



Religious Guidance for Muallaf in Rawa Mekar Village

Muhamad Dika Pransah^{1*}, Aam Nur Komariah², Agus Suherman³, Imam Tabroni⁴

STAI Dr. KH. EZ. Muttaqien Purwakarta

Corresponding Author: Muhamad Dika Pransah muhamaddika01@gmail.com

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ABSTRACT

Religious conversion or so-called religious conversion sometimes often occurs in the layers of society arising from dissatisfaction with the existing reality so that they move from the old religion to the new religion. A person who has just embraced Islam or converts to Islam generally experiences several problems and it requires guidance from the community so that there is a sense of calm and comfort when converts mingle in society. With good guidance, it is hoped that it can increase faith and be true in carrying out Islamic law according to the terms and pillars that apply. This study aims to see the development of converts in exploring Islamic teachings and provide appropriate guidance according to the psychology of the object of research. The method we use in this study is a descriptive qualitative method by interviewing informants, observing the environment where he lives, and collecting documentation when the object of the research was still a Protestant Christian and when he converted to Islam. We took a sample of one of the two who were converts to Islam. The result we got was that the object we studied became converts to Islam because there was no coercion but because of a strong impulse because they were touched by hearing the call to prayer and having an Islamic environment.

INTRODUCTION

Religious conversion or what we are more familiar with is changing religions, in fact this rarely happens to someone because it is not easy to change religions from the old to the new one, there must be consequences, for example being ostracized by the family, insulted, humiliated and some even accept acts of violence (Rosyad et al., 2021). Becoming a convert is a very sacred event because Allah has given guidance to someone to go to the right path (Imam Tabroni et al., 2022). This phenomenon usually occurs in adolescence and adulthood because at that age they are incessantly searching for identity and forming a complex personality starting from spiritual aspects, norms, and life goals. When there are developments in these various aspects, the individual will understand and be aware of the choices he makes and accept all the consequences that exist (Promey, 2014).

There are so many of them who change religions for various reasons, according to what we have obtained, among others,

1. There is dissatisfaction with previous religious teachings. An example is when that person doubts the divinity of Jesus because in Islam Jesus is a Messenger and will come down on the Day of Resurrection.
2. There are habits that are carried out closely related to other religions so that there is a sense of wanting to feel, follow, and be part of that religion.
3. The existence of guidance and inspiration from Allah Swt can be tested, given instructions through dream intermediaries, and so on.

The guidance to guide individual Muallaf is to provide assistance and assistance and provide a place for guidance specifically for them to learn various things, and solve the problems they are facing (Perkins, 1959).

LITERATURE REVIEW

Conversion comes from the English conversion which means opposite direction. Meanwhile, religious conversion is a change in one's beliefs in the opposite direction to previous beliefs (Eliade & Adams, 1987).

Factors that lead to religious conversions.

1. Personality, melancholic individuals tend to have deeper feelings of vulnerability so that conversion occurs.
2. Innate, this is usually identified with the inheritance of the parents.
3. Family factors include:
 - a. Family rift
 - b. Not compatible
 - c. Different religions
 - d. Loneliness
 - e. Sexual difficulties
4. Living environment, isolated in the environment or living alone.
5. Change in status, could be with a job, marriage or divorce.
6. Poverty, being converted or otherwise seduced by the world (McKown, 2012).

Muallaf comes from Arabic which means obedient, submissive, or surrender. Whereas Muslim converts are someone who has just converted to Islam and is still unfamiliar with religious knowledge (Lamb & Bryant, 1999). In contrast to those who are already Islamic from birth, these converts are special because they seek their god with extraordinary inner turmoil and it is all pure guidance from Allah Swt (TABRONI et al., 2022).

METHODOLOGY

The method we use is a descriptive qualitative research method by interviewing informants, observing the environment where they live, and collecting documentation when the research object was still a Protestant Christian and when he converted to Islam. We took a sample of one of the two families who were converts. This is done purely to explain how the individual process converts to religion and becomes a convert and finds the best solution to guide individual converts to become a *Kaffah* Muslim.

The analysis technique that we use consists of three stages:

1. Collecting data, we collect the data we obtain both orally and in writing to prepare it for treatment
2. Reducing data, after collecting it, we will select and classify which are valid and which are invalid.
3. Presenting the data, after being selected, we will then interpret and draw conclusions.

RESEARCH RESULT AND DISCUSSION

The object we observe is DS is a 38-year-old man, last education from high school or equivalent, residential address in Rawa Mekar village, born in Jakarta with a Protestant Christian background and Chinese or Chinese descent born to a Protestant couple but his mother divorced and decided to marry Muslim man and became a convert. DS has the status of a widower and a convert since February 2021 until now.

With family conditions that were not harmonious and deteriorating, DS had the opportunity to choose to live in a fairly harsh environment, even though he lived well enough, he felt a sense of emptiness and began to feel bored with the unhealthy habits he often did. Initially getting to know Islam DS often listened to the call to prayer and hung out with Muslims. DS admitted that he was deeply touched by the sound of the call to prayer and the comfort of living in a Muslim environment.

As a convert, sometimes DS seems to be ostracized by his relatives who are not yet converts, and he is often ridiculed and criticized. The challenge he faces is regarding studying religion, at a mature age sometimes there is a sense of embarrassment to study on his own. The other obstacle is inadequate facilities and infrastructure. DS admits and even we have verified that he studied Islam from 3 groups, the first from the Nahdiyin group, the second from the Persis group, and the third from the Salafi group. Sometimes DS experiences a dilemma due to differences in each group in matters of *furu'*.

DS's psychological condition after converting to Islam is getting better than before living for a spree because before he was a businessman now his profession is as a mosque marbot, DS enjoys it because it is calmer and more comfortable living like this away from his past which was full of pressure and violence.

Analysis

From the data we obtained, the religious conversion carried out by DS started from family factors which were indeed not compatible so that there was an outlet in a negative direction, even so, DS had the intention to make his life better by being given guidance by Allah through a soft heart and pious friends. We realize the importance of mentoring individual converts to make it easier for them to study Islam so that their faith increases so that they are not carried away by unclear currents. It takes cooperation from the community and religious leaders to guide individual converts (Claerhout & De Roover, 2022).

Religious conversion often appears in a person's unstable mental condition. The development of human life dealing with facts causes certain races, ethnicities, and religions to falter and not a few move from one belief to another. In general, high-faith beliefs fluctuate because of the psychological condition of people who are faced with certain realities and are unable to provide a positive response to offset the real incident (Premawardhana, 2015). Conversions can also come suddenly due to certain factors. Hidayah-Islam-is a natural and real belief. This event is actually not suddenly and directly, but through a long process of one's reflections related to nature, events, and interesting challenges or problems that are dead-end in their solution so that they find the essence of truth that according to them is right (Gillespie, 1979).

Adults are experiencing a period of full experience and longing for peace (Buckser et al., 2003). This period makes decisions that are taken with full responsibility and careful consideration based on experience and life goals that have been completed in stages towards the true purpose of life after the journey so far has been taken (Sremac & Jindra, 2020). Adults-the saturation point-for people who are good at finding and fulfilling their needs will move to another real point that is not visible to the five senses. This period is vulnerable to conflict with conscience, which so far has been based on the majority or coercion of certain parties. They are trying to get rid of all the tyrannical conscience that has been attached for so long. Times like these, adults need coping. Coping is psychological assistance to solidify a position that is believed by giving the real nature of life without being touched by the five senses (N. Lerner, 2006).

This life moves from one place to another not only as a meaningless symbol (J. M. Lerner & Papandrea, 1985). Maturity and coaching and mentoring, which is called coping, is useful for strengthening one's belief in the value of true immortality (Ziebertz & Sterkens, 2017). Coping is felt necessary to strengthen what is already believed but is fragile when it conflicts with human ideology. So, religious conversions are very likely to occur in someone who has strong knowledge but does not discover the nature of that power. On the other hand, coping offers a real essence without intrigue and trickery. Coping with the nature of divinity-Islam-brings a person to a high degree without being able to resist and be critical. They accept and obey when it all happens (Ward, 2008).

CONCLUSIONS AND RECOMMENDATIONS

The need for guidance for Muallaf by maximizing the role of the community to provide what is a problem for Muallaf so that the problem is resolved by creating a forum or institution for converting converts to make it easier for them to explore Islamic teachings and strengthen their faith. We must create an environment that provides comfort and peace for converts by increasing concern for them and not looking down on them because when a person is a convert, he is pure like a newborn.

ADVANCED RESEARCH

Thus the author of this paper, the author realizes that this research is not free from errors and deficiencies. Therefore, the authors expect constructive criticism and suggestions from readers so that the writing of this research will be even better in the future. The author also advises the reader not only to read this material enough, but also to try to find other related references for even better results for the reader, and the writer is no exception.

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