

## Coaching innovation islamic education of muallaf

Raihan<sup>1\*</sup>, Imam Muslih<sup>1</sup>, Firdaus<sup>1</sup>, and Uswatun Khasanah<sup>1</sup>

<sup>1</sup>Jakarta Islamic University, Indonesia

\*Corresponding author: [raihaan17@gmail.com](mailto:raihaan17@gmail.com)

### KEYWORDS

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**ABSTRACT** In Indonesia, the number of converts has increased. Data from Muallaf Center Indonesia recorded that since 2003 the number of converts is more than 50,000 people. The process of converting a person to Islam is carried out in various mosques, including those that are the object of research, namely; Istiqlal Mosque (Mosque I) Al Musyawarah Grand Mosque (Mosque II), Pondok Indah Grand Mosque (Mosque III), At Tiin Grand Mosque (Mosque IV), Al Azhar Grand Mosque (Mosque V) Sunda Kelapa Grand Mosque (Mosque VI), Lautse Mosque Jakarta (Mosque VII), and Lautse Mosque Bandung (Mosque VIII). The purpose of this research: 1). Identifying and analyzing the motivation of converts. 2). Analyzing the general tendency of converts' behavior. 3). Innovating the Islamic Education Development of Muslim converts. The research methodology was conducted using the phenomenological method. The research results obtained: (1). The muallaf's understanding of his decision to become a muallaf is in four categories: 1) normative, 2) pragmatic, 3) situational while the general tendency of muallaf behavior is in three categories: 1). Dzalim li nafsih, (harming oneself / neglecting worship). 2). Muqtashid, (moderate/performing the obligations of basic religious teachings).

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## 1. INTRODUCTION

The Republic of Indonesia guarantees the freedom of every citizen to embrace their respective religions and worship according to their religion and beliefs (UUD 1945 article 29). The development of converts in Indonesia from 2003 to 2023 has increased. Conversion in Indonesia occurs in all religious adherents.

Some indicators that cause someone to convert include: 1) Socializing in their environment; 2) Reading references (books) about Islam; 3) The assumption that some of the religious teachings previously adhered to were irrational; 4) Dissatisfaction with the previous religion; 5) Identity crisis and depression; 6) Islam is considered rational and universal; 7) The impression is considered rational and universal. The number of converts to Islam in Indonesia has increased.

The Indonesian Muallaf Center recorded that since 2003 the number of converts to Islam has reached more than 50 thousand people. The process of becoming Muslim has been carried out in various places including mosques. Istiqlal Mosque recorded as many as 5,730 converts, Pondok Indah Grand Mosque 2,024 converts, Sunda Kelapa Grand Mosque 19,417 converts, Lautse Mosque 228 converts, Al Musyawarah Kelapa Gading Grand Mosque in the last five years recorded 37 converts.

Various coaching is carried out in its own way in the mosque where the converts take the oath to enter Islam. The form of coaching varies from the one providing coaching from the teacher/ustad, the material, the media, the method, according to needs, unstructured and not contin-

uous, in addition the behavior of converts is different in entering Islam at the beginning has its own dynamics resulting in Islamic knowledge needing to be improved. This study is to see the behavior of converts and in three phases: first, before saying the shahada, second when the shahada is said and third the person concerned becomes a convert. Therefore, there needs to be innovation in coaching through the mosque in a structured and continuous manner in every mosque where someone enters Islam.

## 2. METHOD

### 2.1 Research Objectives

The objectives of this study are to: 1) Identify and analyze the understanding of converts about their decision to convert. 2) Identify and analyze the general tendencies of convert behavior. 3) Find innovations in Islamic Education Development for Converts.

### 2.2 Research Methodology

The research methodology was conducted using a qualitative approach with a phenomenological approach, to explore and understand the central symptoms, by conducting in-depth interviews with 7 Muallaf participants, in order to obtain data, opinions, thoughts and perceptions of someone converting to religion with Peter L Berger's construction theory.

### 3. RESULT AND DISCUSSION

Looking at the background of converts from previously believed religions and the pattern of relationships with beliefs after the person concerned decides to enter Islam to become a Muslim and has the status of a convert is a different part. In Peter L Berger's Social Construction theory, humans are the ones who create objective social reality with three dialectical moments, namely the process of Externalization, objectivation and internalization.

Externalization is: 1) an effort to express (outpouring) mentally and physically into the world (a moment of adaptation with Nash, namely the text of reference arguments sourced from the Qur'an and hadith) For example: legitimacy of the legal status of certain actions, rights, invalidity, halal, haram and so on; 2) There are adjustments to the people who guide them; 3) The background of converts who have been patterned in their lives that are different from Islam which has teachings, beliefs, procedures for worship and ethical character. All of that requires adjustment or adaptation.

Objectivation is the mental and physical results that have been achieved from externalization activities (the results of the interaction of converts with the world of reality intersubjective) which is institutionalized or undergoes institutionalization. Institutionalization is the process of creating awareness into action and ultimately becoming a habit that is carried out automatically (habitualization). Then the Internalization stage as the reabsorption of the objective world into consciousness so that the individual's subjective is influenced by the structure of the social world.

A person's entry into Islam is an inseparable element of a process of adaptation, interaction and self-identification with socio-cultural. In the process of constructing converts in embracing Islam, it begins with the stages of recognizing, understanding, responding and determining different attitudes and varied actions. The context in this study is variation related to various causes, for example; education, experience, understanding, socio-religious, insight traditions and others.

The appreciation of the teachings of Islam is one of the meanings of internalization. Internaslisai has two meanings (KSa'dijah & Misbah, 2021) that is : (1) Appreciation implies a process through counseling and upgrading. (2) The appreciation of teachings or values so that they become religious doctrine beliefs in the form of attitudes and behavior. The role of Islamic education development in this regard is a conscious and planned effort to (a) Know (b) understand (c) Respect (d) believe (e) Practice. The five elements refer to their suitability based on Al-Qura'an and Al-Hadith with activities in the form of guidance, teaching, training and use of experience (Ramayulis, 2005). In conducting coaching, a convert is required to have the ability and obligation to carry out worship (prayer) As for the conditions of obligation (Wahyuddin, 2011). The process of conversion that is carried out due to understanding of religious or spiritual issues through books, television broadcasts and other media (Rambo, 1993). The process of conversion of beliefs carried out due to understanding of religious or spiritual issues through books, television broadcasts and other media in the stages of the quality of faith in the life of a Muslim and converts actualize it through the stages of affiliation, participation and contribution according to Anis Matta in (Rahatiningtyas, 2025).

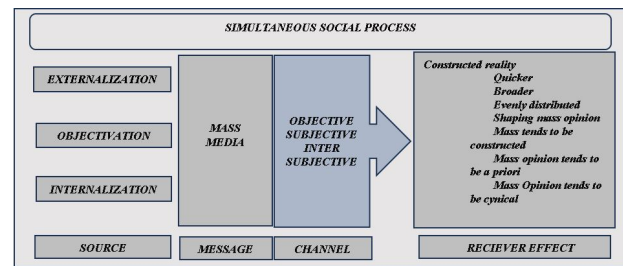


Figure 1. Post-Conversion Guidance

In DKI Jakarta, with the reality of the religiousness of its population and the availability of places of worship as well as social, economic, political, educational and cultural interactions, there is an opportunity for a change in religious beliefs that are believed to be known as religious conversion Walter Houston in (Sururin, 2004). Defines religious conversion as a spiritual development that can mean a change in attitudes and actions towards religion. This change is in the form of a sudden emotional change and may also occur gradually. This opinion is in line with Hamali (2012) conclusion in his research that religious conversion is a change or change of a person or group by changing religion or towards the religion they believe in with increasingly better appreciation and practice.

In this study, the conversion referred to in this study is the meaning of the change in religious beliefs believed by someone to another religion that occurs in DKI Jakarta based on facts that occur in several mosques.

From the results of the study above, a pattern was found regarding the development of Islamic education for converts applied in several mosques in DKI Jakarta, which are grouped in the table and explanation below:

#### 3.1 Islamic education coaching

Islamic education coaching services conducted in several mosques all apply procedural rules that are used as guidelines that require the identity of the person concerned consisting of a) Making a stamped statement letter, b) Submitting a photocopy of a valid ID card 1 sheet, c) For Indonesian citizens (WNI) Submitting a Letter of Introduction from the local village head (Identity according to the ID card, to complete the Requirements to Enter Islam), For foreign citizens (WNA) submitting a photocopy of the passport and a letter of statement from the embassy, d) Submitting 2 color photos 4x6, and 2 sheets 3x4, Bringing 2 (two) male witnesses who are Muslim and 1 photocopy of the witness's ID card, e) For those under 22 years old, there is a statement from the parents, f) Those who are getting married must present their prospective in-laws or guardians, g) Appointing/bringing a mentor to increase knowledge of Islam, h) For prospective converts, there is no charge (free).

Stages of the Procedure for Converts Guidance Services: (1) Registration, (2) File Verification, (3) Approval of Islamization, (4) Pre-Confession Guidance, (5) Guidance on the Creed Pledge Procession, (6) Post-Pledge of Creed Guidance, (7) Basic Coaching Material Mastery Test, (8) Issuance and submission of statements/certificates of embracing Islam.

##### 3.1.1 Pre-Pledge of Creed Development

The guidance of converts to Islam is the responsibility of the community and Muslims as a whole (Fayadi et al., 2012).

Coaching on the Pre-pledge of Allegiance for people who have just embraced Islam needs to strengthen the Islamic faith of the hearts concerned, therefore several methods are carried out with directive, non-directive and elective methods (Sujarwo, 2017).

(1) Generally requires one meeting. (2) Must be able to pronounce the shahada properly and correctly. (3) Understand the material presented, especially about the shahada. (4) The time required is flexible until the prospective convert is ready to declare the shahada to Islam. (5) Strengthen the understanding of monotheism and not denigrate the beliefs of other religions.

### 3.1.2 Guidance on the Ikar Creed Procession

This second stage of coaching takes the form of assisting converts to carry out the shahadah pledge procession which is the core and objective of coaching Islamic education for converts. What needs to be considered is ensuring that prospective converts are physically and spiritually ready or have physical and mental readiness and suitability.

Physically ready means being healthy and not sick. Spiritual readiness means he is conscious and not under pressure or forced. Because one of the actions that is justified in Islam is if someone understands what is being done, is aware of the action and is not forced or under pressure.

### 3.1.3 Post-Pledge of Creed Guidance

Aimed at helping to provide: (1) Stability in Islamic guidance and (2) Provision of basic knowledge and skills to Muslims with convert status, several mosques provide post-confession coaching.

Mosque I created a one-meeting program. Mosque II targeted to be able to perform prayers, while Mosque III considered this coaching to be a post-conversion domain that required handling by special human resources, so it was not included in the area handled.

With the reason of providing basic material and due to time constraints, post-confession coaching was given in one meeting. This was not the case with Mosque V, which responded to the post-confession Islamic guidance process, the length of which was uncertain according to the commitment of the convert concerned and the institution handling it, it could be 4 to 6 meetings, which were handled by the institution (institute) at Mosque V.

Post-confession coaching at Mosque VI, the official post-confession program related to the requirements for obtaining a certificate, was 4 meeting sessions, the length of which was two days, held on Saturday and Wednesday. 09.00 until with 15.00 WIB. However, for further post-coaching that is not related to Islamic certificates, it can be served at all times.

Meanwhile, in Mosque VII, the post-coaching program is for a month, this is different from Mosque VIII which presents a post-coaching program and it is hoped that the converts can follow it as long as possible. And it is open for converts to come at any time to discuss the problems they are facing.

From several models of post-sahada coaching, the implementation can be formulated as follows:

1. Coaching that is linked as a requirement to receive a certificate: a. Minimum time is 1 meeting and maximum 4 meetings. b. Given basic and basic materials. c. Until they are able to perform prayers.

**Table 1.** Identity of Converts to Research Subjects

	Convert to			
Convert	to Islam Age	Gender	Education	Motivation
NK	26 years old	Man	S-1	Belief
K	25 years old	Woman	S-1	Wedding
LCL	40 years old	Man	SMA	Belief
CKS	67 years old	Woman	SMP	Belief
WH	29 years old	Man	S-3	Wedding
RM	25 years old	Man	SMK	Wedding
LK	36 years old	Man	SLTA	Belief

2. Coaching that is not linked to a certificate: a. The time is not limited and the presence of the fostered converts after the oath is expected as long as possible in the studies that have been determined by the mosque. b. Given the opportunity to attend at any time outside the official study days determined by the mosque if there are certain problems that want to be discussed.

### 3.2 Results of the Research on Converts

From the results of the research on converts, the research subjects came from various religions, namely Confucianism, Protestant Christianity, Buddhism, Catholicism, and non-religious. The identity of converts to change religion in terms of age, education, region of origin, and motivation can be seen in the table below:

Guidance on Provision and Process of Converting to Islam:

1. Mosque I: Refreshing beliefs and convictions (The Concept of Tawhid, Islamic Creed, Syari'at, Insight into Islamic Moderation) and How to pronounce the shahada in Arabic correctly
2. Mosque II: Introduction to Islam and the basic beliefs and How to pronounce the shahadar and its meaning
3. Mosque III: The main points of Islamic teachings, and insights about Islam and How to pronounce the shahada
4. Mosque IV: Straightening your mindset and philosophy of life and explaining the uniqueness and primacy of Islam and How to pronounce the shahada
5. Mosque V: Creed & How to pronounce the shahada
6. Mosque VI: Basic Study of Islam: Pillars of Islam, Pillars of Faith and Ihsan and How to pronounce the shahada
7. Mosque VII: Creed and How to pronounce the shahada
8. Mosque VIII: Creed and How to pronounce the shahada

Media (Means) of Muallaf Development: Aqidah, Worship and Moral material use books and videos. Based on the data in the table above, the media (means) used in developing Islamic education for converts are mainly books and video sharing (YouTube).

To get useful knowledge to be optimal, it should fulfill several conditions, namely having intelligence, having enthusiasm, patience, having costs, with teacher guidance

**Table 2.** Identity of Converts to Research Subjects

Mosque	Informal	Formal	Material Provided
Mosque I	available	-	1. Introduction 2. Pillars of Faith 3. Pillars of Islam 4. Islamic morals
Mosque II	available	-	1. Purification: Ablution 2. Prayer 3. Introduction to 3 letters of the Qur'an: Al-Ikhlās, Al-Falaq, An-Naas
Mosque III	-	-	-
Mosque IV	available	-	1. Taharah (purification), various types of water, requirements for the pillars of ablution & practice of ablution, pillars of obligatory bathing & practice. Conditions, pillars of prayer & practice 2. Basics of aqeedah. The attributes of Allah, obligatory, impossible & Jaiz for Allah
Mosque V	-	-	-
Mosque VI	available	-	1. Study the Basics of Islam: Pillars of Islam, Pillars of Faith, Ihsan 2. Fiqh of Worship 3. Karimah's morals 4. Introduction to the Koran
Mosque VII	available	-	1. Aqidah: Pillars of Faith 2. Morals: Relationships between humans 3. Worship: Pillars of Islam
Mosque VIII	-	-	-
Mosque IV	available	-	1. Taharah (purification), various types of water, requirements for the pillars of ablution & practice of ablution, pillars of obligatory bathing & practice. Conditions, pillars of prayer & practice 2. Basics of aqeedah. The attributes of Allah, obligatory, impossible & Jaiz for Allah
Mosque V	-	-	-
Mosque VI	available	-	1. Study the Basics of Islam: Pillars of Islam, Pillars of Faith, Ihsan 2. Fiqh of Worship 3. Karimah's morals 4. Introduction to the Koran
Mosque VII	available	-	1. Aqidah: Pillars of Faith 2. Morals: Relationships between humans 3. Worship: Pillars of Islam
Mosque VIII	available	-	-

and a relatively long time, this is in line with what was stated by (Busthomy & Muhid, 2023).

The coaching method used by some mosques is face-to-face meetings. Muallaf who will get guidance must be present or offline (outside the network) at the coaching

place. However, some mosques implement online coaching (in the network) utilizing facilities according to technological developments. Some things that are considered in the coaching material, one of which is morals other than aqidah and worship.

**Table 3.** Identity of Converts to Research Subjects

Mosque	Program	Realization
Mosque I	Every working day	It is carried out accordingly if there are converts who wish
Mosque II	According to the willingness of the convert	Routinely there is none
Mosque III	None	Non
Mosque IV	According to the ability of the muallaf	Implemented when there is a need
Mosque V	Sesuai kesanggupan muallaf	Implemented when there is a need
Mosque VI	Two days a week	Available
Mosque VII	Once a week	Available
Mosque VIII	Once a week	Available

The material provided to the assisted muallaf is in the form of theory and practice. The material in the form of theory includes the fields of aqidah, worship and akhlaq. Meanwhile, the practice carried out in front of officers who deliver muallaf guidance is mainly on worship material, such as purification (ablution) and prayer. The purpose of this practice is to ensure that muallaf who have received the guidance of worship material in theory are able to perform the five daily prayers and ablution and tayamum.

In addition to some of the obstacles described in the table above, there are also several other obstacles in various ways. Obstacles are defined as hindrances, obstacles with the understanding of factors or conditions that limit, hinder, or prevent the achievement of goals. 45 In terms of constraints on the development of muallaf Islamic education, it is something that hinders, hinders and limits the coaching process so that it cannot be carried out to achieve the target.

#### 4. RESEARCH RESULTS

1. The orientation of the converts' understanding of the decision to become a convert is: 1) normative; 2) Pragmatic; 3) Situational 4) Enjoy only.
2. The General Inclination of Muallaf Behavior is the general behavioral tendency in applying the new religion (Islam) which is the choice of belief in accordance with knowledge, appreciation, belief and worship practices.
3. Guidance carried out by the Mosque where Muallaf said a pledge of various consists of providing knowledge and learning of the Qur'an, about the practice of prayers, Aqidah material, and Comparative Religion.

#### 5. CONCLUSION

1. Muallaf's understanding of the decision to become a muallaf is very diverse.
2. Muallaf's behavior in practice/implementation of belief in Islam "exists".
3. Behavior in doing the pillars of Islam (prayer, fasting, zakat, haji) has not been able to be fully done.
4. Social Behavior (Honest, Patient, Caring) varies greatly.
5. Coaching conducted by the mosque where the muallaf pledges is unstructured, varying in terms of material.

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