



Analysis of Muallaf 'Aisyiyah Da'wah Strategy

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ABSTRACT

Muallaf has psychological and social problems, so he needs adequate proselytizing. The assistance of Muallaf requires management in a systematic, planned, and carried out by gradually. This study aims to explore the analysis of Muallaf 'Aisyiyah's da'wah was carried out to see the precision and speed of service according to the characteristics of the problems facing Muslim convert and strength Strengthening given by 'Aisyiyah to optimize the guidance and counseling services to convert to Islam. The study subjects numbered 55 muballighat from 23 provinces, which were excavated through a self-report written in the preachers' training of Aisyiyah, a companion to a Muslim muallaf with instruments prepared as worksheets in practice. The research results describe that SWOT analysis be one solution in formulating appropriate planning and prompt assistance following the problems faced by muallaf. Strengthening the preachers' competence in implementing the mentoring strategy planning is essential in efforts to set goals and targets according to the needs of converts. Steps in building of Islamic faith and Islamic, psychological and spiritual strengthening, strengthening family resilience and economic empowerment and well-being executed based on a thorough analysis.

Keywords: Muallaf; 'Aisyiyah da'wah strategy; SWOT analysis.

ABSTRAK

Muallaf memiliki permasalahan ideologis, psikologis dan sosial, maka dirinya membutuhkan bantuan yang memadai. Proses memberikan bantuan kepada muallaf membutuhkan pengelolaan secara sistematis, terencana dan dilakukan dengan secara bertahap. Penelitian ini bertujuan menggali analisis dakwah muallaf 'Aisyiyah yang dilakukan untuk melihat ketepatan dan kecepatan layanan sesuai karakteristik masalah yang dihadapi muallaf serta penguatan yang diberikan oleh 'Aisyiyah dalam upaya optimalisasi layanan bimbingan dan konseling kepada muallaf. Subyek penelitian berjumlah 55 muballighat dari 23 provinsi yang digali melalui self-report yang dituliskan dalam pelatihan muballighat 'Aisyiyah pendamping muallaf dengan instrumen yang disiapkan sebagai lembar kerja dalam pelatihan. Hasil penelitian mendeskripsikan bahwa analisis SWOT menjadi salah satu solusi dalam memformulasikan perencanaan pendampingan yang tepat dan cepat sesuai dengan permasalahan yang dihadapi oleh muallaf. Penguatan kompetensi muballighat dalam melaksanakan perencanaan strategi pendampingan menjadi penting dalam upaya menyusun tujuan dan target sesuai kebutuhan muallaf. Langkah-langkah dalam penguatan aqidah dan keislaman, penguatan psikologis dan spiritualitas, penguatan ketahanan keluarga dan pemberdayaan ekonomi dan kesejahteraan dijalankan berdasarkan pada analisis yang matang.

Kata kunci: Muallaf, strategi da'wah 'Aisyiyah, analisis SWOT

INTRODUCTION

Muallaf is a familiar term for calling a new brother or a new Muslim. Muallaf, in Al-Munir's interpretation, is referred to as a new convert to Islam. The form of conversion to conversion is to provide devotion to Islamic teachings and laws (Jasni, 2014), even though Islam is still weak (Johari, Mohd Ali, et al., 2014) and still hesitant to carry out Islamic teachings (Supriadi, 2018). A person becomes a convert to Islam because through his observations, he is inspired and encourages conversion to Islam (Majid et al., 2016). Several previous studies found that a convert, in reality, will seek his or her own religious identity (Mulyono, 2007), so in the process, he will face various problems and challenges in life (Hakiki & Cahyono, 2015). The converts expressed that they were very disturbed by different pressures from family, relatives, close friends, and the community (Muhdhori, 2017).

The problems faced by converts are mapped into five phases, namely towards, process, moment, after, and self-change, which are related to self and social interactions (Umam, 2014). In social interaction, humans live together, and exchange knowledge, so that changes occur in achieving their life goals (Muchtar et al., 2016). The experience of people who convert to religion has a shift in identity, values, behavior that affects their social life (Rahmawati & Desiningrum, 2018). Various problems experienced by converts have not received optimal attention from Islamic organizations (Sabian et al., 2019).

Based on the literature review, many scientific studies on converts have been carried out, but they are more concerned with converts' problem. The focus of the research is on the side of the reasons for converting to Islam (Majid et al., 2016; Umam, 2014), the causes of conversion to Islam (Aziz & Hidayat, 2010; Majid et al., 2016), religious commitment to converts (Hakiki & Cahyono, 2015) conversion, the psychology of converts (Muhdhori, 2017), coaching of converts (Hakim, 2013; Muhamat et al., 2012; Setiawati & Romli, 2019) and management of converts (Masnih et al., 2017). There are still few who conduct studies on the analysis of guidance and counseling services as a form of preaching to converts.

Previous research recorded several efforts made to converts, for example, religious and economic development (Setiawati & Romli, 2019). The form of attention to welfare, social support, and Islamic education is carried out by compiling a guidebook for religious conversion (Ismail et al., 2016). Economic empowerment of converts is carried out by the amil zakat institution for welfare strengthening treatment (Ramadhanu & Widiastuti, 2017), which shows that the role of Zakat for converts is significant (Johari et al., 2018; Johari et al., 2014).

The weak understanding of Islam and the well-being of converts motivate them to manage every problem they face (Saprillah, 2016). Three factors are a problem in the development of converts: the personal element, the PITI

management factor, and the Ministry of Religion (Hidayati, 2014). Coaching in a personal context will provide proper reinforcement to convert and give birth to mental health and emotional well-being (Charoenwong et al., 2017). Strengthening the organization will give birth to professional management in the management of converts.

One of the major religious organizations in Indonesia, 'Aisyiyah, is preparing to help her transition into herself and the community or society. A convert needs to be guided to find his or her identity (Guleng et al., 2014). It is a hope that converts will practice Islam happily, because

"... The influence of religion in an individual's life is to provide a sense of heart, happiness, a sense of protection, a sense of success and a sense of satisfaction, and this positive feeling will then become a driving force for practice, religion in individual life is not only motivation and ethical values—hope" (Hawi, 2014: 35).

The adaptation process in new situations and environments in ideology and social life needs guidance and assistance so that there is an ease in getting through the alienation from the unique position that the converts have been through. In real terms, converts are one of the targets of da'wah, who need help from various aspects, namely emotional, social, educational, economic life, and spirituality, to have resilience in facing new situations. 'Aisyiyah throughout Indonesia, according to the character of the region, strives to contribute to empowering materially, emotionally, and spiritually to deliver converts to achieve a harmonious life.

Da'wah activities to converts become the spirit of 'Aisyiyah in carrying out orders to invite converts to positive behavior and stay away from negative things in life. Da'wah converts to 'Aisyiyah contains the meaning of calling, requesting, or calling for kindness without using pressure, coercion, or threats to new siblings or new Muslims. Da'wah muallaf 'Aisyiyah in the context of this research is interpreted as guidance and counseling services to develop potential thoughts, mentality, beliefs, beliefs and to overcome life problems based on the Al-Quran and the Sunnah of the Prophet Muhammad Saw.

Anyone in 'Aisyiyah has a role and can fight to uphold and actualize the truth of Islam in social life to save humans and their environment from damage, including for converts. The spirit of 'Aisyiyah's guidance and counseling services is not relying on strength, conquest, war, and enforcing the law, nor with hatred and coercion. Allah said: "There is no compulsion to (enter) religion (Islam); in fact, it is clear the right path is clear from the wrong path." Furthermore, the word of Allah: "Then do you (want) to force people so that they become believers in all."

The proselytizing of converts extensively seeks to foster converts to become better quality humans. Converting da'wah is also in the context of efforts to transform and internalize the values of Islamic teachings. These lofty

ideals need to be managed as well as possible, so the urgency of a planning system, systematic, programmed, and professional implementation is a must. As an initial activity so that the management of the preaching of the converts is following the plan, an analysis of the proselytizing of converts is needed, one of which uses SWOT analysis to find da'wah strategies in providing psychological and socio-biopsychological assistance to converts. This research focuses on how the study of 'Aisiyah converts' da'wah is carried out to see the accuracy and speed of service according to the characteristics of the problems faced by converts? What strengthening did 'Aisiyah provide to optimize guidance and counseling services for converts?

This research is a field study using the phenomenological analysis to explore the experiences of the preachers who accompany various characteristics of problems experienced by converts in their respective regions. The data was extracted through self-reports written by the preachers with the guidelines provided by the researchers. The data were collected through naturally written narratives from participants, which amounted to 55 muballighat from 23 provinces.

Data collection was carried out when the researcher filled out the training material for muballighat companion converts at the national level on March 7, 2020. The instrument was arranged in the form of a worksheet that contained identity data consisting of the name, province of origin and origin of the delegation. The part of the analysis of service experience to converts consists of experiences accompanying cases of converts, treatments performed, shortages of treatments, and improvement of procedures.

The results of self-reports were analyzed by referring to (Miles & Huberman, 1992), which consisted of data reduction, presentation, and concluding. Data reduction by selecting included in the theme of the description condition of the preaching of 'Aisiyah' and the analysis of the service strategy of the preaching converts and their forms of action. After that, it tries to classify, direct, discard irrelevant data, and organize it.

RESULT AND DISCUSSION

Analysis of the Da'wah of Muallaf 'Aisiyah

Analysis of the proselytizing of converts is an activity of parsing, differentiating, sorting into groups based on problem criteria, level of knowledge, psychological atmosphere, the background of conversion, which is then interpreted based on the meaning of converts. One form of da'wah analysis can use a SWOT analysis of the problems faced by converts, find a map of the problem, and the strategies and treatments needed to help converts through the religious conversion period.

SWOT stands for strengths, weaknesses, opportunities, and threats. In the context of converts, the power in question is a source of potential, capacity, or

excellence that can be used to achieve the goals of converting to Islam. Weaknesses are limitations, shortcomings, or powerlessness that may hinder in attaining the goals of turning to the preaching of converts. Opportunities are situations and conditions that support the development of conversion to conversion. A challenge is an obstacle or a threat that does not support and hinder originating from externals that cause problems or mistakes in achieving the goals of the preaching of converts (Abdullah, 2012) Nisak, 2013).

Analyzing the four things in the preaching of converts means seeing substantially and profoundly about the objective conditions in the direction of progressive instruction of proselytes. Analysis of internal states (looking at the converts' requirements), namely the strengths and weaknesses of the converts faced by 'Aisiyah. Moreover, externals (socio-biopsychological conditions), namely the opportunities and challenges faced in carrying out the preaching of the converts' Aisiyah. Prospects for the development of converts to doctrine are meaningless if the potential at the internal level in the form of strengths and resources is not utilized effectively and efficiently. The training forum for muballighat accompanying the converts of 'Aisiyah throughout Indonesia is a strategic vehicle in observing the conditions of preaching converts faced from Sabang to Merauke.

The Description of the Condition of the Da'wah of Muallaf 'Aisiyah

This presentation is a description of the preaching of 'Aisiyah converts to Aisiyah, the data of which was taken at the National level Muballighat 'Aisiyah Training on March 7, 2020. Starting from the author's reading, then completed by the participants, totaling 55 preachers from 23 provinces in Indonesia. The following is an explanation of the conditions of the preaching of converts to 'Aisiyah:

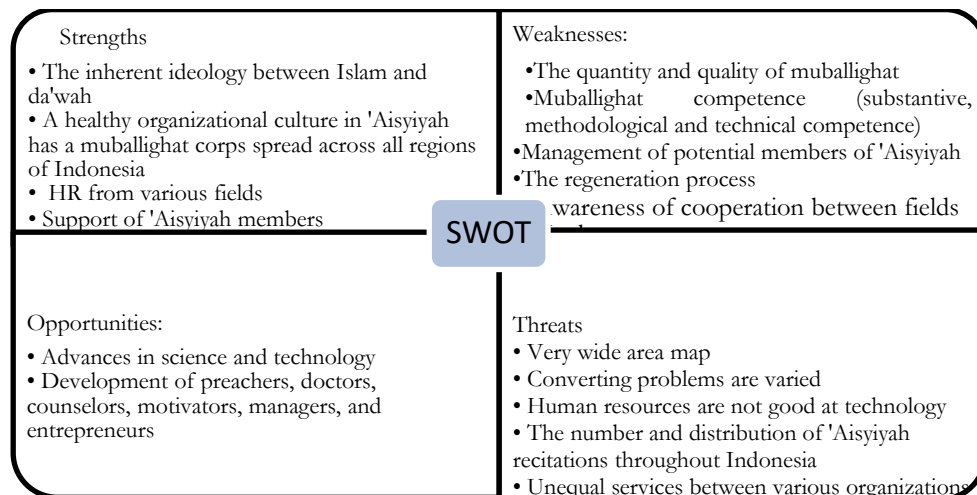


Figure 1. Condition of 'Aisiyah's conversion to preaching

The power of proselytizing converts is inherently between Islamic teachings and preaching. Islam requires every Muslim to convey the truth from Allah SWT so that Islamic values grow into character in individual and community life. As a dynamic da'wah movement carried out by the Prophet at that time, especially treatment, guidance, assistance, and elevating the status of converts to awareness to be carried out by friends and currently one of them is by muballighat 'Aisyiyah.

'Aisyiyah's strength in carrying out da'wah to converts lies in a healthy organizational culture. 'Aisyiyah's organizational culture is a pattern of behavior developed by 'Aisyiyah, which is learned when facing internal and external adaptation. Based on the indicators (Robbins, 2000), there are seven characteristics of organizational culture implemented by 'Aisyiyah, namely:

Innovation and taking risks; 'Aisyiyah's leaders and members are encouraged to be innovative and take risks. Attention; leaders and members pay attention to the analysis and its details, results from orientation; 'Aisyiyah's management focuses on clear target outcomes for the benefit of the people. Team orientation; 'Aisyiyah's activities are teamwork, not individually. The direction of people; organizational decisions took into account the effect of the outcome on 'Aisyiyah's members. Competitive: 'Aisyiyah has a corporate spirit and is ready to be among other organizations. Stability; maintain organizational balance in any situation.

These seven organizational characteristics indicate the functioning of 'Aisyiyah for the members of the organization itself and the community. Schematic overview as follows:

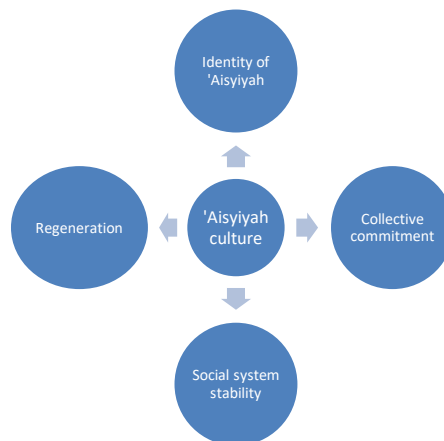


Figure 2. Organizational Culture Function

Source: diadopsi dari (Kreitner et al., 2003)

Another strength, 'Aisyiyah has a reliable muballighat corp with diverse expertise spread throughout Indonesia. Any problems experienced by converts can be solved by empowering various assemblies of 'Aisyiyah in collaboration with multiple business charities of Muhammadiyah and LazisMu. Likewise, the support of 'Aisyiyah members which is based on sincerity and sincerity in running the wheels of the organization, so that the preaching to converts can be carried out together to realize Islam.

An awareness that in the management of preaching to muallaf, there are many weaknesses in the body of 'Aisyiyah. Talking about the quality and quantity of human resources, 'Aisyiyah has not evenly fulfilled the substantive, methodological and technical competencies. There are preachers 'cadres who are hampered by various things, so looking for the next generation in 'Aisyiyah is quite tricky according to the branch and branch administrators' narrative from several regions. The management of the potential of 'Aisyiyah's members have not been carried out optimally. The involvement of members in various activities is still limited to certain people, although due to multiple factors, the arguments for this have not been maximally implemented. The awareness of cooperation between fields still lacks so that when there are problems that must involve various assemblies, they feel less fast-moving. Not having a map of converts to all of Indonesia with their uniqueness makes it difficult to determine the right strategy in the preaching of converts.

The vast area in Indonesia illustrates the challenge of proselytizing converts because most of the coaching of the converts is on psychological issues, which must be accompanied by personal guidance and carried out face to face. Also, the problems of converting to Islam vary from mental to socio-biopsychological issues and the wider community. The development of science and technology is also a challenge in itself, one side brings convenience in preaching, but on the other hand, it can become a bombardment when there is a mistreatment of converts; it can become unpleasant social media news. The large number and spread of 'Aisyiyah recitations throughout Indonesia is a challenge to accompany converts. The awareness that other organizations give da'wah to converts sometimes collides with the vision and mission of 'Aisyiyah with other organizations. Muballighat faces these various challenges in working to empower converts.

The advancement of science and technology besides being a challenge in the preaching of converts, but can support the success of preaching converts. The products of science and technology advancement make it easier to communicate, transport, and facilitate the preaching of converts, whose reach is broad throughout Indonesia. Communication through social media is an alternative that significantly supports the ease of coordinating between fields, regions, materials, strategies, and personnel deployed if urgently needed. Apart from the convenience of advancing science and technology products, 'Aisyiyah

has the opportunity to develop preachers from traditional preachers that lead to the development of preachers of counselors, motivators, managers, problem solvers, and entrepreneurs. These opportunities by 'Aisiyah must be responded to and followed up in concrete programs taking into account the character of Aisiyah's region.

Problem Analysis of 'Aisiyah's Assistance Muallaf

From the description of the experience of 'Aisiyah's muballighat', a total of 55 muballighat from 23 provinces, the problems of muallaf in Indonesia can be grouped into 'Aisiyah's work in the following table:

Table 1. Muallaf Da'wah Strategies and Methods

No	Motivation	Problem	Da'wah Strategy	Methods
1.	Finding meaning in life	spirituality	Strengthening spirituality	Guidance / fostering religion, fostering spirituality; Personal and group, lectures, dialogue
2.	Finding peace in him	Spirituality, psychological	Strengthening spirituality, Psychological reinforcement	Religious guidance / guidance, spirituality guidance / guidance: Religious guidance / guidance, spirituality guidance / development
3.	Observation result	The faith of Islamic knowledge	Strengthening aqidah Strengthening of Islam	Guidance Accompaniment Reading stimulation: Guidance Accompaniment Reading stimulation
4.	The results of studying Islam	Comprehensive understanding	Strengthening aqidah Strengthening of Islam Social reinforcement Economic strengthening	Faith guidance/development; Assistance, studies, literacy
5.	Get inspiration / dreams	The faith of Islamic knowledge	Strengthening aqidah Strengthening of Islam	Guidance/guidance of faith: Assistance, dialogue

Source: Author, 2020

Table 1. Muallaf Da'wah Strategies and Methods

No	Motivation	Problem	Da'wah Strategy	Methods
6.	Mingle with Muslims	The faith of Islamic knowledge	Strengthening aqidah Strengthening of Islam	Faith guidance/coaching: Assistance, dialogue, Islamic studies
7.	Marriage	Family	Strengthening aqidah Strengthening of Islam Family strengthening	Mentoring, literacy
8.	Follow family	Family	Strengthening aqidah Strengthening of Islam Family strengthening	Assistance, literacy, Islamic studies
9.	Economic / welfare difficulties	Economy	Strengthening aqidah Strengthening of Islam Social reinforcement Economic strengthening	The synergy between assemblies: Economic empowerment

Source: Author, 2020

Table 1 above shows how the challenges of Aisyiyah's preachers in answering da'wah problems related to converts. At least, the challenges and difficulties of preaching to the converts above can be grouped into several aspects, namely: individual, psycho-social, and economic issues. On the different elements, the problematic analysis of preaching to converts is caused by personal factors, including aspects of spirituality-faith. The profound understanding of Islam that converts have is the dominant fundamental factor. Becomes natural because the various levels of Islamic knowledge of the converts become a motivation for the muballighat to strengthen the converts' faith and spirituality.

Aspects of spirituality and faith are obtained through several stages of conversion, starting from the synthesis of cognition and motivation, reintegration of personality which requires adaptation to new beliefs, the attitude of accepting new religious conceptions, to the emergence of awareness to carry out new religious teachings (Bowers & Hatch, 2002: 265). Besides, this first aspect is also supported by the conditions and level of family acceptance. However, the family has a significant role in the process of converting to Islam. Hidayati (2014) considers that the individual problems experienced by converts are influenced by the acceptance and rejection of the family. In this case, it is essential to strengthening small counseling groups that involve families to create a convertible life that supports the improvement of their Islamic understanding.

Meanwhile, the second factor includes psycho-social factors. Psychologically, the process of converting religious beliefs is created because of the conversion period. This is related to psychological conditions, including calm periods, unsettled periods, conversion periods, quiet and serene periods, and periods of conversion expression (Daradjat, 2003: 162-163). Meanwhile, sociologically, the supportive social conditions and environment enable converts to have a strong religious commitment. This ethical commitment is shown by strengthening the understanding of religion, practicing religion, and defending the faith (Hakiki & Cahyono, 2015).

The last aspect relates to the economic conditions of the converts after binding their Islamic commitments. In this case, the doctrine of Islamic teachings reinforces that converting is one of the *mustahiq Zakat*, which needs to be fostered through economic activities. In this case, it is essential to formulate a *da'wah* strategy through economic approaches and guidance to converts. Islamic philanthropic institutions need to develop economic development programs for converts related to meeting the basic needs of converts, skills training, and productive assistance on a long-term and sustainable scale (Sinta & Isbah, 2019).

Strategy Formulation of Muallaf 'Aisyiyah Da'wah

The formulation of the strategy for the preaching of the converts is carried out through reading the analysis of the *da'wah* and the conditions of the converts. The analysis results have then mapped the problems of converting to the conversion so that the strategy is right according to the requirements of the converts. Considering the aspects of 'Aisyiyah's strengths, weaknesses, challenges, and opportunities direct the formulation of 'Aisyiyah's missionary strategy.

In the formation of converts, the principal and first thing to be implanted is related to *aqidah*, and this is based on the Prophet's experience when broadcasting Islam. Rasulullah preaching to his *ummat* was preceded by strengthening of faith and morals for more than ten years, at that time, there were no orders for prayer, Zakat, also fasting, let alone Hajj. Management of the *da'wah* of Rasulullah Saw during the Mecca period shows the importance of strengthening and indoctrinating monotheism in internalizing Islam (Rustandi & Sahidin, 2019). After that, there will be a guidance for worship or *fiqh*. *Da'wah* must be done for three things: introducing Islam to non-Muslims, strengthening the *aqidah* of Muslims, and maintaining the Republic of Indonesia (Fitriyani, Renel, Darma & Subair, 2019).

Derivatively, this *aqidah* development program can be carried out in various forms, such as religious lectures, training, and assistance for worship, training on *tahsin* and reading Quran, and the formation of *muallaf taklim*

assemblies that can support the increase of converts to Islam. The development of *aqidah* is central to the implementation of the *da'wah* strategy for converts. This refers to the history of the *da'wah* of Rasulullah Saw, which shows a high level of significance in strengthening aspects of spirituality-faith.

Based on the explanation of the *muballighat*, it is stated that the strategy of strengthening *aqidah* for converts is intended to enhance confidence in understanding and to live the teachings of Islam. The faith of a convert to become a key and, at the same time, a foundation for him in practicing Islam. Strengthening faith includes strengthening faith in Allah, angels, books, messengers, the last day, *Qodho*, and *Qadar* Allah. A strong *aqidah* will be a solid foundation for converts to become devout Muslims when the *aqidah* is secure, and the converts will be accustomed and encouraged to deepen the religious sciences, carry out and carry out correctly as taught in Islam.

Coaching for *muallaf* is emphasized by fostering faith because the process of religious conversion is a conversion of faith. So that it takes education, guidance, and guidance, thus it is hoped that he will have a strong and steadfast faith and will not be prone to shaking from various assaults. This is intended to ensure stability and loyalty to his new religion (Setiawati & Romli, 2019). Quraish Shihab (1999: 409) states that Islamic values are contained in four main principles: monotheism, balance, free will, and responsibility. These four principles lead people in the process of understanding Islam comprehensively. Consciousness appears as a manifestation of the practice of these four Islamic principles. Thus, the values of coaching and empowering converts become strengths in supporting the orientation of the *aqidah* of converts.

The form of 'Aisyiyah activities that can be carried out by paying attention to problems and organizational strengths is the meeting of 'Aisyiyah-*muallaf* by providing material on how to read the Koran, *muhasabah*, *tahsin al-Quran* and recitation. In addition to strengthening *aqidah*, these activities can synergize with increasing Islam. The provision of material for worship, social relations, and relating to nature can be conveyed during these activities. Likewise, through these activities, the Islamic control of the *muallaf* will be formed, so that his faith and Islamic faith will be maintained automatically.

Some converts to Islam brought psychological problems because they had to give up their previous beliefs and convert to new ideas even though it had become their intention to change religions. The decision to change religion leaves actions of conflict from within himself, sometimes even from family, friends, and close relatives.

Religious conversion is considered a complicated process because he has to leave old beliefs and practice new expectations with the implication of changing his life pattern. Converts must be able to adapt to their original teachings, a new religious community with a substantial psychological burden. Besides, insults from the town of his old faith and perhaps even physical and

mental actions are the consequences.

The psychological strengthening strategy was carried out by 'Aisyiyah as a form of concern to help resolve the psychological burden experienced by converts after his hijrah. Apart from that, the spirit, *istiqomah*, to keep the will in Islam is supported by the strengthening of his spirituality. Strengthening spirituality can generate enthusiasm for converts to find meaning in life from the journey of moving to find psychological well-being, calm, and happiness in themselves. Reinforces the research results that the reason for conversion is finding the meaning of life (Ali, 1999), finding peace with oneself and long observations (Majid et al., 2016), and the beauty of Islamic teachings.

The family is the first place for the formation of social dynamics in society. The family's presence as a unit of husband, wife, and children is the smallest system that presents a pattern of interpersonal relationships. It is assumed that the family is socially relevant vertically and in relationships with other humans (Muhdhor, 2017).

Family resilience serves as a tool to measure how far the family has carried out its roles, functions, duties, and responsibilities in realizing the welfare of its members. Family resilience has a significant relationship with poverty, which will projectively increase economic resistance, social resilience, and physical resilience. 'Aisyiyah's strategy for converts can develop family resilience through coaching the *sakinah* family according to the guidelines contained in the *sakinah* family guidance book.

Muallaf economic empowerment must be implemented as one of the *asnaf* in distributing Zakat based on Islamic teachings (Johari, Ab Aziz, et al., 2014). Muallaf's integrated welfare related to finance, knowledge, faith, and work-related relationships must be ensured in good condition (Masnih et al., 2017). Economic empowerment and welfare of Muallaf is an effort to increase trust (Tawhid) and belief (Faith) in Allah SWT (Johari, Ab Aziz, et al., 2014).

Da'wah's strategy through economic empowerment is carried out as an effort to maintain the Islamic spirit of converts after being committed to Islam. Economic empowerment is not limited to consumptive empowerment in the form of meeting the basic needs of converts, but also in the way of providing business capital and training in entrepreneurial skills. It is crucial to do as a form of responsibility in the process of fostering converts. Besides, economic empowerment is also carried out in the form of assistance for converts who are in debt. This financial empowerment strategy was carried out by Aisyiyah's missionaries through collaboration and synergy involving various stakeholders who are seen as influencing, strengthening the *aqidah* of converts (Sinta & Isbah, 2019).

Economic development for converts aims to realize converts who are empowered and have the knowledge and skills used in life to increase income,

solve problems faced, and develop systems to access the necessary resources. In this case, funding of da'wah is a crucial aspect that must be possessed so that the planning and implementation of proselytizing to converts in the form of economic empowerment can run adequately (Setiawati & Romli, 2019). This empowerment activity includes entrepreneurial skills training, which aims to strengthen the mentality and personality of being independent converts, regular assistance in economic activities, and provision of venture capital that can increase the productivity of converts in building an attitude of independence. These three empowerment patterns are carried out as an integral part of the process of fostering aqidah converts so that their Islamic beliefs are strong and their understanding increases in carrying out and maintaining religious commitment.

Economic empowerment for converts by 'Aisyiyah is a form of concern for the welfare of converts and an effort to strengthen the material side of converts. Muallaf economic empowerment strategy is carried out in two patterns: the provision of moral motivation assistance and the provision of educational aid. Providing honest, motivational support is an effort to strengthen it by conveying a description of the functions, rights, and obligations in life. Activities that can be carried out are entrepreneurship training and entrepreneurial spirit and the provision of capital (Lubis, 2019; (Setiawati & Romli, 2019). Besides, the economic development strategy of converts also carries out reform of converts' human resources by establishing converts' forums which strengthen converts' support, so that they can live independently in the forum for converts to increasing the capacity of converts to training partners, providing funding assistance and providing assistance and supervision by 'Aisyiyah. This strategy needs energy between the Tabligh Council, the Economic Council, and LAZISMU.

CONCLUSION

SWOT analysis in the preaching of muallaf directs the orientation to a clear target of a missionary goal. Where the converts will be taken will be determined by the SWOT results. The right strategies will be obtained according to the conditions of the converts, which are in synergy with the ability of the organization 'Aisyiyah to manage muallaf. The two synergies between 'Aisyiyah's condition and converts to 'Aisyiyah's condition gave birth to the orientation of the movement of 'Aisyiyah, which is increasingly established and continues to develop.

The development of the implementation of the results of the mapping of dakwah muallaf shows that each of 'Aisyiyah's muballighat' Aisyiyah in their region or province considers their strengths, weaknesses, opportunities, and challenges by adjusting their respective cultures and conditions. Further research

development can sharpen the strengthening of the preacher's psychological spirituality by conducting real experimental research on the praxis of da'wah by determining the pilot project with the most challenges.

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