



Strategy of *Khithabah* in Dealing with Converts to Islam in Sarawak Malaysia

Nurul Amiranadira*

Urusetia Saudara Kita, Kuching, Malaysia

*Email: nurulamiranadira@gmail.com

ABSTRACT

Activities of Islamic da'wah in Sarawak, Malaysia, especially among converts to Islam (muallaf) increased quite high, however, there are still converts who do not fully understand the teachings of Islam. One of the institutions that gives attention to preaching especially in khithabah (public speaking) for converts is Urusetia Saudara Kita (USK). With the limitations and obstacles encountered, USK took the initiative through its biblical strategy in increasing the understanding of converts. This study aims to determine the strategies, obstacles and how to deal with USK obstacles in the converts of Kuching, Sarawak, Malaysia. The results of research with this qualitative method found that converts in the area were divided into two groups namely, converts living in cities and converts living in villages. The converts living in the city are divided into three, namely, active, inactive and problematic converts. The preachers at USK used the implementation of different khithabah strategies to increase the understanding of the Islamic religion of the converts. khithabah strategies by da'i at USK are mastery of languages, visiting and delivering material on creed, sharia and morals. Constraints faced include shortcomings, language difficulties, limited time, old age, remote location and limited equipment. USK tried to find the best way to overcome these obstacles properly. **Keywords:** Khithabah; Strategy; Muallaf; Malaysia.

ABSTRAK

Kegiatan dakwah Islam di Sarawak, Malaysia khususnya di kalangan muallaf meningkat cukup tinggi, namun, masih terdapat muallaf yang belum memahami ajaran agama Islam dengan sepenuhnya. Salah satu lembaga yang memberikan perhatian dalam dakwah khususnya khithabah kepada muallaf adalah Urusetia Saudara Kita (USK). Dengan keterbatasan dan hambatan yang dihadapi, USK melakukan inisiatif melalui strategi khithabahnya dalam meningkatkan pemahaman para muallaf. Penelitian ini bertujuan untuk mengetahui strategi, hambatan serta cara menghadapi hambatan USK di jemaah muallaf Kuching, Sarawak, Malaysia. Hasil penelitian dengan metode kualitatif ini menemukan bahwa muallaf di daerah tersebut terbagi kepada dua golongan yaitu, muallaf yang tinggal di kota dan muallaf yang tinggal di desa. Muallaf yang tinggal di kota terbagi kepada tiga yaitu, muallaf yang aktif, tidak aktif dan bermasalah. Para da'i di USK menggunakan penerapan strategi khithabah yang berbeda untuk meningkatkan pemahaman agama Islam para jemaah muallaf. Strategi khithabah yang dilakukan da'i di USK adalah penguasaan bahasa, berkunjung dan menyampaikan materi tentang akidah, syariah dan akhlak. Hambatan yang dihadapi di antaranya Kekurangan da'i, kesulitan bahasa, keterbatasan waktu, usia mad'u yang sudah tua, lokasi yang jauh dan keterbatasan perlengkapan. USK berusaha mencari jalan yang terbaik untuk menyelesaikan hambatan-hambatan tersebut dengan baik.

Kata kunci: Khithabah; Strategi, Muallaf, Malaysia.

INTRODUCTION

Every individual believer is required to have three important things, namely knowledge, faith and charity. These three things are interrelated and must be had in order to achieve the happiness of living in this world and the hereafter. To be able to do good deeds, one must have knowledge. Charity without knowledge will cause a lot of damage, especially in terms of worship. The virtue of a person is not based on the amount of knowledge, memorization or practice, but is seen from the truth and depth of understanding of the religion of Islam as a whole (Pramono, 2007). Lack of understanding about Islam is quite confusing, especially for converts because they are new and really need good guidance and education to prevent damage in the implementation of worship.

Repentance is a term for people who have just converted to Islam in a few years and are still lay in theology. In Arabic converts means people who surrender, submit, and surrender. A person who is new to Islam is usually caused by choice, receiving guidance from Allah, or due to marriage. Like a wife following her husband's Islamic religion or vice versa a husband following his Muslim wife. Cases like this often occur in the country of Sarawak, Malaysia because the majority of population in Sarawak is non-Muslim.

Strategy can be interpreted as an effort made by a person or organization to arrive at a goal. In the Big Indonesian Dictionary (2008: 1340), strategy is "careful planning of activities to achieve specific (desired) goals".

Khithabah is Arabic which is derived from the words: (*khataba, yakthubu, khuthbatan*) or *khithabat*, which means: preaching, giving speeches, proposing, proposing, applying, conversing, m, sending letters (Zahwan, 1989: 129) .. WJS Poerwadarminta (in Sukayat, 2009: 92) interpret khithabah as a speech especially about outlining the teachings of Islam. Khithabah is also sometimes interpreted as teaching, conversation and advice.

Khithabah in terms of terms as expressed by Harun Nasution, Indonesian Islamic rationalist, is a lecture or speech containing explanations about something or some of the problems delivered by someone in front of a group of people or audiences. Meanwhile, according to Shaykh al-Jurjani Khithabah is an attempt to arouse curiosity towards others about a case that is useful to him both regarding world affairs and the hereafter (Sukayat, 2009: 92). Khithabah, among others, aims to provide advice to the congregation, both concerning matters of faith, worship, education, mu'amalah, morals, and others (Sukayat, 2009: 128).

Khithabah has two parts, namely *Khitabah al-Diniyah* and *Khithabah Ta'tsiriyyah*. *Khithabah Diniyah* is a type of khithabah that is directly related to the implementation of mahdhah worship. *Khitabah al-Ta'tsiriyyah* is also a bible that is not directly related to the implementation of mahdhah worship (Sukayat, 2009: 87). There are differences between the two types of khithabah namely differences (differences) and similarities (preferences). The equation is using spoken language,

conveying religious messages (al-Islam), and face to face. While the difference is in terms of time, *Khithabah al-Diniyah* is more tied to its implementation and systematic discussion material. In *Khithabah al-Ta'tsiriyah* it creative can be, while in *Khithabah al-Diniyah* it must be persuasive, argumentative and must fulfill the pillars of khithabah set by the shariah'. In terms of the perpetrators (khatib) in *Khithabah al-Ta'tsiriyah* can be men, women, children, and servants while in *Khithabah al-Diniyah* must be men, Muslims, mukallaf and independent (Sukayat, 2009: 87) .

Understanding is a knowledge, thoughts, views on something that is learned, researched and explored. Like understanding about Islamic teachings. If we do not understand the teachings of Islam how we want to practice worship. With existing understanding will lead to deeds and practices. The results of practice and actions can measure how we understand something.

Understanding (*comprehension*) according to Suharsimi (2009: 118) is how a person retains, distinguishes, estimates (estimates), explains, expands, concludes, generalizes, gives examples, rewrites and estimates. Understanding Islam is the ability to translate, interpret and apply what has been learned about Islam such as carrying out God's commands and leaving God's prohibitions.

A convert is someone who initially was not a Muslim then converted to Islam. A person can convert to Islam because he gets guidance or follows the religion of his partner, for example a wife follows the religion of her husband or vice versa. Tendency, someone who converts to Islam because he gets guidance will be stronger in studying Islam as a new religion. But of course this cannot be a definite benchmark. In the heart of course only Allah knows. A person who is new to Islam is usually caused by choice, receiving guidance from Allah, or due to marriage. Like a wife following her husband's Islamic religion or vice versa a husband following his Muslim wife. Cases like this often occur in the country of Sarawak, Malaysia because the majority of population in Sarawak is non-Muslim.

Sarawak is one of the islands in the country of Malaysia which is located in the east, and is the largest island in Malaysia. Sarawak has 11 regions namely Kuching, Sri Aman, Sibu, Miri, Limbang Sarikei, Kapit, Kota Samarahan, Bintulu, Mukah and Betong. Sarawak is separated 600 km from Peninsular Malaysia by the South China Sea to the west and borders the country of Sabah to the northeast, the sultanate of Brunei to the north and Kalimantan, Indonesia to the east (Wikipedia: 2014).

Sarawak is a place where the minority of the population is Muslim because it has various ethnic or ethnic types. Among the ethnic or ethnic groups on the island of Sarawak are the Malays, Iban, Chinese, Indians, Melanau, Kenyah, Murut, Bidayuh and so on. Although the Muslim population is a minority, statistics on followers of Islam in Sarawak are increasing day by day. However, the understanding of the Muslim religion of converts has not yet reached a satisfactory stage. In addressing this matter, Sarawak precisely in the Kuching area established an institution as a center for the management of registered converts, namely the

Urusetia Saudara Kita institution or abbreviated as USK which is a non-royal body or Non-Government.

In general, Non-Government (NGO) Islam is a non-royal body that uses the label 'Islam' in its name or other terms related to Islam. Harakah Islamiah Sarawak (HIKMAH) and the Malaysian Islamic Youth Force (ABIM) deserve to be classified in the first category; Malaysian Charity Foundation (AMAL) and Malaysian Islah Congregation (JIM). Urusetia Saudara Kita (USK) is also one of the bodies under NGO (Muhtar: 2009).

Urusetia Saudara Kita (USK) Kuching is a place where converts can interact with others to establish Islamic brotherhood and strengthen friendship between them. Urusetia Saudara Kita (USK) also acts as a liaison between converts and Islamic organizations in Sarawak. Urusetia Saudara Kita (USK) Kuching was established to take care of converts after converting to Islam with the assistance of the Islamic Religious Office, Charitable Foundation, Baitulmal and other Non-Government (NGO) parties.

According to Ustazah Rasyidah Binti Abdullah as the secretary of Urusetia Saudara Kita (USK) (Interview, 13 Januari 2015), converts registered in Urusetia Saudara Kita (USK) now are 46752 people. 2012 to 2014, showed a good increase. From 2012 to 2014 resulted in an increase from 26% to 38%, or an increase of 12%.

researchers use the theory of interactional communication (interactional model of communication) proposed by Wilbur Schramm (1954) which emphasizes the process of two-way communication between communicators. In other words, this interactional communication takes place both ways, from the sender to the recipient and from the recipient to the sender (West & Turner, 2008: 13).

An important element for interactional communication models is feedback, or responses to a message as in this study. The application of the preacher's Urusetia Saudara Kita (USK) khithabah strategy to improve the understanding of the Islamic religion of the converts requires feedback, or the response of the converts to the message conveyed by them. Feedback can be verbal or nonverbal, intentional or unintentional. Feedback also helps communicators know whether their message has been conveyed or not and the extent to which the attainment of meaning occurs. In the interactional model, feedback occurs after the message is received, not when the message is being sent (West & Turner, 2008: 13).

The final element in interactional communication is one's field of experience, or how a person's culture, experience and ancestry affect his ability to communicate with one another. Each person brings a unique field of experience in each process of communication that occurs. As an example in this study, preacher Urusetia Saudara Kita (USK) are converts who are registered and studied at the Center for religious education, the Serantau Da'wah Center, Bangi Selangor. After getting an education there, they were asked by the Urusetia Saudara Kita

(USK) to preach with the converts. The experience that they get from this education can be shared with converts (West, Turner, 2008: 14).

Based on the above phenomenon, this study seeks to further examine the Urusetia Saudara Kita (USK) khithabah strategy in enhancing the understanding of the Islamic religion of converts in the Kuching area, Sarawak. Researchers want to reveal about the strategy process of Urusetia Saudara Kita (USK) in attracting converts to the teachings of Islam.

Based on the above background, the researcher can formulate the problem as follows: (1) What approach is used by Urusetia Saudara Kita (USK) in improving the understanding of the Islamic religion of converts in Kuching, Sarawak? (2) What are the obstacles in implementing the khithabah strategy faced by Urusetia Saudara Kita (USK) in improving the understanding of the Islamic religion of converts in Kuching, Sarawak? (3) How does Urusetia Saudara Kita (USK) face obstacles in applying the biblical strategy in increasing the understanding of the Islamic religion of converts in Kuching, Sarawak? (4) How to increase the understanding of the Islamic religion of the converts in Kuching Sarawak?

This study uses qualitative research, with the location of the study in the office of Urusetia Kita Kita (USK), lower level Islamic Information Center, Block 10, KCLD, Jln. Ong Swee, 93200 Kuching, Sarawak, Malaysia.

Primary data sources are data directly collected by researchers from their first source. The first source is those responsible for Urusetia Saudara Kita (USK) such as employees and staff. In its implementation, the primary data source is in the form of data about the preaching strategy of the Urusetia Saudara Kita (USK) Kuching in the form of written data, documents, or that the authors obtained directly from the subject under study.

Secondary data sources are data obtained from other parties, not directly obtained from the object of research such as converts or other institutions. In this case the sources relevant to the topics discussed are in the form of books, articles and documents on internet sites. Data collection techniques are done using observation, interviews and documentation.

RESULTS AND DISCUSSION

The spiritual needs of the Muslim community were previously complemented by the United Nahdatul Islam (BINA) institute, now known as Harakah Islamiah (HIKMAH) and the Sarawak Islamic Religious Office (JAIS). However, the response given by converts, especially in terms of religious education has not been very fulfilled by these institutions. In addition, these institutions also cannot provide the moral support that is needed by converts when facing challenges from their families and non-Muslim communities around them. This happens because the people who sit in these institutions are people who are Muslim from birth who do not understand the pressure faced by converts, both in terms of social

and emotional, and lack of preachers. Therefore, those converts feel the need for a body that can take care of and meet their needs (Ustazah Rasyidah Interview, 13 January 2015).

In 1977, the United Nahdatul Islam Forces (BINA) institute of Sarawak established a body called the Virtue of New Brothers in which its members consisted not only of Muslims from birth, but also of converts. But unfortunately these good deeds did not last long because they were no longer active.

In 1986, a group of new brothers with the Sarawak Islamic Council (MIS) and the Islamic Affairs Section (JPM) Cawangan Sarawak succeeded in holding a seminar for converts at the Sarawak Islamic Council, Kuching. Sarawak's Chief Minister, Datu Patinggi Pehin Sri Haji Abdul Taib Mahmud during the closing ceremony of the seminar suggested that a special secretariat body be established for converts. Based on the opinion of the Chief Minister YAB, the secretariat will later be under the Sarawak Islamic Council which will monitor the activities to be carried out by the secretariat.

After the seminar took place active converts under the guidance of Dr. Mohd Hirman Ritom Abdullah, has gathered and installed the first secretariat committees from various walks of life. The community secretary was then given the name Urusetia Saudara Baru which is now known as Urusetia Saudara Kita or abbreviated as USK and his advisor at that time was YB. Datuk Abang Zohari bin Tun Abang Haji Openg. Since the founding of USK Kuching in 1986, until now USK has been established throughout the country of Sarawak (Interview with Ustazah Rasyidah, 13 January 2015).

At its inception, USK had financial resources from Baitulmal. Baitulmal itself provides financial assistance of RM4000 or equivalent to 12 million rupiah annually. USK also runs programs in collaboration with the Malaysian Islamic Progress Position and HIKMAH. Financial assistance for USK has increased to RM8000 or equivalent to 24 million rupiah per year and the increase continues until 2003. In the following year USK received more financial assistance from Bitulmal savings of RM20,000 or equivalent to 60 million rupiah until 2006. In by the end of 2006 the results of the USK 2nd Convention, USK's financial assistance had been increased to RM1 million. The money has been distributed to all branches of USK in the country of Sarawak which were used from 2007 to 2011 (Interview with Ustazah Rasyidah, 13 January 2015).

The activities carried out by Urusetia Saudara Kita are divided into three parts, namely daily / weekly activities, monthly activities and annual activities. First, the weekly / daily activities, the Inauguration of Our Brother Class (KPSK) with a focus on village converts with location and time of activities following preachers and converts, and city converts with locations and times according to the schedule and invitation of the manager.

Second, monthly activities or every two months, namely the Kita Kita Intensive Course (KISK), which is a village convert: the organizer is a staff from

a central USK institution that comes to the location of converts at a scheduled place, and a city convert: follows the invitation schedule. Another monthly activity is the Kita Kita Pilgrimage which is held following elections or turns with 14 series of activities a year.

Third, the Annual activities consist of (1) The Advanced Course of Our Brothers (KLSK) which is held twice a year, namely months 6 and 12 and the gathering of all village and city converts at one center. (2) Islamic Understanding Principles Course (KAKI), which is held 3 times a year with all the village and city converts at one center. (3) Convensyen, namely the annual Association of rank Sarawak converts once a year. And (4) Halaqah of Enrichment of Science which is held annually among converts conducted with other NGO members (Interview with Ustazah Rasyidah, 13 January 2015). The three parts of the activities carried out by Urusetia Saudara Kita above are routine activities which show that the institution is really focused on paying attention to converts.

The Dai Urusetia brothers We who preach regularly can be seen in Table 1. The preachers working in USK assigned foray into locations that have been set by the USK, namely:

Table 1. List Name Dai in USK

| Name | Location |
|------------------------------|-----------------|
| Muhammad Shah Rizal Abdullah | Betong |
| Mohammad Hidayat Bin Saidin | Simunjan |
| Mohammad Jeffrey Abdullah | Ulu Kota |
| Abd. Rahman Abdullah | Ulu Kota |
| Ebby Fazree Bin Zailani | Padawan |
| Mohammad Amil Bin Omar | Sawai |
| Iskandar Zulkifli | Bintulu |
| Mohd Ariffin Bin Musa | Mukah |
| Abdul Hafiz Bin Latib | Belaga |
| Mazlan Bin Johari | Mongkos |
| Nizam Abdullah | Kuching |

Source: (Observations, 1 January 3rd, 2015)

The Muallaf in Urusetia Mr. Kita follow the Ordinances of the Sarawak Islamic Majlis Ordinances 2001. The Islamization and registration of converting to Islam in Sarawak follows the Ordinances Majlis Islam Sarawak, 2001. Fasal 68 stipulates that: (1) a person who is not a Muslim wants to convert to Islam should obey the will that needs to follow the Law Islamic law for embracing Islam. (2) A person continues to embrace Islam and become a Muslim as well he simply fulfills his will under subsection (1).

The effort to embrace Islam. In the law of chapter 69. For the purpose of this section, a person who is not a Muslim may convert to Islam if he is perfect in

his mind and: (a) has reached the age of eighteen; or (b) if he reaches the age of eighteen, his mother or father or guardian allows him to embrace Islam.

For the inauguration of Registrants of Islamic Religion in chapter 70 states: (1) The Director of the Position of Islamic Religion of the State should be a Registrant of Muslims who are obliged to hold a Register in the form prescribed for registration of people who embrace Islam. (2) Registrants of the Islamic religion must give each person who embraces the religion of Islam by having been registered an act of confession to embrace Islam in any form specified in the methods made under this Ordinance and the act of the act should be proof proof of the facts stated therein (the Islamic Religious Office of Sarawak, accessed on 11 May 2015). Someone who wants to convert to Islam must follow the ordinances.

The village of converts in Sarawak can be seen in Table 3. is a list of villages and families of converts found in Sarawak:

Table 2 List of villages of converts in Sarawak

| Province | Village | Number of Families |
|------------|---------|--------------------|
| Kuching | 15 | 805 |
| Bau | 30 | 239 |
| Lundu | 11 | 66 |
| Sematan | 14 | 95 |
| Padawan | 7 | 204 |
| Serian | 15 | 66 |
| Tebedu | 7 | 85 |
| Simunjan A | 11 | 129 |
| Simunjan B | 4 | 58 |
| Sri Aman | 31 | 514 |
| Betong | 15 | 200 |
| Saratok | 16 | 168 |
| Sarikei | 13 | 287 |
| Kapit | 14 | 125 |
| Mukah | 35 | 855 |
| Sibu | 14 | 405 |
| Bintulu | 11 | 57 |
| Belaga | 5 | 64 |
| Sg Asap | 15 | 193 |
| Miri | 10 | 440 |
| Marudi | 9 | 120 |
| Lawas | 42 | 288 |
| Limbang | 20 | 134 |
| Jumlah | 344 | 5397 |

Source: (Ustazah Rasyidah, 13 January 2015)

Automatically converts to become a member of USK after converting to Islam or registering his Islam in the country of Sarawak. Members also include children born as a result of a married couple who embraced Islam or a Muslim of origin. The number of converts registered in Urusetia Saudara Kita as of 2014 is

46752 people. When there are 344 converting villages in Sarawak, there are 344 converts and there are 5397 converting families. It is the number of converts in all of Sarawak. After registering the conversion, converts will be classified into two following mastautin categories, namely in the village and in the city. For converts who live in the village, the activities are more different from activities that have authority in the city.

USK Khithabah Strategy Urusetia

Saudara Kita is an information center for converts after converting to Islam and the names of converts will be registered at USK. Automatically, USK became a center for converts to discuss their problems concerning religion, family and their practices. Every problem they face, especially in the religious field will be referred to Urusetia Saudara Kita. Strategic planning is very important in achieving the success of a goal. Because converts are divided into two groups namely converts who live in villages and those who live in cities, the USK has made a different strategy for each of these groups. The strategy used by USK is in the form of khithabah namely lectures, religious classes, speeches, tazkirah and so on. The researcher will explain the khithabah strategy that USK has adopted to improve the understanding of the Islamic religion of converts as follows (USK Da'i Interview, January 13, 2015):

First. Reverts in the village. The Usk Strategy is (a) Guiding converts, especially male students, to take a course at the Serantau Da'wah Training Center, Bangi Selangor for a year. During this time, they will be trained and given sufficient religious education to stock up as preachers such as speeches, lectures, psychology of preaching and so on. (B) Furthermore, converting students who have been mentored at the Serantau Da'wah Training Center, Bangi Selangor for a year until being preachers, they will automatically be recruited or join USK to practice the khithabah strategies that have been learned in the field in increasing the understanding of the Islamic religion of the converts. (c) The next strategy is that converts students who have become preachers will be sent to various villages that have been determined from USK to spread propaganda or help provide understanding of Islam to other converts by holding religious classes, scientific assemblies in each of these villages and all problems regarding the lack of understanding of Islam can refer to the preacher. (d) By welcoming the villagers first, then the preacher will invite the population to take study classes, among these study classes namely the inaugural faith class held three times a week, the Kita Kita Intensive Course (KISK) which is held every bimonthly, the Kita Kita Advanced Course (KLSK) which is held twice a year, and the last is the Islamic Understanding Principle Course (KAKI) which is held three times a year.

In the inaugural faith class held three times a week, it will be held directly in the village with guidance from students among those who have been sent by USK. Furthermore, the Kita Kita Intensive Course (KISK) class which is held every two

months with different villages in each implementation will be directly fostered by central USK members who have been sent. And the last is the Advanced Brother Our Course (KLSK) class and the Islamic Understanding Basic Course (KAKI) class which have the same technical or implementation methods, namely selecting a number of converts in villages that have the potential to spread da'wah to be invited to study at the Serantau Da'wah Training Center, Bangi Selangor (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, 14 May 2015).

While converts in the city carried out different treatments. According to Aripudin (2012: 130), the structure of urban society is characterized by vertical differences between the upper and lower layers. The cultural characteristics of urban society can be summarized as follows: (a) Urban communities use more modern facilities. (b) Clearly organized community systems each member has a status according to his profession. (c) City people use more national language. (d) Higher community knowledge system. (e) Very heterogeneous by carrying out economic, political and religious activities. (f) Based on the characteristics of the urban community that he has explained above, the researcher can conclude that, to carry out the khithabah strategy in enhancing the understanding of the Islamic religion of the converts, the preacher should make a plan in implementing the strategy more thoroughly because urban society has higher thinking power.

Previously in the city there were various types of characteristics of converts, namely active population, non-active population, and problematic population. The purpose of the active city dwellers here are converts who have no obstacles in participating in the study, for those who are inactive ie converts who have obstacles in following the study, and problematic residents ie they are converts who have special problems such as converts who are not approved by Islam by family so he was expelled.

With the various types of converts in the city, USK has a different strategy for each of these characters. (1) Strategies for the character of active converts who are by inviting residents to directly participate in sharing types of Islamic studies, for converts who are not active or have constraints such as the existence of jobs that cannot be abandoned, the strategy undertaken is to work with their superiors or employers to make a special program that has been mutually agreed upon, while the strategy for the troubled converts is to establish a special institution called Baitul Hidayah. Conflict converts are like being prevented by the family from converting to Islam, which does not have a place of residence due to being expelled by the family and so on. All of these strategies will be implemented or fostered directly by USK members. (d) Same is the case in rural areas, after successfully inviting converts in the city to add insight into Islam, especially converts who are active and inactive characters, then proceed with inviting them to take study classes: The Kita Kita Intensive Course (KISK), which is held every two months, the Advanced Our Brothers Course (KLSK) which is held twice a year, and the last is the Islamic Understanding Principle Course (KAKI) which is

held three times a year. Whereas the troubled Muslim converts will be accommodated in the Baitul Hidayah institution with a period of six months, here they will be fostered from the provision of religious knowledge to the formation of productive individuals.

Based on the city strategy above, the researcher can conclude that all activities are given to converts both from the village or city but are the same but the way to convey them is a little different because their cultures and life circumstances have differences (Interview with USK Da'i, 13 January 2015).

Da'i of USK

Strategy The khithabah strategy that has been used by preachers at USK is almost the same, although there are slight differences. The results of interviews with two USK preachers namely Ustaz Abby Fazree Bin Zailani and Ustaz Iskandar Zulkifli, it can be seen that the most important preacher when trying to deal with converts is in terms of language acquisition. Because converts come from various ethnicities, preachers should master their language completely so that it is easy to convey and explain what is conveyed. The preachers should make careful planning before dealing with converts. The point is that from a physical and mental standpoint it must be strong because the characteristics of the different converts follow their respective levels of understanding.

In addition, the preacher has stated that the method used is by visiting first to bring the converts closer and so to the next level to hold inaugural classes. For how to approach teenagers is to follow their activities first to like sports together and so can find out how the characteristics and ways to get them closer. After knowing, it can indirectly set the next strategy in order to achieve the success of the objectives (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, 14 May 2015).

In terms of material delivered by the preachers of principles such as, creed, sharia and morals. In addition, the classes study the Iqra 'and so on. According to the preacher also, they have been suggested by USK to use the book 'The Beauty of Sharia Life, authored by Dato' Islamil Kamus. When the media used is like power point and video animation about the material presented. If the place used has complete facilities but the location does not have good electricity, the preacher will provide a memorandum in the form of a hard file as their reference. In the learning situation as well, the preacher will use question-answer techniques so that the preacher may ask what is unclear and directly also, the preacher can know what is conveyed can be accepted by a convert or not (Ustaz Abby Fazree & Ustaz Iskandar Interviews) Zulkifli, May 14, 2015).

Table 3 explains the description of the contents of the book Beautiful Life of Shari'a which guides USK preacher material:

The preachers use the book as a guide to teach converts in the application of khithabah strategies undertaken to improve understanding of the Islamic

religion of the converts. In the book has embraced the three wives of Islam as explained by previous researchers, namely the faith, sharia and morals.

Table 3 Khithabah Material in USK

| Daftar Isi | Material | | |
|---------------------------|--|--|---------------------------------------|
| | Aqeedah | Sharia Law | Sharia Law |
| Sharia Birth | | Explain about sharia when the birth of a child such as, azan, tahnik, name and circumcision. | |
| Early Childhood Education | Explaining the pillars of faith, the pillars of Islam, | | |
| the Shari'a Teens Hooked | a concept shahadah - the meaning of faith and Islam | -baligh -law and basic law | Characters of mahmudah and mazmumah |
| Fard Ain principle | | -cleaning -salat -fasting -alms -hajh -umrah -Sacrifice | |
| Munakahat law of marriage | | - polygamy - talak - get married | - family manners |
| Shari'a In Society | | Explain the law of muamalat, | Explain the manners of friends, peers |
| All-Day Circumstance | - Confession - take care - remembering | | -Praying Manner |

Source: (Dictionary, 2009)

In addition to using the book, da'i have also used videos about Islamic pillars, pillars of Faith, prayers, shahadah, wudhu 'and so on. The video will draw more attention to the learning environment but unfortunately places with limited electrical or other facilities are not able to implement the khithabah strategy (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, May 14, 2015).

Barriers to Implementing Khithabah Strategies

Among the obstacles that USK has experienced in implementing its khatabah strategy are: First Barriers in the village. There are some obstacles that have been encountered when dealing with the muallaf. These are as follows: (1) The lack of a place to live in a muallaf village. Most of the dais who have been sent to the village of muallaf are made up of young people or students. Because the muallaf

areas are mostly in remote locations with less facilities such as limited electricity flow, water, and no signal. Therefore, the young people are less able to stay in the interior. So this is what led to the deficit in USK. (2) The next obstacle according to Ustaz Abby is that of language, most of the ablest muallafs placed by Ustaz Abby are a race of people and their mother whose language is poorly understood by Ustaz. (3) Time matters for holding a religious class. Their time is very limited such as between dusk and dusk or after dusk, and only one relatively intensive day is week. This is because on weekdays like Mondays to Fridays are weekdays, they mostly work like gardening. (4) Most of the madu who are in the countryside are old men, as the young have traveled to the city to earn a living. The ability of older people to accept the teachings is very small compared to the younger ones. In addition they are better able to understand the spoken language in the village. Due to their age factors, their memory is so low, they feel sleepy in the classroom because they are tired of working. (5) The problem of their location or place is too far and deep, so when holding courses or seminars involving muallafes from different regions it will be difficult to get to that location, since most of the muallaf are from the interior. (6) Barriers in terms of equipment and equipment for teaching and construction. As researchers have discussed before, to attract the attention of mad'u da'I must be able to create a new atmosphere of interest. The lack of incomplete mosques is also an obstacle for the worshipers to carry out their activities (Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, May 14, 2015). (7) Regarding funds, to date USK institutions are still in short supply. It is undeniable that funds are also the most important and important part of all aspects, including in an institution not closing down the possibility of funding being needed to support the institution's success in reaching its goals. Examples of cases in USK institutions, when planning large events or programs for the benefit of the muallaf but unfortunately there is insufficient funds to carry out such events or programs (Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, 13 January 2015).

Second, the barriers to urban planning. Urban society is divided into several characteristics, so researchers will try to explain the barriers to strategy faced by the city. Among them are: (1) The townspeople are more knowledgeable. This is because of the higher education factor, the convenience (2) Has a busy work ethic which makes it impossible to attend the USK program. (3) Having social issues such as morals because of the many influences in the city.

Based on the barriers presented by the researchers, it is clear that the problem in the city is not so much as it is being challenged, but finding a solution to it requires strong physical and mental support (Interview Da'I USK, January 13, 2015).

How USK copes with obstacles to implementation of khithabah strategies

After holding deliberations, USK has worked out various ways to overcome obstacles to implementing khithabah strategies. USK's various ways of coping with the obstacles in the village are:

First, In a defective way, USK strives to further their work in recruiting muallaf students to be trained at the Regional Preaching Center in Bangi Selangor to make them a viable target. helps implement strategies in spreading the preaching. Students who have been escorted and recruited to the USK campus will be built for one year with sufficient knowledge. Once completed or felt sufficient, they will be appointed as a bilal in the village mosque and they will also be assigned to be da'i in their respective village locations. This is believed to be easier as the da'i already know their madu or goals and simplify the process of study they are undertaking to enhance the understanding of Islam to the Muslims in their respective villages.

Secondly, The language problem that was a factor in the delivery process, the USK sought to send the people from the village to master the language. Because in times of dehydration such as the USK could not send every da'i who came from the village, he himself has tried to learn and always associate with the villagers in order to master their language.

Third, For the sake of time inconsistency, the scholars have tried to sacrifice their time for the students or study participants. Since most of the participants in the study were older people, they also had time to make a living. In this case, he has created a way of following the time set by his own muallafes. For example, they have made the agreement that the studies they can pursue are time consuming, so they will agree to the time they have been discussing. If the time they can afford it is during the holidays they should spend with the family, they will have to sacrifice time with their family to carry out the trust they receive. This is a very significant sacrifice in the pursuit of trust in spreading the religion of God (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, May 14, 2015).

Fourth, Most of the learned Muslims are elders. Of course, both their energy and their brainpower are depleted, they are more sleepy, tired, and bored. In this regard, they have prepared various methods that are expected to provide solutions to these obstacles. Among the first methods was to include entertainment in their propaganda through supportive media.

In addition, they were also instructed to record, memorize and practice what they had captured from the da'as presentations and to have discussions in the form of interrogations with the mad'u or the muallafs. (1) For the purpose of the location of the muallafes, USK made a decision to invite the muallafes by providing transport facilities and bringing them from the village. (2) In creating a compelling new environment, it is highly desirable for sophisticated media, but unfortunately in rural or rural areas it is difficult to obtain electricity. So, the only learning system they can do is manually. (3) In the face of a shortage of funds, before making the program, USK will submit a proposal to be submitted to Ustaz

Mustaqim Bin Jamain as Assistant Islamic Affairs, Movers of the Kuching Islamic Society (PMSK) at the Kuching Islamic Religious Department (JAIS). He will propose and consider the proposal program to the Islamic Development Department (JAKIM) for funding and soliciting funds from other government and NGOs (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, 14 May 2015).

Based on the above-mentioned obstacles, researchers can conclude that USK has sought to find the best way to resolve the obstacles they face in dealing with the muallaf (Interview with Ustaz Abby Fazree & Ustaz Iskandar Zulkifli, May 14, 2015).

USK also faces barriers to urban planning. The townspeople have their own character that causes USKs to find such obstacles that cause the khithabah strategy to fail. As a result of the interviews conducted, researchers can explain USK's ways to overcome the barriers to urbanization strategies as follows:

First, USK Parties should provide influential, physically and mentally prepared participants in the implementation of khithabah strategies to enhance their understanding of religion. Islam is the muallaf in the city.

Second, In the case of the muallaf who were busy working and unable to attend the invitation, USK has decided to create special programs such as Our Brother's Strengthening Class (KPSK), Our Brother's Advanced Course (KLSK), Islamic Understanding Course (KAKI) to muallaf through the employer. The USK will cooperate with the employer such as holding a program in the office or through the department.

Third, the USK has sent the troubled muallaf to Jerusalem for shelter while looking for jobs and homes. In Jerusalem, the worshipers will be given permission to attend spiritual programs, classes of study and strengthening activities on Islamic fundamentals. (Interview with Da'i USK, January 13, 2015).

Improving Muallaf Understanding

Based on USK's devotional strategies that have been presented previously, there are many strategies USK has adopted to enhance the understanding of Islam in the Muallaf in Kuching. Since the muallaf is divided into two groups namely the urban muallaf and the village muallaf, the strategy used is different, however, the activities or programs presented to the avalanche remain the same. These activities include Our Brother's Strengthening Class (KITA), Our Brother's Intensive Course (KISK), Our Brother's Advanced Course (KLSK), Islamic Understanding Course (KAKI) and more. The presentation of the program was in the form of oral lectures, speeches, tazkirah, classes and so on. It involves those who jump to the site to convey their khatabah strategy in enhancing the understanding of Islam by the Muslims.

In enhancing the understanding of the Islamic religion of the muallafes, the most important thing is what is conveyed is the material presented by the da'i so

that the muallaf can accept and understand what is being said. The khithabah strategy applied by USK to the muallaf comprises 3 materials namely faith, morality and shariah. The message will be presented to the muallaf and conveyed according to the strategy and planning of the people themselves.

There are three concepts of understanding in achieving increased understanding in each learning process namely translation comprehension, interpretation comprehension and extrapolation understanding. In this study, the researchers interviewed five muallafs who had been in the USK program. Among them are Faridah Husna, Dian Hanna, Nurul Ain, Zamri, and Marycil.

As has been shown before, the creed is used to express a strong belief, belief and belief as a religion. In the material of faith, the Muslims have been taught about the pillars of faith, the rules of Islam and the creed. According to Mrs. Nurul Ain the meaning of shahadah is:

"What we do understand, shahadah is a confession of faith. The Qur'an is that "there is no God but Allah and Muhammad is the Messenger of Allah. We do not believe that any god is worthy of worship except God. Kamek has converted to Islam, so he believes that Allah is the one who is worthy of worship and we practice by saying the word martyr. "

That is, the definition of shahadah he understood was a confession of belief in Allah that there is no god worthy of worship except Allah and the Prophet Muhammad is Allah's messenger. Mrs. Nurul Ain has been able to understand translation, interpretation and extrapolation and in the application of USK's khithabah strategy, she has achieved success, though not completely.

Shariah is the law that God has decreed for the people to obey. On the Shari'ah, according to the muallaf they always shared about the prayers and fundamentals of Islam. As a result of the interview, according to Dian Hanna:

"We did not enter Islam just 3 years ago, so what we know about prayer is that we worship our god and pray for sin. You can pray and pray and pray, but thank God you can pray properly. We rarely attend the USK program completely because we are still in college so we are full time." According to Dian Hanna, he converted to Islam three years ago and he understood that this prayer was a worship of the god and if left to sin would be wrong. He also said that after converting to Islam, he did not know the true way of prayer but now he is able to perform the prayer correctly. He is also unable to attend all USK programs due to limited time spent with college. According to what Dian Hanna has explained, he has shown little change in his performance despite not being able to attend all USK programs.

According to Imam Al-Ghazali in his speech *Ulumuddin* states that morality is the force of force (nature) that is instilled in the soul and encourages spontaneous actions without the need for mental consideration. The muallafes were also taught about morals such as the manners of their neighbors and most importantly the concept of closing the genitalia. According to Faridah Husna, after

entering Islam, he did not know how to close the true genitalia. After participating in the USK program, he understood the concept of closing the right genitalia according to Islam. As he says: "Well, how much do we know how to cover the true genitalia? But thankfully after joining the USK program we started to understand the concept of closing the genitalia."

Based on the results of the interview, researchers can conclude that the US-led cryptocurrency strategy has been successful in some cases but that it has been able to change from previous to unknowingly to knowing and not understanding.

Although their purpose of attending these programs was simply to make time, or just to be invited, and or at the request of friends but at least there was an increase in understanding of Islam obtained by the muallafes and it has also greatly helped USK institutions in achieving its goals. The Muslims know Islam better.

CONCLUSION

Brotherhood Secretariat We have used many approaches in the khithabah strategy that have been applied to enhance the understanding of Islam in the Muslim community in Sarawak. Implementation of khithabah strategies conducted in the form of religious classes, lectures, speeches and so on.

The Muallaf is divided into two groups: the village Muallaf and the city Muallaf. Due to the different characteristics of the muallafs in different villages and cities, USK has devised a different khithabah strategy for them. The khithabah strategy adopted by USK for the village muallaf is fourfold; (1) lead the muallafs especially the male students to take courses at the Bangi Regional Preaching Training Center, (2) recruit into a muallaf in Usk, (3) send a delegation to the village muallaf, (4) interact with the villagers and then organized religious classes and religious programs for the elders.

Meanwhile, there are three characters in the city that are found by USK which are active, inactive and problematic. For the active muallaf, the program provided to them is also like a village muallaf but due to the busyness and time factors, the khithabah strategy will be carried out in accordance with the schedule and invitation. For inactive members who often give up their reasons for being busy and unable to attend their studies, USK has created a special program for them in collaboration with employers to create programs in the office. Meanwhile, for the problematic muallaf, USK has sent to Jerusalem as a temporary residence while seeking his own home. But the muallaf who lived in Jerusalem would be provided with the basics of religion.

In implementing the strategy, there will be obstacles. The same is true of USK in applying khithabah strategy to muallaf. Obstacles encountered in the city include (1) lack of da'i, (2) language limitations, (3) time limitations, (4) simple acceptance by the elderly, (5) remote locations, (6) lack of equipment and (7) lack

of funds. While the obstacles to khithabah strategy in the city are three; (1) the urban community has more knowledge, (2) the reasons for the busyness of work, and (3) social issues such as community morals.

After discovering obstacles to the implementation of khithabah strategies, USK has deliberated to find a solution to the obstacles it has encountered. As a result of the discussions, USK has found a solution for the muallaf in cities including; (1) recruiting muallaf students to train, (2) sending muallafs from the village, (3) according to the muallaf schedule, (4) Slipping entertainment and using various methods to attract and facilitate the reception (5) inviting distant muallaf, (6)) create an atmosphere, utilize engaging audiences, and (7) propose programs and solicit assistance from other agencies

. (1) preparing influential da'i, (2) creating collaborative events with employers, and (3) sending muallaf to Jerusalem.

Furthermore, after implementing a strategy will surely find a successful answer or not in terms of improving the understanding of the muallaf. In this study, it can be concluded that the khithabah strategy in improving understanding has been successful although only a small number of muallafs do not know until they know about the teachings of Islam although knowledge muallaf cannot translate more deeply but the basics are already known.

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Nurul Amiranadira