



SWOT Analysis of Islamic Education Development Strategy for Muallaf Center Indonesia Peduli North Sumatera Region

Arie Bastian Hadinata¹, Asmuliadi Lubis², Tika Dewi³

^{1,3} Sheikh H. Abdul Halim Hasan Al-Ishlahiyah Binjai Islamic High School,
Indonesia

² Universiti Malaya, Malaysia

Email: ¹ ariebastianhadinata@ishlahiyah.ac.id, ² asmuliadilubis@um.edu.my,

³ tikadewi@ishlahiyah.ac.id

Abstract

Keywords:
MCIP;
Education
Development
Strategy;
SWOT.

Muallaf is a person who converts to Islam from another religion. Muallaf needs good Islamic education guidance to be able to understand and practice the teachings of Islam correctly. Muallaf Centre Indonesia Peduli (MCIP) is an organization that works in the field of muallaf guidance, especially in North Sumatra. This article aims to analyze the strategy of Islamic education guidance carried out by MCIP Regional North Sumatra by using the SWOT analysis method (Strengths, Weaknesses, Opportunities, Threats). This article uses a qualitative approach and collects data through observation, interviews, and documentation. The results show that MCIP Regional North Sumatra has several strengths, weaknesses, opportunities, and threats in its guidance strategy. The strengths include having a clear vision and mission, a structured curriculum and learning module, adequate facilities and infrastructure, competent and experienced teachers, cooperation with related parties, and support from the Muslim community. The weaknesses include the lack of professional human resources, the lack of budget and operational funds, the lack of monitoring and evaluation of the process and results of guidance. We hope that this article can become a concrete recommendation for practical implementation of the strategy for developing Islamic education. Meanwhile, MCIP can involve collaboration with related parties, increasing human resources, developing a more responsive curriculum and promotional strategies to increase visibility organization.

Abstrak:

Kata Kunci:
MCIP; Strategi
Pembinaan Pendidikan;
SWOT

Muallaf adalah orang yang masuk Islam dari agama lain. Muallaf membutuhkan pembinaan pendidikan Islam yang baik agar dapat memahami dan mengamalkan ajaran Islam dengan benar. Muallaf Centre Indonesia Peduli (MCIP) adalah sebuah organisasi yang bergerak di bidang pembinaan muallaf khususnya di Sumatera Utara.

Artikel ini bertujuan untuk menganalisis strategi pembinaan pendidikan Islam yang dilakukan oleh MCIP Regional Sumatera Utara dengan menggunakan metode analisis SWOT (Strengths, Weaknesses, Opportunities, Threats). Artikel ini menggunakan pendekatan kualitatif dan mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa MCIP Regional Sumatera Utara memiliki beberapa kekuatan, kelemahan, peluang, dan ancaman dalam strategi pembinaannya. Kekuatan yang dimiliki antara lain adalah adanya visi misi yang jelas, kurikulum dan modul pembelajaran yang terstruktur, fasilitas dan sarana yang memadai, tenaga pengajar yang kompeten dan berpengalaman, kerjasama dengan pihak-pihak terkait, dan dukungan dari umat Islam. Kelemahan yang dimiliki antara lain adalah kurangnya sumber daya manusia yang profesional, minimnya anggaran dan dana operasional, minimnya monitoring dan evaluasi terhadap proses dan hasil pembinaan. Penulis berharap tulisan ini dapat menjadi rekomendasi konkret sebagai implementasi praktis dari strategi pengembangan pendidikan Islam. Sedangkan bagi MCIP dapat melibatkan kolaborasi dengan pihak terkait, peningkatan Sumber Daya Manusia, Pengembangan Kurikulum yang lebih responsif dan strategi promosi untuk meningkatkan visibilitas organisasi.

Received : September 7, 2023; Revised: December 23, 2023; Accepted: December 30, 2023

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Institut Agama Islam Negeri Madura, Indonesia

<https://doi.org/10.19105/tjpi.v18i2.10380>



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1. Introduction

The world is a punishment for Prophet Adam AS, as a punishment of course we will always be examined with various trials from Allah SWT. So that we can be strong and steadfast in facing all kinds of problems and commotion in the world, Allah SWT made Islam a guide and way of life. So in reality, fostering Islamic education is a task that we must carry out for the sake of human survival in carrying out their duties as caliphs on earth.

The development of Islamic education is a conscious and planned effort to maintain and improve religious knowledge, social skills and religious activities are also practice them in daily life due to and in line with Islamic teachings and law. The goal of religious development is for humans to receive guidance in living life in a world where Islamic law is a binding source of values and morals that has dimensions in the lives of its adherents so that they are able to provide strength in facing challenges and trials¹.

The process of developing Islamic education becomes even more challenging when it has to be given to muallaf, namely those who have just converted to Islam, whose condition of faith and belief is still weak. Even though the religious nature of humans is ingrained long before humans are born into the world. Instinctively, humans always believe in the existence of God Almighty. This was emphasized by the Ulama Tafsir when explaining the following verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ يُدْرِكُ الدِّينَ الْقَسِيمَ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

¹ Hamruni, "Pembinaan Agama Islam Di Pesantren Muntasirul Ulum Man Yogyakarta III (Tinjauan Psikologi Humanistik-Religius)," *Jurnal Pendidikan Agama Islam* 13, no. 1 (2016): 19–38, doi:10.14421/jpai.2016.131-02.

So turn your face straight towards religion (Islam); (according to) Allah's fitrah because He has created humans according to that (fitrah). There is no change in Allah's creation. (That is) the straight religion, but most people do not know².

From several studies related to cases of muallaf, someone who carries out a religious conversion can be identified due to internal, external and supporting factors. Internal factors usually start with a process of dissatisfaction with old beliefs. This dissatisfaction arises because of things that they find less rational and difficult to understand, thus making the muallaf undertake a process of deep contemplation and search for answers. At this stage the convert experiences a crisis of faith. In this crisis stage, dissatisfaction occurs which can be compounded by disappointment when in daily interactions muallaf find things that disappoint them in their interactions with their old community, for example interacting with religious leaders who often consume alcohol and they see the bad effects of this. This process of dissatisfaction continues with a scientific search process and if he finds a more rational answer, the convert will experience the process of finding answers to his doubts so far and then making his choice. Sometimes they need a long time in this process until they are really ready to decide what to choose or the process can also run quickly if they are really sure about what they have chosen³. While external factors are being impressed with the environment, behavior and association with devout and good Muslims, often listening to preaching studies on social media, YouTube and so on, thus creating an interest in converting to Islam. The supporting factor is because of marriage. This factor then becomes very vulnerable for a convert to return to his previous religion if he finds a partner who cannot guide and protect him.

The phenomenon of changing religions is a process of social, spiritual and ideological change in the life of a Muallaf⁴. Muallaf comes from Arabic which means submission, give up and surrender. Meanwhile, in Islamic terms, muallaf mean people who have been touched in their hearts and accept the invitation to monotheism with full happiness to convert to Islam⁵. Muallaf are a group of Muslims who need to be given guidance and attention by someone who understands Islam better in order to deepen their understanding of Islam. During the process of studying Islam, Muallaf will encounter several stages that require knowledge, encouragement, patience, advice and continuous motivation to face each stage, so that in the end they can reach a stage of peace in religion⁶.

Islam as a revealed religion, has absolute truth in every teaching. This truth must be communicated, disseminated and demonstrated in social life, so that Islam becomes the values, attitudes and social behavior of the humanity. In this case, Da'wah occupies a position as an effort community reconstruction through socialization activities and institutionalization of Islamic teachings orally (bi al-

² Al-Qur'an, "Surat Ar-Rum Ayat Ke-30"

³ Saftani Ridwan AR, *Konversi Agama Dan Faktor Ketertarikan Terhadap Islam (Studi Kasus Muallaf Yang Memeluk Islam Dalam Acara Dakwah Zakir Naik Di Makassar)* (Sulesana, 2017).

⁴ Baharuddin Baharuddin, "Asimilasi Sosial Muallaf Tionghoa Di Kecamatan Pontianak Barat Kota Pontianak," *Al-Hikmah* 11, no. 1 (2017): 45–59, doi:10.24260/al-hikmah.v11i1.821.

⁵ Saiful Hadi M. Ishom El-Saha, *SKETSA AL-QUR'AN (Tempat, Tokoh, Nama Dan Istilah Dalam Al-Qur'an)* (Lista Fariska Putra, 2005).

⁶ Titian Hakiki and Rudi Cahyono, "Komitmen Beragama Pada Muallaf (Studi Kasus Pada Muallaf Usia Dewasa)," *Jurnal Psikologi Klinis Dan Kesehatan Mental* 4, no. 1 (2015): 20–28, <http://journal.unair.ac.id/filerPDF/jpkk8d6c54d882full.pdf>.

lisân), writing (bi al-kitâbah) and deeds (bi al-hâl). These activities must be carried out in a planned, systematic, programmed and professional manner.

In Indonesia itself, there are many institutions such as mosques or the Ta'lim Council that have begun to deal with the problems of Muslim converts, but most of them are only limited to facilitating Islamic conversion processions without any further guidance. Even though many converts feel embarrassed or not confident in studying Islam as their new religion, it is not uncommon for them to have a very high enthusiasm for learning and enthusiasm. This is where the presence of people or institutions who are able to give attention, affection, da'wah and guidance in providing guidance to converts, so that converts can feel protected and can learn about Islam well⁷.

To be able to do this in an appropriate manner, it is necessary to conduct a comprehensive analysis and study of the scope and elements of da'wah, so that the activities carried out by various da'wah institutions can run in a directed manner and achieve their goals. One way is through a SWOT analysis. Based on the SWOT analysis, it then needs to be compiled and transformed into a da'wah map. This then becomes the basis for planning and implementing da'wah for preachers and da'wah organizations⁸.

SWOT is an abbreviation of four words, namely strengths, weaknesses, opportunities and threats. Strengths are resources, capacities, advantages and potential that can be used effectively to achieve goals. Weaknesses are understood as limitations, deficiencies and helplessness that can hinder the achievement of goals. Meanwhile, opportunities are situations that support development in accordance with the goals to be achieved. Threats are unsupportive situations, in the form of obstacles and constraints or various potential external elements that interfere, causing problems, damage or mistake⁹.

Carrying out an analysis of these four things means trying to look fundamentally and deeply at the objective conditions for the benefit and progress of da'wah, both looking within oneself (internal) and conditions outside oneself (external). The first two things mentioned, namely strengths and weaknesses, are an inward analysis effort, while opportunities and threats are an outward analysis. To achieve progress in da'wah, it is necessary to align internal activities and conditions with external reality in order to achieve the set goals. Opportunities for developing da'wah will be meaningless if they are not able to utilize the potential, strengths and resources possessed at the internal level¹⁰.

Conducting a SWOT analysis of Islamic da'wah in Indonesia is an important matter and is still very rarely done. Even though with that we can measure the extent of the strength and potential of the Islamic community, especially in the fields of da'wah, ukhuwah and the stronghold of our faith. By optimally utilizing these advantages, potentials and strengths, the quality of community empowerment will increase. And vice versa, if we do not understand and do not empower the potential that exists, da'wah activities will be slow, and Islam may lose *murū'ah*.

Furthermore, we must be able to analyze the weaknesses in our da'wah so far, which will then become input material so we can pursue a variety of appropriate

⁷ Hidayat Topan, *Peran Muallaf Center Dalam Pembinaan Keagamaan Muallaf Di Yogyakarta* (Yogyakarta: Al-Ghazali, 2018).

⁸ Abdullah, *Analisis SWOT Dakwah Di Indonesia: Upaya Merumuskan Peta Dakwah* (Miqot XXVI, 2012).

⁹ Musa dan Mukhamad Najib Hubeis, *Manajemen Strategi Dalam Pengembangan Daya Saing Organisasi* (Jakarta: Elex Media Komputindo, 2008).

¹⁰ Ibid.

and effective strategies. Weaknesses that exist among Muslims, both in the preachers themselves, da'wah organizations and the weaknesses of the Muslims as a whole, if not overcome, it will be difficult for the Muslims to rise and develop and compete in an increasingly competitive global life.

Muallaf Center Indonesia Peduli is a non-profit missionary institution that focuses on developing Muallaf in Indonesia. The institution was originally named Muallaf Center Indonesia and was founded by the late Steven Indra Wibowo between 2003-2004. It started with his personal experience of having difficulty finding an Islamic religious guide/teacher after the confession of faith. According to him, the enthusiasm of the teachers was not as strong as the enthusiasm of the converts who wanted to learn. The main programs of the Indonesian Muallaf Center are Street Da'wah, Advocacy for Muallafs and Teaching Muallafs¹¹. MCI is a forum for converts to Islam and seeks to provide assistance in various socio-psychological-religious aspects. Accompaniment is carried out starting before taking the creed, during the creed, and after the creed. Intensive assistance is also provided to those who experience problems that pose a risk to aspects of quality of life and safety¹².

In contrast to previous research which focused a lot on activities, work programs and the existence of organizations assisting Muallaf to Muslims, the novelty of this research is to describe a SWOT analysis of guidance and strategies for Islamic education for converts, especially those carried out by the Indonesian Muallaf Da'wah Institute in North Sumatera Province. It is hoped that this will enrich knowledge and insight regarding the formation of people who convert to Islam which has often been neglected.

2. Methods

This research was conducted using a qualitative approach with a descriptive type. This approach is taken to provide an overview of the role and strategy of the Indonesian Muallaf Center Da'wah Institute in providing Islamic Education guidance and interventions to converts in North Sumatera province. Furthermore, the Islamic Development and Education strategy carried out will be analyzed using SWOT analysis to measure the extent to which the effectiveness of interventions for converts so far. The search for research data used 3 types of methods, namely life history interviews, non-participatory observation and documentation. To get the right source, the researcher applies a selection process with certain considerations in the informants, namely by applying purposive sampling. Researchers divided several informants into 3 categories, namely the administrators of the North Sumatera Center for Converts, Companions for Converts, and the Converts themselves.

As for the presentation of data (display data) is carried out using descriptive narrative text, namely the presentation of data in the form of a description of the SWOT analysis of the development of Islamic education for Muslim converts carried out by the Muallaf Center Indonesia in the Province of North Sumatera. To test the validity of the data, triangulation techniques were used, using participant observation, in-depth interviews and documentation for the same data source simultaneously.

¹¹ Nadzmi Akbar, *Pembinaan Muallaf (Komparasi Pembinaan Muallaf Oleh Lembaga Swadaya Masyarakat, Pondok Pesantrean Dan Kementerian Agama)* (Banjarmasin: EL Publisher, 2020).

¹² Noorkamilah, "Peran Muallaf Center Yogyakarta Terhadap Keberfungsian Sosial Muallaf Perspektif Pekerjaan Sosial," *Welfare : Jurnal Ilmu Kesejahteraan Sosial* 10 (2021): 20.

3. Result and Discussion

3.1 *The Role of Dakwah Muallaf Centre Indonesia Peduli (MCIP) Institution*

One of the roles carried out by MCIP is religious formation, the aim is to guide and accompany Muslim converts. The aim of this da'wah is to reunite human nature and make people aware of the truth of the Islamic religion so that they are willing to practice Islamic law be well, saving other people from error, ignorance, poverty and backwardness. The importance of da'wah or religious formation is to maintain and restore human dignity and to develop morals and foster the spirit of humanity.¹³

Apart from providing religious guidance, the Muallaf Center Indonesia Peduli plays an active role in providing protection and advocacy. Not just in the process is only assistance with the creed, but also continue to provide strengthening of the faith in aspects of Islamic religious education, even social assistance work is also carried out with various efforts. One of the efforts made by MCIP in the field of education is to provide assistance regarding Islamic material and content as a provision for carrying out obligations as a Muslim. Apart from that, there is also involvement in the social aspect by providing material assistance, namely to encourage and strengthen the challenges faced by converts which usually have an impact on their economy. Sometimes they have to receive termination of employment (TOE) after confessing their faith. from his previous workplace who objected to the decision to convert to Islam.

The processes and efforts on the social aspect aim to provide psychological support and reinforcement. There are several steps that have been taken by MCIP in providing assistance to converts. This step then becomes a reference for supporting the processes of converting independence with a new identity as a Muslim.

1) Range

Outreach activities through educational and counseling programs include providing information about Islam, its teachings and Shari'a, as well as what life is like as a Muslim to those who are considering or have just converted to Islam. In practice, this outreach process can be carried out directly at the Muallaf Center office during working hours, or via telephone first. The point is that prospective Muallaf register and are recorded by officers. In this process a number of data are requested and become the basis for consideration for the next steps. MCIP also collaborates with other da'wah institutions such as Friends of Da'wah in the regions to provide moral and material assistance to Muallaf in Indonesia. Because the MCIP management believes that the strength of our da'wah lies in the Islamic brotherhood which must work together to Muallaf.

2) Mapping

Client problems that have been registered will be reviewed for data and immediately appointed a supervisor who is deemed appropriate to assist the client. After that, the client will be contacted directly by the appointed companion. An agreement will be made at the next meeting. Usually the meeting is held at the Muallaf Center secretariat office. At this first meeting, several agreements were discussed regarding the client's interests in meeting the Convert Center. Generally clients ask to be converted to Islam. So the discussion is more about the process of

¹³ Jalaluddin, *Psikologi Agama, Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi*. (Jakarta: Raja Grafindo Persada, 2012).

conversion to Islam, as well as the conditions and things that must be done and fulfilled before and after conversion to Islam.

3) Intervene

Interventions are carried out with clients after they convert to Islam, especially regarding increasing their understanding of the teachings of their new religion. Not only that, interventions are also carried out according to needs in the field, including matters relating to economic, security and so on. Even legal services and medical services are also provided for anyone who needs them¹⁴. In the process, this intervention can be carried out in several forms as follows:

a. Individual Assistance

It is no longer a public secret that the religious life of Muallaf after conversion often causes conflict, especially the problems experienced by Muslim converts in practicing Islamic teachings in their previous religious environment. The conflict referred to by researchers here is an interpersonal situation in which someone's actions or goals are disturbed or hampered by another person. This usually occurs due to differences in interests and opinions¹⁵. The decision of Muallaf to convert to Islam often got opponents from the family or relatives from their previous religious environment. The expression of this conflict took the form of intimidation and acts of violence against Muslim converts. Based on the background of the conflict, the parties involved in the conflict and the substance of the conflict, the interpersonal conflict experienced by Muallaf is classified as conflict in family and friendship relationships. This is usually due to differences in education, religion, cultural background, experience and personality¹⁶. Further Schermerhorn JR, in his book entitled *Organizational Behavior* adding that the things that cause conflict are differences in perception, differences in values and interests, differences in power and role status and scarce resources¹⁷.

Therefore, Individual assistance is provided for clients who specifically have individual problems, especially those related to religious conversions. This really depends on the type of problem. There is something that is sufficiently done with 'counseling', some even come in the form of action and advocacy. So that regarding time and place it is usually adjusted and carried out according to the agreement between the client and the mentors. Individual counseling is also carried out for those who do request individual assistance. The mentors for converts are adjusted to their gender. Female Muallaf will be accompanied by female mentors, as well as male muallaf will be accompanied by male mentors. Unfortunately the number of mentors is still small and only based on the principle of volunteerism. For cases that are more complex and require special handling, the Muallaf Center team also has a Halfway House to accommodate converts who are not allowed to live in their homes for security and safety reasons.

¹⁴ Noorkamilah, "Transformasi Identitas Muallaf (Studi Di Muallaf Center Yogyakarta)," 2018, 1–83, <https://digilib.uin-suka.ac.id/id/eprint/40173/1/Laporan.pdf>.

¹⁵ Tri Dayakisni Hudaniah, *Psikologi Sosial* (Malang: UMM Press, 2009).

¹⁶ Wirawan, *Konflik Dan Manajemen Konflik: Teori, Aplikasi Dan Penelitian* (Jakarta: Salemba, 2010).

¹⁷ Schermerhorn J.R, *Organizational Behaviour* (New Jersey: Wiley, 2001).

b. Group Mentoring

Group mentoring is one alternative that is often used. Group mentoring in the form of 'recitation' is routinely carried out every week. Apart from discussing religious issues, it also discusses social, economic and social issues.

3.2 *Developmental Forms of Islamic Education for Muallaf*

Islamic Education Development for Muallaf is an important thing that must be given to them immediately after they say the confession of faith sentence, the aim is to help them understand, practice and adapt to the teachings of the religion they have just adopted. The following are several steps taken by MCIP in providing Islamic education guidance.

- 1) Basic Education about Islam, where Muallaf need to gain a basic understanding of Islamic teachings such as Aqidah (pillars of faith), basic worship (pillars of Islam) and Islamic moral and ethical principles. Mentoring Classes, namely holding special Mentoring classes for converts to Islam, where they can learn systematically about Islamic teachings.
- 2) Monitoring and Guidance, in the form of personal and group guidance through mentors or companions who are experienced in the Islamic religion. Mentors can help answer questions, provide guidance, and provide moral support.
- 3) Study of the Qur'an and Hadith, by encouraging muallaf to study the Qur'an and Hadith as the main sources of Islamic teachings. Understanding the messages of the Qur'an and the teachings of the Prophet Muhammad in the hadith is an important step in building their understanding of religion.
- 4) Worship training, by holding special training for worship such as prayer and fasting, helps converts to understand practical steps in carrying out these worships properly.
- 5) Social and community activities, by inviting muallaf to become involved in social activities and local Muslim communities (growing ukhuwah Islamiyah) will help them be more enthusiastic, connected and feel accepted in the Muslim community.
- 6) Literature and learning resources, MCIP also provides learning resources such as books, videos, prayer kits and online materials that support their learning about Islam.
- 7) Discussion forums and regular meetings, with regular discussion forums or meetings, are a means for converts to share experiences, ask questions and discuss various matters with a companion or mentor.
- 8) Understanding culture and customs, giving converts an understanding of the differences between religious and cultural teachings (customs) is also important, so that they can separate religious teachings from cultural practices that may be different or may be contrary to the Shari'a¹⁸.

In conducting learning, the method used by the MCIP team is discussion and debriefing, namely services provided in the form of Islamic guidance. Group guidance is guidance given by a supervisor to two or more people. This group guidance is carried out because there are similar spiritual problems, so it is not possible to be served one by one. Group guidance is now carried out through activities that can inspire faith. This group guidance is divided into several activities, namely guidance through recitation activities and guidance through training or religious practices¹⁹.

¹⁸ Interview with Aditya Vidyan, Chair of North Sumatra Regional MCIP.

¹⁹ Arifin HM, *Pokok-Pokok Tentang Bimbingan Dan Penyuluhan Agama* (Jakarta: Bulan

After the instructor explains the material given to the muallaf, muallaf is given the widest possible opportunity to ask questions related to the material that has been presented. This is in accordance with the discussion method in Islamic guidance. The discussion method is a method of studying material by discussing it. This method aims to stimulate thoughts and express opinions democratically²⁰.

It is important to remember that the process of fostering Islamic Education for a muallaf is an ongoing journey. Continuous support and mentoring from the Muslim community and mentors will help them feel more comfortable and confident in understanding and practicing Islamic teachings.

3.3 SWOT Analysis of MCIP Islamic Education Development

In general, MCIP's strategy in providing Islamic education guidance to muallaf is by: 1) Maintaining and always straighten out the administrators' intentions in the mentoring process, Be sincere because of Allah SWT, because this da'wah institution is a non-profit, so it is important to maintain the intentions and sincerity of each the administrators'. 2) use the Qur'an and Hadith as guidelines and instructions in solving problems.

Islamic education for Muallaf plays an important role in shaping his religious understanding and social integration in the future, as well as in this MCIP institution. To explain how efforts to develop Islamic education, we will carry out a SWOT (Strength, Weakness, Opportunity, Threat) analysis to identify strengths, weaknesses, opportunities and threat that can form an effective development strategy. By understanding it holistically, we can design appropriate steps to improve the quality and good influence of the Muallaf Center Indonesia Peduli Islamic education program.

Table 1. SWOT Analysis

No	Strengths
1.	There is a clear vision and mission, structured curriculum and learning modules and adequate facilities and infrastructure.
2.	Personal Approach, by providing a personal and group approach to converts, making them feel heard and empowered in religious learning.
3.	Context of Learning Together, where Muallaf can learn together from each other's experiences and feel more connected in the learning community.
4.	Competent and experienced teaching staff, as well as the cohesiveness of the MCIP management in carrying out the program and solving problems encountered.
5.	Held special Tarbiyah for administrators so that they always maintain sincere intentions and held deliberations before carrying out activities and conducting post-activity evaluations.
6.	Collaboration with various parties and support from the local community.
No.	Weakness
1.	There is a lack of human resources who are professional and willing to do good deeds, considering that this da'wah institution is a non-profit institution.
2.	Minimal budget and operational funds, lack of monitoring and evaluation of the coaching process and results.
3.	Muallaf's lack of prior knowledge of Islam and need a strong basic understanding

Bintang, 1976).

²⁰ Mujib Muhaimin Abdul, *Pemikiran Pendidikan Islam* (Bandung: Trigenda, 1993).

No	Opportunities
1.	The increasing number of converts to Islam in North Sumatra is the effect of using social media for preaching content.
2.	Community Collaboration, building collaboration with the community, various communities and da'wah institutions, Islamic Education Institutions can provide additional resources and support in coaching.
3.	Developing special materials, by developing special learning materials that suit the needs and background of Muslim converts can increase the effectiveness of learning.
No	Threats
1.	Lack of social support, sometimes muallaf face social pressure from their previous environment which can affect their motivation and well-being.
2.	Internal conflict, differences of opinion occur or internal conflict within the management of the Institute, the Muallaf community, can interfere with the learning and integration process
3.	There are different views and understandings about Islam among converts, and this is also influenced by negative issues related to Islam

3.4 North Sumatra Regional MCIP Islamic Education Development Strategy

1) SO Strategy (Strength-Opportunities)

a. Increased collaboration with various parties

Some parties that are deemed necessary to collaborate with are Legal Aid Institutions, Advocates and Lawyers, considering several cases of Muallaf who have received intimidation and even abuse from parties who do not agree with the convert's decision to Muallaf to religion. ZISWAF institution, because Muallaf are one *ashnaf* Muslims who are entitled to zakat, other dakwah institutions and religious higher education institutions.

b. Use social media

One of the benefits is to disseminate information about the existence of MCIP in North Sumatra Province. This social media can also be used as a report on the distribution of existing aid and funds at MCIP

c. Enhancement soft skills teaching staff to improve the quality of learning

Enhancement soft skills This can take the form of management participation in various events or training to create enthusiasm in dedicating themselves to Muallaf's.

2) WO Strategy (Weakness Opportunities)

a. Establishing collaboration with Islamic Higher Education Institutions

The form of collaboration can be in the form of opening up opportunities for volunteer internships, for example from students at the Communication and Da'wah faculties.

b. Establishing collaboration with various ZISWAF institutions.

3) ST Strategy (Strength Threat)

a. Provide training and improvement life skills for converts

The goal is that they can be independent and not be underestimated and looked down upon by colleagues from their previous religion, considering that many of them were laid off because they had converted to Islam (Muallaf).

b. Providing loans and business capital

c. Opening open recruitment for the community to participate as administrators and companions of Muallaf.

4) WT (Weakness Threat) Strategy

a. Create financial management training at MCIP institutions.

- b. Have clear coordination between institutions at MCIP, as well as between the center and the regions.

4. Conclusion

In order for activity programs to run effectively, strategies for developing Muallaf education must be able to take advantage of internal strengths, overcome weaknesses, take advantage of existing opportunities and deal with threats with the right steps. With a deep understanding of these factors, MCIP can design an effective and sustainable approach to assist converts in understanding and practicing the teachings of Islam.

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