



A Community-Based Research: Implementation Of Intensive Religious and Social Activities In Muallaf Village

Abdul Aziz Shidiq¹, Indra², Ilham Tumanggor³,
Sopian Sinaga⁴, Irham Dongoran⁵, Dirja Hasugian⁶
^{1,2,3,4,5,6}Sekolah Tinggi Agama Islam As-Sunnah, Deli Serdang
a.azizshidiq@gmail.com,

Abstract


Sari Laba Jahe Village is a village of Biru-Biru sub-district, Deli Serdang district, North Sumatra province. This village is known as the village of Mualaf because the majority of Muslims in this village are converted. For the data on the religious community itself, Islam is a minority. The population in Sari Laba village reaches 1366 people. In Sari Laba village, the majority of them are Christians with a population of 759 Protestant Christians and 434 Catholic Christians while only 172 Muslims. When viewed from the Muslims themselves in this village, their number is only around 76 families and of these 76 families, 53 families consist of converts. Community service program student activities or KKL of Stai As-Sunnah began on 5-21 Ramadan 1442 H or 17 April - 3 May 2021. Many activities were carried out by students of Stai As-Sunnah during KKL activities. These activities are religious activities, related to social, related to education, and management, as well as community empowerment. The KKL activities of the Stai-Assunnah students in Sari Laba village (mualaf village) are running smoothly and have a positive impact on the community

Keywords: Sari Laba Jahe; Muallaf Village; Muallaf; Monority

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Introduction

Islam is a religion that teaches tauhid, teaches the belief that there is no God who has the right to be worshiped and worshiped properly except Allah. The religion of Islam was revealed by Allah to the Prophet Muhammad *sallallahu 'alaihi wasallam* as the bearer of His last message to all mankind, whose teachings cover all lines of life. After Islam came,¹ the previous teachings were abolished and no longer valid. This is as happened in the teachings of the Shari'a of the Prophet Musa, the Shari'a of the Prophet Jesus, and the Shari'a of the previous Prophets and Apostles. Islam is present as a complement and abolition of the previous Shari'a.

In responding to the entry of Islam on the island of Sumatra, especially North Sumatra, not everyone reacts well. Some of them still hold on to their old beliefs. They do not accept Islam as a religion that they must believe in. Therefore, when viewed from the data of religious people in North Sumatra, it is found that there is diversity in religion. As statistical data in 2010 that the population of North Sumatra amounted to 12,967,655 people, with the percentage of the population being Muslim reaching 66.16%, Christian 30.09%, and the rest of other religions.²

Sari Laba Jahe Village, is one of the villages located in Biru-biru sub-district, Deli Serdang District, North Sumatra Province. From the population data obtained, the population who are Muslim in this village is 172 people. There are 759 Protestant Christians and 434 Catholic Christians.³ Through this data, it can be seen that the Muslims in the village are a minority. If explored further, it will be found that the majority of the Muslim population in this village are converted. This is as stated by Beni; an administrator of the Al-Karim mosque in Sari Laba village where he is also a convert since 2017. He said that from about 76 family cards (KK) who are Muslim there are 53 Family Cards (KK) who recently converted to Islam.⁴ Therefore this village is known as the Desa Mualaf.

The Encyclopedia of Islamic Law defines language as a word convert as a person whose heart is tamed and persuaded. While the more general meaning of convert is a person who is inclined to love Islam, which is then applied by reciting the two sentences of the creed. In another sense, the word converts are those who have recited the two creeds, and they need to be guided by other Muslims who understand more about Islam because they are like newborn Muslims.⁵

Meanwhile, external factors in this case are heavily influenced by the environment and family. The family is the simplest social unit in human life. Thus, the family becomes the initial socialization phase for forming the religious spirit.

¹ Nur Hadi, "Concept of Educational Values for Tauhid Nation Education System Perspective," *Indonesian Journal of Islamic Education Studies (IJIES)* 2, no. 1 (2019): 1–16.

² Irwansyah, *Interaksi Sosial Muslim-Kristiani di Sumatra Utara*, dalam *Jurnal Tsaqofah*, Voumel 10, Nomor 2, April 2014, h. 285.

³ Wawancara dengan Andika (perangkat desa Sari Laba Jahe), 19 April 2021 di Kantor desa Sari Laba Jahe.

⁴ Wawancara dengan Beni (Pengurus masjid Al-Karim), 23 April 2021 di Mesjid al-Karim desa Sari Laba Jahe.

⁵ Titian Hakiki dan Rudi Cahyo, *Komitmen beragama pada Mualaf (Studi Kasus Mualaf Dewasa)*, dalam *Jurnal Psikologi Klinis dan Kesehatan Mental*, Voumel 4, Nomor 1, April 2015, h. 22.

In addition to the family environment, institutional environments such as schools and organizations also affect a person's religious spirit.⁶

The process of a person becoming a convert itself has several kinds, including marriage, fulfilling other people's invitations, and one's own desires

First, is the process of a person becoming a convert to Islam which occurs when a person marries a person of a different religion. For example, the husband is a Muslim while the wife is someone who adheres to the Catholic Christian religion. In this marriage, the wife follows the religion adopted by her husband.⁷ This happens a lot in the village of Sari Laba Jahe (a convert to Islam), where initially a Christian woman married a Muslim, then she converted to Islam. In fact, when a Christian woman is about to be married to a Muslim, a week before the marriage contract, the woman pronounces two sentences of the creed.⁸

Second, fulfill the invitation of others. It is also proven that among the things that make a person a convert to Islam is suggestions and persuasion from outside. Even though the influence of suggestion and persuasion, at first is shallow, or not deep, it does not reach a person's personality change, but if the person experiencing the conversion can feel relief and inner peace in the new belief, then gradually that belief will enter into his soul. People who are restless, and who are experiencing mental turmoil will very easily accept suggestions or inducements like this.

The third is self-will. Self-will also plays an important role in the process of a person becoming a convert. Where in several cases, it is proven that the event of a person becoming a convert occurs as a result of an inner struggle that wants to experience conversion.⁹ One example is what happened to Beni; who attacked converts in this village. He used to be a Church activist, in fact, he used to educate his children to become Church activists. But over time he began to get restless, partly because he read the letter Al-Ikhlâs in the Koran and the verse in the Bible which explains that Jesus is not God. From there he began to know Islam and became a convert. So, his desire to become a Muslim is from himself after Allah's will.¹⁰

Given the relatively young age of Islam in the Sari Laba Jahe village, it is not surprising that this creates problems; the main thing is their low knowledge of Islam. From here, two problem formulations emerge which will be discussed in this paper. First, what are the forms of community service activities carried out by STAI As-Sunnah students to increase knowledge of Islam in the Sari Laba Jahe village community (convert village)? Second, what is the impact of these activities on the lives of the people of Sari Laba Jahe village (a convert to Islam)?

The problem with the low knowledge of the Sari Laba Jahe village community about Islam as mentioned earlier can occur due to several things, including the lack of support and motivation from the family to study religion, the existence of their house which is far from the mosque which incidentally becomes the center of Islamic da'wah. , the lives of those who are in the midst of Christians, their economic condition which tends to be in the lower middle class which requires them to be busy working, and so on.

⁶ *Ibid.*

⁷ Rosyida Nur Azizah, *Sikap keberagaman Muallaf di Kabupaten Bayumas*, (Tesis, IAIN Purwokerto, Purwokerto, 2018), h. 40.

⁸ Observasi, di Mesjid Al-Karim desa Sari Laba Jahe 25 April 2021.

⁹ Rosyida Nur Azizah, "*Sikap keberagaman Muallaf di Kabupaten Bayumas*," h. 41.

¹⁰ Wawancara dengan Efendi (Bendahara Mesjid Al-Karim), 25 April 2021 di Mesjid Al-Karim desa Sari Laba Jahe.

Their need for religious knowledge is one of the main things that they need to fulfill, because with the knowledge they can do charity, worship, and increase their enthusiasm and motivation in worshipping Allah. Apart from that, the Prophet Muhammad sallallahu 'alaihi wasallam also said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is an obligation for every Muslim.”¹¹

Departing from this, it can be ascertained that the KKL activity for STAI As-Sunnah students in the village of Sari Laba Jahe (a convert to Islam), is a very important activity to be held in view of the community's need for people who want to guide them and teach proper worship procedures. This KKL activity is the right moment for them to be able to learn the religion of Islam, moreover, its implementation coincides with the holy month of Ramadan when many Muslims are eager to worship at the mosque.

Regarding the writing method, this paper is a descriptive study with qualitative data in the Sari Laba Jahe village (Mualaf village) which was carried out in 1442H/2021M. Data was collected by means of interviews and observations. Interviews were conducted with the surrounding community, mosque administrators, and others. Observations are carried out directly during MPA activities.

As for the approach used in the preparation, implementation, and even writing of the outputs of this community service activity, namely: Community Based Research

Result and Discuccion

Sarilaba Jahe Village has an area of 9.90% of the area of the Biru-biru sub-district, while the Biru-biru sub-district has 17 sub-districts. Sari Laba Village has a land contour in the form of an expanse with a height of 28 meters above sea level.¹² From this geographical point of view, it can be seen that the majority of the population's occupations are farmers and ranchers. To access itself from the city of Medan takes approximately one hour.

The population in the village of Sari Laba reaches 1366 people. As explained in the previous introduction, in the Sari Laba village, the majority of them are Christians, with 759 Protestant Christians and 434 Catholic Christians, while only 172 Muslims. If we look at the number of family cards (KK), the number of families in the Sari Laba Jahe village reaches around 380 families. Of these 380 families, it was found that only 76 families had Muslim family members, and 53 of these 76 families were converts.

The problem found by Muslims in the village of Sari Laba Jahe (a convert to Islam) is their lack of knowledge of religious knowledge, especially those who are converts. This is based on the family's lack of motivation to study Islam, busy making a living, their house is far from the mosque, and so on.

¹¹ Ibnu Majah abu Abdullah, *Sunan Ibnu Majah*, (Darul Ihya' al-Kitab al-Arabiah), Jilid 1, h. 81.

¹² Theresia Lastiar Silaban, *Eksplorasi Tumbuhan Obat di Desa Sari Laba Jahe, Kecamatan Biru-biru Kabupaten Deli Serdang Sumatera Utara*, (Skripsi, Universitas Sumatera Utara : Medan, 2019), h. 8.

Regarding the lack of family motivation to study Islam, there are some converts who have a strong desire to learn and practice Islamic teachings, but on the other hand, for example, the husband does not show any support for the wishes of his wife who converts to Islam or vice versa. It was stated that one of the problems faced by the converts was the lack or even the absence of support from each partner for the converts to learn and deepen their knowledge of the Islamic religion.¹³ This is according to what Efendi as the treasurer of the al-Karim mosque in the Desa Muaf explained that one of the factors that hindered the development of this conversion was the lack of encouragement to study in the family.¹⁴

Second, too busy at work to earn a living. This problem makes it difficult to provide guidance to converts because they are busy earning a living. This can be seen from their infrequent congregational prayers at the mosque.¹⁵ Because when the call to prayer is heard they are in the garden or in the fields, some of them even become workers for other people.

Third, their scattered residences. The next problem that arises in the coaching process is where the converts live, most of whom are scattered and not concentrated in a particular area.¹⁶ As stated by Pariyono as chairman of the Al-Karim Mosque BKM; their homes are far from the mosque, some are 2 km, 4 km and 5 km from the mosque. Even the distance from his own house to the mosque is about 5 km. There is only one mosque in this village.¹⁷

KKL activities carried out by STAI As-Sunnah students in order to increase knowledge of the Islamic religion of the Sari Laba Jahe village community (convert to Islam) were numerous, including religious activities, and educational and learning activities. In addition, students also carry out social activities. This activity was carried out from 5-21 Ramadan or April 17 - May 3 with the community, be it small children, teenagers or mothers and fathers. This is a form of practice of the command of the Prophet sallallahu 'alaihi wasallam:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

“say something from me even if it's only one verse.”¹⁸

The details of the activities to increase the knowledge of Islam in the Sari Laba Jahe village community are as follows:

Religious activities such as sermons, lectures, religious discussions, cults after congregational prayers, and distribution of the Koran and Islamic books. For the Friday sermon, the title chosen was prayer. This title was chosen because it is very urgent or major. It is hoped that our brothers and sisters in the village of Sari Laba Jahe (a convert to Islam) will know more about prayer matters. As stated by Allah ta'ala:

¹³ Sri Hidayati, *Problematika Pembinaan Muaf Di Kota Singkawang dan Solusinya Melalui Program Konseling Komprehensif*, dalam *Jurnal Dakwah*, Volume. XV, Nomor 1, Tahun 2014, h. 120.

¹⁴ Observasi, di Mesjid al-Karim desa Sari Laba Jahe 25 April 2021.

¹⁵ Observasi, di Mesjid al-Karim desa Sari Laba Jahe 27 April 2021.

¹⁶ Sri Hidayati, *Problematika Pembinaan Muaf Di Kota Singkawang dan Solusinya Melalui Program Konseling Komprehensif*, h. 121.

¹⁷ Observasi, di Mesjid al-Karim desa Sari Laba Jahe 20 April 2021.

¹⁸ Muhammad bin Ismail, *Sahih Bukhari*, (Daru Tuuqin Najah, 1422), Jilid 4, h. 170.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily, prayer is a timed obligation for those who believe.¹⁹

Meanwhile, in the hadith it is also found that prayer is very important. The Prophet sallallaahu 'alaihi wasallam said:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

“The difference between *syirik* and disbelief is to leave a prayer.”²⁰

With regard to lectures, this activity is carried out every time after the Isha prayer or before the Tarawih prayer. During this KKL activity, there were two days in which lectures were filled by outside ustad, while the other nights STAI As-Sunnah students filled and coordinated this event.

As it is known that this pre-tarawih lecture activity is a form of habit for the Indonesian people, from here STAI As-Sunnah students took the opportunity to give lectures in front of the community. While the selected themes are themes related to the month of Ramadan, fasting, prayer, pillars of faith, pillars of Islam, and other themes needed by converts in this village. One of the religious leaders in this village once said that the Muslims in this converted village need guidance regarding religious teachings, including matters relating to the month of Ramadan, fasting, and others.²¹

The next form of religious activity is religious discussion. This religious discussion is carried out in two forms, namely the form of a lecture assembly and a form of direct discussion with the community. From here, various kinds of problems were found for the people of the Sari Laba Jahe village. Among the themes of the discussion were the importance of knowledge before speaking and doing deeds, the importance of studying religion, how to deal with the situation of converts who are still low in the spirit of worship, and so on.

The next form of religious activity is kultum, cult activities are carried out after the dawn prayer, although it is actually planned that this cult activity will be carried out after every five daily prayers, the obstacle to this activity is the lack of listeners present. This is because the Muslims in this converted village have not all been able to pray in the mosque in the congregation. Another factor is because they are farmers, some of them are also workers in other people's gardens, so when the time for prayer arrives, they are still in the garden where they work

Lastly, related to religious activities is the distribution of books. The books distributed are the Ash-Shafi'I Method Book, Hisnul Muslim, Morning Evening Dhikr, The Nature of the Prophet's Wudhu, The Nature of the Prophet's Prayer, Arabic, and other books. These books are

expected to be able to support the worship activities of the Muslims and become a means to obtain the knowledge needed. The Prophet sallallaahu 'alaihi wasallam said:

¹⁹ QS. An-Nahl/3 : 103.

²⁰ Muslim bin Al-Hajji, *Sabih Muslim*, Jilid 1, h. 88.

²¹ Wawancara dengan Riki (Da'i di Desa Sari Laba Jahe), 29 Maret 2021 Melalui Whats App di Stai As-sunnah.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever takes a path to overwhelm knowledge, Allah will make it easy for him, thanks to his deeds it is a path to heaven.”²²

The social activities carried out by Stai As-Sunnah students in this converting village were being Covid-19 volunteers, distributing masks, doing mutual cooperation in cleaning mosques, helping distribute aid that came to this converting village, and breaking fast together.

In the current situation where the pandemic still exists, attention is needed about this. From here, STAI As-Sunnah students tried to remind the public to stay alert to the Covid-19 virus. In addition to also distributing masks for free to congregational tarawih prayers and children studying during the day.

The recommendation to wear a mask is emphasized in every place, including in public places. It aims to prevent infected users from spreading the virus to others and also to protect healthy people from getting infected.²³ For this reason, it is necessary to distribute masks to the public.

The next activity related to social is doing gotong royong. The mutual cooperation that is carried out is painting the mosque and cleaning which is carried out every day.

Another activity that is no less important is helping the successful distribution of aid from institutions or organizations to the converts to this village community. In a span of 15 days, there were about 7 basic necessities and other aids that entered this converting village. Because indeed, among the basic problems for converts in this village is the economic sector, so with this assistance, it is hoped that they will be more enthusiastic about worshiping and gaining knowledge. Here STAI As-Sunnah students take the opportunity to work hand in hand.

The last social activity is breaking the fast with residents. This activity is especially for people who regularly break their fast at the mosque

Educational and learning activities. These activities take the form of teaching children and youth, training, and boarding schools. Teaching activities are carried out by STAI As-Sunnah students after the dawn prayer at 13.30-15.30 Wib or after the noon prayer until before the Asr prayer. Students who take part in this activity range from children to teenagers. For activities after dawn, there are two forms, namely tahsin reading the Qur'an and tahfiz Qur'an, while for activities afternoon until before Asr there are various forms including teaching the call to prayer, Arabic, daily prayers, morning and evening prayers, tahsin and the nature of the Prophet's ablution.

For training activities, STAI As-Sunnah students conduct sermon training for teenagers. It is hoped that after attending this training they can become preachers on Fridays or as a substitute for preachers who are unable to attend.

In this KKL activity, STAI As-Sunnah students also held a lightning boarding event in Sidomulyo village, Biru-biru sub-district. In this lightning boarding school activity, there are

²² Ahmad bin Hambal, *Musnad al-Iman bin Hambal*, (Muassasah al-Risalah: 1421), Jilid 14, h. 66.

²³ World Health Organization, *Anjuran Mengenai Penggunaan Masker dalam Konteks Covid-19*, : Panduan Interim 5 Juni 2020, h 7-8.

several events such as a study with a discussion of fiqh and procedures for performing funeral prayers.

Apart from the activities mentioned earlier, there are also competitions activities. This activity has been planned and has been informed long before its implementation. So it is hoped that the children can be ready and enthusiastic to take part in this competition.

This activity has a positive impact on the lives of the people of Sari Laba Jahe village (a convert to Islam). This can be seen from the enthusiasm of the community in following it. In religious activities, people get the opportunity to seek knowledge from lectures, cults, discussions, and sermons. Their knowledge related to the laws of Ramadan, fasting, and the basic knowledge of Islam also increased.

Education and learning activities also have a fairly positive impact. This can be seen in the ability of the children to practice the call to prayer, to be able to speak basic Arabic, memorize daily prayers, know the correct reading of the Koran, and increase their knowledge of religious sciences after attending a boarding school.

Other activities that also have a positive impact are tadarus and tahsin activities of the Qur'an. The community's reading of the Koran gradually improved with this activity.

Social activities also show positive results. This can be seen from the enthusiasm of the community when distributing masks. People accept it well and immediately use it

Conclusion

From the explanations mentioned in the previous chapter, it can be concluded that STAI As-Sunnah students have carried out several activities to increase their knowledge of Islam in the Sari Laba Jahe village community.

The types of activities in question are: These religious activities include Friday sermons, lectures, discussions, cults after congregational prayers, and the distribution of books. Second, related to social matters, these social activities include being a Covid-19 volunteer, distributing masks, doing mutual cooperation, cleaning mosques, breaking fast together, helping to distribute aids that come to this converted village, and others. Third, with regard to education and teaching, these educational and teaching activities include teaching children or youth, sermon training, tahsin reading the Koran, and *Pesantren Kilat*.

The activities of the Stai-Assunnah KKL students ran smoothly and had a positive impact on the local community. This can be seen from the enthusiasm of the people of Sari Laba Jahe village to go to the mosque, their increasing knowledge of religious knowledge, memorizing daily prayers, and so on. This activity was also completed with a lively competition event and a closing filled with jokes and emotion.

Based on the conclusions above, STAI As-Sunnah students as participants in KKL activities in Sari Laba Jahe village (Mualaf village) would like to provide suggestions and input to several parties. First, for the community. In order to remain enthusiastic about worship despite the many challenges faced such as a less supportive environment, the distance from the house that is far from the mosque, and others. Second, it is hoped that Muslims everywhere, especially those in North Sumatra, should pay attention to our brothers and sisters who live in places where they are a minority there and they are no exception to converts to Islam. Third, to institutions, organizations, and people who have something material and moral to be willing to help our brothers and sisters in Sari Laba

Jahe village, they need knowledge to know Islam, need motivation to worship and need transportation to worship. to mosque.

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