

ABSTRACT

Key words : conversion, rationality, social meaning.

The two biggest Islamic organizations in Indonesia, *Nahdlatul Ulama (NU)* and *Persyerikatan Muhammadiyah* are said as the conflict-symbol. The conflicts involve some parts of the religious aspects or dimensions like belief, rite, leadership, institution, knowledge, practice, experience, symbol, rationality and consequence. On the other hand there are some of NU followers convert and then join Muhammadiyah, even further become activists or leaders in their respective locations of Persyerikatan Muhammadiyah.

The main purpose of this research to comprehend the meanings and motivations of conversion. The objectives of this research are first, to investigate the rationality of conversion from being *Nahdlatul Ulama* followers to Muhammadiyah followers. Second, it is to discover the social meanings of that conversion, in which the consequences of some religious aspects and the hidden concepts of that conversion.

The previous sociological studies on religion conversion, generally investigated inter-religious conversion. Their problems covered the process, influence, stimulation, cause and others but not yet touched rationality and social meaning of conversion action.

This study is very important because by this research could be discovered some concepts of rationalities and social meanings of conversion and then constructed into a certain conversion theory. Further, by knowing religious social reality in the field, especially interaction between Muhammadiyah and NU followers, religious latent or manifest conflict can be solved better next time.

By using qualitative approach, emic perspective, interviewing some identified converts, observing religious social setting and reading document information this research carried out at Sukolilo Village, Labang District and Bangkalan County, Madura.

Finally, this research discovered the *Tawhid Rationality*. The converts in this case use Al-Qur'an verses (Allah) and As-Sunnah (all information from and deeds of Muhammad Rasulullah) as their bases of all religious activities both on rites and non-rites. They consider them as more authentic and more direct from Allah and the Prophet. While for answering the second research problem, the researcher found some concepts of the social meaning of conversion : certainty, independence, freedom of expression, egalitarianism, societal orientation, institutionalization and net-work. It means that all converts, when they acted conversion and then established or joined Persyerikatan Muhammadiyah, felt or found those social meanings in their religious activities. In fact they also realized that those meanings matched their previously hidden concepts.