



# The Narratives of Muslim Converts on Their Conversion Experiences through the Perkampungan Baru Islam Project (PBI) in Rural Sarawak

Mohd Basir<sup>1,3</sup>, Nur Tan Abdullah<sup>1,\*</sup>, Tan Ai Pao<sup>3</sup>, Fariza Sham<sup>1,2</sup>, Isdawati Ismail<sup>4</sup>

<sup>1</sup>National University of Malaysia (UKM), Selangor, Malaysia

<sup>2</sup>Universiti Kebangsaan Malaysia (UKM), Selangor, Malaysia

<sup>3</sup>Universiti Teknologi MARA (UiTM) Sarawak Branch, Sarawak, Malaysia

<sup>4</sup>Polytechnic Port Dickson Branch, Negeri Sembilan, Malaysia

\*Corresponding author. Email: [athiroh@ukm.edu.my](mailto:athiroh@ukm.edu.my)

## ABSTRACT

This study aims to analyze the scenario of conversion to Islam among reverts in the rural areas of Sarawak through the New Islamic Village Project (PBI). This project is managed by the largest Non-Governmental Organization (NGO) in Sarawak, the Islamic Awakening Organization (HIKMAH). The primary focus of this study is to understand the process of recognizing Islam, the factors influencing conversion, and the effects of change following the conversion of the community of converts in these villages. A total of 10 participants were selected for interviews from two PBI cluster villages: the Dar al-Islam Village in Kg Belimbing and the Sanah Rayang Village in the Serian district of Sarawak. All participants were interviewed using a structured approach through Focus Group Discussions (FGD). The interview data were analyzed thematically and presented descriptively to examine the patterns and frequencies of the subthemes identified. The analysis results show that the conversion process in PBI Sarawak involves various da'wah strategies tailored to the cultural and socioeconomic context of the local community. This scenario is observed through the contributions and strategic synergy of scholars, HIKMAH preachers, and Muslim leaders in Sarawak in the conversion process in rural areas. The project has successfully enhanced the understanding and practice of Islam and has driven significant changes, including improvements in well-being related to education, family dynamics, social interactions with non-Muslim families, and the local community's economy. This study provides a broader spectrum in addressing the dynamics of conversion in rural Sarawak and suggests that a holistic approach, along with an understanding of local cultural sensitivities, should continue to be applied in future da'wah efforts.

**Keywords:** Conversion Experiences, Revert Da'wah, New Islamic Village Project (PBI), Harakah Islamiah (HIKMAH), Sarawak

## 1. INTRODUCTION

Sarawak is renowned as a region that upholds the concept of religious tolerance among its diverse society. The uniqueness of its culture and language is reflected in the demographics and ethnography of its population, which comprises various ethnic groups, races, and religions. Although Islam is not the dominant religion in Sarawak, its residents support the principles of religious freedom and tolerance. This aligns with what is enshrined in the Malaysian Constitution.

Stemming from the concept of religious freedom, religious conversions occur within the community in Sarawak, including conversions to Islam (embracing Islam). In the context of Malaysia, individuals who convert to Islam are referred to as new brothers or converts (mualaf).

The position of the new Muslim community, or converts, amidst the dense population of Sarawak

contributes to the development of Islamic outreach in the state, often referred to as 'Dar al-Hana'. This community has become a primary target for outreach efforts, receiving significant attention and focus on terms of education, guidance, and welfare from both governmental and non-governmental organizations in Sarawak.

From the early stages of their conversion to Islam, they face challenges in adapting psychologically and socially, including aspects such as dress code, social interactions, and the selection of halal and hygienic food. Cultural differences often hinder non-Muslim families from understanding the drastic changes the converts undergo. As a result, some converts feel awkward, uncomfortable, and shy about presenting their true Islamic identity in public (Zulkiplie 2017; Nur A'thiroh 2009; Marlon 2014; Abd Ghaffar et al. 2017). They need time to adjust and to clearly express their conversion to Islam in terms of physical appearance and

external image. Consequently, the high value of tolerance overshadowing religious sensitivity in Sarawak has hindered the commitment of converts to consistently practice their religious obligations. What is concerning is that the situation worsens if they continue to adhere to the beliefs and practices of their original traditions, even after embracing Islam (Abu Darda' et al. 2014; Md. Amin 2018; Nor Afah & Abd Hakim 2022). This situation arises especially when the conversion to Islam is motivated solely by material factors, rather than a genuine understanding of faith.

According to Abdul Razak et al. (2023), there is a tendency to offer material incentives, such as providing thirty ringgits to those who convert to Islam. Even during the First Eastern Malaysia Islamic Congress in 1968, the term 'dacwah' was not used; rather, the focus was on forming organizations to bring people into Islam. Temporary movements and material incentives for conversion may create a situation where individuals are inclined to follow the outreach solely for economic benefits, rather than a strong faith. Monetary gifts or material incentives may not reflect a deep spiritual commitment to the teachings of Islam.

Furthermore, cases of apostasy among converts in Sarawak were recorded in 2007 when three converts requested the National Registration Department (JPN) to remove the word 'Islam' from their MyKad, including changing their religious status to that of Christians (Goh Pei Pei, Berita Harian 2018). Although this issue is rarely discussed publicly in Sarawak, it creates a negative perception among non-Muslim communities regarding the credibility of State Islamic Institutions in safeguarding the welfare and education of converts.

Therefore, this study focuses on examining the scenario of conversion to Islam in the rural areas of Sarawak, particularly among converts under the supervision of the New Islamic Village Project (PBI), managed by the largest non-governmental Islamic outreach organization in Sarawak, known as Angkatan Nadhdatul Islam Bersatu (BINA), now referred to as Harakah Islamiah (HIKMAH). The discussion encompasses three important themes: ways to embrace Islam, factors influencing conversion, and the effects of change after conversion.

### ***1.1. Scenario of Conversion to Islam In Malaysia***

The process of conversion to Islam is rapidly taking place through various mediums and approaches, both individually and collectively. However, the prospects for outreach to converts are considered quite critical due to the issues and challenges they face, as well as the complicated and complex nature of the outreach efforts.

According to Nur A'thiroh Masyaa'il Tan and Fariza (2009), Muslim converts go through several psychological stages before and after embracing Islam. The process begins with a calm phase where there is no urge to question their faith, followed by a conflict of beliefs that leads to an in-depth study of Islam.

Next, they experience internal pressure to convert and seek guidance before achieving peace again after a challenging search. In the final stage, they strengthen their understanding of Islamic teachings through deeper learning. However, the study found that they also endure significant psychological pressure from external factors before achieving inner peace. Each stage requires ongoing support to help them adapt and fully practise the teachings of Islam (Nur A'thiroh Masyaa'il Tan 2009; Zulkiple 2017).

Therefore, every preacher needs to analyse and understand the real challenges faced by converts in order to establish a structured, practical, and flexible management system that accommodates their needs. One significant scenario that must be carefully studied and observed concerning the affairs of converts is the factors influencing their conversion.

The experiences of converts embracing Islam provide a fascinating area for research and investigation. The study focuses on studying and analyzing the motives for conversion and the factors influencing the choice of Islam. Lewis Rambo (1993) developed a model of religious conversion, adapted from experiences of Christian conversion, to discuss seven stages of conversion: Encounter, Crisis, Quest, Interaction, Commitment, and Consequences.

However, Asiyah's (2015) study indicates that this process is not fully reconstructed in understanding the conversion process among Muslims through the experiences of the Dusun community in Brunei. This situation arises because the conversion occurs informally (not through an educational system), and religious commitment is manifested through the declaration of faith without facing issues in interacting and assimilating with the Muslim community in Brunei.

There are several factors that attract and motivate non-Muslims towards Islam in Malaysia. Previous studies have also shown that various factors influence the desires and intentions of converts to Islam, including religious factors (spirituality), psychological factors (internal satisfaction), environmental and social interaction factors, as well as economic and financial factors.

#### ***1.1.1. Religious and Spiritual Factors***

##### ***1.1.1.1. Divine Guidance from Allah SWT***

Most converts embrace Islam due to the guidance and signs from Allah SWT. This factor opens their hearts to accept the truth of Islam without being influenced by any specific interests. They tend to act sincerely in following the commands and prohibitions of the religion with genuine willingness (Wan Zuhairah & Nur A'thiroh Masyaa'il Tan 2018). According to Nur A'thiroh Masyaa'il Tan (2009), this divine guidance for converts comes through various means, including dreams, reading Islamic related books, witnessing the exemplary behaviour of Muslims, interacting with the Muslim community, and making comparisons with their original faith.

Muhammad Yusuf and Abdul Hamid (2018) observe that this divine guidance is driven by a tangible desire to seek the truth of the soul, arising from their inquisitive nature and confusion about their original faith. Their hearts are softened by the will of Allah SWT to better know and understand the teachings of Islam in terms of belief, speech, lifestyle, and the personality of a Muslim. Thus, this becomes an important factor in shaping the identity of converts as Muslims and a source of strength to leave behind pre-Islamic practices. They find it easier to commit to fulfilling the fundamental requirements of the religion without being urged or forced. In fact, they are quite progressive in helping outreach efforts to attract more non-Muslims to Islam (Nur Najwa 2017). The awareness of true faith and a soul that has received guidance are the strongest factors, and typically, converts remain consistent in their commitment to deepen their understanding of Islam and practise it.

#### 1.1.1.2. Receiving Visions and Dreams

Visions and dreams are one way in which converts find a glimmer of guidance from Allah that moves their hearts to approach Islam (Mariam & Ab. Aziz, 2015). According to Muhammad Yusuf and Abdul Hamid (2018), the vision of guidance through dreams should not be regarded as mere sleep fantasies; instead, it contains truth and is part of the power of Allah SWT. Such experiences encourage them to think and seek interpretations by asking scholars, imams, and close Muslim acquaintances.

Azaruddin and Khadijah (2015) in their study also view the element of dreams as an extraordinary experience for converts, containing religious significance such as hearing the call to prayer, encountering a man in a turban in their dreams, or seeing the Kaaba. These dream images are not merely accepted at face value; they are accompanied by efforts to read and study in order to seek answers and truths related to the dreams. There are several categories of dreams In Islam: mere sleep fantasies, dreams of disturbance by Satan and veritable dreams that serve as guidance from Allah. Most converts who experience

dreams related to Islam interpret them as signs from Allah, as their hearts are already inclined toward wanting to learn extensively about the religion.

#### 1.1.1.3. Research on the Truth of Islam

According to Taqiyah (2004), this factor is a dominant one that opens the hearts and desires of converts to embrace Islam. Azaruddin and Khadijah (2015) view this research process through formal education, such as exposure to the Islamic Education syllabus and curriculum in schools, as well as informal methods through religious dialogues with Muslim acquaintances. This educational and dialogical approach successfully fosters a sense of curiosity in converts regarding phenomena within the religion, the concept of faith, religious behaviors, and the routines practised by the Muslim community.

Muhammad Yusuf and Abdul Hamid (2018) explore another aspect of researching Islam through comparative religion methods. This comparison occurs in two ways: comparing the contents of sacred texts, such as the Quran and the Bible (Christianity), as well as the Quran and the Vedas (Hinduism), and comparing rituals and etiquettes, such as dining customs, clothing etiquettes, and social interactions. Generally, confusion and disputes regarding the validity of their original religious doctrines encourage converts to engage in critical reading and research. Such matters are often less emphasized in their original teachings. The more they study and compare, the more they discover the truths of Islamic teachings. This is why they ultimately choose to convert.

#### 1.1.1.4. No Religious Belief/ Atheism

A small number of converts held beliefs in animism, paganism, and atheism before embracing Islam. Those with animistic and pagan beliefs tend to attribute power to natural objects, using them as tools for worship to seek sustenance and ward off misfortunes (the concept of Taboo) (Yendo et al., 2015). This belief system is predominantly found among Indigenous people and the Bumiputera communities in Sabah and Sarawak (Ahmad Nasir 2019). On the other hand, atheism refers to those who deny the existence of God and reject the role of religion in human life. This belief is often held by Western intellectuals, such as scientists and technocrats (M. Baharudin 2016).

Individuals in these groups often find themselves in a dilemma while searching for the truth of divinity and are unclear about the true concept of God. This perspective drives them into internal conflict as they seek genuine direction in life. In fact, they are often more approachable because they are not bound by any concrete belief systems (Muhammad Yusuf & Abdul Hamid 2018). These individuals frequently study

various religions to gather information about the truth and significance of faith in life, ultimately leading some to acknowledge the truth of Islamic teachings and choose to convert.

#### 1.1.1.5. Seeking Inner Peace

Converts often find themselves overwhelmed by feelings of restlessness and confusion while searching for the true meaning of life, especially when they sense something missing and experience emptiness in their hearts. Some question their original beliefs, which fail to fulfill their inner needs. As a result, they strive to explore and research the truth through religious and spiritual approaches (Mohamed Asin 1993; Faudzinain 2005; Zulkiplie 2006; Mariam & Ab Aziz 2015).

According to Nur Athiroh Masyaa'il Tan and Fariza (2009), converts undergo five psychological stages before conversion: beginning with a state of serene, followed by a stage of belief conflict, a stage of urgency to acknowledge the truth of Islam, a return to tranquility, and ended with the reinforcement of their new faith. These psychological challenges are commonly faced by converts in their quest for inner satisfaction and peace of mind. They find this inner tranquility through in depth understanding of Islamic teachings.

#### *1.1.2. Environmental and Social Interaction Factors*

The aspects of environment and social interaction significantly influence the conversion process of Muslims, particularly through local culture and relationships with family and preachers. Support from the community and surroundings encourages converts to deepen their religious understanding and facilitates their journey into Islam. Among the factors involved are:

##### 1.1.2.1. Marriage to a Muslim Partner

The marriage of Muslim rulers to daughters from other empires during the Melaka Sultanate era opened the door to the spread of Islam globally (Sanusi 1981). This influence continued in the post-independence era and has contributed to one of the main factors behind the increase in the number of conversions to Islam in Malaysia (Mariam & Ab. Aziz 2015; Mariam et al. 2017). Many converts decide to embrace Islam out of love for their Muslim partners. However, the legal framework in Malaysia does not permit interfaith marriages. Therefore, non-Muslim partners often have no choice but to convert to Islam before proceeding with the marriage (Azarudin & Khadijah 2015).

The impact of mixed marriages has successfully formed distinct minority and ethnic communities, such as the Chinese Muslim and Indian Muslim communities.

Some of them socialize within the cultural environment of the majority Muslim society in Malaysia, particularly the Malay Islamic culture. This aspect of socialization does not diminish their original ethnic identity, even after marrying into the Muslim community (Muhamad Yusuf & Abdul Hamid 2018).

However, Nur Najwa (2017) does not consider marriage to be the primary factor that attracts converts to Islam. Instead, there are those who embrace Islam out of personal willingness, rather than solely to establish a household with a Muslim partner. In this context, two scenarios exist for the marriages of converts: those who convert to Islam before getting married, and marriages between fellow converts. This situation arises from the growing religious awareness among converts, which often outweighs the desire to marry a Muslim partner.

##### 1.1.2.2. Interaction with Muslim Acquaintances

In the multicultural environment of Malaysia, non-Muslim communities are easily influenced by the practices and culture of the majority Malay Muslim society. Muhammad Yusuf and Abdul Hamid (2018) identify two main factors that facilitate the interaction, integration, and cultural assimilation of converts before Islam: friendship and neighbourhood. The friendship factor involves influences from acquaintances during childhood and adolescence, while the neighbourhood factor highlights the coexistence of Muslim and non-Muslim communities living in the same residential areas. Their interactions often attract the attention of converts, encouraging them to learn about, study, and gradually adopt the lifestyle of Muslims, embracing values such as cooperation, mutual-respect, courtesy, and generosity (Mariam & Ab. Aziz 2015).

Wan Zuhaira and Nur A'thiroh Masyaa'il Tan (2018) also acknowledge that converts are often inspired to embrace Islam by friends, family members, and others. The success of prominent Malay Muslims in careers, business, and education serves as an inspiration for converts to follow in their footsteps, including adopting their faith and beliefs. However, there are also those who follow without religious awareness because they do not show any interest in learning and understanding Islam before conversion. Such encouragement requires guidance from close acquaintances and an Islamic environment that can bring them closer to the religious observance (Nur A'thiroh Masyaa'il Tan 2009).

##### 1.1.2.3. The Role of Da'wah Preachers and Da'wah Organization Management

The credibility of da'wah preachers and the organized management of da'wah bodies also serve as an attraction for converts to embrace Islam. According to Dr. Abdul Karim Zaydan (1987), preachers act like

doctors who can treat the ailments of their patients (madcu) by identifying the symptoms of their issues. Therefore, preachers must wisely choose approaches that suit the problems and challenges faced by their targets (madcu). They should also possess an appealing personality when approaching non-Muslims, which includes internal and external traits such as noble character, leadership qualities, exemplary behaviour, empathy, gentleness (hikmah), neat appearance, and cultivating the practices of visitating (Nurul Izzah & Razaleigh 2020).

On the other hand, in terms of management, cooperation in da'wah activities between governmental and non-governmental da'wah bodies at all levels and areas is encouraged. Various programs and activities are organized to expose the noble values of Islam through fostering a sense of family and community. Such activities are further enhanced by modern da'wah approaches, such as interfaith dialogue and media outreach, to spread Islam more efficiently and swiftly (Muhammad Yusuf & Abdul Hamid 2018).

#### 1.1.2.4. Economic and Financial Factors

Economic and financial incentives can also be a strong attraction for embracing Islam. This is because there are various religious agencies that provide special allocations for converts. Forms of assistance include:

**Financial Aid Distribution:** Allocations for zakat, charity, and living allowances are special incentives given to converts. Consequently, some converts who are facing poverty and financial difficulties feel desperate to receive this assistance to sustain their lives, even if it means changing their religion. According to Mariam et al. (2017), this factor is categorized as a biopsychosocial factor for meeting two needs: biological and psychosocial. This situation urges converts to embrace Islam without much deliberation and without fully understanding Islam, even while sidelining questions of sincerity in their intention and purpose for conversion (Mariam & Ab. Aziz 2015).

Nevertheless, it is undeniable that some converts initially embrace Islam for material reasons but later develop an awareness to study and appreciate Islamic teachings after interacting with the Muslim community. Thus, they will continue to be guided to correct their ultimate reason of conversion and emphasize on the concept of rewards in the hereafter (Muhammad Yusuf & Abdul Hamid 2018).

**Citizenship Status:** Non-Muslim individuals of Chinese and Indian descent seek privileges equivalent to those of the Malay community, as stipulated in Article 153 of the Malaysian Constitution. Consequently, some

converts pursue these privileges to secure access to these benefits as guarantees and interests for their future generations. Therefore, this group needs support to align their original purpose and intention for converting to Islam. If this situation is left unchecked, it may lead to an increase in apostasy among converts (Wan Zuhairah & Nur A'thiroh Masyaa'il Tan 2018; Nur A'thiroh Masyaa'il Tan 2009; Nur Najwa 2017). Besides that, da'wah organizations face management challenges in obtaining visas for foreign converts who wish to study and work in Malaysia. There have been reports alleging that some individuals feign pursuing education in Malaysia, bribing certain parties to obtain support and document verification, and exploiting local girls by marrying them to secure visas. As a result, local da'wah bodies have established procedures for obtaining visas, such as being free from criminal records, required to attend religious classes organized by PERKIM, conducting interviews, and securing a guarantor to verify the applicant's identity (Anuar et al. 2014).

In this regard, studies on the atmosphere of conversion in rural Sarawak are still limited, as existing research does not adequately reflect the full reality in the region. Therefore, this article will explore the process of conversion in rural Sarawak, taking into account the different backgrounds, demographics, ecosystems, and challenges between Peninsular Malaysia and Sabah.

## **2. RESEARCH METHODOLOGY**

In the research that serves as the primary source for this article, the state of Sarawak was selected as the main location because it aligns with the selection of research samples on da'wah for converts in rural areas. This decision was also decided based on the statistical reports on the conversion to Islam from JAKIM (2010-2018), where Sarawak ranked third in the highest number of conversions (13,743 individuals), contributing to 15% of the total number of converts in Malaysia (Mohamad Zamri et al. 2021), following Sabah and Selangor. Currently, there is a continuous increase in conversions, supported by strong collaboration between state and federal da'wah bodies, including Harakah Islamiah (HIKMAH).

In this context, the researcher employed a structured interview method to study the experiences of converts within HIKMAH. The participants consisted of individuals directly involved in the da'wah program for converts at the New Muslim Villages (PBI). Participants were selected from two clusters of New Muslim Villages: Kampung Dar al-Islam Belimbing, Padawan, and Kampung Senah Rayang, Serian.

A total of ten participants from the HIKMAH da'wah program among converts were chosen as samples for the study. This sample category was interviewed through Focus Group Discussion (FGD) methods. The justification for selecting these participants is based on their ongoing involvement in the program. Below is the background of the study participants:

**Table 1.** Short cut keys for the template

PK Code	Gender	Muslim Convert's Village/Division
PK 1	Men	PBI Kg Dar al-Islam Belimbing, Padawan
PK 2	Men	PBI Kg Dar al-Islam Belimbing, Padawan
PK 3	Men	PBI Kg Dar al-Islam Belimbing, Padawan
PK 4	Women	PBI Kg Dar al-Islam Belimbing, Padawan
PK 5	Men	PBI Kg Dar al-Islam Belimbing, Padawan
PK 6	Men	PBI Kg. Senah Rayang, Serian
PK 7	Men	PBI Kg. Senah Rayang, Serian
PK 8	Women	PBI Kg. Senah Rayang, Serian
PK 9	Women	PBI Kg. Senah Rayang, Serian
PK 10	Women	PBI Kg. Senah Rayang, Serian

This interview session involved participants from the HIKMAH program who had experience attending and participating in the organization's activities. The participants were given the opportunity to share their conversion stories. Such a setting allowed the researcher to gain in-depth information about the factors that motivated their conversion and simultaneously assess the impact of their life changes following their conversion.

### 3. RESEARCH RESULTS

#### 3.1. History of the Establishment Of New Muslim Villages (Pbi) In Sarawak

The establishment of New Muslim Villages (PBI) is a community project supervised by the da'wah sector BINA-HIKMAH. The New Muslim Village (PBI) refers to a village where the majority of the population is Muslim, led by Muslims within the local community. Various facilities are provided in this project, particularly infrastructure such as suraus, mosques, multipurpose halls, and placement of teachers and preachers. These preachers work full-time to conduct, supervise, and coordinate da'wah and religious activities in rural areas (50th Anniversary Souvenir Book of BINA-HIKMAH 1969-2019).

Moreover, village administration is further strengthened with the establishment of a Village Safety and Progress Committee (JKKK) to ensure safety, security, and harmony within the community and

neighbourhood. This project has also had a positive impact by providing protection and comfort for converts to live as Muslims without interference or threats from outside parties. The suraus, mosques, and community centres serve as venues for various HIKMAH religious activities and programs, ensuring that the welfare and religious guidance process for converts are not neglected (Khalidi & Badlihisam 2018).

Several PBI projects are listed as Best Muslim Village Models in Sarawak and are still in the process of being handed over to the Sarawak Islamic Religious Council (MIS). Below are some of the villages listed as New Muslim Villages (PBI) under the supervision of HIKMAH:

(1) Dar al-Islam Belimbing Village: This village was founded in 1976 by prominent figures from the Bidayuh community who converted to Islam. It is located in the Padawan area, about 40 km from Kuching City. The village houses Bidayuh converts to create a more Islamic environment and facilitate their educational pursuits. It was officially opened by Y.A.B Datuk Patinggi Abdul Rahman Ya'kub, the Chief Minister of Sarawak, on May 10, 1980. Today, this village has developed into a new village for converts, inhabited by many residents and frequently visited by external preachers and students from various local and international universities.

(2) Dar al-Iman Village, Tebedu: This village is situated near the Malaysia-Indonesia border, approximately 50 km from the town of Serian. Most of the residents are from the Bidayuh sub-tribe "Sekayan." Many of them converted to Islam in the 1980s, leading to the establishment of a new village named Darul Iman. The community leader, Mr. Johari Abdullah, was among the early pioneers who opened and developed the village, attracting 70 individuals from the Bidayuh community to convert to Islam and settle down there in 1982. Subsequently, the community and BINA preachers built a new mosque in Dar al-Iman for worship and as a centre for religious studies.

(3) Dar al-Huda Village, Tepoi: This village is located near the border of Tebedu and Dar Falah Village, about 50 km from Serian. The majority of the inhabitants are Bidayuh converts who willingly embraced Islam. Eventually, BINA established a new village to accommodate them and provide facilities such as a mosque for worship and religious education. On top of that, BINA sent a preacher named Mahadi Abdullah to teach Islam and the Quran to the residents there.

(4) Dar Falah Village, Tebedu: This village is located in the small district of Tebedu and is inhabited by the Bidayuh community. It is equipped with various basic facilities such as paved roads, clean water supply, and electricity. A mosque has also been established for congregational prayers and Quran study. The BINA



clusters, three themes emerged as relevant to exploring the scenario of conversion in rural Sarawak: ways of embracing Islam, motives for conversion, and the effects after conversion.

From the first theme, descriptive analysis revealed four ways participants embraced Islam: family encouragement (P1, 4, 8 & 9), study of Islamic teachings (P1, 3, 5, 6, 7 & 9), the role of leaders (P6 & 7), and the responsibilities of preachers (P4 & 7). Moving to the second theme, the findings indicated six motives for conversion: factors of conformity (P1, 4, 5, 8, 9 & 10), No religious belief/atheism (P1 & 6), the unique features of Islamic teachings (P3, 4, 5 & 6), motivation to delve into knowledge (P3 & 4), Allah's Enlightening Guidance (P3, 6, 9 & 10), and self-willingness (P1 & 7).

Lastly, the final theme reveals five effects of change after conversion: Maintaining modesty and social conduct (P1, 4 & 8), Avoiding and Refraining from Prohibited Matters (P2 & 10), Family responsibilities (P2 & 4), The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, the Almighty (P3), Good Personal Hygiene Practices (P1 & 4), Improving Life Management Skills (P4 & 5), Being a Positive Role Model for Family (P6 & 10), Elevating Family Education and Economic Conditions (P6, 7 & 8), and Maintaining good relationships with non-Muslim family members (P9) (Refer to Table 2).

Based on the descriptive analysis, within the theme of ways to embrace Islam, the subtheme of studying Islamic teachings is the main factor at 60%, followed by

family encouragement at 40%, while the roles of leaders and the responsibilities of preachers each account for 20%.

In the theme of motives for conversion, factors of conformity emerge as the greatest motivator at 60%, followed by the unique features of Islamic teachings and Allah's enlightening guidance, each at 40%, and lack of religious belief/atheism, motivation to delve into knowledge, and self-willingness, each at 20%.

Furthermore, in the theme of effects after conversion, maintaining modesty and social conduct, along with elevating family education and economic conditions, each recorded 30%. This was followed by other subthemes such as avoiding and refraining from prohibited matters, family responsibilities, good personal hygiene practices, improving life management skills, and being a positive role model for family, each at 20%. Meanwhile, The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, as well as maintaining good relationships with non-Muslim family members, each recorded only 10% (Refer to **Table 3**)

#### 4. DISCUSSION OF RESEARCH FINDINGS

This study focuses on the conversion experiences of new Muslims in rural Sarawak through the New Muslim Village (PBI) Project. The findings can be seen based on the following subthemes:

##### 4.1. Ways of Embracing Islam

The study finds that there are various ways in which

**Table 3.** Percentage Frequency

THEME	SUBTHEME	FREQUENCY (%)
Paths to learning about Islam	Family Encouragement	40%
	Research on Islamic Teachings	60%
	Role of Leaders	20%
	Preacher's Responsibilities	20%
Factors in selecting Islam	Factors of conformity	60%
	No religious belief/ atheist	20%
	The unique features of Islamic teachings	40%
	Motivation to delve into knowledge	20%
	Allah's Enlightening Guidance	40%
	Self-acceptance	20%
The effects of change after conversion to Islam	Upholding Modesty and Social Conduct	30%
	Avoiding and Refraining from Prohibited Matters	20%
	Family responsibilities	20%
	The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, the Almighty	10%
	Good Personal Hygiene Practices	20%
	Improving Life Management Skills	20%
	Being a Positive Role Model for Family	20%
	Elevating Family Education and Economic Conditions	30%
	Good Relationships with Non-Muslim Family Members	10%



converts come to know Islam, which can be critically discussed. Among these are:

#### 4.1.1. Family Encouragement

Family is an important entity that influences an individual's thinking processes and decision-making. Their encouragement and support serve as a source of inspiration and motivation for individuals to take actions, including the decision to choose a religion (Nur Athiroh 2013; Azaruddin & Khadijah 2015). The findings reveal that family encouragement is one of the main attractions that motivates the residents of the New Muslim Village (PBI), HIKMAH, to learn about Islamic teachings. It is often observed that when one family leader expresses the intention to embrace Islam, other family members tend to follow suit. Here, the role of the family leader is seen as a driving force that influences other family members to embrace and deepen their understanding of Islam. This is illustrated by the following interview excerpt (**Table 4**)

#### 4.1.2. Research on Islamic Teachings

Malaysia's open and holistic education system provides opportunities for non-Muslims to learn about Islam through subjects such as Islamic Education or Moral Studies in the Malaysian Certificate of Education (SPM) (Asmawati Suhid et al. 2015). These subjects expose non-Muslim students to the basic concepts of Islamic teachings, particularly concerning human development and the formation of good morals. This environment stimulates their curiosity about the truths of Islam and prompts comparisons with their original religions (Azaruddin & Khadijah 2015; Muhammad Yusof & Abdul Hamid 2018). Such comparisons lead to

questions regarding divinity, the authenticity of sacred texts, and lifestyle choices grounded in religious values, including dietary practices, clothing, social interactions, and more (Mohammad Nidzam 2020).

The findings indicate that this curiosity has motivated some residents of the New Muslim Village (PBI), HIKMAH, to read and study Islamic teachings. The exposure to knowledge and the global nature of the current education system have sparked awareness in choosing a true religion that aligns with their innate nature and reasoning. Many are now capable of comparing Islamic teachings with their original beliefs in terms of theological concepts, the relevance of sacred texts, and the noble values based on religion. This is illustrated in the following interview excerpt (**Table 5**).

#### 4.1.3. Role of Leaders

Leaders are the Uli al- 'Amr whose commands must be obeyed by the people as long as their orders do not contradict Islamic law (syara'). They are granted the rights of loyalty (wala') and the authority to elevate the symbols of Islam and uphold Islamic legislation to ensure justice and the welfare of the community. Their political power serves as one of the means of dawah to convey the message of Islam through leadership and exemplary conduct (Qudwah wa Qiyadah), establishing truth and justice (cAdalah), enforcing Islamic law (hisbah), and preventing wrongdoing (Nahi Munkar) (Razaleigh 2014). Leaders can utilize two types of dawah methods demonstrated by the Prophet Muhammad (SAW) to call others to Islam: the method of written communication (murasalah) and verbal communication (speeches and lectures) (Zawawi & Ahmad Marzuki 2018).

**Table 4.** Interview Excerpt for Research on Family Encouragement

Subtheme	Verbatim
Family Encouragement	<p><b>Sample 01, Kg Belimbing (Lines 2-5)</b>            "Then again, I've also never really had the intention to... like how when people want to convert to Islam, they have to recite the declaration of faith, right? I haven't done that. Maybe from there, I started thinking about how we actually enter Islam... through family."</p> <p><b>Sample 04, Kg Belimbing (Lines 7-10)</b>            "At that time, I embraced Islam, and it could be said that around that time, my parents also converted to Islam... maybe due to pressure... because at that time, I was in Year Six in primary school."</p> <p><b>Sample 08, Kg Senah Rayang (Lines 12-14)</b>            "I began to get to know Islam in 1981. Since then, I embraced Islam, and both of my parents also converted to Islam."</p> <p><b>Sample 09, Kg Senah Rayang (Lines 16-18)</b>            "I first embraced Islam in 1979, following my parents... at that time, I was 13 years old. Then in 1982, I went to study in Kuching at a public school, the same as my older brother, and studied there for a year."</p>

**Table 5.** Interview Excerpt for Research on Islamic Teachings Subtheme

Subtheme	Verbatim
Research on Islamic Teachings	<p><b>Sample 01, Kg Belimbing (Lines 21-25)</b>                      “So, for... umm... choosing a religion, it started when we were in the old village, we really didn’t know about religion actually... then, for us, we chose Islam because there was no other religion that we wanted... only... Islam was the only one we knew. That’s all for my experience.”</p> <p><b>Sample 03, Kg Belimbing (Lines 27-33)</b>                      “I am diligent in doing research, because I was a Christian before and wanted to convert to Islam, so I did some research first. Because Islam had become a light of guidance for me... I did my research first, afraid that there might be ‘Islam one,’ ‘Islam two,’ ‘Islam three’... So I came to know Islam by researching for one year... after one year of studying Islam, I felt it was enough, and then I recited the declaration of faith.”</p> <p><b>Sample 05, Kg Belimbing (Lines 35-39)</b>                      “We chose Islam because it is easy, easy to understand, easy to embrace, and easy to learn compared to other religions. They have books and guides too, but they are not very clear. Islam has clear meanings... it refers to Hadith and the Quran, and so on, something like that.”</p> <p><b>Sample 06, Kg Senah Rayang (Lines 41-48)</b>                      “So, Islam, if we think about it... if we study it, there are indeed many special things about it, for me... Many special aspects because I see, in terms of morals, we must study and deepen our understanding of Islam, and we will find changes within ourselves... automatically, our morals and behavior will improve. We must be willing to follow and adhere to the laws and what is stated in the Quran... We always practice.”</p> <p><b>Sample 07, Kg. Senah Rayang (Lines 50-55)</b>                      “So, even though my parents and my siblings chose Christianity, I chose Islam for myself because it is the religion I like... because I know that if we truly follow Islam, I want a religion that is honest and sincere. This is why I chose the religion of Islam that I like.”</p> <p><b>Sample 09, Kg Senah Rayang (Lines 57-62)</b>                      “Because I have chosen Islam as my religion... during our studies, we learned to differentiate everything. Because we have also prayed as Christians, their way of praying is different... and also, the way we Muslims eat is also different from how we did before we were Muslims. In every aspect, everything is different.”</p>

Both methods can be adapted using various modern mediums in accordance with the advancement of technology and staying current with modern developments

A unique aspect of the development of Islam in the New Muslim Village (PBI), HIKMAH, is the active involvement of leaders in the dawah efforts for converts in rural areas. Looking back at the history of the spread of Islam in the interior of Sarawak, state leaders, along with preachers, have engaged directly in supporting and teaching Islam to new converts. The presence of these

leaders has had a significant impact on the success of mass conversions, facilitating for the establishment of Islamic community settlements in rural areas (Ishar 2020). This finding is supported by interviews with the research samples who witnessed this historic event (**Table 6**).

*4.1.4. Responsibilities of Preachers*

Preachers are planners and implementers of activities and programmes aimed at inviting, calling, and encouraging good deeds while preventing

**Table 6.** Interview Excerpt for Research on Roles of Leaders

Subtheme	Verbatim
Roles of Leaders	<p><b>Sample 06, Kg. Senah Rayang (Lines 64-71)</b>                      “The one who brought Islam here was Tok Brahman (Abdul Rahman Yaakub)... because my late grandfather was close to Tok Brahman, the former Chief Minister, and from that, they encouraged the beginning BINA. now, aaaa, now it’s HIKMAH... they came to the village and informed the Muslims in the village to establish a prayer house. The prayer house was made of bamboo and was about 12 square feet, yes... because there were only five Muslims... just five people.”</p> <p><b>Sample 07, Kg Senah Rayang (Lines 73-79)</b>                      “So, not long after that, in 1978... at that time, the late Abdul Rahman Ya’kub, Tok Brahman, was the Chief Minister of Sarawak. The mufti of Sarawak at that time was Datuk Abdul Kadir Hassan... He landed his helicopter in this field, this football field. So, he went up to the village at the longhouse... but before, there was a longhouse over there... so at that time, there was an inauguration... he came to Kampung Rayang to officially inaugurate Kampung Rayang.”</p>

wrongdoing. Thus, they serve as agents and catalysts for social change by conveying the messages and noble values of Islam in accordance with current needs and contexts. Today, the responsibilities of preachers have expanded and become more challenging, reflecting the comprehensiveness of Islam and the diversity of those they serve (mad'u). Their roles and responsibilities are more dynamic and professional, acting as counsellors, communicators, mentors, managers, and entrepreneurs (Burhanuddin 2018).

Therefore, an appealing personality helps preachers fulfil their professional responsibilities. Preachers need to possess a high level of knowledge, exhibit noble character, able to multi-task, competent, and possess leadership qualities. Such a personality maintains the credibility and authority of the preachers to navigate challenges and obstacles in fulfilling their dawah responsibilities in rural and village areas (Izzaty & Zainab 2018).

Preachers are among the key agents in the development and dissemination of Islam in rural Sarawak. They are local Sarawakians who have received training from dawah organizations such as BINA-HIKMAH. After completing their training, they are assigned to selected villages to conduct guidance classes and religious programs. The daily interactions of preachers with local resident's help build rapport, encouraging them to delve deeper into the teachings of Islam. The construction of mosques and suraus as centres for the Muslim community serves as a starting point for strengthening the network and collaboration between preachers and villagers, paving the way for the spread of Islam in surrounding areas (Yusman 2018). This finding can be observed from interviews with study participants who witnessed the role of the HIKMAH organization in providing capable and reputable preachers in their villages (Table 7).

**4.2. Factors in Selecting Islam**

*4.2.1. Factors of Conformity*

The study found that most participants embraced Islam due to the encouragement and influence of close family members. This factor has a significant impact, especially when a family leader or influential community leader converts to Islam, as those under their leadership tend to follow suit without objection or coercion. However, it is undeniable that such a factor can be risky if the new converts lack a clear intention or purpose for their conversion.

This situation may contribute to a low level of understanding and commitment to religious practices due to a lack of initiative and interest in consistently exploring Islamic teachings (Anuar 2017; Muhammad Yusuf & Abdul Hamid 2018).

Therefore, preachers play an essential role in monitoring and supervising the understanding and commitment of these new converts to ensure alignment with religious obligations. This was elaborated upon in the following interview (Table 8).

*4.2.2. No Religious Belief/Atheism*

A significant portion of the community in Sarawak still adheres to animism and dynamism. Although the majority are Christians, they maintain a strong attachment to traditional customs based on mystical and pagan teachings (Md. Amin 2018). Based on the researcher's observations, those without a religion or who follow pagan beliefs are more easily attracted to Islam compared to followers of other religions. This situation arises from social interactions with Malay Muslim neighbours living close to their communities. In fact, some individuals embrace Islam after marrying into the Malay Muslim community in Sarawak. Such cultural exchanges facilitate their recognition of and choice to adopt Islam as their new faith and belief system (Nor Arfah & Abd. Hakim 2022). This was elaborated upon in the following interview (Table 9).

*4.2.3. The Unique Features of Islamic Teachings*

Socialization with the Muslim community has

**Table 7.** Interview Excerpt for Research on Preachers' Responsibilities

Subtheme	Verbatim
Preachers' Responsibilities	<p><b>Sample 04, Kg Belimbing (Lines 81-86)</b>                      "We would return from that academic primary school, and those who were Muslim would stop to learn to recite the Quran at that time... but for those who were not Muslim, they were not allowed to recite. So, I don't know how it happened, but at that time... my heart was drawn to that Quran class. So, I expressed that to my parents... Alhamdulillah, my mother was okay with it."</p> <p><b>Sample 07, Kg Senah Rayang (Lines 88-93)</b>                      "So, at that time in 1978, I had just entered Islam... at that time, there were only a few of us that I knew. So, as KK (Head of Tribe) Johari mentioned earlier, the walls of the prayer house here were made of small bamboo, small, small, but Alhamdulillah, we are also grateful... the BINA team was able to help by providing a two-storey prayer house. One level is on the ground, and one level is above."</p>

**Table 8.** Interview Excerpt for Research on Factors of Conformity

Subtheme	Verbatim
Factors of Conformity	<p><b>Sample 01, Kg Belimbing (Lines 2-5)</b>            "Because back in the day, before we embraced Islam... they came to the old village, and maybe that's where the attraction came from. As for paganism, we didn't know anything about that religion, haha... we really didn't know... that's it."</p> <p><b>Sample 04, Kg Belimbing (Lines 7-11)</b>            "In the 80s, when I was studying at Kolej Tun Razak Junaidi near Tesco, that was when I got to know Islam, and my father had already embraced Islam before I did. I was still in school, so I became acquainted with Islam in the year... umm... the 80s."</p> <p><b>Sample 08, Kg. Senah Rayang (Lines 13-17)</b>            "I began to get to know Islam in 1981. At that time, I was studying at Daurah Darul Falah school near Jalan Haji Bolhasan. Since then, I embraced Islam. Both of my parents also converted to Islam. I studied there for three years. That's all."</p> <p><b>Sample 09, Kg. Senah Rayang (Lines 19-23)</b>            "When I first embraced Islam, I was only 13 years old... I converted to Islam following my parents, without really knowing about the religion. But since we started learning... that's when we got to know and acknowledged that Islam is a good religion."</p> <p><b>Sample 10, Kg Senah Rayang (Lines 25-32)</b>            "Well, my parents were actually not exposed to Islam... They followed along. Because my grandmother... my grandfather was the first person to bring Islam to this village. We are related; we are cousins... this is my uncle by marriage, he is indeed my father's younger brother, and my father is the younger brother of his father. So, he and these people are siblings, haa. That's why we were exposed to this."</p>

opened doors for non-Muslims to explore and appreciate the beauty of Islamic teachings. This beauty can be observed in aspects such as eating habits, attire, social interactions, and cultural exchanges within family, community, and national life.

They perceive Islam as a practical and holistic religion that fosters human development in terms of spirituality, emotional intelligence, physical well-being, and material progress (Nur A'thiroh Masyaa'il Tan 2013; Mohammad Nidzam 2020). Islam is not merely seen as a system of beliefs and religious rituals, but as a well-structured and systematic way of life. This was elaborated upon in the following interview in this study (**Table 10**).

#### 4.2.4. Motivation to Delve into Knowledge

Islam promises specific advantages for those who seek and acquire knowledge. According to Salasiah (2021), new Muslims must strive to deepen their understanding of Islamic knowledge to develop their

character, build confidence towards Islamic teachings, shaping spiritual strength, counter negative perceptions and criticisms of Islam, and solidify their identity as true Muslims.

The findings of this study indicate that many participants highly value the emphasis Islam places on knowledge as a foundation for human development and progress in life. Participants acknowledged that throughout their time as Muslims, there have been significant changes in terms of knowledge, intellectual development, and education within the local community.

Parents play a crucial role in encouraging their children to pursue higher education to improve and elevate the living standards of their families and communities in rural areas. This is evidenced by many local children migrating to urban areas and taking on various professional positions at national and international levels. This was further elaborated upon in the following interview (**Table 11**).

**Table 9.** Interview Excerpt for Research on No Religious Belief/ Atheist

Subtheme	Verbatim
No Religious Belief/ Atheist	<p><b>Sample 01, Kg Belimbing (Lines 34-37)</b>            "Because back in the day, before we embraced Islam... they came to the old village... maybe that's where the attraction came from. As for paganism, we didn't know anything about that religion, haha... we really didn't know... that's it."</p> <p><b>Sample 06, Kg Senah Rayang (Lines 39-42)</b>            "I was born into a pagan religion before Islam. After that, our parents brought us to embrace Christianity. Later, when my mother, father, and grandparents converted to Islam in the 80s, I also embraced Islam because I received guidance from Allah subhanahu wata'ala."</p>

**Table 10.** Interview Excerpt for Research on The Unique Features of Islamic Teachings

Subtheme	Verbatim
The Unique Features of Islamic Teachings	<p><b>Sample 03, Kg Belimbing (Lines 45-48)</b> "So, I chose Islam as my religion because, first, it emphasizes on education a lot... and second, it emphasizes on how we should manage our lives... that's why I chose it."</p> <p><b>Sample 04, Kg. Belimbing (Lines 50 -56)</b> "But from my perspective at this moment, I feel that Islam is the true religion; there is no other religion that is genuinely true except Islam. This is because Islam leads humanity to the right path. Yes, it involves our faith, our morals... our future is all encompassed in that... So, I feel complete, with no shortcomings."</p> <p><b>Sample 05, Kg Belimbing (Lines 58-62)</b> "We chose Islam because it is easy, easy to understand, easy to embrace, and easy to learn compared to other religions. They have books and guides too, but they are less clear. Islam has clear meanings... it refers to the Hadith and the Quran, and so on; it's more or less like that."</p> <p><b>Sample 06, Kg Senah Rayang (Lines 64-74)</b> "When we think about it, if we study Islam, there are indeed many special things about it for me... There are many special aspects because I see, in terms of morals, we should study and deepen our understanding of Islam. We find changes within ourselves... automatically, our morals and behavior improve. We must be willing to follow and adhere to the laws and what is stated in the Quran... We always practise... Regardless of what practices we follow, including prayer times... we find that during prayer time, it is indeed essential; it truly is A1 for transforming ourselves... That's the uniqueness of Islam."</p>

**Table 11.** Interview Excerpt for Research on Motivation to Delve into Knowledge

Subtheme	Verbatim
Motivation To Delve into Knowledge	<p><b>Sample 03, Kg Belimbing (Lines 76-84)</b> "I chose Islam as my religion because, first, it emphasizes on education a lot... and second, it emphasizes on how we should manage our lives... that's why I chose it. Because it provides guidance for me... if I don't progress, Allah says that if you don't change, you must change yourself. So, I am determined to embrace Islam because I want to change... so that my past religion serves as an experience and lesson for us... a model of teaching."</p> <p><b>Sample 04, Kg Belimbing (Lines 86-89)</b> "... Umm... in Islam, when we follow the teachings of Islam, everything is beautiful... there is education... there are teachings, and everything is encompassed within Islam. From my perspective."</p>

#### 4.2.5. Allah's Enlightening Guidance

Enlightening guidance is the direction and support from Allah SWT to chosen individuals. This blessing serves as a source of strength that inspires the heart's desire to choose and uphold Islam as a faith. Most new Muslims report experiencing guidance through dreams, research, interactions with the Muslim community, and education within an Islamic framework. As a result, their hearts are softened and moved to voluntarily seek, recognize, and embrace Islamic teachings (Azaruddin & Khadijah 2015; Mariam et al. 2017; Muhammad Yusuf & Abdul Hamid 2018).

When granted divine guidance (hidayah taufik), they are bestowed with the will and determination to follow and adhere steadfastly to Islamic teachings without doubt or hesitation (Anuar 2017). As a result, they experience inner peace and happiness, and their senses and physical being are guided to obey all commands of Allah SWT without objection. This was elaborated upon in the following interview (Table 12).

#### 4.2.6. Self-Willingness

The sincerity of a person's conversion can be measured by the intention and purpose behind choosing Islam. This intention reflects a heartfelt willingness to accept Islam as their faith, without being directed or coerced by any party. Moreover, the process of learning and fulfilling religious obligations becomes simplified and flows smoothly, helping them navigate the challenges and obstacles of life as a new Muslim (Mohd Ridhuan 2012). They possess high motivation and commitment to transform themselves and those around them towards a religious life and to avoid wrongdoing (Mariam et al. 2017). This was elaborated upon in the following interview and presented in the table (Table 13).

### 4.3. Effects of Conversion to Islam

A positive outcome of converting to Islam is that new Muslims exhibit significant changes for the better.

**Table 12.** Interview Excerpt for Research on Allah's Enlightening Guidance

Subtheme	Verbatim
Allah's Enlightening Guidance	<p><b>Sample 03, Kg Belimbing (Lines 91-95)</b> "Alhamdulillah, I have succeeded until today... that's why I chose Islam as my religion... because I feel that Islam helps us a lot... in fact, I truly feel the light of guidance from Allah SWT, and there is a sense of blessing and mercy for me."</p> <p><b>Sample 06, Kg Senah Rayang (Lines 97 -101 )</b> "Initially, before Islam, our religion was paganism. After that, our parents brought us to embrace Christianity. Later, when my mother, father, and grandparents converted to Islam in the 80s, I also embraced Islam because I received guidance from Allah subhanahu wata'ala."</p> <p><b>Sample 09, Kg Senah Rayang (Lines 103-109)</b> "I am truly grateful, Alhamdulillah, that Allah has given guidance and Hidayah to our family to embrace Islam... Even though at first, we didn't really know what Islam was like... because I also embraced Islam by truly acknowledging that I converted at that time by following my parents. It wasn't my own desire, but it was guidance from Allah."</p> <p><b>Sample 10, Kg Senah Rayang (Lines 111-122)</b> "Perhaps Allah wants to give His guidance... From there, we learn to differentiate between what is good and what is bad... Indeed, my parents were not actually exposed to Islam... They followed along a bit... because my grandmother... my grandfather was the first person to bring Islam to this village. You see, we are indeed related; we are cousins... this is my uncle by marriage, who is the younger brother of my father, and my father is the younger brother of his father... so he and these people are siblings, haha. That's why we were exposed to this... we look around us, indeed. That's why Allah might have given guidance to our large family... to embrace Islam. That's it."</p>

**Table 13.** Interview Excerpt for Research on Self-Acceptance

Subtheme	Verbatim
Self-Acceptance	<p><b>Sample 01, Kg Belimbing (Lines 124-125)</b> "Then, for us, we chose Islam because there was no other religion that we wanted... Only Islam is the religion we know."</p> <p><b>Sample 07, Kg Senah Rayang (Lines 127-133)</b> "So, even though my parents and my siblings chose Christianity, I chose Islam for myself because it is the religion I love... because I know that Islam, if we truly follow it, is a religion that is honest and sincere. This is why I chose Islam, which I love deeply in my heart; this is the only religion I have chosen."</p>

Among the changes observed in this study after embracing Islam are:

#### 4.3.1. Upholding Modesty and Social Conduct

Every Muslim is required to maintain modesty and appropriate interactions as a way to avoid sin and wrongdoing. This situation is closely related to the maqasid of shari'ah, which is to preserve one's dignity and lineage. Therefore, Islam establishes boundaries for interactions and modesty between different genders, as emphasized by Allah SWT in Surah Al-Nur, verse 31. Allah SWT further instructs Muslim women to lengthen their garments to cover themselves properly and to limit adornments to prevent the gazes and desires of men. This also enhances the morality and etiquette of Islamic conduct when dealing and interacting with fellow human beings." (Anisah 1999).

Salasiah (2015) and Azamuddin et al. (2017) also acknowledge the changes that occur among new Muslim women who no longer wear revealing clothing and instead adopt the hijab, exhibiting improved behaviour in terms of interactions and conduct after their

conversion phase. This was elaborated upon in the following interview (**Table 14**).

#### 4.3.2. Avoiding and Refraining from Prohibited Matters

One of the significant challenges faced by new Muslims during the early stages of their conversion is their willingness to completely abandon traditional practices that contradict Islam. This requires inner strength and determination, as these practices have become ingrained and habitual in their previous lives. This situation can be observed in various aspects such as dietary habits, religious rituals, customs, interactions, and clothing (Razaleigh 2014; Salasiah 2015; Kamarulzaman & Nur A'thiroh Masyaa'il Tan 2020; Nor Arfah & Abd Hakim 2021).

Moreover, these practices often involve family relationships and family traditions that must be followed without objections. At times, they may risk being ostracized, shunned, or even rejected by their families due to their commitment to fulfilling Islamic obligations and avoiding what Allah SWT has prohibited (Mohd

Ridhuan 2012; Nadiyah et al. 2017, 2019; Md. Amin 2018). This was elaborated upon in the following interview (Table 15):

4.3.3. Family Responsibilities

The family institution is the fundamental unit in building a prosperous and harmonious Muslim society. Islam emphasizes the importance of instilling Islamic values and creating an Islamic environment to nurture a generation that is faithful and pious. This inspiration can be realized through cooperation and mutual responsibility among family members. The Quran advises that family heads, consisting of husbands and fathers, must safeguard and protect those under their care from spiralling into devastation and the fires of hell (Jawiah Dakir 1996; Ratna & Nik Haslinda 2007). Therefore, guidance and the teachings of Islam should be integrated into family practices as a shield against the social issues affecting the Muslim community

(Razaleigh 2014).

Such education helps new Muslims interact well with family members, including those who are non-Muslim. Research by Nur Najwa et al. (2016) indicates a positive transformation in family relationships for new Muslims after conversion. They experience happiness through emotional stability and take greater responsibility for maintaining harmony within their households. This was explained during the interviews conducted (Table 16).

4.3.4. The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, the Almighty

A unique finding from this study is that some participants experienced significant changes in their lives and ease in their affairs after practising salawat upon the Prophet (SAW). In Islam, many benefits of

Table 14. Interview Excerpt for Research on Upholding Modesty and Social Conduct

Subtheme	Verbatim
Upholding Modesty and Social Conduct	<p><b>Sample 01, Kg Belimbing (Lines 2-9)</b>                      "Okay, so... regarding life after embracing Islam... when we are practicing Islam, we can clearly see... earlier my friends also mentioned that the benefits of Islam are indeed many... From there, we might have learned... after learning, we are grateful because we ourselves have just realized how great the benefits of Islam really are... If we follow Islam, I really think it's the best because, in terms of clothing, we totally cover our modesty "</p> <p><b>Sample 04, Kg. Belimbing (Lines 11-12)</b>                      "The second point is modesty; before, we used to wear plastic clothing, but now we take care of our modesty."</p> <p><b>Sample 08, Kg Senah Rayang (Lines 14-21)</b>                      "Now, there is indeed a significant difference in terms of manners, social interactions, and clothing... it is really different compared to before. In the past, interactions were quite free, unlike now... Similarly, regarding clothing, I see that in the village, it is rare to see women wearing short clothing, except for those who are not of the Islamic faith... In terms of customs, it's also different for those who belong to other religions compared to Islam."</p> <p><b>Sample 08, Kg Senah Rayang (Lines 23-26)</b>                      "Social interactions are not liberal... it's really good in terms of social interactions... now, when the children come back from school, they are not very free to go out and play... they return home quickly... in terms of social interactions."</p>

Table 15. Interview Excerpt for Research on Avoiding and Refraining from Prohibited Matters

Subtheme	Verbatim
Avoiding and Refraining from Prohibited Matters	<p><b>Sample 02, Kg Belimbing (Lines 28-33)</b>                      "Okay, umm, the impact of life after converting to Islam, from my perspective, has been significant... firstly, it has changed me personally... to understand Islam more deeply. Additionally, Islam limits various social activities for us... for example, we know what is haram... and we also understand what is not haram."</p> <p><b>Sample 10, Kg Senah Rayang (Lines 35-43)</b>                      "There are actually many impacts on us... firstly, in terms of manners... secondly, morals... thirdly, responsibilities... That's already a lot... it's not exhaustive, really... the responsibilities regarding manners and morals are comprehensive... that is indeed the change for our family. In that regard, there isn't much else... In terms of everything, we have already seen... We now know the comparison of what halal is, what is haram, what is good, what is bad, what is allowed, and what is not allowed... that's all."</p>

**Table 16.** Interview Excerpt for Research on Family responsibilities

Subtheme	Verbatim
Family responsibilities	<p><b>Sample 02, Kg Belimbing (Lines 45-50)</b>            "Islam has the power to change... for example, I now have a family, and I can educate my children in terms of... yes, from learning to pray to covering their modesty... we shouldn't let them do things that are not good. But, yes, the impacts are numerous. Alhamdulillah, until today, since I embraced Islam, I have experienced many changes within myself through Islam."</p> <p><b>Sample 04, Kg Belimbing (Lines 53-62)</b>            "So, the third point is about our responsibilities... our responsibilities within our respective families. For example, as a wife, what I should do in the household, what I should share with my children, umm, it's like that... everything is taught in Islam. It's just that now... we need to maintain our knowledge... umm... that's all. We need to enhance our knowledge from day to day because knowledge never ends... it will always be there if we want it to be, forever. And the next point is that Islam educates us to become better individuals."</p>

sending salawat are outlined, both in this world and the hereafter. One of its advantages is protection from calamities and the forgiveness of sins (al-Uqlishi 2020).

Such encouragement greatly impacts the new Muslims' confidence in the truth of Islamic teachings, especially when facing trials and challenges after their conversion. Hence, saying salawat becomes a remedy and a source of motivation for them to continue living positively as Muslims. Furthermore, the concept of tawakkal (trust in Allah) is seen as a source of solace after they decide to embrace Islam.

They completely entrust their actions and efforts to Allah (SWT), fostering a sense of acceptance, patience, and optimism within the framework of Qada' and Qadar (Suriani & Phayilah 2018).

According to Zulkefli et al. (2018), the topic of faith in Qada' and Qadar is a frequently discussed subject in da'wah communications, as it relates to their beliefs and daily practices. Questions about sustenance and fortunes

are often posed to the preachers which indirectly builds a strong belief in the truth of Islamic teachings. They remain optimistic that matters of sustenance and fortunes are ultimately in Allah's hands. This was illustrated during the interviews conducted (**Table 17**).

#### 4.3.5. Good Personal Hygiene Practices

Islam is a religion that reflects purity and cleanliness in both spiritual and physical aspects. Cleanliness is not only required for the individual but also extends to the environment surrounding human life. Moreover, cleanliness is a prerequisite for the acceptance of any act of worship performed by every Muslim. For example, the rituals of ablution (wudu'), using a miswak, bathing after major impurity (janabah), performing tayammum, and purification (istinja') are necessary for the valid performance of specific acts of worship such as prayer (solat), tawaf, and others. The scope of cleanliness includes space, clothing, food and drink, sources of

**Table 17.** Interview Excerpt for Research on The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, the Almighty

Subtheme	Verbatim
The Positive Impact of Sending Blessings to the Prophet Muhammad (peace be upon him) and Placing Trust in Allah, the Almighty	<p><b>Sample 03, Kg Belimbing (Lines 64-72)</b>            "Comparing the past with the present... it brings about a transformation for us to better understand the impact of converting to Islam on ourselves, especially for me... because I wasn't born into Islam, so I truly feel that change. For example, when I send blessings upon the Prophet, the journey is smooth without obstacles... nothing... it feels lifted. That's why I am more confident and believe that just by sending blessings upon the Prophet, I am assured that this change is indeed significant for me... because I have experienced it."</p> <p><b>Sample 03, Kg Belimbing (Lines 74-87)</b>            "The second experience was when I and the congregation went to perform Maghrib prayer in a village that was far away, and there was a flood, so we had to walk. While crossing the river, I sent blessings upon the Prophet as I entered the water... Others were afraid to follow because the river was swift, but I was able to cross because I had faith, as I wanted to perform Friday prayers there. The journey took me three hours, so I felt that during those three hours, I kept sending blessings upon the Prophet, and then I arrived at the mosque in just one and a half hours. In fact, I left Kampung Sebuti at ten o'clock... but I felt exhausted afterward... I really felt a significant change. It made things easier, and I entrusted my journey to Allah, surrendering to Allah to hasten my trip, so I truly felt that."</p>



livelihood, and an individual's spiritual state (Qaradawi 2016; al-Nawawi 2018).

According to the study by Azaruddin Awang et al. (2022), new Muslims demonstrate a high level of understanding, awareness, and conscientiousness regarding halal food products. This finding indicates that new Muslims are careful in maintaining their personal purity through dietary practices, being particularly aware and sensitive to the methods and means of acquiring food products in the market. Therefore, this attention to cleanliness is seen as part of preserving one's faith and preventing harm to oneself and those around them. This was explained during the interviews conducted (**Table 18**).

#### 4.3.6. Improving Life Management Skills

The comprehensiveness of Islam begins with a management system that organizes human life based on divine values (rabbanīyah), universality (alamiyyah), and humanity (insaniyyah). Humans are called to follow the principles of Sunnah in fulfilling their servitude and to adhere to the divine laws in carrying out their role as stewards of the earth. Thus, Islam provides guidance, direction, and instructions on how to manage oneself, emotions, intellect, time, and finances according to Islamic teachings. Therefore, Islam equips human life with clear and authentic goals (maqasid) and responsibilities (taklif) that align with human nature and

instincts (Jawiah & Muhammad Hilmi; Abang Mohd Razif 2015).

Study participants acknowledge personal changes after converting to Islam, noting that they can manage their lives in a more organized and structured manner. This aligns with the findings of Azamuddin et al. (2017), which report that new Muslims successfully organized their commitments regarding education, work, and family after conversion. This was illustrated during the following interviews (**Table 19**):

#### 4.3.7. Being a Positive Role Model for Family

The Prophet Muhammad (SAW) serves as the best model for emulation and reference in creating a family characterized by tranquility, love, and compassion. His conduct towards his family is exemplified through noble values such as love, tolerance, respect, justice, and deliberation. As a result, new Muslims are inspired by his exemplary behaviour and aspire to emulate it to the best of their abilities (Jawiah Dakir 1996; Zulkifli 2010; cUlwan 2013).

Most participants in the research acknowledge a change in their family environment and a more affectionate and caring attitude after embracing Islam.

The support of the family institution becomes the most powerful system in guiding new Muslims toward well-being and happiness. Consequently, emphasizing

**Table 18.** Interview Excerpt for Research on Good Personal Hygiene Practices

Subtheme	Verbatim
Good Personal Hygiene Practices	<p><b>Sample 01, Kg Belimbing (Lines 89-90)</b> "Then, in terms of food... even when we slaughter chicken, we do it according to Islamic methods as well... and the same goes for everything else. That's it."</p>
	<p><b>Sample 04, Kg. Belimbing (Lines 92-97)</b> "So, the impact is before and after... the effect after we embraced Islam, if compared to the past... the first is in terms of cleanliness. We now pay attention to cleanliness... whereas before, we didn't really care about it. So now, we take cleanliness seriously and are aware of the rules regarding it."</p>
	<p><b>Sample 04, Kg Senah Rayang (Lines 99-102)</b> "Our eating and drinking habits used to be free, but after we embraced Islam... we realize that the things that are forbidden have their drawbacks. After practicing and following these guidelines, it truly brings benefits to us, especially regarding our health... something like that."</p>

**Table 19.** Interview Excerpt for Research on Improving Life Management Skills

Subtheme	Verbatim
Improving Life Management Skills	<p><b>Sample 04, Kg. Belimbing (Lines 104-107)</b> "In Islam... we feel that what is prohibited has its harms... after practicing and following it, it truly brings benefits to us, especially in terms of our health... something like that."</p>
	<p><b>Sample 05, Kg. Belimbing (Lines 109-117)</b> "The effects of life... umm... after being in Islam... umm... from what we can see for ourselves... umm... we are able to discipline ourselves with Islam, manage life according to Islamic ways, doing any activities based on Islam. The effect of Islam is that we can organize things compared to those outside (non-Muslims), who manage things not in the Islamic way. They might have their own way, which is somewhat unorganized, not based on the path that is blessed by Allah, that's all."</p>

religious knowledge is fundamental in educating and nurturing family members to adhere to Allah's commands and avoid His prohibitions (Aimi & Najwa 2020). This was illustrated during the following interviews (**Table 20**).

abilities in navigating this life. This was illustrated in the following interviews (**Table 21**).

#### 4.3.9. Good Relationships with Non-Muslim Family Members

**Table 20.** Interview Excerpt for Research on Being a Positive Role Model for Family

Subtheme	Verbatim
Being a Positive Role Model for Family	<p><b>Sample 06, Kg. Senah Rayang (Lines 119-124)</b>            "Actually, what I can see in Kampung Senah Rayang is that there has been a significant change after embracing Islam, especially in terms of interactions with the children at home... starting from home, I myself and the children learn and study Islam... our behavior has changed... we respect the elders, especially those outside of our household."</p> <p><b>Sample 10, Kg. Senah Rayang (Lines 126-130)</b>            "Aaarr, there are actually many effects on us... first, in terms of manners... second, in terms of morals... third, responsibility... There are really many, and it's comprehensive... the responsibility, manners, and morals are all-encompassing... that's truly the change within our family."</p>

#### 4.3.8. Elevating Family Education and Economic Conditions

One statement from the research participants claims that the phase of conversion to Islam has brought blessings and abundance to their family's sources of livelihood. They acknowledge a drastic change in the educational and economic status of the residents in rural areas. This is evidenced by the increasing number of villagers who have opportunities to pursue higher education at the university level and secure employment in various professional fields. This success indirectly strengthens their belief in the truth of Islam, which emphasizes development and progress in both spiritual and material aspects.

Moreover, their agricultural lands have become more fertile, generating income for the villagers. They remain committed to practising spirituality, believing that Allah SWT is al-Razzaq (the Provider) and that He grants sustenance to the righteous in unexpected ways (al-Zuhaili, 1998).

According to Jatim (2020), based on the concept of sustenance as explained by Wahbah al-Zuhaili in Tafsir al-Munir, every individual has their sustenance guaranteed. Each creature on Earth also has its share of provisions. Furthermore, sustenance is assured when individuals strive and work according to their given

Islam is not a religion that breaks the bonds of family relationships even when some family members convert to Islam. On the contrary, Islam encourages children to continue fulfilling their responsibilities, showing kindness, and respecting non-Muslim parents (Mohammad Nidzam 2020).

It is undeniable that challenges arise regarding marriages between Muslims and converts from non-Muslim families due to negative perceptions and misunderstandings about Islamic teachings. Non-Muslim families often believe that those who embrace Islam will change their family name, forget their ethnic identity, abandon traditions, and distance themselves from their families. Consequently, they may incite and prevent any family members wishing to convert, sometimes resorting to threats, ostracism, or expulsion from the home (Kamarulzaman & Nur A'thiroh Masyaa'il Tan 2020; Qamarul Arifin & Muhammad Yusuf 2020).

However, in Sarawak, there are instances where non-Muslim family members have come to accept such marriages, especially if the couple has children. Researchers have observed how families gather to celebrate each other's festivals in a harmonious and tolerant atmosphere, free from prejudice (Mohd Syukri & Jaffary 2020). This is further illustrated in the following interviews (**Table 22**).

## 5. CONCLUSION

The summary of this analysis provides an in-depth perspective on the experiences of converts to Islam that support their motives for conversion and integration within the Muslim community. A unique finding is the strategic contribution and synergy of scholars, HIKMAH da'wah preachers, and Muslim leaders in Sarawak during the conversion process in rural areas.

This environment reflects familiarity, an understanding of local wisdom, sensitivity to local challenges, community empowerment, the building of religious relationships, and the adaptation of the messages conveyed in the da'wah. They play a role in delivering Islamic teachings in a manner that is relevant by understanding community needs and honing the

**Table 21.** Interview Excerpt for Research on Elevating Family Education and Economic Conditions

Subtheme	Verbatim
Elevating Family Education and Economic Conditions	<p><b>Sample 06, Kg Senah Rayang (Lines 132-143)</b> The biggest change in terms of work... this change also stems from schooling... when the children go to school, since our village embraced Islam, the changes among children who are still studying or even those who haven't started studying yet are evident because they already see the example set by the elders who have learned about Islam. So, the change in education... Now I see that many have pursued higher education, even reaching universities, from our village of Senah Rayang. Many have graduated, and some are working as doctors, engineers, soldiers, or police officers. Indeed, there are many now... before there were fewer, but now there are many."</p> <p><b>Sample 06, Kg Senah Rayang (Lines 145-160)</b> "In terms of farming, now we follow Islamic practices, and there has been significant improvement. The changes are very evident. In the past, when we had large rice fields, we couldn't harvest enough rice, so we had to eat cassava and sweet potatoes. But now, even with smaller fields, I can harvest two to three sacks of rice, enough for us to eat. That's the most noticeable change nowadays because back then, I also went through times like that... eating sweet potatoes and cassava leaves. But now, whatever we want to eat, it's available because we've seen the world outside. Just like learning, we are now seeking income to send our children to pursue higher education. In the past, our elders couldn't go out... they stayed in the village, worked in the forest, and didn't gain much. But now, in our generation, we are seeking halal ways to earn a living to support our children in pursuing their education."</p> <p><b>Sample 07, Kg Senah Rayang (Lines 162-173)</b> "In the past, before I embraced Islam, I used to farm because that was the main hobby of the people in this village—just growing rice. But since we embraced Islam in Kampung Rayang, there have been many changes. I feel that there have been a lot of changes that I can remember because... as the Village Head mentioned earlier, in the past, the villagers would only cultivate large rice fields. Back then, I was one of those who worked the rice fields, but the income wasn't enough to last the whole year. Now, however, things have changed, and Alhamdulillah, I am grateful. Nowadays, when it comes to having enough to eat, the income for the year is more than sufficient. So this is the change brought by Islam that I feel has brought blessings and sustenance."</p> <p><b>Sample 08, Kg Senah Rayang (Lines 175-186)</b> "In terms of life from the past until now... things were very different back then compared to now. In the past, we were really hardworking. Since we were young, during primary school... if it was a Saturday or Sunday, we would always go to cut grass to help our parents. If we weren't cutting grass, we would take care of our younger siblings while our parents went to the rice fields to plant or cut grass, but in the end, there wasn't much—just two or three sacks of rice, not enough to eat. But now, things are different; we see that kids these days have it much easier. They never have to cut grass or take care of their younger siblings. Nowadays, the kids have it easy because they have enough food. We plant, and we grow our own food."</p>

potential of converts holistically and dynamically.

Narrative analysis shows that the conversion process in rural Sarawak involves various da'wah approaches tailored to the culture and socioeconomic conditions of the local community. Through cooperation between scholars, HIKMAH da'wah preachers, and Muslim leaders in Sarawak, this strategy has successfully enhanced understanding and practice of Islam among PBI and HIKMAH residents. This effort has also led to significant changes in education, family relationships, social interactions with non-Muslim families, and the economic well-being of the community. This research offers broader insights into the dynamics of conversion in rural areas and suggests that a more comprehensive and culturally sensitive da'wah approach should continue to ensure ongoing success in the future.

### AUTHORS' CONTRIBUTIONS

The conceptual framework for this study was developed collaboratively by Mohd Zuhaili Kamal Basir, Nur A'thiroh Masyaa'il Tan, Masyaa'il Tan Abdullah @ Tan Ai Pao, and Fariza Md. Sham. The research methodology and data analysis were conducted by Mohd Zuhaili Kamal Basir. The article was co-written by Mohd Zuhaili Kamal Basir, Nur A'thiroh Masyaa'il Tan, Masyaa'il Tan Abdullah @ Tan Ai Pao, Fariza Md. Sham, and Isdawati Ismail. The supervision of the research process was carried out by Nur A'thiroh Masyaa'il Tan, Masyaa'il Tan Abdullah @ Tan Ai Pao, and Fariza Md. Sham

### REFERENCE

- [1] Abang Ishar Abang Yaman. 2020. Sejarah BINA-HIKMAH: Mengambil Ibrah. Kuching: Penerbit HIKMAH
- [2] Abang Mohd. Razif Abang Muis. 2015. Pembangunan insan berteraskan Islam. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- [3] Abdul Ghafar Don, Ahmad Redzuan Mohd Yunus, Anuar Puteh & Badlihisam Mohd. Nasir. 2017. Cabaran dakwah dalam kalangan Saudara Baru di Malaysia. Abdul Ghafar Don & Zulkiple Abd. Ghani (Pnyt.). Dlm. Dakwah kepada Non-Muslim di Malaysia: Konsep Metode dan Pengalaman, hlm. 162-169. Bangi: Penerbit UKM
- [4] Abdul Razak Abdul Kadir, Saimi Bujang, Awang Nib Zuhairi Awang Ahmad & Hadenan Towpek 2023. Perkembangan Institusi Islam di Sarawak Sebelum Pembentukan Malaysia. *Journal of Al-Tamaddun* 18 (1): 1–14.
- [5] Abu Dardaa Mohamad, Mohamad Zulkifli Abdul Ghani, Anuar Puteh, Mohd Shahrul Nizam Mohd Saron, Razaleigh Muhamat @ Kawangit, Abdul Ghafar Don & Ahmad Irdha Mokhtar. 2014. Cabaran dakwah Islam dan masalah PERAPI di Sarawak. Anuar Puteh & Ahmad Irdha Mokhtar (pnyt.). Dlm. Seminar Antarabangsa Dakwah dan Etnik, Dakwah and Ethnicity: Multidisciplinary Perspective 2014, hlm.1-13. Bangi: Pusat Kajian Dakwah dan Orang Asli UKM
- [6] Ahmad Nasir Mohd Yusoff. 2019. Dakwah Islam di Sarawak. Kuala Lumpur: Dewan Bahasa dan Pustaka (DBP).
- [7] Aimi Wafa Ahmad & Nur Najwa Hanani Abd Rahman. 2020. Sokongan sosial: satu keperluan dalam pemerkasaan Saudara Baru. *Jurnal Pengajian Islam* 13(2): 238–253.
- [8] Al-Nawawi, Yahya bin Syarafuddin. 2018. Fatwa Imam Nawawi. Terj. Izham Hakimi Redzan, Ahmad Arif Zulkefli & Ahmad Afiq Irshad Omar. Kuala Lumpur: Telaga Biru Sdn.Bhd.
- [9] Al-Qaradawi, Yusuf. 2016. Halal dan Haram dalam Islam. Terj. Mohd Hafiz bin Daud. Kuala Lumpur: PTS Publishing House
- [10] Al-Uqlishi, Abu Al-'Abbas Ahamad Ibn Ma'add Ibn 'Isa. 2020. Cahaya-Cahaya Sunnah Yang Khusus Berkenaan Kelebihan Selawat Ke Atas Nabi Yang Terpilih. Terj. Abdullah Jalil. Nilai: Wisdom Publication
- [11] Anisah Ab Ghani. 2019. Batas-batas pergaulan antara lelaki dan perempuan dalam masyarakat Islam kini: satu huraian hukum Islam semasa. *Jurnal Syariah*, 7(1): 23– 30
- [12] Anon. 2019. Buku Cenderamata 50 Tahun BINA-HIKMAH (1969-2019). Kuching: Penerbit HIKMAH.
- [13] Anon. 2022. Laporan Sektor Dakwah (2018-2022). Petra Jaya: Sektor Dakwah HIKMAH
- [14] Anuar Puteh, Abdul Ghafar Don, Razaleigh Muhamat@ Kawangit, Badlihisam Mohd Nasir & Yusmasayu Abdullah. 2014. Komitmen Pertubuhan Kebajikan Islam Malaysia (PERKIM) dalam mengurus Saudara Baru warga asing. Anuar Puteh & Ahmad Irdha Mokhtar (pnyt.). Dlm. Seminar Antarabangsa Dakwah dan Etnik, Dakwah and Ethnicity: Multidisciplinary Perspective 2014, hlm. 1-17. Bangi: Pusat Kajian Dakwah dan Orang Asli UKM
- [15] Anuar Puteh, Abdul Ghafar Don, Razaleigh Muhamat@Kawangit & Badlihisam Mohd.Nasir. 2017. Isu dan Cabaran Dalam Dakwah Saudara Baru. Abdul Ghafar Don, Ahmad Irdha Mokhtar (pnyt.). Dlm. Dakwah Dalam Pelbagai Dimensi.

- hlm. 101-109. Bangi: Jabatan Pengajian Dakwah & Kepimpinan, Fakulti Pengajian Islam UKM
- [16] Asiyah az-Zahra Ahmad Kumpoh. 2015. Understanding religious conversion of the Dusun muslim converts in Brunei Darussalam: critical engagement of the Rambo Model. Tomáš Petrů (pnyt.). Dlm. Graffiti, Converts and Vigilantes: Islam Outside the Mainstream in Maritime Southeast Asia, hlm. 181-211. Vienna: Caesar Press.
- [17] Asmawati Suhid, Abd. Muhsin Ahmad, Syaza Mohd Sabri & Azreen Effendy Mohamad 2015. Pendidikan untuk semua: amalannya dalam sistem Pendidikan Islam di Malaysia. *International Journal of Education and Training* 1(2): 1-7.
- [18] Azammuddin Zainuddin, Salleh Amat & Noriah Mohd Ishak. 2017. Persepsi dan masalah mualaf terhadap kesejahteraan diri di Selangor: satu kajian. *E-journal of the global summit on education* 6: 54 - 66.
- [19] Azaruddin Awang & Khadijah Mohd Khambali. 2015. Faktor pemelukan agama Islam: kajian terhadap komuniti Saudara Muslim Cina di Negeri Terengganu. *Jurnal Pusat Penataran Ilmu dan Bahasa* 22: 21-45
- [20] Azarudin Awang, Norhana Abdullah @ Ng Siew Boey, Irdina Safiah Izudin. 2022. Pengetahuan, persepsi dan perilaku konsumen mualaf di negeri Terengganu dalam menggunakan produk makanan halal. *Journal of Fatwa Management and Research* 27(4): 33–58.
- [21] Burhanuddin Jalal, Amnah Saayah Ismail, Sayuti Ab Ghani. 2018. Dinamika pendakwah melaksana dakwah pelbagai etnik. *Journal of Education and Social Sciences* 9 (1): 45-51
- [22] Faudzinaim Badaruddin. 2005. Saudara Kita: harapan, realiti dan cabaran. Razaleigh Muhamat@Kawangit, Faudzinaim Badaruddin & Khairil Khuzairi Omar (pnyt.). Dlm. Masa Depan Saudara Baru: Harapan, Realiti dan Cabaran. Bangi: Pusat Islam UKM.
- [23] Goh Pei Pei. 2018. Rayuan Pendengaran ditolak. *Berita Harian*. [27 Februari 2021]
- [24] Izzaty Ulya Munirah Abd Aziz, and Zainab Ismail. 2018. Trait personaliti pendakwah Muslim: satu sorotan literatur. *Al-Hikmah*, 10 (1): 34-54
- [25] Jatim Mistar. 2020. Konsep rezeki perspektif ahbab al-Zuhaili dalam Tafsir al-Munir. *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 6(2): 214–236.
- [26] Jawiah Dakir & Muhammad Hilmi Jalil. 2018. Pembangunan Insan Menurut Al-Quran dan Sunnah. Kuala Lumpur: Dewan Bahasa dan Pustaka
- [27] Jawiah Dakir. 1996. Asas pembentukan keluarga menurut perspektif al-Quran dan al-Sunnah. *Islamiyyat: Jurnal Antarabangsa Pengajian Islam; International Journal of Islamic Studies* 17: 3-18
- [28] Kamarulzaman Nawi & Nur A'thiroh Masyaa'il Tan Abdullah. 2020. Isu dan cabaran Saudara Kita di Jabatan Agama Islam Sarawak (JAIS). *BITARA International Journal of Civilizational Studies and Human Sciences* 3: 28-43.
- [29] Khalidi Ibrahim & Badlihisam Mohd Nasir. 2018. Peranan Harakah Islamiah (HIKMAH) dalam perkembangan syiar Islam di Sarawak. Farid Mat Zin & Izziah Suryani Mat Resad (pnyt.). Dlm. Ulama dan Perkembangan Islam di Sarawak dan Sabah, hlm. 101-117. Bangi: Penerbit UKM.
- [30] M. Baharudin, 2016. Eksistensi Tuhan dalam pandangan ateisme. *Wahana Akademika* 2: 95-113
- [31] Mariam Abdul Majid & Ab. Aziz Mohd Zain. 2015. Mualaf dan dorongan pengislaman. *Jurnal KIAS* 10: 92- 113
- [32] Mariam Abdul Majid, Muhammad Yusuf Marlon Abdullah & Safinah Ismail. 2017. Faktor dorongan mualaf memeluk Islam: kajian di negeri Selangor. Nor Fazilah Ab. Hamid, Rasinah Ahim, Norazhan Norul 'Azmi, Ahmad Nazeer Zainal Arifin, Norhasliza Ramli & Zurina Abdullah (pnyt.). Dlm. *Mutidisiplin Ilmu Penyelidikan*, hlm. 234-247. Brunei: UNISSA Press.
- [33] Marlon Pontino Guleng. 2014. Penyesuaian Diri Muallaf Terhadap Masyarakat dalam Kalangan Pelajar Institut Dakwah Islam PERKIM (IDIP). Tesis Sarjana. Universiti Kebangsaan Malaysia.
- [34] Md. Amin Abdul Rahman. 2018. Dakwah Islamiah dalam Kalangan Bumiputera Sebelum dan Selepas Merdeka Hingga ke Tahun 80 an. Kuala Kertil: Koperasi UniSHAMS.
- [35] Mohamad Zamri Mohamed Shapik, Baharudin Othman & Mohamad Syafiq Abd Latip. 2021. Hala tuju Institut Pengajian Islam dan Dakwah Sabah (IPDAS) sebagai institusi pendidikan tinggi mualaf. Abdul Halim Tamuri, Baharudin Othman & Saeidah Syamielah Abd Rahman (pnyt.). Dlm. *Sistem Pendidikan Mualaf di Malaysia*, hlm. 167-181. Keningau: Institut Pengajian Islam dan Dakwah Sabah
- [36] Mohamed Asin Dolah. 1993. Konversi agama: pengertian dan bentuknya. Mohamed Yusof

- Hussain et al. (pnyt.). Dlm. *Isu-Isu dalam Usuluddin dan Falsafah*. Bangi: Penerbit UKM.
- [37] Mohammad Nidzam Abdul Kadir. 2020. *Ringkasan Kehidupan Awal Muallaf Dalam Fiqah Muallaf*. Telaga Biru Sdn. Bhd
- [38] Mohd. Ridhuan Abdullah Tee. 2012. *Cabaran Saudara Baharu Di Malaysia*. Kuala Lumpur: Utusan Publications & Distributors
- [39] Mohd. Syukri Jaffar & Jaffary Awang. 2020. *Kehidupan beragama masyarakat Islam di Daerah Bau, Sarawak: hubungannya dengan penganut agama lain*. *Jurnal Wacana Sarjana* 4 (1): 1-10
- [40] Muhammad Yusuf Marlon Abdullah & Abdul Hamid Moiden. 2018. *Dakwah Masyarakat Majmuk*. Kuala Lumpur: Dar al-Wahi Publication
- [41] Nadiyah Hashim, Hamimah Hashim, Siti Aisyah Mazlan & Fatimah Hamrie. 2017. *Halal dan cabaran masyarakat Muslim rumah panjang di Sarawak*. Dlm. *Firdaus Abdullah et al. (pnyt.). Dlm. Islam di Borneo: Perspektif Ekonomi, Halal dan Pendidikan*, hlm. 71-80. Brunei: Universiti Islam Sultan Sharif Ali.
- [42] Nadiyah Hashim, Khalid Ismail, Solehah Yahya & Hamimah Hashim. 2019. *Permasalahan halal dan penyelesaiannya di kalangan masyarakat Muslim rumah panjang Sarawak*. *Online Jurnal Research in Islamic Studies* 6: 7-13
- [43] Nor Arfah Mohd. Mazlan & Abd Hakim Mohad. 2022. *Cabaran muallaf dalam membina kehidupan baharu: Satu kajian kes di Mukah, Sarawak, Malaysia*. Dlm. *Seminar Antarabangsa Falsafah, Tamadun, Etika dan Turath Islami*, hlm. 10-24.
- [44] Nur A'thiroh Masyaa'il Tan Abdullah. 2009. *Cabaran Psikologi Saudara Baru: Kajian di Jabatan Agama Islam Wilayah Persekutuan*, Kuala Lumpur. Tesis Sarjana. Universiti Kebangsaan Malaysia.
- [45] Nur A'thiroh Masyaa'il Tan Abdullah. 2013. *Program Dakwah Pertubuhan Kebajikan Islam Malaysia (PERKIM) Kepada Saudara Baru: Kajian tentang Persepsi dan Keberkesannya*. Tesis Dr Fal. Universiti Malaya.
- [46] Nur A'thiroh Masyaa'il Tan Abdullah & Fariza Md. Sham. 2009. *Keperluan memahami psikologi Saudara Muslim*. *Jurnal Hadhari* 2: 83-97.
- [47] Nur Najwa Hanani Abd Rahman, Razaleigh Muhamat @ Kawangit, Siti Aishah Yahya & Mohd Sufiean Hassan. 2016. *Transformasi hubungan kekeluargaan Saudara Kita dari sudut emosi selepas memeluk Islam di Johor*. *Jurnal ilmi* 6: 125-148.
- [48] Nurul 'Izzah Baharudin, and Noor Lizza Mohamed Said, 2017. *Masalah dan kaedah penyelesaian pewarisan harta pusaka muallaf di Malaysia*. *Jurnal Islamiyyat*, 39: 47-56.
- [49] Qamarul Arifin Ali & Muhammad Yusuf Marlon Abdullah. (2020). *Tahap penyesuaian diri masyarakat muallaf di Sarawak*. *Jurnal Pengajian Islam* 13(2): 163-17
- [50] Rambo, Lewis R. 1993. *Understanding Religious Conversion*. New Haven, CT: Yale University Press.
- [51] Ratna Roshida Abd. Razak & Nik Haslinda Nik Hussain. 2017. *Peranan institusi keluarga dalam penjanaan bangsa bertamadun*. *Jurnal Kemanusiaan* 5(1): 73-82
- [52] Razaleigh Muhamat @ Kawangit 2014. *Kedudukan Politik dalam Islam*. T.tp.
- [53] Razaleigh Muhamat @ Kawangit. 2014. *Keperluan Bimbingan Muallaf*. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam UKM
- [54] Razaleigh Muhamat @ kawangit. 2014. *Mualaf: Permasalahan dan Penyelesaian*. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, UKM
- [55] Salasiah Hanin Hamjah. 2015. *Perubahan emosi dan tingkahlaku Saudara Kita selepas memeluk Islam*. Razaleigh Muhamat@ Kawangit. Dlm. *Isu-Isu Pengurusan Saudara Muslim*, hlm: 55-65. Bangi: Penerbit UKM.
- [56] Salasiah Hanin Hamjah. 2021. *Psikologi pendidikan muallaf*. Abdul Halim Tamuri, Baharudin Othman & Saaidah Syamielah Abd Rahman (pynt.) Dlm. *Sistem Pendidikan Muallaf di Malaysia*, hlm. 114-130. Keningau: Institut Pengajian Islam dan Dakwah Sabah.
- [57] Sanusi Osman. 1981. *Perkahwinan antara etnik: satu kajian di Bandar Melaka*. *Akademika*, 19: 29-38
- [58] Suriani Sudi, Fariza Md Sham & Phayilah Yama. 2019. *Tawakal Sebagai elemen kecerdasan spiritual menurut perspektif hadis*. *Jurnal Pengajian Islam* 12(2): 157-167
- [59] Taqiyah Abdul Hadi. 2004. *Faktor Kecenderungan Saudara Kita Memeluk Islam: Satu Kajian Di Darul Ukhawah, Tampoi, Johor*. Tesis Sarjana. Fakulti Pendidikan, Universiti Teknologi Malaysia.

- [60] Ulwan, Abdullah Nashih. 2013. *Tarbiyatul Aulad fi al-Islam*. Terj. E. Ahmad. Khatulistiwa Press
- [61] Wan Zuhairah Nasrin Wan Zainuddin. 2018. Dakwah kepada Saudara Baru di Kelantan. *Fikiran Masyarakat* 6: 106-110
- [62] Yendo Afgani@Eusoff, Ahmad Puad Mat Som , Fadzli Adam & Nor Asmah Jamil. 2015. Islam dan kepercayaan Orang Asli: satu Analisis perbandingan ke atas aspek Taboo dan implikasinya. Dlm. *International Conference on Empowering Islamic Civilization in the 21st Century*, hlm. 619-633. Terengganu: UnisZA
- [63] Yusman Mustapha. 2018. *Sejarah Perkembangan Pusat Latihan Dakwah (PLD), Yayasan Dakwah HIKMAH Kuching, Sarawak (1989-2018)*. Skripsi Sarjana S-1. Surabaya: UIN Sunan Ampel.
- [64] Zawawi Yusoff & Ahmad Marzuki Mohamad. 2018. Wasilah dakwah Nabi s.a.w. kepada pembesar: kajian terhadap kepentingan dan keberkesanan Surat. *Malaysian Journal For Islamic Studies MJIS* 2 (2): 14-28
- [65] Zaydan, Abdul Karim. 1987. *Dasar-Dasar Ilmu Da'wah*. Kuala Lumpur: Dewan Bahasa dan Pustaka
- [66] Zulkefli Aini & Nur Uswah Ahmad Fauzi. 2020. Mesej akidah dan syariah dalam komunikasi dakwah Orang Asli Muslim di Selangor. *BITARA International Journal of Civilizational Studies and Human Sciences* 3(2):173-185
- [67] Zulkefli Aini, Abdul Ghafar Don & Nur Uswah Ahmad Fauzi. 2018. Topik-topik komunikasi dakwah dalam mesej akidah kepada masyarakat Orang Asli di Selangor. *Jurnal Sains Insani* 3(20): 15-21.
- [68] Zulkifli Mohamad al-Bakri. 2010. *Sistem Kekeluargaan dalam Islam*. Bangi: Darul Syakir Enterprise.
- [69] Zulkiplie Abdul Ghani. 2017. *Konversi agama: memahami Psikologi dan komunikasi Berkesan kepada Saudara Baru*. Fariza Md. Sham, Siti Ruqayah Tibek & Othman Talib (pnyt.). Dlm. *Dakwah dan Kaunseling di Malaysia*, hlm. 71-80. Bangi: Penerbit UKM.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

