

## FACTORS THAT INFLUENCE A PERSON'S DECISION TO CONVERT ISLAM IN INDONESIA

Nurul hafidza\*<sup>1</sup>, Jufri Naldo<sup>2</sup>

<sup>1,2</sup> Universitas Islam Negeri Sumatra Utara

e-mail: \*<sup>1</sup>[nurul402211012@uinsu.ac.id](mailto:nurul402211012@uinsu.ac.id), <sup>2</sup>[jufrinaldo@uinsu.ac.id](mailto:jufrinaldo@uinsu.ac.id)

### Abstract

The term muallaf has become a familiar concept within Indonesian society. Various supporting factors contribute to an individual's decision to embrace Islam. This study explores the key factors that strongly influence a person's choice to convert to Islam. The research adopts a qualitative descriptive method with a phenomenological approach to religion, utilizing in-depth interviews with muallaf from diverse age groups. It aims to gain deeper insight into their life journeys and the decisions that led them to embrace Islam in Indonesia. The findings of this study not only reveal the reasons behind their conversion but also shed light on their lives after becoming Muslims. It highlights the different challenges and obstacles they face as they strive to deepen their understanding of Islam, as well as how Islam guides and nurtures them in becoming faithful Muslims. The researcher also collaborated with the Bina Muallaf Foundation in Bumi Asri residential complex, Medan, which provided greater access to muallaf who served as informants for this research

**Keywords:** Conversion of Religion; Converts; Social Factors; Preaching.

### Abstrak

*Istilah muallaf di Indonesia sudah menjadi hal umum yang biasa didengar di masyarakat. Berbagai faktor pendukung yang menjadi alasan mereka masuk islam. Penelitian ini membahas tentang apa saja faktor faktor yang menjadi alasan kuat seseorang menjadi muallaf. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan fenomenologi agama melalui wawancara mendalam dengan para muallaf dari berbagai kalangan usia. Untuk lebih mengetahui dan mempelajari bagaimana perjalanan hidup mereka dalam membuat keputusan menganut Islam di Indonesia. Hasil penelitian ini tak hanya menunjukkan faktor menjadi seorang muallaf, namun juga bagaimana kehidupan para muallaf ini setelah masuk islam. Dengan beragamnya tantangan dan kendala yang mereka lalui untuk bisa terus mendalami agama Islam. Serta bagaimana Islam membina para muallaf ini untuk menjadi seorang muslim. Peneliti juga melakukan kerja sama dengan Yayasan Bina Muallaf kota medan di komplek perumahan Bumi Asri Medan. Dengan begitu peneliti dapat lebih leluasa dalam mendapatkan para muallaf yang menjadi informan dari penelitian ini.*

**Kata Kunci:** Konversi Agama; Mualaf; Faktor Sosial; Dakwah.

## INTRODUCTION

In Indonesia, every citizen is granted the freedom to embrace a religion of their choice. As a result, some individuals undergo religious conversion, a process referred to as religious conversion. Conversion, as defined by (Maimun, 2018), means repentance, changing one's religion, shifting one's stance (in an opposing direction) from a particular religious teaching, or entering a new religion (Iskandar, 2022). Religious conversion occurs due to several factors. The driving factors behind religious conversion include internal factors, such as personality, disposition, and psychological aspects, as well as external factors, such as family, environment, changes in social status, religious intermixing, societal traditions, and poverty (Wigy Gories Mahesa, 2021). It may also stem from spiritual searching, marriage, or the influence of the social environment (Lampe, 2024).

A non-Muslim who leaves their former belief system and declares the two Islamic testimonies of faith (shahada) with sincerity and submission is then considered a muallaf or a new convert to Islam (Faryadi, 2012). Religious conversion is a phenomenon that frequently occurs and often draws significant public attention. This is because religious conversion is regarded as a major and sacred milestone in a person's life journey (Umi Kalsum, 2023).

Observations at the Yayasan Bina Muallaf located in the Bumi Asri residential area of Medan reveal that among the various factors influencing one's conversion to Islam, internal factors are the most dominant. These include individuals' spiritual quest and search for self-identity.

Research on muallaf particularly on their development and the factors influencing their decision to embrace Islam has been conducted by several scholars in Indonesia. For instance, a study by (Yanti, 2023) discusses the motivations of residents in Simpang Padang village who converted to Islam and the factors that encouraged their conversion. Another study by (Cahyono, 2015) explores how adult converts commit to Islamic teachings in their daily lives, particularly in how they understand, practice, and maintain their new faith. (Muhaimin, 2024) conducted research on how newly converted individuals are guided and supported in learning about Islam. The Muallaf Center Indonesia Foundation also plays a

vital role in assisting new converts by providing them with a platform to study Islam properly.

This study adopts a phenomenological approach to religion to analyze the various factors influencing an individual's decision to embrace Islam. It aims to provide a more comprehensive understanding by reaching respondents of different ages and genders, particularly in the city of Medan, in order to capture the local dynamics that may uniquely influence the conversion process.

This research seeks to build a theoretical framework that integrates personal factors (such as the search for meaning in life and spiritual experiences), social factors (including community or workplace environment and social relationships), and structural factors (such as religious institutions or foundations). The objective is to delve deeper into the multitude of factors that influence a person's decision to convert to Islam in Indonesia, whether they be personal, social, cultural, or spiritual. It is hoped that this study will contribute to a deeper understanding of religious dynamics in Indonesia and enrich the discourse on muallaf within the context of a pluralistic society.

## **RESEARCH METHOD**

This study employs a qualitative descriptive method with a phenomenological religious approach. A qualitative descriptive method is a research method based on the processing of descriptive data (Satori, 2011). Qualitative descriptive research aims to explain existing phenomena without manipulating the variables under study, primarily through direct interviews (Bahri, 2017). In the context of this research, the focus is on the personal experiences of converts to Islam (muallaf) regarding their journey to embracing Islam. It explores the various factors that influenced their decision to convert and their experiences in receiving guidance to become devout Muslims.

The informants in this study include six converts to Islam, the wife of one convert, and one representative from the Bina Muallaf Foundation. Interviews were conducted between April 11 and 18 at various locations based on the

addresses of the informants. Data collection in this study was carried out through three methods (Putri Syahri, 2024). Observation, this involved directly collecting data on-site by identifying relevant aspects and recording everything related to the research. In this observation phase, the researcher collaborated with the Bina Muallaf Foundation in Medan. Interview, this method was employed to obtain highly accurate data directly from the sources. Interviews were conducted persuasively to foster familiarity and elicit deep insights into both the questions and the informants' responses. Literature study, the researcher also consulted various library books, academic journals, and e-books. The data obtained from the literature review were then organized in a coherent manner to ensure clarity and ease of understanding.

Through this qualitative descriptive research, the researcher was able to collect information more freely and describe the experience of becoming a convert to Islam in greater detail (Nurlaila Sapitri, 2023). This study aims to enhance understanding and broaden perspectives on the conversion process. Ultimately, it is expected that this research can serve as a valuable source of literature, motivate readers, and make a meaningful contribution to the study of religions.

## **RESULTS AND DISCUSSION**

### ***The Meaning of Muallaf in Islam***

Based on observations of the informants who have chosen to embrace Islam, it was found that for them, the term *muallaf* does not merely mean someone who converts to Islam, but something far deeper. To them, becoming a *muallaf* is not only about formally entering the religion of Islam, but it also represents a profound spiritual struggle. These individuals believe that it was not they who entered Islam, but rather that Islam entered and transformed their hearts and souls.

The observations also revealed the significant changes in their lives after embracing Islam. The sense of awe they continually feel upon becoming Muslims, and witnessing the greatness of Allah SWT, strengthens their conviction that Islam is not just a religion but also a salvation for their lives. They believe they have

received continuous guidance (*hidayah*) which ultimately led them to firmly commit to becoming *muallaf* and to study Islam more deeply.

This finding is supported by interviews with an administrator of the Bina Muallaf Foundation. One informant, referred to as SR, shared a similar definition of *muallaf*:

*“Among the general public, the term muallaf means someone who has converted to Islam. However, the true meaning of muallaf is someone whose heart has been softened to be ready to receive guidance (hidayah) from Allah SWT.”*

This is further affirmed by informant IP, who shared her experience:

*“At first, when I saw my husband convert to Islam, I was anxious, especially seeing how his family constantly pressured him to return to their religion. Eventually, he did go back to being a Protestant Christian, which greatly disappointed me. I decided to separate from him without a formal divorce. Yet he kept looking for me, saying he wanted to return to Islam. This went on until we reunited, and he firmly chose to become a muallaf again, resisting his family’s influence. That’s when I realized the power of Allah. When He grants hidayah to someone, no matter how strongly others try to block it, they cannot succeed.”*

Informant NY shared a similar experience:

*“Before converting to Islam, my heart was filled with doubt, yet I felt an inner calling guiding me to learn about Islam. At first, I resisted, but the persistent pull made me reflect could this be hidayah? Since then, I decided to become a muallaf.”*

This was echoed by informant RS:

*“Hidayah is real for me. After becoming a muallaf, I felt a deep peace in my soul and realized that my life had more meaning.”*

Informant MT also shared his thoughts:

*“I used to question whether hidayah truly existed, since I believed that logic could explain everything. But what happened in my life could no longer be explained by logic alone. That’s when I felt maybe this is hidayah for me. Allah placed doubt in my heart about my former religion so that I could begin to*

*understand my true purpose in life.”*

The findings of this study indicate that the term *muallaf* does not have a single, fixed definition, but rather encompasses a range of profound meanings. It allows us to understand that *muallaf* holds a significant place in Islam not only as someone who embraces the faith, but also as someone whose heart has been drawn and softened by Islam to receive divine guidance from Allah SWT.

This is also consistent with existing theories and previous research. In Islamic teachings, there are generally two categories of Muslims: those born into Islam and those who are *muallaf* (Setiawati, 2019). Born Muslims are individuals whose Islamic identity is inherited from their parents, without having made a formal declaration of faith (*syahadat*). On the other hand, *muallaf* are those who embrace Islam by pronouncing the *syahadat* in front of two witnesses, having consciously left their previous beliefs.

A *muallaf* is a person who has converted to Islam, often as a result of *hidayah* (divine guidance), personal conviction, or other compelling reasons (Irfan, 2022). In general, the term refers to new Muslims whose faith may still be fragile. Linguistically, *muallaf* is derived from the phrase *mu'allaf qalbuh* (plural: *mu'allafah qulubuhum*), which in Islamic legal encyclopedias is defined as a person whose heart has been persuaded or inclined toward Islam. In a broader sense, it refers to someone whose heart has been inclined through acts of kindness and love for Islam, symbolized by their declaration of the two *syahadat* (Dahlan, 1996).

### **Factors that influence a person's decision to become a convert to Islam**

Based on observations of informants who decided to convert to Islam, it was found that the factors influencing their decision to become *muallaf* (converts to Islam) can be categorized into two main types: internal and external factors. Their decision was not only driven by personal desire but was also supported by their environment and relational ties. This finding aligns with the results of interviews conducted with an administrator of the Bina Muallaf Foundation in Medan, who mentioned three dominant factors influencing conversion to Islam. As explained by SR:

*“There are internal and external factors that underlie a person's decision to become a muallaf. The internal factor involves intellectual reasoning and personal will. The external factors include marriage, social environment, and the need for protection. When someone converts due to intellectual reasons, it often means they are driven by a desire to learn and understand Islam more deeply, as they find harmony between reason and the heart. A higher level of thinking allows them to identify Islam as the solution to their life's problems. Typically, muallaf who convert for intellectual reasons are more devout than those born into Islam, because their decision stems purely from personal conviction without coercion or family influence.”*

This statement is supported by MT, one of the informants, who shared:

*“One of the strongest reasons I embraced Islam was my own thinking. Since third grade, I noticed something odd in my previous religion, Protestant Christianity. As a child, I didn't have the courage to question it, but as I grew older, I started searching for answers. Along the way, I began studying Islam and finally converted at the age of 27 without informing my family.”*

Another informant, RD, further explained the factors behind their decision:

*“I felt a deep desire to learn about and embrace Islam. After much contemplation and building my confidence, I converted to Islam at the age of 19 without coercion or external influence. I felt peace and comfort when I first learned what Islam is. My previous religion was Buddhism, and I was a rather rebellious child. But as I entered adolescence, I was drawn to Islam's firm yet gentle teachings and its emphasis on charity.”*

In addition to internal factors, external influences also played a significant role in people's decision to convert. As explained by DD:

*“I was initially drawn to Islam because most students in my school were Muslim, and many of my friends were Muslim too. This made me want to learn more about Islam and eventually become a Muslim myself. My mother didn't oppose my decision, and I converted at the age of 12. I immediately felt a sense of peace after becoming a Muslim.”*



Another perspective came from BS, who stated:

*“I converted to Islam twice due to marriage. My first conversion happened before my wedding ceremony, but I later apostatized because of family disapproval. Decades later, I converted again with the support of my wife. I was 57 years old when I became a muallaf for the second time.”*

SR also highlighted another external factor: the need for protection:

*“Some people convert to Islam to seek protection from life’s challenges, because they see Islam as a peaceful, secure, charitable, and prosperous religion. For some, becoming muallaf is a way to find shelter whether from social problems, poverty, or other issues. However, when the crisis ends, many of these individuals return to their previous religion. Still, for others, once they find comfort in Islam, they begin to study it seriously and gradually try to become true Muslims.”*

From the observations and interviews, it can be concluded that the most significant factor influencing conversion to Islam is internal motivation. Individuals who possess intellectual maturity and critical thinking are better able to see Islam as the solution to their complex life problems. However, external factors especially marriage and societal environment also play a significant role in one’s decision to convert. *Muallaf* often experience inner peace after embracing Islam, as their worldview shifts toward tranquility and calmness. Islam deeply emphasizes peace and spiritual serenity.

The findings of this study show that Islam is one of the most logical and comprehensive belief systems. Many of its teachings offer tangible benefits and clear guidance. Numerous *muallaf* have testified that Islam provides answers aligned with both reason and scientific knowledge to solve life's challenges. This is also consistent with previous research and theory. Data from MCI (Muallaf Center Indonesia) reveal that marriage is one of the dominant factors leading people to convert to Islam, accounting for approximately 68% of total conversions (Evi dian rahmawati, 2024). Religious conversion is a complex socio-religious phenomenon worth studying. It involves not only the institutional stance of the religion being adopted but also the personal convictions of the individual converting



(Hendropuspito, 1983). Beyond strong reasons of belief, humans also possess *fitrah mukhallaqah* an inherent tendency toward religiosity, a strong innate belief in God Almighty.

Humans are instinctively inclined toward righteousness and truth. This religious nature is embedded long before birth. By nature, human beings inherently believe in a Supreme Being. However, this natural disposition can be obscured due to life principles, experiences, priorities, perspectives, comparisons, ideologies, and literature (Akbar, 2020). According to (Yanti, 2023), the factors influencing religious conversion include: inner conflict, influence of religious traditions, invitations or suggestions, emotional factors, and personal will.

### **Dynamics of Life and the Challenges of Converting to Islam**

Based on observations of informants who have chosen to convert to Islam, it was found that the life of a *muallaf* (convert to Islam) is not as easy as it may seem. The process of deciding to embrace Islam, followed by learning and practicing the religion, often brings numerous challenges. These are challenges that not every Muslim might be able to endure. The observations revealed the immense sacrifices *muallaf* make to uphold their faith in Islam, often facing rejection from both family and professional environments.

These findings align with an interview conducted with MT, who stated:

*“Various challenges came from my own family when they found out I had become a muallaf. I was expelled, confined, and even terrorized by family members who tried to persuade me to return to my previous religion. When I decided to distance myself from my family for the sake of finding peace in Islam, they didn’t stop. They kept searching for my whereabouts and monitoring my journey in learning about Islam not to support me, but to ensure they could find a way to bring me back to their faith.”*

This was further confirmed by RD, who said:

*“When my family found out I had converted to Islam, they were shocked and silent. However, my parents especially my mother were deeply disappointed and immediately kicked me out of the house. Alhamdulillah, after years of trying to*

*reconcile, my family finally accepted me as a Muslim.”*

These interviews indicate that the first and often greatest challenge a *muallaf* faces is from their own family. No family easily accepts the decision of one of its members to leave the faith they were all raised in. Most families will attempt various methods to bring them back to their previous religion. After reciting the *shahada*, many *muallaf* experience threats and are cut off by their families due to their disapproval of the conversion (Zainul Fuad, 2022).

This is also emphasized by IP, who stated:

*“After my husband converted to Islam for the first time, we faced many threats. Some family members even offered him money, wealth, and assets as a guarantee if he would agree to return to their religion.”*

In addition to external pressures, *muallaf* also face internal challenges, such as difficulties in understanding the Qur’an. After converting, they are like newborns having to learn everything from scratch: how to pray, purify themselves, and read the Qur’an. Younger converts may find it easier to learn the Qur’an, but for older converts, it can be quite difficult. As BS shared:

*“When I began studying Islam, my biggest challenge was learning the Qur’an. Being older and working in the private sector with little free time, I found it hard to study Iqra’ and the Qur’an. Even now, I still struggle with reciting the verses during prayer.”*

Another significant challenge comes from society. While some communities are welcoming to *muallaf*, others are less accepting. In fact, many *muallaf* find it difficult to reintegrate into communities where their former religion is dominant, especially when there are individuals hostile to religious conversion. This makes it hard for them to adjust to the practices of their new faith, which may differ greatly from their previous beliefs. As a result, their resilience in maintaining faith may be weakened (Jannatul Asri Harefa, 2024). There have been cases where *muallaf* reverted to their former religions due to an inability to adapt. These challenges extend to their work environments as well.

This was illustrated again by BS, who stated:

*“After studying Islam, I realized that it comes with many rules that prohibit negative behaviors such as drinking alcohol and other bad habits that I had to give up. In my workplace, which is dominated by non-Muslims, especially Chinese-Indonesians, I struggled to break old habits. While I was never involved in heavy drinking, I had a gambling habit that’s been hard to shake. I’ve even had to hide my status as a muallaf to keep my job, because if they knew I had converted to Islam, it might have negative consequences. That’s one of my worries.”*

The findings from interviews and observations indicate that no one’s life is free from trials and challenges *muallaf* are no exception. After much thought and reflection, once they embrace Islam, they must be prepared to face the consequences of their decision. The first and most difficult reaction often comes from their closest circle especially their parents who may struggle to accept the convert’s decision. In addition, societal environments are not always supportive. Besides these external challenges, *muallaf* also face internal obstacles, such as limitations in understanding Islamic teachings and the Qur’an. Yet, despite all the hardships, many remain committed and passionate about becoming better Muslims.

The experiences shared by RD, DD, BS, IP, MT, RS, NY, and a volunteer from the Bina Muallaf Foundation in Medan, SR, strongly support these findings. Their stories highlight the factors behind their decision to embrace Islam and the struggles they’ve faced in maintaining their new faith. This study does not only explore the reasons behind religious conversion to Islam in Indonesia, but also examines the challenges faced after becoming a *muallaf*. The decision-making process for such a significant life change involves emotional, intellectual, and social dimensions. According to Zakiyah Daradjat, religion in the life of a *muallaf* consists of both religious awareness and religious experience (Zainul Fuad, 2022).

### **The process of becoming a convert to Islam and the role of foundations in nurturing converts**

Findings from Observations and Interviews on the Need for Guidance among New Converts to Islam (Muallaf) Based on observations conducted with several informants, it was found that once someone decides to convert to Islam,

they must be ready to learn all aspects of Islamic teachings. However, not all converts (muallaf) are capable of learning independently. Some, especially those of a certain age, require special attention and structured religious guidance. Observations also revealed a strong desire among many muallaf to receive personal guidance, either individually or through established institutions or foundations. Unfortunately, many of them are unable to participate in such programs due to various barriers, such as lack of time due to work commitments, distant locations of training centers, and the limited availability of female-specific guidance programs.

These findings align with an interview conducted with MT, who stated:

*“When I first converted to Islam, I was confused about where to go to receive proper religious guidance. Although I had secretly studied Islam since childhood, there was still much I didn't know. A friend of mine introduced me to the Bina Muallaf Foundation in Medan. At the time, I was staying in a rural area. After joining the program, I received two weeks of training and was awarded a certificate confirming my conversion to Islam.”*

Another informant, DD, shared:

*“I had already heard about the foundation from a friend, but since I was still in elementary school, I wasn't confident enough to participate in the program. Instead, I studied Islam gradually on my own. Due to some problems at home and the absence of guidance, I eventually decided to seek help from the Bina Muallaf Foundation. Since then, I've chosen to live at the foundation and now serve as a mosque caretaker, as the foundation is located next to the Al-Muhajirin Mosque.”*

This was also confirmed by informant RS, who said:

*“At first, I was hesitant to join the program because of my limited knowledge, but I eventually gained the courage to undergo the two-week training. The Bina Muallaf Foundation provided comprehensive guidance from ritual purification, prayer, and reading the Qur'an to fasting. The requirement to stay for two full weeks to receive an official certificate of conversion was challenging, but worth it. Like DD, I now also serve as a caretaker at Al-Muhajirin Mosque.”*

Informant NY also commented:

*“I was guided by my friends when I converted, but I still felt that the guidance was insufficient. That’s why I’ve been trying to learn on my own, supported by my mother, and I regularly attend religious classes. I truly want to receive formal guidance from the Bina Muallaf Foundation, but due to the lack of female instructors, I was referred to the Muallaf Center Indonesia in Medan. Unfortunately, I still don’t have access to go there.”*

Informant BS added:

*“I genuinely want to undergo training at the Bina Muallaf Foundation to receive the official certificate of conversion. However, because I work in a predominantly Chinese, non-Muslim company, it’s difficult for me to take the required two-week leave. I really hope that muallaf foundations everywhere will find more flexible ways to provide guidance to those of us who can’t fully commit due to time constraints.”*

These findings are consistent with prior studies and theories, which state that after converting to Islam, a muallaf must observe all Islamic laws and teachings, such as the five daily prayers, fasting during Ramadan, giving zakat, performing the pilgrimage (hajj), and believing in the pillars of Islam. For converts, these practices are often unfamiliar and difficult to adapt to in daily life (Umin, 2019).

In many cases, muallaf do not undergo a complete transformation process. After declaring the Shahada (the Islamic testimony of faith), the journey often ends abruptly. While some economically privileged converts may be able to educate themselves thoroughly, many are left neglected, with no one individuals or institutions providing adequate support. As a result, their status as “muallaf” becomes permanent (Tarigan, 2021).

Generally, muallaf embrace Islam because they believe in its truth, benefits, and moral guidance. However, many lack the necessary knowledge and therefore need structured and continuous religious education. According to (Nadmi Akbar, 2021), converts require religious knowledge, strong faith, and a

commitment to living an Islamic way of life. This kind of education must not only focus on intellectual understanding but also character development and moral integrity. Islam, at its core, is a religion that promotes perfection in life (Ariani Safitri, 2024).

From both observation and interviews, it is clear that muallaf regardless of their independent efforts still need support from religious leaders and institutions. A study by (Jannatul Asri Harefa, 2024) in Olora Village, North Sumatra, describes how structured religious guidance is provided from pre-conversion to post-conversion. A similar study by (Nadmi Akbar, 2021) in South Kalimantan highlights a community-based approach that emphasizes family-like closeness with Dayak Meratus muallaf.

In Indonesia, the Muallaf Center Indonesia was established between 2003 and 2004 by Steven Indra Wibowo, driven by his own struggles to find religious education after converting to Islam. He and fellow converts even traveled to Medina to deepen their understanding of Islam under scholars like Abdurrahman al-Qadhy. Upon returning, he founded the Muallaf Center to help others (Ulya, 2020).

The testimonies of NY, BS, RS, DD, and MT confirm the importance of religious figures and institutions in supporting muallaf through their journey not just to become Muslim by name, but to live as complete, practicing Muslims (kaffah). Conversion to Islam often requires time and sacrifice. Thus, the Muslim community, especially those living near muallaf, should offer their support by sharing knowledge, providing Islamic literature, and strengthening their faith through communal activities. Converts must be nurtured with proper education on Islamic theology so that their new faith can flourish in their daily lives. Indeed, being a muallaf is a precious spiritual gift bestowed by Allah SWT (Yanti, 2023).

## CONCLUSION

Based on the findings of this study, the researcher concludes that a *muallaf* (convert to Islam) can also be considered a fighter for their own spiritual journey, as maintaining their decision to embrace Islam is not an easy path. The journey of

a *muallaf* is often filled with significant challenges, with the greatest difficulties frequently coming from their own family. The decision to convert is influenced by both internal and external factors, which are closely interconnected. Internally, the presence of divine guidance (*hidayah*) in one's heart, supported by personal willingness and conviction, plays a major role in the decision to embrace Islam. Externally, the surrounding Muslim community and environment further strengthen the individual's determination and reasons for converting.

Based on the findings of this research, several recommendations can be proposed. Religious leaders, Islamic communities, and *muallaf* foundations are encouraged to continue developing support and guidance programs not only for Muslim communities and *muallaf* in urban areas but also for those living in rural and remote villages. This is important to ensure that individuals with limited access to resources can still obtain a deeper understanding of Islam. Considering that *muallaf* are often marginalized or even rejected by their own communities, it is essential for *da'i* (Islamic preachers) and religious institutions to promote better awareness and understanding within society, encouraging inclusion and active support for *muallaf*. This way, converts will not remain in a permanent state of being a "muallaf," but will grow into knowledgeable and practicing Muslims.

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