

# STRENGTHENING THE QUALITY OF ISLAMIC RELIGIOUS VALUES IN THE INDONESIA MUALLAF CENTER (MCIP) ENVIRONMENT, CENTRAL SULAWESI

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## ABSTRACT

This study examines the cultivation and strengthening of Islamic religious values at the Muallaf Center Indonesia Peduli (MCIP) in Central Sulawesi. The research focuses on three main problems: first, how Islamic religious values are cultivated at the MCIP; second, how the quality of these values is strengthened; and third, what supporting and inhibiting factors influence the cultivation and strengthening of Islamic religious values at the MCIP. The objectives of this study are to understand the methods used to cultivate Islamic religious values at the MCIP, to analyze the strengthening of their quality, and to identify the factors that support or hinder these efforts. The study adopts a qualitative approach with descriptive techniques for presenting data from informants. Data were collected through observation, in-depth interviews, and document analysis. The analysis process involved data reduction, presentation, verification, and conclusion drawing. The findings reveal that the steps taken by the MCIP to cultivate and strengthen Islamic religious values align with established guidance theories. These include teaching, habituation, role modeling, motivation, and rule enforcement. The guidance process for new converts (muallaf) is implemented through structured programs. Furthermore, the study highlights that the implications of these efforts can be observed in the religious behaviors of the participants, which are consistent with Bloom's taxonomy. Based on the findings, it is recommended that MCIP facilitators maintain the strategies currently used to cultivate and strengthen Islamic religious values. Additionally, they are encouraged to introduce innovative approaches to enhance the quality of guidance provided to new converts, ensuring better outcomes in the future.

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## ARTICLE INFORMATION

### Keywords:

Muallaf Center Indonesia (MCI), Quality of Islamic Religious Values, Religious conversion

## 1. Introduction

With the freedom of religion protected by current laws, people are free to choose the religion or belief they will adhere to (Dorfman, 2015). It is not

uncommon to see various places of worship such as mosques, churches, temples, or other places where someone changes their beliefs to embrace one of the religions. This includes some people who convert from Christianity-

e-ISSN: 2715-4572

p-ISSN: 2716-1439

Catholicism to Islam, commonly referred to as converts (people who have just embraced Islam).

The decision to convert to Islam is a very difficult one in their lives because it concerns their fate both in this world and the hereafter. Through perseverance and sacrifice, they chose the Islamic faith. In addition, they face various pressures from family, relatives, and non-Muslim friends who oppose their decision, as well as the urgent demand to adopt a new religion. The two sentences of the shahada, which serve as the main gateway to entering Islam, are not merely lip service but must be implemented in daily life.

The conversion from a non-Islamic religion to Islam (muallaf) means that he has matured in his decision, solidified his thoughts (Köse & Loewenthal, 2000; Linares, 1986). Passing through a significant decision in the history of their life. The presence of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi Region in the city of Palu provides new hope for converts so that there are no more worries in practicing their Islam, no more feelings of being discarded, and certainly no more apostasy (returning to their old religion) because receiving guidance to embrace Islam is a great blessing, as this religion brings peace to its followers and the entire world.

The hard work and smart efforts of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi management are expected to ensure that no more converts return to their old religion. Considering the importance and nobility

of this great trust, its implementation must be carried out in the right and proper way to instill the values of Islam until truly strong converts in their faith are created.

## **2. Literature Review**

### **2.1 Islamic Religious Values**

Values are something abstract and ideal; values are not concrete objects, not facts, not just questions of right and wrong that require empirical proof, but rather social experiences that are desired, liked, and disliked. Values are a collection of the most abstract moralities and beliefs or feelings considered ideal and shape a person's way of thinking, feeling, and behaving. These values include the values of divinity, humanity, justice, moral values, and values about what is good and evil.

In general, values are divided into two groups, namely conscience values (Genuis & Lipp, 2013; McConnell & Savulescu, 2023) and giving values (Beatty, Kahle, & Homer, 1991). Conscience values are values that exist within humans and then develop into behaviors and the way we treat others. At the same time, the value of giving is a value that needs to be practiced or given.

Meanwhile, linguistically, the word mullah comes from the word alfalfa, which means shayyarahahu alifan, meaning to tame, to make, or to render something tame. Linguistically, al-muallafah qulubuhum means people whose hearts are tamed, subdued, and softened. Because what is subdued is the heart, the method used is to gain

sympathy gently, such as by giving something or doing good deeds, not through violence like war or by force.

In classical fiqh studies, converts are classified into four categories: first, a Muslim convert is someone who has embraced Islam but whose intention and faith need strengthening. Second, for those who have embraced Islam, their intentions and faith are already quite strong, and they are also prominent figures in their community. Third, a new Muslim who has the ability to anticipate the evil coming from the infidels. Fourth, a convert who has the ability to anticipate crimes coming from groups opposing zakat obligations.

## ***2.2 The Importance of Cultivating and Quality of Religious Values***

The cultivation, instillation, and strengthening of the quality of Islamic values are activities carried out consciously by humans (Rankin et al., 2009), whether individually or in groups, to teach Islamic teachings to attain the pleasure of Allah SWT. Therefore, the instillation and strengthening of Islamic values are not merely about conveying the message of Islam but also about instilling a sense of awareness in society, such as a sense of brotherhood, upholding monotheism, promoting justice, and creating obedient Muslims who follow all of His commands and avoid all of His prohibitions. The guidance of converts is part of Islamic education because, within this guidance, Islamic teachings are instilled in the converts.

Muallaf, as someone who has recently embraced Islam as the truth, certainly often faces various problems. These issues include weak faith or a lack of understanding of their new religion. In addition, they also face other complex issues, such as being expelled and ostracized from their families or communities, as well as intimidation from people who do not like the new religion they have adopted. The lack of concern from the surrounding community further weakens their faith and makes them less confident in the new religion. Not only that, but the lack of attention from religious institutions towards the converts also becomes one of the obstacles to their delving deeper into the new religion.

Seeing this, the converts need someone who can guide, instill, and strengthen Islamic values in them so they do not feel alone in facing all their problems. It is hoped that with such guidance, all the problems they face can be overcome or at least the solutions can lighten their burdens.

Helping converts to Islam is one of the duties of Muslims that should not be neglected. After all, the converts are our brothers and sisters whose fate and religious needs must be taken into account. Their still fragile faith must not waver due to the many trials they must face in the process of converting to Islam.

## **3. Methodology**

This study used a qualitative multi-case study method. A qualitative research method is a naturalistic research method that is conducted in natural settings (Yin,

2003). Qualitative methods will produce descriptive data, then analyze and interpret it with a thematic approach (Nurdin & Pettalongi, 2022). This case study research was conducted at the Indonesia Peduli Muallaf Center, Central Sulawesi.

Data was gathered through direct observation, in-depth interviews, and written document analysis (Patton, 1990). This research was conducted at the Indonesia Peduli Muallaf Center, Central Sulawesi. In-depth interviews involving five converts to Islam and ten people from the Indonesia Cares for Muallaf Center were used as primary data sources in this research. Meanwhile, the analysis of written documents focuses on strategies to provide appropriate learning for converts. Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (Corbin & Strauss, 1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

## **4. Result and Discussion**

### **4.1 *Instilling Islamic Values***

Several methods of instilling and strengthening the quality of Islamic

religious values for converts to Islam are as follows:

#### a. Personal Approach Method

The results of observations at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi show that the personal approach method (Fox, 1983) is one of the main strategies in guiding converts to Islam. In this method, the dai interacts directly with each individual convert to Islam through personal dialogue, which aims to provide understanding and solutions to the problems they face, as well as strengthening religious values. One of the main focuses of this approach is to help converts face the challenges of religious perception, such as how to respond to criticism, repent after committing sins, increase pious deeds, and remain strong in the face of disaster. This approach is carried out sincerely so that Islamic values can be accepted with a calm and conscious heart by converts to Islam.

#### b. Lecture Method

The lecture method (Behr, 1988; Sutherland, 1976) is also one of the da'wah approaches used by preachers who are members of the Muallaf Center Indonesia Peduli (MCIP) to guide converts to Islam. With a calm and coherent delivery style, this lecture is designed to be easily understood by the mind and to touch the feelings of the listener. The preachers strive to provide appropriate religious knowledge and build a strong belief in the values taught (Kasim & Yusoff, 2014). In contrast to the individual approach carried out personally, lectures allow preachers to convey messages to many people

simultaneously in one time and place, so that their efficiency and reach are wider.

c. Halaqah lecture

The Indonesian Concerned Muallaf Center (MCIP) Central Sulawesi, according to Ustadz Helri as Chair, has a main converts coach named Ustadz Muamar Ahsanul Hilmar, Lc., MA. Apart from that, MCIP Central Sulawesi also occasionally invites religious teachers from outside the region who have strong religious knowledge to provide Islamic guidance.

The main task of the mentors at MCIP Central Sulawesi is to build good relationships with converts and increase their awareness so that they continue to participate in the coaching program. This is important because converts need to understand Islamic teachings, especially in the discipline of carrying out worship, such as the five obligatory prayers. Coaches must also have broad insight into the material that will be conveyed to converts, especially those related to morals, creeds, and worship. This ability is one of the reasons converts trust the Islamic mentors at MCIP to guide them toward a better understanding of religion.

In providing guidance, you must have a method and provide Islamic guidance services that run effectively. MCIP divides it into two forms of service, namely, special and general services.

1. Special Services

Namely converts to Islam who have complex problems, such as being expelled and ostracized from their family and environment, as well as experiencing intimidation from people who do not

agree with the new religion they are adopting.

2. General Services

Namely converts who do not have problems with their new religion, so it is easier for them to learn and deepen their knowledge of the Islamic religion. An informan said in an interview:

"In terms of cultivating and strengthening the quality of Islamic religious values, we have two services, sir. One service is for general converts to Islam, or those who convert to Islam who have no problems with their new religion. Then the second is to provide guidance in cultivating religious values. Islam for special converts. These particular converts are converts who have complex problems, such as being expelled and ostracized from their families, as well as experiencing intimidation from people who don't like their new religion. For specific converts, the approach is more individual because extra guidance is necessary to achieve it according to expectations, while for general converts, the approach is to use a group approach."

The interview above show that the service method for instilling and strengthening the quality of Islamic religious values provided to specific converts to Islam is different from that of general converts. Instilling and strengthening the quality of Islamic religious values is carried out through guidance, which basically goes through

three stages: the initial stage, the core stage, and the final stage.

In increasing worship and introducing Islam more deeply, the Muallaf Center Indonesia Cares (MCIP) Central Sulawesi has several activities to address the problems faced by converts and non-Muslims who want to convert to Islam. These activities include:

1. Post-Creed Formation
2. Advocacy for Converts to Islam
3. And so on related to converts to Islam.

The basic post-shahadah program:

1. Learn Wudhu and Prayer
2. Learn to recite the Koran from scratch
3. Learn Tawhid and Aqidah
4. Learn basic Muslim etiquette according to the understanding of the Sholeh Salafush

Instilling and strengthening the quality of Islamic religious values in converts to Islam at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi has several steps, that is:

#### 1. Identification of Convert Cases

In the process of implementing Islamic guidance at the Indonesian Peduli Muallaf Center Central Sulawesi, the counselors identify what problems the converts face and record them. This aims to find out which converts to Islam have complex problems so that the supervisor can focus attention on converts who need to be treated further. As stated by an informant as follows:

"First, we have to know what problems the converts face. Usually, when I, as a guide, find out about the problems of the converts, it is

because the converts have previously contacted me first, especially converts who have complex problems such as being thrown out of the family, abandoned, or making the decision to convert to Islam secretly. Usually, even if they are fellow converts, they don't want the problem to be known to others. But if there are problems such as difficulty reading Arabic letters or prayers, we discuss them together and provide guidance. Motivation, and advice. So that the convert can be enthusiastic and not give up."

Based on the interviews with the supervisors of the Indonesian Peduli Muallaf Center Central Sulawesi, after identifying the problem, the next activity was to provide an understanding of guidance, instilling and strengthening the quality of Islamic religious values, as well as the objectives of its implementation at the Indonesian Peduli Muallaf Center (MCIP) Sulawesi Middle.

#### 2. Diagnosis

The stage before diagnosis is after identifying the problem, then continuing with diagnosis to determine the problems faced by converts based on their background. Problems that converts often face include converts who cannot read Arabic letters, recognize Arabic letters, and memorize prayer readings. In this step, the supervisor needs to make observations regarding the background of why the problem arises.

#### 3. Prognosis

In the prognosis step (McGuire & Nunn, 1996), the supervisor determines

the therapy that will be used to solve the problems faced by converts. So the therapy used at the Indonesian Caring Muallaf Center (MCIP) Central Sulawesi to deal with this problem is therapy instilling Islamic values.

#### ***4.2. Strengthening the Quality of Instilling Religious Values***

Based on the results of interviews with muallaf mentors, field observations, and related documents show that the process of instilling and strengthening the quality of Islamic values at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi is proceeding well. The research results provide a clear overview of the steps taken to instill and strengthen the quality of Islamic values at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. The steps in nurturing converts at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi include the following stages: first, teaching; second, habituation; third, exemplary behavior; fourth, motivation; and fifth, regulations. This is based on an interview with Ustadz Muamar Ahsanul Hilmar, Lc., MA, commonly known as Ustadz Ahsan, who is the Mentor for converts at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, who stated:

Here's the thing, Sir, in mentoring converts at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, the steps in the mentoring process include teaching or education, encouraging the practice of Islamic teachings to the converts, providing exemplary behavior, offering motivation, and there are

rules that the converts must adhere to. So, that is the strategy I have been applying in guiding converts, more or less like that, Sir.

The answers from the interview with the Muallaf Coach at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi indicate that the steps to strengthen the quality of instilling Islamic values can also be understood as all means and efforts to address specific targets in order to achieve the expected results to the fullest extent. If these steps are related to coaching, it can be interpreted as the process of determining methods and efforts to address coaching targets in specific situations and conditions in order to achieve optimal coaching goals.

From the above explanation, it can be seen that the development steps implemented to strengthen the quality of instilling religious values at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi are divided into five stages that can be classified as follows:

##### **1. Teaching**

Guidance and teaching at MCIP Central Sulawesi is almost the same as teaching at institutions that guide other converts to Islam. This teaching process is an initial strategy to strengthen the quality of instilling religious values.

##### **2. Habituation**

In the next stage, namely instilling the habit of practicing the values of Islamic religious teachings, because with habituation (Rankin et al., 2009) indirectly and without pressure, converts who study at the Muallaf Center

Indonesia Peduli (MCIP) Central Sulawesi are already accustomed to practicing religious teachings, such as every time they hear the call to prayer in the MCIP area of Central Sulawesi. All coaching activity processes are continued by carrying out congregational prayers at the Al-Muhajirin Mosque, and other habits such as reading the Koran and sunnah fasting every Thursday.

### 3. Exemplary

As stated by a mentor for converts to Islam at the Muallaf Center Indonesia Peduli Central Sulawesi:

"At the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, apart from there being a special program for coaching converts, there are also other programs, such as mass circumcisions, religious tourism, social service, and commemoration of Islamic holidays. All members of the Indonesian Concerned Muallaf Center (MCIP) Central Sulawesi attended each of these activities. I urge all Muslim converts to participate in this activity. There are those who help with energy, and there are also those who help with donations."

Based on the results of interviews with the MCIP Central Sulawesi Convert Leaders, implementing the program at MCIP is an effort to implement the teachings of the Islamic religion in everyday life. Day, with the hope that converts to Islam in the MCIP Central Sulawesi environment, can adopt exemplary values by the program that has been created.

### 4. Motivation

Motivation is encouragement from other people or from the individual himself. Motivation is really needed in fostering and guiding converts to Islam in the early stages of embracing and getting to know the religion of Islam. Because becoming a convert to Islam is a sacred decision and must be believed in wholeheartedly, motivation continues to be given from the beginning of coaching to converts at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, both directly and indirectly.

### 5. Regulation

The application of the rules is indeed strict, but the results of the rules that have been formulated will have a good impact on the coaching process. Likewise, in coaching converts to Islam in the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi environment, the rules are not made to make it difficult for people to learn Islam but as an effort to see the seriousness of potential converts in learning Islam. As stated by Ustadz Ahsan, as a converts coach at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi:

Every institution or organization certainly has rules. One of the rules at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi is that, before taking the pledge (shahadah), converts will be invited to a pre-shahadat discussion, and after the shahada, they are required to take part in coaching for three months. After that, a certificate will be given that the so-and-so has prayed at the



Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi.

The answers from the interview results with Ustadz Ahsan show that the rules applied at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi are not merely strict. Still, they are an effort to make muallaf more serious in following the coaching process. At least the result of the muallaf coaching is that they can perform the five daily prayers properly and correctly. This will certainly have a positive impact on the muallaf themselves. The implementation of muallaf coaching in the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi organization is divided into three programs, namely, weekly program, monthly program, and annual program.

#### 1. Weekly program

A weekly program is a program that is implemented within a period of five meetings every week. The weekly program includes: study of the book of Abdul Mufrod, study of Muslimah fiqh, study of the book of tauhid, study of the book of jamiul ulum wal hikmah, and bidayatul hidayah by Imam Al-Ghazali. This activity is carried out every Monday, Tuesday, Wednesday, Thursday, and Friday; then there is a program to learn to read and write the Qur'an, which is carried out on Friday afternoon until finished.

#### 2. Monthly Program

A monthly program is carried out once a month and involves all members of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. This program is carried out in the Al Muhajirin Petobo

Mosque environment, the secretariat of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, as well as guidance for converts in Paris Agung Village and its surroundings. As expressed by a convert mentor at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi as follows:

Sir, the monthly program involves almost all convert members because of its general nature. So, the implementation of this program is carried out in the Al Muhajirin Mosque environment and the secretariat of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. In addition, there is also conversion mentoring in Paris Agung Village, West Coast, and Donggala Regency.

#### 3. Annual Program

An annual program is a program that is carried out once a year. The programs are carried out in a fairly large event, so it requires thorough preparation. The annual program is a large-scale coaching activity because it is attended by almost all members of the muallaf who are members of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. As expressed by Ustadz Ahsan as the muallaf Mentor at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi:

Next, sir, our program is an annual program because this program is implemented once a year, and in its implementation, it is attended by almost all members of the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi. The annual

program activity is a big event; in the annual activity, of course, there are values of guidance conveyed by the program.

The annual programs at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi include: first, holding and implementing qurban; second, umrah for active muallaf; third, Ramadan safari; fourth, tabligh akbar; fifth, breaking the fast together with fostered muallaf; sixth, itikaf.

#### **4.3. Inhibiting Factors**

Several things hinder the implementation of activities and programs that have been planned by the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi, namely:

##### **a. Distance**

Distance is one of the obstacles faced by the converts, namely because one convert is far from another, and sometimes other limitations also become obstacles to participating in coaching, making it difficult to unite them in the coaching process. The confession of the convert Mrs. I Made Ariani:

The distance between one convert and another is indeed an obstacle, Sir. For example, we want to do it at the Al-Muhajirin Mosque, I am from East Palu, and sometimes I think about it because the place is far away, so I tell the Mentor to study alone at home, but even studying at home, I feel the difference. When I study, there is a mentor who corrects me if I am wrong, yes, if I study at home, we

don't know what is right or wrong, and I ask the Mentor to hold coaching in mosques near my house so that it is accessible to me.

##### **b. Funding**

Funds are one of the most important things because they are the most important thing in every activity at the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi; because of limited funding, the process of mentoring converts requires a lot of funding. However, that is not a problem because sometimes God's help is very close. The following is an interview with the Muallaf Mentor of MCIP Central Sulawesi:

We from the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi sometimes lack funds to fund our activities. Still, God's help, Masya Allah, can come from anywhere, and the funds that usually come in to help our activities come from the musician. We also spend our personal money to fund our activities at this Muallaf Center. Our concept is not to force the musician to donate; we only send in the WA group that there are activities A and B; please, for those who want to participate, channel it to the account number listed like that, Sir.

The results of the interview above show that the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi still has funding constraints, but this is not an obstacle because they believe that Allah's

help will help the activities they plan for the community.

c. Intimidation

The next obstacle felt by converts is as stated by Anita:

The next obstacle felt by converts is when we, as converts, get discriminated against by people who do not like our new religion. Some are fired from their jobs, and some are even thrown out of their families, so that these converts feel like strangers, think they have no one, they do not believe in Islam because by embracing Islam, the closest people distance themselves, so we need rehabilitation so that we remain confident in our choice to embrace Islam.

Based on the results of the interview with Mrs. Anita as a convert show that intimidation and discrimination from family and closest friends who do not want Mrs. Anita to become a convert are real, so Mrs. Anita was forced to be ostracized in her family. The Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi is ready to help if something unwanted happens to Mrs. Anita.

d. Facilities and infrastructure

Guidance services in a social institution absolutely require facilities and infrastructure. Meanwhile, the Muallaf Center Indonesia Peduli (MCIP) Central Sulawesi does not yet have adequate facilities and infrastructure, the facilities and infrastructure used are still at the Al-Muhajirin Mosque and sometimes at the homes of converts or at the secretariat of the Muallaf Center Indonesia Peduli (MCIP) Central

Sulawesi. As conveyed by Ustadz Ahsan as the Mentor at the Muallaf Center Indonesia Peduli Central Sulawesi:

Yes, that's right. Our facilities and infrastructure are not yet adequate like other institutions, but we still use the Al Muhajirin Mosque as a place for study and other coaching. God willing, in the future, we will improve our facilities and infrastructure to support each of our programs at this Muallaf Center.

Based on the results of the interview with Ustadz Ahsan as the Mentor at the Muallaf Center Indonesia Peduli Central Sulawesi, the facilities and infrastructure at the Muallaf Center Indonesia Peduli Central Sulawesi are not yet adequate, so programs that require a fairly large place or for mass mobilization still collaborate with other NGOs.

## 5. Conclusion

Based on the research and discussions regarding the implementation and reinforcement of Islamic values at the Muallaf Center Indonesia Peduli (MCIP) in Central Sulawesi, the following conclusions can be drawn: (1) The steps in guidance include: Islamic teachings, habituation such as congregational prayers and Qur'an learning, role modeling through activities like mass circumcision and community service, motivation in all activities, and the implementation of rules that require converts to attend at least 12 training sessions to receive a certificate. (2) The guidance process is divided into weekly, monthly, and

annual programs. (3) The implications of this guidance in terms of behavior are observed in three domains: (a) Cognitive: an increase in knowledge and understanding of Islam, including beliefs and monotheism; (b) Psychological-Motor: improvement in the ability to perform worship practices such as prayer, Qur'anic recitation, zakat, and fasting; and (c) Affective: the development of discipline in performing prayers and fostering an attitude of tolerance between religions.

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