

## Live Sustainability of Pasangkayu's Islamic Converts (Muallafs) After Conversion: An Islamic Law Overview in Modern Life

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### ABSTRAK

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The purpose of the research is to identify and to assess how proper the life of the Islamic converts (muallafs) after conversion is. Do they obtain attention like counseling about religious science and practices and about economic and lifeskill assistance considering most of them still live under poverty line. Hence it is required to do scientific research to recognize the reality. The descriptive qualitative research is deemed suitable for it. The object is the point of attention of a study. The point of attention in this study is in the form of substance of the problem or phenomenon under study, namely social and economic solutions of the Pasangkayu's islamic converts (muallafs) after conversion. The main result is the hope and the reality found irrelevant. So the major conclusion is that the muallafs still require attention and assistance from the existing stakeholders.

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### 1. Introduction

The change of society in behavior and thought will always be available anywhere and anytime as response to what they face among them in their life with a hope aiming to a better life, of course. This takes place naturally throughout the world without dividing people geographically anymore. This already is one of the basic requirements, people will always change and they need it during their lifetime. But life has regulation or rule confirmed by name law to stipulate or determine anything if it is right or is wrong, and if it is good or is bad.

Likewise the social problems prevail generally in Islamic societies today wherein the implementation of Islamic teachings really needs to be presented for solving any social problem like how to make them obey in running their obligations known as five pillars of Islam, as mentioned in a Hadeeth from Abdullah ibn Umar radhiallahu anhuma. Abdullah said; I heard that our Prophet Muhammad Sallallahu alaihi wa sallam was stating that Islam is established by five: 1. *shahadah* or bearing witness that there is no god proper to worship except Allah and Muhammad is a slave and is a messenger of Allah, 2. establishing *shalah* or five-time prayers, 3. giving *zakaah* or tithe, 4. making *haj* or pilgrimage to Baytullah in Makkah to those Muslims who have abilities both finance and health, and 5. performing fast in *ramadhan* month. (Narrated by Imam Al-Bukhari and Imam Muslim, taken from Hadeeth 3 in the Kitaab of Arbain An-Nawawiyah)

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In Islamic teachings as well, Muslims are compulsory to realize their *imans* or faith as mentioned in a Hadeeth when Umar ibn Khattab radhiallahu anhu saw Angel Gabriel in shape of a man questioning our Prophet Muhammad Sallallahu alaihi wa sallam about Islam, Iman, and Ihsan. And then our Prophet replied that Iman is: you believe in or *iman* to Allah that is belief in the existence of God and in obedience to His orders and also keeping away from His prohibitions, *iman* to *malaikah* that is belief in angels as His messengers also, *iman* to His Holy Books, *iman* to His Messengers from human, *iman* to the End Time Yaumul Akhir or the Doomsday, and last, *iman* to His good and bad decrees. (Narrated by Imam Muslim, taken from Hadeeth 2 in the Kitaab of Arbain An-Nawawiyah)

Therefore to understand how to implement the teachings, Allah sent a prophet as His Messenger to be a role model in order that his ummah or followers can worship Allah in accordance with what Allah would like. Allah Subhanahu wa Taala says in the Quran: "Say (O Muhammad Sallallahu alaihi wa sallam to mankind) if you really love Allah, then follow me, Allah will love you all and forgive you of your sins. And Allah is Most Forgiving and Most Merciful." (Qur'an Surah Ali Imran (3), verse: 31).

It is the same thing, Islam has concept on law that is hence known as Islamic law or the authentic name is *shariah*. The definition of Islamic law or *shariah* is *qaaidah* or norm system based on the Quran (Allah's revelations) and Sunnaterrasool (acts, utterances, and approvals from the Messenger of Allah based on the revelations). Both the Quran and Sunnaterrasool are the main sources of Islamic law. (Source: Rendition from *Jurnal Ilmiah Universitas Batanghari Jambi Vol.17 No.2 Tahun 2017, Eva Iryani, Dosen Universitas Batanghari Jambi*).

Islamic law is open wide to that what brings goodness (*masaalih*) out of Islamic teachings like practical or tactical things as long as are not in contradiction of each other. For example, the prophet Muhammad Sallallahu alaihi wa Sallam approved Salman Al-Farisi's advice to dig a big moat around Madinah, a Zoroastrian Persian battle tactics, when the infidels of Quraysh planned to attack Madinah where our prophet Sallallahu alaihi wa Sallam lived with his companions after leaving Makkah for Madinah that was known as *hijrah*. But finally the battle tactics was famous in the time with name Battle of Khandaq. (Source: Rendition from Indonesian Version Sirah Nabawiyah, Shafiyur-Rahman Al-Mubarakfury: 389, 1997)

## 2. Literature Review

One selected of the Islamic teachings will be issued in this discussion is how to maintain brotherhood and sisterhood among the muslims including muallafs as a social entity that we usually call it *ukhuwah islamiyyah*. We will try to combine between the spirit of Islam (its teaching and law) and the social modern strategy to overcome any problem burdening the muallafs. We need to discuss it in association with our regency area, Pasangkayu, where new comers to Islam or Islamic converts (muallafs) live, as the object of discussion. The amount of Pasangkayu's muallafs is approximately about 296 people (Source: Ministry of Religious Affairs of Pasangkayu Regency, 2022), and it is supposed that no one ever did research on the life of islamic converts there about their live sustainability in economy and urgent information dissemination on Islamic teachings.

Meanwhile word *muallaf* in the Holy Book Quran is taken from word *muallafatu qulubuhum* meaning people in the persuasion of their hearts to convert to Islam or to treat them good in order they constantly live in Islam forever. The explanation about *muallafatu qulubuhum* since the prophet time until today explained by Muslim scholars is that they convert to Islam quite recently and it is worried about that they will be back to their former religion or faith they ever embraced before if Muslim society do not care about them again. Hence in Islamic teachings, they have also the right to obtain aid and support like zakaah aid, food, cattle and other valuable goods as meant in the Quran Surah At-Taubah (9), verse: 60. Therefore they really need education, counseling, and coaching in any field of life such as daily activity on worship and prayer, social and economic activities, and coaching on how to be an Islamic happy family that we call it *sakinah mawaddah warahmah*.

Many of them convert to Islam caused by following the faith of their spouses, husband or wife, and others are also interested in Islam from their hearts. Such condition causes new problems to them that sometimes they cannot avoid, like mental, social and economic pressures.

There are two contradictory possibilities that respectively influence each other depended on the condition of information dissemination of Islamic teachings followed by guidance and measureable action plan programs, and the social empowerment through economic strengthening. If this runs well, then the muallaf's existence can be controlled with stable assumption. Their religious and economic affairs will run stabilizing.

On the contrary, if they get experience of carelessness in the religious and economic affairs committed by stakeholders, then they will undergo a declination caused by live hardships they face and also by they do not obtain sufficient attention and advocacy anymore.

### 3. Methodology

The type of this research is a type of descriptive qualitative research. The object is the point of attention of a study. The point of attention in this study is in the form of substance of the problem or phenomenon under study, namely social and economic solutions of the Pasangkayu’s islamic converts (muallafs) after conversion.

The type of data for the first step in writing this paper is secondary data obtained through interviewing the respective district-level counselors for religious affairs, and is the unpublished data on the latest total of muallafs from the regency-level Ministry of Religious Affairs of Pasangkayu. In collecting data, researcher has been using documentation techniques and interviews. Then the data will be analyzed with using analytical descriptive method to obtain a broader and more detailed object description of the study for this paper.

### 4. Results and Discussion

#### A.Pasangkayu At A Glance

Pasangkayu Regency is one of the regencies in the Province of Sulawesi Barat, Indonesia. The capital city of this regency is located in Pasangkayu District. Pasangkayu Regency consists of 12 districts extending from north to south i.e. Dapurang, Duripoku, Sarudu, Baras, Lariang, Tikke Raya, Pedongga, Pasangkayu, Bambalamotu, Bambaيرا, and Sarjo.

The total width of Pasangkayu Regency is 3.043,75 square kilometres. Its total population in year 2021 was 193.098 people. The people of Pasangkayu Regency have various activities for living. Some work as farmers, fishers, industrial workers, and others work in public services.

Now the geographic condition of this regency can be described that its location directly borders Donggala Regency in the north and in the east, and it borders Makassar Strait in the west along from north to south, and borders Central Mamuju in the south. Now the demography of Pasangkayu Regency based on religious adherent total in year 2021 is shown by the table below:

**Religious Adherent Total Percentage of Pasangkayu Regency  
Year 2021**

| Islam   | Christianity | Hindu  | Buddha | Other  |
|---------|--------------|--------|--------|--------|
| 85,86 % | 9,05 %       | 4,38 % | 0,01 % | 0,03 % |

In the mean time, the Human Development Index of Pasangkayu Regency is in the medium category; 68, 03 % for year 2021. (Source:<https://id.wikipedia.org>).

Here we are also to show the amount total of Pasangkayu’s muallafs divided in 12 districts; Sarjo: 5, Bambaيرا: 35, Bambalamotu: 42, Pasangkayu: 49, Pedongga: 16, Tikke Raya: 55, Lariang: 4, Baras: 8, Bulutaba: 9, Sarudu: 42, Dapurang: 16, Duripoku: 15. (Source: Ministry of Religious Affairs of Pasangkayu Regency, 2021)

#### B. Reasons of Conversion

Whoever acts as human thinking and acting surely he or she hopes something that can make a better life than before, including the Islamic converts of course expect that they want to live better and happy hence they do conversion. Now the reasons of conversion usually we find among the converts as follows:

1. Loving their spouses (husband or wife) so that they follow the faith of their spouses who embrace Islam,
2. Following their families who already embrace Islam before, they do not want to separate each other,
3. Inspired by their teachers about Islam after telling them when they were still school students,
4. Inspired by dream, they dreamed something miracle they their self could not explain it causing them convert to Islam,
5. Influenced by around social condition where they live densely populated by Muslim society.

It is thought we will still find other unique reasons if we try to do scientific research and will find new various backgrounds why they convert, including the domestically economic problems can dominate.

## **B.Current Condition**

There is no any weekly, monthly, and also annually published report about the muallafs in Pasangkayu Regency so that we need to formulate plan how to get real information about them whether they regularly run Islamic teachings like establishing *shalah*, reciting Quran, and so on that become compulsory upon them, and whether they do something for a better living because economically many of them live under poverty line. As far as we see, they usually get a little of sympathetic care as approaching the ramadhan fasting month with a bit of such domestic staple and prayer clothes.

In addition, we hear news that few of them are back to their former faith for getting married with persons among their families who still remain in their former faith. So we have not measured yet on how as welfare as they are in their lives. Therefore we will begin research in the future time so that we can engage in paying attention of their existence and giving advocacy if needed.

Although the Ministry of Religious Affairs of Pasangkayu Regency already issued the latest information in 2021 that the total amount of Pasangkayu's muallafs is 296 people, the amount still needs to update or renew along with the time goes by both research and or taking such a simple census.

## **5. Conclusion**

Based on the discussion above, we may finally make a conclusion as follows:

1. The muallafs in Pasangkayu Regency really require education, counselling, and coaching as basic needs about their religious teachings, Islamic ideal family, and economy.
2. It is urgently required to make a mapping on muallaf population in order to know and to get the whole description on the real social and environmental conditions of local society.
3. It is urgently required to build mutual understanding among the stakeholders in order to give significant attention and advocacy to the muslim converts or muallafs in Pasangkayu Regency.
4. It is hoped to persuade academic scholars engaged in research in order to obtain scientifically problem solution.
5. It is compulsory to muslims to assist other muslims as mentioned in the Quran and Hadeeth that they are brothers and sisters in faith. This can be set to be a social care in modern life.

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