

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	August 2024	e-ISSN: 2988-7925

Methods of Religious Guidance to Converts In Kampung Muallaf Pinrang

Metode Bimbingan Agama Kepada Muallaf Di Kampung Muallaf Pinrang

Iswan Ismail¹, Dahlan Lama Bawa², Meisil B. Wulur³

University of Muhammadiyah Makassar | iswanismail472@gmail.com

University of Muhammadiyah Makassar | dahlanlamabawa97@gmail.com

University of Muhammadiyah Makassar | meisilbwulur1581@gmail.com

Abstract

Keywords:

Religious Guidance;
Converts.

This study aims to find out how the profile of Muallaf Village, Lembang District, Pinrang Regency. To find out how the Religious Guidance Method for *Converts* in improving the basic ability to understand Al-Islam in Kampung *Muallaf* Pinrang. To find out how the impact of religious guidance for *converts* in improving the basic ability to understand Al-Islam in Kampung *Muallaf* Pinrang. The type of research used by the author is qualitative research, which is a research that leads to a more descriptive and objective data analysis. In this study, the researcher uses observation, interview, and documentation methods. This research was located in Kampung Muallaf Pinrang, for approximately four, from Tuesday to Saturday. The results of the study show that the process of religious guidance for converts runs well and has a positive influence on the faith of converts. This can be seen from the understanding of converts about the teachings of Islam, the implementation of worship they do, the enthusiasm and enthusiasm of converts in pursuing knowledge, as well as changes in attitudes and behaviors (akhlakul karimah) in daily life shown by converts. The role of the dai-dai is to provide teaching in the form of ta'lim, become an imam of prayer, teach recitation and the basics of Islam and organize the funeral. Including becoming a daily guide for converts in solving various problems in their lives in the Pinrang conversion village.

Abstract

Kata Kunci:

Bimbingan Agama;
Muallaf.

Penelitian ini bertujuan untuk mengetahui bagaimana profil dari Kampung Muallaf kecamatan Lembang Kabupaten Pinrang. Untuk mengetahui bagaimana Metode Bimbingan Agama bagi *Muallaf* dalam meningkatkan kemampuan dasar memahami Al-Islam di Kampung *Muallaf* Pinrang. Untuk mengetahui bagaimana dampak bimbingan agama bagi *Muallaf* dalam meningkatkan kemampuan dasar memahami Al-Islam di Kampung *Muallaf* Pinrang. Jenis penelitian yang penulis gunakan yaitu penelitian kualitatif yaitu sebuah penelitian yang mengarah pada analisis data yang lebih deskriptif dan objektif. Dalam penelitian ini peneliti menggunakan metode observasi, wawancara dan dokumentasi. Penelitian ini berlokasi di Kampung Muallaf Pinrang, selama kurang lebih empat, dari hari Selasa sampai Sabtu. Adapun hasil penelitian menunjukkan bahwa, proses bimbingan agama terhadap muallaf berjalan dengan baik dan memberikan pengaruh positif terhadap keimanan muallaf. Hal ini terlihat dari pemahaman muallaf tentang ajaran agama Islam, pelaksanaan ibadah yang mereka lakukan meningkat, semangat dan antusias para muallaf dalam menuntut ilmu, serta perubahan sikap dan perilaku (akhlakul karimah) dalam kehidupan sehari-hari yang ditunjukkan oleh para muallaf. Adapun peran dai-dai adalah memberikan pengajaran berupa ta'lim, menjadi imam sholat, mengajar mengaji dan dasar-dasar keislaman serta menyelenggarakan jenazah. Termasuk menjadi pembimbing keseharian para muallaf dalam menyelesaikan berbagai persoalan hidup mereka di kampung muallaf Pinrang.

INTRODUCTION

Human nature is stated as religious beings, who naturally have a tendency to understand and accept the values of truth derived from religion. In addition, humans also tend to use religious truth as a guideline for their attitudes and behaviors. In this context, it can be conveyed that human beings have religious drives, desires, and capacities to understand and implement religious values.

Humans are creatures who have the ability to determine their own path in life. This means that humans have the freedom to choose their needs in their

lives. In essence, man wants freedom and responsibility for his outlook on life and determines the direction of his own destiny. Individual decisions are influenced by personal desires that are rooted in the experiences they experience.

In Indonesia, citizens have the freedom to choose their religion, but they are not allowed to have no religious beliefs or do not believe in God. Although people have the freedom to choose religion according to their personal beliefs, irreligion is not officially recognized. Therefore, religious identity is required to be included in official documents such as identity cards and other documents.

The existence of religious freedom protected by the state gives freedom to the people of Indonesia to choose their beliefs or religions in accordance with their wishes. In various places of worship such as mosques, churches, monasteries, and others, we often see individuals expressing their beliefs in one religion. Some people even decided to change their faith, such as from Christian-Catholic to Islam, known as *Converts*.

For individuals who have just embraced Islam, it is important to understand their religion well. The more knowledge they acquire, the greater the benefits they can get. To achieve this, intensive guidance and coaching programs are needed, especially through Islamic boarding schools tailored for *converts*.

With the existence of this Muallaf Village, it can provide new hope for *Muallaf*. This is so that they can practice Islam without worry, not feel marginalized, and of course avoid returning to their previous religion (apostasy) because of the experience that Islam brings peace to its adherents. In addition, it is hoped that the faith of converts as Muslims has just increased and they can become the successors of the struggle for Islamic da'wah to everyone.

Given the importance of this responsibility, its implementation must be based on a good and correct pattern of coaching, so that *converts* can truly have a strong faith. Based on the phenomena and events that have been described above, the author will discuss further and describe them in a thesis entitled "Methods of Religious Guidance to *Converts* in Kampung *Muallaf* Pinrang"

RESEARCH MOTODE

In this study, the author uses a descriptive analysis method with a qualitative approach. This approach involves the study of research that aims to collect data, process it, and analyze it descriptively with qualitative interpretation. The type of data collected in this study is in the form of concepts. According to Taylor referred to by Lexy Moleong, qualitative research includes all types of research that produce descriptive data in the form of words, pictures, and not numbers. All the information gathered can be the key to understanding the results of the research.

The research approaches used in this study are as follows:

- a. Guidance psychology approach
- b. Approach to da'wah psychology

Based on the focus of the research above, it is centered on Religious Guidance to *Converts* in the village of *Muallaf* Pinrang.

Meilhat that these *converts* are individuals who have just embraced Islam, so the description of the focus of the research above is as follows:

1. Guidance on the system of faith (belief) and worship of God Almighty, as well as norms related to the relationship between humans and God, as well as humans and their environment.
2. introduce, grow, and develop a balanced, whole, and harmonious personality foundation, and improve knowledge and skills in accordance with talents and

desires, with a focus on achieving dignity, quality, optimal human ability, and independent personality.

In connection with this, to obtain related information, the author will dig up data, documents and related information through interviews with religious leaders, administrators of the Arimatea Institute and the *Muallaf* community.

The data collection techniques used are observation, interviews, and documentation.

RESULTS AND DISCUSSION

A Brief History of Kampung Muallaf Pinrang, Lembang Village, Mesakada

We used to live in the village next door called the Makula area, there we were one hamlet with 6 families of converts, so if we used to pray or Friday prayers it was 1.5 km away on foot, so we rarely prayed 5 times, and our children never got a fixed teaching about Islam, so there was a KUA Department only one time 2 times a month, it was short the teaching method at that time. The running of a teaching program from KUA was so short, suddenly there was one Ustadz looking for a mosque at that time we were looking for a location for the establishment of a mosque there was no one, no one could give us a location at the time, so I recommend what if we just make a village, Kampung Muallaf responded with the builder of the mosque that later they would try but not so quickly. At the time of Friday prayers, when I was going around Patambia, suddenly there was a person from Malaysia whose family was KUA, he

said that the converts in it wanted to make a village? I immediately said Iye he immediately made a 20 million increase so I said thank you very much, 5 years later there was an ustadz in Pinrang Ustadz Farid whose name he covered the rest of the 125 million complete with his papers, Alhamdulillah, the payment was completed, At that time, there were about 25 people who converted to Islam when this was open to the conversion village, in Islam in Sunggai brought here, so there was from KUA who Islamized them, so moving the house again there was one institution from Polman that helped them with 3 million per KK for the construction of houses at that time, so Alhamdulillah, that's how the history until there was this Muallaf village.

Assistance from institutions in Polman is also important in building houses for newcomers. The history of Kampung Muallaf interviewed shows a development process that involves cooperation between residents and great outside support.

Government officials, in this case, the head of KUA Pinrang Regency through his foundation, the Darussalam foundation, bought a special location in the form of land and united these converts in a village which was later called the muallaf village. Kampung Muallaf is an area that was newly established in early 2019, precisely on February 28, 2019. The formation of this village is not an easy thing. Before establishing it.

This village is a place for all residents who have embraced Islam in the interior where they are the majority of the Toraja tribe who are around the village are not scattered but live in one community so that it is easy to help each

other, monitor and strengthen each other. The strength of this community is the basis for the formation of conversion villages in these villages. Each muallaf village is built a mosque which is assistance from companies and da'wah institutions such as ACT (Aksi Cepat Tanggap).

They synergize to help converts, so that it is easy to carry out worship. The role of the dai-dai is to provide teaching in the form of ta'lim, become an imam of prayer, teach recitation and the basics of Islam and organize the funeral. Including being a daily guide for converts in solving various problems in their lives in the conversion village. e.

Methods of Religious Guidance to Converts in Kampung Muallaf Pinrang

The approach and teaching methods applied in Kampung Muallaf Pinrang may include several approaches that are adapted to the needs and conditions of the community:

- a. Social Approach, there are efforts to build good relationships with the surrounding community and understand the needs and challenges faced by the villagers. This approach can include gathering activities, group discussions, and community activities that allow newcomers to feel welcome and supported in their process.
- b. Formal and Non-Formal Educational Approaches, Islamic teaching programs may be structured to include formal learning such as religious classes, practical training on worship, and scripture studies. In addition, non-formal approaches such as lectures, studies, and group discussions can also be used to facilitate a deeper understanding of Islamic teachings.

Practice-Based Approach, there are efforts to show Islamic practices in daily life, such as how to carry out worship, ethics of interacting with others, and the importance of morality in community life. This can be done through real examples of Muslim communities that already exist in the village.

Individualist Approach: Each individual gets an approach that is tailored to his or her level of knowledge, needs, and desire to understand Islam. This approach can involve personal guidance, mentoring, and individual support from experienced community leaders or ustadz.

Community Involvement Approach, there are efforts to involve the entire community in the process of teaching and learning Islam, by holding participatory activities such as traditional ceremonies, mutual cooperation activities, or religious celebrations involving all villagers.

By combining these approaches, Kampung Muallaf Pinrang may seek to create a supportive, inclusive, and respectful environment for Islamic values, as well as provide space for newcomers to grow and develop in their religious beliefs.

The Influence and Impact of Religious Guidance on Converts in Kampung Muallaf Pinrang.

As it is known that their converts are like newborn babies, they do not know much about Islam or do not know anything about Islam so they need Da'is who can guide and teach about Islam, and Alhamahdulillah, there are several dai assigned to the village of Muallaf who can give influence as we have explained, although it is taught in a short

period of time around 2 or 1 year even only 1 month (the month of Ramadan), but there are also Da'i who are assigned to the Muallaf camp for 5 years but cannot provide good teaching, cannot carry out their mandate properly, the impact given is around 10 percent of our knowledge about religion.

In addition, changes in attitudes and daily behaviors also occur along with the environmental factors of the village that support changes in their social life. So the progress experienced by the converts day by day continues to increase in accordance with the quality and teaching of the Da'is, as for the progress that has been achieved in the Muallaf Village During the Guiding and Fostering of Converts in training, the converts have the ability to include:

- a. Reading the Qur'an.
- b. Knowing the principles of Islamic faith.
- c. Knowing and practicing Islamic obligations such as 5 times of prayer, fasting and others.
- d. Memorize short letters and daily prayers.
- e. Have noble morals.
- f. Knowing briefly the history of the Prophet.

So this is great proof that the religious guidance and guidance held in Kampung Muallaf Pinrang is very influential on the religious attitude of converts.

CONCLUSION

From the results of *observation*, interviews and data collection, the researcher can conclude that:

1. This Muallaf Village is a place for all residents who have embraced Islam in the interior where they are the majority of the Toraja tribe around the village who are not scattered but live in one community so that it is easy to help each other, monitor and strengthen each other. The strength of this community is the basis for the formation of the muallaf village in this village by the Darusalam Foundation and various donors. Each muallaf village is built a mosque which is assistance from companies and da'wah

- institutions such as ACT (Aksi Cepat Tanggap).
2. The method of Religious Guidance used by da'is or coaches in improving the basic ability to understand Al-Islam is through an approach, after knowing about local conditions and customs, they begin to teach the method of teaching the basics of Islam for converts.
3. The impact of religious guidance to converts in improving their basic ability to understand Al-Islam in the Muallaf Village is very good, or having a positive impact on the community by learning Islam. Especially worship is obviously quite far away, now the women here have learned to wear the hijab when outside the house.

BIBLIOGRAPHY

- Al-Qur'an, Ministry of Religion of the Republic of Indonesia. 2014, *Alqur'an, translated, and Tajwid Warna (Al-hasib)*, Jakarta.
- Az-zuhaili, Prof. Dr.Wahbah. 2013, *Book of Tafsir Al-Munir* (Jakarta: Gema Insani), volume 2
- Ahmad, Abu Fadhli bin Ali bin Muhammad bin Ahmad bin Hajar Asqalany. *Ithraf Al-Musnad Al-Muta'aly Bi Athrafi Al-Musnad Al-hambali*, Damascus: Bairut.
- Amin, Samsul Munir. 2010, *Islamic Guidance and Counseling*, Jakarta: Amzah.
- Ancok, Djamaludin and Fuat Nashori Suroso, 2008, *Islamic Psychology: Islamic Solutions to Psychological Problems*, Yogyakarta: Student Library.
- Arikunto, Suharsimi. *Research Procedure A Practical Approach*.
- Asnaini, *Productive Zakat in the Perspective of Islamic Law*, Yogyakarta: Student Library.
- Aziz, Moh. Ali. 2008, *Da'wah Science*, Surabaya: Kencana.
- Bakri, Oemar, and Nuh, 1958, *Arabic Dictionary Indonesia United Kingdom*, Jakarta: Mutiara.
- Barong, Haidar. 2000, *Umar bin Khattab in Conversation*, Jakarta: Yayasan Cipta Persada Indonesia.
- Corey, Gerald and Wasty Soemanto, 1998, *Educational Psychology: The Cornerstone of Educational Leaders' Work*, Jakarta: Rineka Cipta.
- Darajat, Dzakiyah. et al., 2004, *Special Methodology for Teaching Islamic Religion*, Jakarta: Bumi Aksara.
- Ministry of National Education, 2008, *Great Dictionary of Indonesian Language*, Fourth Edition, Jakarta: Gramedia Pustaka Utama.
- Derajat, Zakiah, 2002, *Mental Health in the Family*, Cet 3, Jakarta: Pustaka Antara.
- El Rais, Heppy. 2012, *Popular Scientific Dictionary*, Yogyakarta: Pustaka Siswa, Cet. 1.
- Hasan, Hasniah. 2005, *Applied Da'wah Method*, Surabaya: PT Bina Ilmu, Cet I.
- Hasan, K.N. Sofyan. 1995, *Introduction to the Law of Zakat and Waqf*, Surabaya: Al-Ikhlas.
- Hidayat, Komaruddin. 2012, *Religion Has a Thousand Lives*, Jakarta: Noura Books.
- Ma'arif, Bambang S. 2015, *The Psychology of Da'wah Communication in a Bandung Delivery: A Symbiosa of Rekatma Media*

- Update Paper, *Definition of Inductive and Deductive Methods*, Accessed on Wednesday, January 13, 2024, <http://makalah-update.blogspot.co.id/2012/12/pengertianmetode-induktif-dan-metode.html>
- Masyah, Syarif Hade. 2002, *Wisdom behind Islamic Law*, Jakarta: Mustaqim.
- Moleong, Lexy J. 2002, *Qualitative Research Methods*, Bandung: PT. Rosda Karya.
- Muallaf News, 2012, *Da'wah in Papua*, Ciputat: An-Naba Center Foundation.
- Mufraini, M. Arief. 2006. *Accounting and Zakat Management: Communicating Awareness and Building Networks*, Jakarta: Kencana Prenada Media Group.
- Muhaimin, et al. 2012, *Islamic Studies: in Various Dimensions and Approaches*, Jakarta: Kencana.
- 2011, *Comprehensive Islamic Studies*, Jakarta: Kencana.
- Center for Language Development and Development, *Great Dictionary of Language*.
- RB. Khatib Pahlawan Kayo, 2007, *Da'wah Management: From Conventional Da'wah to Professional Da'wah*, Jakarta: Amzah.
- S. Margono, 2003, *Educational Research Methodology*, Jakarta: Rineka Cipta
- Sabiq, Sayyid. 1994, *Translated Fiqh Sunah*, Volume 3, Bandung: Al-Ma'arif.
- Saputra, Wahidin. 2011, *Introduction to Da'wah Science*, Jakarta: PT Raja Grafindo Persada.
- Sari, Maula, *Elements of Da'wah*, Accessed on Thursday, January 13, 2024, Maulasari22.blogspot.co.id/2015/06/unsur-unsur-dakwah.html
- Singarimbun, et al., 1989, *Survey Research Methods*, Jakarta: LP3S.
- Soeratno, 1995, *Research Methodology*, Yogyakarta: UUP AMP YKPN.
- Sugiyono, 2014, *Qualitative and R&D Quantitative Research Methods*, Bandung: Alfabeta.
- Syahrul, Muh. Educational Insights, Definition of Da'wah According to Experts, accessed on Wednesday, December 26, 2023, <http://www.wawasanpendidikan.com/2014/10/pengertian-dakwah-menurut-para-ahli.htm>
- Syamsu and Juntika, 2006, *Foundations of Guidance and Counseling*, Bandung: PT. Remaja Rosda Karya.
- Media Team, *Complete Indonesian Language Dictionary*, Pressindo Partners: Media Center.
- Wahyu Ilahi, 2010, *Da'wah Communication*, Bandung: PT Remaja Rosdakarya,
- Yafie, Ali. 2008, *Da'wah in Al-Qur'an and As-Sunnah*, Jakarta: Rajawali, 1992.

- Yahya, Yunus, 1985, *Chinese Muslims of the Collections of Karangan*, Jakarta: Abu Karim Oei Tjeng Hien Foundation,
- Yani, Ahmad. 2005, *Bekal to be Khatib & Missionary*, Jakarta: Al Qalam, First printing.
- Zuhairini, et al. 1983, *Special Religious Education Methodical*, Surabaya: Scientific Bureau of the Faculty of Tarbiyah IAIN Sunan Ampel Malang.