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*by Malque Malque*

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# Application of the structural guidance model for mualaf banda aceh in strengthening education islamic values



T. Lembong Misbah<sup>a</sup> | Khairun Ashura<sup>b</sup> | Dicky Wirianto<sup>c</sup> | Masrizal<sup>d</sup> ✉ | Edhy Rustan<sup>e</sup>

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<sup>a</sup>Ar-Raniry State Islamic University, Banda Aceh, Aceh, Indonesia.

<sup>b</sup>Maliikulsaleh University, Lhokseumawe, Aceh, Indonesia.

<sup>c</sup>STAI Al-Washliyah, Banda Aceh, Aceh, Indonesia.

<sup>d</sup>Universitas Syiah Kuala, Indonesia.

<sup>e</sup>Institut Agama Islam Negeri Palopo, Indonesia.

**Abstract** This article discusses the application of the structural guidance model for Mualaf (converts to Islam) in Banda Aceh, Indonesia, and the importance of strengthening education in Islamic values. The study was conducted using a qualitative research method with an analytical knife approach based on the pattern of Da'wah Fardiyah (interpersonal Da'wah). The findings revealed that the development of Mualaf in Banda Aceh is carried out by the Government of Banda Aceh, Islamic Shari'a service, Baitul Mal, and the Ministry of Religion (externally), while the internal guidance assistance is carried out by the Formula, which has now changed its name to the association for the study of the Persatuan Mualaf Aceh Sejahtera (PMAS). This study is important for promoting education in Islamic values and providing guidance and support for Mualaf in their journey towards becoming strong Moslems.

**Keywords:** Da'wah Fardiyah, development models, convert to islam, colleges, structuring

## 1. Introduction

*Mualaf* (converts to Islam) is a term used to describe people who convert from non-Moslem to Moslem beliefs or those who have a soft spot for Islam. Changes in a person's belief to become a Moslem are motivated by various reasons, including marriage, security and comfort, extraordinary events, and personal awareness. The growth in the number of *mualaf*, especially the city of Banda Aceh, is quite significant. Almost every month, there is news of a creedatory procession. Even the Baiturrahman Grand Mosque in Banda Aceh has made the creed a part of the routine agenda. During the Baiturrahman Grand Mosque in Banda Aceh, on June 15, 2020, a family from North Sumatra said that they were going to become Muslims. The cremation procession was carried out directly by the Head of the Baiturrahman Grand Mosque's Technical Implementation Unit (UPTD), who is also the representative of the high priest of the Baiturrahman Mosque, Ridwan Johan. The growth in the number of converts is certainly good news, but on the other hand, it will backfire if they are not properly trained.

It must be admitted that someone's decision to become a convert is not an easy thing; it requires heavy consideration and reflection. A convert must be prepared to be ostracized by his family, cut off from economical access, and other treatment that is deemed quite tormenting. So actually, the guidance and attention of every Moslem are, of course, very much needed, especially at the beginning when they step into new conditions in the life of the Islamic religion so that they can be stronger and stronger in defending their new beliefs. As per research findings, Topan Hidayat, researched the role of the *Mualaf* Center in religious guidance for converts in Yogyakarta. According to him, the conversion of converts to Islam assisted by the Yogyakarta *Mualaf* Center was influenced by several factors. One of them is the inner conflict about the beliefs held, the desire to seek the truth of the religion that is believed, the desire to find peace from existing problems, family factors that are less harmonious, unsupportive environments, and family problems that do not agree, so that there is a reaction and obstacles for converts. With the role of the Yogyakarta *Mualaf* Center providing assistance and guidance, converts are able to face obstacles, and challenges, and carry out worship properly (Hidayat 2018).

Converts to Islam who return to their previous religion because of events or cases that are more extreme. It may be that because they have just embraced Islam, the knowledge, feelings, and behavior that are displayed by converts will be very different from those who have embraced Islam for a long time. It is suspected that the emergence of this problem is caused by a lack of understanding and internalization of Islamic values among converts, or it may be due to economic pressures and so on. This is where one of the urgencies of Islamic law to require zakat is for converts. Of course, this indicates a demand that



every Moslem has a sufficient concern, especially in fostering a convert (Husin and Ibrahim 2016; Sabirin 2020; Tika, Widiastuti 2020).

In the city of Banda Aceh, the title of *converts to Islam* was only given three years later. After that, they were considered moslems like everyone else. Even so, the Banda Aceh City government always provides guidance to new and old moslem converts. Until now since 2012, the Banda Aceh City Government has budgeted specifically for the development of converts. Likewise, Baitul Mal, it continues to roll out consumptive zakat, productive zakat, and scholarship assistance for *moslem converts* (Muhammad et al 2021). This attention and guidance are felt to be able to arouse religious enthusiasm and equate him with other Moslems.

It was found that currently, there are *moslem converts* in the city of Banda Aceh who has become urban preachers, Koran teachers, and religious teachers in schools. They have socialized well with the people of the city of Banda Aceh, who, incidentally, are Moslems. Their presence does not discriminate, and sometimes a convert to Islam has a higher religious understanding than the Acehnese, who, from their ancestors, were Moslems.

The research is deemed important to do considering that Aceh, especially the city of Banda Aceh, is struggling to implement Islam in a kaffah manner on the Veranda of Makkah, whether the Islamic principles have been implemented properly, especially in handling and fostering converts as new brothers, and what are the policies implemented? So far, it has fulfilled a sense of justice for *mualaf*. Therefore, this research will emphasize the condition of converts, both in terms of background, the reason they are interested in converting to Islam, and, more importantly, the government's attention regarding the religious development that is being carried out on them at this time. The previous explanation, by looking at the condition of the *mualaf* after converting to Islam, should be strengthened in the guidance and education of the *mualaf* in a systematic and sustainable manner by competent institutions.

## 2. Methodology

The method used in this research is qualitative, with the number of informants consisting of key informants and ordinary informants. The key informants are: the head of Baitul Mal Agency for Banda Aceh City; the head of Syariat Islam Service, the Ministry of Religion; and the head of the PMAS community. The regular informants are male and female *mualaf* who live in Banda Aceh City, and some of them are children of converts, for a total of 20 informants. The data collection technique is through observation, in-depth interviews, and documentation (Moleong 2017). The data that has been collected is then analyzed using the da'wah fardiyah approach, which becomes a variable in looking at the motives and models of coaching and internalizing values. The research data analysis stage begins with reducing the data, presenting the data, and finally verifying the field data.

## 3. The findings of research

The findings of this study explain several key variables that become the focal point of this article, namely the guidance of converts by the Government of Banda Aceh through Baitul Mal, the Office of Sharia Islam, and the Ministry of Religion; the second variable looks at the internalization strategy played by PMAS towards strengthening Islamic coaching for converts in the city of Banda Aceh.

### 3.1. Guidance for converts to Islam in Banda Aceh City

Coaching is an efficient effort of actions and activities to obtain good results. According to Arifin, coaching is a conscious human effort to guide and direct the personality and abilities of children, both in formal and non-formal education (Arifin 2008). Internalization of Islamic values is a process of instilling beliefs, attitudes, and values that exist in Islamic teachings.

The research found a variety of coaching activities in Banda Aceh City, as described below:

#### a) The Government of Banda Aceh

The development of *converts* has received enough attention from the Government of Banda Aceh. Through the Islamic Shari'a Service and Baitul Mal, the Banda Aceh city government made efforts to foster it even though it was considered not optimal. Since 2015, the city of Banda Aceh has allocated a special budget for developing converts and conducted monthly recitations in the mushala of the Banda Aceh City Islamic Shari'a Office. At least 50 to converts have received guidance. Even though there is no concrete data regarding converts to Islam, there is no definite data owned by the Islamic Shari'a Service. They only estimate between 110 households and 400 people. Likewise, with Baitul Mal, in addition to distributing consumptive costs, it also provides scholarships for Moslem converts (*mualaf*).

#### b) Recitation on the *Persatuan Moslem Converts Aceh Sejahtera* (PMAS)

PMAS is a union organization for converts that was founded in 2012, right after the leaders among converts had a difference of opinion in managing the initial organization they founded in 2009, namely the *Forum Moslem converts Aceh* (Formula). The main mission of PMAS, according to Fatimah Azzahra, is to continue to help converts in Aceh more powerfully, both in terms of their education, economy, and Islam. Because of this, the PMAS organization is trying hard to find solutions to the various life difficulties experienced by converts, such as restoring social relations that had been tenuous with their

families and strengthening the economy of Moslem convertss' families, which are suspected to be mostly still in the middle to lower positions.

Regarding the management of *Formula* itself, since the establishment of PMAS, it has not been active in carrying it out, especially in filling Islamic knowledge among converts, so this important role is continued by PMAS. Likewise, the opening of access to other material support is done more by PMAS.

To improve the quality of Islamic knowledge, especially related to faith and worship, PMAS currently has at least three sources of support, namely from the government, politicians or political parties, and support from the community. The three of them collaborate with each other in the guidance process that is held, which they call the recitation. The following will describe the process of recitation held for converts who are members of the PMAS organization, especially by taking into account a number of important things related to this study, namely: provision of guidance materials, finding mentors, material contents, delivery methods, participants, and participants' reflections on the recitation. Recitation with the support of the Banda Aceh Administration.

The Government of Banda Aceh has routinely supported increasing Islamic knowledge among converts since PMAS was established, namely a program fostered by the Privilege and Welfare Division of the Banda Aceh Government, to be precise, since the reign of Mayor Illiza Sa'adduddin Jamal. This recitation was held at the *Balai Kota*, which is located at the rear of the Banda Aceh municipality office. There are no special rooms or markers. The recitation of *converts* is held in the Mushalla, just like a regular recitation. However, according to Fatimah, the head of PMAS, the positive thing is that this organization is still trusted by the government to jointly strengthen *maulaf*.

In this case, the Banda Aceh City Government, according to PMAS, only provides a place that can be used to carry out the recitation process without the provision of reading materials and also mentoring teachers as organized by the Islamic Shari'a Service and Baitul Mal. However, there were some of the supervising teachers who later also provided Islamic readings, such as those that were distributed, although in limited quantities, namely books written in Jawo Arabic, namely the books of Fardhu Ain and Masa'ila al-Muhtadi, which also discussed Islamic foundations.

The recitation supervisors come from a number of backgrounds and are invited by PMAS management to give recitations. Usually, according to Fatimah, she invites acquaintances from a number of Islamic organizations, such as the Nahdhatul Ulama (NU) and Muhammadiyah, Islamic parties, such as PKS, as well as the Dayah teachers around Banda Aceh and Aceh Besar. As a result, each method of instruction is distinct.

According to Fatimah, PMAS discloses any material presented by the supervising teachers according to their abilities and mastery, such as about worship procedures and family management based on Islamic demands. Here, it can be seen that PMAS doesn't just rely on the coaching program from the Islam Sharia office and Baitul Mal. There are also organizational efforts by the PMAS management to add recitation materials.

The instructional materials offered vary with this broad partnership teaching design. This can also be assessed because the Banda Aceh administrat<sup>22</sup>, as well as PMAS in this case, have not attempted to organize Islamic education materials for *converts* as is customary in *the teaching and learning process* in order to obtain time-based results. Each person learns in a different way and takes in different amounts of information based on their abilities.

The Islamic Sharia Service follows a similar pattern of material transmission, employing at least two mechanisms: *halaqah* and *zawiyah*. The *halaqah* method begins with the teacher imparting information to converts seated in a circle in the *musalla*, followed by a question and answer session until the recitation concludes. Based on the lack of Islamic experience and also the high dynamics of life experienced by *converts*. Additionally, the discussion was colored by questions and complaints, which the teacher attempted to address well as possible.

The *halaqah* method, which is delivered orally, seems to rely on the ability of the teachers to convey Islamic doctrines and enrich them with concrete examples (Helmiati 2012; Khadijah 2008; Trianto 2011). This is different from the *zawiyah* method, where the teacher reads a certain part of the book being studied, such as the book of *Fardhu 'Ain* above, then the converts listen to it together while paying attention to their respective books. In this case, the supervising teacher also provides an explanation of the reading material accompanied by case examples so that it is easy to understand. This method was brought by a teacher who was also invited from the Dayah community. However, in this *zawiyah* method, the participants are also given the opportunity by the supervising teacher to ask questions or be asked directly by the teacher about their experiences, such as in the case of praying to be used as a means of shared learning (Larlen 2013; Mukhlisuddin 2019; Sulaiman et al 2020).

However, because converts come from a variety of backgrounds, both young and old, they are unable to effectively implement all of these strategies. There is a comment that it turns out they have a fundamental shortcoming, which is their ability to read and write Arabic letters, which is still relatively limited. Because there are few opportunities to improve these skills outside of the recitation forum, not all contents can be properly absorbed.

The prerequisite that the government, PMAS, and tutors must understand is that converts are not the same as Moslems in general. Because they are fresh to the teachings of Islam as adults, they believe that their absorption capacity to memorize many things about the fundamentals of Islam is slower than that of other Moslems who have known Islam since birth. As a result, even though Arabic Jawi is similar to the book mentioned before, it becomes extremely difficult to read. As a result,



there are still a number of basic things that they require that have slipped the government's and PMAS's assessment of the conditions and demands of basic Islamic education. As a result, the study process needs to move backwards.

c) Recitation with PMAS Partners (Political Party).

Another recitation combination that is also being pursued by PMAS is a group for Moslem women. According to Fatimah, this study was also held with the support of a member of the legislature of Banda Aceh City. In this case, it can be seen that PMAS is increasingly able to establish cooperation to carry out the mission of strengthening converts. From this collaboration, the PMAS group received assistance in the construction of a small building on a residential area owned by a female figure in Gampong Emperom, Banda Aceh. The building, with the *Mushalla* architecture, was built on the private land of a female community leader in the gampong, and can be used specifically by women to study the Qur'an.

The Mushalla recitation is equivalent to the tadarrus al-Qur'an approach, which is guided directly by Ummi, who is trusted by PMAS and is also the donor of this recitation. They are read the Quran together, but for other people who are fluent in reading the Quran, they can easily judge that they are not proficient. They are reading it, but it is still halting. Similar to recitation using the zawayah method at the Balai Kota office, this method also does not begin with basic reading lessons according to the general curriculum at the time, namely "Iqra'," which typically has six levels of lessons that must be passed as part of the learning process. In short, they appear to have not graduated to reading the "little Qur'an (Iqra')" but have started off to reading the "Holy Qur'an."

Due to limited time, starting after dhuhur until before Asr, Ummi as the leader of the recitation assembly, also did not carry out the individual guidance process on the abilities of converts one by one. This includes communication and forum management which was limited by Ummi at that time. As a result, the time they had was viewed as being used by the mothers of converts at the time to discuss other topics unrelated to the recitation material.

While it is not ideal, this learning forum managed by PMAS demonstrates that certain segments of society can be mobilized to assist converts in deepening their Islamic understanding. It's only that this type of cooperation is not uniformly dispersed across Banda Aceh or is concentrated in a few spots around the Banda Aceh City area, in particular gampongs, to make it more accessible. Due to the fact that it is still focused in that location, converts must travel from other villages to recite the Quran at Gampong Emperom, and as a result, according to Fatimah, the forum was never fully attended by all converts due to the inability of some to attend.

Other activities carried out by women who are members of Muslim converts have also been facilitated by elements of political parties, such as the Perindo Party, which invited women converts to carry out halaqah at the party office. However, this activity was only carried out once and did not continue as the Perindo party hoped that its activities would continue. Of course, in this situation, many of the converts feel anxious (worried) because it is possible that the party's ideology will pervade the members of the converts later. There are even members who feel that there will be a hidden mission to carry out the missions of political parties in the future, especially before the democratic party. Because every recitation that is facilitated by a political party will result in this community being shunned by the general public, it is even possible that converts will be questioned about their existence in the midst of society.

#### 4. Discussion

The training activities for converts have been carried out by various parties.. Is this conducted by the Banda Aceh City Government or part of a foundation working to strengthen the faith of converts? There is still a need to improve integrated inter-institutional guidance for converts to Islam in Banda Aceh, though. This is to make sure that converts in Banda Aceh get enough religious knowledge in the field of implementing Islamic law. As a result, this article gives an important alternative answer to the Aceh government's current problem-solving efforts, which indicate that there are still incidents of unethical converts who pledged to convert to Islam in one part of Aceh but then returned to do so in other locations they visited. Of course, a situation like this requires serious handling from all elements of society, especially from the elements of universities that must take part in seeing this situation through.

Moreover, universities have the mission of the Tri Dharma of Higher Education, one of which has community service points. So the researchers agreed that there needed to be a breakthrough against these conditions, including (1) The need for digitally documenting the data of converts to Islam in Banda Aceh. (2) There is a need for continuous guidance for converts by integrating the pattern of coaching with various elements that will foster converts. (3) The significance of investigating how converts can assist them and their groups. It has even become an asset for Aceh in particular and Indonesia in general.

Efforts to answer this breakthrough need a problem solver, like an organization that is managed professionally (Höffe 2015; Masrizal 2015; Nurtazina et al 2018; Sayed 2018), in this case, universities must contribute more with their human resources to be able to solve these problems. The output of the research findings is to establish a Center for Converting Studies, which was named the Community Center for at the State Islamic University (UIN) of Ar-Raniry, to be located at the Faculty of Da'wah and Communication. In addition, the existence of this community center will later encourage the Banda Aceh city government to issue a qanun or mayoral regulation regarding strengthening the development of converts to Islam as a solution for the city government so that there is a legal force for every convert who has pledged himself to be a Muslim group, plus

additional funds, which will be managed by the relevant agency or institution, which will be more flexible in managing the budget.

This finding is also in accordance with Neni Noviza's research, which concluded that the problems faced by *converts* in strengthening the aqidah of Islam at the Cheng Ho Jakabaring Mosque in Palembang were family problems that did not agree so there was a reaction of harassing, eliminating inheritance rights, and physically torturing to death. In addition, work and career problems such as demotion and dismissal are also problems of being marginalized, such as being ostracized by their family, friends, and social environment. The steps for religious counseling guidance for converts in strengthening the aqidah of Islam are by inviting converts to always carry out activities together to study the stories of the prophets and apostles, deepen the verses of the Qur'an about monotheism, multiply dhikr to Allah SWT and follow the ta'lim assembly (Furqani et al 2018; Neni 2013; Sinta and Isbah 2019). Likewise, the findings of other studies in Yogyakarta that were conducted by <sup>6</sup> Dyah Sinta studied Islamic Philanthropy and Religious Conversion (Studies at the Yogyakarta Mualaf Center (MCY) and the *Lembaga Amil Zakat (LAZ), Dompot Dhuafa* and *Rumah Zakat*), Islamic philanthropy with the Islamic da'wah movement in general and the socio-political context that surrounds it, as well as the work of Islamic philanthropy in disaster response in a pluralistic society (Jusuf 2007; Kiseleva 2021; Muthalib et al 2022; Sinta and Isbah 2019).

Dyah Sinta's research exposed the other side, namely the involvement and strategy of Islamic philanthropic institutions in the da'wah movement against converts. This research found that MCY, in providing guidance and assistance, collaborated with LAZ, *Dompot Dhuafa* and *Rumah Zakat*. While MCY provides more guidance on the spiritual and psychological aspects of converts, assistance in efforts to strengthen the economy of converts is carried out by LAZ, *Dompot Dhuafa*, and *Rumah Zakat*. The findings of previous discussions that have been carried out by several regions have certainly become an input for the Aceh government in its efforts to build capacity building for Moslem Converts in Aceh in the field of Islamic religious studies, in accordance with the demands of the Qur'an and hadith as guidelines for Moslems. So that later on, the existence of the Moslem converts Community Center of FDK UIN Ar-Raniry will become a model role for other regions.

#### 4.1. Strategy for the development of internal Moslem converts (PMAS) in Banda Aceh

The various activities carried out by the PMAS community to strengthen the aqidah of converts have certainly produced real benefits for individual *mualaf* themselves and their groups, as well as for the general public. This proves that when this community begins to try to develop its potential by conducting various collaborations with outsiders, it will certainly make this community better. As is the case when they collaborate with the Gampong Emperom residents, they are given waqf of the study building and get scholarships from the government for the children of mualaf, which are specifically funded by full scholarships and placed in Islamic boarding schools or dayahs. In addition, there is support from various political parties that supports the Moslem convertss' continuing to be considered and given continuous guidance.

The method of learning the material presented to converts to Islam in Banda Aceh uses the halaqah method and the zawayah method. Because these two methods make it easier for novice converts to digest the various materials presented by the speakers, In addition, PMAS came up with a separate model for studying or learning about broad partnerships. This model helps resource people better understand and present their material in a more diverse and interesting way. This material has some flaws, but the most important ones are how much the recipient knows about Islam and how much depth the material has. Because the material is more general about Islam, it doesn't go into more specifics.

Figure 1 was formally fostered by Baitul Mal, the Ministry of Religion, and the Islamic Shari'a Service of Banda Aceh. Meanwhile, informally, the guidance for converts to converts was carried out by the PMAS community, the mothers' community (*Pengajian Ummi*), and several times it was carried out by the political parties PKS and Perindo (Figure 2).

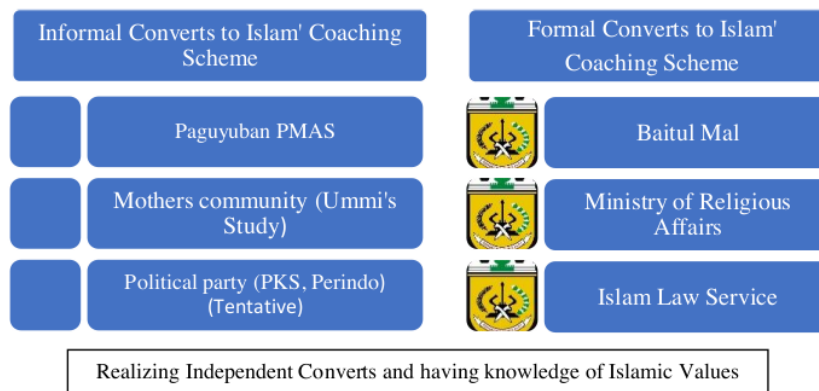


Figure 1 Banda Aceh City Moslem Convertss Guidance Scheme.

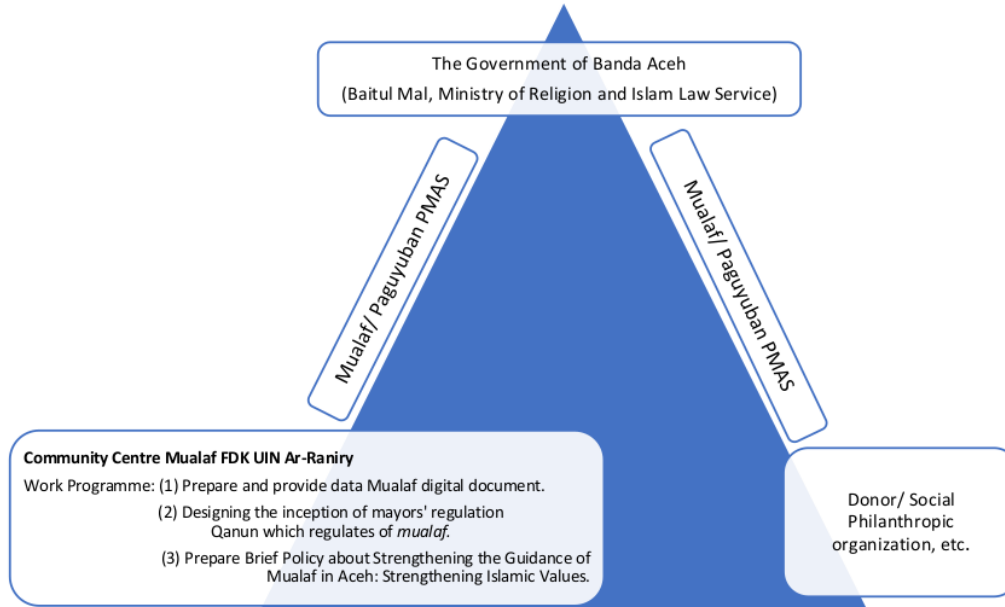


Figure 2 Structural-Based integrated conversion scheme plan for converts.

## 5. Conclusion

When compared to other districts/cities, Banda Aceh's guidance for *mualaf* to converts is significantly better. Additionally, Banda Aceh, as the province's capital, becomes a separate spotlight, resulting in improved direction for converts. In comparison to other districts/cities in Aceh, Banda Aceh's structure for strengthening mualafs' aqidah is extremely efficient. All elements are committed to fostering converts to converts, beginning with the keuchik, sub-district head, and ending with the mayor, all of whom devote their full attention to converts, which, according to sociologist Giddens, demonstrates that the Banda Aceh style of coaching Moslem converts employs a structuration pattern in developing their coaching.

The strategy developed for converts in Banda Aceh is based on the Fardiyah Da'wah model, which requires intensive study of Islamic knowledge on the part of converts and special attention on the part of relevant agencies (Baitul Mal, the Islamic Shari'a Service, and the Ministry of Religion) in developing converts in Banda Aceh. Additionally, they were fostered by a variety of political groups in Banda Aceh, including the PKS Party, the Perindo Party, and several other Islamist and nationalist parties.

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## Ethical considerations

Not applicable.

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## Conflict of Interest

The authors declare that they have no conflict of interest.

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