



THE *MUALLAF* NURTURING, BETWEEN IN MAP AND FACT

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Abstract. *The process of Muallaf mapping in West Kotawaringin, Lamandau, and Sukamara Regency in Central Kalimantan Province is very crucial and interesting to be investigated. Some problems are the Muallaf motivation to embrace Islam and their religious activities. To maintain the existence of mu'allaf to keep in Islam, effective coaching is needed. This study uses a qualitative approach to understand symbolic meanings and interpret Muallaf's actions. Data were obtained from 18 informants in 3 districts; West Kotawaringin Barat, Lamandau, and Sukamara Regency and the triangulation system, as well as by observation and documentary. The findings revealed; Muallaf, are facing adversity in diversity, they get minimum concern from relevant ministries or agencies, Islamic organizations, and non-governmental organizations in Central Kalimantan. The reasons are: there is no extension agent specifically devoted to Muallaf; extension agents or preachers of the Ministry of Religion have not been functional for Muallaf, limited funds to provide coaching, geographical constraints, and the low structured data collection for the existence of Muallaf, no precise record for each regency. The process of coaching mapping is to picture of coaching done by competent parties. Being a Muallaf, in general, is due to marriage, one's desires, and then it is indeed given guidance by Allah. However, the majority factor triggering is marriage. Based on the facts and problems of the Muallaf existence in the three regencies, an effective coaching innovation is needed.*

Keywords: *Mualaf Nurturing, Map and Facts*

INTRODUCTION

Changing beliefs into a new religion is an ordinary and very sacred event and becoming the attention of the wider community. Similarly, the religious change happened in 13 regencies and one city in the province of Central Kalimantan. Those who changed their religions were also called *Muallaf*. In the Constitution of the Republic of Indonesia 1945 article 2, that the amendment of a person's religious beliefs is guaranteed by law. The reasons for changing religion is varied; among others, because of marriage, *da'wah*,



economics, and because of his own will, because of the hidayah from Allah SWT so that they have a peace in life.

Facts on the field, *muallaf* are still very concern especially religious activities or the implementation of their worship, in addition to the condition to study the scope of Islam is less serious attention from the Muslims themselves, either from the relevant ministries or agencies, Islamic organizations, and non-governmental organizations in central Kalimantan. In general, the problems of the construction include: no extension is specifically dealing with *muallaf*; the extension or da'i that there is the Ministry of Religious Affairs of the limitation of funds to perform construction, the geographical constraints of the territory still many far apart from the residence or domicile *muallaf* with the extension and Da'i, data collection for the existence of the weak *muallaf* that have not been the concrete record in each of the regencies of Central Kalimantan, and the need for integrated coaching throughout Central Kalimantan. If effective coaching not performed, then the converts will be returning to his religion, Akhmal Hawi stated that:

"... The influence of religion in individual life is to provide a sense of heart, happiness, a sense of protected, a sense of success and a sense of satisfied, this positive feeling will further be the impetus to do, religion in the lives of individuals other than being motivation and ethical values are also hopes." (Hawi, 2014,p. 35)

Based on this conditions that make consideration and be crucial to discussed with the focus of the study: the process of the *muallaf*, the background of *muallaf* who converted Islam, the religious activities of *muallaf*, and also guidance problems. Then, the author raises to discuss with the theme "The *Muallaf* guidance in the map and the fact".

LITERATURE REVIEW

According to the Encyclopedia of Islamic Law, *Muallaf* are people who are surrendered for their hearts to embrace to Islam. (National Library, 2006, p. 1187). Imam Shafi'i and Imam Fakhruddin ar-Razi argue that *Muallaf* are people who have just converted to Islam. The conversion of one religion to another is also called religious conversion. Puteh in Tan & Sham stated that the *muallaf* was the one who stated the Shahadat confession and becoming a Muslim who needed the guidance and attention of those who had better understanding in Islam. (Tan, 2009, p. 83)

Based on the explanation on *Muallaf*, the researchers stated that *Muallaf* are people who convert religion from non-Islam to Islam or just embraced to Islam. Therefore, guidance or assistance based on Islam is a guidance and counseling service developing the potential of his mind, mentality, faith and belief and overcoming life problems properly and correctly based on the Qur'an. Literally, guidance comes from the word *guidance*. The root word of the guide which means to show, guide, or drive. Guidance as a process of helping individuals understand themselves and their environment. The process of helping



individuals to understand themselves and their world.

According to W.S Winkel, the word guidance is associated with the word guide interpreted as: showing the way, leading, conducting, giving instruction, regulating, governing, and giving advice. In fact, the form of group guidance class is the characteristics of the guidance model. (Winkel, 2007, p. 27). Meanwhile, according to Walgito, guidance is help or assistance given to individual or groups of individuals to avoid or overcome difficulties in their life so that individuals or groups of individuals can achieve their welfare. (Walgito, 2010, p. 7).

Through nurturing, it is hoped that all Muallaf will gain faith in the established Islam. Basically, humans as individual creatures, social creatures, and religious beings face various challenges and changes in life and never free from problems. Therefore humans sometimes need help from others to solve their problems, so counseling becomes an important alternative in helping individuals solve their problems. Nurturing service is also called as the heart of guidance The meaning of counseling.

Counseling denotes a professional relationship between a trained counselor and client. This relationship is usually person to person although it may sometimes involve more than two people, and is designed to help the client understand and clarify his view of his life space so that he may make meaningful and informed choices consonant with his essential nature in those areas where choices are available to him (Arthur J. Jones & Bufford Steffire and Norman R. Stewart). (Erhamwilda, 2009, p. 73).

Based on the above concept, the assistance referred to in this study is a counseling process, which is further counseling services in the sense of assistance accompanied by nurturing. A person who experiences a religious conversion is different from another. One embraced Islam because of internal and external impulses. The other one experiences various events influencing the process of embracing the religion. Meanwhile, according to Zakiah Daradjat that each conversion of religion occurs through soul processes as follows:

1. The first period of calm. It is the period of calm before experiencing conversion, in which all attitudes, behavior and characteristics ignored to religion.
2. A period of unease, conflict and inner conflict in his heart, anxiety, despair, tension, and panic. It is either caused by morality, disappointment or by anything else.
3. The conversion itself after the peak period reaches its peak, then the conversion takes place. People feel suddenly guided by God, getting strength and enthusiasm.
4. Peace and calm. After passing the crisis of conversion and the period of surrender goes through, then a new feeling or condition arises; a feeling of security in the heart; no more sins that are not forgiven by God; no mistakes that should be regretted; everything has passed. All problems become light and resolved.
5. Expression of conversion in life. The final level of conversion is the expression of religious conversion in behavior, attitudes and words, and the



whole path of life changes according to the rules taught by religion. (Daradjat, 2009, p. 161)

The stages of religious conversion for each individual are different. However, the process is affected by the psychiatric faced by a person in a calm condition or the occurrence of shock seeking to obtain calm that leads to the search for calm in other religions.

METHODOLOGY

This research uses the type of study with an emic perspective. Event of conversion religion is outside sightings of what they understand and interpret. To find its meaning, that is to examine "it is in (human) actions" because it starts from the meanings of its interaction symbolic, then it is analyzed qualitatively. Data obtained from 3 regencies; West Kotawaringin Regency, Lamandau Regency, and Sukamara Regency and the triangulation system, as well as with observations and documentaries.

The technique used by the research team in analyzing data is a descriptive analysis, where the team of researchers discusses the results of the study in the form of data obtained. After that, the research team concluded the discussion, which was the answer to the various studies. This analysis technique also performed simultaneously. Sabian Utsman also stated:

"... That the live tables in the community, the research process is a cycle-shaped in which case data collection and analysis take place simultaneously. In the event of data, excavation is with deep observation, and interviews take precedence, as well as the main instrument is the researcher". (Utsman, 2014, p. 13)

RESULT AND DISCUSSION

The existence of religion cannot be separated in human life. However, the existence of religion in Indonesia can affect the social life of society. In Arabic, religion is known as the word of al-din and al-milah. Al-din, which means religion is a general name, meaning that it is not referred to one of the religions. It is the name for every belief that exists in the world. In the sense of Sociology of religion, It is a common social phenomenon and is owned by all people in the world, without exception. (Kahmadi, 2009, p. 14). Nurturing based on Islamic teaching is a counseling service based on Islamic teachings found in the Qur'an. There are several fundamental reasons why Islamic teaching is the foundation for the construction of Islam Surah Ali Imran verse 85, Al Baqarah verse 2, Surah Yunus verse 57 and Surah Al-Isra verse 82.

The existence of muallaf in Central Kalimantan region is still not well recorded (both institutionally and non-institutionally) spread across 14 (fourteen) districts and city in Central Kalimantan Province.

Nurturing is very important to do. This is done in order that Muallaf are



not feeling to be ignored or neglected of their creeds. However, it is the full responsibility of Muslims to foster and direct them both through education and teaching how to worship to Allah, or social funding through contributions amil zakat agency, donations and alms and empowerment with working capital, as well as other ways so that they have economical independency so that they feel protected and cared for by Muslim fellow who have established economic life and also their faith in worshipping to Allah.

The community phenomenon was an indisputable fact in 14 districts and city in Central Kalimantan that new Muallaf are still very caused for concern about their religious activities or the application of their worship. Besides, the atmosphere for studying the Islamic teaching lacks of serious attention from Muslims both from the related ministries or offices, Islamic organizations, and Islamic non-governmental organizations in Central Kalimantan. This occurs because of several things, as follows:

1. There is no special agency handling mu'allaf cases;
2. The existing preachers, formed by the Ministry of Religion of the Republic of Indonesia, have limited funds to provide guidance;
3. Geographical constraints. Many areas are still far from the residence of Muallaf with the preachers;
4. Data collection for the existence of Muallaf are still weak. It has not been recorded concretely in each District of Central Kalimantan.

People who embrace Islam (Muallaf), really need a figure of friends who can provide moral support and protection from the condemnation of family and relatives who are able to shake his consistency in religion. Various consequences are faced by a muallaf, both internal and external. This condition can cause a Muallaf return to his/ her previous religion (Christianity, Hinduism, Buddhism and Kaharingan). Akhmal Hawi states:

... The influence of religion in individual life is to give convinient, happiness, protection, successful and contentment. This positive feeling will further motivate someone to do. Religion in the individual life becomes motivation and ethical values. It is also a hope ". (Akhmal, 2014, p. 35)

Hawaii further states:

In terms of psychological conditions, people who are new to embrace Islam usually often face psychological dilemmas needed understanding from community. Since, Muallaf requires calm and comfort in life in the midst of society. even good guidance from the community as strengthening thing of a psychological condition for Muallaf; so that it strengthens the belief of their aqeedah. (Mukhdari, 2015, p. 32)

The changes that they face from the previous religion to the religion of Islam / Muslims, of course, not only changes in identity, changes in attitudes and values of behavior, but also it will affect the social life. This has become



important and the need for support in the form of Islamic religious morale to the Muallaf.

a. Overview of Research Object

Pangkalan Bun is the capital of West Kotawaringin Regency, located in central Kalimantan, Pangkalan Bun is part of the district of South Arut. The state of the population based on the religion in the region of West Kotawaringin Regency as follows: 1). 282.86 (Islamic population), 2). 16,595 (Protestant population), 3). 5,210 (Catholic population), 4). 1,317 (Hindu population), 5). 6,578 (Buddhist population), and 7). 200 (Khonghucu Population) (Kalteng.bps.go.id, 2017). West Kotawaringin Regency consists of several districts. Namely there are 6 districts as follows; South Arut Sub-district, North Arut Sub-district, Kotawaringin Lama Sub-district, Kumai subdistrict, Pangkalan Banteng sub-district, and Pangkalan Lada sub-district.

Nanga Bulik is the city of Lamandau Regency. Lamandau Regency has an area of 6,414 km² and Nanga Bulik located on the south of the road to State Street as shown in Figure 3.1. Nanga Bulik's status change from village to district capital is the beginning of a historical journey of creation from rural to urban. Lamandau people based on religion as follows: 1). 520 (Hindu population), 2). 1461 (Catholic population), 3). 4125 (Protestant population) and 4). 1700 (Islamic population).

Sukamara (abbreviated: SKR) is a Regency which is also the center of the government of Sukamara Regency, Central Kalimantan, Indonesia. Sukamara Subdistrict is 1 (one) of 5 (five) sub-districts in Sukamara Regency (the expansion of West Kotawarbarat Regency), Central Kalimantan province. The urban-village in Sukamara Regency: Mendawai, Natai Sedawak, Pudu, Padang, Kertamulya, Pangkalan Muntai, and Petarikan. Based on the data in the field obtained about the mapping of the guidance of mualaf in 3 (three) Regencies: West Kotawaringin Regency, Lamandau Regency and Sukamara Regency, as follows:

b. West Kotawaringin Regency

The description of the research subject in the West Kotawarwant Regency region, from 176 number of mualaf from 6 sub-districts. There are at least 6 converts who are made informant as the following table, namely:

Table. 1. The Description of Subject Mualaf of the Lamandau

No	Name	Previous Religion	Year
1	Retni	Protestant Christian	2011
2	Ida	Christian	2000
3	Tani/Munawaroh	Kaharingan	2019
4	Ferry Yohanes / M. Sholeh	Kaharingan	2019



Retni was one of the *muallaf* who lived in Pangkalan Bun; she was born in Lamandau 27 years ago. Being *mualaf* has been 8 years when married to a Muslim man. The religion that was first adopted was Protestant Christians. According to Retna's confession:

"I am after marriage never get the guidance of Islamic religion let alone from the husband, because my husband also does not understand too much Islam religion. But thank goodness this New Year 2019 I studied the religion of Islam with an ustadz named Mahrus, he gave coaching guidance done in Al Ikhlas Mushalla every afternoon. The material is to learn to read the Qur'an and pray" (An interview with Retni, 7 Juli 2019)

In addition to studying Islam, Retni also coordinates the study of *mualaf* in the Al Ikhlas Mushalla, according to Retni: for the *muallaf* in Community Association number 33 and Community Association number 34 over 50 people but who are only 25 people, the cause is not all converts report to the Office Religious Affairs (KUA) so it is difficult to come. Hopefully, to the government that the government especially the Ministry of Religious Affairs, put a coach or teacher who can guide him in studying Islam.

What is done by Reni as a *Muallaf*, she attempts to learn religious teaching and guidance and counseling. This is in line with the meaning of counseling in terms of accompanying. Counseling denotes a professional relationship between a trained counselor and client. This relationship is usually person to person although it may sometimes involve more than two people. It is designed to help the client understand and clarify his view of his life space so that he may make meaningful and informed choices consonant with his essential nature in those areas where choices are available to him (Arthur J. Jones & Bufford Steffire and Norman R. Stewart) (Erhamwilda. 2009, p. 72-73).

One of the *muallaf* named Ida has been becoming a *muallaf* for ten years; her original name was Kristiani, and after she became *mualaf*, she renamed Ida. Currently, she is 29 years old and embraced to Islam for 19 years old when he will marry with a young Muslim. Ida studied Islam with her husband until now. He is the *Muallaf* coach at Al Ikhlas Mushalla. According to Ida, *"... I hope to the government guide the muallaf so that they do not return to their religion all..."* (An interview with *muallaf* Ida, Juli 2019)

Ferry Yohanis is the husband of Munawaroh; he was converted together with his wife, after being muallaf renamed to M. Sholeh. Choosing Islam because of Hidayah. His prior religion is Kaharingan. He said, "I have no much knowledge about Islam because he was only seven days became muallaf at that time. My hope for the government is that the government provides a private guide." (An interview with *Muallaf* M.Sholeh, 8 Juli 2019)

Coaching also needs funds, but that's where the problem it's also the problem. In addition to being *muallaf*, Widaryanto is head of Administration of



the Ministry of Religious Affairs in the West Kotawaringin; he stated, "There are quite a few *muallaf* in West Kotawaringin Regency. Until now, we are not able to coach maximum because there are no budget funds for it". Another official strengthened it, Mulyono is the head of the education section of Madrasah in the Ministry of Religion Affairs in West Kotawaringin. He stated that until now, the coaching *muallaf* not maximized because of the issue of funds (An interview with Mulyoni, 8 Juli 2019).

A convert named Mahrus was a volunteer who coached mualaf in Al Ikhlas Mushalla, he was from East Java Pesuruan and had long lived in Pangkalan Bun. He coaches the *muallaf* in three villages: Simpang Auli, Simpang Kalui, and Simpang Selamat Datang. Each afternoon teaches reading the Qur'an and the procedure of shalat in the al Ikhlas Mushalla. Only five people from 50 mualaf in Community Association number 33 and Community Association number 34 who are actively attending the study, also expressed the lack of coaching and funding assistance from the Government (An interview with Mahrus, Juli 2019).

Mahrus is a *muallaf* who concerns in guiding other *muallafs*. It means that there is a commitment of Mahrus as the characteristics of commitment namely: ready to sacrifice for fulfilling the more important target, actively participate to take the opportunity to reach the mission (Kaswan, 2014,p.116)

Other *muallaf* are also not much different, the *muallaf* named Fauzi liked to be called Mas Fauzi, 36 years old and already coaches *muallaf* for ten years, especially for his own family that is his wife and his wife's brothers. In the last 4 years, he also coached the other *muallaf* by his own expense.

Commitment in religius teaching as research conducted Titian Hakiki and Rudi Cahyono: " *Muallaf* has strong commitment in religious practice as shown in their religious understanding, religious practice, and religious maintenance (Titian hakiki dan Rudi Cahyono. 2015, p. 28).

Religious Conversion is meant by changing religion or embracing religion (Jalaluddin, 2012, p. 379). Likewise, religious conversion implies: converting, changing religion, turning around the establishment of religious teachings or entering into religion (Jalaluddin, 2005, p. 273). Addressing the meaning, *Muallaf* ideally should be nurtured and guided as expected by those converts.

Responding to the situation of these *Muallaf*, in terms of religion, one must also have a strong commitment. Humans as religious beings, of course, must treat their religious teaching as a truth that must be obeyed and believed. All aspects of human life whose foundations have been regulated in religion are expressed in their daily lives, so that they have a clear direction and cannot be separated from the control of religion and the norms regulated in it. So, as a religious person must have a sense of belonging and commitment to the consequences of his faith (Muhaimin, 1989, p. 69)

c. Lamandau Regency



The number of muallaf in Lamandau regency was 1,127 people. Of these, there were 11 muallaf as an informant.

Table 2. The Description of Subject Muallaf of Lamandau

No	Name	Previous Religion	Year
1	Minarti	Catholic Chistian	1991
2	Almah	Kaharingan	1971
3	Neneng	Kaharingan	2000
4	Surmiyati	Chistian	1995
5	Saleh Nurdin	Protestant Christian	1999
6	Juriansyah	Chistian	1998
7	Kusmawati	Kaharingan	1992
8	Dio	Chistian	2006
9	M. Jarkasi Tunis	Kaharingan	1997
10	Arsat	Chistian	1981
11	M. Gani	Catholic Christian	2017

Minarti is a *muallaf* since 1991, born in Pembangunan on 09 March 1977, a housewife, address Jl. Angrek RT. 10, the previous religion, is Catholic Christianity. She said that the reason for choosing Islam is because of marriage (An interview with Minarti, Juli 2019). Almah is a *muallaf* (64 years old), address Jl. Kenangan No. 24 Lamandau, being muallaf since 1971, the previous religion is Kaharingan. The one who invited me to be *muallaf* was my couple to be (An interview with Almah, Juli 2019). Likewise, Neneng, Neneng is a housewife, born on the Sungai Tuat on 20-04-1982 address on Kuja Village, became *muallaf* since 2000. The previous religion is Kaharingan. She chooses Islam because of marriage (An interview with Neneng, Juli 2019). Furthermore, a *muallaf* named Surmiyati, Sumiyati converted to Islam since 15 July 1995, the previous religion is Protestant Christian. Surmiyati was born in Depandam on 25-05-1975, a housewife and an address on Jl. Anggerik RT. 10 Nanga Bulik Lamandau. She said that when she will choose Islam is assisted by a Ustadz and the reason for choosing Islam because of marriage (An interview with Surmiyati, Juli 2019).

Many factors influence a person to convert to a new religion. Sukiman's research revealed that: first: the process of religious conversion related to marriage, second: There are differences in the level of religious development between the first conversion and the second conversion, especially related to the practice of worship, third: factors that influence the level the development of religious diversity include: intention, family and environmental factors (Sukiman, 2015, p. 67-82).

One of the *muallaf* named Saleh Nordin was born in Tapin Bini on 07 April 1978, a private employee, address on Jl. H Ruqi, Nanga Bulik, Lamandau. Choose Islam because of his desires, and the previous religion is



Protestant Christian (Saleh Nordin has not been a member of the mualaf center, but what it reveals is the information that not all mualaf are yet registered and become members of the muallaf). Juriansyah chose Islam in 1998; he was born in Beantu on 01 January 1974, the previous religion is Christian. Choose Islam because of its desires. The head of the Office of Religious Affairs (KUA) guided him when choosing Islam; he studied Islam before being *muallaf* (An interview with Juhriansyah, Juli 2019). Juriansyah also wishes that there will be a special study that coach *muallaf* to have a better place for learning Islam deeper.

Kusmawati was born in the village of Kubung on 01 January 1981 and chose Islam when she was 11 year in 1992; the address is in Kujan Village Community Association Number 07 Lamandau; the previous religion is Kaharingan and chose Islam because of his desires (An interview with Kusmawati, Juli 2019). Unlike Kusmawati, Dio was born in Bereng Malaka on 06 March 1984, an entrepreneurial job of the current address is on the Batu Batanggui village Lamandau. He chose Islam in 2006; the previous religion is Christian and chose Islam because of marriage (An interview with Dio, Juli 2019).

M. Jarkasi Tunis was born in Panopa on 12 June 1974, a farmer and current address is Translokal Village Community Association number 10 Nanga Bulik, Lamandau, the previous religion is Kaharingan. He chose Islam because of his desires on 15 January 1997, guided by an ustadz, and after choosing Islam, the relation with the family remained harmonious; his feeling is more peaceful after the became *muallaf*. We hope that with the guidance of a coach, said M. Jarkani Tunis, and hopefully, there will be a mualaf community so that we can be together in the study of Islam.

Arsta was born in Nganga Village on 25 November 1981, a laborer and address are in Seberang sub-district Community Association number 09 Nanga Bulik Lamandau. He chose the Islamic religion in 1981, and the previous religion is Christian and choose Islam because of his wishes after having a dream of the truth of Islam, which guided by Ustad when choosing Islam. During this time, studying Islam through mass media and the relationship with the family after embracing Islam remains harmonious because his family can accept that (An interview with Arsat, Juli 2019).

Muhammad Gani hopes to get the guidance of Islam from the Ustad. Hopefully, there will be a community of *muallaf* as a place of *muallaf* for interacting with each other. With the structured and handled coaching by the government, the guidance is easier and assured in funding and security.

A public figure named H. Hamim is the head of the Ministry of Religion of Lamandau Regency, H. Hamim explained:

“... That until now, the issue of muallaf has not been touched by the Ministry of religion. According to him that the number of coaches nowadays with government employee status is only three people, and with the non-government employee status is 51 people, were the number of sub-districts, there are eight districts, three villages, and 85 villages. To guide



muallaf in Lamandau regency, they are more self-independent, such as attending studies or studying with the close family. The problem is that only the most family mualaf are also do not understand Islam” (Information from H.Hamim, Juli 2019).

Abdul Rashid is secretary of the Indonesian Ulema Council (MUI) of Lamandau Regency. Rashid explains:

“... That there have been studies conducted by MUI that is every Saturday night, but this in general and there is no study that coaches mualaf exclusively. The problem in guiding these muallaf is a considerable number of muallaf in lamandau, and their existence is quite spreading in various villages. He also said that funds are also an issue because there is no special funds to guide muallaf; the future planned.” (An interview with Abdul Rasyid, Juli 2019)

d. Sukamara Regency

Based on the fact in the field, there were 616 *muallaf* from 5 districts in Sukamara Regency, and the informant had quite several six mualaf. The following is a description of the subject of research in Sukamara Regency region as the following table:

Table 3. The Description of Subject *Mualaf* of Sukamara

No	Name	Previous Religion	Year
1	Nita	Kaharingan	2009
2	Yanto	Christian	2011
3	Mamat	Kaharingan	2112

The Sukamara female figure is Nita, who was a mualaf since 2009, born in 1990, private employee, the previous religion is Christian. Nita stated:

“The reason for choosing Islam because I want to marry the Muslim man, the invitation of husband to be (husband), for the next I have to actively ask or watch television about the religious speech, if I do not understand about Islam sometimes ask the husband, if there is no answer I ask for ustadz.²¹ After choosing Islam, my feeling becomes happy and hoping to able to get guidance from family and government. The hope of the Government is organizing the special studies of the muallaf so that there is a special place for muallaf in Islamic studies”. (An interview with Nita, Juli 2019)

One of the community leaders named Yanto is a mualaf 30 years old, being *muallaf* since the year 1989, and previous religion is Kaharingan. According to him: Who guided me when choosing Islam was the religion headman; I choose being mualaf because of his own will. Yanto became a mualaf because of his observations and family invitations to be interested in



becoming a *muallaf*. On his consciousness to become *muallaf* and the knowledge of Islam acquired after embracing Islam, while Islamic guidance obtained by way of study. Yanto stated:

“... My feelings after embracing Islam were very happy and peaceful, but I need to continue to be coached and guided in Islamic studies from the Ustadz and the government.” (An interview with Yanto, Juli 2019)

A *muallaf* named Mamat was a Muslim since 2011, a private employee, and the previous religion is Kaharingan. According to Mamat choosing Islam because of marriage to Muslim women, the process of choosing Islam is guided by an *ustadz* in the village (An interview with Neneng, Juli 2019). Mamat always learns Islam. After being *muallaf* he learning Islam by the guidance of *Ustadz*. Mamat argues that those who choose Islam not merely become Muslims then need to be guided so easy to understand Islam. So far, I rarely do *shalat* because I am not good enough to reciting in *shalat*. But my feelings after being *muallaf* was very happy and hoped there was a special study for *muallaf*.

The spread of reverts in three areas is quite a significant to do construction to them, as in other areas in Central Kalimantan, such as the city Palangka Raya, District Kapuas, Regency Home Knife, District Gunung Mas, District South Barito, Regency of East Barito, regency of eastern Kotawarwants and Katingan Regency, some of these areas have also been conducted mapping to the existence of reverts (previous research result).

Results of studies in different places in Central Kalimantan area of construction problems are : In the City of Palangka Raya, Katingan Regency, East Kotawaringin regency, east Barito Regency, Puruk Cahu, Gunung Mas and the Regency home knife shows that: still not neatly organized on reverse data both institutionally government (Ministry of Religion) and in the community (Research maping and coaching *muallaf* in 2017 by Sabian et.al).

The guidance or nurturing given to the *muallaf* is very much needed, as accordance with the theory proposed by Walgito (2010, p. 7) guidance is the help or assistance given to individuals or groups of individuals to avoid or overcome difficulties in their lives so that individuals or groups can achieve his or her well-being. The final hope of one's religious faith is to achieve as stated in Q.S. Ar-Ruum verse 30.

Many theories that are still effective in this study are *da'wah* theory. Islam can move and survive because of *da'wah*. It means that Islam as a religion of truth will never reach us today without the activity of *da'wah*. Terminologically, *da'wah* means calling, inviting, asking for help, asking, and so on. The principle of Islamic preaching is explained in the An Nahl verse 125: “ Call the people to your Lord with wisdom and good way and pray for them in a good way. Verily, Your Lord is the One who knows more than those who have strayed from His ways and He who knows the guides (Moh. Ali Aziz, 2016, p.5)



Guidance Muallaf In West Kotawaringin Regency, Lamandau Regency, And Sukamara Regency Central Kalimantan Province

Based on the explanation of data and information or study in the field is as follows:

a. Condition of Guidance *muallaf*

The existence of the *muallaf* in the three regencies above spread in several sub- districts and villages; their existence is an overview of their spirit to become a good Muslim and also an overview of the concern of the other Muslim especially the government and further study materials for the existence of the *muallaf*.

The process of being *muallaf* in general is because of marriage, which is invited by their partner, then in their desire because of seeing a Muslim or interest with Islam, want to become a Muslim. When being *muallaf* because marriage is the main factor, unfortunately, their couple is still lacking in Islamic knowledge, it is an obstacle in studying Islamic knowledge. Thus the *muallaf* had not yet understood anything about Islam, except that only a few parts of them were seriously doing self-study.

b. Background of *Muallaf* Choosing Islam in Central Kalimantan Province.

As an explanation in the process of *muallaf* choosing Islam, with various backgrounds, in general, they choose Islam because of the invitation of their couple before they got married. In addition to their partner, there is also their own will. Then they found that they chose Islam because of Hidayah or get a clue from the most instructor (Almighty Allah, who moves their heart to Him) after they chose Islam should immediately hold guidance or Adequate mentoring. Guidance, whether by their partner, Ustadz or da'i, or the local government.

c. Islamic Activities of *Muallaf* in Central Kalimantan Province

Muallaf is a member of Muslims, both old and newcomers, both the already established and new Islamic beginners. In terms of their religious activities, the average has a pinch mastering in their Islamic mastery so that their religious activities are still basic, so it is necessary to improve the mentoring effectively and gradually. However, a few parts of them have also been active in Islamic activity. The active *muallaf* supported by their family or actively participate in the education or totality join of the Muslim community, only a few parts of them can already practice the religious teachings well in the middle of the *muallaf* who has not understood Islam too much.

CONCLUSION

Based on the discussion of research on the mapping of *muallaf* guidance in West Kotawaringin Regency, Lamandau regency, and Sukamara Regency, it



can concluded as follows:

1. The process of mapping of *muallaf* guidance in three regencies: West Kotawaringin Regency, Lamandau Regency, and Sukamara regency is to identify the existence of *muallaf* spread in several sub-districts and villages, their existence is also an overview of guiding by the competent parties.
2. Being *muallaf*, generally because of marriage, on the same basis as the same as the question is invited to choose Islam by their couple until finally choose Islam, then on their desire because see their brother or family, and then Indeed instructed by Allah SWT so that the Hidayah get into Islam.
3. When the average *muallaf* chose Islam because of marriage became the main driving factor, while still has basic religious knowledge, it became an obstacle in learning to Islamic teachings, hence by itself a very basic religious activity. Thus, the *muallaf* were increasingly concerned because they did not understand the knowledge of Islam, unless a few parts had been active as a result of Islamic study because they were self-taught. Hopely there is a sufficient government policy to regulate the development of *muallaf* to meet the expectations of *muallaf*.

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