

Coaching Strategies to Improve Religious Understanding For Muallaf

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Abstract

This study aims to explore coaching strategies to improve religious understanding for muallaf. The research uses qualitative techniques with main data collection techniques through FGDs, observations, interviews, and documentation. The research was conducted in Kampung Muallaf, Betteng Village, Lembang District, Pinrang Regency, South Sulawesi Province. The data are analyzed qualitatively using classification based on emerging problems. The results showed that the muallaf coaching strategy in Betteng Village was appropriate. Some of the steps taken are in physical form, and some are in non-physical form. The physical form is the manufacture of several facilities and infrastructure, while the non-physical form is the form of deepening the pillars of faith and the pillars of Islam. The inhibiting factors for Kampung Muallaf in Betteng Village are the lack of Islamic extension personnel and extreme road access resulting in a lack of frequent meetings. Therefore, it is recommended that the government increase the energy of Islamic Extension workers and improve the means of transportation to make it easier to carry out guidance. The main contribution of this research is to be a piece of information about the concrete steps of religious formation. These measures can be used as a pilot in fostering muallaf elsewhere.

Keywords: *Strategy, Coaching, Religion, Muallaf*

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Introduction

Muallaf is a new member of the Islamic community who still needs guidance in faith development, worship procedures, economic empowerment, and mainly Islamic moral development (Casmini, 2020). The advice must be carried out by Muslims voluntarily so that the new brother will feel part of the Muslims as a whole and as a whole (Kusuma, 2021). From the beginning, his brother, who became a Muslim, would serve as a rope or *ukhuwah Islamiyah* between fellow Muslims. This *ukhuwah* will be one of the strengths of Muslims in dealing with various social problems that occur from time to time (Hasan, 2021). Religion, as a guide to human life, contains teachings, guidance, and rules. With faith, man will find happiness in living in the world and hereafter (Abdul et al., 2021). The religious formation of the *muallaf* will make them perfect Muslims (Faezy Adenan et al., 2021).

The specific development of *muallaf* became a top priority because their decision to convert to religion caused tremendous inner pressure (Galugu & Sumarlin, 2020). The content and hope of Islamic teachings to care for others, especially for people who have just accepted and chosen to embrace Islam as their way of life, is a noble choice that must be adequately cared for by Muslims (Artis, 2020). The obligation to nurture *muallaf* is in line with Islamic teachings that classify *muallafas* part of the person entitled to receive zakat (Siregar et al., 2020). However, in reality, not all Muslims today, whether individuals or groups, or organizations, give serious concern to the believers. *Muallaf* has not received maximum and continuous habituation and seems to have not received sympathy from Muslims well, even though the problems faced by the *muallaf* are very complex and can become a prolonged burden to foster coaching (Napri, 2021).

Continuous religious guidance requires a mature strategy to achieve the desired targets. This understanding leads to two meanings: coaching in the form of actions, processes, or statements of a goal and coaching, which means improvement. Coaching is an action, strategy, or advice given to a person or group to change for the better (Hariyanto et al., 2021). Coaching is a planned activity or effort to change a situation to be better than the previous

situation (Kholid & Oktaviani, 2021). Coaching must show progress, improvement, growth, and evolution in various possibilities and developments.

Some problems of *muallaf* are being expelled and ostracized by their families, intimidation from people unhappy with their new religion, and the absence of concern from the surrounding Muslim community. This situation shows how much the *muallaf* needs religious assistance and guidance so they do not feel alone in facing their problems (Faezy Adenan et al., 2021). Success in coaching in the field is primarily determined by the strategies and concrete steps taken (Sahari et al., 2021). The method used should pay attention to the diverse backgrounds of *muallaf*. The diverse backgrounds of the *muallaf* must be well known to determine the correct coaching methods, strategies and steps quickly.

This study aims to explore coaching strategies to improve religious understanding for *muallaf*. Two questions will be answered through this paper, namely 1) what are the effective religious establishment measures? 2) What are the inhibiting factors in the formation of religion? The main contribution of this research is to be a reference and evaluation material to gain knowledge about coaching strategies to improve spiritual understanding and empowerment. This research is also expected to contribute to policymakers' and stakeholders' orientation and direction to design partial policies that can be felt directly by the *muallaf*.

Religious guidance aims to solve problems and foster spiritual awareness in the community (Kholid & Oktaviani, 2021). Another purpose is to provide protection and assistance individually and in groups to increase the understanding and practice of religious teachings, as is done to the minority Towani Tolotang community (Lawelai et al., 2022). Spiritual teachings include *aqidah*, worship, and noble morals through the example of habitation, training, dialogue, and information. That takes place on an ongoing basis—in addition to assisting so that individuals can develop awareness and commitment as servants of God who are responsible for realizing the welfare and happiness of life both in the world and in the hereafter (Rozzana Erziaty et al., 2021).

Religion is etymologically all beliefs (in God, Gods, etcetera). Furthermore, with the teachings of devotionals and obligations associated with that belief. The word religion means to carry out everything according to religious rules or the instructions of the system that governs the order of faith (trust) and worship of God Almighty and the regulations related to the association of man and man and man and his environment (Kemendikbud, 2016). In terminology, religion is a bond, and therefore, religion implies a bond that man must hold and obey. The glue in question comes from a power higher than man, a supernatural power that cannot be captured with the five senses but significantly influences human life in man's daily life. People who have felt the impact of beliefs in their lives are better known as religious societies.

A religious society is a society that makes religion an essential part of its daily life. Religious communities believe religious people are more prosperous in birth and mind than atheists. Religious people believe that the existence of mental health determines the meaning of life that a person has, while mental health is obtained through the practice of spiritual teachings. Several studies have proven that religious beliefs and psychological well-being correlate. The higher a person's religious beliefs, the higher his psychological well-being (Saloom & Wahyuni, 2020). Confidence is getting higher because a mature understanding supports it.

The practice of religion includes religious feelings, divine experiences, faiths, attitudes, and religious behaviors organized in cognitive and personality systems. Since religion involves all functions of the human soul and body, spiritual consciousness also includes aspects: affective, conative, mental, and motor (Majid & Sugiarto, 2022). Affective and conative elements are seen in the religious experience, religious sense, and longing for God. The cognitive aspect is faith and belief, while the motor aspect is seen in religious behavior, actions, and movements (Ahyadi, 2017).

The religious experience referred to in this research realm is all behaviors carried out by a person in the form of pursuing, remembering, feeling, and carrying out spiritual teachings. The religious teachings include affective, conative, cognitive, and motor aspects

to devote oneself to God accompanied by a feeling of sincere and sincere soul so that what it does as a religious behavior becomes the fulfillment of its spiritual needs.

Yunahar Ilyas quotes one of the hadiths in the book of Imam al-Bukhari, which states that every human being is born in a state of *fitrah*, so the *father's* mother turns the child into a Jew or Majusi. That is why the above hadith says every newborn child is a Muslim (Ilyas, 2014). That is why *muallaf*, who has a religious *fitrah*, can be softened in his heart. Yunahar Ilyas explained that *fitrah* in the hadith is Islam because the Prophet Muhammad SAW only mentioned three kinds of religions, namely Jews, Christians, and Majusi, without mentioning Islam. People who are not Muslims fight against their *fitrah*, while those who are Muslims are already conforming to their *fitrah*. That is why a person who changes his religion to Islam is not converting but returning to his original *fitrah*. The return to the *fitrah* is the origin of the man that occurred. Because, at that time, his heart had submitted (*muallafah qulubuhum*) to the sharia of Islam. It is on this basis that they are called *muallaf*.

In addition to the above understanding, Yusuf al-Qardhawi gave a limit on the meaning of *muallaf*. Namely, those shown in the form of zakat encourage their hearts to continue to embrace Islam and strengthen their beliefs while rejecting their horror of the Muslims and helping to help them from enemy attacks. Yusuf al-Qardhawi distinguished *muallaf* in several categories. Namely, those who converted to Islam hoping to invite their other people, those who were worried about making ugliness and disturbing Muslims, and those who had just converted to Islam and then given assistance from zakat funds so that they would remain steadfast in their education in Islam. Those who act as leaders of the *kabilah* who are still weak in their faith but are obeyed strongly by their people, so it is hoped that by giving them a share of zakat, their faith will increase (Fiqh Zakat).

According to Lewis R. Rambo, the existence of religious conversions that a person performs is caused by the presence of other people's strengths, events, ideologies, expectations, and

orientations. Rambo suggests that the factors influencing a person to convert are personal, cultural, societal, religious, and historical factors. While a person carries out the characteristics of religious conversion, Rambo divides into five types, namely: apostasy, deepening (intensification), membership (affiliation), institutional transition (institutional transition), and tradition transition (traditional transition). Rambo further explained that in the conversion process, a person would go through seven stages of an interrelated process, namely 1) context, 2) crisis, 3) search, 4) discovery, 5) interaction, 6) commitment, and 7) consequences (Rambo, 1993). The *muallaf* can be understood that several factors background people who convert their religion, and some even go through several stages so that in the end, they decide to convert. Those different backgrounds must be carefully scrutinized to determine a perspective coaching strategy.

Methods

Qualitative research aims to describe and summarize various circumstances or atmospheres and social phenomena contained in society as the object of study (Bungin, 2007). This type of research is qualitative research oriented towards field data (field research) and literature. Research objectives are centered on creating a descriptive theoretical basis that prioritizes process rather than results, limits analysis to focus, and has a set of criteria to check the validity of information (Moleong, 2008). The place of this study is *Kampung Muallaf*, Betteng Village, Lembang District, Pinrang Regency, South Sulawesi Province. The study took place from April to August 2022.

The data sources of this study are classified into two categories, namely primary and secondary data sources. The primary data source in this study is Islamic religious extension workers as key informants. Preliminary data was also obtained from additional informants, namely the Head of the Religious Affairs Office of Lembang District, Pinrang Regency, the imam of the *Kampung Muallaf*, and the *muallaf* community. Meanwhile, secondary data sources are in the form of library data such as books, journals, the internet, research reports, and documentation relevant to research objects to support primary data. The research instrument is the researcher himself, assisted by several tools such as the internet, cameras, recording

devices, pens, notebooks, and interview guidelines as a reference for obtaining information.

The data collection method is carried out through Focused Group Discussions (FGDs), observation, interviews, and documentation. Comments were made to observe the strategies and steps for religious guidance in *Kampung Muallaf, Betteng Village*, Lembang District, Pinrang Regency, South Sulawesi Province. Interviews are conducted in an unstructured manner by asking questions directly. Documentation supports information from observations and interviews because documentation displays something that has already occurred (Sugiyono, 2010). The data analysis is done by data reduction, namely compiling and summarizing systematically and determining the data needed. The presentation of data is carried out in the form of a narrative equipped. Meanwhile, conclusions are drawn based on the field data analysis results.

Results and Discussions

The Strategic Rarity of Religious Development of Muallaf

There are two strategic steps for the spiritual development of *muallaf* in Betteng Village, Lembang District, Pinrang Regency, South Sulawesi, namely providing facilities and infrastructure and then providing Islamic subject matter. The facilities and infrastructure provided are: buying a special village location, opening access road, building housing, establishing a mosque, and established Raudatul Athfal Darussalam Kindergarten. To provide a practical understanding of religion to *muallaf*, especially those in Betteng Village, Islamic extension workers from the Lembang District Religious Affairs Office made a breakthrough by buying a location to be used as a unique village for *muallaf* in 2018. According to Rusli Della, the Head of the Religious Affairs Office of Lembang District, the funds used were from the donations of several extension workers' families and the Office of Religious Affairs. As stated in the notarial deed, the land area purchased is one hectare for 120 million. The land was notarized in the name of the village.

The background of making the unique village of *muallaf*, according to Samsinah, the Islamic Extension Officer, is because religious extension workers have difficulty teaching religion to

muallaf who still live with their non-Muslim families. Samsinah's further information that the custom that occurs in Betteng Village, in particular, and Pinrang Regency, in general, is that there are two adherents of different religions in a household. For example, the father and mother are Kristen, and some of their children convert to Islam (Hendrik, 2021). This *muallaf* still lives with old habits, and they understand that Muslims eat pigs, but not haram is sold. Seeing such a situation, and to effectively provide religious lessons and counseling, they had to be separated from their families and then gathered in the village.

Islamic extension workers, as the Ministry of Religious Affairs spearheads following their duties and functions, must find methods and strategies that are considered adequate to solve problems that occur in society, especially for *muallaf*. The various kinds of issues faced by *muallaf* are not easy to solve by providing counseling in general but must be solved specifically (Ahmad Perdana Kusuma, 2021). All efforts must establish effective communication between Islamic extension workers and the communities they face. Based on that reason, *muallaf* villages are provided to make it easier for extension workers to provide religious guidance while controlling the development of understanding and practicing the religion of *muallaf*, especially those in Betteng Village.

The location approved in the meeting for the access road is in a mountainous and riverside area with an altitude of 700 meters above sea level. According to Samsinah, the place is approximately 25 kilometers from the Lembang District Religious Affairs office. About two kilometers from the location of the prospective village, the village initially did not have road access. Therefore, religious extension workers moved mosque worshippers from the town next to the mountain to do holy work to make roads so they could be passed. Crossing the river took two years to raise funds to build a bridge that two-wheeled cars could pass through. Researchers felt the heavy road terrain that had to be given to get to the research site. Several times had to get off the two-wheeled vehicle because they could no longer afford to pass through the streets by riding. Meanwhile, another team of three women could no longer afford to continue the journey and was willing to wait for us, who were

trying to get to the research site. After arriving at the location, we found the mosque's imam named, Ilham from Aceh, who could no longer sit because he was two years old and then fell from a two-wheeled vehicle while going out to buy his daily necessities.

The *Kampung Muallaf* initiated and designed by religious extension workers in Lembang District, has established houses of as many as thirty made of wood. At the time, we asked if everything was filled. Mr. Guntur, one of the figures of *muallaf* and the founder of the *Kampung Muallaf*, explained that the houses filled only number 17 dozen, and the others are still empty. Guntur explained that they have not lived in his house because their garden is so far from this place, and they only come on Fridays and schedule counseling. Guntur also explained that the number of villages created specifically here is 40 households, so there are still ten more houses to be built if these 30 are filled. A mosque stands in the middle of the village. The size of the mosque, according to Ilham, is 11x12. The mosque is made of wood except for the roof, with wooden floors and no walls. The mosque is left open so that people who come can feel the cool mountain air. Inside the mosque, precisely the front of the left-right is written *syabadatain*, making it easier for *muallaf* to read and memorize it often. This mosque teaches *muallaf*, especially parents and adults, about the pillars of faith and Islam and how to recite, pray, and pray. Also, this mosque is used to teach children to read the Qur'an before the existence of Raudatul Athfal Kindergarten.

This mosque has been used to encourage *muallaf* to build good relationships with others through congregational prayers. This effort aims to strengthen the faith and relationship of *silaturrahim* among other religious people. Religious extension workers invite the *muallaf* to perform prayers in congregations and attend religious events such as recitations and other social activities to enhance social relations. Social integration will make the *muallaf* not feel excluded from society (Sahari et al., 2021). Raudatul Atfal Kindergarten was the last to be established. This kindergarten was established in 2021 with an estimated 20 million rupiah. After we asked, Samsinah's explained that after the more comprehensive community heard our efforts, even nationalized, many sympathized with us by providing

the help we needed. As long as the designation is clear and there is evidence, God willing, many people are willing to do charity.

After embracing Islam, the *muallaf* needs spiritual guidance to ensure that he has a relationship with his creator. The formation of the personality of the *muallaf* is primarily determined by how much advice and teaching is given to him (Faezy Adenan et al., 2021). For example, the deepening of godliness, worship procedures such as prayer, fasting, zakat, and haji, and Islamic manners and behavior or morals based on the Quran and hadith. The religious problems that arise in society are increasingly complex. Many spiritual issues are not uncommon to cause friction and can even cause conflicts (Rusydiyah, 2020). This situation occurred in all areas of Lembang District, especially in Betteng Village. Especially in Betteng Village, the main problems met by *muallaf* are twofold: education and economics. In terms of education, of course, they still lack knowledge of Islam from an economic point of view because they mainly come from underprivileged families. Therefore giving religious understanding to the *muallaf* requires patience and hard work. In addition, it should also be based on sincere intentions as self-devotion to Allah SWT. Religious issues for the *muallaf* must be dealt with both formally and non-formally.

According to Guntur Hasbullah, in providing religious understanding to the *muallaf* in the *Kampung Muallaf* of Betteng Village, religious extension workers were first divided into three groups. The first group is the cyanation given to the parents. Coaching in this first group is carried out at night because the time during the day is spent making a living for the family's needs. The second group is scheduled after the completion of the *ashar* prayers. The third group is coaching for children. This third group is carried out in the morning and sometimes in the afternoon after completing *dubur* prayers. The material provided by Islamic extension workers to improve the religious understanding of the *muallaf* in Betteng Village are: exploring the pillars of faith and the pillars of Islam, teaching to read the Qur'an, and teaching the ordinances of prayer. The form of introduction to the Pillars of Faith carried out by Islamic extension workers at this stage is an explanation of faith with Allah SWT. Trust with the Angels, religion with the books, faith with

his Apostles, faith with the last day, faith with *Qada* and *Qadar*. According to Asmady Alamsyah Sa'ban Miru, the explanation of faith in Allah SWT is an attempt to strengthen the creed or belief as a promise of the *muallaf* that Allah SWT is the one true God. He has no allies, and he is forbidden to associate with others. That is the meaning contained in the *syabadatain* they said when they pledged to convert to Islam.

Furthermore, the meaning of having faith in angels is to explain that every deed done in this world will be recorded by angels who are always watching throughout one's life. The angel's record of the act will be shown and accounted for in the future. If the form of good charity is more than lousy, the charity will be rewarded with merit and put into heaven. On the contrary, if the awful charity has done more than the fantastic charity, the reward is sin, and they are put into hell. Therefore, a Muslim must always do good and care for himself to avoid evil deeds.

The following meaning of faith is the faith with its books. The book's meaning is a record of a person's good deeds and evil deeds; besides, there is a record by two angels. This record is always commanded to be read to evaluate the acts that have been done (QS.17:14).

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

The translation:

Read your book. Suffice yourself on this day as a counter to your (charity) self.

People who always count their deeds will make regret evil deeds and try to correct them (Kemenag, 2019). The meaning of faith with the last day is to believe that after the life world, there will be an afterlife that is bound to come. Therefore, the primary purpose of living in this world is to prepare provisions in the form of good deeds as provisions for the afterlife. Preparations for the afterlife are done by way of worshipping Allah SWT well. In addition, it strives for life in this world, such as making a living by farming and other jobs. But man can only try, but God determines fortune, and

man must sincerely accept God's provision. The form of sincerity in accepting Allah's provisions is the meaning of faith, with *qadha* and *qadar* as the sixth pillar of faith (Zuhdi et al., 2019).

The six pillars of faith cannot be separated from the pillars of Islam. As stated above, that faith in God is pledged by saying two creeds. As for the pillars of Islam, it is five things. First, recite two sentences of the creed. Second, to establish prayer. Third, to fast in the month of Ramadan. The fourth is to issue zakat, and the fifth is to perform hajj to Baitullah. The consequence of vowing the creed is to promise Allah wholeheartedly to follow His Messenger faithfully. Qs. Al-Fath verse 10:

إِنَّ الَّذِينَ يُبَايِعُونَ اللَّهَ فَمَا أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ عَلَىٰ

The translation:

Indeed, those who pledged allegiance to you (Prophet Mubammad) (in essence) pledged allegiance to Allah, and God's hand is upon theirs. Therefore, whoever breaks the promise (of that allegiance), then indeed (the destructive consequences of) the transgression will only befall himself. Whoever keeps his promise to God will bestow upon him a great reward (Kemenag, 2019).

As explained in QS, what must be followed by the Messenger of Allah is the nature exemplified during his lifetime. Al-Ahzab verse 21 (Kemenag, 2019). The properties displayed by the Messenger of Allah are 1) honesty, 2. *Amanah*, 3) *tablig* and 4) *fathanah*.

Second, establish prayers. In Islamic teachings, prayers are required as much as five times a day at night. The person who showed devotion is the one who founded the religion. At the same time, people who do not establish prayers are the ones who tear down religion. The first practice to be worshipped by Allah's side is prayer. If the prayer is good, then all courses will be good. On the contrary, if the prayer is broken, all his charity will be damaged (Afriani & Wijaya, 2021).

Muslims are required to observe fasting for a month every year. Fasting is mandatory when the month of Ramadan comes.

(QS. Al-Baqarah 182-184). The Prophet Muhammad gave many promises with great rewards to anyone who practiced fasting based on faith and sincerity. For example, the Messenger of Allah said that fasts based on trust and calculating would be forgiven of his past sins. Fasting will cause a high sense of solidarity. Because a Muslim is required to build a bond of *silaturrahim* with fellow human beings, every Muslim is a brother and must blend in with all citizens wherever they are (Ali et al., 2011).

Fourth, issue zakat. One of the obligations of a Muslim is to give zakat and a half percent of each income. The Qur'an and hadith also advocate publishing zakat, *infaq*, and almsgiving (Ridhwan & A Nuzul, 2021). Therefore, a Muslim must try his best to seek sustenance in a halal way so that he can issue zakat as an obligation, then *infaq* and be civilized to obtain the virtues of life. A Muslim is forbidden to stand idly by expecting the helping hand of others (Martiningsih & Zamhari, 2021). The Messenger of Allah (PBUH) said that the writing above is better than the hand that is below. A person who leaves in the morning looking for firewood and then sells it and then provides for his family is better than a person who lives to worship as much as possible Allah SWT., and there are many more verses and hadiths that we convey.

Fifth, perform the hajj to Baitullah for the table. The requirement for a Muslim to perform the hajj to Baitullah is to have the ability. Two kinds of capabilities are physical and spiritual and capable in terms of cost (Rostam & Malim, 2021). Both cost money and can only be obtained by working hard, praying, and begging Allah SWT to get what is sought and aspire. Many people are physically and spiritually capable but are constrained by the high cost of performing the hajj to Baitullah. Thus, carrying out hajj obligations is equivalent to carrying out zakat obligations and *infaq* and sadaqah. After the Islamic extension workers have provided an understanding and deepening of the pillars of faith and the pillars of Islam, the next step is to teach them to read the Qur'an. The fundamental thing to do in the formation of *muallaf* is to teach them to read the Qur'an (Berglund & Gent, 2019). As Safiah pointed out, as a *muallaf*, we had a difficult time reading the Qur'an. Our ignorance of reading the Qur'an is sometimes a psychological burden for us because we

are used to ridicule by families by asking what it is to convert to Islam if we do not know how to study. The first step in teaching the Qur'an is to tell the virtues and importance of reading the Qur'an. The following introduces the letter *hijaiyah*. After that, practice pronouncing *makbraj hijaiyah* letters.

Samsinah, as an Islamic Extension Officer, stated one of the extension workers' efforts in carrying out religious guidance. The essential thing is the introduction of *hijaiyah* letters by introducing the basics of *hijaiyah* letters and how to distinguish Lapaz *hijaiyah* letters to direct *muallaf* to understand the Qur'an. Ower understands *muallaf*. The reviewing activity is generally carried out at the *Kampung Muallaf* Mosque, Betteng Village, Lembang District, Pinrang Regency, which has been established. The introduction and how to pronounce *hijaiyah* letters are divided into two groups, namely the parent group and the children's group. For parents, it is scheduled 2-3 times a week, sometimes adjusting to their circumstances and free time because most of them are obliged to make a living for their families. After that, it is intended for children, which are generally held every time they finish doing zuhr prayers and their school holidays. This information was reinforced by a *muallaf* named Jihan who, while participating in the study of recitation held in *Kampung Muallaf*, gained much knowledge about how to read the Qur'an correctly, especially how to distinguish and recite the letters *hijaiyah*.

Based on the information above, it can be said that teaching how to read the Qur'an, the *muallaf* in Betteng Village, Lembang District, Pinrang Regency, immensely helped increase their understanding of Islamic teachings. The next step taken by Islamic extension workers in increasing religious understanding of *muallaf* in Betteng Village is to teach prayer procedures. According to the statement submitted by Asmady Sya'ban, the first material introduced to the *muallaf* about the process of prayer starts from the correct tangible way. Explains from Asmady that religious extension workers teach how to intend when we are in the form, what is said in the heart, and it is from that intention that determines what prayers we will perform. Regarding the movement of wudu, the action starts from the right hand, and the order limbs are washed and sucked when tangible.

In addition to being taught in theory, it is also taught directly to practice, guided now by Islamic extension workers. Material on the procedure for tangibles is held twice a week at the village mosque.

The following material is to teach about the pillars of prayer. For the material of prayer procedures, the first thing that is taught is the conditions that must be met by a person who will perform prayers when he wants to worship Allah SWT. For a person who performs prayers, at least thirteen posts must be done. As for the material on prayer procedures, the learning is the same as the wudu material; Salat must begin with intention. That intention distinguishes between *asar* and *maghrib* prayers, *maghrib* and *isya*, and so on. When lifting *takbiratul ibram*, the way of *rukuk*, prostration, the position of the legs and hands when sitting between the two prostrations and sitting *tahiyat* or sitting last, then the practice of greeting to the right and the left (Siregar et al., 2020).

In addition to the intentions and ordinances of the prayer and movements taught, we also taught writing down all the readings when praying—starting from the *iftitab* prayer, *rukuk* reading, *I'tidal* reading, prostration reading, reading between the two prostrations of *tahiyat* and *Salawat* readings and the first greeting. Regarding the recitation of this prayer, the *muallaf* was asked to memorize well, which was facilitated at every meeting. In addition to the recitation in the prayer movement, it is also required to remember the surah *al-Fatihah* correctly and short surahs that are considered easy to memorize, especially the surah *al-Ikhlâs*, *al-Falaq*, and surah *an-Nas*.

Jumriah's statement supports the above information that after attending prayer training conducted by Islamic extension workers in mosques, I learned that prayers have harmony, just like Islam which has five pillars. However, I cannot memorize everything because I am trying to recite all the prayer readings first. Now I practice learning *tahiyat* lessons, I have been trying to remember them for a long time, but when I pray, I often forget.

While providing guidance and counseling for the Islamic religion, religious extension workers did not run smoothly and smoothly. They experienced many obstacles facing the character of people who had just converted to Islam in Betteng Village. They

must be approached with the culture and language they speak. The *muallaf* collected in Betteng Village daily uses the Pattinjo language. If they teach with Indonesian or Bugis language, they don't understand and understand enough. But if they use Pattinjo's language, they are serious about it and follow it. Therefore, religious extension workers must learn the Pattinjo language to attract the attention of *muallaf* (Fazil, 2020).

Muhammad Shaleh, a *muallaf* Lembang District, Pinrang Regency, makes it easier to convey religious descriptions; before directly carrying out coaching, you must first communicate with the local *muallaf* so that the inner bond between the teacher and the *muallaf* can be closely established. The language used in speaking during the teaching process is Pattinjo. Pattinjo language is the language of *Kampung Muallaf*, Betteng Village, Lembang District, and Pinrang Regency. Why do imams and religious extension workers have to use the local language and not Indonesian in teaching and counseling? Most of the residents of Muallaf Village do not understand when the extension workers and village priests deliver instructions using Indonesian (Hie et al., 2021). That is why village priests and religious extension workers must use the local language to make it easier to convey spiritual teachings to the *muallaf*. Samsinah, an Islamic extension officer, said that building a good relationship on the surface of the earth with anyone we meet is a command of Allah and is one of the pillars of Islamic teachings that religious people must carry out, a source of charisma and morals.

We sent the above information we confirmed to one of the *mullaf* named Guntur. Guntur explained that during my time following the learning held by Islamic extension workers, I gained much knowledge about Islam. Previously we had no idea of performing prayers, not knowing what was read and the ways. However, now we have slowly figured out and implemented it even though we realized many shortcomings.

Based on the information above, it can be concluded that Islamic extension workers have approached the *muallaf* who are in Betteng Village, Lembang District, Pinrang Regency well. Islamic

extension workers have approached it through interpersonal communication. The interpersonal communication they build gains sympathy from the *muallaf* to create a conducive situation. Islamic extension workers used the conducive situation to carry out their duties and fusions properly, inviting and instilling religious understanding in the community, especially the *muallaf*.

Inhibiting Factors of Islamic Extension Workers in Providing Religious Understanding of Muallaf in Betteng Village

The following are some of the factors that hinder Islamic extension workers in providing religious understanding to *muallaf* in Betteng Village, Lembang District, Pinrang Regency. Such factors are lack of Islamic extension workers, inadequate road access, and lack of meeting time prequity. The first factor felt by Islamic extension workers in providing religious introduction and understanding of the *muallaf* in Betteng Village, according to Samsinah, was the lack of teaching staff personnel who settled in *Muallaf* Village. Only one person is considered capable of giving religious lessons, namely Muhammad Shaleh, but his main task is as an imam of prayers in the mosque. Meanwhile, from religious extension workers, only two people take turns coming twice every week. This personnel shortage is felt, especially since the distance from the Office is quite far. This information was reinforced by Asmady's statement that the lack of teaching staff who settled in *Muallaf* Village made it difficult for Islamic extension workers to provide religious understanding to the *muallaf* because, so far, there has been only one person assigned as an imam. He was also the one who often taught the community about Islamic teachings, especially preaching and the way of prayer. Even then, only the older adults come to the mosque, so children can rarely be reached.

The above information is reinforced by the statement of Safiah, a *muallaf* who has only been converted to Islam for two years. According to Safiah, if a female religious teacher lived in this village, maybe we, from among the mothers, would easily and quickly understand the basics of Islamic teachings. We desperately need a female religious teacher who is good at Pattinjo. Based on the statement above, it can be concluded that the lack of Islamic teachers and extension workers has a significant impact on the efforts of

Islamic extension workers in instilling Islamic teachings against the *muallaf* in Betteng Village, Lembang District, Pinrang Regency. The additional religious teachers and extension workers will be able to reach all communities by visiting their homes one by one through a family approach. According to an interview with Alamsyah Sya'ban Miru, the obstacle that is no less severe in conducting counseling in *Kampung Muallaf* is the distance from the Office, a very extreme road. To get to *Kampung Muallaf*, the distance from the traverse axis road can take two hours because you have to conquer the rocky road and several cliffs on the mountainside. When the rainy season comes, the road will become slippery, so you have to be extra careful, and the road will be dusty during the dry season. However, this obstacle did not dampen the enthusiasm of Islamic extension workers to provide religious guidance to their brothers and sisters who had just had a unique village. Indeed, it takes struggle and sincerity to be able to arrive and provide counseling in remote villages (Pratiwi et al., 2022).

Meanwhile, lack of personnel, long distance traveled, and rough terrain is one of the causes of the lack of presence of meetings to carry out coaching. In addition to the limitations of extension workers, the *muallaf* is also constrained from an economic point of view. As explained earlier, in general, *muallaf* collected in *Muallaf* Village have an underprivileged family background. Therefore, their time is mainly spent farming to make a living for the survival of their families. That is why they can't participate in the scheduled coaching time. Their time often clashes with coaching activities, and most are concerned with their work rather than following religious guidance. That is why many of the *muallaf* missed out on the learning material so that the next meeting, when they were present recited, the religious extension workers reiterated the cloth that had been delivered earlier.

A similar statement was made by a *muallaf* named Jumriah that I rarely attended religious guidance and lessons because my time was mostly spent helping my husband make a living in the garden. As a result, I did not follow many religious subjects. That means that the busyness of *muallaf* to make a living is the cause of the lack of following spiritual guidance. Another statement revealed by

Jumriah is that the teaching staff who live here is only one person, and since COVID-19 Islamic extension workers can only come once a week and sometimes two to three times a month, teaching here is sometimes hampered. The arduous task faced by extension workers is cultivating the self-awareness of the *muallaf* to fix their ignorance of the teachings of Islam that they have just adopted.

From the information above, it can be concluded that some of the obstacles experienced by Islamic extension workers in providing an understanding of Islamic teaching, such as the lack of extension workers and teachers, distant and distant terrain, significantly affect the effectiveness of the development process for *muallaf* in *Kampung Muallaf*, Betteng Village, Lembang District, Pinrang Regency, South Sulawesi Province.

Conclusion

The discussion about the results of the interviews and the facts found in the field directly, as described earlier, can conclude that Islamic extension workers have taken appropriate steps in providing religious understanding to the *muallaf* in Betteng Village, Lembang District, Pinrang Regency, South Sulawesi Province. Some of these steps are in physical form, and some are in non-physical form. The physical ones are several facilities and infrastructure in the state of unique village land for *muallaf*, access roads and bridges, 30 wooden houses, one mosque, and one kindergarten. Meanwhile, in non-physical form, deepening the pillars of faith and the pillars of Islam, teaching reading the Quran, tangible procedures, and prayer procedures for all *muallaf*, from children to the elderly. The inhibiting factor for extension workers to provide religious understanding to the *muallaf* in Betteng Village is the lack of personnel. In addition, another inhibiting factor is that road access is damaged, and the meeting time between extension workers and *muallaf* is also lacking.

The main contribution of this research is to become important information about concrete steps of spiritual development for *muallaf* in Betteng Village, Lembang District, Pinrang Regency, South Sulawesi Province. These measures can be used as a pilot in fostering *muallaf* elsewhere. Therefore, it recommended that the

government in Lembang District add Islamic Extension workers to effectively provide religious understanding to the Kampung Muallaf community. For Islamic extension workers, it is better to be more active in taking to the field in providing spiritual guidance to the community, especially *muallaf*, to facilitate the activities carried out.

The limitation of this study is that the researchers have not investigated the characteristics of local culture and language in *Kampung Muallaf of Betteng Village*. In addition, this study has not investigated the economic problems met by *muallaf* after separating from their families. It is hoped that there will be methods to increase the sensitivity of Muslims to help the *muallaf* not to return to their original religion.

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