

Preaching and Religious Conversion: A Review of Education and Psychology of Converts

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Abstract

This qualitative study explores the relationship between da'wah, religious conversion, and the educational and psychological aspects of converts. Using a literature review approach, this research analyzes various sources of books and relevant journals to examine the cognitive, affective, and psychomotor changes experienced by converts before and after conversion. The analysis revealed that the psychological and educational dimensions of religious conversion, including the internal and external challenges faced by converts, such as social pressures, identity conflicts, and the need for ongoing guidance and support. These findings emphasize the importance of effective coaching models, educational and psychological programs, and community support in facilitating the integration of converts into their new religion.

Keywords: *Education, Muallaf, Preaching, Psychology, Religious Conversion.*

PRELIMINARY

Da'wah played a role as a gateway for someone to get to know Islam more closely. Da'wah carried out by preachers and traders bore fruit, with many converting their religion or beliefs to Islam. Religious conversion can be interpreted as an individual change, from previously not being religious or already religious, then embracing religion or converting to another religion that is different from the religion they had previously embraced (Santoso, Afdal, 2019; Nazwa, *et.al.*, 2023).

In Islam, someone who converts to Islam is called a mualaf. The term 'mualaf' refers to someone who experiences a spiritual transformation. This word comes from 'alaf' which means 'tamed', describing a gentle change of heart and sincere acceptance of Islam. Chaidaroh in (Khoir, 2019). The factors that influence the occurrence of religious conversion to convert to Islam can cause anxiety. These anxieties become problems that require solutions, and in the history of human life have been proven that problems are the driving force of humans in the learning process to overcome these problems. This learning process will continue until the end of human life (Santoso, Afdal, 2019).

This situation according to Piaget is the dynamics of a person's learning process to achieve balance, one of which is in religion. Imbalance in religious conditions will trigger two conditions. The first condition contains the process of Education, where individuals will increasingly study and study their religion to obtain peace. If the first condition cannot help someone in obtaining peace, the person can tend to the second condition, namely converting religion (Santoso, Afdal, 2019).

This second condition is a representation of religious conversion from a psychological perspective. Intense fear and stress can be a catalyst for profound changes in a person's life, including changes in beliefs and values. hendro. Many individuals decide to convert to overcome feelings of dissatisfaction with their lives. By changing their beliefs, they hope to

find deeper meaning, improve negative self-views, and achieve the inner peace they have been looking for. This religious conversion process is often accompanied by significant changes in a person's perspective on life and themselves.

Converts are individuals who have extraordinary courage to step out of their comfort zone and choose a different spiritual path. This decision is often faced with various challenges. Social pressure and negative stigma are often experienced by converts. The decision to convert to a conservative society can harm the convert's social relationships. Individuals who choose to convert must not only face the challenge of convincing themselves, but must also be prepared to face social pressure such as rejection from family, friends, and society as a whole. The social consequences that may arise from this decision can be very severe, ranging from loss of economic support to social exclusion (Faraz, 2022).

Becoming a convert with the various challenges above can cause psychological disorders such as anxiety, stress, and depression. Daradjat in (Effendi & Wulandari, 2021). In some cases, this psychological disorder is also caused by a lack of guidance so that converts can practice Islam according to Sharia and their Islamic faith is increasingly firm. It is not uncommon for a convert to return to their previous religion or belief due to the condition of psychological disorders that never end and the lack of guidance in studying Islam comprehensively. Based on the explanation above, it can be seen that education and psychology play an important role in the lives of converts, both before and after becoming converts.

This research aims to explore the interplay between da'wah, religious conversion, and the educational and psychological aspects of converts' experiences. By integrating these elements, the study seeks to develop effective coaching models, improve educational and psychological programs, and expand the knowledge base regarding conversion.

METHOD

This qualitative study employs a literature review approach, focusing on educational and psychological dimensions of conversion. Data sources include journals in English, Indonesian, and Malaysian, selected based on relevance, quality, and language. The analysis involves identifying themes, understanding arguments, and comparing findings to provide a comprehensive understanding of the conversion experience.

FINDINGS AND DISCUSSION

Definition

1. Da'wah

Terminologically, da'wah refers to a communication process that aims to invite and call people to embrace and practice the teachings of Islam (Nasaruddin, 2018). Da'wah can be interpreted as a call to all mankind to embrace Islam and practice all its teachings consistently, both in personal life, in small groups (surah), and wider communities. (Rosyid Ridla, Afif Riffa'i, 2017). In a theological context, da'wah is a manifestation of Allah SWT's command to convey His message to all mankind.

Da'wah has two main focuses: developing the quality of faith of existing Muslims and spreading Islamic teachings to those who do not yet know Islam. (Nasaruddin, 2018). This means that da'wah is not only oriented towards quantity (the number of people who convert to Islam) but also on quality (depth of faith and good deeds). This quality applies

to all Muslims without exception, both those who have embraced Islam since birth and those who have just embraced Islam (converts), both in personal and social life. For Muslims, da'wah is an obligation that must be carried out throughout life.

2. *Religious Conversion*

Max Heinrich stated that religious conversion is an act in which an individual or group of people change a belief system or belief and behavior that is different from their previous beliefs. (Kurnial, Rabain, & Sarifandi, 2017). Religious conversion has become an integral part of the history of human civilization. This phenomenon has occurred since ancient times when religion is often associated with the identity of a group or nation. Religious conversion can occur due to various factors such as economic factors, political situations, marital ties, inner unrest, and so on.

A person's decision to maintain or change their religion is often influenced by a rational assessment of the teachings of the religion they adhere to. Individuals tend to compare the level of rationality of their religious teachings with the teachings of other religions. Comprehensive religious knowledge, which includes an understanding of God, commands, and prohibitions, is the basis for individuals in making such comparisons (Tumanggor, 2016).

This opinion can be understood when examined from the perspective of the existence of religion as an identity that is adhered to by someone. The religion that is adhered to by someone when they are born generally follows the parents or family who are responsible for caring for them when they are still children. Over time, cognitive development will reach sufficient maturity so that the individual can carefully consider which religion suits their needs, no longer because they follow their parents or their surroundings. If the religion or belief that is adhered to is felt to be by themselves, a person will be able to maintain their religion. If the opposite happens, it can lead a person to an act of religious conversion. Generally, people at the adolescent and adult developmental levels convert or change religion because of their desires. Individuals at that stage have become aware of the choices in their lives and fully understand the consequences of the actions taken (Ghany, 2018).

3. *Mualaf*

In the Quran, the term "mualaf" can be found in Surah at-Taubah verse 60. This word comes from the root word which means 'to tame' or 'to soften'. Another definition of a mualaf is someone who has just embraced Islam. (Arif & Osman, 2022). So, a mualaf is someone whose heart has been successfully melted to accept Islam. This process is done gently, for example by providing assistance or treating them well, not by violence or coercion (Munawwir, 1997). Converting to Islam is a beautiful reflection of the transformation of the soul that occurs through the process of da'wah. The intensive coaching process for those who do not yet know Islam, and then decide to embrace it, is an important milestone in expanding the Islamic brotherhood and building a more harmonious society (Permatasari, 2023).

Psychological Dimensions of Conversion

Religious conversion as part of the study of the psychology of religion is a term for a process that leads to acceptance or change in an individual's religious attitudes. Attitude consists of three main components: cognitive, affective, and conative. The cognitive component includes individual knowledge and perception of an object, formed through experience and information, reflecting understanding and belief. The affective component represents emotional responses and feelings, including positive-negative evaluations and levels of preference. The conative component shows the tendency to act, manifested in intentions or behavior, such as purchasing intentions. Damiami in (Laoli, Lase, & Waruwu, 2022)

1. Psychology Dimensions Before Conversion

The conversion process involves internal and external changes, often accompanied by crises and decision-making (Carrier, 1965). Internalization of religious values leads to personal transformation, shaping one's cognitive framework, fostering deep religious experiences, and motivating behavior aligned with those values. Conversion is a gradual process, marked by several stages: initial indifference or rejection of religious values, followed by inner conflict and turmoil, culminating in the conversion itself, and ultimately leading to inner peace and behavioral changes (Rakhmat, 2005).

The first to third stages are the stages that individuals go through before and during religious conversion. The fourth and fifth stages are the stages that individuals go through after they have converted. Based on the first to third stages, the following psychological processes can be identified:

a. Cognitive

- First stage: This stage involves the individual's thinking and understanding of the existence of problems or dissatisfaction with previously held beliefs or religions. There is a process of critical thinking and evaluation of existing beliefs.
- Second stage: This stage is also part of the cognitive domain, where individuals actively seek new information and knowledge. Individuals seek answers and solutions to the crisis they are experiencing through various sources.

b. Affective

- First stage: In addition to cognitive, this stage also involves feelings and emotions. Individuals may experience anxiety, confusion, or emotional dissatisfaction with their beliefs.
- Second stage: Anxiety, inner pressure, anxiety and fear of the future reflect emotional turmoil and feelings. Meetings with religious figures or religious envoys can evoke certain feelings and emotions.
- Stage three: The personal relationships that are established allow individuals to feel acceptance, support, and belonging in a new community, which has an impact on the emotional aspect. Feelings of receiving God's guidance, strength, and enthusiasm for life are also part of the affective domain.

c. Conative

- Second stage: Individual efforts to find solutions to the inner turmoil and conflict experienced are part of the conative domain.

- Individuals take real action to seek information and solutions, such as reading books, discussing, or finding new communities. Individuals take steps to meet with religious figures or religious envoys.
- Stage Three: Individuals engage in social interactions and build relationships with others. This stage is the real act of conversion, where individuals make decisions to convert or change their beliefs.

2. *Psychology Dimensions After Conversion*

Conversion leads to a new perspective, influencing attitudes, motivations, and behaviors.(Hamali, 2012). It involves a "demolition" and "rebuilding" of the self, as old views are replaced with new ones (Harahap, Fadilah, Nursyifa, Lubis, & Akhirul, 2024) This can lead to inner conflict and psychological pressure, as individuals may experience a reversal of feelings associated with their old beliefs. The transition from one social group to another can also cause identity conflict and stress (Haerati, 2023).

When someone changes their beliefs, feelings that were once associated with their old beliefs, such as happiness and security, can reverse. People who convert often face challenges in dealing with the negative impacts of their decisions, especially stress. New feelings of being missing and incomplete arise. This condition triggers inner turmoil: doubts, regrets, guilt, and anxiety about the future arise (Kurnial et al., 2017). Experts say that the phase of conversion is a vulnerable phase, where a person can experience mental disorders. Without adequate support, they may drift away from their new religion (Wahid, 2021). This phase can be called a transition period, a shift from an old life to a new life.

In the concept of Social Identity Theory, it emphasizes the importance of social groups in shaping individual identity. When someone changes religion, they leave one social group and join another. This transition process can cause identity conflict and stress. For example, after reciting the two sentences of the shahada, a convert begins to adapt, and a convert also begins to feel eliminated from his non-Muslim family and friends. So, on the one hand, the individual feels excluded from his previous religious environment, while he himself must struggle to adjust to the new Muslim community.

This inner conflict drives a person to seek a way out. Some feel weak and give up, while others try hard to suppress the conflict. In Tiyas' research, that in dealing with stress, the way religious conversion practitioners use coping, coping strategies include *collaboration*, *self-directing*, and *deferring*. Tiyas in(Haerati, 2023). Pargament, an expert in the study of religion, identified three ways that individuals use their religious beliefs to cope with problems (religious coping). First, *collaborative*, where the individual works together with God to find a solution. Second, *is self-directing*, where the individual believes that God has given him the ability to cope with his problems. Third, *deferring*, where the individual relies entirely on God's guidance to show him the way out.

a. Cognitive

- The fourth stage

The process of religious conversion often brings about profound changes in the soul and mind of an individual. After converting to a new religion, many people experience inner peace because they feel enlightened and have a clearer direction in life. This is often accompanied by a feeling of peace as mental burdens or past

doubts begin to lift. This process of change in the soul shows the inner peace that occurs after conversion. Identity conflict is one of the major challenges that individuals face after religious conversion. It can create tension within individuals, as they must adjust to a new social group and may feel alienated from their previous group.

Understanding the sentence of the shahada which contains the recognition of God and His messenger can provide inner peace. This understanding is an important moment in one's spiritual journey because recognizing and absorbing the meaning of the shahada is part of achieving inner peace and tranquillity, where the individual feels free from the burden of the past and gains a new, deeper understanding. (Asti, 2019).

- The fifth stage

Development of new perspectives change in perspective reflects a change in the way of thinking and understanding the world around the individual after religious conversion. It shows that the individual begins to integrate the teachings of the new religion into his/her mindset, which is often seen in changes in attitudes and outlooks on life. This is more likely an expression of religious conversion that is reflected in the way the individual views the world and his/her social reality.

Learning new religious obligations, such as prayer, zakat, fasting, and hajj, is part of the expression of conversion in the form of behavioral change. This process reflects real steps to adjust their way of life to the teachings of the new religion, which shows that individuals actively change their behavior and habits to the teachings of the religion they adhere to.

b. Affective

- Fourth stage

The emotional changes that occur after a religious conversion often lead to deeper and more complex feelings. If previous feelings associated with old beliefs are now reversed, the individual may feel a sense of emptiness or incompleteness. However, this can be part of the process towards inner peace as they begin to find new meaning in life, even if it is initially tinged with confusion or loss. Therefore, this is part of the transition phase towards inner peace.

Feelings of joy, loss of fear, and liberation often arise after a person feels they have found new meaning in their religion. This is typical of post-conversion inner peace, where the individual feels free from past burdens or fears and experiences an enlightenment that brings peace to their life. Therefore, this falls under the stage of inner peace and tranquillity.

Inner conflict and psychological stress are common challenges during the conversion process. Although this is part of the journey to inner peace, as individuals may feel pressured or stressed, this refers more to the early stages of conversion that are still filled with doubt and tension. Over time, individuals can achieve peace after successfully resolving these inner conflicts. So, this is more a reflection of the phase that precedes inner peace.

Feelings of being left out or excluded, especially from family or friends who share a different faith, are a common experience for people who have recently converted. This can lead to emotional tension and feelings of loneliness.

c. Conative

- Fifth stage

Behavioral changes that occur after someone changes religion, such as changes in attitude, motivation, and actions in practicing the teachings of the new religion, are more in the stage of conversion expression. This shows that individuals begin to implement their new beliefs in everyday life through real actions, such as worshipping more earnestly, following religious teachings, and adjusting behavior to the principles of the religion they adhere to. Performing worship such as prayer, zakat, fasting, and hajj is one form of real behavior change that reflects the application of new religious teachings. This is a stage of conversion expression, where individuals not only understand religious teachings but also begin to practice them in their daily lives as a manifestation of their beliefs.

The process of adapting to a new community is other part of the expression of conversion because it reflects social adjustment and individual involvement in religious activities. Converts who join a new community and participate in its activities show changes in their way of life and how they interact with others by the teachings of their religion.

The application of values obtained from the experience of the shahadat shows that new beliefs are not only understood cognitively but also manifested in real actions. This is a real form of conversion expression because Islamic values are applied in everyday life through individual behavior and actions that are in line with religious teachings (Dessy Syofiyanti, 2021).

Education Dimensions of Conversion

The conversion process involves cognitive and affective transformations, leading to psychomotor responses. Individuals experiencing a life crisis may question their existing beliefs and embark on a search for answers, leading to cognitive engagement. (Zainudin, 2019).

1. Education Before Conversion

The education process occurs when someone before becoming a convert is experiencing a life crisis that causes confusion and distrust of the religious teachings that they have believed in so far. This crisis will encourage them to carry out a search process. This process of dissatisfaction continues with a scientific search process and if he finds a more rational answer, the convert will experience a process of meeting several answers to his doubts so far to then determine his choice (Ridwan, 2017). At this stage, it means that cognitive function has occurred in the individual.

In terms of cognitive understanding, the deeper a person delves into and reflects on the teachings of a new religion, the more likely they are to find resonance with the values and beliefs they have been searching for. If the teachings can provide a coherent framework for thinking and answering deep existential questions, such as the meaning of

life, closeness to community, purpose of existence, and relationship with the Almighty, then religious conversion becomes a very real possibility.

For example, people who embrace Islam in every lecture by DR. Zakir Naik are generally due to acceptance due to rational thinking. This can be seen from several things such as the question-and-answer process and short discussion between the prospective converts and DR. Zakir Naik. In every lecture, he always uses intelligent analogies, rational and scientific explanations, and comparisons between the teachings of the questioner's religion and the teachings of Islam (Ridwan, 2017).

Converts in DR. Zakir Naik's lecture event are generally *intellectual conversions*. Intellectual conversion according to Lewis is a conversion process whose motive is carried out through the process of understanding religious issues or spiritual issues through books, television broadcasts, articles, and various other media. In this case, a person tries to expand his alternatives in finding choices (Lewis, 1993). For example, radio can grow and develop according to the needs of society. This allows people from various levels of society to receive, understand and practice Islamic teachings transmitted via radio in their daily lives. Islamic prayers through Islamic religious broadcasts in the form of conversations with listeners containing information and education (Siddiq et al., 2023).

On the other hand, cognitive development that has not reached maturity can also trigger religious conversion, especially in the scope of children and adolescents. The educational environment, both inside and outside of school, greatly influences a person's beliefs, especially children. Children who have been going to school in an environment with a religion that is different from the religion they adhere to tend to be exposed to different values and customs. So that children can experience confusion in religion. This happens because children are not yet able to clearly distinguish between various religious teachings rationally (Dessy Syofiyanti, 2021).

The process of comparing the teachings of one's religion with the religion being studied also plays a major role in the occurrence of religious conversion. Many religious conversions occur after someone studies another religion and compares it with the religion or beliefs they adhere to. The reason is that the more deeply someone compares the teachings of one religion with the religion they adhere to, the more the advantages and disadvantages of each religion become apparent. If they feel that the new religion can provide a more reasonable explanation, a more relevant value system, or religious practices that better suit their needs, then conversion becomes a logical choice.

On the affective side, acceptance and response play a very significant role in the process of religious conversion. Strong emotional experiences, such as feelings of peace, connection, or inspiration when interacting with the teachings and community of a new religion, can trigger profound changes in an individual. When these positive emotions are intense and consistent, individuals tend to feel that the new religion can meet their emotional and spiritual needs in a deeper way than their previous religion (Dessy Syofiyanti, 2021).

A profound spiritual experience, such as a sense of God's presence, enlightenment, or miracle, is often a turning point in the conversion process. In Islam, this context is often associated with the term guidance. Guidance is a subtle and non-material guidance from Allah SWT that makes a person feel attracted to doing good things and avoiding bad things. This can be a deep understanding of religion, or a strong urge to do good. Rustina.

Imam Ibn Qayyim explained that guidance consists of 4 types. There is guidance that is given to all creatures, such as animal instincts. There is also guidance in the form of clear guidance, detailed explanations, and guidance in the form of the ability to achieve goodness (taufik). The last is special guidance in the afterlife which is given to believers (Al-Jauziyyah, n.d.). When someone has such a powerful spiritual experience in the context of a new religion, they tend to feel that the experience is a sign that they have found the ultimate truth.

Religious practices as part of the psychomotor domain, such as routines in individual worship practices and rituals with a religious community, contribute to strengthening one's beliefs and commitments. The education and supervision given by parents during childhood, and the condition of the parents themselves, whether they are strong and persistent in religion or not, can influence a person's decision to convert. Childhood experiences in a religious environment can be a strong foundation, but if the individual experiences an identity crisis or inner conflict, they may seek answers in another religion.

The atmosphere in educational activities plays an important role in the formation of a religious soul. Many religious foundations establish religious schools. Under the pretext of tolerance and loyalty, students attend religious ceremonies that are different from the religion they adhere to (Dessy Syofiyanti, 2021). Intense social interaction in the religious context of schools allows individuals to build deep relationships with fellow community members. Finally, they feel more attached and have a strong sense of belonging to the religion. Students are then motivated to convert to the religion of its founder. With a new atmosphere, people can experience religious conversion by willingly leaving their previous religion (Mukti Ali, 2001). This phenomenon can be understood because religious institutions are often a source of emotional support for their members. For someone who is experiencing difficulties, a religious environment can provide a sense of security and certainty. However, if the individual feels dissatisfied with the teachings of the religion they adhere to, they may seek other alternatives (Daradjat, 1992).

2. *Education Dimensions after Conversion*

The process of becoming a convert is not the end of a journey, but the beginning of a new chapter in one's life. By reciting the shahada, a person not only obtains the rights as a Muslim but also the obligation to live according to the teachings of Islam (Daniyarti, 2022). This means that the effort of religious conversion means learning and adapting to many things about various things in the newly adopted religion (Ishak, 1995).

Converts need intensive guidance to adapt to life as a Muslim. This is because becoming a convert can have an impact on the dynamics of the convert's life itself. Converts often experience social marginalization characterized by family rejection, inconsistent beliefs, economic difficulties, and marital problems. Lack of social and spiritual support from the surrounding environment, including the absence of consistent religious leaders, can trigger an identity crisis and weaken religious commitment.

Without adequate support from their environment, many converts find it difficult to maintain their faith and eventually return to their previous religion. There are many cases of converts returning to their previous religion or beliefs, or leaving Islam and converting to another religion. Therefore, it is important to provide the necessary support

and guidance for converts so that they can grow and develop in their religion (Saragih & Qorni, 2023). Support from the Muslim community is essential to help converts overcome challenges and feel accepted as part of the Muslim community (Ismail, Farhan, Karami, & Lampe, 2024a).

Islamic education is a learning process that aims to instill Islamic values in the lives of individuals. Islamic education for converts has a more specific goal, namely to help converts understand Islamic teachings comprehensively, practice worship correctly, and integrate Islamic values into everyday life. Islamic education so that converts always remain steadfast in their Islamic faith. New things about Islam that must be learned include aspects of worship, fiqh, jinayat, muamalat, and so on.

a. Cognitive

From a cognitive perspective, converts will undergo an intensive learning process to enrich their knowledge of Islam, starting from a basic understanding of the pillars of Islam to delving into more complex aspects of its teachings. Knowledge of Islam, especially in terms of Islamic creed, sharia, and history, will form the foundation of a stronger understanding of the new religion they embrace.

The process of becoming a convert is a meaningful spiritual journey. One important aspect of this journey is a deep understanding of Islamic teachings. Converts need to explore various aspects of Islam, starting from the pillars of Islam which are the foundation of worship, the creed as the basis of faith, to the laws of Islam that govern daily life. Activities such as attending regular religious studies, attending religious lectures, and celebrating Islamic holidays will greatly help in enriching their knowledge and understanding (Ismail, Farhan, Karami, & Lampe, 2024b).

The metaphor of a convert as a baby who is pure from the stain of sin is indeed beautiful, but it must be remembered that the process of internalizing Islamic values is not as easy as turning the palm of your hand. Just as a baby needs time to grow and develop, a convert also needs time to understand and live the teachings of Islam in their entirety (Arif & Osman, 2022).

There are several dimensions of the Islamic religious perspective within a person, namely the dimensions of belief (Ideological), religious practice (Ritualistic), experience (Experiential), religious knowledge (Intellectual), and consequences (Consequential). so that in the educational process converts are not only taught theory and practice, but also consequences (Agustiawati, 2014; Tri et al., 2022). For example, carrying out worship according to Islamic teachings will require self-discipline and sacrifice of time. Holy. However, it must be emphasized that these consequences are part of the process of spiritual growth and will bring happiness and inner peace in the future.

Worship in Islam is not just a series of physical movements but is also a form of devotion to Allah SWT. Learning the philosophy behind each act of worship will help converts understand the deeper meaning of what they are doing. By understanding the purpose of each worship service, they will be increasingly motivated to carry out their worship solemnly and with full awareness.

b. Affective

The motivation to change into a better Muslim is a crucial first step for a convert. The desire to leave old habits and live according to Islamic teachings shows a strong commitment to their new religion. A positive attitude towards Islamic values and teachings further strengthens the foundation of their faith. This is reflected in various activities that can be done, such as donating or providing assistance to others (Nugroho & Ni'mah, 2018). These philanthropic actions not only help others but also strengthen the sense of solidarity and social concern within the Muslim community.

The interest to continue learning and deepening religious knowledge is a characteristic of a serious convert. High curiosity drives them to seek various sources of knowledge, both through formal and informal education. The desire to learn independently through religious textbooks shows a personal initiative that deserves appreciation (Mandjarreki, 2019). Education for converts, therefore, must continue to be pursued to meet their needs for comprehensive and accurate religious knowledge.

Effective communication is key in the process of fostering converts. The concept of group communication in the form of sharia consultations and religious lectures is very important. These activities provide space for converts to interact with scholars and fellow Muslims so that they can ask questions, discuss, and obtain clear explanations about various aspects of Islamic teachings. Holy. The language used in this communication must be adjusted to the level of understanding of the convert so that the message conveyed can be easily understood and absorbed into the heart.

c. Psychomotor

The process of fostering converts is not only limited to cognitive understanding but also includes practical implementation in everyday life. Being able to carry out worship according to religious guidance is an important first step. Through getting used to Islamic worship and leaving old habits, a convert gradually internalizes Islamic values. (Hakiki & Cahyono, 2015). Interaction with fellow Muslims is also an important part of this process. Participation in various religious activities, such as religious studies and studies, allows converts to strengthen their faith and establish relationships.

The ability to control oneself from actions prohibited by religion is the fruit of the process of internalizing Islamic values. Converts are invited to always maintain their behavior and speech in accordance with religious guidance. Furthermore, converts are also encouraged to actively participate in da'wah. Da'wah for converts is not only limited to inviting others to embrace Islam but also involves efforts to build a strong and solid Muslim community. This empowerment-based conversion preaching has historically been exemplified by the Prophet when he was preaching in Mecca and Medina.

The concept of convert preaching does not only stop at calling for the teachings of monotheism until the family and Companions become Muslims, but the information on the truth of Islam continues so that how social life is carried out according to Islamic teachings, they are even involved in the continuation of preaching with the Prophet, by inviting them to contribute to every war that is carried out, some help formulate war strategies, become the vanguard during war, and some help with funds and war

supplies. All play a role in making the mission of preaching carried out by the Prophet a success (Suciati, 2022).

The use of social media as a means of preaching is a step that is relevant to the development of the times (Nugroho & Ni'mah, 2018). The role of a preacher in guiding converts is very important. Effective preaching can help converts understand and practice Islamic teachings correctly. In addition, support from the government through religious guidance programs carried out by the Office of Religious Affairs (KUA) is also very necessary. Continuous and structured guidance will help converts to grow and develop spiritually.

CONCLUSION

Converts undergo significant cognitive, affective, and psychomotor changes throughout their journey, both before and after conversion. These changes are influenced by various factors, including internal motivations, external influences, and spiritual experiences. Support from the Muslim community, religious leaders, and government programs is crucial for their successful integration into their new faith. This study aims to contribute to a deeper understanding of the dynamics of da'wah and religious conversion, providing insights into the psychological and educational aspects of converts' experiences.

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