



## Conveying Islamic Teachings to Converts Through Problem Solving: A Study on the Efforts to Revitalize Female Converts

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### ABSTRACT

*This study aims to explore the dissemination of Islamic teachings to female converts through an innovative approach focusing on the revitalization of faith, economic empowerment, and mental health improvement. Utilizing a qualitative case study method, data were collected through in-depth interviews with the management of Rumah Quran Assiradj, female convert congregants, and community leaders, complemented by observation and documentation. The findings highlight the success of Islamic preaching in strengthening faith (tauhid), religious understanding, and worship practices among female converts, contributing to the development of noble character. Togetherness in study sessions fosters economic independence, while religious guidance helps reduce mental dependence. The implications of this study emphasize a collaborative preaching model between female converts and Rumah Quran as an effective approach to fortify faith, promote economic self-reliance, and enhance the mental well-being of female converts.*

**Keywords:** Converts; Islamic teachings; problem solving; revitalization.

### INTRODUCTION

In West Kalimantan, there exists an active community of female converts who are deeply involved in the propagation of Islamic teachings and in strengthening the Islamic faith. Their contributions extend beyond religious activities, playing a key role in economic development and mental health within their community. These women are essential in promoting social integration between converts and non-converts in the region, with a strong commitment to reinforcing the faith of their fellow converts.

The participation of women, particularly female converts, in the spread of Islamic teachings is a form of faith realization and demonstrates their high concern for revitalizing the religious beliefs of other converts.

Although they may not hold formal titles such as Ustadzah or daiyah, like those from the Ministry of Religious Affairs or graduates of Islamic boarding schools, their knowledge-based involvement has been instrumental in strengthening the faith of their fellow converts. This stands in contrast to common perceptions in the field, where groups of women, including converts, have shown great enthusiasm for propagation to enhance the religious commitment of other converts.

Several previous studies have shown that women's involvement in propagation activities can serve as a source of spiritual and social strength within the community (Arlina et al., 2023; Cucu & Waldan, 2023; Fontaine, 2008; Hammad, 2020; Hodgson, 1999; Khalid, 2017; Rahman, & Setiawan, 2019; Rogozen-Soltar, 2020). Women's roles in propagation activities not only strengthen social ties but also contribute to the development of spiritual values that fortify the community. However, limited literature exists on the specific role of female converts in economic empowerment and mental health within the framework of religious guidance. Existing research largely focuses on religious understanding and propagation, without a comprehensive discussion of the broader impacts of female converts' propagation efforts. The absence of studies addressing the intersection of religious strengthening with economic independence and mental health, as driven by female converts, makes this work unique and significant.

This study aims to explore and document the role of female converts in the propagation movement, emphasizing the strengthening of Islamic faith, economic empowerment, and mental health. The research seeks to offer deeper insights into the contributions of female converts towards building a religion-based and sustainable society.

This study hypothesizes that the active involvement of female converts in propagation efforts and religious guidance significantly enhances their Islamic faith, fosters economic empowerment, and improves the mental well-being of the convert community in West Kalimantan. The novelty of this research lies in highlighting the unique role of female converts as both recipients and agents of Islamic propagation, demonstrating how their participation not only strengthens their personal faith but also contributes to the economic and psychological resilience of their community. This dual impact underscores the transformative potential of collaborative religious initiatives tailored to the needs of female converts.

This study employs a qualitative case study approach to investigate the propagation of Islamic teachings among converts, aiming to revitalize their Islamic faith, empower them economically, and improve their mental health. Participants, including the management of the Assiradj Quran House Institution, female convert congregants, and community leaders, were purposively selected based on their involvement in propagation activities and the empowerment of female converts. Data were collected through in-depth interviews with key participants to understand their experiences, perspectives, and practices related to Islamic propagation, as well as their experiences in revitalizing their faith, economic empowerment, and mental health (Yosepin & Husin, 2018).

Additionally, documentation of propagation activities and the empowerment of female converts was used as a data source to deepen the contextual understanding of the research. Direct observations of propagation and empowerment activities involving female converts were also conducted to gain deeper insights into social interactions and group dynamics. The collected data were then analyzed qualitatively using a thematic analysis approach. The analysis steps included transcribing interviews, coding the data, identifying key themes, and constructing narratives that depict the research findings.

## **RESULT AND DISCUSSION**

### **Establishment of the As-Siradj Quran Institute**

In West Kalimantan, there is an active propagation movement among converts spread across every province, conducted by special propagation institutions for converts or by general institutions such as mosques, religious study groups (*majelis taklim*), and others. However, those specifically involving women and converts are rare and unique.

Field research has identified a propagation movement involving women and converts, known as the As-Siradj Quran Institute. This modest institute is managed by a husband-and-wife team, Mr. Mahsuf Nahyus and Mrs. Sunani Cahyani. Neither of them are graduates of Islamic boarding schools or hold degrees in Islamic propagation. Mr. Mahsuf is an imam at the Mujahidin Grand Mosque in West Kalimantan, while Mrs. Sunani is a housewife who runs a home business and actively participates in several propagation organizations. About four years ago, in 2021, they established a Quran institute at their home dedicated to converts in Pontianak City.

The establishment of this Quran institute is closely related to Mr.

Mahsuf's profession as an imam at the Mujahidin Grand Mosque, where he is also entrusted with converting new Muslims. According to Mr. Mahyus, there is no specific program for the guidance of converts at the Mujahidin Grand Mosque. Therefore, to ensure the continuity of Islamic guidance for converts who have professed their faith at the mosque, he was entrusted with this task. Initially, Mr. Mahyus personally taught a few male converts according to their available times. As the number of converts, especially female converts, increased, Mr. Mahyus invited his wife to provide intensive guidance to converts at their home.

The first step they took was establishing a Quran institute specifically for converts. This institute is located at their home, utilizing their spacious yard. The construction of this institute was done privately and in collaboration with several mosques, including the Mujahidin Grand Mosque and the Ash-Shabirin Mosque in Pontianak.

The As-Siradj Quran Institute is used by Mrs. Sunani for religious study sessions for female converts in Pontianak City, with around one hundred converts participating. These study sessions are held monthly at the end of each month. All female converts from various majelis taklim are invited to gather at the As-Siradj Quran Institute. Besides religious lectures, Mrs. Sunani evaluates the religious progress of the converts and provides counseling for their issues.

This study reveals several significant findings related to the propagation movement involving female converts in West Kalimantan, particularly through the As-Siradj Quran Institute. The findings include:

Firstly, Active Involvement of Female Converts in Propagation Activities: This institute specifically engages female converts in propagation activities and religious guidance, an approach rarely found in the region. This involvement provides them with opportunities to deepen their understanding of Islam and actively participate in the Muslim community.

Secondly, Economic Empowerment: In addition to religious guidance, the As-Siradj Quran Institute also focuses on economic empowerment for converts. Through collective study sessions, they are encouraged to achieve economic independence, which in turn enhances their overall well-being.

Thirdly, Improvement in Mental Health: The religious guidance provided helps reduce mental dependence and enhances the mental well-being of female converts. Social and spiritual support plays a vital role in their adaptation process after religious conversion.

The analysis of these findings aligns with previous studies emphasizing the importance of mentoring and empowering converts. For instance, research at the Mualaf Center Yogyakarta highlights that post-conversion empowerment in aspects of faith, economy, and the right to a decent life strengthens their faith and well-being. Additionally, research at the Banyumas Mualaf Center (BMC) reveals that economic empowerment strategies through bazaars, independent business support, and skill training significantly enhance the economic independence of converts.

Thus, this study adds empirical evidence that a comprehensive approach encompassing religious guidance, economic empowerment, and mental health support is effective in improving the quality of life of female converts. The collaborative propagation model implemented by the As-Siradj Quran Institute can serve as an example for other institutions in empowering converts across various regions.

### **Collaboration with Majelis Taklim and Propagation Institutions**

Interviews and field observations revealed that one of Mrs. Sunani's strategies for guiding converts involves entrusting them to majelis taklim or religious teachers in their residential areas. The objectives of this strategy are: 1) to ensure that converts can consistently attend regular Quranic study sessions and Islamic teachings weekly according to the schedule of the majelis taklim, and 2) to reduce the financial burden on converts who would otherwise have to travel long distances. These efforts are spread across several districts in Pontianak City. As a token of appreciation, Mrs. Sunani and her husband occasionally provide incentives, funded by the zakat institution of the Mujahidin Grand Mosque (Mahsus, 2020; Windiastuti, 2022).

Mrs. Sunani's approach to guiding converts involves assigning them to local majelis taklim or religious teachers within their residential areas. This strategy is highly effective in ensuring the continuity of Islamic learning. The primary goals include maintaining consistency in attending weekly Quranic study sessions and Islamic teachings while reducing the financial burden on converts who might otherwise have to travel long distances. This method reflects an efficient utilization of local resources, such as religious teachers and community-based majelis taklim, to support the converts' spiritual growth (Yusuf, 2020; Zikri, 2024).

In addition, Mrs. Sunani and her husband occasionally provide financial incentives through zakat funds to support the converts. This

practice demonstrates an integration of spiritual guidance and material support, motivating the converts to continue their studies and fostering stronger connections with the Muslim community.

Recent studies reinforce the effectiveness of these strategies. Research by Khanif (Khanif, 2023) in *Ascarya: Journal of Islamic Science, Culture, and Social Studies* highlights that utilizing local resources, such as religious teachers and majelis taklim, enhances participation in religious activities and reduces dropout rates by providing easier access to learning. Similarly, Kurniawan et al. (Kurniawan, et al., 2023) in *Jurnal Bimas Islam* found that zakat-based incentives strengthen emotional connections between converts and the Muslim community, while also boosting their motivation to engage in religious education. Furthermore, Lutfauziah et al. (Lutfauziah, et al., 2020) emphasized that majelis taklim not only serves as a center for religious learning but also as a platform for social bonding, which is vital for converts adjusting to their new faith. These findings highlight the importance of Mrs. Sunani's model as an effective and sustainable approach to guiding converts.

### **Entrusting Converts to Established Converts**

The research also found an interesting aspect of Mrs. Sunani's propagation efforts: entrusting some converts to established converts who are stable both in their Islamic faith and economically. For example, there is the Al Hijrah Majelis Taklim group in the Adisucipto area of Pontianak City. Around four converts are entrusted here because they live nearby. Besides learning Quranic recitation and Islamic teachings, these converts are given jobs such as laundry services. This employment aims to help female converts not to rely solely on their husbands, many of whom are economically disadvantaged.

The study highlights an innovative strategy in Mrs. Sunani's propagation efforts, wherein some new converts are entrusted to more established converts who are stable in their Islamic faith and economically secure. One example is the Majelis Taklim Al Hijrah group in the Adisucipto area of Pontianak City. Approximately four converts are assigned to this group due to its proximity to their residences. In addition to learning Quranic recitation and Islamic teachings, these converts are empowered economically by being provided jobs such as laundry services. This initiative aims to help female converts become less financially dependent on their husbands, many of whom face economic challenges.

Assigning new converts to established ones reflects a peer-to-peer mentoring approach, which has been shown to be effective in building self-confidence and fostering social connections. According to Mozafarian and Güllüpinar (Mozafarian & Güllüpinar, 2024) in the *Journal for the Academic Study of Religion*, this strategy helps new converts adapt more quickly to Islamic practices by learning from those who have faced similar challenges. Similarly, Mwendwa et al. (Mwendwa, et al., 2020) in *Reproductive Health* found that community-based initiatives, such as providing job opportunities, significantly improve the social integration of individuals, promoting self-reliance and emotional well-being. Research by Naela and Kumala (Naela & Kumala, 2024) also highlights the importance of supporting converts holistically, addressing not only spiritual needs but also offering practical economic assistance to help them manage daily life challenges and ensure long-term well-being. These approaches are crucial for the successful integration and empowerment of new converts.

### **Counseling Services for Converts**

Interviews and observations found that Mrs. Sunani's propagation efforts include counseling services. Although these services are still quite basic, they have been fairly successful in strengthening the faith of converts, especially those facing marital problems, family economic issues, or conflicts with their extended families/in-laws. Mrs. Sunani independently conducts these counseling services by visiting the homes of converts facing difficulties.

The counseling services provided by Mrs. Sunani have a positive impact on strengthening the faith of converts, particularly those facing challenges in their family life. This aligns with findings from research on the role of counseling in reinforcing religious and social identity. Counseling helps individuals address psychological and social issues associated with religious conversion, which in turn strengthens their commitment to their new faith. For example, a 2023 study published in the *Journal of Religion and Health* highlights that faith-based counseling offers crucial emotional support for converts dealing with identity crises, especially when facing pressure from family or society. It helps individuals navigate the complexities of their new religious identity while coping with external challenges.

The fact that Mrs. Sunani personally visits the homes of converts indicates a very personal and direct approach, which research suggests can

yield more effective results. In this context, direct engagement is often seen as fostering closer, more empathetic relationships. A study published in the *International Journal of Practical Theology* (2022) revealed that home visits within the framework of religious counseling have a more positive impact because converts feel personally supported and valued. This personal connection boosts their self-confidence and strengthens their loyalty to their new faith.

Addressing family, economic, or in-law conflicts is highly relevant within the context of religious counseling. These issues are often the greatest barriers to individuals in maintaining their newly adopted faith, especially if they feel isolated or rejected by their families. A 2024 study in *Social Sciences* found that counseling that integrates both spiritual and practical aspects (such as managing family and economic conflicts) is more effective in helping converts adjust to their new religion. Converts feel that religious teachings provide solutions to real-life challenges, making their faith more relevant and easier to incorporate into their daily lives.

The establishment of the As-Siradj Quran Institute at the home of this couple has significantly contributed to the Islamic guidance of converts, particularly women, in Pontianak City. This institute has become a center for religious study sessions and the evaluation of the religious progress of converts, conducted intensively every month. This study provides an intriguing perspective on the approach to convert guidance in West Kalimantan, with a focus on female converts. Intensive and personal Islamic education in a familiar environment, as carried out by the As-Siradj Quran Institute in Pontianak City, appears to be an effective model for developing their Islamic faith. The research by Sabudu, et.al (Sabudu, et al., 2023) discusses the accompaniment of convert learning in Manado City, showing similar efforts in the context of Islamic guidance. Meanwhile, the study by Tahir, Cangara, & Arianto (Tahir, et.al, 2021) discusses the role and credibility of preachers in providing guidance to communities that have converted to Islam, offering important insights into effective communication strategies in this context. These studies provide a foundation for a better understanding of strategies and impacts in convert guidance in Indonesia, with the potential for further development to involve more female converts and expand the reach of Islamic propagation in different environments. Collaboration and integration between institutions like those mentioned could be an important step to enhance the effectiveness of convert guidance in various regions.

Before the establishment of the As-Siradj Quran Institute, convert



guidance in West Kalimantan might not have been focused on female converts and was not conducted intensively in a home environment. The Islamic guidance programs for converts at mosques might have been inadequate, prompting this couple to take the initiative to establish their own institution.

The approach taken by this couple reflects an effective integration between Islamic guidance and intensive accompaniment in a familiar and supportive environment. The concept of collaboration with mosques and majelis taklim demonstrates efforts to utilize various resources in the propagation of Islam among converts.

The establishment of the As-Siradj Quran Institute has brought significant changes in the approach to convert guidance, particularly for female converts, by providing intensive and personal services that positively impact their Islamic development. One alternative consideration could be to expand the reach of this institute to involve more female converts in the surrounding areas of Pontianak City. Thoughts about integrating with Islamic educational institutions and strengthening cooperation with propagation communities could also be steps to enhance the impact of convert guidance.

This study acknowledges limitations in the scope of data and analysis that may not cover all aspects of Islamic propagation activities among converts in West Kalimantan. Further research could be conducted to delve deeper into the impact and potential development of this institute in a broader context.

The strategy of entrusting converts to majelis taklim or religious teachers is an effective approach to ensure that converts remain consistent in their religious learning in a regular and structured manner. This approach also helps converts save on the costs and time needed to participate in religious activities at distant locations. Before the strategy of entrusting converts to majelis taklim or religious teachers, convert guidance might have been less focused and less consistent in routine religious activities. This strategy can be seen as an innovative step in ensuring regular and affordable religious education for converts.

This strategy reflects an effective integration between religious education, convert empowerment, and collaboration with zakat institutions to support propagation activities. Concepts such as providing incentives as a token of appreciation and funding from zakat institutions indicate a holistic approach in guiding converts. The presence of this strategy has

brought significant changes in the consistency and effectiveness of religious learning among converts. It also opens wider access for converts to actively participate in religious activities within their communities.

One alternative consideration is to expand the reach of this strategy to other areas in West Kalimantan or other regions that need convert guidance. Thoughts about partnerships with other educational and religious institutions could also enhance the effectiveness of this strategy. This study acknowledges limitations in the scope of data and analysis that may not cover all aspects of convert guidance strategies. Further research could be conducted to explore the impact and potential development of this strategy on a larger and more diverse scale.

Entrusting converts to established converts not only allows for religious guidance but also provides opportunities for these converts to become economically independent by being given jobs. This aims to reduce economic dependence on their husbands and provides holistic support in convert guidance. Before the strategy of entrusting converts to established converts, convert guidance might have focused only on religious aspects, without paying attention to economic and independence aspects. This approach can be seen as a progressive step in providing comprehensive guidance for converts.

This strategy reflects the integration of religious guidance, economic empowerment, and the independence of female converts. The concept of providing jobs to converts to reduce economic dependence aligns with religious values that appreciate equality and independence.

The strategy of entrusting converts to majelis taklim or religious teachers effectively ensures the consistency of religious learning among converts, as discussed in the context of convert guidance in West Kalimantan. This approach reflects a holistic approach in empowerment and religious education. This step also demonstrates close collaboration with propagation and zakat institutions, showing integrated efforts in convert guidance.

The research conducted by Waldan (Waldan, 2020) on factors affecting organizational commitment and employee performance in West Kalimantan can provide important insights into supporting convert guidance initiatives, including the strategy of entrusting converts to majelis taklim. Furthermore, understanding the management of religious tourism in Islamic boarding schools, as studied by Waldan, Patmawati, & Santa Rusmalita (Waldan, et.al, 2023), can also inspire expanding the strategy of

entrusting converts by involving more religious educational institutions and religious tourism as part of a holistic and sustainable guidance approach. These studies together provide a comprehensive view of the potential and impact of innovative strategies in convert guidance in Indonesia.

The presence of this strategy has brought significant changes in the approach to convert guidance by providing real opportunities for converts to develop themselves holistically and independently within the propagation environment. One alternative consideration is to further develop the concept of entrusting converts to established converts by integrating skill development programs and other economic activities. Thoughts about collaboration with other institutions to support the independence of converts could also enhance the positive impact of this strategy.

This study acknowledges limitations in the scope of data and analysis that may not cover all aspects of convert guidance strategies. Further research could be conducted to delve deeper into the impact and potential development of this strategy in a broader and more diverse context.

The counseling services provided by Mrs. Sunani are a crucial component in convert guidance, especially in addressing personal and family issues faced by converts. Although simple, these services have succeeded in facilitating the growth of their Islamic faith and resolving personal issues. Counseling services in convert guidance in West Kalimantan highlight the importance of a holistic approach in propagation and Islamic guidance. This approach includes psychological and social aspects, addressing the personal and family needs of converts while extending the guidance to personal dimensions.

Related studies, such as those conducted by Rozikan ([Rozikan, 2017](#)) and Supena, I. ([Supena, 2022](#)) on the transformation of Islamic propagation through counseling, provide a strong theoretical foundation for understanding the relationship between counseling services and Islamic guidance. Similarly, the research by Sabudu, Rahmawaty, & Saini ([Sabudu, et.al, 2023](#)) discussing convert learning accompaniment in Manado City shows efforts in providing holistic accompaniment to converts. Meanwhile, the study by Nasution & Nasution ([Nasution & Nasution, 2024](#)) on the role of the Muhammadiyah Amil Zakat, Infaq, and Shadaqah Institution (Lazismu) in empowering converts in Medan City provides insights into collaboration between zakat institutions and propagation institutions to support a holistic approach in convert guidance.

The provision of counseling services to converts' homes, as conducted in convert guidance in West Kalimantan, is closely related to the concept of empowerment and integrated Islamic guidance, as discussed in several related studies by Waldan (Waldan, 2020; Waldan, 2020, Waldan, September, 2020), Wulandari & Waldan (Wulandari & Waldan, 2023), and Waldan & Susanti Ilyas (Waldan, et.al, 2022). This strategy reflects efforts to holistically involve converts, considering psychological, social, and religious aspects to facilitate their spiritual growth and personal well-being.

The research by Waldan & Zainuddin (Waldan & Zainuddin, 2023) exploring the ethics of students in character formation in Islamic boarding schools also provides insights into a holistic approach in convert guidance. The integration of various aspects in convert guidance, such as counseling services and a character-building approach, reflects efforts to provide comprehensive support for the Islamic growth of converts.

Thus, these studies collectively illustrate the importance and effectiveness of a comprehensive convert guidance strategy, which can inspire further development in effective convert guidance approaches in Indonesia. Further thoughts on the integration of Islamic counseling services with propagation and convert accompaniment strategies, as highlighted in several studies mentioned, can provide a foundation for developing more effective strategies in convert guidance, especially in Indonesia's diverse and complex context. Further research can explore the potential synergy between various approaches in convert guidance to improve the quality and impact of these Islamic guidance efforts.

Before the provision of direct counseling services at converts' homes, convert guidance might have focused solely on religious learning aspects. The presence of counseling services shows an improvement in the holistic approach to convert guidance. These counseling services integrate religious aspects with psychological and social approaches, reflecting inclusive and empathetic values in propagation towards the personal and family needs of converts.

The provision of independent counseling services has brought significant changes in facilitating the spiritual growth and personal well-being of converts. This reflects a broader approach in convert guidance at the personal and social levels. One alternative consideration is to further develop counseling services by involving mental health professionals or trained counselors. Thoughts about partnerships with other institutions to support the availability of more structured and sustainable counseling

services could enhance the positive impact of this strategy.

This study acknowledges limitations in the scope and capacity of the counseling services provided independently by Mrs. Sunani. Further research could be conducted to explore the effectiveness of more structured counseling services and the potential development of this strategy on a broader scale.

This research introduces a unique and holistic approach to convert guidance, particularly emphasizing the role of intensive, personal, and home-based Islamic education at the As-Siradj Quran Institute in Pontianak. The novelty lies in the integration of religious education with counseling services, economic empowerment, and the creation of a supportive environment for female converts. Unlike previous studies that primarily focus on mosque-based programs or general religious teachings, this approach tailors guidance specifically to the personal and family challenges faced by converts, especially women. By combining direct engagement, counseling, and support for economic independence, the study contributes new insights into effective convert guidance models in Indonesia, with particular relevance to female converts who often face unique social and familial pressures.

Recent studies have further emphasized the significance of holistic approaches in guiding converts. Research by Sabudu, Rahmawaty, and Saini (Sabudu, et al., 2023) highlights the positive outcomes of personal accompaniment and religious education in Manado, which aligns with the methods used by the As-Siradj Quran Institute. This personal and communal approach facilitates better integration into Islamic practices. Similarly, Tahir, Cangara, and Arianto (Tahir, et al., 2021) stress the importance of preachers and effective communication in convert guidance, emphasizing that a supportive and familiar environment tailored to the individual's needs yields superior results. This finding is consistent with the work of Safei (Safei, 2016), who argues that revitalizing and innovating da'wah through personalized strategies fosters stronger connections and more meaningful conversions.

Furthermore, the integration of Islamic guidance with counseling services, as discussed by Rozikan (Rozikan, 2017) and Supena (Supena, 2022), enhances the religious and psychological development of converts. Addressing both spiritual and social challenges is key to successful guidance. Research by Spoliar and Van Den Brandt (Spoliar & Van Den Brandt, 2020) also shows that understanding the personal stories of female

converts through documentation can provide valuable insights into the conversion process, helping to create more tailored and effective guidance strategies. Additionally, the collaboration with zakat institutions, as noted by Nasution & Nasution (Nasution & Nasution, 2024), emphasizes the importance of economic empowerment alongside religious instruction. This combined approach, as highlighted by Utsany and Tw (Utsany & Tw, 2022), not only fosters spiritual growth but also promotes gender equality and self-sufficiency, contributing to more sustainable and impactful convert guidance.

## **CONCLUSION**

This study highlights the successful implementation of Islamic propagation (dakwah) at the As-Siradj Quran House, particularly in empowering female converts. The research demonstrates how this innovative approach has strengthened their understanding of monotheism, religious practices, and worship while fostering the development of noble character and a sense of community through religious studies. Additionally, the study reveals that the religious guidance provided has also facilitated the economic empowerment of female converts, leading to greater independence through various creative economic ventures. Furthermore, the guidance has helped reduce their mental dependence, promoting greater self-reliance in daily life. The main finding of this research emphasizes the significance of a holistic approach in convert guidance, addressing not only religious education but also economic and mental well-being. The study's insights encourage further efforts to refine and expand these strategies, creating more comprehensive and impactful Islamic propagation programs for female converts.

Despite providing valuable insights, this study has certain limitations. The qualitative case study method used may have limitations in generalizing the findings. Additionally, the focus on one propagation institution and within a specific geographical context may limit the representation of the diverse experiences of female converts across different regions. These limitations indicate the need for further research involving more contexts and participants to gain a more comprehensive understanding of the impacts of Islamic propagation on converts. While this study offers important insights, it also highlights the need for a more comprehensive exploration of Islamic propagation for converts. Future research should consider including a larger number of participants and exploring multiple

propagation institutions across different regions to provide a broader representation of female converts' experiences. Expanding the focus to different geographical contexts will allow for a more generalized understanding of how Islamic propagation impacts economic empowerment, mental well-being, and religious growth among converts. Developing a more inclusive approach will enhance the effectiveness of propagation strategies and their impact on the convert community.

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