

CONVERSION MOTIFS: A CASE STUDY IN MALAYSIA



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Dengan segala hormatnya perkara di atas adalah dirujuk.

Dengan sukacitanya, Institut Pengurusan Penyelidikan (RMI) mengucapkan tahniah kepada puan kerana telah berjaya ditawarkan Geran Dana Kecemerlangan bagi projek penyelidikan tersebut tertakluk kepada syarat-syarat dalam lampiran.

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"SELAMAT MENJALANKAN PENYELIDIKAN DENGAN JAYANYA"

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5. REPORT

5.1 PROPOSED EXECUTIVE SUMMARY

(Original proposal – 300 words) – 1 page only

The number of newly converts to Islam is fast growing of about 30-40% every year. This increasing number must be dealt with carefully dan taken care by the respective bodies in order to sustain the converts in Islam. This tacit knowledge of decision making process of conversion, need to be codified by gathering data on the related socio-demographic factors that have significant relationship to the conversion patterns/ motifs. This valuable knowledge needs to be shared across the related organizations dealing with the muallafs issues. In addition, this study examines the most common conversion patterns / motifs among the muallafs. The study will be conducted at the Pusat Bimbingan Saudara Baru of the Northern Region in Malaysia, particularly in Kedah, Perlis and Penang. The data collection involves a series of survey conducted among the respondents of the centres in the study. It is expected that the study could provide some insights or tacit knowledge on the socio-demographics that lead to the decision of religious conversion.

5.2 ENHANCED EXECUTIVE SUMMARY

(Abstract of the research) – 1 page only

Executive Summary of Research Proposal (maximum 300 words)

(Please include the background of research, literature reviews, objectives, research methodology and expected outcomes from the research project)

The number of newly converts to Islam is fast growing of about 30-40% every year. This increasing number must be dealt with carefully dan taken care by the respective bodies in order to sustain the converts in Islam. This tacit knowledge of decision making process of conversion, need to be codified by gathering data on the related socio-demographic factors, religion of upbringing, religious affiliation prior to conversion to Islam as well as the emotional and cognitive concerns among muallafs under study. This valuable knowledge needs to be shared across the

related organization dealing with the muallafs issues. In addition, this study examines the most common conversion process/models as presented by Lofland and Stark in 1965 as well as the most common conversion patterns / motifs as proposed by Lofland and Skonovd in 1981 among the muallafs. The study was conducted at Pusat Bimbingan Islam Sultan Abdul Halim Mu'azam Syah (PUSBA), Negeri Kedah Darul Aman. This is the only centre for muallafs to get training in Malaysia. Hence, muallafs from all over Malaysia come here to get training on the principles of Islam (fardhu ain and reading Quran). The data collection involves a series of survey conducted among the respondents of the centres in the study. It is expected that the study could provide some insights or tacit knowledge on the socio-demographics that lead to the decision of religious conversion.

5.3 INTRODUCTION

Many in this world have their own religious faith be it Christian, Muslim, Buddhist etc. This research aims to reveal the questions on what drives people to convert to Islam. To get the answer on what drives people to convert to Islam, hence, the research was conducted at PUSBA, Sungai Petani Kedah.

Pusat Bimbingan dan Latihan Saudara Baru Islam Sultan Abdul Halim Mu'Adzam Shah or PUSBA was created to address the problem of apostasy among the converts. PUSBA was established on March 8, 1998 and was fully operational on 1st April 1999. In 2007, the name of *Pusat Bimbingan dan Latihan Saudara Baru* (PUSBA) was converted to the *Pusat Bimbingan Islam* (PUSBA).

The purpose of the establishment of PUSBA are (i) to provide education about Islam to the new converts/muallafs; (ii) to avoid the occurrence of apostasy among Muslim converts and the Muslims and (iii) to spread Islam among non-Muslims and