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History and Phenomenology of Islamic Education in Mualaf Villages

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Abstract

The study was to analyze the driving factors of one's entry into Islam (muallaf), and the development of education in those "converted" communities. The study was conducted using qualitative methods with a phenomenology approach in lapela village of the spooky eastern Province of Maluku, Indonesia. The data sources were taken using individual interviews of sixteen informers made up of the people, the people, the customs, the religious leaders, and the people living in the mualaf village. To supplement the interviews, the authors also made four-month live observations at the research site. All data of the interview and thematically analyzed observations are using NVivo 12 software. As a whole, the findings suggest, that one: of the six factors leading to mass conversion: i) (the living, ii) self-interest, iii)) conflict between religions, v) the role of religious leaders, and vi) the teaching of Islam is easily studied and understood by society. Second; Associated with educational phenomena are found four problematic societies studying Islamic religion: i) lack of competence and knowledge of educators, ii) inadequate means and infrastructure, iii), low levels of people's economy and iv) geographic conditions that resulted in limited access to religious activities. The results of this study can be used as the preliminary data for later researchers to examine the problem in different contexts and issues.

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INTRODUCTION

Religion is a matter related to servants' belief in God, where it is human's need as God's creature, including physical and spiritual (Fitriani, 2016; Masduki & Warsah, 2020). The need of physical and spiritual have to be hand in hand because both of them have an interconnected relationship, if it is not, it will cause problems in life (Ahmad, 2019; Nurussakinah, 2014; Rahmah & Amaludin, 2021).

Moreover, religion contains guidance and rules (Ananda, 2017; Hamali, 2012; Nurmiyanti, 2018; Suyudi & Prasetyo, 2020; Yasin, 2016). When humans are serious about what have been outlined by their religion, humans will get happy life in this world and afterlife (Idrus, 2011; Noer & Sarumpaet, 2017). On the other hand, human will get peaceful life in the society (Umar, 2012; Wahidin, 2017; Yati, 2018). Not only peaceful, humans also need happiness, love and humans have instinct to choose their own religion (Az, 2018).

The reality that occurs in Indonesia even throughout the world is the people adhere their religion based on their parents' religion or their descendants (Lubis, 2017). If someone is born, the religion that they embrace is what their parents' believe and that child will be taught about the religion that their parents' believe (Notosrijoedono, 2013; Nurjanah, 2018). However with the diversity and freedom to believe the certain religion in Indonesia, so that condition become a potential to whoever that want to change their believe (Arifin, 2016; Hadi & Bayu, 2021; M. Harahap, 2017; Putri, 2011; Rambe & Sari, 2020; Rofikoh, 2018; Subhan, 2019).

One of the phenomena that occurs in this world is about the growth of religious adherents, based on Pew Reaserach Center stated that the fastest growing religion in the world is Islam (Berutu, 2019; Nugraha et al., 2019; Rahmawati & Desiningrum, 2020). Moreover the largest population of young people is one of reasons why Islam become the fastest growing religion in this world (Berutu, 2019). The growth of muslim is caused by the conversion of religion adherents to islam, called *mualaf*. even the data taken about the number of *mualaf* in Indonesia have not been known certainly. Yet, the conversion religion from non-muslim to muslim become a trend, it increases every year, it achieve 10 to 15% the increasing of the religion (Rahmawati & Desiningrum, 2020).

Indonesia is a conuntry that respect the human right, freedom to choose their own religion, and religion's conversion (Hasan, 2022). The growth of muaaf in Indonesia is quite high. Based on the record of Mualaf Center Indonesia (MCI) on 2016, it was about 2.854 people said shahada as a Muslim by MCI in every place in Indonesia. That number always increase, about 5- 6 percent then year before. The highest data about the increasing number of *mualaf* in Indonesia happened in 2006. The leader of Muallaf Cemter Indomesia is Steven Indra asserted, starting from 2011

until nowadays or about this last five years, more than 10.000 people become muslim in Indonesia (Adnan Mahdi, 2013; Rusli, 2020; Sapiudin & Syarifah, 2018; Wahidah et al., 2021).

Indonesia is the country with diverse population, both in aspect ethnicity, culture, and religion. Some religions in this world can coexist in this country by protecting all the religion followers and apply it, as regulated in Indonesia's law (Hatta & Zulfan, 2021; Iftitah et al., 2022). When the people interest increase to embrace Islam, then another problem will arise, where the *muallaf* often got confuse. This happened because the minimal attention from the ministry of religion and institution to provide the guidance for them (Sukma, 2020; Triono, 2020).

The biggest problem in *muallaf case* in Indonesia is the guidance (Baderun & Rani, 2021; Sigit Sujarwo, 2019; Tahir et al., 2020). The involvement of state element is relatively minim. One of the factors is the insensitivity of state apparatus to the social reality, this seems neglectful (Sapiudin & Syarifah, 2018). The same thing happened in Ambon after the conflict in 2001, there were some villages in the eastern Seram that all the villagers be a muslim due to the conflict and they were a part of muslim community (Idris et al., 2019).

The researcher need to do the research in that village about the factors that encourage the villagers to be a *muallaf* and their problem in learning Islam, especially for the people in Lapela, Siwalalat, East Seram Regency, Maluku Province. The purpose of this research is to analyze the factors that encourage the people in Lapella, East Serfm Regency, Maluku Province, also to analyze the problem and challenge faced by the *muallaf* in learning Islam.

LITERATURE REVIEW

As known the religion conversion is not easy, each person had their own step (Khalilullah, 2011). It can be related to the development of human thought on the existence of God and religion, related to the human thought, it is normal if the human has their own point of view, because human has been given mind by Allah, to differentiate between themselves and the others creatures by Allah (Alif, 2021; Bagir, 2017; Hartaka & Ardiyani, 2020; Mustaqim, 2017; Syarifah, 2017).

According to Hidayah & Hermansyah, (2018) explained that if it was seen from the psychological aspect, this *muallaf phenomenon* contained several conflicts, related to the family, community or the religion that they had been embraced. Then, if it was seen from the background the religion conversion process (*muallaf*), often had difficulty in making decisions, rather it happened in short or for a long time. So it can be seen that the religious appreciation for a *muallaf* considered unstable, so it could affect the motivation in improving the faithfulness and the consistency in carrying out islam law (Hasanudin et al., 2017;

Musya'adah, 2020; Shodiqoh & Lisanyah, 2020; Susiana, 2017; Syarifah et al., 2022).

Based on Khairiah, (2019); Ratini, (2018) common term in changing the religion is conversion. The conversion, etimologically means repent, move or change and terminologically, the term conversion means changing from a condition to another condition or from a religion to another religion, it means conversion is the people that had been repent then becoming more obedient to their new religion (Nasril, 2015; Ilahi, 2018; Azzahra et al., 2022).

Whereas in Arabian term, the conversion religion from non-Islam to Islam, normally called *Muallaf*. *Muallaf* is defined as the person whose the heart is persuaded, it means the people who was titled the heart to the good deeds and love to Islam, it was shown by Syahadat (Arif, 2013; Khairi, 2013; Shofaussamawati, 2016; Sapiudin & Syarifah, 2018; Samsiah & Zahara, 2019).

Like the previous post of Nudin, (2016) about Islam Education in *muallaf* family, explained the role of parents was affected in educating their children by giving support and motivation to their children to keep learning their religion, then the role of husband, wife, relatives, sibling also their friend in supporting them.

According to Natar, (2019) kind of coaching religious program was more focus to the basic things in Islam that occurred at mosque. Then the research by Fadlullah & Mahmud, (2017); Junaidi, (2019); Mustaien, (2017) explained there were three important aspects that have to become the main object in doing dakwah in *muallaf* village, islamization, economic, and social dynamic. Where the competition of dakwah not only verbally, but also actively took a part in coaching in economic field. Solving the problem in agriculture and horticulture by creating a monthly gathering that presented by all the farmers. Last, social religious dynamic can be compatible, characterized by decreasing the conflict between the religious adherents and the one who not prioritized the religion.

Actually, the research and issue related to the Islam education aspect in *Muallaf village* had been researched many times by the previous researchers before. Such as the form of practicing Islamic religious education in Muslim convert villages (Maulana et al., 2022); Implementation of Islamic religious education for Baduy Muslim converts (Sopian, 2021); training patterns for Muslim converts (Syuhudi, 2016).

There were others research about the history and phenomena of Islam Education at *Muallaf Village* that had been conducted by (Kusuma, 2021; Pransah et al., 2022; Rahmah & Amaludin, 2021; Srimulyani et al., 2018; Supriadi, 2018; Zainap, 2019). Based on the result of the analysis to the previous research, the research has not get the result of the factors that encourage someone to be a *muallaf* and the problem of *muallaf* in learning

Islam. Because the encouragement factors are the core or the purpose of someone to choose being a muslim, then in learning and understanding Islam, definitely there are some obstacles or problems in processing to be a muallaf.

METHODS

This research used qualitative method by phenomenological approach, according to [Bartlett & Vavrus, \(2016\)](#); [Bolton, \(2021\)](#); [Crowe et al., \(2011\)](#); [Gustafsson, \(2017\)](#); [Martell, \(2017\)](#); [Murniyetti et al., \(2016\)](#); [Taylor, \(2013\)](#); [Zhang et al., \(2018\)](#); [Zhou et al., \(2021\)](#) phenomenology was a kind of research that used if the researcher wanted to analyse a phenomena or an incident deeply, individually or socially. Referring to the opinion above, related to the issue and problem that researcher chose, this kind of research is the suitable one.

The source of data gotten from sixteen subjects who were leaders, society, customs, and religious leader in *muallaf village*, Siwalalat, Eastern Seram Regency Maluku Province. The subjects chosen by purposive technique sampling. According to [Elkhaira et al., \(2020\)](#); [Engkizar et al., \(2018\)](#); [Rahawarin et al., \(2020\)](#); [Syafri et al., \(2021\)](#) the election of subject or informant have to full fill the four criterias, still active in the field that being researched, competence to the problem that researched, willing to give the time to give the information to the researcher, and giving information based on the fact that occurred in reality.

After interviewing the subject, researcher transcribed data from the result of interview, to take the theme that suitable to the purpose and need of the research. According to [Clarke & Braun, \(2018\)](#); [Herzog et al., \(2019\)](#); [Neuendorf, \(2019\)](#); [Sivakumar, \(2020\)](#); [Terry et al., \(2017\)](#) thematic analysis is one of the technique analysis that can be used by researcher in analysing the result of interview to get the clear and easy to read data by the reader.

All the process of thematic analysis above conducted by using qualitative software analysis NVivo 12. The application of software qualitative NVivo 12 aimed to show the result of the research (theme) by using graphic or picture, resulting by the software NVivo. Thematic analysis can be conducted with the help of software NVivo, so the researcher was easy to show the result ([Azeem & Salfi, 2012](#); [Castleberry, 2014](#); [Zamawe, 2015](#)).

RESULT AND DISCUSSION

Based on the interview result with the sixteen subjects, the result of analysis found, there were six factors found about encouragement factors for someone to be a muallaf and four findings about the problem that muallaf faced in learning Islam.

Encouragement factors to be a muallaf



Fig 1. Encouragement factors of someone to be a muslim

Based on the reality and learning culture Islam education in Muallaf Village, Siwalalat, Eastern Seram Regency Maluku Province, researcher got information from the result of the interview with the muallaf related to their reason in the beginning to be a muallaf, then their effort in learning islam after they became a muslim. A process to be a muallaf definitely not an easy thing, it needed many careful consideration, because it closely related to our belief that in the end become our guidance in this life.

Yet, for the muallaf in Muallaf Village, Siwalalat, Eastern Seram Regency, Maluku Province revealed their experience, their process to be muallaf was a God Pla, and according to them the conversion of their belief from Non-Muslim to be a Muslim was a guidance that they should be thankful. Then, there were an explanation from a subject from a muallaf in Muallaf village, he explained that;

The first time I chose to change my religion from a non-muslim to be a muslim was I was trying to know more about Islam, maybe that was a Hidayah from Allah, maybe I became a muslim due to the married, or maybe due to the conflict, that was just a reason for a hidayah but Allah had decided it, so Allah safe the people in a village, that was also a kind of hidayah without any forcing, there was a letter, in 2002 to 2003 under the leadership of pa mohdar Yanlua, and

a collage student of IAIN in 2000, the crowd was stil raging, only the elder in Tunsai said eid days were three days to pick katong, go down at Wednesday, baran 3 hari dong jemput katong, turun hari rabu, at Friday took Junub bath, then Mr. Mohdar Yanlua stated the syahadat, then went to Lapella in 2004, the katong process was helped by DINSOS to create Transmigrasi's house, and khatib imam in Tunsai, without any forcing (Subject 1)

Based on the result of the interview with the subjects, in this case some reasons why people became a muallaf fror some factors, generally:

First, Hidayah/Guidance's Factor, in reality, is no one the servant of God who could know and have power over the desire, especially in religion conversion (Mabruroh, 2020). Only Allah own, know, and control all the things, whenever Allah wants to turn the hearts of His servants in terms of religion believe. But, wgen Allah does not want it, so it wont happen. Cause Allah control all the things happen in this world (Al-Ghazali, 2019; Amin, 2019; Harahap, 2015; Manan, 2015; Nandani, 2020; Nurhayati, 2018).

There were some phenomenas about the conversion of faith, it could be concluded that all the things happened cause of Allah wanted it, it was a *hidayah* for them who decided to convert theor faith. But, it didn't mean that the servant didn't want it, because human still had potential to choose the wrong direction (Gemala, 2018; Munir, 2021).

Before someone got a *hidayah*, some of them became muallaf also caused by by the individual conflict (Abdillah, 2020; Hamidah, 2019; Noviza, 2013; Ratnawati et al., 2022). Whereas at that time someone would feel an anxiety and unease, because there was no sense of love and sympathy as a fellow of believers. And cause there was no sense of love that coveted from the people, it caused the tolerance that caused a problem about unability for living in social in their environment. As a result exclussive properties and specific among the people will arise and that condition would alarming their self.

Those things could be a factor to support someone for converting their faith, became a muslim was an alternative that could be considered to reassure someone, because Islam is very high, and it doesn't differentiate the ethnicity and races (Hakim, 2016; Shihab, 2018). Even after studying deeper, human have the same position in front of Allah, what makes difference is their piety to Allah (Muzaki & Tafsir, 2018; Zein, 2015). It can be concluded that human is a faimily that eaxh of them has their own dignity. Thus thing that coveted by people, so all the confession from Muslim will have the positive effects for them (Armawi, 2020; Hakim, 2016; Hanapi, 2015; Juhri, 2020).

Scond, willingness, the people in Lapela Muallaf Village, Siwalalat, Eastern Seram Regency, said the conversion of their religion that they had done, frok a non muslim to be a muslim was their own willingness without any forcing from others. Besides, marriage factor, *hidayah*, and

self conflict, awareness and willingness became a factor of someone converted their faith. It happened because of the truth found as the result of their awareness after studying their own religion and Islam deeper, then compared it and it caused their reason to change their religion to be Islam.

This was in line with theory by Walter Houstens Clark, *the will* whereas explained that someone will convert their religion due to their willingness without any forcing from others (Ahmad, 2019; Maelah, 2020; Muhdhor, 2017). Within the self awareness to decide became a muallaf, a muallaf would live their life full of peace and comfort. And usually the muallaf had been in their teenages, whereas at that period they had felt uncomfot in their previous religion and started to find the comfort in the other religion, especially Islam (Widhayat & Jatiningsih, 2018).

Third, Marriage, this marriage thing also could be an interesting thing to be discussed with the conversion of faith, especially in Indonesia, whereas some cases in converting religion happened that caused to full fill the marriage requirement (Abubakar, 2013; Amalia, 2018; Setiawan, 2014). Not only that after moving or converting and believing Islam as their faith, the muallaf had to change their name with the Islam name, then after converting to Islam the muallaf socialize with the Muslim.

According to Kurniawan, (2016); Pujiono et al., (2022); Taufik, (2017); Wiyono et al., (2021) faith was a crucial thing for a servant. Faith gave the strength, hope, support, also it can be a supporting reason in behave. It could be assumed that, if someone's faith to Allah SWT was strong, so it would not be able to change their faith, no matter how heavy the temptations and challenges were faced. But, in this era, that view had changed, whereas they wanted to be a muslim/muslimah because they could get married with their spouse. Because for them, love to their spouse would be more alive their soul so they would be strength each other in deciding to convert their religion (muallaf) (Manganai et al., 2022).

The next fact in marriage life, a half of muallaf, their new religion had become their new orientation for their faith. According Ilahi, (2018) marriage had affected the individual habits that caused the new view of the religion that their spouse trust and as the result they wanted to learn their new religion deeper.

Then, there was an explanation from a subject in Muallaf Village, he explained that:

In 1999 there was a conflict, it can be said religion conflict, so Lapela people was a christian, at that time that became the backup was my relatives in Tunsai, that was why, when the conflict happened people at Tunsai also came. At that time, the headman pa hasan katipan, at that time the elder gathered to make a deal, then a representative of Lapella went to Tunsai, then Tunsai people picked katong at the mount, then katong went to Tunsai in group, then we were welcomed

nicely, we were given meal and bevarage, we stayed there for 4 ti 5 years, we were bulit a house, were helped with the meal that came from the people (Subject II)

According to the result of the interview with the subject, he bacame a muslim since December 1999, and at that time, Islam was presented by their family. Beside that, Islam also was presented to them by *Ustdz* that came from Islam Foundation.

Fourth, Inter-Religious Conflict Next, there was an explanation from a subject in Muallaf Village, he explained that:

A half of them stated, Maluku was in conflict, or still in post-conflict situation, but it did not mean we converted because of afraid or safe, but according to them, this was a hidayah, and they were not forcing and forced, then converting their faith to be a muslim was their own willingness and after being a muslim we got many lesson, including to believe that it was a part of Allah plan to save his servant life in this world and afterlife bagian besar dari mereka menyatakan, memang ketika itu Maluku konflik, atau masih (Subject III).

From some subjects that researcher interviewed, a half of the people in Lapela Muallaf Village, Siwalalat, Eastern Seram Regency started converting their religion from a non muslim to be a muslim (muallaf) since 1999 to 2000, whereas we know at that time, there was a inter-religious conflict. But based on this research, this conflict was not the only reason for them to be a mullaf.

As we know Maluku conflict was a political ethnicity conflic that included religion in Maluku, especially on Ambon. This conflict began in reformation era, at the beginning of 1999 to the signed of Maini II charter (Goncing, 2015; Lindayanti & Zaiyardam, 2015). There was the conflict, the unstable of the politic and economic generally in Indonesia after Soeharto fell down and the devalued of Rupiah during the economic crisis in Southeast Asia. The plan of provincial expantion, Maluku became Maluku and North Maluku increasingly exacerbate political problem in existing area (Masyrullahushomad, 2019).

In some facts and the news found during Maluku conflict, it gave some indication that dominated people thought that religion (Islam and Christiaan) as the main reason that people thought conflict Maluku was caused by the inter-religious conflict (Elewahan et al., 2019). From that history, it had been clear that the main factor the conflict in Maluku because of the economic crisis that pemetrared to the social lifr in society. Society became sensitive to the group including the religion (Elewahan et al., 2019; Natar, 2019; Zada, 2015).

Yet, according to Duriana (2018) there was an interesting thing, someone decided to be a muallaf at the conflict between Islam and Chritian began at that time, logically when a christian man knew his religion was being fought by the other religion, that man should be mad and maybe hated the other religion. But the opposite thing happened, a non muslim man decided to be a muslim (Muallaf) (Elewahan et al., 2019;

Safi, 2017).

It was interesting, if a half of the people decided like that. It can be denied, those people who decided to be muallaf had their own reason, there were many aspects when they learn their previous and latest religion deeper, it caused the uncertain to their previous religion and decided to be muallaf. And it happened without any forcing.

Fifth, The Role of Religious Leader, there were some data that researcher found in the field, a half of the people that became muslim was the people that were impressed by *da'i* and islamic preacher that became a motivator also a teacher that often did *dakwah* in their area. Beside that, they felt moved when they often got the material help and chose to convert the religion to Islam (Robbaniyah & Lina, 2022; Rosi, 2018).

Some figures that often called as the figures who spread Islam or figure that guided them to say *Syahadat* at that time were, Ustad Abu Imam Rumbara, Ustad Baraq, Bapak Jailani, Yusran Kolatlena, Bapak Mohdar Yanlua, Rahman Laitupa, the *Da'i*, and half of the Islam was presented to them from the house owner that they stayed. Beside that their relatives that came from Tunsai also contributed significantly so they knew many things about Islam. From some informations before, it can be concluded that the muallaf in Lapela Village, half of them were from Tunsai, that before that they were not a muslim, at the end they moved to Lapela and decided to convert their religion to Islam, that moment happened around 1999 to 2000.

The term of religious figures were known as *Muballig* whereas they had special role in doing the *Islamiyah Dakwah*, without *Muballig* maybe the *dakwah* will not happen, because the main role of *muballig* was delivered the message or Islam teaching (Chairawati & Muluk, 2018; Marhen, 2018). *Muballig* as a communicator not only limited to their effort in delivering the message but also concern to the communicant, because communication need to be followed up the feed back, so each of the *muballig* had to identify their won self as the leader of Jannah (Ginda & Yefni, 2016; Husain, 2020; Marhen, 2018; Matin & Rosmalina, 2020; Purbajati, 2021; Suheri, 2018).

Theoretically, *Muballig* had the social function that determined the developing of *Islamiyyah Dakwah*. That social function as the tractor and developed the *amar ma'ruf nahi mungkar* in spreading Islam to the society. There were the task of *Muballig*, straighten the faith, motivate the servant to pray (Munir, 2021; Ulum et al., 2017; Yusra, 2018).

Then, in religion guidance theory, religion activity had to be done in organized manner that regulated by an agency to help people that were difficult in learning Islam. There was the guidance, that could not be a part from the role of Religion figures, religion organization, and the religion agency, and the main achievement of the guidance was the change in attitude and society orientation (Engkizar et al., 2022; Munir,

2021).

In muallaf guidance context, the guidance related to the strength of the muallaf spiritual to understand Islam more, in the end it appeared the faith in them selves to actualize as human with the new identity. There were some religion agencies that were popular on Manado, Kerukunan Wanita Islam (KWI) Manado, Yayasan Asslam (Majels Taklim, KAKAP, dan Barisan Pemuda An-Nahl), then the guidance done by the individual, such as H Abdul Wahab, Abdul Gafur dan masih banyak lagi (Syuhudi, 2016).

So, it was known that the factor of someone became a muallaf, it could be the role of the religion figures (*Muballig*) in spreading Islam, where the *Muballig* delivered Islam friendly without any discrimination to the different servant, it was the example of the good attitude, so the society could judge how nice Islam that make they moved to be a muslim.

Sixth, [Easy to Learn by the Society], some muallaf that interviewed confessed that they were not difficult to learn Islam, even though there were some difficulties. Some of them were not boring in learning Islam especially in reading Quran, pray and etc. Even in guiding their children, they taught how to read Quran, how to pray.

One of the subjects that we interviewed, stated;

Alhamdulillah, now Katong had learnt, had known how to read Quran, so the activity that Katong does now is how katong teach it to the children to read Quran. Their time to read Quran is after praying maghrib and before Isya, the children gather to pray maghrib then katong teach them to read Quran and their lesson was how ekarang alhamdulillah katong sudah belajar, sudah tau mangaji, maka (Subject IV).

This thing showed us that in Muallaf Village the learning Islam activity is done programmatically and individually. The parents are able to educate and teach their children individually at their house. Regardless of effectiveness, the muallaf parents in teaching Islam, at least there is an effort in keeping their children faith to grow be a person that believe to Allah SWT.

Based on that statement above, it could create *dakwah* opportunity to the women even though it limited to their family only, but this could be a *dakwah* community then that could break the stereotype of non-muslim that underestimate women, where not only men were able to spread Islam but also women could take a part of it (Amri, 2020; Daulay & Septiani, 2020; Lubis, 2017; Rizal, 2021).

This also helped the muallaf to spread Islam and show the strength of Islam by many of non-muslim converted their faith to Islam (Lubis, 2017). Beside that, the muallaf activities in learning Islam, such as taklim assembly that had scheduled so there was the time allocation for them to learn Islam moreover about reading Quran and Pray, there was *TPA* for children. In Muallaf Village was often visited by the figures of Islam

agency or collage to do the community dedication (Ahmad & Amanda, 2020).

Muallaf Problems in Learning Islam

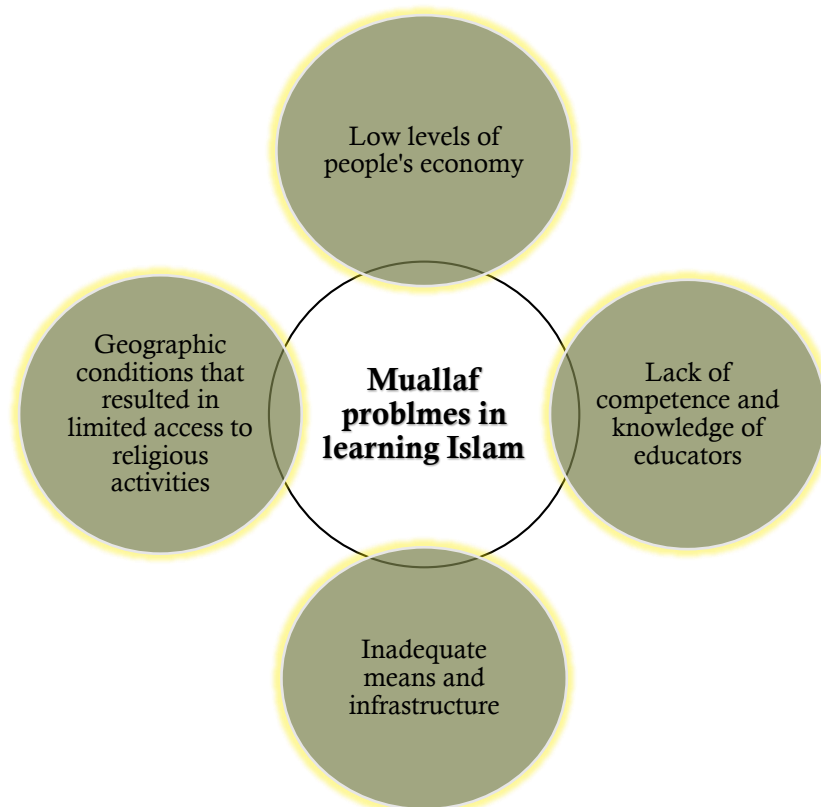


Fig 2. Muallaf problems in learning Islam

The need of people in Muallaf Village in learning Islam, certainly cannot be a part of many problems. There are some factors, such as human resources, Quran teacher and *Da'i*. Beside that, which is the their problem in learning Islam is, the media to learn (Quran and Iqra). Of course, it became the difficult challenging for the muallaf. One of the subject said;

In my opinion, the main necessity for the muallaf is Islam teacher, beside that they also need the cost assistance and guidance books related to Islam education. The necessity to the human resource such teacher is important moreover for muallaf, because there are many things that need to be learnt, and the help of teacher will make it easy for them to learn Islam. Especially related to pray, not only about the understanding of theory that can be read at the book, but also need the teacher guidance how to practice it (Subject V).

Based on the result of the interview, the muallaf problem in learning Islam, generally happened cause of some factors, such as:

First [The Law of Competence and Knowledge of Teacher]. In learning Islam, such as how to read Quran, aside from it was done by their own parents at their house, it was also done in TPQ (Quran Education Park) at Lapela Village, Siwalalat, Eastern Sersm Regency, Maluku Province. Whereas the parents registered their children to the TPQ to learn Islam. But in reality, TPQ in Muallaf Village had problem, the lack of the teacher and the low competence and knowledge of the teacher, it cause the activity at Lapela Village, Siwalalat, Eastern Seram Regency, Maluku Province could not be done maximally.

According to [Zuhri & Ghufon, \(2020\)](#) the background education of a teacher affected muallaf in learning process, whereas a half of the guides had degree education that was not suitable with their job field as a teacher, and it could be a factor why the teacher quality was low in learning Islam.

Theoretically, as a teacher education requirement was the main requirement, so a teacher should at TPQ minimum had title as a degree in Islam education, education psychology or dakwah, such as the degree from guidance and extension of Islam (BKI) or islam counselling guidance (BKI) study program or degree in the field of dakwah (Faculty or Dakwah Major), because scientific field was competence in the dakwah field. Theoritis seharusnya sebagai pendidik persyaratan akademik adalah syarat utama ([Ali, 2022](#); [Bhakti & Maryani, 2016](#); [Darmawan, 2020](#); [Efferi, 2015](#); [Nur & Mardiah, 2020](#)).

But, if the background education of pre-service teacher is not suitable with that teacher job, it still has the problem solving, by in service training. Not only the pre-service teacher but some functional teachers in ministry of religion has opportunity to follow up the guide in teaching Islam Education and Quran on (TPQ) or other education agency. Based on the explanation above, teacher's requirement policy can be and to the pre-service teacher need to create a mandatory certification policy, aimed to give point plus to improve the professionalism of the islam education teacher in Muallaf Village.

Second, [Minimum of Facilities and Infrastructures], this problem can be understood, the facilities are the stationary and learning media, whereas the infrastructures is the facility that support the learning process in a education agency, such as the building, class, etc ([Ali, 2014](#); [Firdausi et al., 2020](#); [Khaerul, 2021](#); [Megasari, 2020](#); [Parid & Alif, 2020](#); [Puspitasari, 2016](#)).

If we compare it with the theory above, we can see the problem in facilities and infrastructures in Muallaf Village whereas the muallaf problem in learning Quran is the facility and the number of Quran is not enough. Even some of the Quran and Iqra cannot be used. Besides that the infrastructure development has not finished become a problem in learning Quran in Muallaf Village ([Mukidi, 2019](#)).

There was a research of (Mahmud et al., 2019; Setiawati & Romli, 2019) also discussed about the problems in teaching Islam to muallaf, such as i) that place had not facilitated by the tables and chairs for students, ii) the small size of board, iii) the special book discussed about religion almost nothing, iv) small class, v) there was no electricity.

That's why the muallaf at Lapella Village, Siwalalat, Eastern Seram Regency, expect the government's help, especially related to the muallaf guidance, such as the need of human resources, books, Iqra, Quran and etc. In Muallaf Village often got helped from the government, it could be the groceries and the other help. But, they expect more attention, especially in education field, where the muallaf and parents that have children, they want their children get the education until the collage.

According to Sapiudin & Syarifah, (2018) the biggest problem in this case was the guidance. The involvement of state elements were relatively less, one of the factor was the insensitivity of state apparatus to the social reality. The muallaf guidance (Especially in Middle Sulawesi) relatively done by the social organization and personal. The same case also happened on Ambon. Post conflict in 2001, there were some villages in Eastern Seram, that all villagers converted their religion to Islam due to the conflict. They were in the muslim community, the attention of religion ministry and the agency to guide them was so minimum, until Islam Dakwah Concill and Asean Moeslem Charity Foundation (AMCF) appeared since 2007 until this day.

Third, [Low Level of Community Economy] there was the challenging in Muallaf village in learning Islam, economic factor, whereas this factor became the crucial constraint to the parents in Muallaf Village for sending their children to school.

One of the subject that we interviewed, stated;

Economy is the challenging, I am poor, due to the school fee every years always increases, half of the people that have good understanding will be sending their children to boarding school. There are many necessities, because these knowledges are important, Fiqih books, the books that talk about Quran, those are very important in learning Islam. There are many problems and obstacles in Islam learning process, but Alhamdulillah cause Allah permission we can solve it, at beginning the problem is so big, it could cause the divorce but Alhamdulillah we can through it (Subject VI).

From the interview's result, it can be concluded the muallaf at Lapela Village, Siwalalat, Eastern Seram Regency had their wished and hopes to send their children to school, but they had limitation in economy, so not all the parents were able to send their children to school.

The necessity of guidance book, guidance for worship, also Iqra with the bad quality became the obstacle for the Lapela people. Because they had to study with all the limitations. The economic problem became the obstacle for the muallaf at Lapela Village because to live their life,

they had to work harder. Beside that, the parents had to strive to send their children to school (Ryandono & Wijayanti, 2019).

There was a solution to solve those problems, the solution was the muallaf economic development in the form of financial assistance especially education funds for the parents that were not able to send their children to formal school (Santoso, 2020). Beside that, zakat charity provides the assistance for the education funds, also there is assistance for the start up capital, to full fill their daily necessity, it can be trading bussiness, gardening, farming, fishing, etc.

The muallaf need the econoic guidance, whereas they can get the training in starting their own bussiness, it can be the training for gardening, farming and they can join the enterpreneurship workshop hold by the zakat charity. Their gareden produce will be sold to the market or to the kiosk around the mullaf village. Within the facilities gotten from the zakat charity, the muallaf can live their life (Mangole, 2021; Sinta & Isbah, 2019).

Fourth, [Limited Geographical Condition] Next, the access to that village, form the central city to that regency are not easy. The vehicles need to cross the river, we have to be carefull to cross it, due to the strengthen of the water flow, few times ago there were some vehicles drifted. So the drivers had to wait the river water receding. Within that condition, it affects to the access to Muallaf Village, all the activities become obstracted (Ansori, 2018; Bahri & Oktaviani, 2018; Erliyanti, 2019; F. Firdausi, 2017; Wahyuningsih & Makhrus, 2019).

Accoriding to Farida, (2019) the muallaf in South Palu also experienced the same thing, whereas the access to get there was very difficult. The road was not paved yet, the only access to get there by using motorcycle. There were some areas in Sulawesi Island, there was no clear information about the muallaf, because almost all of the muallaf live in the secluded place and it was hard to be accessed. That's why tge muallaf did not get the attention (Sapiudin & Syarifah, 2018).

CONCLUSION

There were some factors that affect someone to convert their faith, it can be from their won self (internal) such as hidayah and their willingness, or it can be the others aspect (external) such as marriage, inter religious conflict, the role of religion figures, and their knowledge. It can be concluded that each of muallaf has their own reason to be a muslim, and it depends on how it dominates them to be a muslim. Actually, there are more important thing to be discussed, whereas there are many problems faced by muallaf, such the guidance, the minimun facilities and infrastructures, low competence and knowledge of the teacher, low level of the community economy, and the limited geographical condition. So, government, especially, the religion ministry has to be focus and pay more

attention to solve these problems, because it depends to the muallaf live, and their social development in the society.

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