

Communication Strategy in Strengthening Da'wah for the Muallaf Community in North Sumatra

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Abstract

Many factors cause a person to decide to become a convert (muallaf). In the case of converts in Tiganderket District, Karo Regency, they still have problems and various problems in living their new faith. The Peduli Muallaf Karo Community is one of the social communities fostering converts in the Karo District. Of course, an effective communication strategy is needed to overcome the various problems experienced by converts when practising the religion they have just believed in, especially in terms of coaching. This study aims to analyze the role of Peduli Muallaf Karo Community, coaching programs, communication strategies used by the Peduli Muallaf Karo Community, and the motivation and effectiveness of converting converts conducted by the Ka Peduli Muallaf Karo Community in Tiganderket District, Karo Regency. This study used a qualitative research method with a descriptive approach. The data collection technique used in this study was observation/field study, interviews, and data analysis through documentation supported by theories from literature studies. The informants in this study were the Peduli Muallaf Karo Community managers, namely the head of Leaders, DPC administrators, and the converts coaches. The results of the study show that the communication strategy used by the Peduli Muallaf Karo Community in fostering converts in Tiganderket District, Karo Regency is relevant to the communication strategy put forward by R. Wayne Peace et al., namely: First, To secure understanding, in this case, the Peduli Muallaf Karo Community uses a local language approach to create mutual understanding and mutual understanding between mentors and converts. Second, To establish acceptance, the Peduli Muallaf Karo Community conducts coaching using lecture methods, question and answer, group discussions, and learning while playing methods. Third, To motivate action, namely, the Peduli Muallaf Karo Community held a special contest for converts as material for evaluating the preacher's performance as well as motivation for converts to continue studying Islam seriously. Namely, the Peduli Muallaf Karo Community conducts coaching using lecture methods, question and answer, group discussions, and learning while playing. Third, To motivate action, namely, the Peduli Muallaf Karo Community held a special contest for converts as material for evaluating the preacher's performance as well as motivation for converts to continue studying Islam seriously.

Keyword

Communication Strategy; coaching; converts;

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1. INTRODUCTION

In people's lives, changing one's self-belief is an unavoidable reality. In fact, in Indonesia, this phenomenon of religious conversion has been declared as a human right. The United Nations declared that converting beliefs is part of human rights. (Dwisaptani, & Setiawan, 2008). This is also supported by the freedom to embrace religion and worship according to their respective beliefs, which have been included in the 1945 Constitution in Article 29, paragraph 2, which reads, "The state guarantees the freedom of each resident to embrace their respective religion and to worship according to their religion and belief. (UUD 1945) So religious conversion has become a natural thing in people's lives in Indonesia because religion is freedom for every individual and is part of human rights. In Indonesia, religious conversion has become a very common occurrence, especially when freedom of religion and adherence to one's own beliefs has been regulated and guaranteed by law (Dwijayanto & Multazam, 2021). A change in one's belief is not something that happens by chance but is preceded by several stages and conditions that can be analyzed and studied. This change in one's belief is called a religious conversion. Religious conversion is when a person or group enters and moves to a system of previous beliefs. (Jalaluddin, 2016) According to Sujana, converts generally convert to religion because they are dissatisfied with their religious teachings. Someone feels dissatisfied if they already understand what they are facing. This conflict experienced by converts will affect the self-adjustment process in realising Islam's teachings. (Hidayat, 2021) Many factors influence a person to change their belief or convert to a religion, including marriage, high poverty rates, lineage, environment, and also due to guidance obtained by the individual. (Akbar & Rani, 2021)

As is the case in Karo Regency, Karo Regency is an area known for its people who are thick with customs and culture. Not even limited to customs but also in a religious context. The religions embraced by the Karo people include Christianity, Islam, Hinduism, Buddhism, and Catholicism. The Karo people also have a religion called Pemena (belief in ancestral spirits and supernatural objects believed to have powers). However, as time goes by, belief in supernatural things is decreasing. After going through development, there are several religions in Karo Regency, namely Islam (30.60%), Christianity (59.80%), Catholic (20.80%), Hindu India (0.50%), and Buddhism (0.60%) where Christianity is the majority religion of the Karo people. (Fitriani, 2020) Islam entered Karo Regency through the arrival of preachers who entered various ways, including trading and settling in Karo. Not only that, but the entry of Islam into the Karo Regency was also through changes in beliefs carried out by the Karo people, who previously adhered to Christian and Catholic religious beliefs and then converted to Islam. (Interview, 2023).

A sizable problem in the case of religious conversion in Indonesia relates to coaching. Coaching must be maximally carried out for people who convert to a religion or are often called converts. The lack of involvement of state elements in fostering converts is one factor that hinders the process of fostering converts. In the case of converting converts, it is mostly carried out by the social community and preachers who are deeply concerned about the success of converting converts. (Tahir, Cangara & Arianto, 2020) The same problem also occurs with converts in Karo Regency. The government's lack of skills and assistance for converts causes inadequate guidance for converts in Karo District. Besides that, what is problematic is the multiple statuses attached to the Karo Muslim community for too long, namely the status of a convert. This status as a convert in Islam is given to people who have just believed in Islam and have weak faith in Islam. Of course, this problem is caused by a lack of coaching, mentoring, planning, syllabus and curriculum, and the absence of the main goal of fostering and assisting converts. (Pinem, Nursakinah, & Nasution, 2020) In general, many converts need clarification about finding people or institutions that can assist them in answering religious problems, especially problems in practising Islam. These problems include feeling lazy to carry out prayer services, fasting, doubt about obligations, and difficulty finding harmony in the deepening of Islamic teachings. (Siregar, Nor, & Hajrullah, 2020)

In Karo Regency, changing beliefs is a very easy thing to happen for adherents of religions. Some Karo people choose to change their faith due to marriage which requires both partners to have the same belief. Because of marriage, many Karo people who were previously non-Muslim then decided to become converts. Of course, because religious conversions like this do not have a strong foundation of faith, those who decide to become converts because of marriage will easily return to their previous beliefs. Especially if the marriage faces conflicts in the household, which even lead to divorce, many divorce cases have occurred by converts, making them decide to return to their previous beliefs. Therefore, serious coaching is needed for converts to truly understand their existence in Islam and strengthen their faith so that they hold fast to Ad-Dienul Islam. (Interview, 2023). Based on data obtained from the Central Bureau of Statistics for Karo Regency, there is a change in the number of religions every year in Karo Regency. The following is population data based on religion in Karo Regency;

Tabel 1. Data of Karo Regency Based on Religion

BPS Karo	Islam	Catholic	Protestant	Hindu	Buddha	Conghucu
2018	103.120	61.653	235.118	135	1.714	21
2019	105.984	61.467	235.637	119	1.585	7
2020	106.678	61.803	237.113	114	1.582	8

Source: (BPS Kabupaten Karo)

The table above shows a change in the number of religions yearly in Karo Regency from 2018 to 2020. The statistical data shows an increase in the number of Muslims yearly in Karo Regency. This change in numbers proves that there has been an increase in the number of people converting to religion. Although this data is also influenced by population growth, religious conversion is also one of the factors increasing Islam in the Karo Regency. (BPS Karo Regency). However, what is problematic today is the large number of converts who choose to leave Islam and return to their previous beliefs due to the lack of support, assistance and guidance they receive. Back to reviewing the history of the Prophet Muhammad, during the time of the Prophet, friends who chose to convert to Islam received full support, mentoring, and coaching carried out by the Prophet directly and assisted by other friends. Not only assists from a psychological and scientific point of view, but Islam also pays attention to the welfare of converts. (Maulana, 2022)

One social community that oversees the development of converts to Islam in the Karo Regency is the Peduli Muallaf Karo Community. The Peduli Muallaf Karo Community was established based on a diagnosis of the phenomenon of Muslims in Karo Regency regarding several very urgent problems, such as the lack of guidance for converts and the status of converts which the Karo people have used for too long due to weak faith in Islam. So as a stimulant, it takes quick, smart, and precise steps (C2T or CCT). This is what underlies the movement of the Peduli Muallaf Karo community. The existence of Peduli Muallaf Karo (Leaders) is expected to be a means of communication for converts, not to convert as many people as possible. But the most important thing is to provide protection and coaching and always watch the converts so they don't return to apostasy. Even so, in terms of coaching, many converts still need help understanding and realizing the teachings of Islam because the coaches are less effective in communicating. Thus, preachers and mentors must carry out an effective communication strategy to have an impact and influence on the sustainability of the coaching carried out on converts. Not only in terms of the delivery method, but the choice of language in conducting coaching also has a major influence on the success of the communication. (Interview, 2023) Preachers and mentors must carry out an effective communication strategy to impact and influence the sustainability of the coaching carried out on converts. Not only in terms of the delivery method, but the choice of language in conducting coaching also has a major influence on the success of the communication. (Interview, 2023) Preachers

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Previous research discussing communication strategies in fostering converts, namely Aswar Tahir's article entitled *Communication of Da'i Da'wah in the Development of Muallaf Communities in the Karomba Mountains Area, Pinrang Regency*. This study uses a qualitative method with a case study approach and uses communication theory by analyzing the role of preachers as communicators, converts as communicants, material or messages of Islamic teachings delivered, media used in coaching, and the influence that converts receive after coaching. This study describes that da'wah communication carried out by the converts community is by conducting face-to-face communication at gatherings of recitations and religious meetings, religious consultations and lectures, and studying the Koran, which converts participate in. This study also found that in carrying out coaching, preachers generally understand the material in the form of the basic principles of Islamic teachings, the beauty and goodness of Islamic teachings, and religious practices such as prayer and recitation. The media used in this coaching is through the face-to-face method with direct face-to-face meetings between the coaches and converts so that the results obtained from self-guidance of converts answer that there has been a change in attitude and religious quality of converts who have received coaching, which can be seen from the increased understanding of converts about the basic principles of Islamic religious teachings and understanding of the practice of worship. (Tahir, Cangara, & Arianto, 2020)

Sri Wahyuni also conducted similar research in an article entitled *Persuasive Communication of the Muallaf Development Program at the Muhtadin Da'wah Institute at Al-Falah Mosque, Surabaya*. This study uses persuasive communication theory according to De Vito and uses descriptive qualitative research methods to describe the results of the research that in coaching converts, Muhtadin da'wah institutions have fulfilled the principles of persuasive communication, namely first, the principle of audience participation, coaching is carried out using the question and answer method and discussion about material that is tailored to the needs of converts. Second, the principle of insulation, namely coaching, is carried out on converts by providing arguments in the form of material. Then, converts find answers to what they do not know about Islamic teachings. Third is the principle of selective exposure, namely the converts who actively explore and seek information that strengthens their faith and belief in Islam. (Wahyuni, 2018)

Previous research that is also relevant to this research is research conducted by Alphy Shahri Maulana, Ari Oldwin Sitorus, Arif Indra Hasan, Azmiar Nasution, and Rizqi Ramadhani Siregar in an article entitled *Communication Approach in the Development of Muallaf at the Bina Muallaf Al-Muhajirin Bumi Asri Foundation Medan*. This study uses a descriptive qualitative research method. The study results explain that the Bumi Asri Muhajirin Foundation was established based on the great concern of the preachers in Medan City and was initiated by the congregation of the mosques around the Bumi Asri Muhajirin Mosque. In carrying out coaching, the Muhajirin Bumi Asri Mosque provides a subjective approach to object, emotional, and explicit communication. (Maulana, AS, Sitorus, AO, Hasan, AI, Nasution, A., &

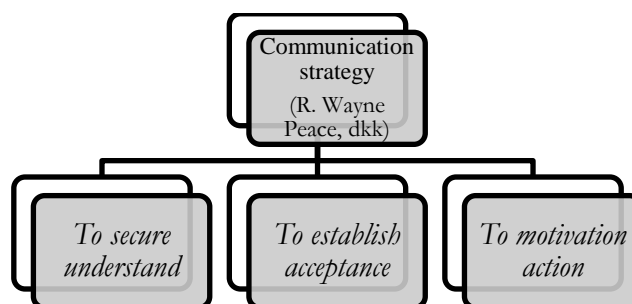
This study aims to find out the profile of the Peduli Muallaf Karo Community, what the coaching programs carried out by the Karo converts care community, what the communication strategy carried out by the Peduli Muallaf Karo Community, and what is the motivation and influence it has on converts in converts coaching activities in Tiganderket District, Regency Karo. The selection of the research location was based on considering many converts in Tiganderket District, Karo Regency. Caring for Karo converts to converts in Tiganderket District, Karo Regency.

2. METHOD

This research uses a type of qualitative research with a descriptive approach. The research results are presented as a description in the form of words containing research findings about the answers from the background of the research problem. The data collection technique used in this study was observation/field study of the coaching program carried out by the Peduli Muallaf Karo Community, interviews with several research informants, including the Head of the DPP Peduli Muallaf Karo, Prof. Dr Sya'ad Afifuddin S. Keloko, SE, MEC, and Mr Maragading Harahap as Chair of the DPC Peduli Muallaf Karo as well as mentors for converts to Islam in Tiganderket District.

The theory that is relevant in this study is the theory put forward by R. Wayne Peace, Brent D. Petterson and M Dallas Burnet in Onong Uchana Effendi that there is a main goal in communication strategy. Namely: 1) To secure understanding, namely ensuring that the communication target (communicant) understands the message received, and when the communicant understands and receives the message, the next activity is coaching. 2) To establish acceptance, namely the coaching process after the message is received and understood by the communicant. 3) To motivate action, namely motivational activities after receiving messages and coaching the communicant. (Effendy, 2009).

Table 2. Communication strategy, R. Wayne Peace's et al



Source: (Effendy, 2009)

3. RESULTS AND DISCUSSION

Profile of the Peduli Muallaf Karo Community

The Peduli Muallaf Karo Community was founded based on the awareness and concern of the preachers in Karo District about the lack of guidance and concern for converts in Karo District. This idea was initiated by several social communities engaged in da'wah, including KAMKA (Karo Muslim Family), Gaperdais (Careful Movement for Islamic Da'wah), and supported by other Islamic communities who are also engaged in da'wah. The Peduli Muallaf Karo Community was inaugurated on October 20, 2020. The Peduli Muallaf Karo Community is based on Jalan Setia Budi No. 232 Psr 2 Tanjung Sari Medan. Even though it seems new, the Peduli Muallaf Karo Community is well known as a social community engaged in developing converts, especially in the Karo District.

The percentage of Karo Muslims who are apostates more than the Karo people who convert to Islam is also one of the things that encourage preachers to participate in fostering converts so that they understand the teachings of Islam. Caring for Muallaf Karo, in this case, is a forum for converts who are still unfamiliar with the teachings of Islam to obtain guidance and in-depth coaching on the basic principles of Islamic teachings. Not only in spiritual development, but the Peduli Muallaf Karo Community is also a forum that builds the welfare of converts and becomes a home for converts who need moral and material help. (Interview, 2023).

The Peduli Muallaf Karo Community fosters 17 sub-districts in Karo Regency. The sub-districts fostered by Peduli Muallaf Karo include; Kabanjahe District, Tiga Panah District, Dolat Rakyat District, Barus Jahe District, Brand District, Berastagi District, Merdeka District, Simpang Empat District, Naman Teran District, Payung District, Tiganderket District, Kuta Buluh District, Munte District, Tiga Binanga

District, Juhar, Lau Baleng District, and Mardinding District. The number of Muslim population in each district is as follows;

Table 3. Karo Regency Muslim Population Data

Subdistrict	Amount		
Kabanjahe	17.793	Naman Teran	6.367
Tiga Panah	3.225	Payung	3.115
Dolat Rakyat	1.719	Tiganderket	5.898
Barus Jahe	2.490	Kuta Buluh	2.273
Merek	1.102	Munte	3.811
Berastagi	20.192	Tiga Binanga	6.034
Merdeka	4.492	Juhar	1.482
Simpang Empat	3.952	Lau Baleng	6.187
		Mardinding	4.216

Source: (Ginting, dkk, 2020)

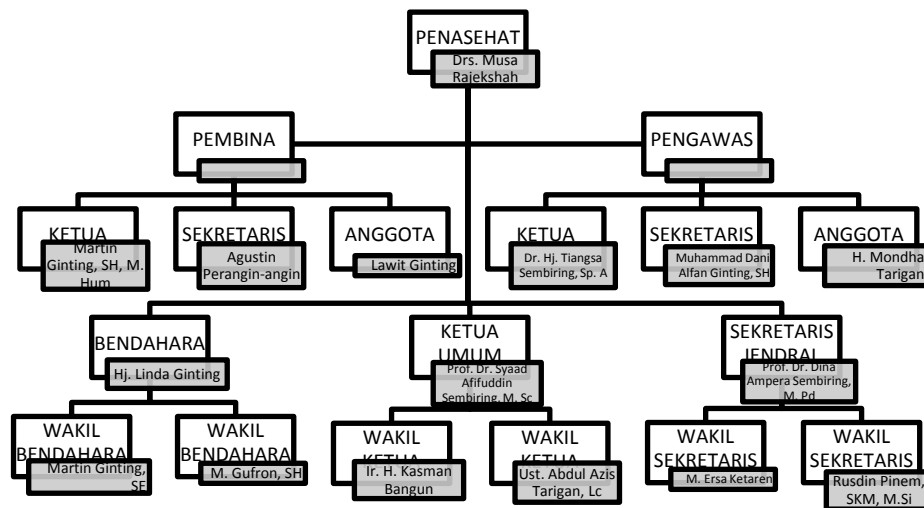
Each sub-district has a Branch Leadership Council (DPC) tasked with driving the coaching program in each sub-district in Karo Regency to support the realization of the goals and functions of establishing the Peduli Muallaf Karo Community. In carrying out the converts coaching program, each DPC follows the syllabus and curriculum for converts to converts prepared by the Central Leadership Council (DPP) Caring for Muallaf Karo. (Interview, 2023).

Quoted from AD ART Caring for Muallaf Karo, the nature and function of the Peduli Muallaf Karo Community is social to develop work skills for the community and function as a forum for communication between members. This community is based on kinship and is guided by Pancasila and the 1945 Constitution. The Peduli Muallaf Karo Community is engaged in social, humanitarian and religious fields.

The objectives of the activities are; 1) Social activities carried out by the Peduli Muallaf Karo Community as a forum for converts aimed at converting converts to sharing knowledge about Islam and strengthening faith and other general knowledge. This social activity also aims to provide education, social movements, alms together, regular recitation, procuring preachers to the regions, and providing subsidies/social assistance to converts as a basic need. Apart from that, in the social field, the Peduli Muallaf Karo Community also guides converts through Islamic Aqidah training activities, education, and training in the basics of Islamic religious worship2) Humanitarian activities aim to provide humanitarian assistance to converts and assist victims of fires and natural disasters. 3) Religious activities are carried out by establishing places of worship, receiving and distributing charity zakat, infaq, and alms, increasing religious understanding, carrying out religious broadcasts, comparative religious studies, and carrying out research, lectures, training courses, and establishing taklim assemblies. (Ad Art Pemuka, 2021) The vision of the Peduli Muallaf Karo Community is to become a professional association in fostering and protecting converts in the community. To support this vision, the mission of the Peduli Muallaf Karo Community was formed, which included; a) Increasing the understanding and practice of religion to converts. b) Improving the social welfare of converts. c) Strengthening brotherly relations among converts in Islamic nuances. d) Increasing the attention of Muslims towards the religion and social welfare of converts. e) facilitating the process of converting prospective converts. f) Facilitate the development of converts. g) Facilitating and protecting the right to life of converts. (Interview, 2023).

Mission, functions and objectives of the Peduli Muallaf Karo Community, the management structure of the Central Leadership Council was formed as follows;

Table 4. Composition of Care for Muallaf Karo Management



Source: Lampiran SK DPP Peduli Muallaf Karo

Muallaf Development Program

To achieve the basic goal of establishing the Peduli Muallaf Karo Community, namely in the social, humanitarian, and religious fields, the Peduli Muallaf Karo Community runs programs that support the process of fostering converts in Karo Regency, especially in Tiganderket District, Karo Regency. The program implemented by the Peduli Muallaf Karo Community in the social field aims to provide converts with access to knowledge through social activities, both religious knowledge and general knowledge. This social activity is carried out through social empowerment by procuring preachers to areas where converts are fostered. In this social activity, the da'i provides coaching and guidance to converts to achieve the goal of studying and deepening Islamic religious knowledge. Guidance by procuring da'i to the regions has been carried out in all sub-districts where converts are fostered. This program is a routine program that is carried out every 6 months. Several sub-districts have carried out this social activity in the form of Islamic boarding schools specifically for converts. This activity has been carried out at the Ziyadul Ilmi Madrasah, Tiganderket Village, Kec. Tiganderket on 21-23 October 2022 has been carried out at the Al-Awalin Mosque, Tigaberingin Village, Kec. Tigabinanga on 28-30 October 2022. (Interview, 2023). This activity has been carried out at the Ziyadul Ilmi Madrasah, Tiganderket Village, Kec. Tiganderket on 21-23 October 2022 has been carried out at the Al-Awalin Mosque, Tigaberingin Village, Kec. Tigabinanga on 28-30 October 2022. (Interview, 2023). This activity has been carried out at the Ziyadul Ilmi Madrasah, Tiganderket Village, Kec. Tiganderket on 21-23 October 2022 has been carried out at the Al-Awalin Mosque, Tigaberingin Village, Kec. Tigabinanga on 28-30 October 2022. (Interview, 2023).

Figure 1. Muallaf Development Activities at the Pesantren Kilat Muallaf, Tiganderket District



Source: Personal Documentation

A common problem faced by converts today after converting to Islam is the economic constraints caused by the severing of kinship by the family when someone decides to convert. The problem of poverty is currently one of the main causes of apostasy by Muslims, especially converts new to Islam. Based on data from the Central Statistics Agency for Karo Regency, 2020, the number of poor people in Karo Regency as of March 2020 was 36,570 (8.70%). (BPS Karo Regency) Lack of attention and guidance on this will certainly trigger the return of a convert to previously held beliefs. Because in this case, converts who have just converted to Islam do not have a strong foundation of faith, the Peduli Muallaf Karo Community made several efforts to overcome this problem. One of the activities carried out by the Peduli Muallaf Karo Community in supporting the economy of converts is by providing subsidies/social assistance to converts. Subsidies are given in the form of livestock loans, such as cows and goats to converts to serve as a livelihood. Subsidies are also given in the form of fertilizer loans because the main livelihood of the Karo people is farming. This loan assistance is paid monthly with a 1-2 years repayment period. This assistance was given to converts without giving a penny of interest. However, converts are still encouraged to give alms and spend sincerely to realize Islam's teachings. Besides that, The Peduli Muallaf Karo Community also provides social assistance to converts. This social assistance can be in the form of providing groceries to converts and coaching money for converts who attend converts coaching activities. (Interview, 2023)

Figure 2. Socialization Activities and Delivery of Pupuk Pemuka Social Assistance



Source: Personal Documentation

In the humanitarian field, the Peduli Muallaf Karo Community is also actively involved in assisting victims of fire disasters and victims of natural disasters. This activity also involves converts working together as a form of sympathy and builds awareness of converts to the Karo people as well as showing the beauty of Islam through humanitarian activities. This humanitarian activity occurred when 11 houses burned in Ujung Deleng Village, Kutabuluh District, on June 23, 2021. Assistance was handed over by the Peduli Muallaf Karo Community on June 26, 2021, through financial donations and the provision of groceries to victims of the fire disaster. The Peduli Muallaf Karo Community has also assisted victims of the tornado natural disaster that occurred on March 4 2022, in Simpang Empat District, Karo Regency, which caused 4 residents' houses to be damaged. Assistance is also provided through donations in the form of funds and necessities for victims of natural disasters. (Interview, 2023).

Figure 3. Documentation of Assistance Submission by Leaders



Source: Personal Documentation

The main program that is the focus of the Peduli Muallaf Karo Community in terms of coaching is in the religious field. (Interview, 2023). Spiritual coaching is very useful for increasing the faith and piety of a Muslim. It is important for a convert to carry out religious activities to provide peace when under the auspices of faith and Islam. (Sulkipli, & Nirwana, 2022). In the religious field, the Peduli Muallaf Karo Community carries out various programs, including establishing a place of worship. In this case, the Peduli Muallaf Karo Community is collaborating with several Muslim communities in Karo Regency to build mosques and renovate mosques in minority areas that do not yet have access to houses of worship. (Ad Art Pemuka, 2021) Building a mosque as a house of worship with full benefits is, in fact, the best worship of Allah SWT. (Hartanto, T., & Yuono, AB, 2021). The program that has been carried out by the Peduli Muallaf Karo Community, in this case, is renovating mosque buildings. Mosque building renovation is an activity of changing, expanding the building, and repairing the mosque building by not changing some of the mosque's facilities and only making changes to the building you want to renovate. (Paikun, & Kurniawan).

The renovation of houses of worship carried out by the Peduli Muallaf Karo Community was donated to the mosque construction committee in Karo Regency. The mosques that have received the attention of the Peduli Muallaf Karo Community in terms of mosque renovation are the Taufiq Kabanjahe Mosque, Majid Istiqomah Tigabinanga, Al Baroqah Brand Mosque, KAMKA 93 Kutalimbaru Mosque, Al-Ikhlas Sukandebi Mosque, and Al Muslimun Deskati Mosque, as well as land acquisition for development. Mosque in Juhar District, Karo Regency. On September 22, 2022, the Peduli Muallaf Karo Community provided phase 1 funding assistance for the rebuilding (renovation) the Taufiq Kabanjahe Mosque in the amount of Rp. 23,300,000.- (twenty-three million three hundred thousand rupiahs), which was handed over directly by the General Chairperson of the DPP(central Board) Pemuka Prof. Dr Syaad Afifuddin S Keloko, SE, MEc. to the chairman of the committee for the construction of the Taufiq Mosque in Kabanjahe. These funds were handed over at the Al-Jihad Mosque, Jl. Abdullah Lubis Medan. (Interview, 2023).

Figure 4. Documentation of Submission of Donations for the Renovation of the Taufiq Kabanjahe Mosque by the Head of the DPP Pemuka



Source: Personal Documentation

Assistance for mosque renovation was also given to the implementing committee for constructing the Al Barokah Mosque in Ergaji Village, Brand District, Karo Regency, approximately Rp. 4,000,000.- (four million rupiah) taken from the treasury of the Peduli Muallaf Karo Community. Assistance was also provided for renovating the Al Muslimun Mosque, which caught fire in Ndeskati Village, Naman Teran District, Karo Regency, in the amount of Rp. 168,597,000.-. The mosque was then inaugurated again on Sunday, February 19 2023, by the Deputy Governor of North Sumatra, Mr Musa Rajekshah. Not only in terms of mosque renovation but in other matters, financial assistance was also provided by the Peduli Muallaf Karo Community in procuring a Muslim graveyard in Kabanjahe District, which is located in Mulawan Village, Tigapanah District with a land area of 13,485 M2. This donation was handed over to the committee to procure burial land for Muslims in the District of Kabanjahe & MUI Karo in Rp. 123,000,000.- (one hundred and twenty-three million rupiahs) collected

by the Central Executive Board of the Peduli Muallaf Karo Community through donations from the Karo Muslim community. This donation was made in Medan on August 23, 2022. This is based on the organization of the management of corpses, which is part of the basic teachings of Islam, which are Fardu Kifayah in nature, so the procurement of land for burials is a mandatory part that must be carried out by some Muslims who are still alive so that the obligation is released. For other Muslims. (Interview, 2023).

Figure 5. Documentation of Amount of Aid for Graveyard Land Procurement



Source: Personal Documentation

Second, receiving and distributing charity zakat, infaq, and alms. The Peduli Muallaf Karo Community assists converts who need it as a form of effort to prosper the converts. This program has been carried out as almsgiving to converts when converts hold creeds and attend coaching activities. These alms are given as coaching money, groceries, Muslim/Muslimah clothing and worship equipment such as makes, sarongs, caps, Al-Qur'an, prayer mats, and religious books. This almsgiving was given directly by the Peduli Muallaf Karo Community board to converts who actively participate in coaching as a form of support for converts to facilitate their basic needs and the worship needs of converts as Muslims. In Islam, throughout Islamic history, zakat has played a very important role in the welfare of the economy, society, culture and the sustainability of the development of civilization. The existence of zakat as a social fund in the economic system of the people creates a balance of economic equality in society. This is because assets not only revolve around certain people but are set aside and given to people entitled to receive them. (Ramadhanu & Widiastuti, 2016).

Meanwhile, according to the verses of the Qur'an above, people entitled to receive zakat include people in need, the poor, amil zakat, people whose hearts are softened (converts), enslaved people, debtors, and people who are struggling on the road. God. Muallaf is one of the people who belong to the category of recipients of zakat. Converts, in this case, are people trying to be embraced, persuaded, and have their hearts established in Islam because their faith in Islam still needs to be stronger. (Suryadi, 2018). So, this is what underlies the Peduli Muallaf Karo Community to also pay attention to the welfare of converts in the social, humanitarian and religious fields. The distribution of zakat fitrah is usually carried out by BKM as amil zakat in each sub-district to be given to converts in the sub-district in collaboration with the DPC Care for Muallaf Karo administrators. Humanity, as well as religion. The distribution of zakat fitrah is usually carried out by BKM as amil zakat in each sub-district to be given to converts in the sub-district in collaboration with the DPC Care for Muallaf Karo administrators. Humanity, as well as religion. The distribution of zakat fitrah is usually carried out by BKM as amil zakat in each sub-district to be given to converts in the sub-district in collaboration with the DPC Care for Muallaf Karo administrators.

Figure 6. The Process of Accepting and Distribution of Zakat Fitrah, Zakat Mal, and Fidyah at the Al Awwalin Mosque, Kec. Tiga Beringin



Source: Personal Documentation

Third, increase religious understanding. In increasing understanding of religion, the Peduli Muallaf Karo Community conducts intensive coaching to the converts areas, which are the target areas of the Peduli Muallaf Karo Community, once weekly. As for the religious field, the material taught to converts includes monotheism, the practice of shari'ah, prayer, fasting, zakat, pilgrimage, and karakul karma. This material is also supported by lessons on reading the Qur'an, memorizing short letters and verses, as well as lessons on hadiths which form the basis of shari'ah (Ad Art Pemuka, 2021)

In carrying out coaching, each DPC of the Peduli Muallaf Karo Community follows a curriculum of coaching activities that have been prepared by the Board of Directors of the Peduli Muallaf Karo Center as follows:

Table 5. Activity Curriculum

Topic of Discussion/Sub-topic of Discussion	Our purposes	Method	Media/ Material	Time
SUBJECT MATTER a. Islam: Faith, Monotheism. b. Shari'a: Worship, Morals. c. Leadership d. Organization	- Opened PM participants' insights about Islam as a religion and vision of life. - PM participants have one view that participants need to lead and management.	- Lectures - Question and answer - Group discussion - Games	- Guide - Classic tools - Relevant literature	360 Minutes
SUPPORTING MATERIALS a. Rhetoric and Protocol b. Effective Learning	- Participants skilled in speech and committee. - Participants are able to learn effectively and efficiently.	- Lectures - Question and answer - Group discussion	- Guide - Classic tools - Relevant literature	360 Minutes
SELECTED MATERIALS a. <i>Problem Solving</i>	- Participants understand the need to organize to carry out the mission of Islam.	- Lectures - Question and answer	- Guide - Classic tools - Relevant literature	240 Minutes

	- The emergence of awareness that women are equal partners of men to build the Islamic community.	- Group and plenary discussions		
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Source : Silabus dan Kurikulum Pembinaan Muallaf PEMUKA

Based on the table above, the Peduli Muallaf Karo Community has an activity curriculum as a basic reference for coaching carried out by the management. Based on the activity curriculum, several materials must be delivered to converts in the form of basic, supporting, and optional material. The converts must understand the basic principles of Islamic religious teachings, such as faith, monotheism, shari'a, worship and morals. Not only on religious understanding, but coaching is also carried out so that converts can implement a leadership system within the organization. Converts can obtain this through group discussion activities and games to train cohesiveness, management, and leadership skills. Besides that, the converts were also trained in rhetoric and protocol to actively talk and communicate with one another. Within the group, converts are also responsible for leading their respective groups. This certainly makes the converts skilled in the field of committees. Converts in coaching are also required to study effectively and efficiently to achieve coaching goals. (Ginting, JF, Ginting, M, & et al, 2022).

Regarding religion, a mandatory program implemented by the Peduli Muallaf Karo Community to summarize religious activities' objectives is holding a special Islamic boarding school for converts. Islamic boarding schools for converts as an education and training activity for converts in the field of mastery and abilities and skills in the religious field. This Islamic boarding school activity is used to improve converts' learning about Islamic teachings by creating an integrated training activity. This activity is directly fostered by the preachers overseeing converts' development in each DPC. The Leadership Council of the Tiganderket District Branch collaborated with several Muslim communities to implement the Muallaf Islamic boarding school. The preachers whom mentors converts to converts to the Tiganderket sub-district are the IDAS Muslim Community (Al-Kahfi Sinabung Dakwah Association) of 10 preachers. The converts to Islamic boarding schools are expected to become an alternative education for converts, especially those in Karo Regency. (Interview, 2023).

At the Muallaf Lightning Islamic Boarding School, the activities carried out focus on guidance to strengthen aqidah through the study of monotheism, thoharah (purification) guidance, worship practices, and guidance on iqra recitation and Al-Qur'an guidance. The expected results from implementing the Muallaf Lightning Islamic Boarding School are: first, increased understanding, understanding, religious awareness and faith of converts. Second, to increase the love of reading and studying the Al-Qur'an as the holy book of Muslims. Third, increasing insight, ability, participation, communication, and leadership for converts. Fourth, the growing awareness that studying science, especially religious knowledge, in life is important. Fifth, growing awareness of the importance of friendship, brotherhood, and togetherness for fellow Muslims. (Ginting, JF, Ginting, M, & et al,)

Communication Strategy in the Development of Muallaf

The communication strategy used by the Peduli Muallaf Karo Community in fostering converts in the Tiganderket sub-district, Karo Regency, is the same as the communication strategy in general, namely, To secure understanding, namely ensuring that the target of communication (communicant) understands the message received, and when the communicant understands and receives the message, then the next activity is coaching, To establish acceptance, namely the coaching process carried out after the message is received and understood by the communicant, then To motivation action, namely motivational activities carried out after the process of receiving messages and coaching the communicant.

Based on data obtained from the DPC Caring for Muallaf Karo administrators in Tiganderket District, the Tiganderket community fostered by the Peduli Muallaf Karo Community currently counts as many as 23 converts and 13 converts actively participating in coaching. Through interviews conducted with Mr Maragading Harahap, he explained that the guidance was carried out on converts to understand the basic principles of Islamic teachings. Of course, to understand the converts regarding the basic teachings of Islam, good communication is needed to create mutual understanding and avoid misunderstandings that become an obstacle to conveying da'wah messages to converts. In this case, the Peduli Muallaf Karo Community uses a communication approach through the use of the Karo regional language as a communication strategy to provide understanding to converts who are generally Karo people. The use of the Karo regional language in terms of coaching is carried out so that the communication messages conveyed by the coaches are more easily accepted and understood by converts. (Interview, 2023)

Coaching carried out using the local language (regional language) plays an important role in understanding and acceptance of da'wah messages conveyed by the preachers. To achieve the objectives of the da'wah or coaching carried out, the use of regional languages is the right method for conveying the basic teachings of Islam because the local language is a means of communication firmly embedded in the daily activities of the local community. (Herman, 2020) The same is the case with the Karo people; the Karo language is a heritage language from the Karo culture, which the Karo people still use in communicating. So that preachers who conduct coaching in the Karo area are required to understand and be able to speak Karo so that it is easier to understand coaching materials for converts in Tiganderket District, Karo Regency. Besides being easy to understand, the use of the Karo regional language in communicating with converts will be easier to touch hearts and closer an emotional connection and the meaning of the message conveyed is deeper because cultural da'wah is part of the comprehensive concept of da'wah to understand the tendency of converts as the target of da'wah which is a cultured society. (Interview, 2023) And the meaning of the message conveyed is deeper because cultural da'wah is part of the comprehensive concept of da'wah to understand the tendency of converts as the target of da'wah, which is a cultured society. (Interview, 2023)

After creating an understanding between the communicator and the communicant, the following communication strategy is to establish acceptance, namely by conducting coaching. Champates defines coaching as a necessary process to improve ability. Through coaching, two-way communication is created between the coach and the mentor so that the person being mentored understands what needs to be improved and developed through the coaching process. (Kambey, & Suharnomo, 2013). In spiritual development, the Peduli Muallaf Karo Community uses several methods, including the lecture method. Preachers carry out this lecture method by explaining the fundamental subject matter of Islamic religious teachings to converts. This lecture method is usually carried out by preachers by presenting material on the basic principles of the Islamic religion in terms of worship, shari'ah, creed, and morals and then converts as an audience listens to the material presented by the preacher as a coach. Second, the question and answer method. The question-and-answer process is a forum for gathering information by converts to strengthen and deepen and broaden religious insights. This question-and-answer method is carried out after the da'i delivers a spiritual lecture, and then the converts ask what they don't understand as a form of response from two-way communication. The questions the convert asked are answered directly by the da'i as the coach based on solid arguments from the Al-Quran and Hadith. Third, the group discussion method. This method fosters converts to express mutual understanding and knowledge among participants while solving problems. That is, the converts will discuss and try to find answers to questions about Islam under the guidance of the mentors. This group discussion aims to train converts' activeness to explore Islam's teachings and strengthen relationships among fellow converts by communicating through discussion groups. Fourth, the method of learning while playing. In this activity, the converts were allowed to reveal the impressions and meaning of each game and affirmation by the existing problems. It means

that the games presented by the coaches are also educational and as evaluation material in measuring the level of understanding of converts to the material that has been delivered. Fifth, practice method. This method teaches converts how to practice proper worship according to Islamic teachings. In the adhan, ablution, prayer, and toharoh material, converts are fostered and exemplified on how to do ablution, prayer procedures, prayer readings, and taharah chapters and then practice them. In practice, the da'i or coach directly demonstrates and then evaluates every movement, reading, and pillar carried out by converts regarding worship practices. This practice is the primary goal of the four previous methods as an outcome of coaching carried out by converts. (Ginting, JF, Ginting, M, & et al, 2022). Coaching is not only carried out formally through activities by the syllabus and curriculum of the Peduli Muallaf Karo Community. However, coaching activities are carried out individually between converts and coaches through fardiyah preaching. (Interview, 2023). Fardiyah da'wah is a da'wah method carried out by preachers face-to-face with men individually and in small groups. (Alfian, 2015). This fardiyah da'wah method is carried out by preachers by approaching converts by visiting converts' homes to stay in touch and talk about issues of the Islamic religion and the obstacles they face after converting to Islam.

The guidance carried out by the DPC Pemuka of Tiganderket District was also carried out through mukim activities. The coaching carried out well for converts to Islam in Tiganderket District is through the Islamic boarding school program. The Lightning Islamic Boarding School activities in Tiganderket District will be held on Friday-Sunday, 21-23 October 2022, at the Ziyadul Ilmi Madrasah, Tiganderket Village. The activities carried out are guidance on strengthening aqidah through the study of monotheism, toharoh (purification) guidance, guidance on iqra' recitation, and guidance on the Qur'an. This activity is supported by several Muslim communities in Karo Regency, including; the Indonesian Ulema Council in Tiganderket District, Kemenag Karo, Regional Leaders of the Karo Regency Indonesian Mosque Council, Al-Kahfi Sinabung Dakwah Association in Payung District and Tiganderket District, Muallaf Development Foundation Al-Muhajirin Bumi Asri Medan, and Madrasah Ziyadul Ilmi. This training was carried out directly by preachers in Tiganderket District, Karo Regency. This mukim activity is carried out specifically for in-depth training regarding the Islamic religion's primary material and subject matter. (Interview, 2023). In general, the Muallaf Lightning Islamic Boarding School is expected to become an alternative forum to strengthen faith and taqwa to Allah with good values such as: 1) there is an atmosphere of kinship, togetherness, and a simple atmosphere when living. 2) strengthen the brotherhood of Islamiyah both between preachers and converts, converts to converts, and between preachers.

After conducting the coaching, the communication strategy carried out by the Peduli Muallaf Karo Community was to motivate action, namely motivating activities carried out by coaches towards converts. Experts argue that motivational activities begin based on exhilarating situations, conditions and objects. If something provides continuous satisfaction, someone will be influenced to do something. (Muhammad, 2016). According to Western motivational management theory, motivation is a way of realizing self-concept. This means that a person can be motivated if he gets something according to what he likes, is treated the way he wants, and is rewarded with everything he has achieved. (Kaji, 2012). Certain motives influence people's behaviour in fulfilling spiritual (inner) needs. This is known as spiritual motivation. Spiritual motivation combines all the events of the soul based on an inner urge as a spiritual being (Marhani, Hafid, & Arnisyah). In the To motivation action strategy, the Peduli Muallaf Karo Community motivates converts to remain istiqomah with Islamic teachings through strengthening faith and faith that Allah swt will promise heaven to those who carry out His commands.

Coaches also motivate by supporting and escorting the struggles of converts with all the obstacles they face after they decide to enter Islam. The reason given to converts is not only spiritual. But this motivation is also in the form of material support. Many converts have had to leave their jobs when they choose to spend time attending coaching activities. The state of support carried out by the Peduli Muallaf Karo Community in this regard is by providing coaching money to converts. This is a

form of concern for the preachers and the community for converts willing to take the time to carry out coaching regularly. (Interview, 2023).

In the communication strategy To motivate action, the Peduli Muallaf Karo Community also implements motivating activities through da'wah bil hal. Da'wah bil hal can be interpreted as da'wah carried out with actual charitable activities, namely practising Islamic principles in everyday life. In this case, the da'i becomes an example and role model for converts. Development and change will occur to converts through the da'i acting as an agent of change. That is, a da'i is a person who is imitated by actual deeds and deeds, especially in the field of morals and behaviour. Of course, the example of conduct exemplified by preachers and coaches can motivate converts to do the same thing. Da'wah bill also includes providing moral and material support to converts as a form of sympathy shown directly in actual charity. This concrete action can motivate converts to love and be more interested in Islam because converts feel the da'wah through charity more intensely. In terms of da'wah, this proves that real charitable da'wah is also a factor in the success of the da'wah carried out by Rasulullah Saw. So, motivating activities in concrete actions is considered effective in producing significant changes. (Sagir, 2015) In practice, da'wah bil hal also has a very urgent role and position in carrying out bill da'wah. Because, in essence, the content of da'wah messages conveyed orally must be balanced with the natural deeds of a Muslim. This is what grows the seeds of motivation as a form of example in the practice of the teachings of Islam. (Anggraini, Rubino, & Simamora, 2022)

The Effectiveness of Converting Muallaf

Based on interviews conducted with the Chairperson of the Central Leadership Council (DPP) and the Chairperson of the Branch Leadership Council (DPC), the guidance given to converts, including establishing the Peduli Muallaf Karo Community, is considered very effective. This can be proven by changes in religious behaviour in converts after coaching. The converts who carry out the training have been able to practice what they got from the coaching program carried out by the Peduli Muallaf Karo Community. As for the practice of worship taught to converts, it has been able to be applied in daily worship activities. For example, some converts who have done coaching have become Bilal call to prayer, prayer priests, and Friday preachers. In Tiganderket District, one female convert can now become a bilal mayit in the process of implementing fardu kifayah. (Interview. 2023)

To measure the effectiveness of coaching converts whom preachers in each sub-district have carried out, a competition was held between converts in Karo Regency to measure the performance of preachers who had implemented programs according to the syllabus and curriculum that had been made by the DPP (Central Leadership Council).). This competition activity is also carried out as an evaluation material for program development that will be carried out in the future. The competition between converts was held on March 5 2023, in Pergendangen Village, Tiga Binanga District. A match was born in this activity and commemorated the Isra' Mi'raj of the Prophet Muhammad. The practices of worship that are contested include the preparation of calling to prayer, ablution, prayer, and also giving speeches about the impressions and messages of converts who converted to Islam. All DPP, DPD, and DPC Peduli Muallaf Karo Community attended this competition. This activity was also carried out as motivation for training areas that could have been more optimal in conducting coaching programs. This activity also inspires converts always to be enthusiastic in faith and Islam. (Observation, 2023)

In practice, the programs implemented by the DPC Peduli Muallaf Karo Community are reported to the Pemuka DPP as a form of a report on the progress of the preacher's performance and achievement of the syllabus and curriculum prepared by the Pemuka DPP. This report is also used as material for evaluating da'wah, which is carried out at least once in 3 months. This report is carried out by communicating the progress of converts in each sub-district by the da'i with the group leaders in the target areas. Evaluating the development of converts can accelerate the achievement of the vision, mission and objectives of establishing the Peduli Muallaf Karo Community. (Ginting, JF, Ginting, M, & et al, 2022).

Figure 7. Documentation of awarding prizes in competitions between Muslim converts throughout Karo Regency



Source: Personal Documentation

4. CLOSING

Based on the discussion above, it can be concluded that the Karo Muallaf Caring Community was established based on the awareness of the preachers in Karo Regency about the lack of guidance for Muallaf in Karo Regency as well as a smart, fast, and precise step (C2T or CCT) in the problem of shared understanding of Islam by Karo Muslims who decided to convert to Islam. The Karo Muallaf Caring Community oversees 17 sub-districts in Karo Regency and runs a program for converting converts engaged in the social, humanitarian and religious fields. The communication strategy carried out by the Karo Muallaf Caring Community in coaching Muallaf in Tiganderket District, Karo Regency, is creating mutual understanding through a local language approach in teaching converts to the basic principles of Islamic teachings. Second, conducting religious guidance using questions and answers, group discussions between converts, games while learning, and the converts' Islamic boarding school program, which is devoted to understanding and training convert in carrying out worship such as prayer, taharah, aqidah/monotheism, and morals. Third, motivating converts through competitions between converts as material for evaluating the performance of preachers and motivating converts to continue to be passionate about understanding and carrying out the teachings of Islam.

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