

*The 5th
Asian Association of Indigenous and Cultural Psychology
Conference on
Stress, Health and Well-being:
Indigenous, Social and Cultural Perspectives*

BOOK OF ABSTRACT



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DEPARTMENT OF PSYCHOLOGY
FACULTY OF MEDICINE
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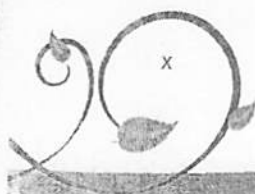
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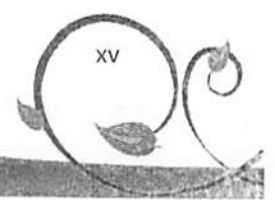
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Oral Symposium 19: Religiosity and Moral Ethics

Cognitive and Emotion of An Inter religious Conflict Survivors

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The research is motivated by events of religious conflicts. The objective of this research is to know the cognitive state of the survivors (ahmadi/moslem ahmadi) who experienced these events. The subjects are survivors in the event of riot against the followers of Ahmadiyah in Sampang, Madura.

The goals of this research is to explore both cognitive and emotion process of the survivors of the riots, whereas the research setting in Rusunawa Puspa Agro Sidoarjo, that known as the riot refugee's camp.

The method of collection data is done by direct observation or observation and interviews. The techniques used to analyze the data is qualitative data analysis techniques, namely through 3 stages of flow model's Huberman and Miles.

Keywords : Survivor, Conflict, Cognitive and Emotion.

The Dynamic of Religious Conversion on Young Adults: Case Study

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Religion is commonly characterized as 'given' thus socialized through generations. The fact that few people went through religious change therefore considered as an interesting phenomena that put this research into exploring the dynamics of religious conversion stages on early-adults. Rambo (1993) has identified that religious conversion operated through stages called Crisis, Quest, Encounter, Interaction, Commitment, and Consequences whereas all stages are tied in cognitive, affective, and conative dimensions. The dynamics of religious

conversion is also influenced by external factors as well as internal. Qualitative method was chosen in this research based on its ability to capture the dynamics of religious conversion on 2 early-adults who had undergone religious change. Results of in-depth interviews conducted in this research were analyzed using coding analysis. Results have shown that both respondents experienced distinct dynamics of religious conversion stages. Subject's Encounter stage with religious agent followed by Interaction stage have initiated religious