

Planting and Strengthening the Quality of Islamic Religious Values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi

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ABSTRACT

This thesis deals with the cultivation and strengthening of the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. The formulation of the problem in this research are 1) How is the cultivation of Islamic values in Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi? 2) How is the strengthening of the quality of the cultivation of Islamic values in Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi? 3) What are the supporting and inhibiting factors in planting and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi?

The objectives of this research are 1) To find out the cultivation of Islamic values in Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi 2) To find out the strengthening of the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi 3) To find out the supporting and inhibiting factors in planting and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi.

This research uses a qualitative approach with descriptive informant exposure techniques. In this study using data collection techniques through observation, in-depth interviews and documentation analysis. Then the data obtained was analyzed by data reduction techniques, data presentation, data verification and conclusion drawing.

Based on the results of the study, it is recommended that coaches maintain the strategies that have been used in instilling and strengthening the quality of Islamic religious values at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi and increase innovation in instilling and strengthening the quality of Islamic religious values so that muallaf coaching is better in the future.

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1. Introduction

The nature of human nature is a religious creature (homoreligius), namely a creature that has the nature to understand and accept the values of truth that come from religion and at the same time make the truth of religion a reference for attitudes and behavior. It can also be said that humans are creatures who have religious motives, a sense of willingness and ability to understand and practice religious values. (Syamsu and Juntika, 2006) Humans are self-determining beings, in the sense that they have the freedom to choose their needs in life. Humans basically want to be free and responsible for their outlook on life and determine their own destiny. Individuals are influenced by personal desires that are connected to their own experiences. (Gerald Corey and Wasty Soemanto, 1998)

Indonesia is a democratic country that upholds the freedom of human rights of its population, including religious rules. This is stated in article 29 paragraph 2 of the 1945 Constitution. which reads "The state guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and belief." (Maria Farida Indrati, 2007).

After the reformation of President Abdurrahman Wahid or Gus Dur in 2000, the government lifted the ban on Chinese religious beliefs and customs. Presidential Decree No.6/2000 issued by President Abdurrahman Wahid was then strengthened by the Decree (SK) of the Minister of Religion of the Republic of Indonesia number MA/12/2006 which states that the government recognizes the existence of the Kong Hu Cu religion in Indonesia. Since then, there are six recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism.

The existence of freedom of religion protected by the State today makes humans free to choose the belief or religion they will embrace. not infrequently we find various places of worship such as mosques, churches, temples, or other places of worship, there are people who declare their faith for one religion. This includes some people who convert from Christian-Catholicism to Islam or are commonly referred to as converts (new converts to Islam).

2. Literature Review

2.1 Definition of Islamic Values

Value is a set of beliefs or feelings that are believed to be an identity that gives a special pattern to patterns of thinking and feeling, attachment and behavior. (Zakiyah Drajat, 2006)

According to Muhajir, hierarchically values can be grouped into two types, namely:

- a. Divine values, which consist of *ubudiyah* values and *muamalah* values;
- b. Human ethical values, which consist of rational values, individual values, biophysical values, economic values, political values, and aesthetic values (Rohmat Mulyana, 2009).

From the definitions above, the author can conclude that value is a quality that does evoke a response of appreciation, so that value becomes the basis for a person's consideration in choosing and also determining attitudes and making decisions. Value is used as human appreciation in determining something.

2.2 Definition of Values

According to the Indonesian Dictionary, values are properties (things) that are important and useful for humanity. Or something that perfects humans in accordance with their nature. For example, ethical values, namely values for humans as a whole person, such as honesty, which is related to morals, right and wrong adopted by a group of people (Tim Penulis, Kamus Besar Bahasa Indonesia, 2012).

Islamic religious values are essentially a collection of life principles, teachings about how humans should live their lives, which one principle with another is interrelated to form a whole unit that cannot be separated. Basically, Islam is a system, a

package, a package of values that are interrelated with each other, forming what is called standard Islamic theories. In Islam everything has been regulated, how we behave and run life in the world, each of which has an attachment to one another.

2.3 Definition of Muallaf

According to Hasbi Ash-Shiddiqiey (1996) Muallaf are those who need to be softened, drawn sympathy to Islam. Also those who need to be rejected evil against Muslims and those who are expected to defend Muslims.

Muallaf is a person from another religion who embraces Islam and is still in a weak state of faith lacking knowledge of Islam. (Harun Nasution 1993).

Muallaf are community leaders who are expected to have a good quality of Islam or the Islam of other community leaders who are equal to them. Or they are given the task of collecting zakat from dissidents, by utilizing their closeness, or they are on the side of the Muslims in fighting the enemy and require large costs to fight him. (Wahbah Azuhaili 2010)

Classical fiqh studies, muallaf classified into four types, namely: First, Muslim converts are people who have entered Islam but their intentions and faith need stabilization. Second, people who have entered Islam, their intentions and faith are strong enough, and are also prominent, (figures) among their people. Thirdly, the muallaf who has the ability to anticipate the evil coming from the disbelievers. Fourth, converts who have the ability to anticipate the evil that comes from the group of dissenters of mandatory zakat. (Muhammad Arief, 2006)

According to Yusuf Qardlawi divides muallaf into seven groups. Among others:

- a. The group that is expected to Islam or the Islam of his group or family.
- b. Groups whose criminal behavior is feared, leaders and public figures who convert to Islam and have friends of infidels (non-Muslims).
- c. Muslim leaders and figures who are influential among their people but whose faith needs guidance.
- d. Muslims who live in fortresses and border areas with the enemy.
- e. Muslims who need funds to organize and fight against groups that oppose the obligation of zakat.

According to Abu Ya 'la, muallaf consists of two groups: Muslims and polytheists. They are formed into four categories:

- a. Their hearts are tamed so that they are inclined to help Muslims; their hearts are tamed so that they are inclined to defend Muslims;
- b. Those who are tamed in order to convert to Islam. Those who are allowed by being given zakat so that their people and tribes are attracted to Islam. (Asnaini, 2008)

The scholars of fiqh divide the Muallaf group in the Muslim and infidel categories. There are four categories of Muslim Muallaf, namely:

- a. Important figures and leaders of the Muslims. Abu Bakr r.a. gave zakat to 'Adi bin Hatim and Zabarqan bin Badr even though both of them were known to be highly committed to Islam. Their high position in the community was the only reason for this gift.
- b. Muslim leaders whose faith was weak but who were loved by their people. The purpose of giving to them is to reinforce and strengthen their faith, as well as to support jihad and so on. An example of this is the people who were given a very large amount of wealth from the spoils of the battle of Huwazin. Some of them were Ath-thuluqa and had converted to Islam. Some of them were hypocrites and weak in faith. Most of them later became stronger and better in Islam;
- c. The Muslims who are defending in the area of defense (tsughur) and bordering the enemy country. They are entitled to receive zakat because they are expected to protect the Muslims in that area when attacked by the enemy. The author of the commentary Al-Manar says: "The more urgent people to be softened (by giving zakat) today are the groups of Muslims who are approached by the disbelievers to accept asylum or embrace their religion. We see the colonial powers, which are eager to enslave all Muslims and convert them from Islam, setting aside special funds from their national budgets to give to weak Muslims. Some of them were agreed to convert to Christianity and apostatize from Islam. But there were also those who were approached to accept their asylum and then attacked the state and Islamic unity.
- d. A group of Muslims whose services are needed to expedite the process of collecting zakat from those who are reluctant to give it unless fought unless through the authority and influence of these people. Therefore, the best option is to soften their hearts (by giving zakat). For the Islamic government, their help is a lesser harm and a stronger maslahat." (Sayyid Sabiq, 2008)

As for the disbelievers, there are two groups, including the following.

- a. The person whose faith is expected by giving zakat to him, such as Shafwan bin Umayyah who has been given security guarantees by the Prophet PBUH. On the conquest of Mecca. He gave him the opportunity for four months to observe the activities of the Muslims directly and make his own choice based on these observations. He disappeared, then came back and fought with the Muslims in the battle of Hunain. At that time, he had not yet converted to Islam. The Prophet. Had lent him weapons in that battle. He gave him many camels that were in a valley. He also said, "this is the gift of one who is not afraid of poverty". He also said, "Indeed the Prophet. has given me a gift. In the beginning, he was the man I hated the most. However, he always gave gifts to me until he became the man I love the most".
- b. Unbelievers who are feared to commit bad acts against Islam. However, when they are given gifts, it can be hoped that they will refrain from such bad actions. Ibn Abbas r.a. said, "There were people who came to the Prophet. If he gave them a gift, they would praise Islam. They would say, 'this is a good religion.' If he did not give them gifts, they denounced Islam and scorned it. Among them were Sufyan bin Harb Aqra' bin Habis, and Uyainah bin Hishn. The Prophet saw. Had given one hundred camels to each of them. (Sayyid Sabiq 2013)

2.4. The Importance of Planting and Strengthening the Quality of Islamic Religious Values for Muallaf

Development, planting, and strengthening the quality of Islamic religious values are activities in a state of consciousness by humans either individually or in groups, with the aim of teaching Islamic teachings to gain the pleasure of Allah SWT. Therefore, the planting and strengthening of Islamic religious values is not only limited to conveying messages about the religion of Islam, but it must also instill a sense of awareness for the community such as a sense of brotherhood, upholding faithfulness, upholding justice, and creating obedient Muslims by carrying out all His commands and staying away from all His prohibitions, muallaf coaching is part of Islamic education, because in coaching there are values of Islamic teachings that are instilled in muallaf.

As new believers in Islam, of course there are many problems or issues, ranging from weak faith or lack of understanding of their new religion. In addition, they face other complex problems such as being expelled and ostracized from their families and neighborhoods, intimidation from people who do not like their new religion. In addition, there is no concern from the surrounding community, making their faith weak and lack of faith in the new religion. towards converts, is also one of the obstacles for them to explore their new religion further. (Saftani Ridwan, 2007)

Seeing this, it is clear that the converts really need someone who can guide, instill and reveal the values of Islam to them so that they do not feel alone in facing all the problems they are facing. It is hoped that with this guidance all the problems they face can be overcome or the solution can at least be alleviated.

Helping converts is one of the duties of Muslims that should not be ignored. Because how also the converts are our brothers who must be cared for the fate and religious needs of their weak faith is not shaky because of the many trials that must be faced with the conversion. Thus, humans need guidance that refers to the teachings of Islam. Islamic guidance services are a process of guidance as well as other activities. But in all its aspects it is based on the Al-Quran and Hadith. Islamic guidance is a process of providing assistance. That is, guidance determines or requires, but immediately helps provide spiritual enlightenment to individuals. Individuals are assisted and guided so that their lives become in harmony with the provisions and instructions of Allah SWT to the maximum. Faith in Allah and its actualization in worship is the result of planting and strengthening Islamic religious values, namely the process of recognition, understanding and awareness in a person of religious values.

Muallaf who is a new convert to Islam and his faith is still very weak and needs stabilization in his new religion. So muallaf is not just a person who has just entered Islam, but has a very broad meaning. In the case of Muallaf problems, they will always be sincere in carrying out Allah's commandments and exploring the teachings of Islam. Whereas the converts whose Islam is due to their descent usually just follow their partners. Therefore, it is necessary to instill and strengthen Islamic religious values for converts, so that in the future it will remain better and remain firm in the teachings of Islam. In educating religion to a convert, certain approaches are needed, including through planting and strengthening Islamic religious values for converts.

3. Methodology

In this study, researchers used a type of qualitative research. A study using the skinaif method will produce descriptive data, namely in the form of written or oral words from the people interviewed about the object under study (Lexy J. Moleong, 2018).

4. Results and Discussion

Muallaf Center Indonesia was established between 2003-2004, founded by Steven Indra Wibowo. Steven Indra Wibowo founded Muallaf Center Indonesia because it was difficult to find an Islamic teacher who could specifically teach Islam, as said by Steven Indra Wibowo "We came to the nearest mosque we tried. The enthusiasm of the teacher is not as strong as the enthusiasm of the muallaf who want to learn, it often happens that the teacher does not come while those who want to learn are waiting in the mosque. Maybe we go to mosques that don't have permanent teachers, so we try to find religious teachers who can teach the muallaf consistently and have a strong commitment to the progress of the muallaf (Ko Steven, 2010).

4.1 Cultivation of Islamic Values in Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi

a. Personal Approach Method

The personal method is a method that is carried out by directly approaching each individual muallaf. In this method the da'i conducts a direct dialog with individual muallaf providing explanations, providing solutions to muallaf problems in terms of religious appreciation. His job is to guide someone so that the religious teachings can be accepted by the muallaf with pleasure.

b. Lecture Method

A lecture is actually a concise and concise form of speech. Because lectures can be delivered with a flat and calm voice rhythm. If the lecture is used as one of the methods of da'wah in the muallaf environment.

c. Halaqah Method

The Halaqah method is actually not much different from the lecture method. It's just that in the lecture the conversation is more monologue, where the da'i acts passively as a good listener, while in the halaqah the conversation is more dialogue, where the halaqah participants are directly involved in the sense of actively participating in the conversation here there will be from muallaf who will express opinions and can directly ask direct questions. (Ministry of Religion of the Republic of Indonesia 2014)

4.2 Strengthening the Quality of Cultivation of Islamic Values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi

To see the results of strengthening the quality of Islamic religious values carried out by the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, researchers used the interview method with several muallaf informants who participated in the coaching process at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, Based on the results of interviews from several muallaf informants, the results of coaching conducted at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, show quality in strengthening and assisting muallaf consistently, can be classified into three domains, namely; First, the cognitive domain (increase in knowledge); Second, the affective domain (attitude), Third, the psychomotor domain (behavioral development).

4.3 Supporting and inhibiting factors in planting and strengthening the quality of Islamic values at Muallaf Center Indonesia (MCIP) Central Sulawesi

In the process of planting and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, there must be a lot of support, but not a few teams in the field also get obstacles. Therefore, the author will describe several things that are supporters and obstacles in planting and strengthening

the quality of Islamic religious values at the Muallaf Center Indonesia Cares (MCIP) Central Sulawesi as follows The existence of experienced ustadz who are able to guide and direct muallaf members supported by a strong will that arises from within muallaf in learning religious knowledge in the hope of improving the quality of their worship.

- a. The existence of an embedded spirit of togetherness, needing each other. With this argument, the planting and strengthening of the quality of Islamic religious values is able to direct muallaf members to make them accepted by the community because of their good socialization.
- b. Application Data instrumentation is an activity to collect data and information about the fostered, about the fostered environment and other environments, which can be carried out by various instrumentation, both tests and non-tests, with the aim of understanding participants with their characteristics and understanding the characteristics of their environment. Data collection is an activity to collect all data and information that is relevant to the development needs of fostered participants. Data collection is organized in a sustainable, systematic, integrated and closed nature.

The inhibiting factors in the process of planting and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi are as follows:

- a. Distance
Distance is one of the obstacles faced by the muallaf, namely because between one muallaf and another muallaf are far apart, and sometimes there are other interests that become obstacles to participating in coaching so that it is difficult to unite in the coaching process.
- b. Funding
Funding is one of the most important things because it is the most important thing in every activity in the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, due to limited funding while in the process of assisting muallaf requires a lot of funding, but it is not a problem sometimes Allah's help is very close.
- c. Intimidation
Based on the results of interviews with Mrs. Anita as a muallaf, it shows that intimidation and discrimination from family and closest friends who do not want Mrs. Anita to become a muallaf is real so that Mrs. Anita is isolated in her family, so that the Muallaf Center Indonesia Cares (MCIP) Central Sulawesi is ready to help if something unwanted happens to Mrs. Anita.
- d. Facilities and Infrastructure
Guidance services in a social institution absolutely require facilities and infrastructure. Meanwhile, Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi does not have adequate facilities and infrastructure, the facilities and infrastructure used are still at the Al-Muhajirin mosque and sometimes at the muallaf's house or at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi secretariat.

5. Conclusion

Based on the discussion that has been described, the following conclusions can be drawn:

The steps taken by Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi in instilling and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi are in line with the coaching theory, with the stages classified as follows:

- a) Teaching (teaching Islam from before the pledge until the pledge or becoming a muallaf);
- b) Habituation (praying in congregation at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, learning together to read the Qur'an);
- c) exemplary (mass circumcision, religious tourism, community service etc.);
- d) Motivation (in all activities instilled motivational values);
- e) Enforcement of rules (in muallaf coaching for those who want to make a pledge and want to get a muallaf certificate must at least be able to pray, and at least 12 times attend coaching).

The process of instilling and strengthening the quality of Islamic religious values at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi.

At the stage of the muallaf coaching process at Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi covers programs that have been established and implemented, the program is divided into 3, namely a) Weekly program, b) Monthly program, c) Annual program.

Implications of planting and strengthening the quality of Islamic religious values of Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi on religious behavior The implications obtained from muallaf coaching conducted by Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi are in accordance with Bloom's taxonomy theory which includes 3 aspects;

- a) Cognitive domain (increased knowledge and understanding of Islam; as well as knowledge of faith and monotheism),
- b) Psychomotor domain (With the development of the level of skills to perform worship, such as performing prayers along with the legal requirements and pillars, reading and writing the Qur'an, giving zakat, fasting).
- c.) Affective domain (such as discipline in performing prayers, nationalist attitudes by showing a sense of theolaration between religions and between religions).

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