

MAPPING THE MUALLAF COACHING OF SOUTH BARITO, EAST BARITO AND GUNUNG MAS REGENCIES OF CENTRAL KALIMANTAN

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Abstract—Mapping of Muallaf coaching in Central Kalimantan is a follow up of the study conducted in 2017, intended to inventory learners of Islam in fostering Muallaf carried out by elements of the Muslims, both when they just had converted to Islam and a few years later. This research as a response in looking closely the information that there are many Muallaf in various regencies / cities in the Central Kalimantan who have not been built up massively and maximally after converted to Islam.

The focus of this research problem is the process of Muallaf coaching mapping, the background of the conversion, as well as Muallaf coaching for who had converted to Islam in Central Kalimantan. The data extraction required for research to be done with social research methods which explores the data of Muallaf coaching of Central Kalimantan in South Barito, East Barito and Gunung Mas regencies for qualitative analysis.

Research Results of Muallaf coaching Mapping existing in South Barito, East Barito and Gunung Mas regencies; Muallaf coaching mapping process that is by visiting regencies Ministry of Religion (Kemenag) offices and Religious Affairs (KUA) offices of sub-regencies and religious leaders, community figures who are Muslims and the Muallafs to inventory the data of their numbers and implementation of the coaching in the society. The background of conversion of Muallaf to Islam in general because of marriage and a small portion of their own will, as well as calls from family. While maullaf coaching who had converted to Islam, there are individuals who studied both before and after becoming mua'llaf. The general results of the three districts that have been studied, they (Muallafs) have no special coaching or guidance on the scope of the religion of Islam, this is in addition to the Muallaf confessions it also came from regency level Kemenag, sub-regency level KUA, religious leaders and others. Confession of Muallaf that they only went along with surah yasin recitals and prayers in the mosque, but did not understand what they read, this condition lasts for years. Meanwhile, a statement from the regency level Kenenag, sub-regency KUA, other religious leaders that they do not coach Muallaf in particular way, because there are no operating costs (transportation) for special coaching to Muallaf from the Ministry of Religion (Kemenag).

Keywords—Muallaf, problematics, coaching mapping

I. INTRODUCTION

Indonesia is one of the developing countries and sociologically has a pluralistic society, seen from the diversity of tribes, races and religions. As is the case in Central Kalimantan, it has always remained harmoniously living in peace. This condition reflects the slogan "*Bhinneka Tunggal Ika*" which unity in diversity, this unity is also reflected by the local philosophy of "*Huma betang*", namely the establishment of harmony among community groups in ethnic, religious, cultural, racial and linguistic diversity. They respect each other so that the sense of unity in the people of Central Kalimantan is tied harmoniously and peacefully.

One of Constitution 1945 provision in states the shift of one's religious beliefs is a right and a freedom of choice. It is a common thing in Central Kalimantan community either for marriage mission efforts, propaganda, economic and the other reasons as the guidance from Allah SWT. Conversions occur in many districts in Central Kalimantan which it defines the diversity in religiosity culture among society. Post-expansion in Central Kalimantan, Central Kalimantan region now has Thirteen regencies and One capital city. Furthermore, the fourteen regions are subdivided into several sub-regencies, villages and even sub-villages where there are a number of *muallaf*. 72 informants from three regencies in question very urgent to be given coaching [1].

In the realm of Islam, conversion categorize as repentance¹ in the Qur'an, the actual meaning of repentance is when someone put regret in himself for any malicious behavior that has been done in the past. In Qur'an mentioned " The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise." [2]

Muallaf means someone who has converted to Islam. It is identical with religious conversion, convert also fundamentally change one's mind of their previous life point of view as well as values believed and abandoned it altogether spontaneously. After people start to embrace new point of view or beliefs, a symptom appears in the form of

all-round feeling of incomplete, imperfect, and hard feelings caused by hesitance. Conflict inside people's mind is aroused from that mixed feeling. There should be a solution found to overcome these difficulties faced by them. Inner peace will exist if a person able to choose a brand new life point of view for the rest of his life. These phases are usually passed by a non-muslim whos convert to Islam and become muallaf. Such conditions in the view of Islam consider a person who has received the guidance of Allah SWT to convert to Islam.

This study takes data from a number of muallaf which are then used to map and find the ideal concept in Muslim coaching. This is intended to avoid omission or neglect of the muallaf faith. This will realize the full responsibility of Muslims for the structured muallaf coachiing. Thus, they have independence for in worship and prosperity. This guidance also has the intention to make muallaf feel protected by society, especially their fellow Muslims.

Previous research carried out in the Central Kalimantan in different places, namely: in the city of Palangkaraya, Kasongan regency, East Kotawaringin and Pulang Pisau regency [3]. The result said: Muallaf data as well as the coaching procedure for them is not neatly arranged administratively either from state governemnt or from the Islamic community. This study does the research with three other regions as the continuation of the previous research, e.g. South Barito, East Barito and Gunung Mas regency.

The three area of the same district with previous studies, the are with not well-organized data of muallaf e.g. their location. This condition lead to decision to put Gunung Mas regency to be designed as the Central of Muallaf Coaching. Thus, based on facts and ideas above, the themes raised in this discussion is **MAPPING THE MUALLAF COACHING OF SOUTH BARITO, EAST BARITO AND GUNUNG MAS REGENCIES OF CENTRAL KALIMANTAN**. Referring to the background and theme, then the problems formulated as follows: How the mapping process muallaf in Central Kalimantan?, How the background of muallaf converting to Islam in Central Kalimantan? and How is the situation of muallaf coaching in Central Kalimantan?

II. RESEARCH METHODS

This research is designed to obtain information about mapping of coaching muallaf in three regencies of Central Kalimantan; South Barito, East Barito, and Gunung Mas. 72 informants involved in study with details; 20 informants from South Barito regency, 26 informants from East Barito regency, and 26 informants from Gunung Mas regency. As for as the informants whom the representation of MORA particularly the Office for Religious Affairs, Management of Muallaf Foundation, Ustadz whos act as the facilitator for muallaf, Head of Mosque Foundation in each regency, and the muallaf. In this study, the research team directly act as the main instrument. In the data collection methods, observation, interviews, and documentaries techniques are deployed. The result analyzed and described qualitatively.

III. RESULTS AND DISCUSSION

Central Kalimantan is one of the provinces in Indonesia, with the capital city of Palangkaraya. Central Kalimantan Province has the largest area compare to other provinces, has an area of approximately² 153,564.50 km ² with a population amounted to 2,202,599 inhabitants. Central Kalimantan Known as the Bumi Tambun Bungai. It has rivers and swamps with peatlands³. Futhermore, It also has a number of border hills flanked by several regions: north bordering with the province of West Kalimantan and East Kalimantan, south bordering with the Java Sea, east bordering with East Kalimantan and South Kalimantan, and the west side bordering with West Kalimantan.

Almost all the territory is surrounded by rivers both large and small rivers. Central Kalimantan has 13 regencies and 1 capital city: Palangkaraya is the capital city of the province, South Barito (Buntok), East Barito (Tamiyang Layang), North Barito (Muara Teweh), Gunung Mas (Kuala Kurun), Kapuas (Kuala Kapuas), Katingan (Kasongan), West Kotawaringin (Pangkalan Bun), East Kotawaringin (Sampit), Lamandau (Nanga Bulik), Pulang Pisau (Pulang Pisau), Murung Raya (Puruk Cahu), Sukamara (Sukamara), and Seruyan Regency (Kuala Pembuang). All regions have geographical location far apart from one another.

As the province with largest area in Indonesia, Central Kalimantan has 136 sub-regencies and 1,569 Villages, with various tribes: Dayak, Banjar, Javanese, Melayu, Madurese, Sundanese, Bugis, Batak, Bali and so on (almost all tribes have representative live in this province). Furtermore, it also has most complete religious college throughout Indonesi, all located in the Palangkaraya namely: IAIN Palangkaraya, Pastorial, the college of Hindu religion, and the college of Christian religion. With many religious colleges, it strengthens the foundation unity in diversity. While, Islam is still become the majority religion amid the diversity atmospehere in Central Kalimantan province.

There is phenomenon in the society regarding muallaf that just convert to islam. These muallaf got few concern and attention from their muslim fellows both Islamic communities and organizations in Central Kalimantan still have few concerns toward their muallaf brothers and sisters coaching. This phenomenon is triggered by several factors:

1. Inadequate public policies for the managing muallaf;
2. Far domicile of the muallaf from the teachings and preachings of Islam done by Ustadz, so they are not guided consistently;
3. Islamic organizations and institutions do not have adequate funds and access to transportation to go into the remote area where muallaf live;
4. Lack of muslims' coordinated Jihad spirit awareness to contribute funds and facilities to help the Ustadz and Islamic preacher devoted to coach muallaf.
5. The lack of available funds in the Ministry of Religion to conduct muallaf coaching.
6. Still hard to unite existing muallaf due to unorganized data about muallaf. This should be the task of the government institutions (Ministry of religion) to

organize the data well so it can be the basic for designing and mapping the muallaf coaching in Central Kalimantan.

In terms of the number of muallaf in the three regencies it is very difficult to know because each district does not have data bank for it. However, in general the overall total muallaf in South Barito regency, East Barito Regency and Gunung Mas numbering to 134 910 people.

State of Muallaf in South Barito, East Barito, and Gunung Mas regency

Research conducted in three regions; South Barito regency, East Barito, and Gunung Mas managed to collect data from 72 informants. The process of becoming a Muslim in the three regencies is less administrative and organizational structure. Unless it relates with marriage or divorce, the administration process will be conducted. It is stated by the head of KUA of Benua Lima East Barito regency which is not much different from the information of the other two regencies, that:

Data muallaf institutionally recorded at KUA office, if they were to be married, otherwise they would not enroll, although the identity of their existence had become muallaf ... there are many muallaf are not recorded at KUA and we have trouble to record it, including their unclear residential address, sometimes they converted to Islam while living on the house of family, later in a few years have moved to other areas, so we can only record formally the muallaf who report to the local KUA, please record it directly on the field, we can not provide you the exact data.

Information about muallaf presence in the three districts was collected more in urban areas of East Barito, South Barito, and Gunung Mas. This happen because there are more people in the city rather than the village or sub-regency. Second, there are more muallaf lives in urban areas, and for managing the convert of a person into Islam is a study area of KUA. However, not all muallaf should be managed by KUA.

There are wide variety of backgrounds for muallaf to enter Islam. Majority of muallaf in the three regencies of the study area is Regional Government Employee (ASN), there is even a muallaf association headed by Ana⁴ one of the regional employees. One informant named Noniah⁵ tells us that:

... I converted to Islam in 1984 before the marriage, and my previous religion is Hindu Kaharingan or Kaharingan. At that time, I was still single and have not met my husband. I want to convert by my own willingness, then I met my husband and it strengthens my desire to learn Islam. I converted to Islam guided by Ustadz Burhanuddin, he is great imam of mosque in this East Village. After get marriage I am guided by my husband, learn juz amma, pray and many more. Thank God my husband ... he guides me. This time I am the principal at the elementary school but also teaches at the School. Well ... for the moment we are members of the muallaf association, then we tried to find speakers or ustadz who can provide islamic teachings to the muallaf

who joined. We are registered as the regency's board of muallaf association and we strive to realize muallaf association for sub-regency level.

With information from the informant, then it can be said that there is a spirit to set up muallaf institutions, but has not been well-organized.

Similarly, information describing its characteristics as facts on the field. Here are the results of a number of data collection:

1. Named Amelia, full of emotion expressed following statement:

... I was in Gunung Mas since converted to Islam yet done coaching specifically, unless the bandwagon in the general study performed ... both in mosques and homes. On coaching like this ... I am less than happy, because I am a new convert to Islam are still many things that are unknown ... especially to the implementation of the provision of worship such as prayer ... until now I am still do not know a lot. As hope for the future, there should be a special study for muallaf so it will be faster for us to find prohibition, injunction, or other rules in carrying out life to Islam.

2. native speakers Dayak woman named Ante, at the same time in different places in Gunung Mas stated:

... in fact, If at the moment we muallaf enter Islam directly supervised or coached regularly by anyone from both government and private or otherwise, inshaAllah we will gain knowledge as the basis for practicing worship as Muslims ... the need is of initiative from the government to conduct regular training as well as devoted only for muallaf that facilitate coaching.

3. A State Civil Apparatus named Yusuf, gave his opinions about coaching:

... the need for special and coordinated coaching from the central government to the remote areas of the country, especially in rural areas ... more specifically in Gunung Mas, located inland ... will be better if there is muallaf coaching center located in Gunung Mas.

4. Named Rusli, a religious instructor in Gunung Mas, stated:

... the more communication, the more information that can help in making the muallaf become a good and true muslim ... It needs further development for coaches of muallaf itself. This is important because of the mental state of the muallaf when compared with someone who was born and even hereditary Muslim. If there is a special coaching for the muallaf inshaAllah it will be very functional.

5. A Housewife named Masitah who are concerned with the muallaf, stated:

If the coaching done since before converting to Islam ... or if somebody want to convert to Islam we should have prepared him to convert to Islam. With enough preparation for himself, from start to learn quran or learn to pray or learn to do for people who have died as bathing the corpse or organize zanajah properly. Will be better if coached specifically by special religion counselors for those who are muallaf.

As understanding of muallaf, as its meaning is the non-Muslims who have converted to Islam. There are several reasons that make the muallaf to embrace Islam such as marriage, his/er own will, and the influence of their

environment e.g. the family and neighbors. The new muallaf enter Islam would still require assistance for them to adapt to new conditions, such as the need for a social institution that will protect and strengthen their heart and faith to embrace Islam and that will create a harmonious environment with their new life, both morally and material. Ahmad Abdur Rozzaq, S.Kom.I., an Ustadz, stated that religious leaders, government and Ustadz to be able to give attention, concern, and guide to existing muallaf. The need to establish a special forum, coaching and counseling for muallaf regularly either daily, weekly, monthly and yearly. Attention from various parties as well as the establishment of a special forum and activities of Muallaf coaching would support and strengthen their hearts in embracing Islam because of the environment created that align with their new life as a muslim.

Religious feelings after becoming Muslim than the previous religions vary between informant stated as follows: there is an informant who were happy after embracing Islam, Amelia converted to Islam from his previous religion Hindu in 2016. She feels the peace inside thanks to her family guidance with constant reminder to practice her religion at any time⁶. There are also informants feeling feeling more peaceful and feel closer to God than before. However, there are not a few informants feeling immature in live their life as muslim because they can not recite or read Quran and their prayer has not been fully implemented in accordance with the teachings of Islam. As stated by an informant that his praying still not perfect and it made him failed to feel calm and peace. All of these informations as representation of the muallaf, although still relative.

Based on their responses, muallaf had some hope to the government:

1. The establishment of Forum muallaf, this forum used as a place for muallaf who want to explore and gain knowledge of Islamic teachings. The deeper knowledge of religion, the deeper the faith towards Islam.
2. The need for tutors of Islam for Muallaf, such as studying the Quran by using direct guidance from Ustadz or Islamic religious teachers.
3. The need of regular religious lectures and study is necessary for muallaf to learn islam better⁷,

Conversion Background of Muallaf and its Coaching

1. Background of conversion

The faith of muallaf to convert to Islam are various factors is affected by various causes. Zakiah daradjat express religious conversion factors, as follows:

1. The existence of dissonance (soul conflict) and tension feeling;
2. The influence of religious traditions;
3. Invitation (call) or suggestion;
4. Emotional factors;
5. Will,[4]

There is significant correlation between one variant to another variant of the causes. Factors that meant the most dominant among them is welfare, however, still lack knowledge of Islam owned by them should receive serious

attention, in terms of faith and non-faith (physical and non-physical). In the Qur'an Allah SWT says [5], as follows:

لَمْ يَلْعَنُوا الْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ
لَمْ يَلْعَنُوا الْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ
اللَّهُ يَلِدُ مَا يَشَاءُ وَيَخْتَارُ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَغْفِرُ لِمَن يَشَاءُ ۚ إِنَّهُ غَفُورٌ رَّحِيمٌ

Meaning: " Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise."[6]

Taming heart is not easy. Surah At-Tauba based on the "muallaf" who persuaded his heart, namely to convert to Islam. Tafsir Al-Mishbah states that: the word of God "*al muallafah qulubuhum* or tamed their hearts, there are so many kinds that can be accommodated by this group, in outline is divided in two, the first is kafir and the second is Muslim, the first category divided by two: one which have tendency to embrace Islam, they helped ... As for the Muslims, then they are of many kinds, first, those who have steady faith and expected when given will be more stable[7], Muallaf in this discussion is the one that have not been steady faith. Although the term of muallaf on the new convert to Islam themselves have been classified as Muslims.

Based on the data found in the field, conversion of Islam triggered by several reasons:

1. In the case of marriage: with the prior marriage condition have embraced Islam, or first explore Islam and then into marriage. Or the marriage will not happen unless both brides embrace Islam.
2. In terms of their own will: Conditions are driven by factors from oneself to understand the teachings of Islam, caused unease over previously professed religious teachings and interactions with colleagues / friends who are Muslims so keen to become Muslims / Muslim or called by muallaf, as well as data that is reflected in advance.
3. With calls from family: This invitation at the request of close relatives, such as siblings, uncle or sister or other family invite to convert to Islam.

According to the facts stated by 72 informants that the muallaf have diverse jobs, dominated by Housewife, followed by some private sector workers and peasants. Muallaf usually come with a variety of reasons, namely: the wedding, the process of learning and discovery in science through a variety of sources and study and learn Islam directly and indirectly. Approximately 48% of them being Muslim or Muallaf because of factors marriage, 38% to Muslims because of their own desires, and 14% chose to become a Muslim because calls from family. Most muallaf guidance to Islam after becoming a Muslim from the husband / wife and also to follow the teachings, some are not getting the guidance of Islam because there is constraint of time and geographical location.

As previous research conducted, there are similarities character facts. There was a significant correlation with the thought that the attitude and behavior of people (as a process) to embrace a particular religion, move to another religion can be influenced by their surroundings, peers and families. The process of conversion in a person

(conversions) as disclosed by H. Carrier in Raharjo divide religious conversion process in phasing as follows.

1. Disintegration occurs synthesis of cognitive and motivation as a result of the crisis.
2. Reintegration of personality based on the new religious conversion.
3. Growing acceptance of new religious conception and the role demanded by its teachings.
4. Emerging awareness that the new state of his religion is a sacred calling of God manual,

It is a certainty that the conversion process as described above, as a result arising from the outside and inside of the individual self. Nevertheless, muallaf embraced is still a new muslim, their knowledge and activities of Islam still minimal. They should be given special attention, both from government and surrounding communities.

Muallaf the previous dominant religion is Christianity. Christianity is a religion that became second biggest in the three regencies followed by Hindu, Buddhist and Kaharingan.

2. Muallaf Coaching

The guidance given to existing muallaf in the three regencies (South Barito, East Barito, and Gunung Mas) in Central Kalimantan obtained at the time: The moment they will convert to Islam by the chaplain/KUA officials, Ustadz/Scholars. While the coaching submitted to the muallaf's respective family. Usually muallaf rely their coaching on events held by Ministry of Religion and local KUA when they have time.

In some places of research, sometimes muallaf before marriage there are times when given a gift as the results of previous studies. It was done was to cheer the muallaf in the form of packages that contain such worship equipments: prayer beads, cap, rug, mukena, sarong, and the Qur'an or Islamic books (about pillars of faith and the pillars of Islam). This package is given as a result of cooperation between Ministry of Reliion, KUA and BAZ of Central Kalimantan Province. Islamic books given to the muallaf were expected to ease them in learning the teachings of Islam, by himself or by the guidance of the family. Yet still they expect the establishment of coordinated muallaf forum in collaboration with the government in the three regencies, to help maintain: their faith, as well as other welfare such as education and their economies.

Coaching can be done in several stages: pre syahadah coaching, Islamization process, and post convert stage. The pattern that can be done individually with mutual assistance.[8] The mos crucial stage is post convert stage, this will determine the sustainability of their faith. Due to many of muallaf did not get further coaching after become a muslim this become the problem.

As the previous research result carried out elsewhere, this study also found that coaching is done to muallaf only in pre syahada and islamization process stages. While the post convert coaching handed over to the family and muallaf himself, only some of them who got the post convert coaching. Coaching or guidance provided to muallaf as an effort to provide better understanding of the Islamic teachings, as an expectation they will able to be true Muslims. Guidance is given to avoid their return to the previous teachings or not applying of the teachings of Islam

well. It could happen because they can not read the Quran makes a muallaf revert from Islam [9], Likewise has been shown in previous studies in 2016, which is expressed by the community on why some people become apostates:

Many residents in this village are muallaf but already has children and grandchildren ... Well I also not a muslim when I was young, my religion was Kaharingan... and then I want to get married and it happen I converted to Islam, because my wife's family is a muslim family ... now we as a family still embrace islam, while some of my family members embrace Kaharingan. ... that mama Ucai was a Christian because she wants to marry a young Muslim, then she converted, when the time they have children her husband having an affair ... then they divorced... after divorce mama Ucai convert to Christian again and left the village to the city of Palangka Raya... If a muallaf who came from Christianity because of marriage ... when they have problem in the family they tend to revert back to Christianity, but if muallaf come from Hindu, Buddhist, and Kaharingan they have less tendency to revert back... In here the muallaf is not guided well

The level of one's faith according the process and content of each person. Fatherly person's faith to Islam (Muslim) that emphasizes more on faith and when the time comes the guidance of Allah SWT and told their own will to convert to Islam is a gift from Allah, as Allah SWT as follows:

لَنْ يَكْفُرَ بِلَدِينِي مَنْ أَجَبْتَنِي لَنْ يَكْفُرَ اللَّهُ يَدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُؤْمِنِينَ

Meaning: " Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided." [10]

How great the gifts of Allah SWT, if we are grateful for what He gives. Based on the above verse, The Faith of someone is in the hand and will of Allah SWT. Tafsir Al-Mishbah Juz 10 states that guidance that drove someone to receive and implement the guidance of God is not a human authority or within limits, but solely the authority and prerogative of Allah [11], It is also disclosed Allah as follows:

وَمَنْ يَضِلْ لِي لَنْ يَجِدْ لَهُ لِي مَا مَرَّشَدًا ...

Meaning: "... And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him..."

Likewise, related Allah says that the Qur'an, as follows:

لِي الْكَافِرِينَ وَيَلِي الْكَافِرِينَ عَيْنًا. اذْهَبَا الصِّرَاطَ الْمُسْتَقِيمَ

Meaning: " It is You we worship and You we ask for help. Guide us to the straight path",

As a Muslim, it is an obligation to beg and hope all help only to Allah SWT, the guidance is the power and the will of Allah SWT. The guidance given by Allah Almighty for someone to open his heart to become Muslims, so does the for a man to become unbeliever also the will of Allah. Only Allah can give guidance to human kind.

The existence of muallaf in the three regencies spread unevenly, every year happens conversions from other religions to Islam. The reasons are marriage, the self willingness or invitation from family to follow the guidance of Allah which is carried and delivered by the Prophet Muhammad SAW to mankind. This condition should be offset by a more specialized attention, both by government

and the community, especially the Ministry of Religious Affairs.

As the fact that is indisputable that muallaf is a new muslims that has minimal faith and need to adapt to the Muslim community, they need guidance or coaching to the Islamic teachings, either individually or in groups. As well as being non-material, coaching or mentoring in terms of well-being necessary to strengthen the faith of muallaf in terms of material and public policy by the State, because the State power is a strategic action to make muallaf have strong believe or faith.

Simple yet strategic solution proposed to the state to be able to make muallaf coaching center in Central Kalimantan, namely in Gunung Mas. It is very reasonable because the characteristics and geographical location is very strategic. The constant maintain of muallaf's faith with specialized coaching, will prevent from apostasy and depletion of faith. Iman, Islam and Ihsan is a unity that is complementary in the teachings of Islam. Thus, unwavering faith becomes the identity for muallaf and they can reach the happiness in this world and hereafter.

IV. CONCLUSION

Central Kalimantan is a province in Indonesia, with an area of 153.564.50. Km² and 2,202,599 inhabitants. The mapping process muallaf existence through data collection at local KUA office and direct data collection. The existence of muallaf spread over three regencies are; 1,066 muallaf in South Barito regency, 720 muallaf in East Barito, and 43,124 people in Gunung Mas. The total number is 134,910 muallaf recorded.

Background reasons for someone become muallaf is dominated by marriage, their own willingness and calls or invitations from family. But the background is dominated by marriage, either by teachings of Islam coaching before becoming muallaf or without teachings of Islam coaching. So, they become muallaf even though many are not guided by parties.

Muallaf coaching have not been conducted formally or informally, then on average the muallaf do not fully implement the teachings of Islam and far from the word maximum in term of implementation. Facts on the field, that the guidance to muallaf mostly only done at the stage of pre syahadah. Furthermore, in the stage of islamization process and post convert very few coaching conducted that it can be said there is omission to muallaf in this stage but a few people who is lucky enough to have a strong religious family. To facilitate the coaching system in the regencies or cities, then it is emerging the need for central strategic coaching. From a number of places, Gunung Mas is very suitable to serve as "The Central of Muallaf Coaching".

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