

An Humanistic Mentoring Model in the Religious Transformation of Converts (*Mualaf*) in Pontianak

Nur Izzaturohmah¹, Helva Zurayah²

MTs Negeri 2 Pontianak, Indonesia¹, Universiti Malaysia Sarawak (UNIMAS), Malaysia².

Co-Responding Author: Nur Izzaturohmah (nurizzaturrochmah@gmail.com)

Abstrac

Existing literature has rarely addressed the implementation of humanistic mentoring for *mualaf* (recent converts to Islam) in fostering spiritual stability, social adaptation, and religious commitment within multicultural societies. The challenges faced by *mualaf* require religious guidance that not only enhances their understanding of Islamic teachings but also supports their adjustment to diverse social environments. As a multicultural city, Pontianak provides a significant context for examining the importance of sustainable and inclusive mentoring practices. Therefore, this study investigates the role of Yayasan Kejayaan Mualaf Indonesia (YKMI) in supporting the spiritual development and religious understanding of *mualaf*. This research employed a qualitative case study approach. Data were collected through observation, in-depth interviews, and document analysis and were analyzed inductively through coding, categorization, and interpretation. The findings indicate that YKMI implements a structured and continuous mentoring model through personal approaches, religious lectures, *halaqah*, consultation services, audio-visual media, dakwah materials, and *silaturahmi* activities. These mentoring practices contributed to improving *mualaf*'s religious literacy, understanding of worship, moral development, and spiritual and psychological well-being. Furthermore, the mentoring process encouraged positive changes in religious practice and fostered a more devoted, adaptive, and inclusive Islamic identity. This study highlights the importance of humanistic and sustainable religious mentoring in strengthening spiritual resilience and promoting social integration among *mualaf* within multicultural communities.

Keywords: Islam; Pontianak; Indonesian *Mualaf*; Spiritual Journey.

Abstrak

Literatur yang ada masih jarang membahas implementasi pendampingan humanistik bagi *mualaf* dalam membangun stabilitas spiritual, memfasilitasi adaptasi sosial, dan memperkuat komitmen beragama di tengah masyarakat multikultural. Tantangan yang dihadapi *mualaf* memerlukan pendampingan keagamaan yang tidak hanya meningkatkan pemahaman terhadap ajaran Islam, tetapi juga mendukung proses penyesuaian mereka dalam lingkungan sosial yang beragam. Sebagai kota multikultural, Pontianak menjadi konteks penting untuk mengkaji urgensi praktik pendampingan yang berkelanjutan dan inklusif. Oleh karena itu, penelitian ini bertujuan menganalisis peran Yayasan Kejayaan Mualaf Indonesia (YKMI) dalam mendukung perkembangan spiritual dan pemahaman keagamaan *mualaf*. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis secara induktif melalui proses pengodean, kategorisasi, dan interpretasi. Hasil penelitian menunjukkan bahwa YKMI menerapkan model pendampingan yang terstruktur dan berkelanjutan melalui pendekatan personal, ceramah keagamaan, *halaqah*, layanan konsultasi, media audio visual, paket dakwah, dan kegiatan *silaturahmi*. Pendampingan tersebut berkontribusi terhadap peningkatan literasi keagamaan, pemahaman ibadah, perkembangan moral, serta kesejahteraan spiritual dan psikologis *mualaf*. Selain itu, proses pendampingan mendorong perubahan positif dalam praktik keberagamaan

dan membentuk identitas keislaman yang lebih religius, adaptif, dan inklusif. Penelitian ini menegaskan pentingnya pendampingan keagamaan yang humanistik dan berkelanjutan dalam memperkuat ketahanan spiritual serta mendorong integrasi sosial mualaf di masyarakat multikultural.

Kata kunci: Islam; Pontianak; *Mualaf* Indonesia; Perjalanan Spiritual.

INTRODUCTION

Pontianak is a multicultural city, shaped by a wide range of social, cultural, and religious backgrounds. The heterogeneity of its population has been driven largely by continuous waves of migration over time. Within this context, Yayasan Keayaan Mualaf Indonesia (YKMI) plays a significant role in strengthening the religious literacy and spirituality of both newcomers and local *mualaf* (Islamic converts) who have settled in the city. The mentoring process, however, extends well beyond matters of doctrinal change. Converts frequently navigate limited familiarity with Islamic teaching, pressure from family members who do not share their new faith, difficulty finding their footing in an unfamiliar religious community, and vulnerability to misguided or extreme interpretations of Islam. What converts need, therefore, is not merely normative religious instruction but sustained guidance that attends to their social and spiritual lives in equal measure. YKMI occupies an important position as an institution that provides precisely this kind of comprehensive support. Its programs are not oriented solely toward improving understanding of *aqidah* (Islamic creed) and worship. They also work to strengthen spiritual stability, offer emotional support, and build the social adaptive capacity of converts within a multicultural society. Social support through interpersonal relationships and community belonging has been identified as a key factor in helping converts feel accepted and better equipped to inhabit their new religious identity (C. Li et al., 2021). Religious learning, moreover, is a lifelong process that requires the continuous reinforcement of both religious literacy and spirituality (Halstead, 2004).

Religious conversion among *mualaf* (Islamic converts) involves far more than a change in belief. It draws converts into a complex set of spiritual, psychological, and social challenges as they begin to inhabit a new religious identity. Converts commonly struggle with limited understanding of Islamic teaching, difficulty adjusting to an unfamiliar social environment, and insufficient support from family and the broader community. These conditions make it essential that converts receive religious guidance that is appropriate, purposeful, and sustained, enabling them to understand Islam correctly as grounded in the Qur'an and the Sunnah. Where this guidance is absent or poorly directed, distorted religious understanding can take hold, and in more serious cases, may give way to radical or extreme orientations (Azani & Koblenz-Stenzler, 2022; Fodeman et al., 2020).

Social support, realized through interpersonal relationships, group belonging, and a receptive community environment, plays a meaningful role in helping converts feel genuinely accepted within their new community (F. Li et al., 2021). Religious literacy and spirituality are central to this process, given that religious learning is not a one-time event but a lifelong dimension of a person's faith journey (Halstead, 2004). The Qur'an, furthermore, serves as the primary foundation for building a sound and comprehensive understanding of Islam (Rifa'i & Marhamah, 2020). YKMI's role in strengthening the religious literacy and spirituality of converts in Pontianak is inseparable from its effort to understand and respect the diverse backgrounds and spiritual journeys each convert brings. (Van Nieuwkerk, 2006) identifies three significant phases that converts typically move through: the negotiation and defense of a new identity, the personal dispositions one brings toward a new set of beliefs, and the social disruptions and conflicts that arise during the process of religious learning. Guiding converts through these phases demands an approach that goes beyond normative instruction, one that attends in equal measure to the emotional, social, and spiritual dimensions of each convert's experience.

Theoretically, the process of guiding converts can be understood through the lens of humanistic theory, which emphasizes the importance of humane mentoring, self-acceptance, and the spiritual actualization of the individual. Within this framework, individuals require an environment that offers safety, affirmation, and emotional support in order to develop to their fullest potential. (Eggen & Kauchak, 2016) describe humanistic theory as, among other things, an approach to understanding others by thinking as though one were experiencing what another person feels. This perspective is directly relevant to the religious transformation converts undergo, a process that involves not only a change in belief but also significant psychological and social dynamics as a new religious identity takes shape. Mentoring through personal engagement, consultation, and *silaturahmi* (relational visiting) is therefore particularly important, as these approaches foster emotional closeness, a sense of being genuinely received, and the kind of relational continuity that strengthens a convert's spiritual stability in their everyday religious life.

Prior studies relevant to this research include the work of (Elsa, 2022a), who examined strategies for nurturing the spirituality of converts at the Mualaf Center Malang through a *Tazkiyatul Aqidah* (purification of creed), *Tazkiyatul Ubudiyah* (purification of worship), and *Tazkiyatul Akhlaq* (purification of character) framework, delivered through both individual and group methods encompassing religious activities and counseling. That study shares common ground with the present research in its focus on the spiritual and religious development of converts. However, (Elsa, 2022a) addressed spiritual guidance in broader, more general terms, whereas the present study examines specifically the mentoring model built around

personal engagement, halaqah (study circles), consultation, and silaturahmi as practiced by YKMI, and its effects on the spiritual stability, social adaptation, and religious practice of converts within the multicultural environment of Pontianak.

A further relevant study by (Ulya, 2020b) , which examined the effectiveness of Yayasan Mualaf Center Indonesia and highlighted the success of its development programs in helping converts understand Islam and navigate the administrative process of religious registration in Depok. That study focused primarily on institutional program effectiveness and organizational support for converts. The present research, by contrast, does not simply assess program effectiveness. It goes deeper into the process of sustained religious mentoring through personal and social interaction, tracing how that process shapes the spiritual transformation and social integration of converts within a multicultural society.

Drawing on this body of prior work, the state of the art of the present study lay in its in-depth analysis of a convert mentoring model grounded in personal and socio-religious approaches, delivered in a structured and continuous manner by YKMI in Pontianak. The study offered a fresh angle on how mentoring that is genuinely adaptive to the diverse backgrounds converts bring is capable of strengthening belief, spiritual stability, worship practice, and social integration within a multicultural environment. The aim of this research was to analyze the mentoring methods employed by Yayasan Kejayaan Mualaf Indonesia in Pontianak in fostering the spiritual stability, social adaptation, and religious practice of converts in the multicultural setting of Pontianak. The significance of this work lies in the importance of a mentoring model grounded in spiritual, social, and humanistic approaches for strengthening both the religious transformation and social integration of converts in a multicultural society.

RESEARCH METHOD

This study employed a qualitative methodology using a case study approach. Case study is a method applied to understand individuals more deeply through an integrative and comprehensive manner of inquiry (Andayani, 2022). The case study design focused on the concrete role and experiences of YKMI in guiding converts in Pontianak. This approach was selected to uncover important details, evaluate impact in specific terms, and construct a comprehensive picture of YKMI's contribution to strengthening the religious literacy and spirituality of converts in the city. The study was conducted in June 2025 at the YKMI learning center during the foundation's regular meeting sessions, which took place at a mosque and at the residence of an ustadz (Islamic religious teacher) in Pontianak, specifically at Jalan Adi Sucipto Gang H. Munaf and at the mosque on Jalan Gusti Hamzah.

The research subjects consisted of active converts, religious supervisors, and an ustadzah (female Islamic religious teacher). Informants were selected using purposive sampling, with selection criteria based on status as an ustadz or foundation supervisor, ustadzah supervisor, or convert. This technique was chosen because the informants possessed direct experience, knowledge, and involvement in the convert mentoring process under study (Moleong, 2019; Sugiyono, 2023). Data collection employed three techniques: observation, interviews, and documentary study. The total number of informants was four. Observations were carried out by monitoring the activities and programs conducted by the foundation, as well as the interactions between converts and their mentors. Observation instruments included field notes, activity checklists, and video recordings. Interviews were conducted with foundation administrators, ustadz, ustadzah, and three converts. Documentary study involved the collection and analysis of relevant organizational documents. Data validity was established through source triangulation, comparing information gathered from interviews with the ustadz supervisor, ustadzah, and converts regarding the religious mentoring process carried out by YKMI. Technique triangulation was also applied by cross-checking interview data against observational data from mentoring activities such as halaqah, consultation, and silaturahmi, further supported by documentation in the form of activity photographs, mentoring schedules, and foundation activity records.

The collected data were analyzed inductively, identifying patterns, themes, and relationships based on specific data obtained from YKMI in Pontianak. Data analysis in this case study involved processes of coding, categorization, and interpretation (Sugiyono, 2019) to generate deep and nuanced understanding. In addition, to ensure data validity within the case study framework, internal and external validity strategies were applied.

FINDINGS AND DISCUSSION

Methods and Approaches of Yayasan Kejayaan Mualaf Indonesia in Guiding Converts to Understand Islamic Jurisprudence Metode dan Pendekatan Yayasan

YKMI carried out religious mentoring for converts in a structured and continuous manner through various forms of religious guidance. The mentoring patterns were tailored to the needs, educational background, and psychological condition of each convert, allowing the religious learning process to unfold gradually, adaptively, and humanely. This approach demonstrated that mentoring was not oriented solely toward the transfer of religious knowledge, but also toward recognizing the experiences, inner struggles, and human condition of converts throughout the process of religious conversion. This form of accompaniment relates to a humanistic dialogue with a long history, one deeply rooted in religious ideology

and philosophy. (Melé, 2003) explains that during the Hellenistic and Roman eras, humanism was understood as "love of the human condition," regarded as a virtue in its own right. This perspective reinforces the view that effective convert mentoring must be built on empathic engagement, respect for human dignity, and a form of accompaniment that attends fully to the psychological and social needs of the individual. These findings are consistent with (Elsa, 2022b), who affirmed that religious guidance needs to be carried out systematically in order for the formation of understanding and the strengthening of spiritual life to be achieved effectively. In practice, mentoring did not focus solely on the delivery of Islamic content but also on an intensive accompaniment process through which converts were supported in understanding and applying Islamic teaching in their daily lives. Converts require Islamic educational guidance to understand Islam (Fitriana & Sidqi, 2023). YKMI pursued the goal of strengthening converts' understanding of Islamic teaching in a structured and sustained manner, consistent with the recognized need for Islamic guidance among converts (Muzayannah, 2025). The ustadz who also serves as foundation supervisor DI stated:

"Pembinaan saya lihat dari pendidikannya, kalau dia itu pemahamannya agak tinggi maka proses pembinaannya lebih gampang. Tapi untuk orang yang pemahamannya betul-betul 0, itu kita memerlukan ekstra dalam pembinaannya, terutama kita harus berhati-hati dari dasar untuk memberi pemahaman-pemahaman keagamaan (Interview, 15 Juni 2025)."

Based on the interview findings, the mentoring methods employed were tailored to the social background, educational level, and spiritual needs of each convert. Field observations revealed that the mentoring approach was carried out gradually and continuously, so that converts would not only grasp Islamic teaching in normative terms but also develop the capacity to adapt within a socio-religious community. This is consistent with (Elsa, 2022a), who affirmed that convert mentoring needs to be conducted in a structured and contextual manner, responsive to the individual needs of each convert.

This approach also demonstrated that the mentoring process cannot be separated from the persuasive and educative character of Islamic *dakwah* (outreach). (Imam & Ayas, 2025) explain that the development of the Muslim community is closely tied to the process of disseminating Islamic teaching through religious guidance and accompaniment. In this study, the mentoring carried out by YKMI did not function solely to strengthen converts' understanding of aqidah and worship. It also worked to build a sense of acceptance and socio-religious confidence among converts within a multicultural society. Taken together, these findings suggest that an

adaptive and sustained mentoring method is essential in supporting the spiritual and social transformation of converts.

Data from the Indonesian Ministry of Religious Affairs reported that in 2022, the Muslim population in Indonesia stood at 241,699,189 (Kementerian Agama Republik Indonesia, 2023). Converts frequently face hostility and violence from their families of origin (Dariyo, 2021; Snook et al., 2019). They tend to encounter challenges such as expulsion from the family home, loss of financial support, and verbal as well as emotional abuse from family members (Ahmed, 2011; Van Nieuwkerk, 2006). Appropriate and sustained mentoring is therefore critical in ensuring that converts do not abandon their new faith. The mentoring provided by YKMI encompassed the process of Islamization, the provision of basic needs such as worship facilities and temporary shelter, programs aimed at fostering convert self-sufficiency, foundational Islamic education, practical guidance through structured course classes, and facilities that supported integration with the broader Muslim community.

Figure 1. Yayasan Kejayaan Muallaf Indonesia Conducting a Regular Meeting at the Mosque



Figure 1 documents the observation conducted on June 13, 2025, during which converts gathered at the mosque to study Islam under the guidance of a supervising ustadz. The session involved learning about Islamic jurisprudence as well as open dialogue between converts and the ustadz. The mentoring methods employed by YKMI were as follows:

Personal Approach Method

The personal approach method is implemented through direct engagement with each individual convert (muallaf). Through this method, the mentor communicates personally and directly with each convert to provide guidance, support, and religious instruction. As stated by Ustadz DI, who serves as both an Islamic preacher and mentor for converts:

“Kami lebih sering memakai pendekatan personal, langsung berbicara dengan muallaf agar mereka merasa diperhatikan. Dengan cara ini mereka bisa lebih

terbuka dan ajaran Islam lebih mudah dipahami karena disampaikan sesuai kondisi pribadi masing-masing.” (Interview, 15 Juni 2025).

The ustadz emphasized the importance of guiding converts in a manner that allows Islamic teaching to be genuinely received and internalized. The role the ustadz and supervisor must attend to is the building of social support for converts, particularly during the critical periods of religious identity development and psychospiritual stability (Taufik et al., 2025). The steps involved in the implementation of the personal method approach method were as follows:

Preparation

Preparation for implementing this method demands considerably more effort than preparing for a religious lecture or similar activities. This is because the supervisor must be ready to answer a wide range of questions that converts may raise, questions that are often unpredictable. An inadequate or poorly considered answer can have serious consequences, including a loss of trust on the part of the convert. The things that needed to be prepared when using the personal approach method included:

1. Fundamental or foundational religious knowledge.
2. Sufficient understanding of the psychological condition of converts, particularly those who would be engaged in direct dialogue.
3. Patience and consistency.

Key Matters to Address in The Personal Approach

1. The matter of religious perception, that is, how a person who has newly entered Islam frequently encounters social criticism, seeks repentance after a life of sin, strives to compensate through righteous deeds, and maintains hope in the face of adversity, among other experiences. As shared by convert informant SM:

“Setelah masuk Islam, saya merasa seperti orang baru, ingin bertaubat dari dosa-dosa dulu. Ada musibah yang datang, tapi saya belajar tidak putus asa dan semakin mendekat pada Allah.” (Interview, 15 Juni 2025).

The convert understood embracing Islam as the formation of a new identity as a Muslim, one that drove her to seek repentance for past wrongs and to strive toward self-improvement through good deeds.

2. The matter of mental health, specifically the tendency among converts to experience psychological difficulties such as threats from family members, slow adjustment to an unfamiliar environment, and related challenges. From the perspective of humanistic theory, (DeRobertis, 2026) identifies three core dimensions of humanistic psychology, namely self-fulfillment, sociality, and lifeworld experience. These three dimensions are interconnected in explaining the experiences of converts, as the search for meaning and self-fulfillment is often

shaped by the quality of social relationships they receive and the lived experiences they undergo during the process of religious conversion and adaptation to a new environment. (Ulya, 2020a) further affirmed that converts tend to encounter difficulties during life transitions, including isolation from the Muslim community, limited access to learning spaces, and estrangement from family members (Mathad et al., 2019). Convert informant SM stated:

“Awal-awal jadi mualaf itu berat, saya sering merasa sendiri karena keluarga tidak menerima. Tertekan, bingung harus cerita ke siapa? Ancaman dari keluarga ada, mereka tidak suka saya masuk Islam. Jadi saya sering takut dan merasa cemas, tapi dengan bimbingan ustadzah yang mendekati secara personal, saya mulai tenang dan yakin dengan pilihan saya.” (Interview, 13 Juni 2025).

Through the personal approach method, the findings of this study showed that converts no longer harbored doubt about their new faith and were able to engage comfortably with fellow Muslims and with the broader community.

Lecture Method

A lecture is a concise and substantive form of oral delivery. It can be delivered with gentleness and composure.

Figure 2. Converts Studying Tajwid at the Residence of the Foundation's Supervising Ustadz



Figure 3. Converts Studying Muamalah at the Mosque through the Lecture Method



Figures 2 and 3 both document the use of the lecture method, in which the ustadz delivered Islamic material directly before the converts in an orderly and interactive manner. The sessions covered tajwid of the Qur'an and a dakwah talk by the ustadz on the principles of muamalah. The material was delivered in a calm and communicative way, while converts listened attentively, creating a conducive and humane religious learning environment. Ustadzah informant MI stated:

“Enaknya bertatap muka seperti ini. Satu-satu, terus udah tuh mereka bukan hanya melihat saya. Lihat lah mulut saya dan lidah saya, seperti mengucapkan hurufnya gitukan, jadi huruf itu pas kita keluarnya dari mana gitu, mereka senang (Interview, 15 Juni 2025).”

The lecture method as applied in dakwah to converts was inseparable from the role of the ustadz and ustadzah in delivering material in a way that could be absorbed, understood, and internalized by both the minds and hearts of converts, while at the same time planting and nurturing trust and conviction in what was being taught.

1. Halaqah Method

The halaqah method is not different from the lecture method, except that the lecture is more monologue-like, with the instructor acting passively. In halaqah, the discussion is more dialogue-like, with participants actively participating in the discussion. An informant, Ustadzah MI, said:

“Kalau halaqah itu terasa lebih hangat, mereka nggak malu. Kalau sendiri kan kadang ada yang minder. Tapi kalau duduk bareng-bareng gitu, belajar bareng, malah tambah semangat. (Interview, 15 June 2025).”

This method fosters a closer bond because it tends to be conducted in small groups. The halaqah method employed involves small groups sitting in a circle and provides direct guidance between ustadzah and the converts. This pattern creates a more intimate, dialogical, and open learning environment, allowing converts to feel more comfortable sharing their questions and spiritual experiences. The familiarity of the teacher and converts, who are accustomed to the halaqah method, also strengthens interpersonal relationships and focuses on the individual's learning needs. From a humanistic perspective, this approach is in line with the view (Edgerton, 1971) who states that humanistic knowledge is beneficial, especially in an era when the purpose of life is often blurred due to the emphasis on efficiency and productivity. The halaqah method serves not only as a medium for transferring religious knowledge but also as a humanistic space that helps converts find meaning, build social relationships, and strengthen their spiritual identity more deeply.

2. Consultation Method

The consultation method is the activity of asking advice from someone who needs it, to someone else who is deemed capable of providing advice on the problem at hand. Informant Ustadzah MI said:

“Kami sering didatangi mualaf yang ingin curhat, dan kami mendengarkan serta memberi nasehat sesuai dengan syariat agar mereka tenang dalam menjalani Islam (Interview, 15 June 2025).”

If consultation is a method of preaching among converts, then in this case, the preacher provides the opportunity for each convert to seek advice. The informant, Mualaf NV, also said:

“Saya senang bisa curhat langsung, ustadzah memberi nasehat dan solusi sesuai keadaan saya (Interview, 13 June 2025).”

3. The Use of Audio-Visual Method

Audio-visual media is a highly effective communication medium in communication activities because it can be seen, heard, and experienced simultaneously. Informant Ustadz DI said

“Kami menggunakan video ceramah, film islami, dan murottal agar mualaf lebih mudah memahami ajaran Islam (Interview, 15 June 2025).”

Ustadz used PowerPoint to convey material to new converts. This use is also part of his da'wah (Islamic outreach) to communicate religious teachings.

4. Da'wah Package

A da'wah package is a da'wah activity that involves providing items such as clothing, food, and money to our da'wah targets. Informant convert SM said:

“Paket sembako yang diberikan sangat membantu, membuat kami merasa diperhatikan (Interview, 13 June 2025).”

This routine is carried out among converts, so the da'wah package is aimed at converts from lower economic backgrounds, and is not limited to converts in Pontianak.

5. Silaturahmi Method

Silaturahmi is the activity of visiting one person with another to strengthen the bonds of brotherhood. This form of silaturahmi is highly recommended in Islamic teachings. A study (Butters & Utriainen, 2025) shows that in Finland, Islam, the learning process to become a (better) Muslim, includes many aspects that are shared by both converts and those born Muslim. Islam is a form of emotional identification. (Jones, 2016). A preacher is highly recommended to preach using this silaturahmi method, as it allows converts who follow his preaching to feel more cared for. Ustadzah MI, an informant, said of this approach:

“Kami rutin berkunjung ke rumah mualaf, agar mereka merasa diterima sebagai saudara.” (Interview, 15 June 2025). Continuing, informant NV said:

“Kedatangan ustadzah dan pembina ke rumah kami membuat hati lebih tenang dan merasa punya keluarga baru (Interview, 13 June 2025).”

Silaturahmi is crucial in fostering the religious life of converts. For them, silaturahmi is not only a form of social visitation, but also an effective da'wah strategy to strengthen emotional and spiritual bonds with converts. This aligns with Islamic teachings, which emphasize the importance of maintaining brotherhood among Muslims.

Figure 4: Fundraising is conducted among members for internal and external needs, such as helping fellow converts.



Converts are active in social activities, resulting in a shared fund at their meetings. Based on the experiences of converts at the Indonesian Muallaf Glory Foundation, the process of converting not only involves spiritual challenges, but also social and emotional ones. Therefore, structured and ongoing guidance is essential for converts to understand and practice Islamic teachings comprehensively. The foundation regularly provides mentoring to converts, using structured and comprehensive approaches to strengthen their practice of Islamic teachings. Converts require religious commitment, strengthening social relationships, and improving psychological well-being through specific program approaches. (Basir et al., 2025). Harmony can be formed through a common understanding, (Bartosh et al., 2023).

According to the mentor, if a convert has a relatively good level of understanding, the guidance process can be effective. However, for converts who do not have a basic understanding, lack education, or even have no school education background, the guidance process requires a more in-depth and careful approach. In such situations, guidance should begin with the basic elements of religion. Through the use of simple and effective language, it is hoped that the convert will gradually grasp the material.

Through the Indonesian Muallaf Glory Foundation, converts are provided with basic knowledge of monotheism, Islamic creed, history, jurisprudence, the

Quran, and hadith. (Hussin et al., 2021) Through his studies, he found an increased awareness of Quranic culture in contemporary Muslim society. This awareness enriches the religious knowledge of converts and strengthens their spiritual connection with Allah.

The Impact of Religious and Spiritual Guidance by the Indonesian Converts Glory Foundation on the Development of Religious Beliefs and Practices of Converts

The religious and spiritual guidance provided has a significant impact on the development of the religious beliefs and practices of converts. According to (Arsoy & Kimter, 2024), Religion is one of the main elements that guides human life. Emotional support such as empathy, compassion, financial support, and education is essential for converts (Cobo-Rendón et al., 2020), another study (Nawi et al., 2026) also recommends the importance of adapting learning to the needs of converts to overcome the challenges they face. Religious and spiritual guidance is an important foundation for converts in carrying out their worship and strengthening their religious beliefs. According to (Elsa, 2022b), Spiritual guidance is provided to help converts gain positive influence, understanding the practice of worship and religious knowledge to manage their emotions and lead a more peaceful life. Ustadz informant and advisor to the DI Foundation said:

“Saya mengajarkan spiritual yang sangat ekstra kepada mereka supaya lebih yakin terhadap agama yang dianut sekarang... bukan untuk bermain-main.” (Interview, 15 June 2025).

The Indonesian Converts Glory Foundation provides a deeper understanding of Islam, guidance in Quran recitation, worship, and moral and social support. The strength of religious and spiritual beliefs and practices at the Indonesian Converts Glory Foundation also transforms the spirituality and religious knowledge of other converts. An MI informant said:

“Perubahan terbesar yang saya lihat mereka yang tidak bisa ngaji akhirnya bisa, yang tidak tahu jadi tahu, perubahannya luar biasa (Interview, 15 June 2025).”

Religious guidance at the Indonesian converts Glory Foundation has a real and significant impact on the spiritual development of converts. The religious guidance provided by the Indonesian Converts Glory Foundation not only impacts individual converts personally but also extends to the family. The changes experienced extend beyond the ability to read the Quran to fundamental religious understandings previously lacking. The following are some examples of religious and spiritual guidance provided by the Indonesian Converts Glory Foundation:

1. Guidance on Islamic Belief and Sharia

The primary learning provided by the Indonesian Converts Glory Foundation is a variety of Islamic education, such as tajwid (religious teaching), fiqh (jurisprudence), and aqidah (morals), which help converts understand Islam properly. The program activities include learning to recite the Quran and qasidah (recitation of the Koran). An Ustadz (Islamic scholar) and advisor to the DI Foundation stated:

“Pertama kali muallaf itu kita berikan pengertian tentang iman dan Islam. Metode pengajarannya, pertama kali kita akan memberikan materi kepada muallaf itu adalah iman dan takwa, kemudian mereka diajarkan dengan ngaji.” (Interview, 15 June 2025).

The guidance is conducted to strengthen knowledge of Islamic teachings, reduce doubts, and strengthen the faith of new converts.

2. Worship Practices

Worship practices involve admonishing other converts to worship, such as prayer, fasting, paying zakat, and studying the Quran. Ustadzah MI, an informant, said:

“Pengaruhnya besar, mereka bukan hanya bisa ngaji, tapi juga makin paham tentang ibadah dan akhlak. Semangatnya membuat saya juga bersemangat (Interview, 15 June 2025).”

As a result, converts become better at performing their religious duties correctly.

1. Improving the Lives of Converts

The Indonesian Converts Glory Foundation teaches converts to be honest, patient, consistent, and caring for their fellow Muslims.

CONCLUSION

The Indonesian Converts Glory Foundation implements a structured, sustainable, and adaptive model of convert development through a personal approach, halaqah (Islamic gatherings), consultations, lectures, audio-visual media, da'wah (Islamic outreach) packages, and social gatherings. This development enhances the understanding of converts' faith, worship, and morals, while strengthening their spiritual stability, psychological resilience, and social adaptability in the multicultural environment of Pontianak City. The main findings of this study concern the integration of spiritual, emotional, and social approaches in the development of converts, which is conducted in a personal and sustainable manner. The success of convert development is determined not only by the transfer of religious knowledge, but also by emotional closeness, social support, and intensive mentoring that foster a sense of acceptance and a new religious identity for converts. This research aims to enrich the study of the sociology of religion and Islamic education

regarding the model of convert development in multicultural societies, particularly regarding the relationship between religious mentoring, social integration, and the ongoing spiritual strengthening of converts.

Practically, this study recommends increased support from the government, religious institutions, and the community for facilities for convert development, the provision of worship facilities, and the development of more systematic and sustainable learning programs. Theoretically, further research is recommended to develop a conceptual model for developing converts based on spiritual, psychological, and social integration, and to test its effectiveness in different multicultural community contexts.

AI USE DECLARATION

During the preparation of this manuscript, the authors used ChatGPT to assist in improving sentence structure, grammar, clarity, and academic language expression. The tool was utilized solely to refine the wording of the manuscript and did not contribute to the generation, interpretation, or analysis of research data. Following the use of this tool, the authors carefully reviewed, revised, and validated all content and assume full responsibility for the accuracy, integrity, and content of the published work.

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