

Muallaf Da'wah Activities in Kedah: Challenges and Solutions

Syahrul Faizaz Abdullah*

School of Languages, Civilization and Philosophy, Universiti Utara, Malaysia

Ssuna Salim

School of Languages, Civilization and Philosophy, Universiti Utara, Malaysia

Mohd Akram Dahaman

School of Languages, Civilization and Philosophy, Universiti Utara, Malaysia

Solahuddin Abdul Hamid

School of Languages, Civilization and Philosophy, Universiti Utara, Malaysia

Mohd Nizho Abdul Rahman

School of Languages, Civilization and Philosophy, Universiti Utara, Malaysia

Abstract

Islam is the fastest growing religion whose numbers are increasing daily over the entire world. This study is set out to scrutinize formal da'wah activities in the northern state of Kedah, focusing on its challenges and solutions. These activities are formally carried out by government organization being supported by non-government organization specifically responsible for this mission with informal activities go on alongside. This is a case study and it used interviews, observations and document analysis in its data collection, which were descriptively analysed. It was found out that both government and non-government organizations cooperated in conveying the message as well catering for muallaf needs after their conversion to Islam through guidance classes, financial assistance and training. Almost all these organizations face acute administration problems, insufficient funds, lack of enough qualified human resource and the muallaf stance. The study is of the view that these organizations need to collaborate their activities in order to overcome these difficulties to ensure a smooth running of these programs proficiently and thriftily and to fully accomplish their projected goals.

Keywords: *Da'wah* activities; Challenges and solutions; *Fardhu ain* classes; *Muallaf* stance; State of Kedah.



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1. Introduction

Islam is a universal religion that is open to all, therefore it is the responsibility of every Muslim whether an individual, community or government and non-governmental organizations to convey the teachings of Islam to non-Muslims. The guiding efforts to these groups continue after their conversion to Islam and then they are known as the *muallaf*. Based on the provisions of the Malaysian law, the matters relating to the guidance and welfare of the *muallaf* officially fall under the responsibility of the state government through its agencies either the Islamic Religious Council or the Islamic Religious Department. The same legal provisions are being implemented in the State of Kedah, where this responsibility is under the care of Sultan Abdul Halim Mu'adzam Shah (PUSBA) Islamic Guidance Centre which is under the auspices of Kedah Islamic Religious Council assisted by non-governmental organizations (NGOs) such as the Malaysian Islamic Welfare Association (PERKIM) and Kedah Convert Muslim Association (KECMA). What is unique with *muallaf* in Kedah as compared to other states is that they consist of various ethnic; Indian, Chinese, Orang Asli and Siamese who are mostly women married to local men and non-citizens, who are in need of guidance to ensure that they practice the true teachings of Islam, since, they are yet to fully understand the teachings of Islam and they are still undergoing a process of building self-perceptions about values, beliefs and practices which they have never practiced, besides facing various challenges, stress and problems, in form of emotional disturbances, customs and cultural malfunctions, legal problems, economic problems and family conflicts that reach the extent of being alienated by their own family members, who perceive converting Islam as a betrayal and a humiliation to their race and religion (Anuar, 2005). Hence, *muallaf* are in need of spiritual, financial and psychological assistance in order to maintain their well-being in this new life.

In this case spiritual guidance embraces the basic Islamic principles (*fardhu ain*) essential to strengthen their understanding of Islamic teachings in order to practice them. Thus Siti and A'athiroh (2015) stress that guidance and Islamic Education play a central role in *muallaf*'s development after embracing Islam, which according to Abdul and El Muhammady (1984) is a continuous effort to internalize the knowledge which includes the *Aqidah*, *Shariah* and morals. Generally, Islamic education is a spiritual, physical and intellectual self-training process based on the Quran and Sunnah values. These sciences are categorized as *fardhu ain* knowledge by Ibn Khaldun (2000) which is mandatory on every Muslim to be aware of, in order to properly discharge his religious duties. Therefore, *muallaf*

have to be exposed to these sciences to ensure that they are able to understand and appreciate the true teachings of Islam. Consequently, in recognition of the centrality of *fardhu ain* knowledge to *muallaf*, this paper aims at discussing the implementation of basic Islamic religious classes or (*fardhu ain* classes) by *da'wah* organizations in the State of Kedah, in order to analyze the challenges faced in implementing them.

2. Research Methodology

This is a qualitative case study design. The primary data was gathered through a face-to-face in-depth semi-structured open ended interview questions. Selected informants were interviewed from each organization to provide the information about the effectiveness of *fardhu ain* classes and its challenges. The informants were;

1. **Mohammad Hafis Shafiq Mohammad Sopian (2017)**, Panel executive of Hidayah Center Foundation (HCF), Al-Azhar Education Center Jitra: Kedah.
2. **Mohd Fazli bin Hamdani (2015)**, Assistant administrative officer, Malaysian Islamic Welfare Association (PERKIM), PERKIM Headquarters, Alor Star, Kedah
3. **Mohd Nazri Bakar (2015)**, Principal Sultan Abdul Halim Mu'adzam Shah Islamic Guidance Center (PUSBA, Sungai Petani.
4. **Ibrahim (2015)**, Chairman Kedah Convert Muslim Association (KECMA), Jitra, Kedah.

The interview data obtained aimed at studying the implementation of *fardhu ain* classes and its challenges. The interview protocol was used as a tool for the in-depth interview, and MP3 was used as a technical tool in recording the information which was later transcribed word per word to ensure that the recorded data is in agreement with the written data to check its validity. The collected data was also checked by the research assistant and research team of 3 individuals. The gathered data was scrutinized to check the researched phenomenon, consequently data was processed and analysed.

3. Findings

The findings of this research were divided into three main sub-topics; the organization that implemented *fardhu ain* classes, the implementation of *fardhu ain* classes and the challenge of the implementation of *fardhu ain* classes.

3.1. Organizations That Carry *Fardhu ain* Basic Classes

An initial survey showed that there are various *da'wah* organizations that carry out *da'wah* activities to *muallaf*. However, this study has chosen the seven most active government institutions comprising Sultan Abdul Halim Mu'adzam Shah Islamic Guidance Center (PUSBA), Kedah Darul Aman State Zakat Board (LZKN), Kedah Islamic Religious Affairs Department (JHEAIK) and NGO; Malaysian Muslim Chinese Association (MACMA), Malaysian Islamic Welfare Association (PERKIM), Kedah Convert Muslim Association (KECMA) and Hidayah Center Foundation (HCF). It was found out that only four organizations implemented these *fardhu ain* classes which were PUSBA representing government institutions, while non-government institutions were represented by PERKIM, Hidayah Center Foundation (HCF) and Kedah Convert Muslim Association (KECMA)

3.2. Sultan Abdul Halim Mu'adzam Shah Islamic Guidance Center (PUSBA)

This body operates under the Kedah Islamic Religious Council responsible for implementing a guidance program for *muallaf*. It was established when a committee to deal with apostasy among the *muallafs* had made a resolution by suggesting a special center created to educate them on Islamic teachings. The proposal was agreed upon by the Islamic Religious Council Meeting and it was established on the 8th of March 1998. The center was fully operational on the 1st of April 1999. The main objective of its establishment was to provide education and understanding to *muallaf* on the fundamentals of Islam and to preserve their Aqidah, shariah and morality.

3.3. Malaysian Islamic Welfare Association (PERKIM)

PERKIM Kedah State Division was established in 1967 and Syed Ahmad Shahabudin Al-Haj, its first chairman, the then Kedah Chief Minister. Its State Division Office was originally located at Langgar Road Adult Office (Religious Section), whose primary objective in the beginning was to manage the welfare of Muslims especially *muallaf* in addition to overseeing the welfare of the poor. Today its headquarters are located at PERKIM Orphanage Dormitory (DATAR) Darul Aitam DATAR office located at 1475, Lorong Seri, and Jalan Langgar Alor Setar. This relocation is intended to provide a more efficient and effective administration.

3.4. Hidayah Center Foundation (HCF)

Hidayah Center was established in 2005 as a shelter and support center for *muallaf*. Located in the Melawati City Center targeting *muallafs* who are in need of spiritual guidance, having family problems and therefore in need of temporary protection. In 2012, this center was officially registered under the Prime Minister's Department thereafter became to be known as Hidayah Center Foundation (HCF) and subsequently, opened its branches nationwide. In Kedah its main office is located at the Al-Azhar Education Center of Mukim Gelong Jitra Kedah. It operates on a full-time basis as a *muallaf* shelter and counselling; dealing with family and social issues for those who require shelter, as well as those who have long embraced Islam but still in need of help.

3.5. Kedah Convert Muslim Association (KECMA)

KECMA was established in 2010 when its chairman Ibrahim (2015) felt need to set up a *da'wah* organization whose membership open to all irrespective of their races or ethnic groups. The organization operates in Jitra Kedah Kubang Pasu District. As of March 2015, its membership had reached 200 people comprising of Chinese, Indian, Siamese and Iban. Interestingly to note, half of these are Siamese, mostly non-citizens women from Thailand who have embraced Islam in order to be married to local men. The objective of this organization is to help and take care of *muallaf's* welfare and guidance. The sincerity and caring attitude of its chairman about the state of the *muallaf* in addition to his background as Chinese Muslim has helped a lot in attracting many *muallaf* to join this organization.

4. Implementation of the *Fardhu Ain* Classes

The analysis found that there were only a few basic forms of *fardhu ain* classes conducted in Kedah. Formal classes are short term courses, while there are also classes held on a daily basis during working hours, weekend and individual classes.

4.1. Formal Class

The analysis found out that PUSBA implemented a program of guidance in form of *fardhu ain* classes formally on a daily basis. The course takes about 4 months starting from January to April and from May to August. At the end of the course, successful participants are normally awarded with certificate of basic Islamic understanding. Often participants will attend courses at the PUSBA for three semesters without age limit consideration, hence, participation opportunity is open to all *muallaf* from all states in Malaysia. The syllabus used for the basic guidance program of Islamic understanding issued by the Kedah Islamic Religious Council includes the study of *Tauhid, Fiqh, Akhlaq, Sirah Rasulullah* (PBUH), and lessons on the basics of Quranic Recitation as well as basics on *Jawi* Writing. Each semester two classes will be open A and B with a capacity of between 20 to 25 students per class. Besides these classes, there are other programs carried out during each study session to further strengthen students' understanding and internalization of Islamic teachings. Among them is an *Ibadah* Camp held towards the end of the session of the course program, the guidance program is in form of a motivation related to practices such as deceased (*janazah*) management and animal slaughtering. Students who attend this course have special uniforms and receive a monthly allowance of RM300.00 from LZNK during the course of study, however, students need to stay in the dormitory, although permission is granted to those who would like to stay outside but this rarely occurs. It is interesting to note that PUSBA's classes are systematic, comprehensive and intensive as it has a specific time frame, special module, besides student's being able to concentrate fully on their learning since they live in dormitories.

4.2. Non-Formal Classes

The study discovered that there were two forms of non-formal classes; the daily classes carried out by PERKIM. This class is run by Kedah Women's PERKIM State leader Datin Hajah Fatimah Ibrahim assisted by a permanent instructor and two voluntary instructors. These classes are held from Tuesday until Thursday in the afternoon; covering lessons on Quranic recitation, *Tafsir al-Quran, Tawhid, Fiqh and Akhlaq*. This class is open for *muallaf* women only and the number turning up does who exceed 30 people at a time. Unfortunately, until now PERKIM has no special module for the study class. It is fascinating to note that PERKIM had ever organized *Tafsir al-Quran* classes in Thai language in collaboration with Islamic University College Insaniah (KUIN) students because the majority of *muallaf* attending were fluent in this language, however, the class did not continue after the graduation of these students and PERKIM weekday classes only received response among housewives and those who did not work.

Both weekly classes are carried out by PUSBA, KECMA and HCF. PUSBA provides its students with opportunities to interact with people outside the PUSBA program at the Sultan Muzafar Shah Mosque Sungai Petani every Saturday. The lectures are controlled by PUSBA trainers. In addition, the center also provided weekly classes to *muallaf* who could not follow the daily Islamic study course. They have the opportunity to attend PUSBA weekly classes and outside PUSBA on Sunday at 8:30 am to 12:00 noon at PUSBA, 3.00 pm to 5:30 pm at Bidong and 9.00 am to 12:00 noon at Kulim *Orang Asli* House.

KECMA has collaborated with the Alor Setar Police Headquarters (IPK) to hold a course of study at the Alor Star IPK conducted by Ahmad Bin Yusof, a voluntary police officer. This course is held on Friday and Saturday from 9.00 am to 11.00 am in the form of a lecture. There is no specific module or syllabus for this guidance class. The participants who attended the class were 70 people and about 30 of them were *muallafs*. KECMA also in collaboration with HCF held a study at the Kubur Panjang Mosque on Friday with 100 *muallafs* attending. Classes are held in Thai a mother language of most *muallafs* who are of a Thai origin, and it is fascinating to note that teachers work voluntarily. It is apparent that this weekly class provides an opportunity for *muallafs* who could not attend daily classes to increase their knowledge of *fardhu ain*.

4.3. Individualised Class

It was found that HCF also organized basic Islamic religious foundation classes to guide *muallaf* who could not attend the official classes due to the limitation of working or distance, even though, they are a small number. Thus, these classes are held on request and they do not have special modules, but they too do emphasize the fundamentals of *fardhu ain* such as Quranic Recitation, *Tafsir al-Quran, Tawhid, Fiqh, Akhlaq and Sirah*. This individual class consequently serves as an alternative to help the *muallaf* get more knowledge about fundamental Islamic teachings.

As a result, there is sufficient evidence that *da'wah* organizations in Kedah play a significant role in providing *fardhu ain* education opportunities to *muallaf*.

5. Discussion

The overall analysis shows that *da'wah* institutions in Kedah under the state government or NGO have been working together in preparing *muallaf fardhu ain* classes in Kedah. There are formal classes in form of courses and daily informal classes during weekdays or weekend as well as individual classes. Some classes have special modules while others have no specific module or no formal organized lecture, but in either way, the emphasis is on the delivery of Islamic fundamentals or *fardhu ain* to *muallaf*.

It was noted that PUSBA technique is very similar to that of PERKIM Islamic *Da'wah* Institute (IDIP), in Kota Bharu Kelantan which is in of form formal daily *fardhu ain* classes. IDIP also has three levels of study namely; Islamic Studies Course (KPPI); with a minimum period of six months but not exceed one year. Basic Islamic Studies Certificate (SAP) for one year (two semesters) and Certificate of Islamic Studies (SPI) only for those who have SPM and those who have passed SAP offered by IDIP. The main aim of these courses is to ensure *muallaf's* proper understanding and appreciation of Islam as a way of life, such that they convey this message to others among their societies. KPPI syllabuses includes aspects of; *fardhu ain*, Qur'anic recitation, *Aqidah*, *Syariah* and *Akhlaq*. Interestingly, Razaleigh Muhamad @ Kewangit and Marlo Pontino Guleng (2014) observed that these studies at IDIP have had a positive impact on students who have eventually become successful preachers such as Ravi Abdullah. In general, this has been so due IDIP's effective and appropriate syllabus, a systematic education system and adequate and qualified instructors.

Several studies in the Federal Territory of Kuala Lumpur (WPKL), Selangor and Kelantan have also analyzed the implementation of daily and weekly classes and they concluded that the way they are conducted is almost similar to what is practiced in the State of Kedah. A study on how these classes are conducted at WPKL was carried out by Zakaria (2010) which found out that PERKIM had cooperated with JAWI in the Federal Territories Islamic Religious Council (MAIWP) to hold classes at the PERKIM headquarters daily from 5pm to 9.30pm Monday to Friday. The *fardhu ain* knowledge here placed more emphasis on *Fiqh*, *Sirah*, *Iqra* (basic introductory Quranic reading), Quranic recitation, *Muqaddam* (*Juzuk Amma* of al-Quran), guidance on prayers and *fardhu ain*. Zakaria Noh further adds that on Saturdays and Sundays PERKIM collaborates with independent preachers, from Universiti Kebangsaan Malaysia (UKM), JAWI, MAIS and *fardhu ain* classes (KAFA) teachers, Universiti Pertanian Malaysia (UPM) and HCF, MAIWP and Albarqy (Zakaria, 2010). It is interesting to note that these special classes are conducted in English, Tamil, Mandarin language and they cover *fardhu ain*, fundamentals on *Fiqh*, *Akhlaq*, *Iqra*, Quranic exegesis, *Sirah*, *Tasawuf*, *Muqaddam*, prayer guidance, *Taranum*, *Tajwid*, basic *muqaddam*, *aqidah*, Islamic family law and Arabic.

However, on the other hand, Syahrul (2013) found out that classes conducted by JAWI are held five times a week, from Monday to Friday, either in the morning or afternoon. The subjects taught are *Tauhid*, *Fiqh*, Quranic recitation, *Akhlaq* and Biography of the prophet (PBUH). Based on these two studies it is apparent that there are some differences in the way classes are carried out in Kedah; the most significant of all being in terms of active involvement of the government's *da'wah* organization in conducting counselling classes, where JAWI itself organized them in collaboration with other *da'wah* organization, a case in point being that between government and non-government *da'wah* organizations at PERKIM. This helps in dealing with the problem of lack of teaching staff. In addition to that it is advantageous at Federal State of Kuala Lumpur when instructors can handle these classes in multiple languages. Undeniably this situation has a positive impact on the understanding of the *muallaf* when they are taught in the language they understand best. The timing is also diverse thus giving the *muallaf* the opportunity to choose the time that best suits them.

The conduction of these classes in Selangor has been studied by Zulfadli (2012) who found out that *fardhu ain* classes in Hulu Langat Selangor were carried out everyday from Monday to Friday and even on Saturday, usually in the evening and at several locations, such as the District Islamic Religious Office (PAID), surau PAID, Orang Asli village, surau Taman Pelangi Semenyih, Kajang Prison and Kajang Prison Mosque. The emphasis here is on *Iqra*, Islamic guidance, moral guidance and *fiqh*, however, some classes are carried out in Tamil. Significant differences in these classes in Selangor and Kedah can be seen in terms of the involvement of the Islamic religious department, timing options that correspond to *muallaf* schedule, the language used and the syllabus that focuses on basic knowledge that is most suitable for this level. A study by Zaini and Ayu (2013) discussed how *fardhu ain* classes are carried out in the Kelantan and how they are implemented by the Kelantan Islamic Affairs Department. According to this study, classes are on a weekly basis held on Friday from 8:30 am -12: 00 noon, at several places; Darulnaim Complex Islamic Hall, Kota Bharu, Kuala Krai Syariah Court Hall and Mohd Faez Petra Mosque Lecture Room, Gua Musang. The syllabus constitutes Quranic recitation, *Tauhid* and *Fiqh*. The number of students exceeds 250 people with 15 teachers appointed by the religious department. It can be concluded that the state religious department is actively holding *muallaf* classes whose syllabus focuses on the Islamic foundations, Quranic recitation, *Tauhid* and *Fiqh*. It is hoped that this comparison on how classes are carried out in the State of Kedah and other states will act as a turning point in the improvement of the aspects related to these class in this state, more especially in terms of time, the form of modules and the active involvement of the state Islamic religious department to ensure that these classes benefit the *muallaf* in Kedah maximally.

6. Challenges in Teaching *Fardhu ain* Classes

The analysis found out that there are challenges faced by these organizations in terms of lack of standardized Islamic foundations teaching modules, human resource, physical facilities, and finance and *muallaf* attitude.

6.1. Religious Foundations Study Modules

According to interview analysis, the four organizations surveyed face the challenge of not having precise modules for these classes. PUSBA is also in need of a regular and consistent syllabus for Quran Recitation, *Tafsir al-Quran*, *Tauhid*, the *Fiqh*, Morals and the *Sirah*. According to the interviews conducted, there is still no fixed syllabus, consequently, when new instructors come they will alter the existing ones. Hence they are in need of new ideas to improve the syllabus which should be appropriate for all students to ensure its effectiveness. The same problem is faced by PERKIM; the modules are incompatible with the understanding of the students making it difficult for them to master the knowledge conveyed. Unfortunately, KECMA and HCF do not see this as a challenge but this need to be addressed to benefit all organizations involved.

6.2. Human Resource

KECMA faces a problem of management due to its chairman who is an illiterate, worsened by other committee members who are not fully committed to the management of the organization. It was further noted that KECMA and HCF are faced with the challenge of lack of voluntary instructors capable of teaching *fardhu ain*. HCF has a volunteer work force, unfortunately, it cannot be easily reached at the time when required. To overcome these challenges, these organizations directly or indirectly cooperate with one another. In addition, HCF has also proactively trained new *da'wah* officials through the *Da'wah* Training Program, through *da'wah* in the plural society (DDMM), and Training the Trainers Course (TTC) programs. All the surveyed organizations agreed that they are in serious need of teachers who could speak other languages other than Malay language; Tamil, Mandarin and Thai to enable the delivery of knowledge more effectively to other ethnic groups. Consequently, human resources is a critical challenge faced by these organizations that needs to be addressed to ensure the smooth running of the affairs of the *muallaf* in order to achieve the intended goals.

6.3. Finance

The results of the study showed that KECMA, HCF and PERKIM have a financial problem negatively affecting the conducting of their classes. KECMA specifically faces a financial problem in implementing guidance and welfare activities. In addition to lack of their own source of income which is based on NGOs and donations from individuals. Similarly, HCF faces financial difficulties in carrying out guidance activities as there are no specific budget, it depends on corporate and public contributions. HCF tried to raise funds through the slogan of one ringgit a day. PERKIM's financial problem is not as serious as that of KECMA and HCF because 80 per cent source of its income depends largely on corporate and public contributions, rent and mortgage, in addition to LZNK contribution of *muallaf* asnaf and the provisions of the National PERKIM. The accumulated funds will be distributed to PERKIM Branch throughout Kedah to be used for guidance and welfare programs including Islamic religious basic classes. The available funds should be properly utilized in the best way possible, besides that, PUSBA also receives zakat aid from LZNK.

6.4. *Muallaf* Attitude

Undoubtedly the attitude of the *muallaf* is one of the challenges faced by the *da'wah* organizations in carrying out classes; some *muallaf* are not interested in attending classes because their main aim was not to embrace Islam sincerely, but to get married and to obtain financial assistance. These problematic *muallaf* are not only interested in the classes but also they belong to the low income group incapable of managing themselves. Some of them are unemployed while others are single mothers' deserted by their husbands. Most of these single mothers are Thai citizens married to local men, living under hardships, difficult to obtain government aid because they are not citizens. To make matters worse some *muallaf* are involved in drugs, gambling and alcohol hence, having psychological problems which engulf the entire family living it in a mess. It is interesting to note that this situation however, does not stop the efforts of NGOs to guide the troubled *muallaf*, instead initiatives are still taken until personal relationships are established to help these troubled groups in order to maintain them in Islam.

7. Discussion

The challenges faced by *da'wah* organization in the State of Kedah in implementing the *fardhu ain* classes in relation to human resource, finance, and *muallaf* attitude are in agreement with studies of challenges in implementing *da'wah* in Malaysia. Syed (1998), found that the challenge of *da'wah* was related to the target of *dawah*, the problem of approach, the lack of preachers, weakness of the strategy and the follow-up problem after converting to Islam. Abdul Manaf Haji Ahmad (1998), stated that among the issues faced by the preachers based on the study of the Majlis Syura *Da'wah* Islamiah Malaysia, the Islamic *Da'wah* Foundation is faced with the problem of finance, preoccupation of preachers, lack of *da'wah* reading materials, the *muallaf* problems and *da'wah* problems in the multi-racial and multi-religious country. The study by Syahrul (2013) and the study by Azmi and Maimunah (2003) found that the problems faced by *da'wah* institutions are in terms of human resources either in terms of lack of administrative staff or in terms of expertise. Syahrul (2013), found that *da'wah* organization tried to overcome these problems through cooperation with other *da'wah* or NGO institutions by recruiting *da'wah* volunteers

especially among the *muallaf* themselves. Although there has been a collaboration between *da'wah* organizations in the State of Kedah but these efforts need to be enhanced further by cooperating with other *da'wah* organizations in Malaysia.

Challenge in terms of module's suitability for classes is parallel to the findings of Noraizan (2007) who studied the effectiveness of the Orang Asli *Muallaf* curriculum in Pahang at the Islamic Religious Department (JAIP) which emphasized the need for a suitable curriculum to help the *muallaf* in understanding and internalizing the fundamental Islamic teachings in the best way possible. Another study by Azman *et al.* (2015) identify *muallaf* perceptions about module content and *muallaf* development programs provided especially in Negeri Sembilan. It was suggested that the existing modules need to be improved by emphasizing *Tauhid* and maintaining the existing practical training. The findings of the study by Abdul (2014) on the understanding and appreciation of indigenous people has also suggested the need for syllabus or modules that are suitable to their level of thinking and their real-life. Therefore, the effort to draft a standard module is necessary taking into account various aspects in terms of language, curriculum, appropriate level and the background of the *muallaf* socio-economic background.

8. Conclusion

Fardhu ain classes for *muallaf* are very important because they play a significant role in instilling the fundamentals of Islam needed by the *muallaf* in order to live according to the true teachings of Islam. The implementation of the *fardhu ain* classes by *da'wah* organization in the State of Kedah has similarities in terms of its purpose and implementation with other *da'wah* organizations in other states in Malaysia. Although these classes are mainly handled by NGOs with different approaches but their objective of guiding the *muallaf* is achieved. This study suggests the shortcomings of these classes be addressed through collaboration between various organizations involved at all levels since they share the same objectives. The guidance classes also require a standardized module which puts into consideration different cultural backgrounds in terms of creed before embracing Islam. This module will be used by all *da'wah* organizations involved. *Dawah* organizations in Kedah also need to formulate plans to produce *da'wah* cadres who will help in strengthening the missionary efforts of the *muallaf* in Kedah.

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