

IMPROVING THE RELIGIOUS BASE OF THE CONVERT COMMUNITY IN JAMBI PROVINCE

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Abstract: The Indonesian Muallaf Center Foundation (MCI) is a social institution operating in the social and religious sectors, with a growing number of converted converts. As of November 2022, there have been 113 Muslim converts in Jambi Province. It was MCI's fourth year in Jambi Province. The growth in the number of assisted converts to Islam positively responds to their presence in Jambi Province. This independent social institution has no affiliation with any party. Its existence is even needed, and it supports government programs for developing Muslim converts. Then, how this institution guides converts to Islam will be described in this article, which is the final report of the community service program. The mentoring method used is PAR (Participatory Action Research), focusing on three fundamental aspects of Islamic teachings: circumcision for men, assistance in reading and writing the *Al-Qur'an* for male and female converts to Islam and strengthening lessons in the practice of religious *fiqh*. The inhibiting factor in this activity comes from the converts, who still need to be consistent in their learning. Various programs have been prepared by the administrators and volunteers of the Indonesian Muallaf Center, but due to busy schedules and economic factors, only a few converts regularly attend and participate in the scheduled activities.

Keywords: *muallaf*, assisted by the Indonesian Muallaf Center (MCI) Jambi Regional, community

Abstrak: Yayasan Muallaf Center Indonesia (MCI) adalah lembaga sosial yang bergerak dibidang sosial dan keagamaan yang memiliki muallaf binaan yang terus mengalami peningkatan mencapai 113 binaan sampai November 2022 pada tahun tahun keempat MCI di Provinsi Jambi. Pertumbuhan jumlah muallaf binaan tersebut dapat dikatakan sebagai respon positif atas kehadirannya di Provinsi Jambi. Lembaga sosial independent ini tidak memiliki afiliasi dengan pihak manapun. Keberadaannya bahkan dibutuhkan dan mendukung program pemerintah dalam pembinaan terhadap para muallaf. Lalu bagaimana lembaga ini melakukan pembinaan terhadap para muallaf diuraikan pada artikel ini yang merupakan laporan akhir dari program pengabdian kepada masyarakat. Metode pendampingan yang digunakan adalah PAR (Participation Action Research) dengan berfokus pada tiga aspek dasar ajaran Islam, yakni; *berkhitan bagi laki-laki, pendampingan baca tulis al-Quran bagi muallaf laki-laki maupun perempuan, dan penguatan pelajaran praktek fiqh ibadah*. Adapun faktor penghambat pada kegiatan ini adalah berasal dari pihak muallaf itu sendiri yang belum konsisten untuk belajar. Berbagai program telah disusun oleh para pengurus dan relawan Muallaf Center Indonesia, namun karena kesibukan dan faktor ekonomi sehingga hanya beberapa muallaf saja yang secara rutin hadir dan mengikuti kegiatan yang telah dijadwalkan.

Kata Kunci: *Muallaf, Binaan Muallaf Center Indonesia (MCI) Regional Jambi, komunitas*

A. INTRODUCTION

The global development of religious communities currently reaches more than 6 billion adherents. Christians occupy the first position with a total of 2.5 billion. Followed by followers of the Islamic religion (Muslims), numbering 1.8 billion. Then there are Hindus, who number 1.1 billion, and Buddhists, who number 500 million.

In comparison, other believers are relatively small in number, as are non-religious categories whose numbers are not small, reaching 1.1 billion people. This last is an attitude where a person does not adhere to any religion.

The two beliefs mentioned at the beginning, Islam and Christianity, are most dominantly embraced by humanity, so they are ranked first and second. The percentage of Islam and Christianity adherents is then divided into many variants. For example, there is *Sunni Islam*, *Shi'a Islam*, *Ahmadiyyah*, and so on. Likewise with Christianity, there are Catholic Christians, Protestant Christians, Orthodox Christians, and so on. However, these two types of religion still have the most prominent adherents in the universe.

Every religious community has a different way of implementing their daily spiritual routine. In Christianity, there is a weekly worship service, which is held once every week. In the Islamic religion, adherents must regularly worship at least five times a day and night, known as *mahdhah* worship. There are also other worship services of a general nature, such as social worship or *ghiru-mahdhah*, which take various forms. This worship is a ritual of one's service to the Creator.

Everyone is expected to grasp and comprehend the procedures when performing worship. The teaching procedure is lengthy. As is well known, learning begins at birth (cradle) and continues until death. So that humanity is present on this earth as a student of everything God has made,

As learners, one of the targets of this research is Muslim converts under the guidance of the Regional Indonesian Mualaf Center (MCI) Foundation, Jambi Province. The coaching efforts carried out by the MCI Foundation for its Muslim converts, and the extent of their effectiveness is discussed in the following section. The final report of community service activities aims to strengthen the basis of religious understanding for converts assisted by MCI Jambi Regional, which occurred in 2022 after the COVID-19 pandemic.

B. RESULTS AND DISCUSSIONS

The Indonesian Mualaf Center was subsequently abbreviated to MCI as an independent legal entity with Foundation Establishment Deed Number 8 dated September 11, 2014, made in Indramayu with Notary Ujang Mashur, SH. MCI also has permission from the Ministry of Justice with Number C.842.HT.03.01-TH.1998 and permission from the Ministry of Law and Human Rights with Number AHU-06117.50.10.2014.

As a foundational legal entity, MCI is a very active social institution, especially in its activities related to Muslim converts. Specifically, someone is interested in Islamic teachings and wants to embrace Islam. Those who initially had beliefs outside of Islam then converted and embraced Islam or became Muslims.

Steven Indra Wibowo, usually known as Koh Steven, is the founder and foremost activist at MCI. Since its founding until this activity was carried out in October–December 2022, it has been actively struggling to provide coaching, guidance, and mentoring for Muslim converts throughout the Republic of Indonesia, from Sabang to Merauke.

As reported by several online media outlets, MCI's activities in coaching Muslim converts in Indonesia have received a positive response and are growing. Medias even recorded its growth as significant, even though MCI was still a relatively new organization founded in 2014. In other words, MCI is an independent organization. It has not yet reached a decade, but it has made a real contribution to the development of Muslim converts in the country.

In general, converts are understood as having recently converted to Islam. However, theoretically, a convert is a person whose heart is tamed for the interests of Islam and Muslims¹. The diction of converts refers to the term used for those who have just converted to Islam. However, some interpret it as people whose faith in Islam is still weak, even though they have embraced Islam since birth. Convert is also usually used to refer to people who convert to Islam².

Furthermore, those included in the category of converts include those mentioned below:

a) The person or follower whose gift is expected to convert to Islam; b) People who are concerned about interference with Islam and Muslims; c) People who have just converted to Islam to strengthen their Islam; d) People who are Muslim figures who have friends from among the infidels who are expected to convert to Islam and d) People who have been Muslims for a long time but are in a front (border) position with the enemy³.

Yusuf Qardhawi provides an understanding of converts to Islam, namely people whose inclinations or beliefs towards Islam will increase, their evil intentions towards Muslims will be deterred, or the hope that they will help defend and help Muslims from enemies⁴.

In short, a convert is someone who has said the two sentences of the shahada and embraced Islam but still needs assistance to strengthen his belief in his new religion by studying Islam continuously.

1. Response and Development of Fostered Converts

In its development, in 2016, the number of converts assisted by MCI was 2,491 people, as reported by the online media *Republika.co.id*. In 2017, there were 2,857 converts to Islam assisted by MCI, as recorded on the official website *muafaf.com*. In 2018, the number of assisted converts to Islam increased, namely 3,500 people (*Republika.co.id*). However, data on the total number of converts to Islam assisted by MCI, as stated by the General Chair of MCI, Steven Indra Wibowo (late), as reported by online media, reached 58,500 people since 2003 (*Republika.co.id*).

As mentioned above, data on converts to Islam mostly come from Chinese and Javanese ethnicities with an average age of 30 years to 40 years. As for gender, it is dominated by male converts rather than female. However, those most active and consistent in studying religion are more women than men (*mualaf.com*).

Furthermore, as explained by the general chairman, one of the reasons for the high number of converts to Islam is the emigration trend, which, to this day, is still very popular among young millennials. *Ghirah*, or enthusiasm for religious learning, is increasing among young people. Learn more about good manners and morals. Therefore, emigration has become a modern trend in urban communities.

Interest in Islam stems from these manners and morals. As is known, the religious portrait in the country is very fluid and conducive. There are no prohibitions or conflicts that often occur as in other countries. Islam is friendly in Indonesia, making it unique and worth protecting and preserving. We often find

¹ Fadilah, S. (T, T). *Tata Kelola Dan Akuntansi Zakat*. In S. Fadilah, *Tata Kelola Dan Akuntansi Zakat*. Anonim: Penerbit Manggu, p.9

² Hidayat, T. (2018). *Peran Mualaf Center dalam Pembinaan Keagamaan Muallaf di Yogyakarta*. Al-Ghazali, p.18.

³ Fadilah, S. (T, T). *Tata Kelola Dan Akuntansi Zakat*. In S. Fadilah, *Tata Kelola Dan Akuntansi Zakat*. Anonim: Penerbit Manggu, p.9

⁴ Qardhawi, Yusuf. (2004). *Hukum Zakat*. Jakarta: Pustaka Litera Antar Nusa, p. 563.

communication between communities with different beliefs and religions. However, that doesn't make it hostile, let alone conflict.

Communities with different beliefs and religions will also be found in everyday life. They live in harmony and respect each other. There are almost no disputes and conflicts originating from conflicts between these religions in Indonesia. This can all be seen in reality if you are in a country known as an archipelagic country.

Through MCI, the characteristics of diversity are emphasized to become a unified whole with an Islamic frame that is *Rahmatan Lil'Alamin*. MCI exists to reconcile differences and achieve unity rather than escalate disputes between people. If manners and morals come to the surface in every interaction, then that means that Islam has been introduced in a more systematic way, which will create sympathy from every human being. Islam that enters the recesses of every human being's heart will be firmly established as a way of life in the world. On this basis, other people are interested in Islam and have the desire to embrace Islam because Islam has been embodied in everyday life, which can be imitated and imitated.

2. Foundation for Indonesian Mualaf Center (MCI) Jambi Regional

The Jambi Province Regional Indonesian Mualaf Center (MCI) Foundation was inaugurated in 2019 at the Jambi Province Indonesian Ulema Council (MUI) Building. The Jambi Province Regional MCI management squad was entrusted with their duties for five years (2019-2024). During this period, MCI activity in Jambi was very active and massive. Through the icon "charity scavenging," the movement can reach all groups. Be it people in cities, villages, or even remote communities.

In urban communities, the presence of MCI is highly accepted and appreciated. This is proven by the harmonious relationships that exist. There was no resistance to the company and movements carried out by MCI Jambi Regional, both at the community level and in government bureaucracy. However, for one reason or another, the Jambi Province Regional MCI service has not fully reached all levels of society in Jambi City. Many factors influence this, but response efforts continue to be carried out by administrators and volunteers.

MCI Jambi Regional is one of the many MCI branches in the country. Branch and regional distribution are in almost every province, district, and city in Indonesia. Although not everything can be recorded, in general, it can be seen that the activities and existence of this institution are always present among people in need. As in the case of natural disasters and the COVID-19 disaster that has hit in the last few years. Jambi Province Regional MCI also took an active role in helping distribute hazmat suits for health workers, which came from donations from the head of Central MCI, Steven Indra Wibowo. (Republika.co.id, 2020)

3. MCI Main Motto

Becoming a volunteer at the Indonesian Mualaf Center (MCI) is not difficult; you need to participate actively in every social activity in the community without being attached to other organizations because the Jambi Province Regional MCI management structure consists of various groups and organizations.

Public acceptance of the existence of MCI can also be seen from the positive response that emerged from districts and cities in Jambi Province. Among the reactions in question were requests to open branches in Regency areas and the desire of young people to participate in MCI's social activities and as volunteers in Regency/City areas in Jambi Province. Apart from that, the Jambi Province Regional MCI is also present in remote communities in Jambi Province, or what is commonly known as the *Anak Dalam Tribe* (SAD).

The reality of very dynamic urban communities gives rise to various problems. In urban communities, the dynamics, for example, revolve around household, economic, work, and even legal issues. Meanwhile, the dynamics in inland communities revolve around the case of disputes between religious communities and religious conversion. MCI Jambi Regional, as it is known so far, mainly focuses on coaching converts to Islam. This institution has absolutely no affiliation with other social organizations in Indonesia. Its existence is independent regardless of affiliation with any organization or political party. Likewise, MCI has never asked for budget assistance from the government. This means that every activity receives full support from the administrators, volunteers, and donors. This gave birth to a concept that became the motto for volunteers, namely: "ready to be the spearhead or spearhead," which means that they must always be ready to be the spearhead in the missionary struggle and also prepared to spend funds if necessary to support missionary activities in the field.

This concept is prevalent among MCI administrators and volunteers, both central and regional. In other words, everyone who wishes to join MCI must be ready to be part of the missionary struggle, which may be needed at any time, even suddenly. Prepared to work quietly, even without many people knowing. Present in every urgent situation in society that needs help; both converts to Islam and Muslims in general because this is the embodiment of the concept of "charity scavengers," which is at the core of the MCI movement in general.

Since its initial formation, MCI Jambi Regional has participated in many social and community activities apart from its focus on assisting converts to Islam. Until 2022, MCI Jambi Regional has been actively providing coaching, mentoring, and guidance on the creed to Muslim converts, the numbers of which can be seen in the table below:

Table. 1
Data on the Number of Converts
At the Indonesian Muallaf Center (MCI) Jambi Regional
From 2019-2022

No	Convert Data	Year				Total
		2019	2020	2021	2022	
1	Man	10	14	20	28	72
2	Woman	6	8	13	14	41
Amount		16	22	33	42	113

Data Source: MCI Jambi Regional

4. Routine MCI Regional Activities for Jambi Province

To maintain friendship and guidance for converts to Islam in Jambi, the Jambi Province Regional MCI always carries out guidance and education activities, which are carried out periodically and routinely. This coaching activity is carried out every weekend at the Jambi Province Regional MCI secretariat office in the As-Sa'adah Thehok mosque complex, Jambi City. Guidance, teaching, and education activities for converts to Islam are carried out every Friday and Saturday, guided by MCI Jambi Regional volunteer chaplains and chaplains.

Apart from that, MCI Jambi Regional has also prepared places for religious learning outside of the regular schedule at the secretariat office. These foundations and other institutions are willing to provide time and place to study for converts, numbering in the dozens of institutions and foundations.

Some of these foundations and institutions are directed as "shelters" or temporary places for converts experiencing problems with their families. So, the institutions and foundations in question are rarely mentioned because the MCI administrators are concerned about the safety of the lives of converts. Also included in this report is the fact that the existence of these institutions or foundations will not be explained in detail.

With the distribution of educational locations and religious guidance for Muslim converts in collaboration with MCI Jambi Regional, it is hoped that there will be no more obstacles and barriers to Muslim converts learning about religion. Not only can they study for free and at no cost, but these converts also receive mental and spiritual guidance and economic empowerment.

Mental and spiritual development is obtained through existing routine study activities and is carried out regularly on a weekly/weekly or monthly basis. Meanwhile, the economic empowerment of converts is directed at official government institutions that have special work programs for converts, such as through the Jambi Province Amil Zakat Agency (BAZNAS) and Jambi City BAZNAS, especially for converts who live in the Jambi city area and its surroundings. Meanwhile, for converts in Regency/City areas outside Jambi City, the role of the Jambi Province Regional MCI is to carry out consolidation and coordination efforts with the local regional government and with regional donors.

The converts who will take the shahada and those who have already said the shahada will go through several stages of coaching carried out by the MCI Jambi Regional, namely 1) male converts are required to undergo circumcision, 2) Participate in tutoring activities to read the *Al-Qur'an*, 3) Participate in *aqidah* development activities and study Islam regularly.

As mentioned above, the three stages are the primary things every convert to Islam, assisted by MCI Jambi Regional, must go through. These three things are benchmarks for their seriousness in understanding Islamic teachings better and more deeply. However, it is not uncommon to face dynamics at each stage, both from the converts themselves and the MCI management. Furthermore, these three stages will be described below:

4.1. Obligation to circumcise for Muslim men

Khitan is adopted from Arabic, which means circumcision. Etymologically, *Khitan* means to cut. Terminologically, *Khitan* or circumcision means removing a portion of skin commonly known as the foreskin that covers the tip of the head of a man's penis, also known as '*hasyafah*'.⁵ Meanwhile, for women, circumcision is called *Khifadh* in Arabic. Derived from the word *Khafdh* which means cutting off the tip of the clitoris in a woman's vagina⁶. In our society, *Khitan* (Arabic) is known as *sunat* (Indonesian). The mention of the two is often never differentiated. Both at official receptions inviting many guests and at non-receptions where only the immediate family is present. This practice has become a widespread habit and tradition among us.

Circumcision is intended not only for men but also for women. However, boys are generally better known because it is held at the age of children (between 7 and 10 years) plus a celebration/reception event. Meanwhile, for girls, circumcision is

⁵ Sunandar, D. (2022). Hadits Khitan Dan Poligami Tinjauan Medis, Psikologi, Historis Dan Fenomenologi. Public Sphere. p.28

⁶ Lendrawati, I. A. (2022). Female Circumcision on a Medical Perspective and Islamic Law. Analisis: Jurnal Studi Keislaman. p.50

usually carried out when they are still babies or a few days (between 7 and 14 days) after birth.

For every person who has said the *shahada* and become a convert, especially men, the first thing they must undergo is circumcision. There is no reason to refuse or be afraid of being circumcised even though they are adults because this is an effort to cleanse and differentiate between Muslims and non-Muslims. In the time of the Prophet, when wars often occurred between the Quraysh infidels and Muslims, one way to distinguish between the bodies of Muslims who were martyred in battle with those of the infidels was to see whether they had been circumcised or not. Because of the infidels, both Jews and Christians were not circumcised. Meanwhile, Muslims, as recommended by the Prophet Muhammad SAW to all his followers, are to perform circumcision.

As is widely known in modern times, many health benefits can be felt by circumcising, including; it is more hygienic (clean) because it is easier to clean the genitals than uncircumcised ones, reduces the risk of infection originating from sexual transmission, and can prevent problems related to the penis.

Meanwhile, for assisted converts to Islam, circumcision can be done at several circumcision service locations in Jambi City, partners in collaboration with MCI Jambi Regional. One of them is the practice place of Muhammad Sukamto at the Bismillah Circumcision Clinic located on Sunan Drajat Street (Simpang IV Hotel Cahaya Prima) Purnama Jambi City. The clinic also provides free circumcision services specifically for underprivileged and orphaned children.

Meanwhile, the technical mechanism of circumcision is specific for converts to Islam at this clinic; some converts are circumcised before the process of reciting the *shahada*, and some are circumcised after the process of repeating the *shahada*. This depends on the physical and mental readiness of the convert. To choose when is the right time to have a circumcision.

From the results of field observations, it was found that there are two models of circumcision time for converts, namely that there are converts who circumcise a few days before the *shahadah* pledge is carried out. Some converts also circumcise after the *shahadah* pledge process is carried out.

4.2. Must participate in tutoring activities to recognize letters and read the Koran.

In general, education and teaching to read and write the Koran for Muslims has been carried out from an early age; even when the baby is in the womb, parents are strongly encouraged to listen to the reading of the Koran. Listening to recitations or reading the *Al-Qur'an* is believed to make babies more innovative, familiar, and closer to the *Al-Qur'an*. This statement is in line with the times when it is easier for our society to listen to the reading of the *Qur'an* via digital media than to read it.

Reading, writing, and arithmetic are fundamental skills in education. The learning process takes a long time. Must always be trained continuously in school, both formal and non-formal. Starting from primary and secondary education and even up to university level.

Returning to the issue of converts to Islam, the learning process for converts by introducing reading and writing of the *Al-Qur'an* is an effort to meet the demands of the educational series. Converts are directed to become familiar with the stages of learning and reading the *Al-Qur'an*, even though the writing stage is not considered too important for them. However, implementation will still be taught. As far as service activities have been carried out, this stage has yet to receive good attention among converts. They prefer to learn to read rather than write Arabic

letters. In general, the existing converts are adults and have passed the basic level of learning. So, the writing aspect has yet to be considered more essential to learning than the education to read.

The articulation of the command *Iqra'* in the Qur'an means reading as a process and stage to understand the contents and contents of the Qur'an. Here, there is more emphasis on being able to learn to read the *Al-Qur'an*, starting from the stage of recognizing the *Hijaiyah* letters. The teaching process for converts uses the *Iqra* learning method book approach, from recognizing letters to teaching how to read.

During the dedication process, the learning process for converts uses the *Iqra* method, starting from the first volume to the last volume (volume 6). So far, some actively studying converts have reached the fourth volume of *Iqro*, one of the six books they must learn. Some can read the *Al-Qur'an*.

The *Iqra* method was chosen because textbooks are easy to obtain and buy from the market. Most shops sell books for studying the Koran using this method. The price is very affordable to buy. Apart from that, the way to teach it is also not difficult and is relatively easy, both for the 'ustadz' and 'ustadzah' who teach it and for the converts themselves. The learning process combines how to read Arabic and how to pronounce Indonesian. So, it makes it easier and lighter to learn.

The teaching to converts using the *Iqra* method is carried out regularly every 2 (two) times a week. This activity was carried out at the Jambi Province Regional MCI secretariat in the As-Sa'adah Mosque Complex, South Jambi, Jambi City. The implementation days are chosen every Friday afternoon and Saturday. Converts are free to come and study here without any fees. It is not uncommon for educational activities to be carried out on Sundays if there is a request from those who cannot attend on the regular schedule that has been determined.

Through this method, it is hoped that converts will be willing to consciously and consistently learn about the Islamic religion's teachings, which are new to them. Not just saying the shahada and then returning to your usual routine without the desire to learn and understand Islamic matters better and more correctly. So that the goal of becoming *Kaffah Islam* can be realized through a perfect person.

As far as the implementation of mentoring in the field is concerned, there are still converts who still need to be present in this learning process. Very few converts are conscious and willing to learn more about Islam. Education and teaching efforts must not be carried out forcefully and harshly. The approach to converts as new "immigrants" must be soft and gentle.

Forcing them to study harshly and rudely is counter-productive to the commands contained in the *Al-Qur'an*. On the other hand, this method will distance them from wanting to understand Islam better. Islam is known to be excellent and polite not only among Muslims themselves (Muslims) but is also known well by groups outside Islam (non-Muslims). Don't let their interest in Islam make them hate Islam again just because of the wrong way and method in inviting them.

Apart from that, two teaching models were carried out by the Jambi Province Regional MCI for assisted Muslim converts, especially in reading *Al-Qur'an*. The first model is coaching with a general system of teaching the *Al-Qur'an*, which is routinely carried out, as we mentioned previously at the beginning. This activity is carried out regularly twice a week. The second model is teaching by private method or by an 'ustadz/dzah' who visits the convert's house.

The first model, namely the general and scheduled teaching method, shows the number and percentage of converts who attend and learn. Of the total number of converts to Islam, it was found that there were still very few converts who wanted to know, namely, only a few people who wanted to learn. to spare time and set foot

to study at the Jambi Province Regional MCI Secretariat in the As-Sa'adah Thehok Mosque Complex. Some others were unable to attend due to busyness and other factors. This last phenomenon will be discussed later in a separate chapter.

In this first teaching model, converts are guided directly by the ustadz and the Jambi Province Regional MCI administrators. The learning process using the *Iqra* book starts from the first volume. Namely reading snippets of verses or snippets of words in Arabic in the *Iqra* book. This process continues to be repeated until they can read well and correctly.

As far as the guidance that MCI Jambi Regional has carried out, it was found that converts were studying using books of *Iqra* volume 1 (one) for those who are just learning, then volume 2 (two), volume 3 (three) and volume 4 (four) for converts who have been studying for a long time. This means that the convert is much earlier in the shahada than the one who has just made the shahada. It could be weeks or months away because each person's understanding and ability level will be different. Depends on his habits.

The ability to read the *Al-Qur'an* depends on their respective seriousness. Some are serious about wanting to learn, and some need to know the letters, too. Some regularly attend to study, and others do not. Some are serious about learning, and some are not. Some frequently hear, and there are too many who were absent, aka never present. That is the reality of the converted converts to MCI Jambi Regional. The dynamics are very diverse. However, the administrators remain patient in dealing with the dynamics of these converts. Not once did the administrators blame them for the lack of presence of converts in the effort to study the *Al-Qur'an*, even though their study time has been arranged well, regularly, and scheduled.

To support communication between the Jambi Province Regional MCI administrators and converts, a social media channel has been created as a WhatsApp group containing some MCI administrators and all converted converts. Any new information will be updated via this WA Group. So that communication between the management and the converts is always maintained.

Apart from that, the da'wah and teaching model is also commonly uploaded via social media. Such as the One Day One Verse (ODOA) and One Day One Hadith (ODOH) models. Administrators and converts themselves can share material on the group's media. Even live YouTube containing recitations is often shared. So, this learning model will be exciting for them.

The second model in the Jambi Province Regional MCI teaching and coaching series for converts to Islam is teaching the *Al-Qur'an* online for built converts. This second model can be considered successful because it has produced converts who can read the *Al-Qur'an* well. This convert is currently participating as a teacher for other converts.

However, there are few of these last models. There is only one administrator. At the time, he was still not married and had no children. After the 'ustadzah' married and started a family, no one has continued this private model even to this day. So, this model still requires an 'ustadz/ustadzah' who is willing to do it.

In its implementation, this private model is carried out by an ustadzah who visits the convert's house to teach and guide them in lessons on how to read the *Qur'an*, commonly known by the public as teaching the Koran. Ustadzah not only teaches the Koran but often also guides and teaches other practical worship procedures, such as ablution procedures, prayer procedures, introduction to types of prayer, prayer procedures, and other women's religious *fiqh*.

In particular, the success of this teaching model is essentially based on the theory of supply-and-demand relationships. A good relationship has been established between the needs of converts for lessons in reading the Koran and the availability of teacher resources ready to come to their homes. It is considered successful because it can teach how to read the *Al-Qur'an* to Muslim converts who never knew how to read and write Arabic letters.

Moreover, the Jambi Province Regional MCI Foundation cannot fully support this private teaching model activity due to limited funds. So far, the wheels of the organization have been driven through contributions and contributions from donors, volunteers, and the management themselves. The organization owns no routine operational funds. Also included, the Regional MCI of Jambi Province never asked the regional government of Jambi province.

Therefore, MCI as an organization has never been involved and dependent on other organizations and organizations anywhere. Has no debt of gratitude or responsibility for any financial reports to institution anywhere. Organizationally, the Regional MCI of Jambi Province, a branch of the Central MCI, has never been involved or involved in the world of practical politics that could bring about changes in the organization's direction. Likewise, MCI has never asked for assistance from the government, which demands an accountability report on the use of the budget funds provided.

The above deserves high appreciation for the organizational management model because organizations, whatever funds from the government drive, must make an accountability report. Meanwhile, the Regional MCI of Jambi Province and the central MCI use the primary source of funding from the administrators themselves as the MCI's motto, which has been stated previously, is that to be a Jambi Province Regional MCI administrator, you must always be ready to serve and ready to be the spearhead and ready to be the Edge of the Spear. That way, the MCI Foundation will not be tied to its organization anywhere and in any organization. Nor do you owe services or favors to others. Its presence is as an organization in the social and religious fields, with its main focus being the development of convert to Islam by the name Mualaf Center Indonesia (MCI).

The private model that has been implemented is entirely sincerity from these ustadzah who are able and willing to teach the knowledge of the Koran to Muslim converts for free and without salary. As is commonly known, knowledge that is taught sincerely will stick firmly in the hearts of the students being prepared. However, on the other hand, teaching based on nominal rupiah and numbers will make it difficult to leave a mark on the students' hearts.

4.3. Obligation to participate in aqidah development activities and study Islam regularly

The next stage of the Jambi Province Regional MCI coaching series for trained converts is that they must participate in aqidah coaching activities and study Islam. This activity seems rarely carried out compared explicitly to learning to read the *Al-Qur'an*. The intensity, like the *Al-Qur'an* learning activities, is also not too frequent and is carried out regularly.

The *aqidah* development activity program and Islamic jurisprudence lessons are held only once a month. The implementation mechanism generally co-occurs as the *infaq* and *sadaqah* distribution activity program sourced from donors through monthly public recitation activities. This activity will feature speakers from outside the MCI management and from within the existing management. These activities are carried out monthly and constantly move from location to place.

The move-in location and location are intended so that Muslim converts know and understand the institutions that are partners with the MCI Jambi Regional. The number of institutions, foundations, Islamic boarding schools, and institutions partnering with MCI Jambi Regional can be seen in the table. Three regarding Foundations and Institutions for Converts to Study in Collaboration with MCI Jambi Regional which was previously mentioned above.

Every institution or foundation that is a place for Muslim converts to study opens special access for Muslim converts interested in studying. However, due to certain factors, these converts rarely attend to learn. It could be because they are not open enough to the presence of new people outside the MCI management who are usually close and develop them.

Therefore, implementing these recitation activities is always carried out alternately at MCI Regional partner institutions and foundations in Jambi Province. This was done to bring converts closer to these partner institutions and foundations. However, such efforts only sometimes run smoothly and smoothly. There are always dynamics that occur in the realization of its implementation. For example, the reasons most often heard are related to the location and place, which is sometimes quite far, and the lack of transportation facilities. So, only a few of them attended.

In each activity, almsgiving is also provided as a basic necessity for converts to Islam from donations collected from donors and MCI Jambi Regional administrators. Therefore, these converts are not uncommon to be provided with pick-up facilities to and from the recitation location. Especially for assisted converts who do not have vehicles and are disabled, such as converts who are blind, poor converts, and converts who are unemployed due to being cut off from financial access by families who do not agree with their choice to become a convert.

Their presence at the routine monthly recitation, as if they were being "pampered," is not without reason. There are at least several arguments that can be written here, namely a) the momentum is not right between these activities and the busyness and work of the converts, b) the distance and location are sometimes far from where they live, c) their busyness at work cannot be abandoned, as well, d) Don't have a vehicle.

The arguments mentioned above are some of the facts that were found in the field during the process of service activities being carried out. Other aspects of this phenomenon have yet to be seen. However, at least the factors mentioned above arise during the implementation of service activities.

This monthly recitation activity is held several times a year. Especially between 2021-2022. After COVID-19 hit, these routine recitations could not be saved due to government restrictions prohibiting people from involving more than 10 (ten) people gathering in the same room.

Routine public recitations can be carried out again from 2022 until now, significantly when the spread of the COVID-19 virus has slowed and PPKM regulations have begun to loosen. It's just that it can still be fully implemented routinely. Hopefully, this activity will continue to be maintained by utilizing all available elements.

Apart from that, public recitation activities like this can also be a place for friendship between fellow converts to Islam and the Jambi Province Regional MCI management and with partner institutions or foundations because the good relationships that exist will have a long-term positive impact on converts. Therefore, the educational, teaching, and coaching activities carried out so far by MCI Jambi Regional are a form of concern for converts to Islam so that they can always learn to understand and deepen Islamic teachings more fully.

The study material usually given by lecturers during routine study activities can be described lessons about the virtues of friendship, the practice *fiqh* worship, *muamalat*, *munakahat* and inheritance, children's education as well as another general lesson.

In this way, it is hoped that converts can understand and always want to learn to improve and prepare themselves to study Islam more thoroughly. So that Nur Islam, who has entered through the guidance of Allah SWT, will continue to shine and be maintained throughout their lives. MCI Jambi Regional also plays a role in efforts to preserve the light (*nur*) of Islam in the hearts of converts to Islam, who, in turn, will turn into *mukallaf*. Because the title of convert to Islam will not last forever. There comes a time when they will turn into *mukallaf* with the same obligations as other Muslims.

Therefore, the coaching process while becoming a convert to Islam must continue to be carried out to prepare them to enter the next stage, namely becoming a mullah. *Mukallaf* is a form of '*isim*' '*maf'ul*' from the verb '*Kallafa*', which means being burdened with responsibility. In other words, a *Mukallaf* has been saddled with responsibility for himself according to applicable Islamic law (Rakib, 2021).

All the rules of Allah's law have applied to him due to the burden of his '*Taklif*'. That is carrying out what Allah commands and requires and abstaining from what Allah SWT prohibits. If before becoming a Muslim, a convert often ate haram food such as consuming pork and alcoholic drinks, then after becoming a Muslim, all of this is prohibited and haram to consume. That is what is meant by the burden of '*taklif*', namely the responsibility that has become banned for him, and this burden will automatically attach to him when his status has changed from being a Muslim to being a '*mukallaf*'.

Meanwhile, converts are people who have just converted to Islam, and their Islam is considered weak and requires guidance and guidance. A convert to Islam is entitled to receive part of the zakat as previously described above. The right to share in zakat is an effort to strengthen their Islam and can be used to improve their economic foundation.

5. Social and community contributions

Another development activity carried out by the Jambi Province Regional MCI is to respond to the social conditions of Muslims, especially those within the Jambi Province. One example is contributing to disasters and calamities in Jambi by opening donations to be distributed to those entitled to receive them. Such as fire incidents in West Tanjung Jabung Regency, East Tanjung Jabung Regency, and other regencies cannot be detailed here.

This activity proved MCI Jambi Regional's concern for social disasters that befell the community. Participate in easing the burden on society due to the calamities and tragedies they are experiencing. Open donations can be made by receiving used goods suitable for use or in other states. All aid collected will be distributed to residents and disaster victims who need it.

Therefore, activities like this are temporary because they are only a response to disasters that befall the community by participating in distributing aid from donors. Filling activities with social routines like this seems to have become part of the presence of the Jambi Province Regional MCI organization, which does not only focus on fostering Muslim converts. Responsibility for social and societal phenomena must also be addressed. Because he is the embodiment of the concept and motto of MCI Jambi Regional, namely as a "charity scavenger."

The dedication of the Jambi Province Regional MCI administrators is not only for urban communities who live amid the hustle and bustle of the city. However, coaching is also carried out in communities in the interior of Jambi city. Namely, religious formation for the Anak Dalam Tribe (SAD) community through an activity called: "*Ngaji in Rimbo*." This activity received a positive response from SAD in Sarolangun and Merangin Regencies.

This new activity is different from the activities previously described above. These are coaching and friendship activities for converts to Islam at the Miftahul Ulum Islamic Boarding School in Bukit Subang, Bukit Duabelas National Park Area (TNBND) Air Hitam District, Sarolangun Regency. In this Islamic boarding school, they provide education and teaching to converts from SAD under the guidance of Ustadz Abdul Kholik, the leader.

MCI's presence here is only as a facilitator whose job is to facilitate and distribute the *Al-Qur'an Mushaf* assistance and prayer equipment from several donors to be given to the converts being coached at the Islamic boarding school. MCI Jambi Regional wants to avoid going any further into coaching converts to Islam who have been coached by the Islamic boarding school institution and have been going on for quite a long time.

The existence of Islamic boarding schools in this location is good and should receive positive attention from the local government. So that those who are an extension of the government in terms of educational services also receive the same attention as educational institutions in the city. This Islamic boarding school provides educational benefits from teaching reading and writing the *Al-Qur'an* to the *Tahfidz al-Qur'an* program. So, its existence is considered a solution for developing Muslim converts in the interior of Jambi.

In general, the people who live in the interior of Jambi Province, or what is commonly known as the Anak Dalam Tribe (SAD), are more closed and difficult to communicate with or especially learn about religion. This includes bringing in teachers from outside their area. Teachers from the same site cannot fully gain sympathy from them, let alone those from outside.

The "*Ngaji Koran in Rimbo*" activity program implemented by MCI Jambi Regional here has been around since 2020 (FB: MCI Jambi Regional). In 2020, the *Qur'an* program in Rimbo, located in the SAD village of Merangin Regency, includes activity programs, including coaching for teaching the *Al-Qur'an* and teaching religious fiqh practices, including ablution lessons and five daily prayers. Then, there were physical activities to build a prayer room and a water well for ablution for the village community.

Meanwhile, the following "*Ngaji in Rimbo*" activity will be carried out in 2023 with a program of sharing *al-Qur'an* manuscripts, basic food packages, distribution stationery for SAD children to study, and training in funeral arrangements. In this activity, coordination and communication are first carried out with companions in the area so that they and the work program can accept the existence of the Jambi Province Regional MCI, which can be implemented perfectly without any resistance or rejection.

6. Constraints and Obstacles in the Field

The obstacle and obstacle in implementing this service activity is the minimal participation of converts in every religious education and development event, whether held weekly or monthly. This is what can be seen from the actions that have been carried out during the service process.

Some inhibiting factors include the daily routine of converts, which makes them more often absent from coaching and recitation activities. The practice in question is more related to activities seeking sustenance and work because it is almost certain that most converts to Islam no longer have adequate economic and financial access as before they converted to Islam.

Likewise, the extended family, which previously provided full support for business activities, has yet to be ultimately dismissed. So, they have to restart their efforts to stimulate the economy both personally and as a family, especially after converting to Islam. They have to start over from the beginning. Starting from the bottom without even having any business capital at all. Some work freely, others work for other people, some have been appointed to work for one of the Jambi Province Regional MCI administrators, and others have yet to find a job.

Economic and financial aspects are the primary support for the lives of converts and other aspects that influence our family ties or husband and wife couples. After embracing Islam, converts automatically have their relationship between husband and wife cut off because of different beliefs.

Some of them are women who are married and have children from their non-Muslim partners. Because they have different beliefs and because the woman has converted to Islam, her relationship with her husband, who is still a non-Muslim, is automatically terminated. Female converts like this mostly bring their children with them to embrace Islam, and therefore, they are more dominant in working or doing business independently.

There are also converts to Islam who have been expelled from their families because of their choice to become Muslim. He no longer considers himself family, and all financial access has been cut off. So, he was in Jambi alone and had no family. Another story about converts from outside Jambi Province. He came to Jambi because he was forced to flee threats from his non-Muslim family. So, he tried to find protection and even left his birthplace. Practically, converts like this do not have a family after being in Jambi and do not have an income to guarantee their life in Jambi.

Therefore, it can be understood that if converts as per the last condition above are given the choice between attending the recitation assembly or choosing to work/enterprise. The answer is that they prefer to work and try to earn money rather than participate in routine recitation activities and coaching at MCI Jambi Regional because this option is equally challenging.

However, based on observations and field observations, converts like this will attend monthly recitation activities, usually accompanied by compensation activities, providing *infaq* and *sadaqah* to converts assisted by MCI Jambi Regional. As previously explained, this monthly activity is carried out regularly at foundations and institutions collaborating with MCI Jambi Regional. Meanwhile, compensation and almsgiving come from donors in the form of daily necessities for converts.

C. CONCLUSION

This community service activity has been carried out with the object of service being the Regional Indonesian Mualaf Center (MCI) activities of Jambi Province. The focus of mentoring is on three fundamental aspects of Islamic teachings for assisted Muslim converts, namely circumcision for men, assistance in reading and writing the *Qur'an* for male and female converts and strengthening practical lessons on religious fiqh.

Hopefully, this activity can support Muslims and Muslim women becoming true converts to Islam in the Jambi Province region. The inhibiting factor in this activity comes from the converts, who still need to be consistent in learning. Various

programs have been prepared by the administrators and volunteers of the Indonesian Muallaf Center, but due to busy schedules and economic factors, only a few converts regularly attend and participate in the scheduled activities.

Based on the strengths and weaknesses of this community service activity, the researcher has several suggestions for the management and administrators of the Muslim Convert Center so that activities such as picking up football or private Koran reciting can be further improved to suit the needs and free time of the Muslim converts. In this way, relations with them are maintained, and knowledge and knowledge about Islam increases for these converts.

Further research and service can lead to other aspects, such as legal assistance for converts to Islam, further research into converts who commit fraud, and even cases of converts who return to apostasy.

So, the field of study regarding converts to Islam and its problems has always been an exciting area for research and service.

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