

# A Sociological Analysis of Religious Conversion in the Case of Deddy Corbuzier

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## Abstract:

This research aims to explore Deddy Corbuzier's religious conversion using a sociological analysis of religion. This research is a type of qualitative research with data collection through a netnographic study where researchers observe the YouTube channels of BEEM ARYO and Deddy Corbuzier, which discuss Deddy Corbuzier's conversion. The approach used is the sociology of religion. The discussion of this research includes religious conversion and the process and factors of Deddy Corbuzier's religious conversion. This research concludes that Deddy Corbuzier's religious conversion process took quite a long time from starting with environmental conditions, a crisis occurring, playing an active role in a particular religion, meeting with religious figures, then interacting with each other and finally making a commitment to change religions, thus getting its consequences for Deddy Corbuzier. Factors that influence this are interpersonal relationship factors, routine habit factors and religious leader factors. This research recommends comparative research on individuals or groups who undertake religious conversion or analysis of other approaches.

**Keywords:** interpersonal relationship; netnographic study; public figure; religious leader; Sociology of Religion.

## INTRODUCTION

Religious conversion can happen to anyone but can become the center of discussion when it concerns public figures. Religious conversion refers to the process in which a person commits to the beliefs and practices of a new religious tradition, moving away from previously held religious beliefs (Snook et al., 2019). This phenomenon has been studied from various points of view, including sociology, psychology, anthropology and history. Sociological analyses of religious conversion focus on social factors that influence this process, such as the role of social networks, the impact of cultural norms, and the influence of religious institutions (McKinnon, 2022). Here, there are several things discussed. For example, it concerns an individual's ability to make choices and decisions regarding their religious beliefs and practices (Krotofil et al., 2021). This includes the extent to which converts become part of a new religious community and how this influences their religious beliefs and practices (Beider, 2021). Religious conversion is actually a complex process involving

various components, such as the agency of the convert, social integration, period, nature of consequences, and the role of crisis, emotions, religion, and identity (Jung & Park, 2020). Sociological factors, such as social networks, cultural norms, and religious institutions, play an important role in the conversion process (Hvinden & Halvorsen, 2018).

Religious conversion is an interesting thing to discuss because it involves the issue of inner change for the person or group concerned (Hendropuspito, 1983). Religious conversion is an action that leads to acceptance or change in a person's religious attitudes (Hamali, 2012). Many people have made religious conversions for various reasons and factors. One of the public figures in Indonesia who changed religion is Dedy Corbuzer.

Individuals or communities experience profound transformation as a result of religious conversion, whether in ideological, political, social, or economic terms. All these areas of life are based on religion. Changing religions which leads to changes in lifestyle is a modern phenomenon, especially among artists. News about artists who have emigrated and their lifestyles is regularly shared with the public. As Lewis Rambo said (Rambo, 1993) a person can change religion for three reasons: availability of structure, motivating structure, or reaction to lifestyle or trend. Three perspectives can be used to observe social change: shifts in material culture, behavior, and cognition (Bungin, 2006). Religious values serve as the basis for changes in behavior, thought patterns, and material culture, all of which are related to religious conversion. In this case, institutions, social structures and patterns of social interaction will change in line with their religious beliefs (Rahman, 2021).

Many researchers have studied religious conversion extensively and noted that there is a strong correlation between psychological problems and environmental factors and religious conversion. Previous research is generally divided into three categories. First, a study that explores religious conversion in marriage matters. In this case, many people who convert to religion are because they want to get married, but their previous religion was different. Entering into a marriage that previously had different religious backgrounds will certainly greatly affect the effectiveness and harmony of a couple, where carrying out an action requires a very serious commitment. Because adopting a new faith will undoubtedly change the way of life, ideas, and core values previously held firmly while practicing the previous religion (Ginting, 2021; Hadianor & Hadianor, 2011; Jihaduddin, 2015; Manganai et al., 2022; Shofi, 2021). Second, which explores the impact of religious conversion on a person's attitudes and social behavior. Where a religious conversion will change the old lifestyle to a new lifestyle. New perceptions emerge that shape attitudes, motivation and religious behavior so that they will have an impact on a person's social behavior (Azzahra et al., 2022; Hamali, 2012; Udayana, 2016). Third, exploring religious conversion theoretically (Dianto, 2022; Hidayat, 2018; Mulyadi & Mahmud, 2019).

This article will explore Dedy Corbuzer's religious conversion with a sociological analysis of religion. This research will emphasize the sociological aspect of why Dedy Corbuzer changed religions. To realize this research, researchers asked two questions. First, what was the process of Dedy Corbuzer's religious conversion? Second, what factors caused Dedy Corbuzer to change religion?

## METHOD

This research uses a sociology of religion approach with a descriptive qualitative research type with content analysis techniques where the researcher understands and constructs the reality of meaning so that this research pays great attention to processes, events and authenticity with the final result being described using written words. Data was collected through a netnographic study, where data was collected via the internet (Kozinets, 2010). Researchers made observations on the YouTube channel which discusses the reasons why Dedy Corbuzer converted to Islam. The data sources used are primary and secondary. The researcher obtained primary data directly from the main source where the researcher observed directly on Dedy Corbuzer's You Tube Chanel in the video uploaded on June 25 2019 with the title "Astaghfirullah Al adzim.. Insults and insults when you convert to Islam". Then on the You Tube Chanel BEEMZ ARYO which was uploaded on June 26 2019 with the title "This is why Dedy Corbuzer converted to Islam". Then the researchers obtained secondary data from various books, journals and so on related to this problem. The data collection technique is by watching and observing videos from secondary data then coding or categorizing according to the problem. Data that has been categorized is presented in written form and then analyzed and drawn conclusions.

## RESULTS AND DISCUSSION

### Religious Conversion

Religious conversion has the word "conversion", which means moving, changing, and repenting. Furthermore, this word is used in English to refer to the act of converting from one state or religion to another, along with the word *conversion* (Mulyadi & Mahmud, 2019). Based on the meaning of the word, religious conversion can be interpreted as an act of

repentance, changing religion, changing one's position from previously held religious teachings or converting to another religion. Religious conversion is a term generally given to the process of accepting a religious perspective, which may occur gradually or all at once. This may require a shift in one's religious beliefs, but adjustments to behavioral incentives and social environmental responses will accompany this. In other words, religious conversion refers to the action of a person or group adopting a system or idea that is contrary to their previous beliefs. Religious conversion is known as the act of a person or group adopting views or practices that are contrary to their previous beliefs. Apart from that, conversion is defined as an action in which an individual or group experiences a significant transformation that increases their experience and level of religious commitment (Heirich, 1977). From this understanding, the author understands that there are two understandings of religious conversion. Firstly, external conversion, where individuals or groups enter or move to another religion, secondly, internal conversion, where individuals or groups improve or increase their religion to a better and higher level.

According to Zakiah Dradjat (Darajat, 2005), a shift in the thinking of a person or group that is contrary to their initial beliefs is known as religious conversion. Therefore, religious conversion can be interpreted as the process of moving from one religion to another or the process of moving from a state of not understanding to understanding and implementing religion to a higher or better level. Therefore, shifting or changing one's thinking from previous views is an act of undergoing religious conversion.

The process of religious conversion is a process where a person or group gradually abandons all forms of inner life which initially had their concepts and principles of life-based on previously held religious views. All internal sentiments associated with previous religious beliefs, including happiness, security, optimism, and stability, significantly shift in the other direction. These symptoms produce psychological processes that include feelings of uncertainty regarding difficulties, rumination, inner distress, self-blame, guilt, and worry about the future (Mulyadi & Mahmud, 2019).

Zakiah Dradjat (Darajat, 2005) emphasized that it is difficult to make a clear distinction between the stages of religious conversion, regardless of whether a person is internally categorized as experiencing a religious conversion or not. Because each person is very different from each other in terms of their experiences and education since childhood, as well as the level of growth and changes they experience in their religious souls. Additionally, the environment in which he lived and recent events culminated in a shift in beliefs. Nevertheless, external religious conversion is relatively easy to identify because it usually occurs when someone makes their new religious ideas known to the world directly and understandably.

There are two components in religious conversion. *First*, internal component, where a person's mind forms an awareness of experiencing metamorphosis as a result of a crisis or internal upheaval and the decisions taken depend on personal factors. *Second*, external factors, namely the conversion process that occurs outside the individual or group to control the consciousness of the individual or group. These two factors then impact a person's heart and mind, encouraging them to actively participate in finding solutions that allow them to live in inner peace. When the choice is determined by a person's inner will, a state of calm will be created (Mulyadi & Mahmud, 2019).

According to H. Carrier (Carrier SJ, 2000), there are four phases in the religious conversion process. *First*, as a result of the crisis, there is a disruption in motivation and cognitive synthesis. *Second*, the personality is reintegrated according to the new religious conversion, thus creating a new personality that is contrary to the previous framework. *Third*, the idea of a new religion and the role required by its teachings became more widely accepted. *Fourth*, there is recognition that the new situation is divine guidance. On the other hand, Zakiah Darajat (Darajat, 2005) based her theory on the five stages of the psychological process of religious conversion. *First*, a quiet time, where religious issues have not influenced his attitude. *Second*, time is unstable. Where religious issues have touched his mentality. *Third*, conversion period, where the conversion period occurs after internal conflict. *Fourth*, a time of peace. When this disposition of peace and tranquility results from the choices one makes, the soul experiences a new condition, namely a sense of security in the heart, freedom from all sin, and all problems seem easy and light. *Fifth* is the conversion expression period. When someone shows their newfound religious beliefs through behavior and attitudes that are in line with the convert. Lewis Rambo, in viewing the process of religious conversion, developed a seven stage model of religious conversion (Dianto, 2022), i.e.: *First*, the dynamic area of the conversion process is context. This implies that people have an impact on politics, religion, economics, society, and culture. On the other hand, socialization into the outside world shapes the individual. Rambo makes a distinction between the micro-settings of one's family, friends, community, and religion, and the macro-context of politics and ecology. *Second*, Crisis is the condition of a person or group when faced with obstacles that encourage them to seek new opportunities to grow, adapt to changing circumstances, or resolve conflicts. *Third*, Search: Emotions, intellectual capacity, and religious beliefs can all have an impact on a person or community. Most individuals who convert actively pursue the satisfaction of their desires. *Fourth*, encounters: people who provide a new orientation for explorers and individuals or groups affected by the crisis looking for new possibilities together. This implies that potential converts, as individuals or groups, will be adept at pursuing their desires and avoiding things they do not want. *Fifth*, interaction:

The quickest path to conversion is regular contact with religious authorities. *Sixth*, conversion leads to commitment, where a person or group adopts a new role in life based on ideas and values that align with their newly held views. *Seventh* is a consequence, where people or organizations see a shift in their values, mission and aspirations. Even though you may find that the orientation is not as expected, you still feel safe and comfortable.

Max Heirich states the following variables influence the possibility of religious conversion: *First*, supernatural elements. Theologians say that without this supernatural influence, people or groups would not be able to accept new ideas; As a result, a person's decision to change religion is determined by the intervention of Allah SWT, which is also known as guidance. *Second*, relief from psychological suffering. People who are under stress may experience difficulties in their families, stressful situations outside their homes, poverty, and other problems. inner problems that need to be resolved so that someone offers new courage to overcome them. In other words, someone changes religion and embraces a new religion that they feel can provide comfort and tranquility. *Third*, social influence. Psychological and social factors interact to influence conversion; These factors include social interactions, repeated invitations to religious events, advice or input from friends, and building relationships with certain religious leaders (Puspito, 1993). *Fourth*, educational atmosphere. Education has an important role in the formation of a religious spirit. Many religious foundations establish schools, even though in reality only a small percentage of students join the religion of their founders. With a new educational atmosphere, someone can change religions and abandon the previous religion they adhered to.

Meanwhile, according to William James (James, 2003), the factors that influence someone to convert to religion include: (a) The influence of a person's relationships, both religious and non-religious relationships. (b) The influence of routine habits. In the sense that people's meetings of a religious nature, whether in formal or non-formal institutions, are held regularly, this will encourage religious conversion. (c) The influence of people closest to you who promote joining a certain religion. (d) Influence of religious leaders. In the sense that it is a driving force for religious conversion to occur when you have a good relationship with a particular religious leader. (e) influence of gatherings with friends based on hobbies. In the sense of gathering with people who have the same hobbies but are surrounded by people who have different religions. The influence of leader power. What this means is the influence of the leader's power based on law, where the community tends to adhere to the religion adhered to by the head of state.

### Brief Profile and Career of Deddy Corbuzier

Deddy Corbuzier is a former magician who has a distinctive hair style and is colored black around his eyes. Deddy Corbuzier's real name is Deodatus Andreas Deddy Cahyadi Sunjoyo, born on December 28 1976 in Jakarta. Deddy is the last of three children of Omar Sundjono and Heniawaty. In 2005 he married Kalina Oktarani and then had an only child named Azkanio Nikila Corbuzier. Deddy Corbuzier is of Chinese descent who comes from a family with limited financial means. His father, Omar Sundjono, who came from Bayuwangi, migrated to Jakarta to work as a public transportation driver. Meanwhile, his mother, Heniawati, worked as a home seamstress. Having a simple family background, Deddy Corbuzier has experienced a difficult life since childhood. Even when buying a bowl of baso, he had to share it with his two brothers (Akudigital, n.d.). Since childhood, Deddy Corbuzier has been very interested in magic, at the age of 8 Deddy saw a magic act from an American magician, Mark Wilson, who performed a trick of turning a stick into a bunya and producing a bird from hand. From this interest, Deddy started learning simple magic tricks from senior magicians. With his perseverance he finally got a contract at Dunia Fantasi Ancol at the age of 12, then when he was 18 he got a contract for 7 years at the International Hotel. After that he had the opportunity to visit Israel and there he studied Mental Magic and then dedicated himself as a Mentalist. From there, he became known to many people because when he returned to Indonesia he was given the opportunity to appear on the TV show "Impresario 008" RCTI. Deddy was very successful when he hosted Impresario 008 with various styles for 3 years. For approximately 10 years, Deddy has succeeded in offering magic that seemed very old to become more modern. From here Deddy Corbuzier's career rose rapidly. Apart from being a magician, Deddy Corbuzier has been a judge in the Indonesian magic competition entitled "The Master" then participated in shows like "The Master Junior", "King of Magic" and "Indeed Magic is Magic". He attended many programs so that Deddy Corbuzier often appears on TV and is increasingly known to many people.

Table. 1. Deddy Corbuzier Award

No	Award	From
1	<i>Best Mentalist of the year 2010</i>	Merlin Awards
2	Presenter of talk show variety and entertainment 2017	Panasonic Gobel
3	<i>The diamond creator award 2020</i> as a YouTuber for his achievement of reaching 10 million subs	Youtube

In 2015 Deddy Corbuzier decided to retire from the world of magic, saying he wanted to spend more time with his only child, Azka. Deciding to retire in the world of magic does not mean deciding not to appear on the TV screen, from 2010 to 2019 Deddy Corbuzier was a presenter on the TV screen in the show entitled "Black and White". Along with the rapid growth of digital media, Deddy Corbuzier finally decided to become a YouTuber from 2019 until now. Once again, Deddy Corbuzier has succeeded in becoming a YouTuber, as of December 3, 2023, his YouTube has 21.4 million subscribers. On his YouTube channel, Deddy Corbuzier offers podcast content that discusses current issues from the world of entertainment to politics.

Table. 2. Deddy Corbuzier's Works

No	Work	Information
1	Books	<ul style="list-style-type: none"> <li>➤ Mantra (2005)</li> <li>➤ Book Of Magic (2007)</li> <li>➤ Seven Dark Secrets Of Rubik's Cube (2008)</li> <li>➤ OCD: Obsessive Corbuzier's Diet</li> <li>➤ Youtuber for Dummies (2018)</li> <li>➤ Millennial Power (2019)</li> </ul>
2	Short Films	<i>Triangle The Darkness</i> which was released in 2016 on his YouTube channel. Then it was developed for the big screen.

### Deddy Corbuzier's Religious Conversion Process

Deddy Corbuzier previously converted to Catholicism, which is a religion inherited from his parents, then he converted to Islam. Deddy Corbuzier's process of converting to Islam has been quite a long journey. As expressed by Deddy Corbuzier on his YouTube channel with the title "*Astaghfirullah Al adzim Insults and insults when you convert*" at minute 9:37 states that "what is certain is that I have been studying Islam for many years, I have been close to Islam for many years." Of course, to become a convert, there are many processes that one goes through. At minute 3:54 Deddy Corbuzier also mentioned that "*I studied various religions. I looked for various religions. I was born Catholic because I was raised from an inherited religion, and I am happy because I chose a religion not from an inherited religion without minimizing any religion.*" In this way, the author concludes that Deddy Corbuzier's religious conversion process includes search, study and decision making phases. Deddy underwent an intense spiritual journey before deciding to change his religion.

Using Lewis Rambo's theory, Deddy Corbuzier's religious conversion process could have seven stages. *First*, starting from the influence of his social environment, which Deddy Corbuzier mentioned on the BEEMZ ARYO YouTube channel which was uploaded on June 26, 2019 with the title "This is the reason Deddy Corbuzier converted to Islam" at minute 1:25 "*around me 90% of them are Muslim, and coincidentally 90% of my Muslim friends are good people*" therefore the initial process is an environmental influence. As the first process in religious conversion according to Lewis Rambo is context: namely a dynamic region in the conversion process. Because in this case humans are shaped by socialization in the wider world. This affects his mind and inner self. Therefore, in the second stage, there was a crisis where Deddy Corbuzier experienced an inner conflict or if using Zakiah Dradjat's language, Deddy Corbuzier was in a period of unrest. In this stage, Deddy looks for a religion that makes him comfortable, calm and fits his logic. As stated by Deddy on the BEEMZ ARYO Channel at the 2:30 minute mark, "When we talk about religion, it seems like all religions are difficult to make sense of... but yes, I studied various religions and when we talk about guidance, it can come from anywhere, definitely from Allah too, right, and I studied Islam but not from Arabic, it would but from the lives of the people.....".

With an environment surrounded by friends who are predominantly Muslim, Deddy Corbuzier experiences inner conflict and thoughts about a religion that is comfortable and fits his logic, so he studies and looks for a religion that makes him comfortable and fits his logic. Because he is surrounded by Islamic friends, in searching for and understanding the religion he will choose and embrace, Deddy Corbuzier is influenced by a person's emotions, intellectual availability, or religion, as stated by Deddy on the BEEMZ ARYO Youtube Channel at minute 1.45 "*I am used to their lifestyle, accustomed to their way of life....*" So Deddy plays a very active role in seeking religious understanding. According to Rambo, this is the third stage, namely *quest* where a person reaches a certain level of religious conversion. In this stage the author sees that a person will see where he will land even though this is not certain.

After his mind and soul were influenced by the people around him, whether this influence was emotional, intellectual or religious, Deddy Corbuzier always followed and listened to lectures. In fact, there is always an agenda to stay in touch with the Ustads as stated by Deddy on the BEEMZ ARYO Youtube Channel at minute 4.20, "*when*

*I met several Ustads, and the Ustads I met were easy to chat with.*" In this stage the author can see that Deddy Corbuzier has started to find his anchor so he is looking for people or meeting people who really understand the religion he is going to embrace. According to Rambo, this is the fourth stage in the religious conversion process, namely *stage encounter* or meeting. Where individuals or groups meet someone who is able to guide them to anchor in new beliefs. So that someone who converts will play an active role in looking for what they want and rejecting what they do not want.

Then after the meeting there was a very intense interaction between Deddy Corbuzier and one of the religious figures, namely Gus Miftah. Before Deddy Corbuzier committed to changing religions, Deddy interacted very intensely with Gus Miftah, as the author saw from Deddy's expressions on his YouTube channel "Deddy Corbuzier" in a video uploaded on June 25 2019 with the title "*Astaghfirullah Al azhim* Insults and insults when you convert" at 8.15 minutes Deddy revealed "My friends respect my trust, Ustad Gus Miftah once brought me food when he was fasting, he often does that, it's a very common thing."

As time went by, from the intense interaction between Deddy and Gus Miftah he learned a lot about Islam and thus understood Islamic teachings. This is the seventh stage of the religious conversion interaction process according to Rambo. Where a person interacts with religious figures and this is a strong connection in the religious conversion process. In this stage, individuals or groups will of course learn to understand the religion they will embrace with someone they trust. By always interacting and studying with Gus Miftah, Deddy's understanding of Islamic teachings increased day by day, so Deddy decided to convert to Islam. This is the sixth stage in which Deddy Corbuzier is committed to embracing Islam. So appropriately, on June 21 2019, Deddy Corbuzier recited the creed at the Al Mbebaji Mosque at the Ora Aji Islamic Boarding School after the Friday prayers were led by the caretaker of the Ora Aji Islamic Boarding School, Gus Miftah.

When Deddy converted to Islam he felt happiness and comfort as stated by Deddy "*I am proud and happy, in the future I still have a lot to learn, this is just the beginning of the journey*" (Rifki, 2023). Then on the BEEMZ ARYO YouTube channel at minute 3.30 Deddy likened converting to Islam to wearing clothes, of course people have or have their clothes that are nice and comfortable to wear. "*I said that if people wear clothes, it's better for me personally*". This shows that Deddy's conversion to Islam was a feeling of happiness and comfort for him. This is a form of consequence for someone when making a religious conversion. For some people, changing religions or becoming a convert can provide happiness, peace and a deeper meaning in life. However, the experience of religious conversion can also be different for each individual. Some feel significant changes in themselves and it may be that some people do not feel changes that are too striking. Although in reality, when someone makes a religious conversion, there must be consequences where the person must change their principles or concept of life in accordance with the teachings of the religion they adhere to.

In his sociological analysis, Deddy Corbuzier changed religions due to the influence of his social environment. From the results of the author's analysis, several factors influenced Deddy to change religion. *First*, the influence of interpersonal relationships. Individuals or groups want to follow the beliefs of other people around them because they have developed relationships with people of various religions in their environment. After witnessing the benefits provided to him, a person becomes even more motivated to emulate them in all endeavors. So, because he has been in a predominantly Muslim environment since childhood, Deddy Corbuzier is really used to Islam. He is also used to seeing and hearing the sound of the call to prayer. However, he did not uphold Islam at that time. Deddy Corbuzier only understood the "light" of Islam through association and friendship with good people. The relationship that exists between Deddy and his Muslim friends makes Deddy sympathetic to what his friends are doing. The author analyzes Deddy's words on the BEEM ARYO YouTube channel at minute 1:25 "*90% of people around me are Muslims, and coincidentally 90% of my friends are good people.*" The existence of a relationship or interaction with a person or group from a sociological perspective will certainly cause a dynamic of change. Interactions that occur between individuals and groups, or groups and groups will cause dynamics of change and development in a society (Haryanto & Nugroho, 2011). According to George Simmel, individuals or groups are formed internally and externally (Ritzer & Dean, 2019). Internal means the influence that is within oneself, namely the awareness of one's mind and external means the influence that is outside oneself, namely the environment. Then the values that are within oneself and outside oneself will be internalized in a person's circumstances.

This can also be seen where Deddy has a very close relationship with one of the famous Ustad in Indonesia, namely Gus Miftah, both socially and religiously. Even before changing religions, Deddy often took part in recitations. One of the things he attended was the Aa Gym recital on an occasion which was held in Jakarta at that time (Kuswandi, 2023). According to Max Heirich, this is a social factor. In conversion there is a reciprocal influence between psychological and

social, these variables include social influence, being repeatedly invited to attend religious activities, receiving advice or input from friends and establishing relationships with certain religious leaders (Puspito, 1993).

*Second*, the influence of routine habits. This can be seen when someone is connected or tied to a status that concerns their personality. With so many Muslim friends, Deddy knows other people's religions better than the religion he adheres to. As stated by Deddy, "So there was a moment where I knew more about this religion (Islam) than my previous religion, the simplest thing was, when people said 'assalamualaikum' they already knew. Those simple things" (Deddy, 2022). Then he stated, "When it comes to Eid, my Muslim neighbors bring food to me. So I feel the joy of Eid al-Fitr. Even when I was little, I lived in a house where almost 100 percent were Muslims, *methe only family the Chinese and Catholic, the only*, in Central Jakarta," he recalled (Nurul, 2022).

By getting used to hanging out with Muslim friends, Deddy knows more about Islam than his previous religion (Catholicism). Because good Muslim friends surrounded him, Deddy finally got used to the lives of his friends, as expressed on the YouTube channel BEEM ARYO at minute 1.45 "*I'm used to their lifestyle, I'm used to their procedures, if we're surprised, we'll say something, O Allah*". Then, as mentioned above, before converting to Islam, Deddy always attended religious studies, one of which was the Aa Gym study in Jakarta. In this way, this habit is what encouraged Dedy Corbuzier to convert to Islam.

*Third*, the influence of religious leaders. In the sense that it becomes a driving force for religious conversion when you have a good relationship with a particular religious leader. Apart from the factors mentioned above, what made Deddy Corbuzier determined to embrace Islam was the influence of Gus Miftah. Where Gus Miftah brought or introduced Islam to Deddy with a cool approach. As stated above, Deddy Corbuzier has long been accustomed to Islam, but in the past Islam was not very positive in his mind (Kuswandi, 2023). However, it's different when you meet good Muslim friends and Ustads who are nice to chat with, as on the YouTube channel BEEM ARYO at the 2.00 minute mark. "*There are several things when meeting Ustads, and I think these Ustads are nice to chat with.*". However, Deddy Corbuzier converted to Islam not because of any coercion or from anyone. "*He converted to Islam not because of anything, but because of guidance*" said Gus Miftah (Ahmad, 2019). However, Deddy Corbuzier's conversion process cannot be separated from Gus Miftah, where Gus Miftah's eight months of studying Islam provided a new understanding. "*I feel I have met the right person to have a dialogue with, so I can get rid of the negative image about Islam*" (Rifki, 2023). Deddy Corbuzier saw that Gus Miftah's Islamic views were rational, friendly, pleasant, and not the radical he had seen so far (Ahmad, 2019). The feeling of confidence and determination to embrace Islam came when Gus Miftah provided an understanding of what Islam looks like. This explanation can be accepted by Deddy Corbuzier and is considered very reasonable.

## CONCLUSION

The social sciences explain that religious conversion happens as a result of environmental influences. Awareness is influenced by interactions that take place within an individual's group or between groups. An encounter between an individual and another individual or group will undoubtedly cause the individual or group to change dynamically. These alterations may be beneficial or detrimental. The stages of Deddy Corbuzier's lengthy religious conversion process begin with socialization in a predominately Islamic environment. Next, he experiences a mental crisis that causes him to become emotionally influenced and begins to comprehend religious teachings. Eventually, he meets Gus Miftah, a religious figure, and after spending about eight months studying and comprehending Islam, he decides to embrace Islam. It is influenced by habitual behaviors, religious leaders, and interpersonal interactions.

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