

Development of a Contextual and Systematic Islamic Curriculum and Management for Converts in Bandung City

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Submitted: 2025-07-26 ; Accepted: 2025-10-09 ; Published: 2025-10-23

ABSTRACT

The background of this issue is the need for a comprehensive Islamic guidance model, given the weak understanding of faith and religious practices among converts after conversion. The purpose of this study is to develop a contextual and systematic curriculum and management model for Islamic guidance for converts in the city of Bandung. This study used a qualitative research method with a multiple case study design in three muallaf guidance institutions in Bandung City: Muallaf Centre Indonesia (MCI), Yayasan Muallaf Bandung, and the mosque's majelis taklim from January to June 2025. The informants in this study were institution managers, Islamic guidance instructors/teachers, community leaders, and active converts who participated in the guidance program. The data collection techniques in this study were in-depth interviews, participatory observation, and documentation studies. The data analysis technique used the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing and verification. The results of the study indicate that strengthening the faith of converts requires a special curriculum that integrates theological, worship, and socio-cultural dimensions, while adaptive guidance management oriented towards individual needs has been proven to increase the effectiveness of the internalization of Islamic values. The contribution of this research is the formulation of a contextual convert guidance curriculum model that can be replicated by Islamic da'wah and educational institutions in similar areas. The synergy between curriculum development and managerial management is identified as a key element in strengthening the sustainability of da'wah for convert groups.

Keywords: Curriculum Development, Islamic Education, Muallaf

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INTRODUCTION

The process of religious conversion is an important turning point in a person's life, especially when deciding to embrace Islam.¹ However, the phenomenon in the field shows that many converts do not receive adequate guidance after reciting the shahada.² This condition is evident from the absence of a specific curriculum and the lack of institutions that systematically assist converts.³⁴ As a result, the development of their faith, knowledge, and worship is often not in line with the comprehensive principles of Islam.⁵ This gap has the potential to weaken the process of integrating converts into the Muslim community and society at large.⁶⁷

In response to these practical issues, researchers argue that converts need guidance that is not only informative but also transformative.⁸ Islamic education for converts should not be equated with basic education for Muslims from childhood, but should be tailored to their unique backgrounds, experiences, and needs.⁹¹⁰ In other words, an Islamic education system specifically designed for converts is needed, both in terms of curriculum and institutional management, so that their learning process is continuous and meaningful.¹¹¹²

Bandung, as a multicultural metropolitan city, offers a unique context for this research. In this city, interactions between religions, cultures, and ethnicities are dynamic, while also providing a space for the growth of convert communities with diverse backgrounds.¹³ The existence of

¹V . I. Dolgova et al., "The Research of the Personality Qualities of Future Educational Psychologists," *International Journal of Environmental and Science Education*, 11.17 (2016), pp. 10695–700.

² Carlos Capella-Peris et al., 'Social, Personal, and Innovative Competencies Effect of Service-Learning in Physical Education Teacher Education: A Mixed-Methods Analysis', *Frontiers in Education*, 6 (2021), doi:10.3389/feduc.2021.757483.

³ Abu Siddique, 'Behavioral Consequences of Religious Schooling', *Journal of Development Economics*, 167 (2024), p. 103237, doi:10.1016/j.jdeveco.2023.103237.

⁴ Fabian Kosse et al., 'The Formation of Prosociality: Causal Evidence on the Role of Social Environment', *Journal of Political Economy*, 128.2 (2020), pp. 434–67, doi:10.1086/704386.

⁵ Alexander Cappelen et al., "The Effect of Early-Childhood Education on Social Preferences," *Journal of Political Economy*, 128.7 (2020), pp. 2739–58, doi:10.1086/706858.

⁶ André Droogers, 'The Power Dimensions of the Christian Community: An Anthropological Model', *Religion, Symposium: Anthropology of Christianity*, 33.3 (2003), pp. 263–80, doi:10.1016/S0048-721X(03)00059-9.

⁷ Andrew Williams, 'Spiritual Landscapes of Pentecostal Worship, Belief, and Embodiment in a Therapeutic Community: New Critical Perspectives', *Emotion, Space and Society*, 19 (2016), pp. 45–55, doi:10.1016/j.emospa.2015.12.001.

⁸ Assemgul A. Moldazhanova et al., "Future Teacher-Psychologists' Professional Position as a Component of Professional Competence Formation," *International Journal of Environmental and Science Education*, 11.18 (2016), pp. 12317–25.

⁹ Joseph M. Currier et al., 'Spiritual Struggles and Mental Health Outcomes in a Spiritually Integrated Inpatient Program', *Journal of Affective Disorders*, 249 (2019), pp. 127–35, doi:10.1016/j.jad.2019.02.012.

¹⁰ Rebekah A. Richert and Mona M. Abo-Zena, 'Spirituality, Religion, and Healthy Development', in *Encyclopedia of Child and Adolescent Health (First Edition)*, ed. by Bonnie Halpern-Felsher (Academic Press, 2023), pp. 148–59, doi:10.1016/B978-0-12-818872-9.00113-8.

¹¹ Camila Chagas et al., 'Religious and Secular Spirituality: Methodological Implications of Definitions for Health Research', *EXPLORE*, 19.1 (2023), pp. 6–13, doi:10.1016/j.explore.2022.04.004.

¹² Kimmo Sorjonen and Bo Melin, 'Necessary Condition Analysis Has Either Low Specificity or Low Sensitivity: Results from Simulations and Empirical Analyses of Grit, Depression, and Anxiety', *Helijon*, 9.4 (2023), p. e14848, doi:10.1016/j.helijon.2023.e14848.

¹³ Juwairiani Juwairiani, Azizah Hanum Ok, and Yusnaili Budianti, 'Aqidah Development for Muallaf (Case Study at the Muallaf Center Foundation in Subulussalam City)', *Islamic Management: Journal of Islamic Education Management*, 7.01 (2024), doi:10.30868/im.v7i01.7298.

various da'wah institutions and guidance communities makes Bandung a strategic location for designing a model for a relevant Islamic education curriculum and management.¹⁴ With this focus, this study seeks to make an academic and practical contribution to strengthening the development of converts at the local and national levels.

Theoretically, this study uses the perspectives of Islamic education and social constructivism. Islamic education theory emphasizes the suitability of the curriculum to the characteristics of students so that learning takes place effectively.¹⁵ Meanwhile, social constructivism assumes that meaningful learning is built through real experiences and social interactions.¹⁶¹⁷ Thus, the curriculum for converts must take into account their socio-cultural background, previous religious literacy level, and long-term learning objectives that cover cognitive, affective, and psychomotor aspects.¹⁸¹⁹

The initial argument put forward by this study is that the success of convert development is largely determined by the integration of a curriculum that suits their needs and effective educational management. Therefore, the objectives of this study are: (1) to identify the unique needs of converts in Islamic education in the city of Bandung; (2) to formulate a curriculum model based on the principles of modern Islamic education; and (3) to develop sustainable guidance management strategies to strengthen the spiritual and social transformation of converts. These objectives are considered important to fill the gaps in the literature and respond to the needs in the field.

Several previous studies show relevance to the focus of this research. Sudipta Roy found that many Islamic institutions in Indonesia have not optimized their potential in systematically assisting converts.²⁰ William et al. emphasized that structured training can strengthen faith while improving the ability of converts to become agents of da'wah.²¹ Amra stated that the effectiveness of learning is highly dependent on the suitability of the curriculum to the characteristics of the students.²² These findings highlight the importance of a specialized curriculum approach for

¹⁴ Siti Assyfa Nurhasanah and Agus Fakhruddin, 'Religious Programs at Majelis Taklim in Improving the Religious Knowledge of the Community', *An-Nidzam : Journal of Education Management and Islamic Studies*, 12.1 (2025), pp. 98–112, doi:10.33507/an-nidzam.v12i1.2256.

¹⁵ Liwei Liao et al., 'Subtypes of Treatment-Resistant Depression Determined by a Latent Class Analysis in a Chinese Clinical Population', *Journal of Affective Disorders*, 249 (2019), pp. 82–89, doi:10.1016/j.jad.2019.02.005.

¹⁶ Surul Shahbudin Bin Hassan and Muhammad Azhar Bin Zailaini, 'Khatam Al-Quran in Islamic Education Curriculum in Malaysia', *Procedia - Social and Behavioral Sciences*, 13th International Educational Technology Conference, 103 (2013), pp. 558–66, doi:10.1016/j.sbspro.2013.10.373.

¹⁷ Sorjonen and Melin, 'Necessary Condition Analysis Has Either Low Specificity or Low Sensitivity'.

¹⁸ Nicola Luigi Bragazzi et al., 'A Content Analysis of Italian NSSI Websites', *Procedia - Social and Behavioral Sciences*, 13th International Educational Technology Conference, 103 (2018), pp. 19–27, doi:10.1016/j.sbspro.2018.10.302.

¹⁹ Maimun Aqsha Lubis et al., 'Systematic Steps in Teaching and Learning Islamic Education in the Classroom', *Procedia - Social and Behavioral Sciences*, International Conference on Learner Diversity 2020, 7 (200), pp. 665–70, doi:10.1016/j.sbspro.2020.10.090.

²⁰ Sudipta Roy, Samia Huq, and Aisha Binte Abdur Rob, 'Faith and Education in Bangladesh: A Review of the Contemporary Landscape and Challenges', *International Journal of Educational Development*, 79 (2020), p. 102290, doi:10.1016/j.ijedudev.2020.102290.

²¹ William B. Barr and others, 'Religious Conversion in an Older Male with Longstanding Epilepsy', *Epilepsy & Behavior Reports*, 18 (2022), p. 100524, doi:10.1016/j.ebr.2022.100524.

²² Amra Sabic-El-Rayess, 'Epistemological Shifts in Knowledge and Education in Islam: A New Perspective on the Emergence of Radicalization amongst Muslims', *International Journal of Educational Development*, 73

specific learning groups such as converts.

Thomas Frissen, through his study of social constructivism, asserts that learners' real experiences form the basis of meaningful learning,²³ while Capella-Peris et al. (2021) add that curriculum development must start from mapping real needs and long-term goals.²⁴ Marhamah emphasizes the need for Islamic education for converts to include strengthening faith, basic worship training, and social integration.²⁵ Hassan underlines that the managerial aspect plays an important role in ensuring organized, efficient, and accountable learning.²⁶ These studies show that both curriculum and educational management are crucial factors that complement each other in the development of converts.

Compared to previous studies, the focus of this study is different because it combines aspects of curriculum and Islamic education management in the specific context of converts in the city of Bandung. Its urgency lies in the effort to fill the gap in studies that have so far focused more on theological-spiritual aspects without touching on curricular and managerial approaches. Theoretically, this research expands the study of Islamic education with a curriculum perspective based on the needs of converts, while practically, the results of this research are expected to serve as a strategic guide for da'wah institutions, local governments, and Islamic community organizations in improving the quality of educational services for converts.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a multiple case study design, as it involves three convert training institutions in Bandung, namely the Muallaf Centre Indonesia (MCI), the Bandung Convert Foundation, and the Grand Mosque majelis taklim, which are positioned as three separate cases. Thus, this research not only reveals general phenomena but also allows for a comparison of curriculum implementation patterns between institutions. The selection of locations was carried out *purposively* based on the intensity of activities, program sustainability, and the number of converts being mentored. The research subjects consisted of institution managers, Islamic guidance instructors/teachers, active converts, and community leaders or religious mentors. The number of informants was determined by *purposive sampling*, including 3 institution managers, 4 instructors, 10 active converts, and 2 community leaders. Details of the number of informants are presented in Table 1.

(2020), p. 102148, doi:10.1016/j.ijedudev.2019.102148.

²³ Thomas Frissen and others, 'Capitalizing on the Koran to Fuel Online Violent Radicalization: A Taxonomy of Koranic References in ISIS's *Dabiq*', 35.2 (2018), pp. 491–503, doi:10.1016/j.tele.2018.01.008.

²⁴ Tonie L. Stolberg, 'Understanding the Approaches to the Teaching of Religious Education of Pre-Service Primary Teachers: The Influence of Religio-Scientific Frameworks', *Teaching and Teacher Education*, 24.1 (2018), pp. 190–203, doi:10.1016/j.tate.2007.01.001.

²⁵ Marhamah et al., 'Islamic Education Model for Muallaf (Converts) through a Participatory Approach', *Al-Ta Lim Journal*, 29.1 (2022), pp. 51–61, doi:10.15548/jt.v29i1.768.

²⁶ Aminuddin Hassan et al., 'The Role of Islamic Philosophy of Education in Aspiring Holistic Learning', *Procedia - Social and Behavioral Sciences*, WCPCG 2010, 5 (2020), pp. 2113–18, doi:10.1016/j.sbspro.2010.07.423.

Table 1. Details of Research Subjects

| Informant Category | Number |
|----------------------|-----------|
| Institution managers | 3 |
| Instructors/teachers | 4 |
| Active converts | 10 |
| Community leaders | 2 |
| Total | 19 people |

The research data consists of in-depth interview results, field observation notes, and curriculum and institutional guidelines documents. The data sources are individuals (managers, instructors, converts, community leaders) and official documents (modules, RPS, activity reports). Data collection techniques included: (1) In-depth interviews with semi-structured guidelines to explore experiences, strategies, and perceptions, (2) Participatory observation of routine coaching activities to capture actual learning practices, (3) Documentation studies in the form of curricula, modules, activity schedules, and institutional evaluation reports .

²⁷Data analysis was conducted with reference to the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and conclusion drawing and verification. In the reduction stage, data from interviews, observations, and documents were coded based on the themes of curriculum, coaching strategies, and implementation challenges. in the presentation stage, the data was arranged in a matrix comparing institutions; in the conclusion stage, the researchers linked the findings to Islamic education theory, social constructivism, and the concept of curriculum management.²⁸ Data validity was ensured through source triangulation (comparison of data between informants), method triangulation (interviews, observations, documents), and time triangulation (data collection in different periods). In addition, *member checks* were conducted with six key informants to ensure that the researchers' interpretations were consistent with their experiences.

²⁷ Lili Sururi Asipi, Utami Rosalina, and Dwi Nopiyadi, 'The Analysis of Reading Habits Using Miles and Huberman Interactive Model to Empower Students' Literacy at IPB Cirebon', *International Journal of Education and Humanities*, 2.3 (2022), pp. 117–25, doi:10.58557/ijeh.v2i3.98.

²⁸ Elmar Hashimov, 'Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers', *Technical Communication Quarterly*, 24.1 (2018), pp. 109–12, doi:10.1080/10572252.2015.975966.

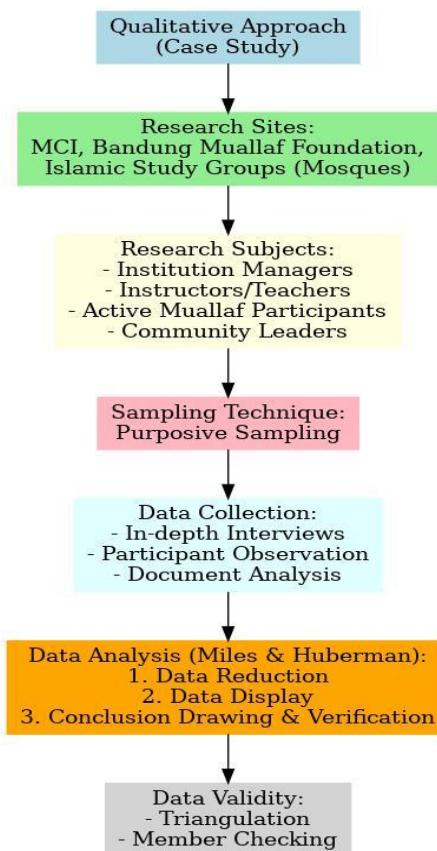


Figure 1. Research Flow Design

RESULTS AND DISCUSSION

Islamic Curriculum Design for Muallaf in Bandung City

Converts are a group that receives special attention in Islam, as mentioned in the Qur'an as those who are entitled to receive zakat (*al-muallafatu qulubuhum*).²⁹ The term convert refers to individuals who embrace Islam after previously adhering to another religion.³⁰ Conversion to Islam is not merely a matter of reciting the shahada, but rather the beginning of a profound spiritual, intellectual, and social transformation process. Muallaf face various forms of transition: from old beliefs to new beliefs, from old habits to new worship practices, and from their previous social environment to a new environment colored by Islamic values.³¹

In implementing Islamic guidance programs for converts, administrators or mentors have designed and implemented guidance that contains basic Islamic teaching materials. The curriculum is structured systematically and progressively to facilitate converts' understanding of Islamic principles, starting from faith, worship, to moral values. The purpose of compiling this

²⁹ Hesty Hyldania Azizah, 'The Concept Of Islamic Education Curriculum: A Study Of Ibn Sina's Thought', *Abjadia : International Journal of Education*, 9.1 (2024), pp. 175–82, doi:10.18860/abj.v9i1.26804.

³⁰ Indah Wahyu Ningsih, Atik Rosanti, and Izuddin Musthafa, 'The Concept Of Education Curriculum In The Perspective Of Ali Ahmad Madzku', *Jurnal Ilmu Pendidikan Ahlussunnah*, 5.1 (2022), pp. 27–37.

³¹ H. Achmad Asrori, 'Islamic Education Philosophy Development (Study Analysis on Ta'lim Al-Kitab Al-Zarnuji Muta'allim Works)', *Journal of Education and Practice*, 7.5 (2016), pp. 74–81.

material is to standardize the learning content to achieve a proportional and responsive training standard that meets the needs of converts.

One of the sources from Rumah Muallaf Salman ITB stated, *"We start the guidance with the most basic creed material, because many converts are still confused about the concept of God in Islam. If this foundation is not strong, they will have difficulty understanding other acts of worship."*

The curriculum development does not only consider the theological dimension, but also pays attention to the psychological and sociocultural aspects inherent in converts as individuals undergoing religious transition.³² The material was developed through a humanistic and inclusive approach that encourages dialogue between mentors and converts, making the curriculum a means of strengthening spiritual and social identity in a new environment. A convert from the Lautze 2 Mosque in Bandung said, *"I feel more comfortable when the mentor invites discussion, not just lectures. That way, I can share my experiences and confusion, and they are answered patiently."*

The Islamic guidance program is implemented through various learning methods such as individual mentoring, group halaqah, and practical worship activities. The curriculum is accompanied by formative assessments to periodically monitor the development of the converts' religious understanding and practices.³³ This reflects a shift towards a structured curriculum-based education management model that emphasizes strengthening faith, social integration, and spiritual independence.³⁴

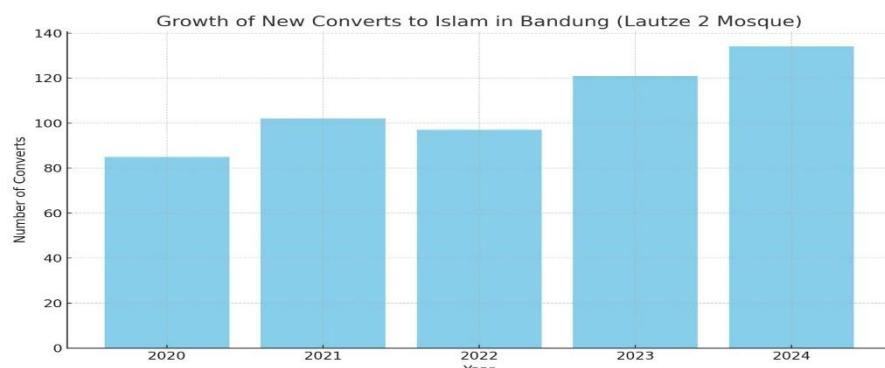


Figure 1. Development of the Number of Muallaf in Bandung City (Masjid Lautze 2)

Based on this data, there is a trend of increasing numbers of converts each year. This shows the importance of strengthening a structured Islamic guidance and education system so that converts can adapt spiritually, socially, and intellectually.

In Bandung City, as one of the metropolitan cities with high religious dynamics, it was

³² Tonie L. Stolberg, 'Understanding the Approaches to the Teaching of Religious Education of Pre-Service Primary Teachers: The Influence of Religio-Scientific Frameworks', *Teaching and Teacher Education*, 24.1 (2018), pp. 190–203, doi:10.1016/j.tate.2007.01.001.

³³ Pramono Hari Adi, 'The Impact of Religiosity, Environmental Marketing Orientation and Practices on Performance', *Journal of Islamic Marketing*, 9.4 (2018), pp. 841–62, doi:10.1108/JIMA-09-2016-0067.

³⁴ Najwan Saada, 'Perceptions of Democracy among Islamic Education Teachers in Israeli Arab High Schools', *The Journal of Social Studies Research*, 44.3 (2020), pp. 271–80, doi:10.1016/j.jssr.2020.05.003.

found that the number of religious conversions was relatively significant. Institutions such as the Indonesian Mu'allaf Center (MCI) or the Mu'allaf Guidance Institute of large mosques have recorded an increase in the number of converts from year to year.

Table 1. Data on the Number of Converts in Bandung City (2020–2024)

| Year | Number of Converts |
|------|--------------------|
| 2020 | 80 |
| 2021 | 110 |
| 2022 | 145 |
| 2023 | 170 |
| 2024 | 210 |

Some converts in Bandung experience *religious culture shock*, particularly in understanding tawhid, fiqh, and Islamic values.³⁵ This condition emphasizes the need for a systematic and structured curriculum to replace the conventional approach to da'wah.

One respondent explained, "*I initially had difficulty understanding the prayer recitations. But when I was taught slowly, even repeated several times with direct guidance, I began to feel confident that I could do it.*"

The main challenge faced by converts is limited access to systematic Islamic education. Many convert training programs are incidental, oriented towards lectures and emotional preaching, rather than structured learning. In fact, the process of learning Islam requires a curriculum that is able to bridge their cognitive, affective, and psychomotor needs.³⁶

In addition, converts also face pressure from their family or community of origin. In many cases, converts experience social exclusion, even psychological violence, because they are considered to have betrayed their original identity.³⁷ In this context, spiritual guidance must be accompanied by adequate psychosocial support. A female convert said, "*My family rejected my decision. But through the convert community in Bandung, I feel like I have a new family that supports me to remain steadfast.*"

The guidance of converts requires a comprehensive Islamic education model, which not only teaches Islam textually, but also provides psychological counseling and social reinforcement. The Islamic curriculum for converts must be developed based on an andragogical and transformative approach. The andragogical approach is relevant because the majority of converts

³⁵ Hasriadi, Siswanto, and Ahmad Muktamar, 'Islamic Religious Education Curriculum Development Model', *ETDC: Indonesian Journal of Research and Educational Review*, 2.4 (2023), pp. 55–69, doi:10.51574/ijer.v2i4.936.

³⁶ Raihan et al., 'Coaching Innovation Islamic Education of Muallaf', *AMCA Journal of Community Development*, 5.2 (2025), pp. 31–35, doi:10.51773/ajcd.v5i2.404.

³⁷ Girma Moti Geletu and Dawit Mekonnen Mihiretie, 'Professional Accountability and Responsibility of Learning Communities of Practice in Professional Development versus Curriculum Practice in Classrooms: Possibilities and Pathways', *International Journal of Educational Research Open*, 4 (2023), p. 100223, doi:10.1016/j.ijedro.2022.100223.

are adults with diverse educational backgrounds and experiences, while the transformative approach is necessary so that guidance does not stop at the transfer of knowledge but results in a change in beliefs and behavioral.³⁸

The ideal curriculum design for converts includes several important components: (1) the basics of Islamic creed and tawhid, (2) an introduction to practical fiqh worship, (3) ethics and manners in Islam, (4) the history of Islam and the Prophet, (5) basic Arabic (especially for worship), (6) Spiritual and psychosocial counseling, and (7) Strengthening Muslim identity in a social context.³⁹

The ideal curriculum is flexible, based on individual needs assessment, and contextual to the culture and level of Islamic literacy of each convert. Learning evaluation is not only cognitive, but also includes changes in attitude and consistency in worship practices.⁴⁰

The city of Bandung, as a culturally and religiously pluralistic city, presents both challenges and opportunities in the guidance of converts. Cultural diversity needs to be used as the basis for formulating persuasive and wise guidance strategies, rather than coercive ones. The approach used must be based on cultural dialogue and respect for the previous religious experiences of converts.

Cooperation between the city government, Islamic organizations, religious campuses, and large mosques in Bandung needs to be improved. They can work together to develop a standardized yet flexible curriculum and modules for guiding converts. Training for convert guides is also an important element in improving the quality of services for this group.

The ideal curriculum for converts must take into account the basic principles of Islamic education and the unique needs of converts. This curriculum includes several main components:

1. Curriculum Objectives

- a. Instilling the basics of faith (tauhid)
- b. Providing practical understanding of worship
- c. Cultivating noble character and Islamic ethics
- d. Introducing Islamic history and civilization
- e. To assist in social integration as part of the Muslim community

³⁸ Benjamin Agbo and others, 'A Systematic Literature Review on Software Applications Used to Support Curriculum Development and Delivery in Primary and Secondary Education', *International Journal of Educational Research Open*, 7 (2024), p. 100385, doi:10.1016/j.ijedro.2024.100385.

³⁹ Julius Grund and Jorrit Holst, 'Emotional Competence: The Missing Piece in School Curricula? A Systematic Analysis in the German Education System', *International Journal of Educational Research Open*, 4 (2023), p. 100238, doi:10.1016/j.ijedro.2023.100238.

⁴⁰ Thomas P. Oeschger, Elena Makarova, and Anna K. Döring, 'Values in the School Curriculum from Teacher's Perspective: A Mixed-Methods Study', *International Journal of Educational Research Open*, 3 (2022), p. 100190, doi:10.1016/j.ijedro.2022.100190.

2. Curriculum Structure for Islamic Education for Muallaf

Table 2. Structure of the Islamic Education Curriculum for Muallaf

| No. | Component | Subject Matter | Learning Methods | Evaluation |
|-----|-------------------------|--|---|---|
| 1 | Creed | Pillars of Faith Tawhid (Rububiyyah, Uluhiyyah, Asma wa Sifat) Concepts of Shirk, Kufr, and Nifaq | Interactive lectures, Group discussion Case studies | Written tests (essays and multiple choice) Oral question and answer session |
| 2 | Worship | Ablution, dry ablution Emergency and complete prayers Daily prayers Ramadan fasting and basic zakat | Practical simulation, Live demonstrations and Peer teaching | Observation of worship practices Daily worship checklist |
| 3 | Morals | Etiquette towards Allah, the Prophet, and fellow Muslims () Etiquette in speaking, eating, and dressing Maintaining trustworthiness and honesty | Role-playing, Exemplary stories of the Prophet and his companions | Daily assessment of attitude and character () Weekly moral reflection reports |
| 4 | Basic Fiqh | Laws of Impurity and Purification Halal and Haram Foods Basic Muamalah | Text study and practice Guided discussion | Case comprehension tests, Thematic question and answer |
| 5 | History of Islam | The Story of the Prophet Muhammad Early converts to Islam Dawah in the Archipelago | Educational film screening Narrative lectures | Individual resumes, Group presentations |
| 6 | Thematic interpretation | Verses on monotheism, patience, guidance Simple interpretation according to spiritual needs | Reflection on verses, Thematic interpretation discussion | Understanding meaning assessment, Writing a journal of faith |

| | | | | |
|---|-------------------------|--|--|---|
| 7 | Social development | Ethics towards non-Muslim families Social communication Adaptation to a new culture | Group counseling, Social case studies | Guided interviews, Social self-assessment |
| 8 | Spiritual strengthening | Remembrance of God, prayer, and heart management Trust in God, gratitude, and steadfastness | Spiritual circle, Spiritual counseling | Weekly faith journal, Spiritual experience evaluation |
| 9 | Independence in Da'wah | Sharing experiences of converting to Islam, Principles of moral da'wah Basic answers for non-Muslims | Testimony practice, Mentoring forum | Presentation evaluation, Community outreach involvement |

3. Learning model

a. Individual Mentoring

Direct personal guidance with a dai or ustaz who understands the psychology of converts.

b. Islamic Study Circle

Group discussions in an atmosphere of Islamic brotherhood

c. *Project-Based Spiritual Learning*:

Worship projects such as practicing fasting together, managing charity, or moral campaigns.

d. Experiential Learning:

Learning through real-life experiences, such as visiting mosques, attending religious lectures, or participating in social activities.

4. Evaluation and Assessment

The evaluation of muallaf guidance is carried out comprehensively, covering cognitive, affective, and psychomotor dimensions. The formative approach helps guide the muallaf adaptation process, while the summative approach assesses the final results of the guidance program. The use of tests, self-reflection, observation, and spiritual-social assessment provides a comprehensive picture of the success of the Islamic guidance of converts.

a. Formative evaluation

Formative evaluation is carried out periodically to identify the needs, learning obstacles, and individual development of converts.

b. Summative evaluation

Summative evaluation is conducted at the end of the program to assess the level of mastery of the material and the internalization of Islamic values in the lives of converts.

Islamic Education Management in Improving the Quality of Muallaf Faith

Islamic education management is a strategic framework for designing, implementing, supervising, and evaluating the Islamic learning process.⁴¹ For converts, who are a group with heterogeneous religious backgrounds and complex spiritual experiences, an appropriate education management system is crucial in determining the quality of their faith development. Islamic education management includes curriculum management, human resources, learning strategies, spiritual evaluation, and program sustainability.⁴²

1. Planning Muallaf Education Programs: Responding to Specific Needs

Planning is the main foundation in the practice of Islamic education management. Institutions such as the Muallaf Center Indonesia (MCI) Bandung, Rumah Muallaf Salman ITB, and the Daarut Tauhiid Muallaf Development Institute apply a *needs assessment* approach before designing the curriculum. The curriculum is designed to be flexible and contextual, taking into account the educational background and spiritual experiences of the muallaf. One of the administrators at MCI Bandung explained, "*We cannot treat all converts the same. Some are college graduates, while others have just graduated from elementary school. Therefore, the curriculum must be flexible to suit their needs.*"

2. Organization: Integration of Institutions, Dai, and Communities

The management of Islamic education organizations for converts emphasizes synergy between administrators, educators, peer mentors, and the da'wah community. The management structure for the guidance of converts is as follows:

Table 3. Organizational Structure for Convert Education in Bandung City in 2025

| No | Structure of Muallaf Development | Person in Charge | Number (2025) |
|-------|----------------------------------|------------------|---------------|
| 1 | Program Manager | 1 | 1 |
| 2 | Curriculum Coordinator | 1 | 1 |
| 3 | Supervising Teacher | 8 | 8 |
| 4 | Senior Muallaf Mentor | 12 | 12 |
| 5 | Social Volunteers | 15 | 15 |
| Total | | | 37 |

Source: Internal data from the Bandung City muallaf guidance program, 2025

⁴¹ Donatella Busso and Rezarta Perri Shkurti, 'Hidden Curricula in Financial Reporting and Analysis for MBA Students - Is the Message Received?', *The International Journal of Management Education*, 23.3 (2025), p. 101231, doi:10.1016/j.ijme.2025.101231.

⁴² Chagas et al., 'Religious and Secular Spirituality'.

This structure enables the guidance process to be focused and personalized. Senior mentors act as personal companions, bridging the emotional and spiritual needs of new converts. This is relevant because some converts experience trauma or culture shock when entering an Islamic environment. A senior mentor said, *"We try to be both friends and siblings. Many converts not only need knowledge, but also someone who is willing to listen to their complaints."*

3. Implementation: Adaptive Learning

The coaching program is implemented using experiential learning and spiritual guidance methods. One of the converts interviewed admitted, *"I find it easier to understand Islam when I participate in direct practices, such as praying in congregation and fasting together. Theory alone is not enough for me."* The coaching material is designed in three main stages:

Table 4. Stages of Faith Development for Muallaf

| Stage | Training Materials |
|----------------------|---|
| Stage 1 (Months 1–2) | Basics of faith, shahada, introduction to the attributes of Allah, emergency prayer |
| Stage 2 (Months 3–4) | Practice of formal worship, Islamic etiquette, history of the Prophet, spiritual problem solving |
| Stage 3 (Months 5–6) | Basic thematic exegesis, questions and answers on creed, emotional management, and preparation for da'wah |

4. Supervision and Evaluation: Maintaining the Quality of Spiritual Progress

Managerial evaluation of muallaf education covers cognitive, spiritual, and social dimensions. According to one of the supervising ustadz, *"Our evaluation does not stop at knowledge tests. We also look at whether they are consistent in praying, whether they are calmer in facing problems, and whether their social attitudes have changed."* Some of the evaluation indicators used are:

- a. Islamic knowledge tests (pre and post-program),
- b. Self-assessment of faith through a spiritual belief scale,
- c. Monitoring of worship practices (documentation of daily practices),
- d. Daily or weekly reflections,
- e. Mentor and community feedback.

5. Program Sustainability and Innovation, Maintaining Long-Term Faith

The main challenge in Islamic education management is ensuring the sustainability of post-graduation guidance for converts from the initial program. One convert alumnus said, *"When I was invited to become a mentor for new converts, my faith grew stronger. I felt empowered, not just guided."* Program sustainability and innovation include:

- a. The convert alumni program includes monthly religious lectures, Islamic recreational activities, and sharia economic training.

- b. Involvement in Da'wah: converts are involved as mentors for new participants or as testimonials in Islamic outreach.
- c. Digitalization of materials is carried out through the use of WhatsApp groups, Islamic podcasts, and YouTube channels as media for further learning.

Effective Islamic education management has been proven to progressively and significantly improve the quality of converts' faith. Needs-based planning, experience-based implementation and mentoring, as well as progressive evaluation and continuous support are the main pillars of this process. Islamic education for converts should be understood as an adaptive and inclusive managerial system, not merely the delivery of dogma.

In the context of research discourse, these findings confirm that the Islamic curriculum for converts in Bandung City is not only in line with the concept of *need-based* Islamic education as proposed by, but also expands it by adding a comprehensive Islamic education management dimension, covering the aspects of planning, organization, implementation, evaluation, and sustainability.⁴³ The results of this study enrich the study of Islamic education for converts in Indonesia (), which previously focused more on aspects of da'wah or emotional guidance, by offering a structured, andragogical, and transformative curriculum model.

Thus, this research is positioned at the intersection of Islamic curriculum studies, inclusive education, and educational management, contributing to the academic discourse on how Islamic education can function as a means of social integration, spiritual strengthening, and empowerment strategies for converts in urban areas.

The Impact of Islamic Education on Strengthening the Faith of Muallaf

Islamic education plays an important role in shaping, maintaining, and strengthening the faith of converts as a spiritually and socially vulnerable group. In Islam, faith is defined as belief in the heart (*tasdiq bi al-qalb*), verbal acknowledgment (*iqrar bi al-lisan*), and proof through deeds (*'amal bi al-arkan*).⁴⁴ For converts, this process of faith faces challenges because it requires a deep conversion of values and beliefs. Islamic education serves not only as a provider of religious information, but also as a medium for spiritual and character development.

Al-Ghazali in *Ihya 'Ulumuddin* emphasizes the importance of mujahadah (spiritual sincerity) in strengthening faith. Ideal education includes the dimensions of *qalbiyyah* (heart), *'aqliyyah* (mind), and *nafsiyyah* (soul), so that the process of internalizing faith is comprehensive.⁴⁵ The process of converting to Islam for muallaf is not only a formal change of belief, but also a complete transformation of life orientation, religious identity, and adjustment to

⁴³ Julius Grund and Jorrit Holst, 'Emotional Competence: The Missing Piece in School Curricula? A Systematic Analysis in the German Education System', *International Journal of Educational Research Open*, 4 (2023), p. 100238, doi:10.1016/j.ijedro.2023.100238.

⁴⁴ Mahdi Ghaemi Asl, 'An AI-Optimized Strategy for Intelligent Risk Mapping of Islamic and Conventional Sustainable Markets: Assessing the Enduring Dynamics of Technological Risk Spillovers', *Expert Systems with Applications*, 296 (2026), p. 128945, doi:10.1016/j.eswa.2025.128945.

⁴⁵ Mohammad Narimani and Mahdi Naeim, 'Socio-Cognitive Integration Theory (SCIT): A Contextual Model for Mental Health in Islamic-Asian Societies: Integrative Review', *Asian Journal of Psychiatry*, 110 (2025), p. 104594, doi:10.1016/j.ajp.2025.104594.

new values and norms. Islamic education becomes a systematic and comprehensive instrument in instilling strong and sustainable values of faith.

1. Internalization of Aqidah through Structured Learning

One of the main impacts of Islamic education for converts is the strengthening of their faith. Many converts in Bandung have said that learning about the pillars of faith, the attributes of Allah, and the concept of tawhid has given them a deeper and more rational understanding of Islamic teachings. The faith curriculum for converts is designed to be contextual and dialogical, not merely dogmatic.

The methods used in the internalization of aqidah involve andragogical approaches, mentoring, and halaqah. Learning about tawhid is not only explained textually but is also linked to their previous spiritual experiences. This helps converts connect their past transcendental experiences with the framework of Islamic tawhid that they have just learned. With this approach, learning about faith becomes an enlightenment that strengthens belief, not just an obligation. A male convert said, *"I used to believe in many gods. After learning about monotheism in the guidance class, I understood that Allah is One, and the teacher's explanation made my heart more certain."*

2. Emotional Stability and New Spirituality

Conversion to Islam is often accompanied by emotional conflict and social rejection from family, community, or workplace. In such situations, Islamic education serves as a space for emotional stabilization. Religious activities such as tadarus, recitation of the Qur'an, congregational prayers, and collective zikr become spiritual media that provide inner peace and strengthen the sense of belonging to Islam.

Converts who participate in ongoing Islamic guidance programs generally show an increase in spiritual resilience and self-confidence. They feel more confident in upholding Islamic principles even though they still face social pressure. The "Islamic Classes for Beginners" program in several Islamic outreach institutions in Bandung has proven effective in strengthening the spiritual foundation of converts. With an inclusive and loving atmosphere, converts feel accepted and appreciated. A female respondent said, *"Every time I participate in collective zikr, my heart becomes calmer. Before, I was often anxious and afraid of being rejected by my family."*

3. Changes in Religious Attitudes and Behavior

Islamic education not only influences cognitive aspects but also impacts changes in the religious attitudes and behavior of converts. Converts who were previously unfamiliar with religious practices such as prayer, fasting, or zakat then strive to perform these acts of worship consistently. This transformation takes place through intensive learning, community involvement, and the strengthening of religious motivation.

Several field studies conducted in the city of Bandung found that the success of Islamic education for converts is greatly influenced by their involvement in a supportive Islamic community. The Islamic community functions not only as a learning vehicle but also as a social network that supports religious enthusiasm. Several Zakat Institutions and Islamic Organizations

provide weekly coaching programs that combine theory, practice, and spiritual motivation. One of the coaches emphasized, *"We see real change. From being shy and not even knowing how to perform wudhu, now they can teach other new converts."*

4. The Formation of Islamic Identity

Another impact of Islamic education is the formation of a strong Islamic identity. Islamic identity is formed not only symbolically, but also through theological awareness and actual religious practices. Islamic education provides converts with a new framework for understanding themselves, God, and society.

This new identity often poses its own challenges, especially when dealing with families or communities that have not yet accepted their decision. Converts who have undergone intensive Islamic education show a greater ability to articulate their identity without feeling alienated. Islamic education becomes an effective mechanism for protecting identity in the face of social pressure. One convert admitted, *"My identity as a Muslim initially angered my family. But thanks to guidance, I learned how to explain it well so that they began to accept it."*

5. Improved Religious Literacy

Before converting to Islam, most converts had limited or even incorrect understanding of Islamic teachings. Structured Islamic education allows converts to gain a complete and balanced understanding. Religious literacy is important because it will influence how they practice their religion independently without always having to depend on others.

Basic Islamic literacy programs taught to converts cover topics such as purification procedures, prayer, the history of the Prophet Muhammad, and ethics in Islam. In addition, there is also a brief introduction to the Qur'an and hadith. Religious literacy becomes a daily spiritual foundation as well as a protection from deviant teachings or extremism. One participant said, *"I just learned that Islam is not only about prayer, but also about morals, honesty, and trustworthiness. This makes me more confident as a Muslim."*

6. Social and Cultural Impact

Islamic education also has an impact on the social and cultural aspects of the lives of converts. Systematic guidance helps converts understand religious teachings while internalizing Islamic social values such as ukhuwah (brotherhood), tolerance, and caring. This is important so that they are able to build healthy relationships with fellow Muslims while maintaining good relations with non-Muslim families in a polite and wise manner.

Converts are also empowered to become agents of da'wah or social volunteers, some of whom become facilitators in convert recitation programs, zakat volunteers, or community servants in Islamic social activities. Active involvement in social activities increases interpersonal capacity while strengthening religious commitment. An institution administrator said, *"When converts are given the opportunity to become zakat volunteers or religious study facilitators, they integrate more quickly into the Muslim community."*

In the context of academic discourse, the findings of this study reinforce studies that emphasize the need for a comprehensive curriculum for converts, but this study broadens the focus by adding a more operational dimension of Islamic education management, from planning, organizing, and implementing to evaluating.⁴⁶ The results of this study also resonate with Knowles' andragogy theory and Mezirow's transformative learning, in which the guidance of converts emphasizes experience, reflection, and identity change.⁴⁷⁴⁸ Thus, this study occupies a strategic position in the discourse on Islamic curriculum, inclusive education, and convert guidance management, especially in a multicultural urban context such as Bandung.

Practically, this research produces a curriculum design and model of convert guidance management that can be directly adopted by da'wah institutions, mosques, and foundations in urban areas. Theoretically, this research enriches the literature on Islamic education by offering an integrative model that combines theological, psychosocial, and managerial dimensions, thus opening new perspectives in the development of Islamic curricula. Methodologically, this study proves the relevance of a qualitative approach with case studies, data triangulation, and participatory observation as effective methods for comprehensively understanding the dynamics of muallaf guidance. These implications confirm that further research needs to be directed toward developing instruments for evaluating muallaf faith guidance and testing the effectiveness of the curriculum in a broader context.

CONCLUSION

The results of this study confirm that a structured and contextual Islamic education curriculum and management play a crucial role in strengthening the guidance of muallaf faith in the city of Bandung. Detailed findings show that the existing guidance curriculum tends to be general and not fully adaptive to the cultural and psychological backgrounds of muallaf, so that the strengthening of Islamic values, especially aspects of faith, is often inconsistent. In addition, education management in muallaf guidance institutions still shows weaknesses in planning, implementation, and evaluation. This condition has an impact on the low effectiveness of the internalization of tauhid values and Islamic practices in the daily lives of muallaf. Non-sustainable guidance and a lack of collaboration between stakeholders further reinforce the urgency of a more focused and comprehensive guidance system.

Theoretically, this research has implications for strengthening the literature on Islamic education based on curriculum and contextual participatory management, particularly in the context of urban converts. However, this study has limitations in that it is confined to the city of Bandung and does not measure the long-term effectiveness of the proposed curriculum model.

⁴⁶ Mohamed Adil Shah Khoodoruth, Muhammad Abdur Rahman Khoodoruth, and Widaad Nuzhah Chut-Kai Khoodoruth, 'Implementing a Collaborative Care Model for Child and Adolescent Mental Health in Qatar: Addressing Workforce and Access Challenges', *Asian Journal of Psychiatry*, 103 (2025), p. 104347, doi:10.1016/j.ajp.2024.104347.

⁴⁷ Jacqueline M. Knapke and others, 'Andragogy in Practice: Applying a Theoretical Framework to Team Science Training in Biomedical Research', *British Journal of Biomedical Science*, 81 (2024), p. 12651, doi:10.3389/bjbs.2024.12651.

⁴⁸ Ted Fleming, 'Mezirow's Theory of Transformative Learning and Freire's Pedagogy: Theories in Dialogue', *Adult Education Critical Issues*, 2.2 (2022), pp. 7–19, doi:10.12681/haea.32302.

Therefore, further research is recommended to expand the scope to other regions with different socio-cultural contexts and to test the long-term effectiveness of curriculum implementation through a quantitative evaluation approach. Practically, muallaf training institutions, da'wah organizations, and policymakers are expected to use the results of this study as a reference in formulating Islamic education policies that are responsive to the needs of vulnerable groups, with an emphasis on program sustainability and multi-stakeholder collaboration.

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