

Communication Strategy of Religious Conversion in Minangkabau from the Perspective of Psychology of Religion

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Abstract

The purpose of this study is to examine the communication strategies for religious conversion in Minangkabau from the perspective of religious psychology. This study employs a qualitative method with a descriptive-analytical approach. The findings indicate that informative, persuasive, and coercive communication strategies have not been entirely successful in the Christianization efforts in Minangkabau. This is due to the direct involvement of several local organizations, such as Rumah Mualaf Center Padang and Pagar Nagari Sumatera Barat, in addressing this issue. The study concludes that from the perspective of religious psychology, the resistance of the Minangkabau community to religious conversion is very strong because of the deep interconnection between their religious identity, culture, and customs. To be more effective, communication strategies for religious conversion must consider psychological factors such as religious identity, a sense of community, and social support, which are highly important in the Minangkabau society.

Keywords: Communication; Conversion; Minangkabau

Introduction

The phenomenon of religious conversion does not only occur in Europe, but also in Indonesia. Religious conversion even enters people who are fanatical as adherents of Islam, such as the Malay tribal community and the Minangkabau tribal community (Ilahi et al., 2018). The Minangkabau tribe which has the philosophy of *Adaik Basandi Syarak, Syarak Basandi Kitabullah*, (ABS SBK) creates a close relationship between Minangkabau customs and Islamic teachings. This integration gives the Minangkabau people a strong cultural and religious identity, so resistance to religious conversion is high. This is because switching beliefs is the same as leaving cultural identity.

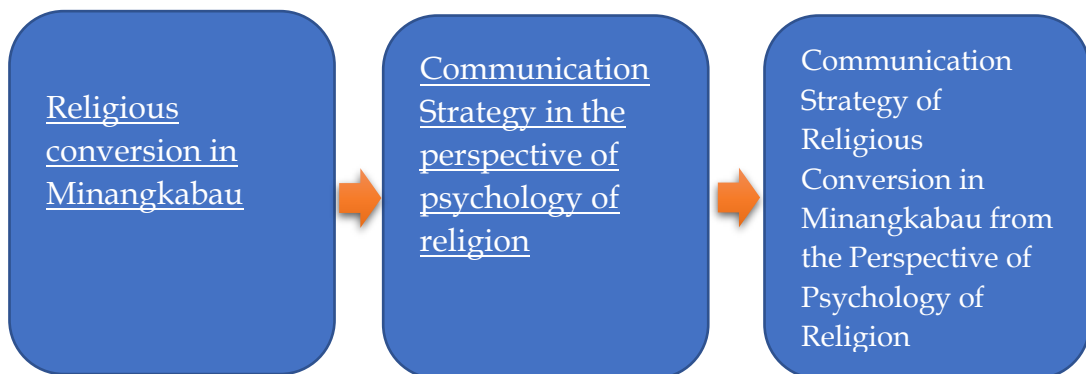
However, the situation on the ground is different from the ideal situation. According to the Central Bureau of Statistics 2022, the number of Muslims in 2022 has increased by 1.05%, a higher figure is owned by the increase in Christians by 2.05%. Meanwhile, the increase in Catholicism is also more than Islam, which is 1.12% (Sekretaris Jendral, 2022). The increase in the number of Christians is quite high compared to Islam, indicating that the philosophy of *Adaik Basandi Syara, Syara' Basandi Kitabullah*, as a cultural and religious identity is weakening.

Therefore, it is necessary to study the communication strategies used in religious conversion in Minangkabau from the perspective of the psychology of religion. Communication strategies for religious conversion must be understood carefully, because the way of Christianity is increasingly sophisticated and uses a very subtle approach, so that without realizing it, people have embraced Christianity (Kurnial et al., 2017).

The results of previous research on religious conversion communication strategies have been put forward by researchers. Among others, the article written by Pande Putu Dwi Telaksana, I Wayan Sumertha, I Wayan Wirata (2020), "Communication Strategy of Hindu Religious Counselors in Minimizing Religious Conversion of Hindus in Mataram City" published in *Sadharanikaran: Scientific Journal of Hindu Communication*. This article aims to examine the Communication Strategy of Hindu Religious Counselors in Minimizing Hindu Religious Conversion in Mataram City, using qualitative methods, with interviews with five Non-Civil Servant Hindu religious instructors and two supporters. This research concludes that effective communication is used to minimize the conversion of Hinduism in Mataram City with coaching and guidance in the form of dharma discourse by increasing *sradha* and *bhaktinya*.

The results of previous research with current research have similarities related to communication strategies in religious conversion. The difference is, the point of view and the context. The current research uses the perspective of religious psychology with the context of the Minangkabau tribe. In addition, previous research examined communication strategies to minimize religious conversion, while current research examines the communication strategies used in religious conversions that occur.

In order to be more focused on the study of this article, the following framework is presented,



Religious conversion in the Minangkabau community occurred since the trade relations between western nations; Portuguese, Dutch, British and French with the Minangkabau people from the Pagaruyung Kingdom. The religious conversion that occurred was from Muslims to Christians (Ilahi et al., 2018). Religious conversion in Minangkabau occurred because missionaries and zending made Minangkabau a target for Christianization since the British and Dutch colonial periods until today (Ilahi et al., 2019). However, Minangkabau society is difficult to penetrate, due to the existence of a cultural system with a strong symbiotic bond between custom and Islam, namely the philosophy of "Adaik Basandi Syarak, Syarak Basandi Kitabullah" (ABS SBK) (Ilahi et al., 2018).

In this religious conversion process in Minangkabau, it certainly requires communication. Communication is very important because humans interact through communication either verbally, in writing, through pictures, even through messages (Telaksana et al., 2020). Communication strategies in the religious conversion process include various approaches and techniques used to convey religious messages, influence beliefs, and support changes in individual identity.

Various strategies can be used to implement religious conversion in Minangkabau. After the 2009 earthquake in West Sumatra, missionaries took advantage of the event to distribute about 180 bibles and invite people to convert to Christianity (Kurnial et al., 2017). this is a form of communication strategy with education and knowledge.

This study uses the theory of religious conversion from the psychology of religion, namely Zakiah Drajat. According to him, one of the factors that influence religious conversion is invitation or appeal and suggestion. Religious conversion events often occur due to invitation and suggestion. Initially, it is only superficial and does not cause deep personality changes. However, if individuals who experience conversion feel peace and inner peace in the new belief, this will have an impact on their personality. On the other hand, there are religious leaders who

approach people who are beginning to doubt their faith for various reasons, such as economic, domestic, personal and moral problems. By providing advice, persuasion, and attractive gifts, these religious leaders can gain sympathy from people who are experiencing turmoil, who may be looking for new guidelines in their lives (Surawan & Mazrur, 2020).

The main problem in this research is the communication strategy of religious conversion in Minangkabau from the perspective of religious psychology. Meanwhile, the research question is how the communication strategy of religious conversion in Minangkabau from the perspective of religious psychology. This research aims to examine the communication strategy of religious conversion in Minangkabau from the perspective of religious psychology. This research has theoretical benefits, namely it is hoped that this research can be a description of the communication strategy of religious conversion in Minangkabau in the perspective of religious psychology. While practically, this research is expected to reduce conflict and increase interfaith cooperation in Minangkabau, creating a more inclusive and tolerant society.

Research methods

This research uses a qualitative approach with a descriptive-analytical method. The primary data source of this research is from the book *Religious Conversion* (2017), by Kurnial Ilahi, Jamaluddin Rabain, and Suja'i Sarifandi, published by CV. Cita Intrans Selaras, Malang. While secondary sources are literature related to the research theme, such as journal articles, books, etc. The data collection technique is literature, while data analysis is carried out through the stages of data reduction, data presentation and conclusion drawing (Saleh, 2017).

Results and Discussion

1. Religious Conversion in Minangkabau

Generally, religious conversion can be understood as a change of belief from one religion to another or entry into a particular religion. Etymologically, conversion comes from the word "conversio" which means repentance, conversion, or change of religion (Taufik, 2020). In the English context, the term "conversion" refers to a change from one state or from one religion to another. According to Jalaluddin Rakhmat, religious conversion is a process that leads to acceptance or change in religious attitudes in individuals (Purwaningtyas & Ismail, 2023).

Religious conversion as a mission of European colonization was initially unsuccessful in Minangkabau society. One of the reasons for this failure was, according to Sarah Mantoviani (n.d.):

The Minangkabau tribe in West Sumatra with its traditional philosophy of "Adaik Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK) has been known as a strong Islamic region. The customary philosophy is based on the sharia of Kitabullah (al-Qur'an). It is not just an empty platitude, but has been deeply rooted in the people. It is no wonder, then, that with this customary philosophy, the Islamicity of the Minangkabau people is so strong and West Sumatra is a difficult area to conquer to be Christianized after Aceh.

However, with the passage of time and the shift in traditional values, the Minangkabau people seem to be more receptive to Christianity. Moreover, current methods of Christianization are more advanced and use a more subtle approach, so people indirectly become Christians without realizing it (Kurnial et al., 2017).

In 2012, it is known that there were 30 Minangkabau pastors who became pastors, and were active in Christianization efforts in the Minang domain. Here are five famous pastors from Minangkabau; first Pastor I.F.M. Salim Alias Abdoel Chalid Salim (younger brother of Haji Agus Salim, National Hero). During his exile to Digoel, Chalid found himself as a Catholic, he chose the path as a follower of Christ. His meeting with Soekardjo Prawirojoedo led him to learn more about Roman Catholicism (Matanasi, 2016). Second Reverend Willy Amrul aka Abdul Wadud Karim Amrullah (AWKA), (Buya Hamka's younger brother). His wife, who converted to Islam, was invited by her friends to go to church when their business was having problems. In addition, the wife invited the husband to follow her beliefs, so they were often at odds. After a long period of financial hardship, he decided to follow his wife's religion in 1981. In 1999, Willy and Yanuardi Koto were important actors in the Christianization efforts in the Minang region.

Thirdly, Pastor Akmal Sani is an exemplary profile among Minang apostates. Research shows that tapes of Pastor Akmal Sani's testimonies deviate widely from the interpretation of the verses of the Qur'an, and are widespread almost throughout the archipelago. Pastor Akmal Sani is a native son from Pangkalan Koto Baru, Payakumbuh, who is now a pastor in Jakarta (Kurnial et al., 2017). Fourth, Reverend Yanwardi Koto, originally from Lubuak Basuang, Agam Regency, used to be a Koto. Currently he serves as Chairman of the West Sumatra Foundation based in Jakarta, as a foreign fundraising institution and organizer of the apostasy mission (Ilahi et al., 2018). In addition, Yanwardi Koto founded the Nazarene Christian Church Rantau Jakarta or commonly abbreviated as GKN Rantau Jakarta. This church uses typical Minangkabau carvings in its service room, and uses Minangkabau symbols for its religious ceremonies (Demokrasi News, 2016).

Fifth Pastor Sofyan, originally from Lintau, Tanah Datar. He leads the School of Theology (STT), located in a remote village in Majalengka, West Java, owned by Doulos World Mission (DWM), where Minangkabau pastors are educated and mentored in the 21st century. DWM is currently running the Jericho 20000 project, which is a program to Christianize the West Java region, the center of activity on the outskirts of Jakarta (Ilahi et al., 2019).

Factors contributing to the religious shift of the Minangkabau people from Islam to Christianity are (1) The Minangkabau people and West Sumatra became the main target of international Christianization. (2) Development of the education system, social and health service units. (3) Experience, social and social environment, educational background, and family relationships. (4) Marital status and family relationships.

The impact of religious conversion in Minangkabau: first, Christians in Minangkabau experienced a higher increase than other religions in West Sumatra. BPS data 2022, explains that there is an increase in the number of Christians in West Sumatra, namely 2.05%, followed by Catholics as much as 1.12%, Muslims also experienced an increase even though not as much as Christians, namely 1.05%, Hindus as much as 1.04%, and 1.49% of Khonghucu,. Meanwhile, Buddhists experienced a decrease of 2.09% (Sekretaris Jendral, 2022).

One of the social impacts of this Christianization effort is the decline of the Muslim population. This happened because church ministers in Indonesia have given several directives to all Christian congregations, namely: (1) The church forbids its people to use birth control. (2) Propaganda about birth control and family planning for Muslims is carried out vigorously and supported in various ways. (3) The church strictly prohibits Christian landlords from renting or selling buildings, houses, or shops to Muslims. (4) Christians tried to always steer government policy towards the West, especially towards America. (5) Christians seek to control the information they receive from various sources, including television, radio, newspapers, magazines, books, and other media. (6) Christians strive for power (Ilahi et al., 2018).

Secondly, the enactment of customary sanctions for Minangkabau people who convert from Islam to Christianity, with its customary philosophy "Adaik Basandi Syarak-Syarak Basandi Kitabullah" (ABS-SBK), Minangkabau society is closely tied to Islam and cannot be separated from its cultural system. This shows that Minangkabau society is synonymous with Islam. Therefore, when someone from the Minangkabau tribe converts to Christianity, they are automatically considered apostates, violate customs, and are not considered part of the Minangkabau people (Kurnial et al., 2017).

Third, Strengthening the Role and Contribution of Social and Religious Institutions (Rumah Mualaf Center, Paga Nagari, and MUI), with the development of the Christianization project in the Minangkabau community, both in the realm of Minang and overseas, the role and contribution of social and religious institutions in the Minangkabau community increased. Rumah Mualaf Center Padang and Paga Nagari West Sumatra led by Ustadz Ibnu Aqil D. Ghani together with the Indonesian Ulema Council (MUI) West Sumatra, as well as the Minangkabau Customary Density Institution are social and religious institutions that have helped deal with cases of apostasy or Christianization in the Minangkabau community (Kurnial et al., 2017).

2. Communication Strategy in the Perspective of Psychology of Religion

One of the causes of individuals changing beliefs or known as religious conversion is due to invitations and suggestions from others. The invitation and suggestion, of course, requires an effective communication strategy, so that the targeted individual can easily follow the invitation and suggestion given.

According to Haris (2016), communication strategy is one of the methods to manage the implementation of the communication process through stages including planning, implementation, and evaluation, with the aim of achieving the desired results. Meanwhile, Onong (Effendy, 1984) defines communication strategy as a communication planning guide combined with communication management to achieve predetermined goals. The communication strategy must be able to explain how to implement it practically, so that the approach taken can be adapted to different situations and conditions from time to time.

According to D. Peterson and M. Dallas Burnett, there are three objectives of the communication strategy, namely: (1) To secure understanding, namely the communication process not only focuses on understanding the message, but also on forming and strengthening beliefs and behaviors in accordance with religious teachings. (2) To establish acceptance, after the communicant understands and accepts the message, there is a need for further guidance on the message. This coaching aims to help communicants internalize and apply religious teachings in everyday life. (3) To motivate a action, namely after the recipient of the message is coached, this activity needs to be further motivated (Nuriah & Prihatini, 2022).

An effective communication strategy in a religious context must be based on the principles of the psychology of religion to ensure that the message delivered can be received and internalized by the individual in a meaningful and impactful way. There are three communication techniques

used by religious educators, to convey their suggestions and invitations, namely: first, informative communication, which is an extension communication technique that aims to "tell" or provide explanations to others. This technique can be done orally or in writing, is informative, and tends to take place in one direction (one-way communication) (Putri, 2023). In the psychology of religion, one of the impulses for religious conversion is mental shock, this sometimes makes individuals interested in seeing someone's religious activities or perhaps hearing descriptions of other religions that make them sway (Surawan & Mazrur, 2020). So this is where the role of informative communication, by providing a comprehensive explanation of religious doctrines, teachings, rituals, and religious practices, or by using language that is easy to understand, can certainly provide encouragement to individuals who are being shaken to convert.

Second, persuasive communication, which is communication carried out by persuasion, inviting, and convincing people to influence thinking and change attitudes and behavior in the desired direction. This communication is done face-to-face, because a response from the community or individual is needed (Nuriah & Prihatini, 2022). In this context, religious leaders often approach individuals who are experiencing wavering beliefs due to economic, household, personal, or moral problems. Through advice, persuasion, and attractive gifts, the religious leader can attract sympathy and help those who are experiencing turmoil (Surawan & Mazrur, 2020). This approach is a form of persuasive communication, where messages and actions aim to persuade and provide emotional and spiritual support to individuals who need new guidance in their lives.

Third, coercive communication, which is communication that involves rulers, authority holders, and community leaders to convey messages that contain coercion to carry out certain actions or activities. Usually the technique is carried out in the form of decisions, instructions, etc. that are mandatory to obey (Nuriah & Prihatini, 2022). In the psychology of religion, conversion occurs due to psychological and environmental conditions, it can be interpreted that conversion can occur when the communication carried out is able to understand the psychology of individuals and their environment. So that coercive communication is not recommended in religious conversion. This is because coercive communication can cause psychological stress, internal conflict, and feelings of alienation. Coercive pressure often does not result in genuine or deep conversions, but rather conversions based on fear or the need to survive.

Communication strategies in the psychology of religion focus on conveying religious messages in an effective way to ensure understanding, acceptance, and application of religious teachings in daily life. In this article, communication strategies focus on techniques used in religious conversion.

3. Communication Strategy of Religious Conversion in Minangkabau from the Perspective of Psychology of Religion

The Minangkabau tribe, known for its strong cultural identity and customs, is one of the ethnic groups in Indonesia that has high resistance to religious conversion. Their attachment to Islamic values that have taken root in daily life, plus the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*, which means that Minangkabau customs are based on Islam and Islam is based on the Qur'an. Therefore, the process of religious conversion in Minangkabau is a complex challenge (Yuhaldi, 2022).

In some literature, it is mentioned that there have been many religious conversions in Minangkabau that choose motives that are classified as coercive and detrimental. The following is the communication strategy used in religious conversion in Minangkabau: first Using informative communication, this strategy was used by a missionary from the United States, namely Ralp Charles Lewis Jr, he was an evangelist under the guise of a year off vacation in the Lake Diateh area, alahan Panjang. To smoothen the action, this missionary preached from house to house of remote residents across the lake, even he also visited farmers in the middle of the fields (Kurnial et al., 2017). By 'preaching' door to door, it can form a closer and more personal relationship between the preacher and the communicant. This close relationship can realize the goal of Ralp Charles Lewis Jr, namely the Christianization of the Minangkabau people. In addition, Lewis Jr. spread the gospel book in the Minang language (Minang For Indonesia, 2014).

Secondly, with persuasive communication, to persuade and convince the people, Roberts Adams and Tracyy Caffer, friends of Lewis Jr. distributed GMO seeds to persuade the villagers, which was done in the South Coast. The aim was to influence and change the mindset of the people to convert to Christianity.

Thirdly, it is done by coercion, the strategy used is classified as very harsh, and harms others. For example, the case of Wawah, a student of Madrasah Aliyah Negeri (MAN) 2 Gunung Pangilun in Padang, who was kidnapped, then apostatized with a very cunning scenario and even raped. In addition, the case of Christianization in Minangkabau is the baptism of Minang people at the Immanuel Baptist Hospital in Bukittinggi. The most shocking case was the kidnapping, apostasy, and rape of Fitria Rahmi, a graduate student at IAIN Imam Bonjol. There was also the kidnapping of Wawang alias Awang, a IAIN student, the case of Retno Fatihah, and others. There were also many other exciting events, such as hunting down and exposing the practice of missionaries from America in the interior of Pesisir Selatan Regency and Alahan Panjang, Solok Regency. There were also mass apostasy attempts in Payakumbuh, Padang, and others.

Based on various cases that have occurred, it seems that the Minangkabau region is a target for the destruction of the faith, morality and customs of its people. It is common knowledge that to control Sumatra, one must first control West Sumatra. The same goes for apostasy, as the Minangkabau region has long been known as the Porch of Mecca, the birthplace of many scholars. Minang people are known as true believers in Islam, and if anyone apostatizes, they are no longer considered Minang people, expelled by custom, and deprived of all rights. In fact, the attention of Islamic organizations to this issue is increasing. For example, the recent demonstration against the construction of the Siloam Christian Hospital and the Lippo Group Superblock attracted tens of thousands of people from various Islamic organizations and elements of the Muslim community. This was the largest demonstration ever held in Minangkabau in history. In fact, in the Forum Masyarakat Minangkabau Tolak Super Blok Lippo Group (FMM-SBLG), where Ibnu Aqil D. Ghani is a core committee member, more than 40 Islamic organizations and community institutions joined (Kurnial et al., 2017).

The communication strategy carried out was not entirely successful in the effort of Christianization in Minangkabau, because some mass organizations in Minangkabau went directly to the field to overcome this problem, such as Rumah Mualaf Center Padang and Pagar Nagari West Sumatra in identifying the problem of apostasy that often occurs in various parts of West Sumatera.

Conclusion

This study found that communication strategies in religious conversion in Minangkabau are carried out in an informative, persuasive, and coercive manner. In the data analysis, it is concluded that the psychology of religion views that Minangkabau people show high resistance to religious conversion. Religious identity that is closely related to ethnic identity causes religious change to be perceived as a threat to strongly held cultural values. It is hoped that this research can be an overview of the communication strategy of religious conversion in Minangkabau from the perspective of religious psychology and can reduce conflict and increase interfaith cooperation in Minangkabau, creating a more inclusive and tolerant society. This research has limitations in the literature used, because there is little literature that matches the theme of this article, so the study has not been maximized. This study suggests conducting interviews with expert figures who are in accordance with the title of the article, so that it will produce a more comprehensive study.

According to Thouless, religious conversion is a term generally used to refer to the process by which a person acquires a religious attitude, whether it occurs gradually or suddenly (Kurnial et al., 2017). Meanwhile, Heirich argues that religious conversion is the behavior of a person or group of people who change beliefs and the belief system is different from the previous religion.

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