

**Conceptualizing a Management Model of Islamic Education for *Muallafs* in
Malaysia: Fundamental Inputs for Improvement**

**Konsep Model Pengurusan Pendidikan Islam untuk Muallaf di Malaysia: Input Asas
untuk Penambahbaikan**

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Abstract

This paper explores the management of the education of *Muallafs*, or the Muslim converts in the state of Selangor, Malaysia in the attempt to understand further the education efforts by the relevant bodies tasked at monitoring the welfare and well-being of the converts. The aims of the study are to understand the challenges faced by the Muslim Welfare Organization Malaysia or better known as PERKIM (Pertubuhan Kebajikan Islam Malaysia) and the teachers in their efforts to educate the *Muallafs* whilst also investigating the root causes leading to the challenges faced by the *Muallafs* themselves. Ultimately, the study aims to conceptualize a management model of Islamic education specifically for the *Muallafs*. Using the qualitative approach, in-depth interviews with the managers of PERKIM and the teachers employed by PERKIM to understand their views were carried out. Subsequently the *Muallafs*' perspectives were also gathered through Focus group interviews, and these were cross analysed with the responses of the managers and the teachers. Essentially, purposive sampling method used was able to select the key informants for the study. The findings of the analyses led to the conceptualization of the Management Model of Islamic Education for the *Muallafs* where the focal point of the model were the converts' psychological, spiritual and physical wellbeing and these are linked to the inputs of the teachers and the education environment as well as the functions of PERKIM's management structure. The study posits that the direction of the model must

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come from the understanding of the Islamic Education Philosophy. It is acknowledged that further study may be required to detail out the the specific elements of the model and this will further add to future scholarly contribution in the area.

Kata Kunci: *Islamic Education, Muallafs in Malaysia, Model of Education, Fundamental Inputs*

Abstrak

Makalah ini mengeksplorasi pengelolaan pendidikan Muallaf, atau para mualaf di negara bagian Selangor, Malaysia, dengan tujuan untuk lebih memahami upaya pendidikan yang dilakukan oleh badan-badan terkait yang bertanggung jawab memantau kesejahteraan dan kesejahteraan para mualaf. Tujuan dari penelitian ini adalah untuk memahami tantangan yang dihadapi oleh Organisasi Kesejahteraan Muslim Malaysia, yang lebih dikenal sebagai PERKIM (Pertubuhan Kebajikan Islam Malaysia), serta para pengajar dalam upaya mereka mendidik para Muallaf, sambil menyelidiki penyebab utama tantangan yang dihadapi oleh Muallaf itu sendiri. Pada akhirnya, studi ini bertujuan untuk mengkonseptualisasikan model pengelolaan pendidikan Islam khusus untuk Muallaf. Dengan menggunakan pendekatan kualitatif, wawancara mendalam dengan manajer PERKIM dan para pengajar yang dipekerjakan oleh PERKIM dilakukan untuk memahami pandangan mereka. Selanjutnya, perspektif para Muallaf juga dikumpulkan melalui wawancara kelompok fokus, dan hasilnya dianalisis silang dengan tanggapan dari manajer dan para pengajar. Pada dasarnya, metode purposive sampling yang digunakan dapat memilih informan kunci untuk penelitian ini. Temuan dari analisis tersebut menghasilkan konseptualisasi Model Pengelolaan Pendidikan Islam untuk para Muallaf, di mana titik fokus model tersebut adalah kesejahteraan psikologis, spiritual, dan fisik para Muallaf, yang terkait dengan masukan dari para pengajar dan lingkungan pendidikan, serta fungsi dari struktur manajemen PERKIM. Studi ini mengemukakan bahwa arah model harus berasal dari pemahaman tentang Filsafat Pendidikan Islam. Diakui bahwa studi lebih lanjut

mungkin diperlukan untuk merinci elemen spesifik dari model tersebut, yang akan menambah kontribusi ilmiah di masa depan di bidang ini.

Keywords: *Pendidikan Islam, Muallaf di Malaysia, Model Pendidikan, Input Fundamental*

Introduction

A Muslim convert or better known as a *Muallaf*, is often given special attention by those who are tasked at guiding the path towards their comprehension of Islam. As this would entail a new knowledge to the *Muallafs*, the need to ensure that their education paths are both comprehensive and relevant within the religious boundaries become a striving factor for the teachers and the organizations entrusted with *Muallafs*' education to execute the best programs. Specifically, in Malaysia, the Muslim Welfare Organization Malaysia or better known as PERKIM (Pertubuhan Kebajikan Islam Malaysia) is synonymous with the education of Muslim converts as this body is entrusted with monitoring the welfare of the new converts in terms of Islamic education and the disbursement of financial aids. Although there are numerous other agencies that do look into the welfare and education of the new Muslim converts, it is PERKIM that is most often linked to the Islamic education of the *Muallafs*. As such, this paper addresses the role of PERKIM, specifically in the state of Selangor, in executing the education needs of the *Muallafs* where a model of Islamic education management is conceptualized specifically for the Muslim converts. PERKIM Selangor was specifically selected as a case study for this research given the active role that this body undertakes in the most industrialized state in Malaysia. The number of converts in the state of Selangor is one of the highest among the other states with a total 16,708 between 2010 until 2018. Due to the extent of its involvement and the execution of programs *Muallafs* management carried out by PERKIM Selangor may well signifies that of other states in Malaysia, hence, justifies the focus of this study.

The establishment of PERKIM (*Selangor and its Role as the Islamic Education Conveyor for Muallafs*) in 1960 marked the beginning of a structured move in educating the Muslim converts in Malaysia. Historically, it was envisioned by the late Tuanku Abdul Rahman, the first Prime Minister of Malaysia in addressing the welfare of the Muslim converts. PERKIM now has thirteen state branches in the whole of Malaysia that oversee the welfare and education programs relating to the *Muallafs* as well as in managing the financial needs of the *Muallafs* and those involved in numerous programs organized by the body. PERKIM in Selangor, Malaysia, in particular, is among the units that is most active as it manages one of the highest numbers of converts in the country. PERKIM Selangor has six units throughout the state in managing the welfare and the education programs of the *Muallafs*. Given the importance of the tasks in educating the *Muallafs* in Islamic knowledge that are novel to them, PERKIM takes its responsibility zealously and developed programs that are meant to elucidate understanding and internalization of the basics of Islam. Yet such educational fervor is not without its challenges. As much as the education programs are tailor made to the specific needs of the *Muallafs*, studies have shown that almost 50 percent of the new converts dropped out of the classes at the initial stage of the programs (Ashari Abu Hasan, 2024). Thus, discussions on the challenges of educating the *Muallafs* in the way that is more receptive to them and is aligned to their needs as new converts are much needed so that modules can be more structured on the Islamic foundations of *aqidah* and *tauhid* whilst also gearing towards the practical aspects of *ibadah* for the new Muslims.

Statement of Problem

PERKIM Selangor in its quest to deliver more structured and effective Islamic education programs for the *Muallafs*, has worked diligently with various bodies like the Islamic Council of Selangor (Majlis Agama Islam Selangor) and the Selangor Zakat Board (Lembaga Zakat Selangor). Working with certified and recognized bodies that are acknowledged for their contribution in Islamic knowledge and practices amongst Muslims

in the state have led to the development of programs that are more coordinated and socially supported. The modules developed are geared towards ensuring that the *Muallafs* are not only comprehending the basics of Islam but are theoretically ready in their executions of Islamic teachings. Yet, the implementation of the programs and the internalization of the modules have not reached a comforting point where the *Muallafs* could readily assimilate themselves into the Muslims society seamlessly. For those residing in the state of Selangor, the idea of gaining Islamic education through the efforts of PERKIM in the state may seem conventional and adhere to the expectations of the stakeholders but the reality is that there are still gaps in addressing the effectiveness and the coherency of the programs. It is on this note, that this study is envisaged to address the challenges relating to the Islamic education of the *Muallafs* whose needs may be somewhat diverse given the novelty of the Islamic knowledge to them and the compelling practicality of executing the rituals in Islam. As such, the study questions the management aspects of the educational programs of PERKIM given that the *Muallafs* are entrusting the institution with the responsibility of grounding their newfound faith and therefore allowing them to not only understand the demands of Islamic virtues but also to execute the *ibadah* aspects convincingly. On this premise, this paper questions the challenges faced by PERKIM Selangor in managing the Islamic education of the *Muallafs*; seeks to identify the root cause of the challenges faced by the *Muallafs* in attending the Islamic education classes in PERKIM Selangor; and ultimately questions the possible inputs that could be incorporated in conceptualizing an improved model of managing Islamic education for the *Muallafs*. This paper is essentially an extraction of a much wider study that has been carried out as a scholarly endeavor to enhance the understanding of the *Muallafs* in Malaysia.

Research Objectives

In light of the imposing questions, the following research objectives are developed to guide the path of the study:

1. To identify the challenges faced by PERKIM Selangor in managing the Islamic education for the *Muallafs*.
2. To determine the root cause of the challenges faced by the *Muallafs* in following the Islamic education classes conducted by PERKIM Selangor.
3. To conceptualise an improved model in the management of Islamic education for *Muallafs* by PERKIM Selangor.

Scope of Study

As the research is an exploratory one where the views of the *Muallafs* are sought and addressed in-depth, the need to determine the boundaries for data collection become more pertinent. On this aspect, the study focused on the *Muallafs* who are currently undertaking their courses at PERKIM Selangor in three specific premises, i.e. PERKIM Petaling Jaya, PERKIM Subang Jaya and PERKIM Selayang. The aim of limiting the locations of the data collection in these three centers is to ensure that the depth of information will be accumulated from *Muallafs* who are currently within the system. Many are new converts who are still enthusiastic in their learning quest and are eager to partake in the knowledge assimilation exercises. Additionally, the study focuses on the management aspects of these three centers with the intent of understanding further the relation between the education programs and the management of such programs. The link between the management of the programs and the educational modules conducted are aimed at yielding concise and clear understanding of the challenges that are faced by managers, the teachers and the students or specifically the *Muallafs*.

Research Methodology

This study undertook a qualitative approach as depth and richness of information were sought from those involved in the teaching and the managing of *Muallafs*' Islamic education as well from the *Muallafs* themselves who were partaking in the programs. Three PERKIM centres in Selangor were identified as the locations for the data collection; PERKIM Petaling Jaya, PERKIM Subang Jaya and PERKIM Selayang. As the focus of the study was to elicit comprehensive information relating to the execution of Islamic education for the *Muallafs*, in-depth interviews were conducted with key persons managing these three PERKIM centres and the teachers. For the *Muallafs*, focus group interviews were carried out to gather their views on the executions of the classes as well as their insights and experiences on the knowledge transfer that transpired.

In total, thirty informants were interviewed comprising of six *Muallafs* and two teachers from each branch, and two managers representing each branch. They were purposively selected as they were deemed the key informants who understood the education process well and were involved directly with either managing, teaching or the learning aspects of the process. Hence, purposive sampling was undertaken with theoretical sampling procedures carried out with the aim of attaining saturation of analyses. In-depth interviews with the managers and the teachers were specifically selected as the method of data gathering given the richness of data that would be obtained from the interview sessions. Additionally, focus group interviews with the eighteen *Muallafs* allowed for the accumulation of group insights where they were able to share not only their experiences but also their deeper thoughts on becoming a new Muslim and the trials and tribulations of learning a new knowledge that require the concretizing of faith and the acceptance of novel information. In addition, the structured observation carried out at all three PERKIM premises allowed the researcher to understand further related aspects of the educational environment, the teaching facilities and the experiential aspects of learning. The observation became a notable data gathering process where the inputs allowed for a firm justification of insights provided by the informants.

Data gathered from the interviews were transcribed verbatim and these transcripts became the basis for the qualitative data analyses. In the interpretation of the meanings of the gathered data, the following steps were taken into account:

1. An adherence to the Inductive process – The accumulated information was thematically analysed with the aim of answering the research questions. The interpretation of data undertook a meaningful journey where depth of the meanings was the aim of the analysis.

2. Constant comparative analysis – this was done by comparing responses from different informants in a cross setting in line with Eisenhardt's (2021) suggestion of cross-case analysis. Data from each informant was coded and the coding underwent a cross-referencing procedure to derive an in-depth and meaningful interpretation of the data. This method undertakes the constant comparison of the data to ultimately arrive at the themes that were directly linked to the research questions. The process of developing meanings from cases is outlined in accordance to Eisenhardt's (1989) method of deriving ultimate themes as shown in Figure 1 below.

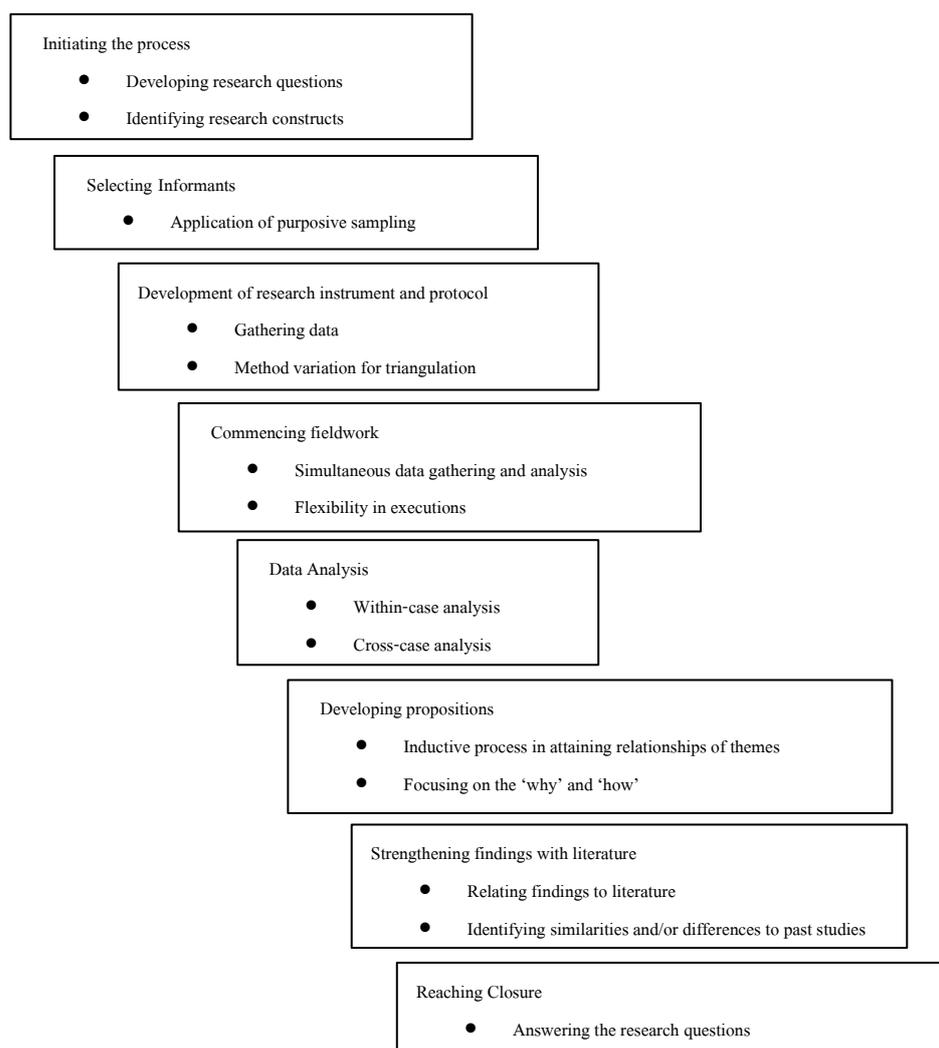


Figure 1: Research Process Adapted from ‘Building Theories from Case Study Research
Eisenhardt, K. (1989)

The analysis process was conducted with the research questions guiding the ultimate thematic attainment. The culmination of the qualitative analyses led to the development of a conceptual management model that could aid the managers and administrators of the *Muallafs*’ education process to understand key issues relating to their Islamic education.

Findings and Analysis

The qualitative findings based on the thematic analyses yielded findings that were linked to the research questions posed. As the research questions seek to understand challenges from three different perspectives, i.e., that of the management of PERKIM, the teachers, and the *Muallafs*, the analyses were cross tabulated in order to arrive to a more holistic interpretation of the management of Islamic education of the *Muallafs*. The interpretations from these three perspectives are conveyed in the following discussion.

1. Management Challenges faced by PERKIM Selangor

For the management of PERKIM, the duplication of authorities in handling the education of the *Muallafs* by the Selangor Islamic Council and the Selangor Zakat Board can be an apprehensive situation for PERKIM as there are possibilities of redundancies and unstructured course dissemination. Currently, the *Muallafs* are offered the Islamic education programs by three entities; i) those offered solely by PERKIM Selangor; ii) those solely offered by the Zakat Board of Selangor, and iii) those that jointly organised by PERKIM Selangor and the Zakat Board. Indeed, education programs that benefit the *Muallafs* are much applauded but the coordination mechanism must exist in the offerings of the programs. The importance of coordination in relaying holistically structured programs is much emphasised but in practicality, this can be very elusive. Each organisation has its own vision and mission to accomplish and ensuring that all are aligned towards the same aim can be very challenging. Coordination on the content of the modules as well as the structure of the programs are often not effectively achieved. The effect of this lack of coordination is much felt by the *Muallafs* who may be attending diverse programs organised by different institutions. Although the three institutions have positive aims to achieve with regards to the knowledge building of the *Muallafs* in Islamic education, their management intentions may ultimately lead to less effective and often

confusing outcomes. On this note, the challenges in managing the programs become a critical issue that require more practical and amicable solutions. The management structure of PERKIM as a whole must be focussed towards the establishment of authority that are clear, well defined and capable of coordinating functions within and outside the boundaries of the institutional structure. As such, the analysis points to a need for a common ground where all three managing institutions can come to an agreement of where each stand in terms of financial responsibilities, course content development, as well as the human capital aspect of teaching the *Muallafs*. Each factor needs to be managed and administered effectively and in unity. Collaborative efforts must be in place and there must be a cohesive interaction by all the stakeholders including the *Muallafs* themselves. Yet this may not totally be realised as the administrator of PERKIM Selangor Selayang acknowledges that the Zakat Board readily provides the financial support for the joint programs but is quite limiting in terms of monitoring the progress of the *Muallafs* under their wings. There is very little interaction or visits from the representatives of the Zakat Board of Selangor although their presence may be acknowledged in the financial support given.

From a theoretical perspective, Siti Fathimatul Zahrah et al, (2015) established that structured Islamic education is the main medium for the *Muallafs* to upgrade their knowledge and faith in Islam and as such must be monitored closely and consistently. It is crucial that such knowledge disseminating sessions be done at a gradual pace beginning with programs meant for the enhancement of *tauhid*, followed by the implementation of *syariat* and ultimately refined by the strength of their Islamic morality and values. Essentially, this analysis implies the need for a system of Islamic education that is compact, impactful and descriptive to allow for the *Muallafs* to apply Islamic practices seamlessly into their lives. Islam is indeed a way of life and the *Muallafs* must be able to appreciate this with clarity.

In response to the establishment of a common ground, the guiding principle of managing the *Muallafs* in their education quest must be in place. Their education needs must be aligned with that which has been set by the policy makers. It is suggested that the National Education Philosophy (*Falsafah Pendidikan Kebangsaan*) be the guiding factor for PERKIM and the other institutions to refer to in addressing the Islamic education of the *Muallafs*. Essentially, the Islamic Education Philosophy must be in place where the dissemination of knowledge and the internalization of the *ibadah* and Islamic skills must be based on the Qur'an and Sunnah. The idea of the philosophy or the principle is to develop a *Muallaf* with a deep faith in Islam, has high Islamic esteem and is working towards the betterment of life in this world and the hereafter.

2. Challenges faced by the Educators/Teachers

The teachers who were given the responsibility to teach the *Muallafs* understood well the implications that come with teaching new converts who were generally eager to absorb the new knowledge. But with this come the challenging feat of ensuring that the converts will be able to sustain their interest as these new and encompassing knowledge requires not only their undivided attention but also the will to absorb unconditionally. This is not an easy feat for the teachers especially in the era where technology dominates the teaching scene. The method of teaching has now become more complex where *Muallafs* with diverse backgrounds, different age range and from diverse ethnicity converge in a setting that demands full attention. In this respect, the educators teaching the *Muallafs* often find the teaching scenario more encompassing and often unyielding. Those who are not technology savvy or are not well prepared for their lectures will finally find their students depleting in numbers. As such, sustaining the interest of the *Muallafs* is a challenging feat for the teachers. The teachers declared that better methods of teaching is indeed necessary in the teaching and learning process but not all possess such ability. In

the end, the traditional method of teaching failed to attract the *Muallafs* to learn cohesively. As reflected by one teacher,

“I only teach by lecturing...sometimes I will have some discussion or conduct Q and A sessions. I don't have a laptop and here there is no wi-fi..”

The response of the teacher is cross referenced with the views of the *Muallafs* who said that the monotony of the teaching conduct from the teachers can be demotivating as they sit through sessions that are often redundant and repetitive and without much added value in the content or the deliveries.

“We have gone through this (the content) many times, it's the same thing, it's really a waste of time to attend the class...”

According to Abdul Hamid and Wan Anuar Yaacob (2021), in the teaching and learning process of the *Muallafs*, the teacher not only acts as a source of reference but a facilitator that possesses communication skills that are able to assist the students to grasp difficult points effectively. The facilitator guides students interactively and therefore must possess the ability to empathize and understand the needs of the adult learners well. For example, the learning of the Arabic language can be very daunting for the novice and for the *Muallafs* who have never been exposed to Arabic, learning key *surah* for the purpose of *ibadah* can be extremely difficult. As one *Muallaf* states,

“The Arabic language is so difficult, to utter it is also difficult, it is also difficult to remember..., to understand is also difficult...”

This is where the challenge of effective teaching becomes notable for the educators who may not have all the skills required. As much as the *Ustaz* (teachers) have the knowledge and the expertise in Islamic teachings, disseminating and conveying them effectively may not necessarily be achieved. There is a need for commitment, persistence

and the desire to always upgrade and improve in the pedagogy of teaching if the teachers want to excel in their forte. The *Muallafs*' learning needs differ from mainstream students who are more exposed and are readily capable of internalizing the Arabic language. As such, the teachers must upgrade their performance, enhance their teaching skills and readily accept the new modes of teaching and learning especially in the application of technology.

3. Challenge to the Muallafs

Islam is a new frontier for the *Muallafs* who have undertaken a leap of faith by becoming a Muslim. On this premise, their commitment to learn may be high at the initial stage of the conversion and this level of excitement must be sustained throughout their learning process. However, this may not only be difficult but extremely daunting given the many life changing experiences that the *Muallafs* are undergoing. Says one *Muallaf*,

I don't have time to revise at home, so busy with housework, with the children, my husband...

The family still takes precedence and life goes on despite the changes in their faith and in the way they conduct their everyday undertakings. There are indeed experiences of being isolated by their families when they converted, and this may take a toll in their learning experiences. It has been stated by Winda Paramita, (2022) that the *Muallafs* are likely to have low self-values and emotionally drained as they struggle to find their new paths in Islam. It is at this point that they are in need of guidance and may look at specific individuals or entities that could guide them spiritually and emotionally. Thus, the role of both the teachers and organisations like PERKIM become more crucial in ensuring that the *Muallafs* are guided well.

Additionally, the environment where the studies are being conducted play a role in creating an environment that is not only conducive but is allowing the students to interact

well with the teachers and the managers of the program. Specific locations where the programs are being conducted and the scheduling of the programs can be demanding for the *Muallafs* who may be quite disperse in terms of their geographic localities. Without structured scheduling and firm monitoring of the conduct of the programs, the *Muallafs* are sometimes often left without specific parties to refer to. Says one *Muallaf* of this predicament,

“The Ustaz cancelled the class as it was raining...this always happen. It’s better if I didn’t come, it was a waste of time...”

The need for continued motivation is essential at this point where the *Muallafs* may see themselves as being lost with a confused state of mind whilst trying their best to be a good Muslim. According to Ellynia Ayu Damayanti and Puji Astuti (2022), Islamic education comprises of three terms of *ta’lim*, *ta’dib* and *tarbiyah* and each has its own specific focus. *Ta’lim* refers to the process of knowledge transfer, *ta’dib* relates to the education etiquette and *tarbiyah* focuses on the premise of educating with the Rabb or the Almighty firmly in place. As such, educating the *Muallafs* requires a holistic perspective that will enable a more comprehensive mode of knowledge transfer to be carried out efficiently.

Discussion and Implications

The interpretation of the findings with the challenges from the three perspectives of PERKIM as the manager and administrator, the teachers as the facilitators and the *Muallafs* as the receivers of knowledge, point to the need for a more structured and well organised management of the programs. The focus of the whole management inputs must be on the *Muallafs* whose wellbeing are of utmost importance in the whole interaction. The need of the *Muallafs* must be of priority, be it in terms of the content of the modules, the program structure, the teaching environment as well as the ultimate administration of

the programs. Commitment of the managers and the teachers is essential to ensure that sustainability of interest of the *Muallafs* in continuing their quest to internalize Islam and strengthening their faith must be well entrenched in the program structure. This is where the suggestion on adapting the National Education Philosophy is seen as relevant but, in this respect, it is the Islamic Education Philosophy that should be devised and followed. The basis of the Islamic Education Philosophy is that of addressing the dissemination of knowledge and skills and the internalisation of Islamic faiths based on the Al-Qur'an and Sunnah (Abdul Halim Tamuri, 2021). The main intention of this is to develop a holistic *Muallaf* who has the highest faith in Islam and holds the values and beliefs that are purely reflective of a Muslim who is working towards attaining goodness in the world and the hereafter.

From this, the management of the Islamic education program can be developed accordingly with the requirements of the teachers and the physical supporting elements firmly embedded in the program. This would entail the need for teachers having the commitment, creativity and the appropriate techniques for teaching apart from the relevant content of the modules befitting the level of acceptance of the *Muallafs*. Each student is different and therefore the right grouping and the most appropriate mode of teaching must be well in place so that the learning pace is relevant. Physical elements in terms of facilities, infrastructure, the use of technology and other teaching aids must also be in place for the *Muallafs* to readily accept the program content that can be quite daunting to the new Muslim. Ultimately, the management structure of PERKIM must be strengthened and enhanced so that the flow of authority is clearer, and decisions can be made more readily and speedily. Coordination must be exercised if PERKIM is to work with the Selangor Islamic Council and the Zakat Board of Selangor. Essentially, the *Muallafs* must be clear to whom they can turn to for advice, counselling and most importantly

psychological and spiritual support. Figure 2 explains the flow of the Management Model for Islamic Education of the *Muallafs* as proposed by the study.

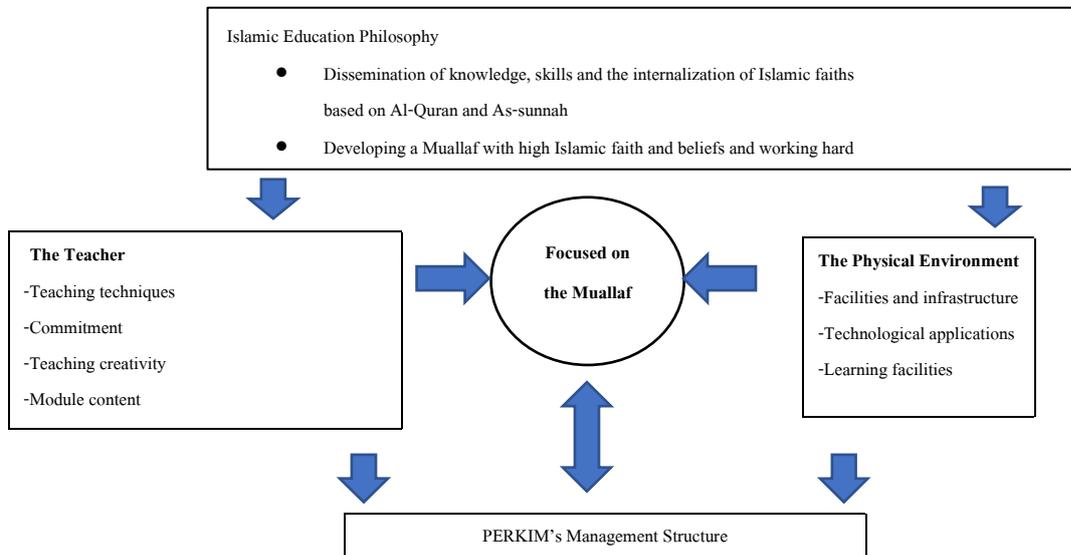


Figure 2: Management Model of Islamic Education for Muallafs

As depicted by the figure, at the centre of the management model of Islamic education is always the needs and requirements of the *Muallafs*. Their state of understanding, level of acceptance, ability to accept and acknowledge the information given and most importantly their depth of faith must be comprehended well by all relevant parties within their realm. At the uppermost point of the structure is the guiding principle of the model, which essentially is the Islamic reference points of the Qur'an and Sunnah. The Islamic management principle stressed on the basic acceptance and internalization of the Qur'an and Sunnah, without which would not be an affirmation of the Islamic way of doing things. This guiding principle must be the basis for all stakeholders involved in the system of *Muallaf* education, including the teachers, the managers, and the policy makers. This Islamic education model therefore stresses on the empathetic efforts toward the *Muallafs'* needs. This is because they need close guidance and support if the managers and the administrators are to be assured of their continuity in the faith and beliefs.

Conclusion

This paper is an extraction of a bigger study that addresses the efforts of the stakeholders specifically, the managers and administrators, the educators and the *Muallafs* themselves in the quest to internalize Islam as a way of life. Although the study is limited to a specific geographic focus, it nevertheless provides a glimpse of the real settings experiences by many *Muallafs* and their educators and the institutions managing their well-being. The study is an attempt at providing more concrete efforts at improving the present scenario, but it must be acknowledged that the efforts of institutions like PERKIM, the states' Islamic Council and the Zakat Board are without doubt most commendable as these stakeholders have worked diligently at enhancing the lives and the Islamic education needs of the *Muallafs*. There must however be more scholarly efforts in the future that could provide further inputs to improve the Islamic education offerings for the *Muallafs*. Specifically, technology driven education is seen as a path that needs to be further investigated and widely adopted by institutions like PERKIM, the State Islamic Council and Zakat Board or other relevant parties involved as this is now becoming an essential component of advanced education at the global arena.

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