

COACHING MODEL FOR FEMALE *MU'ALLAF* (Studies on Pimpinan Daerah 'Aisyiyah Karo District)

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Abstract : *Pimpinan Daerah Aisyiyah Karo District particularly collaborates with Majelis Tabligh of Pimpinan Daerah Aisyiyah Karo District that maintains for coaching and mentoring muallaf, synergize with Pimpinan Daerah Aisyiyah Karo District who will make muallaf to have solid understanding about Islam, economically empowered and independent and have a stable psychological condition.*

The problem faced by Pimpinan Daerah 'Aisyiyah Karo District is the lack of ability to coach and assist mu'allaf in carrying out their role as a companion which resulted in the emergence of inadequate goals in mentoring and coaching. Another problem is the long status of mu'allaf carried by someone because there is no good planning in coaching and mentoring, syllabus and goals to be achieved in fostering and accompanying mu'allaf.

*The solution offered in order to improve the quality of companions who will assist and foster female *Mu'allaf* in Karo District is a separate model, namely by forming a special recitation group for mu'allaf, compiling special recitation material, refreshing da'wah tours, and special training for muallaf companion. All is done to improve the quality and skills of mentoring as well as improving the quality of mu'allaf.*

Key words: *Model, Coaching, Female mu'allaf*

Introduction

The concept of general converts to Islam, not only those who have just converted to Islam, even those who have not converted to Islam can be categorized as mu'allaf, if their hearts are going to be approached, even non-Muslims we need to approach, to give protection to Muslims, can be considered as mu'allaf. This general conception of mu'allaf as emphasized in surah at-Taubah verse 60 "Zakat is not only those who convert to Islam, but anyone whose heart will be approached for the sake of Islam". However, the understanding in our society, mu'allaf is only those who have recently converted to Islam. The term mu'allaf refers to Al-Quran surah at-Taubah verse 60, applies to the public. The word mu'uallaf, according to the Professor of the University of Muhammadiyah Yogyakarta, Yunahar Ilyas, is not only intended for Muslims who have recently embraced Islam, but is also used to approach those who are not Muslim.

Literature Review

The definition of mu'allaf according to Berger and Luckmann based on a psychological review is divided into 3, namely religious conversion, reverse, and alternation. Religious conversion is a religious development characterized by dramatic changes in life, both ideology and religious behavior. Reversion is widely used to describe someone who has converted to a religion of nature. This term is closest to the concept of mu'allaf. Alternation is characterized by not only a change in behavior, but what is more important is a change in world view which has consequences for oneself and the environment. (Aisyiyah,2019)

The phenomenon of mua'llaf is a form of religious conversion that includes their efforts to achieve meaning in life. In terms of the process of a person entering a new belief, while

maintaining his new belief and identity to other people, family or society, is a struggle in Islam. So in this case mu'allaf assistance and guidance is needed.

Aisyiyah as an integral part of the Muhammadiyah organization actually and should have the ability to develop various potentials, especially in mentoring and fostering mu'allaf because it has the potential to develop prophetic da'wah. An organized organization, extensive network and human resources, are Aisyiyah's potential which is very valuable for the development of various humanization-emancipatory efforts and liberties of the soul and life of mankind in the future, including fostering and accompanying mu'allaf.

'Aisyiyah's work program as a companion to mu'allaf is an example that must be appreciated. As is known, recently the number of mu'allaf has been increasing. The increase occurred for reasons of marriage. In fact, many public figures in Indonesia have acted. In big cities such as Jakarta, Yogyakarta and Surabaya, it is estimated that there will be an increase of 3 times the average number of new converts compared to months and even years before. Not only in urban areas, has it turned out that in rural areas there is also an increase in converts who are also motivated by marriage.

In fact, the increase in quantitative should be in line with qualitative developments. This is based on the background of mu'allaf who face life's problems, ranging from limited knowledge of Islam properly, joblessness and economic limitations, shocks in the family, to communication gaps from both their own families and their communities. They also experience mental shocks that often arise due to an understanding of Islam and unstable beliefs or faith, while they continue to experience various pressures from their original religious community.

Based on the problems stated above, it can be concluded that 'Aisyiyah actually must have a strategic role in the efforts to redesign a prophetic da'wah system so that it allows the grace of Islam to be felt by the people and society, especially for those who have a specificity as a result of these processes marginalization both economically, politically, socio-culture, and in faith. So this is where Aisyiyah takes the role of the term community da'wah.

Method

The data presented in this article uses qualitative, namely the type of research that produces findings that are described in the form of exposure and description. This study uses an approach that is directed at the setting and the individual holistically (intact). So in this case it is not permissible to isolate individuals or organizations into variables or hypotheses, but view them as an integral part. (Fanreza hlm141-161)

Result and Discussions

Model of Guidance for Female Mu'allaf in Karo District

What is unique about the development of female Mu'allaf in Karo District is that it has its own uniqueness. In another sense, there is a model of mentoring and coaching carried out by Pimpinan Daerah Aisyiyah Karo, which in this case is different from Mu'allaf's assistance carried out by others. The Mu'allaf assistances models that carried out are:

1. Specific recitation of Mu'allaf

The various programs can be developed through the recitation of 'Aisyiyah, one of the programs is to create an enlightening recitation (At-Tanwir), namely that 'Aisyiyah is required to create an enlightening recitation movement which contains a mission to liberate, empower and advance society in all fields in various models actual recitation. (Aisyiyah,2019) Strengthening the Al Qur'an recitation is an effective recitation effort of 'Aisyiyah so that it can provide the widest possible benefit to the community.

Pimpinan Daerah 'Aisyiyah Karo has a separate recitation group, specifically female Mu'allaf which has 30 members. This recitation was made in order to develop a special recitation model. Another example of this recitation model is a special recitation for the

leadership, a special recitation for members, a special recitation for the Business Charity Employees. All these recitation models have been born from the historical recitation model developed by Kiyai Haji Ahmad Dahlan with his wife, Nyai Walidah who was the forerunner to the establishment of 'Aisyiyah. (Aisyiyah,2013)

The special recitation of Mu'allaf aims to facilitate the efforts to increase the religion of Mu'allaf, as well as to carry out Mu'allaf accompaniment effectively. Data collection can also be done in order to find out the conditions, social, economy and culture. So that in the end it can provide solutions in terms of efforts to improve the Mu'allaf family's economy, along with Mu'allaf special counseling and also in the preparation of a special Mu'allaf recitation syllabus.

The recitation of women's Mu'allaf in Karo Regency is routinely carried out twice a month, which is centered in "Taqwa Muhammadiyah Mosque", at Mesjid street, Kabanjahe, but sometimes it is carried out in turns from house to house as a connection between members of the recitation. The Mu'allaf recitation curriculum has not been prepared in the form of modules and the like, it's just that this recitation material starts from simple things such as issues of faith, Thoharoh (procedures for ablution, mandatory bathing and tayamum), practical worship materials such as prayer, also these Mu'allaf are taught to read Al Quran starting from recognizing letters. This basic material is done repeatedly until proficient in practicing it. (Erlina,2020)

Since the essence of this recitation is in the context of strengthening the aqidah for Mu'allaf is intended to strengthen confidence in understanding and living the teachings of Islam. The faith of Mu'allaf is the key and at the same time the foundation for him in practicing Islam. Strengthening faith includes strengthening faith in Allah, angels, books, and messengers, the Last Day, Qodho and Qadar Allah. A strong aqidah will be a solid foundation for converts to become devout Muslims, when the aqidah is strong, the Mu'allaf will be accustomed and encouraged to deepen the religious sciences, carry out and carry out properly as taught in Islam.

The form of 'Aisyiyah activities that can be carried out by paying attention to the problems and strengths of the organization is the meeting of 'Aisyiyah-Mu'allaf by providing materials such as: how to read the al-Quran, muhasabah yourself, tahsin al-Quran and recitation. In addition to strengthening aqidah, these activities can synergize with strengthening Islam. The provision of religious materials, social relations and relating to nature can be conveyed during these activities. Likewise, through these activities the Islamic control of the converts will be formed, so that their faith and Islam will be maintained automatically.

The presumably the Mu'allaf recitation which is accompanied and fostered by Muballighat 'Aisyiyah needs to be evaluated in order to obtain and find out the improvement in the quality of the recitation members. The evaluation can be done with a SWOT analysis of Da'wah Mu'allaf 'Aisyiyah which needs to be done regularly.

2. Organizing Da'wah Tours

The guidance of the female Mu'allaf group has a program of da'wah tourism activities by holding recitations and tadabur for nature, grateful for the blessings by Allah SWT. In the da'wah tourism activity, it was agreed upon the location then departed together to the location. The resource persons at the recitation are invited from the Pimpinan Wilayah Muhammadiyah and 'Aisyiyah. It is done as an effort to refresh the spirit of routine activities.

The benefit of this da'wah tour is the application of several strategies and learning methods in the lesson study learning model of travel practicum to increase understanding of concepts and creative thinking. (Harfiani,2019)

3 Mu'allaf Companion Training

One solution to solve the problem of improving the quality of Mu'allaf assistants who come from members of Pimpinan Daerah 'Aisyiyah Karo is by holding Mu'allaf Companion Training. The requirements for participants to take part in this training are participants who

have attended the 'Aisyiyah Muballighat Training held by Pimpinan Daerah Aisyiyah Karo and are willing to be assigned to assist mu'allaf.

To overcome the problems faced by partners, this program offers training on the principle that Mu'allaf's companion is Muballighat who is a companion, consultant and coach of mua'llaf so that this training aims to make the muballighat companion mu'allaf must be able to make the mua'allaf become capable, strong, and happy in practicing Islamic teachings, and can be practiced in daily life.

Mu'allaf companion training materials are the development of religious thought and movements: its relation to the problems of the Mu'allaf Group, Understanding Religion according to Muhammadiyah, SWOT Analysis of Mu'allaf Da'wah, Efforts to Formulate 'Aisyiyah Da'wah Strategies and Grids of Mu'allaf Development in the Covid Pandemic -19 (Evaluation).

As for the procedures for implementing the training of Muballighat companion Mu'allaf at Pimpinan Daerah 'Aisyiyah Karo, starting from the training preparation stage, having an audience with Pimpinan Daerah Aisyiyah Karo, then reformulating the implementation of this program starting from the training preparation stage, the training implementation stage and the evaluation of program results.

Mu'allaf companion training resulted in the availability of 15 Muballighat Aisyiyah Mu'allaf companions who were ready to foster Mua'llaf who were under the guidance of the Regional Leaders of 'Aisyiyah Karo Regency. The training held 15 participants, all of whom were Muballighat companions of Mu'allaf, there was even one participant who was a former Mu'allaf who was now a companion of Mu'allaf.

In the future, training to improve the quality of Mu'allaf will be improved regularly, such as training for organizing corpses starting from bathing, dressing, praying and delivering the body to the cemetery for *fardhu kifayah*.(Ginting,2019) Likewise with entrepreneurship training which is an effort to offer increased entrepreneurial skills for Mu'allaf women, because it is a soft skill that must be possessed and developed so that it becomes a potential that is possessed by 'Aisyiyah cadre women.(Mavianti,2020)

Some of the above activities that can be used as a model for mentoring and fostering female Mu'allaf in Karo Regency which can be developed further such as developing special da'wah, include:

a. Psychological and Spiritual Linking

Some converts to Islam brought psychological problems, because they had to give up their previous beliefs and convert to new beliefs even though it had become their intention to change religions. Making the decision to change religion leaves actions of conflict from within himself and sometimes even from family, friends and close relatives.(Muhdhori,2017)

The psychological strengthening strategy was carried out by 'Aisyiyah as a form of concern to help resolve the psychological burden experienced by Mu'allaf after his hijrah. In addition, the spirit, *istiqomah*, to maintain the will in Islam is greatly supported by the strengthening of her spirituality. Strengthening spirituality can generate enthusiasm for Mu'allaf to find meaning from the journey of moving to find psychological well-being, calm and happiness in him.

b. Strengthening Family Resilience

The family is the initial place for the formation of social dynamics in society. The presence of the family as a unit of husband, wife and children is the smallest system that presents a pattern of interpersonal relationships. It is assumed that the family is socially important vertically and in relationships with other humans.¹ 'Aisyiyah's strategy for mu'allaf

¹Lubis, M. Z. M., **Strategi Pengembangan Ekonomi Mu'allaf di Kota Padang**. (Jurnal Ilmiah Syiar, Jurnal Dakwah, FUAD IAIN Bengkulu, 19 (2), 2019, hlm. 199–211.

can develop family resilience through coaching the sakinah family according to the guidelines contained in the guidebook for sakinah family guidance.

c. Economic Empowerment and Welfare

The economic empowerment for muallaf is an effort to strengthen the material side of Mu'allaf. The community economic empowerment strategy is carried out in two patterns, namely the provision of moral motivation assistance and the provision of educational assistance. Providing moral motivation assistance is an effort to strengthen it by conveying a description of the functions, rights and obligations in life. In the forum, capacity building for Mu'allaf with training partners, provision of funding assistance and assistance and supervision can be carried out by 'Aisyiyah. This strategy needs to work together with the economic assembly and LAZISMU.

Conclusion

In closing the explanation above, there are several things that need to be programmed in order to improve the quality of female Mu'allaf, namely: 1. The formulation of coaching and mentoring curriculum (recitation curriculum), as well as a module that refers to the Mu'allaf guidance book that has been published by the Central Leadership 'Aisyiyah Majelis Tabligh. 2. There is a need for family resistance training for female Mu'allaf. 3. The entrepreneurship training for female Mu'allaf in order to empower them and prosper. 4. The need for Pimpinan Daerah 'Aisyiyah Karo to synergize with LAZISMU as partners in the framework of funding the activities of female Mu'allaf.

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