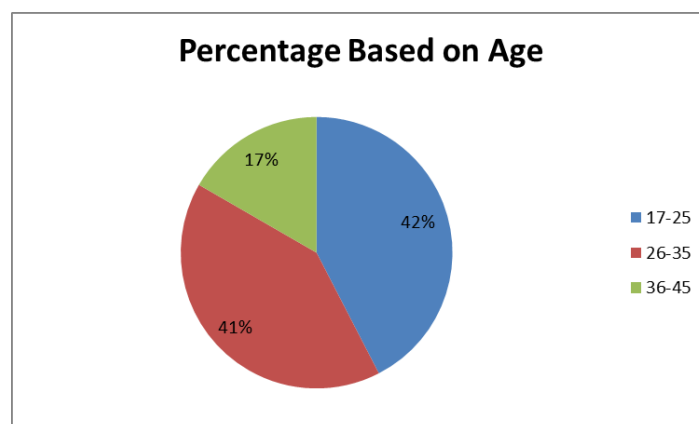


Figure 4. Data on the percentage of conversion cases by age in Southeast Sulawesi

5. Description of data on conversion of Hinduism to non-Hinduism in Southeast Sulawesi based on education levels

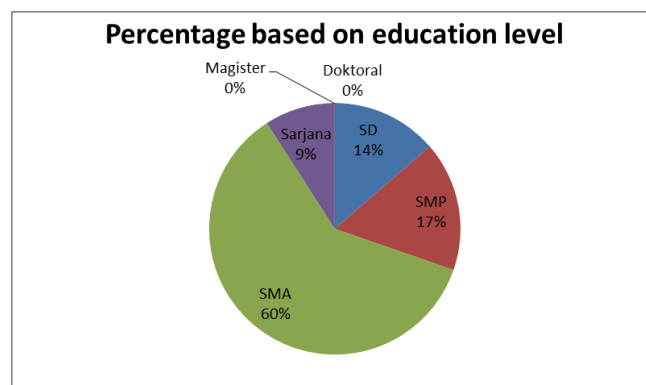


Figure 5. Data on the percentage of Hinduism conversion based on education levels in Southeast Sulawesi

Discussion

From the results of data interpretation, a general description of the case of Hindu to non-Hindu religion conversion that occurred in Southeast Sulawesi in the last 4 years has increased. This can be seen from 2014-2018 the number of conversion cases continues to increase. Similarly, in terms of an age dominated by adolescents to adults and education levels which mostly occur at the secondary school level. This means that conversion cases are very common among Hindus young people. As an initial illustration of the impact of what happened to the younger generation as a result of the rampant cases of Hindu to non-Hindu conversion that occurred in Southeast Sulawesi, researchers sought to strengthen quantitative data by conducting interviews through 10 lists of questions related to their understanding of the law of converting in Hindu to 40 respondents of Hindu young generation. Of the 40 respondents, 80% of them did not understand the law of converting to Hinduism and argued that this conversion of religion was something that naturally happened. The view of the Hindu young generation in the perspective of all religions is the same plus cases of conversion that are increasingly occurring result in a shift in values in various aspects of religious life, whether economic, social, cultural, educational.

Other secondary data that researchers obtained was through social networking searches. From various uploads and conversations in social networks, a shift in cultural values is very significant. One of the most visible examples is the assimilation or mixing of Balinese culture when the process of converting occurs, both in ceremonial terms and even in sacred ceremonies or traditional processions, thus showing that the conversion of this religion is a natural thing to do in Hinduism.

Psychologists argue that the stimulus of the conversion of religion is psychological factors, both internal and external. Conversion of religion based on its motives, according to Lewis, is explained in six (6) types of forms as follows: 1) Intellectual Conversion (Intellectual Conversion); 2) Mystical Conversions; 3) Experimental Conversions; 4) Affectional Conversion; 5) Revivalism Conversion; 6) Coercive Conversion; According to Lewis there are five types of factors that cause people to convert to religion. These factors include: Culture, Society, Person, Religion, History at different times and places conversions also differ

Religious conversions that occur in Hinduism are also caused by parents' lack of concern for their children, especially those who do not know and understand Hindu teachings. This phenomenon is also common in Southeast Sulawesi, especially for girls who are married to non-Hindu men, but it does not rule out the possibility of Hindu men moving to another heart and religion for various reasons such as marriage, economy, social life even choose the path of life itself. According to Sudarsana that every family member, especially parents are required to always behave and act in accordance with religion so that it is expected that each family member has the noble character and character and noble personality that is needed in family and community life.

Conclusion

The results of this study indicate that: 1) The Hinduism conversion in Southeast Sulawesi has increased every year since the last five years and has occurred in almost all areas of Hindu transmigration, it was dominated by teenagers to adults at various levels of education; 2) There has been a change in values from the social, cultural and spiritual aspects on young Hindu generation in southeast Sulawesi as a result of the Hinduism conversion.

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