

The Role of Ar-Ridho Islamic Institute in Mualaf Development Study on Mualaf at Ar-Ridho Islamic Institute in Siantan Hilir Village, North Pontianak

Taruna*¹

¹Tanjungpura University, Indonesia

Fatmawati²

²Tanjungpura University, Indonesia

Ema Rahmaniah³

³Tanjungpura University, Indonesia

Hasan Al Mutahar⁴

⁴Tanjungpura University, Indonesia

Sudirman⁵

⁵Tanjungpura University, Indonesia

Corresponding Author: E2081221003@student.untan.ac.id

Abstract

The research objectives describe the role of the Ar-Ridho Islamic Institute, the form, material and method of coaching. Descriptive research type with a qualitative approach, collection techniques with observation, interviews and documentation, Informants consisted of 5 informants. The results of the research are well done, orderly and smooth, Mualaf has knowledge, understanding of Islamic religious science in theory and practice in his daily life. The non-physical form of coaching conveys material for understanding Islamic religious knowledge in theory and practice about Akidah, Islamic Sharia, Akhlak, procedures for carrying out worship, ablution, congregational prayer, speech skills and training using the lecture method, Qur'anic and Prophetic stories and the Tarqib and Tarhib method. Physical coaching, sports activities and community service in the Ar-Ridho Islamic Institute environment. The results of coaching can be seen from the coaching strategy, coaching programme, implementation of coaching and its benefits for Mualaf. Suggestions for the management of the Ar-Ridho Islamic Institute to improve facilities, infrastructure and collaborate with stakeholders, coaches (officers) to be more active, innovative

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in encouraging Mualaf to participate in coaching activities, to Mualaf to be more serious, earnest, and steadfast in gaining knowledge of Islam as an obligation, as well as provisions for themselves in the world and in the hereafter.

Keywords: Development, Muallaf, Education, Islamic Institutions

INTRODUCTION

Life today, humans will be faced with problems and all the needs that are so complicated. Peace of mind can be obtained through religion, the serenity of the religion that he adheres to. With religion, humans will be encouraged to get protection and guidance when they face a problem. Spiritual power is very influential in human life to resolve inner conflicts that occur. It is not uncommon for those who experience religious conflicts and dilemmas to make religious conversions. The state does not prohibit the practice of conversion. Based on Article 29 of the 1945 Constitution and subsequent amendments, the state affirms that: (1) Based on the concept of God Almighty; and (2) Every citizen has the right to practice his religion and carry out religious activities in accordance with his beliefs.

Conversion to Islam, or what is often referred to as converting to Islam, requires in-depth and continuous teaching to improve the spiritual and social life of the individual after the change of faith. The process of Islamisation should not only stop at the recitation of the shahada, but should also be followed by comprehensive creedal education (Hamdani et al., 2023). This is important to ensure that converts can understand and live the teachings of Islam as a whole, and avoid deviations in faith that may occur due to lack of understanding. The importance of coaching for converts is that the coaching of converts aims to build a strong mentality for converts so that later when a convert is completely free from the supervision of institutional coaches they can face conflicts or situations that occur around their living environment, family environment, or even the environment where they work. Some cases occur that when converts learn to live independently, away from the supervision of converts (religious leaders) with less religious faith and mentality they will feel alienated again (Aliakbar, 2024). Converts will feel confused and will eventually return to their previous religion. The guidance of converts is closely related to institutions or religious leaders who oversee and guide converts (Mahmud et al., 2019). Role is a dynamic aspect of position (status), but some institutions, especially religious institutions, do not carry out their duties as they should (Indriyani & Noviani, 2022a), so that after the conversion of religion the converts become confused to learn religious knowledge. The religiosity of a convert becomes an



important study to be researched in social life, in order to prove that the occurrence of religious conversion by a convert is not enough just to recite two sentences of shahada. Deepening and understanding of religiousness that is characterised by emotions and affections requires spiritual or religious guidance from within and outside the convert (Faisol et al., 2022).

Ar-Ridho Islamic Institute is a religious and educational institution established on 9 August 2012. It plays a role in raising the religious awareness of converts, helping them gain a deeper understanding of the teachings of Islam, and seeks to strengthen their faith through appropriate special programmes that will enable them to practice their faith more fully in a kaffah manner. The converts still find it difficult to socialise with their environment. They still feel fear and shame towards their neighbours. The Ar-Ridho Islamic Institute as one of the places that accommodates converts tries to take the best role as a place where they learn their religious knowledge, making it a place for converts to develop and socialise. At Ar-Ridho Lah Educational Institution they can freely make it their home to find peace in learning religious knowledge.

The purpose of this research is to describe the Role of Ar-Ridho Islamic Institute in the Development of Mualaf (Study on Mualaf at Ar-Ridho Islamic Institute, Siantan Hilir Village, North Pontianak).

METHODS

This research uses a qualitative approach with a case study method to analyse the role of Ar-Ridho Islamic Institute in the economic empowerment of converts. Data were collected through in-depth interviews with administrators and converts, participatory observation of the skills programme, and documentation of activities. Analysis was conducted using the thematic method, identifying converts' development programmes (Creswell, 2017). Data validity techniques were checked through source triangulation and respondent confirmation (member checking). The results of the study are expected to provide insights into muallaf development.

RESULTS AND DISCUSSION

Profile Of Ar-Ridho Islamic Institution

Ar-Ridho Islamic Institute was established on 9 August 2012 which is located in Siantan Hilir Village, and is currently approximately 12 years old. The beginning of the establishment of the Ar-Ridho Islamic Institute was only an institution for learning for children who lived around the Ar-Ridho Islamic Institute environment who were unable to continue formal education.

The role of the Ar-Ridho Islamic Institute is not only to accommodate and foster children,



but also some of them are teenagers and adults and even some of them are converts who want to learn Islam.

Destination

1. A Place to Learn Religious Knowledge.

For children, teenagers and adults who feel they lack knowledge of Islam, the Ar-Ridho Islamic Institute is ready to guide and foster them to learn Islam. Similarly, converts who are mostly young, not only strengthen their faith, but also understand the knowledge of Islam, such as the shahada and the laws of Islam.

2. Fostering Spirituality for Muslims

Ar-Ridho Islamic Institute is one of the institutions that is ready and provides guidance in the religious field for anyone, including guiding and fostering converts. The converts will be taught religious knowledge in theory, the practice of carrying out or performing worship, as well as procedures for praying, reciting the Koran, ablution, and so on.

3. Shelter Containers.

For children whose families do not have the ability to take care of their children to get religious knowledge, as well as converts who have been separated from their families are ready to be accommodated in this institution. While in shelter at the Ar-Ridho Islamic Institute, residents have to be able to learn religion, strengthen faith, and a place to find solutions to solve the problems they have experienced when they live with their families. The converts will receive guidance, advice and solutions to the problems they face. After a person embraces Islam, the Ar-Ridho Islamic Institute is responsible for fostering the religion of converts to ensure that converts are not limited to becoming a Muslim but can also practice the teachings of Islam properly and correctly. The Ar-Ridho Islamic Institute must always be ready whenever converts need them, provide solutions for them and try to provide teaching advice for converts. Ar-Ridho Islamic Institute strengthens the teachings to children and adolescents because their faith is currently still very vulnerable to being shaken by the environment or other things that are feared will cause them to return to their original religion. So that the Ar-Ridho Islamic Institute focuses more on children and adolescents in terms of guidance so that their faith can remain intact.

Stages Of Development Of Ar-Ridho Islamic Institute

The stages of guidance applied by Ar-Ridho Islamic Institute in guiding converts, especially



through the informative approach, are in line with various studies on religious development strategies for vulnerable groups. This approach emphasises the importance of education and deep religious understanding as the first step in the process of adaptation and integration into the Muslim community.

1. Through an Informative Approach

Informative techniques emphasise on providing knowledge to the participants of the coaching. There are several activities carried out to converts in the informative approach, among others:

a. Halaqah

Halaqah is an activity of providing knowledge related to teachings in Islam, basic principles of belief, holy books, and even traditions in Islam. This approach is considered effective in improving the Islamic understanding of converts (Mualimin, 2017).

b. Aqidah

Ar-Ridho Islamic Institute controls the children of converts by instilling confidence in their current beliefs. Aqidah in an informative approach is given both in formal education and in individual consultation with the converts. Other studies have shown that the development of a strong aqidah in converts is very influential on the resilience of their faith in facing various challenges, including social pressure from their previous environment (Harefa & Zainun, 2024).

c. Muamalah

Ar-Ridho Islamic Institute in various ways in accordance with the existing situations and conditions tries to instil converts to be able to adjust to the environment both within the institution and the environment where they live. Converts must be able to establish good relationships with fellow humans (hablum minannas). This is in line with research conducted by Abu Bakar & Ismail (, 2018) regarding the social integration of converts, which shows that the muamalah aspect plays a major role in building harmonious relationships between converts and the wider Muslim community.

d. Worship Practices

Converts are nurtured through the provision of information on the procedures of worship practices such as prayer practices, reciting the Quran, ablution, tayamum and so on. Consistent worship guidance to converts helps them to strengthen their Islamic identity and improve their spiritual quality (Wan Razali et al., 2018).



2. Through a Participatory Approach

The participatory approach is an approach where the converts are the main source of coaching. So that in coaching, the skills, knowledge and experience of converts are applied in a collaborative learning environment where converts and coaches both gain knowledge from each other. The participatory approach includes 2 (two) categories including physical and non-physical coaching:

a. Forms of Non-Physical Coaching and Coaching Materials.

1. Understanding the Akidah.

Akidah is closely related to material about faith. The lessons taught by the officers of the Ar-Ridho Islamic Institute in the science of faith include: believing in Allah, the Messengers of Allah, the angels, the books of Allah, the Day of Judgment, and the Qadha and Qadar of Allah. Not only about the monotheism of Allah, the Science of Faith at Ar-Ridho Islamic Institute also includes the problem of death, the problem of Satan / demons, the doom of the grave, the realm of barzah and so on. Creed development is the main foundation in strengthening the Islamic identity of converts, where an understanding of the pillars of faith and tawhid is a key element in internalising their new beliefs (Fitroh & Choiri, 2022).

2. Understanding Islamic Shari'a.

The Ar-Ridho Islamic Institute's converts coaching officers provide material related to worship practices to increase the compliance of converts in terms of worshipping Allah, these activities are in the form of prayer, fasting, zakat and hajj. This is in line with research conducted by Wahyuni et al., (2022) which shows that systematic worship guidance is able to increase religious compliance among converts, which in turn contributes to their spiritual strengthening.

3. An understanding of morals.

The next material is related to morals, the lessons given by the officers of the Ar-Ridho Islamic Institute are related to the procedures for human life association commonly referred to as Akhlak. The provision of this learning has the aim of developing the ethical dimension in converts. Other research confirms that moral education not only shapes individual character but also strengthens the social integration of converts in the Muslim community. Through this approach, converts not only understand Islamic norms but are also able to practice them in daily life (Indriyani & Noviani, 2022b).



4. Skills.

In addition to material in the field of spirituality (religion), converts who are in the Ar-Ridho Islamic Institute are also invited to participate in the formation of the skills of converts. The converts who are in the neighbourhood. Ar-Ridho Islamic Institute provides skills counselling to converts. This training programme includes handicraft training, soft skills formation, and public speaking training. Ar-Ridho Islamic Institute provides several schedules for converts' skills training with the help of the surrounding community. For handicraft training conducted on Sundays, the craft training is assisted by mothers who train converts to make crafts such as weaving mats, cooking, and so on. As for soft skills training, it is carried out on Friday and Saturday, namely basic computer or Microsoft introduction training to converts. Another study found that skills training is part of an economic empowerment programme for vulnerable groups, including converts. skills training such as handicrafts, computer introduction, and public speaking organised by this institution helps increase the economic independence and competitiveness of converts in their social environment (Tahir et al., 2020).

5. Training Activities.

Likewise, other activities such as training are carried out with infrastructure so that during training the converts use computers in turn. Public speaking activities are carried out on Friday evenings after the study activities are completed. The converts are invited and trained to be able to express their voices, opinions and even preach in public. skills training as part of the economic empowerment programme for vulnerable groups, including converts.

6. Activities to Create a Networking Platform.

Furthermore, the steps taken in a religious institution in fostering converts is that an institution must be able to make themselves a network container. The network container here, the institution is used as a place where both coaches, the community, converts, and others can gather, cooperate, organise and mingle together. Another study states that social network-based communities play an important role in supporting community adaptation and integration (Susrianto Indra Putra, 2021). With this platform, converts can build closer relationships with others, get support from the community, and access resources needed for survival (Husna et al., 2022).



b. Physical Forms of Coaching and Coaching Materials.

a. Sports Activities.

This sports activity is carried out once a week, namely every Saturday, from 07.00 WIB to 10.00 WIB, located around the Ar-Ridho Islamic Institute. Implementation of sports activities every Saturday, at 07.00 - 10.00 WIB.

b. Community service activities.

Community service activities are also a form of physical activity. This community service activity is carried out by children and Mualaf who are in the Ar-Ridho Islamic Institute shelter voluntarily, meaning that not all do it, especially those who have other tasks or are unwell are not involved. Other research shows that physical activity in religious communities is not only beneficial for physical health, but also strengthens the sense of togetherness and solidarity among its members (Rosidi et al., 2023; Wahyuni et al., 2022). This can be seen from how sports activities and community service carried out by the Ar-Ridho Islamic Institute are able to increase social interaction and active involvement of converts in community life.

Muallaf Coaching Methods

From several forms of activities and material activities delivered by the coaches (officers) of the Ar-Ridho Islamic Institute in providing guidance to children, adolescents, villagers and Mualaf using various methods, including;

a. Lecture Method

The lecture method is one method that is very often used by coaches or officers of the Ar-Ridho Islamic Institute. The delivery of material using the lecture method is usually carried out directly by the coach or officer of the Ar-Ridho Islamic Institute in the mosque near the Ar-Ridho Islamic Institute or in a rather large open room, sometimes also using a tool in the form of loudspeakers.

b. The Qur'anic and Prophetic Story Method

The Qur'anic and Prophetic Story Method is one that is often applied by coaches or officers of the Ar-Ridho Educational Institution which explains events (stories) that have occurred. Through these stories, it will foster faith in Islam in converts at the Ar-Ridho Islamic Institute.

c. Tarqib and Method

The application of Tarqib and Tarhib by coaches or officers of the Ar-Ridho Islamic Institute,



for example, the delivery of material related to giving praise and appreciation, rewards or responses to someone. The purpose of using the Taghib method is for children and Mualaf to obey Allah's rules, while the Tarhib method is for children and Mualaf to avoid (not do) actions that are prohibited by Allah SWT.

CONCLUSION

Ar-Ridho Islamic Institute has served as a centre of learning and religious guidance for more than 12 years since its establishment on 9 August 2012 in Siantan Hilir Village. Initially focussing on the education of underprivileged children, the institution developed into a place of guidance for teenagers, adults, and converts who want to explore the teachings of Islam . As a religious institution, Ar-Ridho has three main objectives: to provide Islamic education for all, to foster religious spirituality especially for converts, and to provide shelter for those in need. The organisation ensures that converts not only recite the shahada, but also understand and practice the teachings of Islam properly and correctly.

The coaching method at Ar-Ridho Islamic Institute is carried out through two main approaches: an informative approach that emphasises the delivery of religious knowledge, and a participatory approach that involves converts in the learning process actively. Various coaching materials include understanding the creed, Islamic law, morals, as well as skills training such as handicrafts, computers, and public speaking. In addition to religious aspects, this institution also organises physical activities such as sports and community service to strengthen togetherness and discipline. In the coaching method, Ar-Ridho Islamic Institute applies various approaches such as lectures, Qur'anic and Prophetic stories, as well as Tarqib and Tarhib methods to strengthen the participants' understanding and religious practices

Future Directions

This research only takes the aspect of education and coaching, but has not seen the economic aspect and its empowerment, so the suggestion for further research is to examine the role of the Ar-Ridho Islamic Institute in the Economic Empowerment of Muslim converts, because we know that many Muslim converts experience economic difficulties after embracing Islam, especially if they are cut off from their families or previous communities. Ar-Ridho Islamic Institute not only plays a role in religious guidance, but also has skills programmes such as handicrafts, computer training, and public speaking. This research will assess the extent to which these programmes help them become more economically independent.



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