A Holistic Conceptual Framework for Converts' Da'wah Program by Integrating Al-Ghazali and Ibn Khaldun's Guidance Models

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Abstract

Imam al-Ghazali and Ibn Khaldun's significance in education is indisputable, particularly due to their paradigm of integrating knowledge, practice, and ethics. This paradigm is actualized through holistic guidance techniques that address individuals' physical, spiritual, intellectual, and emotional needs. These concepts are effectively implemented in developing *da'wah* programs designed to support new converts to Islam, known as *Muallaf* or New Muslims. This group greatly benefits from such integrated guidance approaches, as they encounter distinct challenges in education, financial stability, family relationships, employment, and cultural assimilation. This study explores the influence of Imam al-Ghazali and Ibn Khaldun's guidance models on executing outreach programs for *Muallaf*. Document analysis, one of the qualitative research designs, is utilized to review various forms of documentation, including journals, scholarly articles, program activity reports, and other relevant data sources. The findings suggest that the guidance models proposed by these esteemed scholars can be effectively integrated with contemporary *da'wah* methods, resulting in a holistic and dynamic conceptual framework. This framework promotes a conducive, realistic, interactive, and collaborative learning environment, supporting new converts adapting to their new life as Muslims.
Keywords: Al-Ghazali, Convert Guidance, *Da'wah* Campaigns, Ibn Khaldun, Islamic Education.

Introduction

Da'wah refers to the act of inviting or calling people to embrace Islam. As stated by Zin (2006), the primary aim of *da'wah* is to reinforce the Muslim community through education, unity, economic development, politics, communication, and military aspects. For *Muallaf*, it is the responsibility of Muslims to provide ongoing guidance to strengthen their faith, focusing on intellectual, personal, and physical development to help them lead a complete and fulfilling Muslim life. This guiding process is essential for helping converts fully understand and practice Islam, starting with the basics of the fundamentals of Islam (*Fardhu' Ain*) worship at a pace appropriate to their abilities (Puteh, 2005). As a result, religious authorities organize guidance programs and activities involving the community's cooperation.

However, several issues affect the quality of education and guidance for *Muallaf*, including consistent and efficient teaching methods. Sahad et al (2013), highlight the lack of qualified religious teachers as a significant problem widely reported in the media. This shortage can lead to declining religious knowledge and increased apostasy among *Muallaf*. Additionally, most educational programs for *Muallaf* primarily focus on basic Islamic teachings, often neglecting essential life skills, interpersonal skills, and entrepreneurship (Hussin, 2004; @ Kawangit and Guleng (2014) stated that the content of these programs significantly influences converts' interest and motivation, fostering positive cognitive, emotional, behavioral, and spiritual development.

The effectiveness of the guiding process for converts relies on the instructors' techniques and approaches in imparting knowledge, skills, and experience. Effective teaching methods, tailored to the converts' knowledge levels, foster positive teacher-student relationships, enhancing converts' confidence and commitment to Islam (Kasim et al., 2017; Sah & Ismail, 2003). However, there is a need for improvements in several areas, such as providing appropriate reference materials (Bakar, 2013), organizing training programs, seminars, forums, and workshops (Yunus & Karim, 2005), as well as adopting more creative, focused, and less conservative teaching methods (Mahasan, 2007; Yusri & Abdullah, 2015). Ensuring systematic and consistent curriculum alignment is also crucial (Mohamad Zaid, 2004).

In Malaysia's diverse society, the *da'wah* approach must continually evolve to facilitate the Islamization process for converts and gain acceptance from non-Muslim families. Abdullah and Leng (2006) advise preachers to find common ground between religion and culture, addressing ethical and moral issues. Preachers should exemplify good behavior, reflecting positively on Islam and influencing converts and their families (Abdullah & Yasin, 2013).

Mohamad et al (2017), adapted the teaching models of Ibn Khaldun and al-Ghazali to develop effective methods for converts, integrating soul purification (*tazkiyah*) and life experience (*tajribah*) to address challenges in education, finance, family, and work. Jayos et al (2017), highlight that *Muallaf* often face emotional challenges, and this guidance aids them in managing emotions, thoughts, and behaviors, providing a support system to overcome difficulties with patience and maturity. This paper examines the guidance techniques of al-Ghazali and Ibn Khaldun in the context of conversion education in Malaysia.

This study is driven by the need to address gaps in existing *da'wah* programs for *Muallaf*, particularly the lack of comprehensive and integrated guidance that covers all aspects of a convert's life. By incorporating the guidance models of al-Ghazali and Ibn Khaldun, this research seeks to develop a holistic and dynamic framework that enhances converts' religious education and supports their overall well-being and integration into the Muslim community. This contribution is significant as it provides a structured approach to improving *da'wah* efforts, ensuring that converts receive the necessary support to overcome their unique challenges and fully embrace their new faith.

Methodology

This paper employs qualitative research methodology, specifically document analysis, to examine books, journal articles, and proceedings relevant to the study's issues. The findings are derived analytically and presented through descriptive analysis. This method is beneficial for understanding and identifying the study's issues and contexts in depth using secondary information sources (Ismail & Ali, 2020).

Document analysis is crucial for achieving a more accurate and reliable level of research. According to Rahman et al (2017), researchers can obtain data directly without consulting individuals or officials involved. The authenticity and reliability of this data are unquestionable as it is verified and consistent. Document analysis often presents, enhances, and supports information, allowing for comparisons between old and new data. Researchers use this data to deepen their theoretical understanding and carefully analyze primary data. This approach involves researching scientific information and aids in writing more comprehensive and critical study reports.

Study Results and Discussions

This study focuses on developing a framework for guiding converts based on the guidance theories of Ibn Khaldun and Imam al-Ghazali for the Muslim convert community. The findings of this study are analyzed based on the following aspects:

a) Al-Ghazali and the Progressive Sequence Model of Science

Imam al-Ghazali and Ibn Khaldun are key Islamic intellectuals who studied Islamic education and teaching theories. Imam al-Ghazali, whose full name is Abu Hamid bin Ahmad al-Ghazali al-Tusi al-Syafi'i (1058-1111), developed a spiritual education model rooted in Sufi practices. These practices include *'uzlah* (self-isolation), *khalwah* (meditation), *riayadah* (soul training), *mujahadah* (soul struggle), and *tazkiyah al-Nafs* (soul purification). Al-Ghazali dedicated himself to guiding society during a time of moral crisis and materialism, as noted by Akhir (2008).

In the field of *da'wah*, *al-Irsyad* (guidance) emphasizes inviting people to do good deeds (*ma'rufat*) and preventing harm (*mudharat*). Psychological researchers have adopted this concept to develop Islamic counselling methods for treating mental illnesses. The process begins with *takhalli* (removal of disgraceful traits) and continues with *tazkiyah* (purification) through *tahalli* (adornment with virtues) (Hamjah, 2013).

Al-Ghazali's approach is incorporated into Islamic education and teaching structures to cultivate a generation with noble morals. His educational model emphasizes the relationship

between teacher and student and the pursuit of knowledge. Al-Ghazali classified knowledge into four types: *usul* (Quran and Hadith), *furu'* (jurisprudence), Basic (language), and *taakhir* (*Qira'at* and *Tafsir*). The curriculum should encompass three components: *'ulum naqliah* (revelation sciences), *'ulum lisaniyyah* (practical sciences), and *'ulum aqliah* (philosophical sciences), addressing the interaction between the soul (*al-Nafs*), intellect (*al-Aql*), spirit (*al-Ruh*), and heart (*al-Qalb*). Darussalam (2009), described al-Ghazali's educational theory as a progressive theoretical, practical, and philosophical knowledge model.

Theoretical knowledge transitions from revelation to practical knowledge, focusing on the Quran and Sunnah through memorization and recitation. Practical knowledge then transitions to philosophical knowledge, emphasizing moral knowledge and worship through actions (*amali*). Al-Ghazali's educational model uniquely emphasizes philosophy within philosophical sciences, such as *Riyadhiyat*, *Mantiqiyat*, *Tabi'iyat*, *Siyasiyat*, and *Khuluqiyat*. His epistemological framework serves as a reference for developing guidance and spiritual teaching modules to achieve happiness (*al-Sa'adah*) and become a complete person (*kamil*) (Abdullah, 2005; Darussalam, 2009). The module for converts incorporates al-Ghazali's educational stages, starting with memorization of the Quran and Sunnah, progressing to moral and worship practices, and culminating in philosophical exploration, aiming for spiritual fulfilment and perfection.

Several contemporary educators emphasize teaching and spiritual guidance approaches based on al-Ghazali's epistemological concept to create a dynamic and holistic Islamic education system. This approach aligns with al-Ghazali's educational goal of bringing people closer to Allah. The study by Khair (1999), listed eight teaching and guidance methods by al-Ghazali:

1. Positive teacher-student relationships
2. Emphasis on moral and heart purity
3. Compatibility of learning methods with students' abilities
4. Progression from simple to complex knowledge
5. Offering views and suggestions
6. Use of teaching aids
7. Exemplary behavior by teachers
8. Methods of advice and reprimand

Nevertheless, the study of Sulaiman (1990), titled "*al-Ghazali and Plato in Aspects of Education*", condensed the eight approaches above into various techniques rooted in contemporary pedagogical methods as shown in Figure 1.
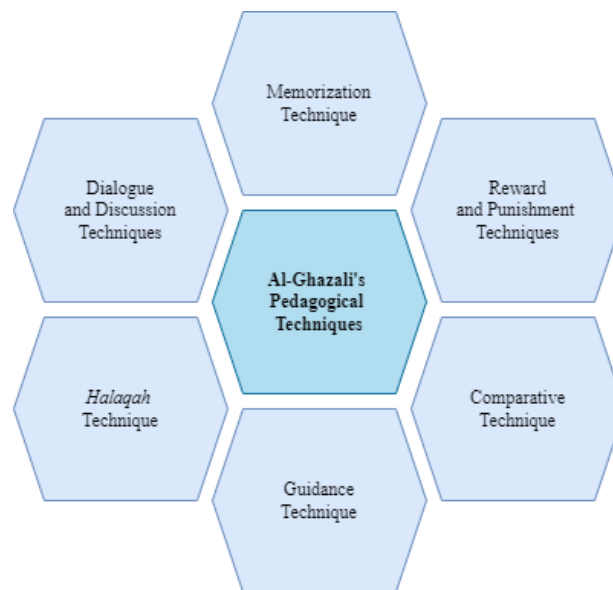
Figure 1. Al-Ghazali Pedagogical Techniques

The detailed breakdown of Al-Ghazali's pedagogical techniques, as illustrated in Figure 1, is explained below:

1. **Memorization Technique**: Focus on rote learning for revealed sciences like the Quran and Sunnah, ensuring mastery in reading and comprehension.
2. **Reward and Punishment Techniques**: Utilize rewards to engage students and maintain their focus while applying appropriate punishments to instil discipline.
3. **Comparative Technique**: Foster critical thinking by comparing virtues and vices.
4. **Guidance Technique**: Teachers serve as role models, demonstrating actions for students to emulate and sharing their experiences and challenges.
5. *Halaqah* **Technique**: Implement circular seating arrangements to facilitate lectures and strengthen teacher-student relationships
6. **Dialogue and Discussion Techniques**: Encourage active participation and two-way communication through discussions, forums, and debates, enhancing public speaking and critical thinking skills.

Shaharuddin et al. (2020) examined how integrating al-Ghazali's four spiritual development elements (heart, spirit, lust, intellect) can enhance converts' faith, worship quality, and community development through entrepreneurship, careers, and skills.

b) Ibn Khaldun and the Educational Theory of *Malakat*
The next prominent figure is Ibn Khaldun, whose real name is Wali al-Din 'Abd Rahman ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Muhammad ibn Abd al-Rahman Ibn Khaldun (1332-1406 CE). He is renowned as a prominent Islamic historian well-versed in various social sciences such as sociology, anthropology, politics, and economics, particularly his theory of social change in his book *"al-Muqaddimah"* (Enan, 2007).

According to Ibn Khaldun, education involves a learning process that integrates practical experience in acquiring knowledge. Thus, education and educators aim to prepare students with religious, moral, social, vocational, and intellectual knowledge by integrating theory and practice, influencing their psyche and behavior (Mahidi, 2006; Majid, 1997).

This educational policy has allowed the development of an educational system aligned with societal needs, encompassing history, culture, environment, and civilization. Societal change and development are benchmarks for constructing an integrated and balanced education system capable of fostering knowledge dissemination and societal development (Agil, 2008; Riza, 2008).

Furthermore, expanding knowledge and social factors has broadened its scope by adapting Ibn Khaldun's model of social change. Recent researchers have developed this model further into what is now known as the Balanced Human Development Model in Religious Studies (PISPA). This model aims to cultivate human capital that balances knowledge, faith, morals, skills, and unified thinking and behavior through cognitive and spiritual approaches. It has effectively fostered balanced human development within Islamic education systems at institutions such as UKM (Rahman et al., 2014).

Thus, Ibn Khaldun's educational model is known as the *malakat* model. *Malakat* refers to skills and knowledge acquired through repeated actions that shape habits and traits ingrained in the human psyche. The model consists of six stages: sensory, impression-making, reasoning (assessment), new knowledge, revelation, and a comprehensive stage of implementation through gradual and successive methods (*syumul*) (Darussalam, 2009).

According to the research by Abidin et al. (2017) in a study titled *"Exploring Ibn Khaldun's Educational Methods in the Book of al-Muqaddimah,"* seven teaching approaches of Ibn Khaldun have been outlined as shown in Figure 2.

Figure 2. Ibn Khaldun's Educational Methods

The comprehensive explanation of Ibn Khaldun's Educational Methods, as depicted in Figure 2, is provided below:

1. ***Talqin* (Listening View):** This method focuses on repetitive memorization techniques commonly used in Quranic studies. Although challenging, it significantly aids students in understanding and mastering the subjects taught by their teachers.

2. ***Tadrij* (Staged Teaching):** This approach is highly effective for students at different levels of knowledge mastery. It aims to assess students' intellectual abilities and their acceptance of the knowledge being learned through a staged process: a) Introducing the main issue of a chapter with a brief description. b) Provide a comprehensive explanation and encourage higher-level thinking. c) Concluding with an open and grounded discussion between the teacher and students.

3. **Focused Teaching:** This method emphasizes concentrated learning on one subject at a time, avoiding the simultaneous study of multiple disciplines. This approach reduces confusion and allows students to become experts in specific fields of knowledge.

4. ***Muhakah* and *Taklid* (Imitation):** In this method, students replicate behaviors observed by teachers, parents, or elders. It facilitates rapid knowledge acquisition, distinguishing human learning from instinctual animal behavior, which relies on repetition rather than intellectual understanding.

5. ***Tajribah* (Trial):** This technique integrates sensory experiences into judgment and experimentation, emphasizing that knowledge is gained through observation and immersive experiences that deepen understanding

6. ***Al-Tikrar* (Repetition):** Teachers are encouraged to repeat the learning process to help students overcome comprehension challenges in the early stages. This method ensures gradual mastery aligned with students' intellectual abilities, promoting a clear and accurate understanding of topics.

7. **Optimize Time Usage:** Teachers are advised to maintain lesson efficiency by avoiding excessively long sessions that could distract students. However, extended breaks are discouraged to prevent students from forgetting or neglecting the material.

8. **No Violence:** Ibn Khaldun advocated against using physical force by teachers to discipline students for misbehavior. Such actions can have negative emotional and psychological impacts, leading to unfair treatment and avoidance of punishment.

9. ***Rihlah* (Adventure):** Ibn Khaldun encouraged students to travel and study under different teachers. This experiential learning approach enhances mastery of specific subjects, fills knowledge gaps, and allows students to evaluate various teaching techniques and personalities, enriching their educational experience.

In conclusion, the philosophical foundations of knowledge and educational methodologies advocated by Islamic scholars, Ibn Khaldun and Imam al-Ghazali, underscore their significant contributions to curriculum development and educational guidance programs tailored to the needs of converts in Malaysia. Both advocate for a holistic religious education that emphasizes integrating theoretical and practical knowledge to shape individual morals and behaviors. However, effective teaching and guiding must consider environmental and psychological variables to ensure comprehensive knowledge transfer.

Therefore, integrating the teachings of these two scholars can enhance the implementation of conversion programs through effective guiding and educational methods adopted by educators. Several identified techniques, such as staged teaching, focused instruction, repetition strategies, dialogue and discussion techniques, imitation and role modelling, methods for encouragement and correction, and comparative approaches, will form the foundational elements for constructing a theoretical model for future guidance approaches for converts.

c)Integration of Guidance Techniques of al-Ghazali and Ibn Khaldun in the Implementation of the Convert Da'wah Program
In the prestigious Malay dictionary *Kamus Dewan*, implementation refers to executing, operating, and managing a plan established by an organization or administrator. In the context of *da'wah*, implementation involves systematically conveying the message of Islam, adapted to the background and specific needs of the target group. It ensures that the program's objectives are efficiently achieved through coordinated efforts in collecting, distributing, and managing tasks as outlined (Safii, 2003).

The execution of the *da'wah* program is integral to the *da'wah* approach described in Surah *al-Nahl*, verse 125. Allah SWT stated:

Meaning:
> "Call to the Way of your Lord (O Muhammad) with wisdom and good teaching advice and discuss in a better way, verily it is my Lord He who knows more about the heretics of His way, and He is also the one who knows better those who get *hidayah* guidance"

The three approaches: *al-Hikmah*, *mau'izah al-Hasanah*, and *mujadalah bi ihsan*, are foundational to organizing effective *da'wah* strategies. They serve as guidelines for preachers to discern and select an approach suitable for the community's circumstances, customs, local culture, and the inclinations of the da'wah target. The following outlines the features of implementing *da'wah* approach in Islam:

1. ***Approach of al-Hikmah***: Its implementation includes three attributes: possessing deep knowledge based on the Quran and Hadith (*alim*), being fair in assessing the situation and the target audience of *da'wah* (*'adil*) and demonstrating tolerance and forgiveness towards others (*Halim*) (Ghafar & Salamon, 2009).

2. ***Approach of Mau'izah al-Hasanah***: Its application encompasses aspects such as *tabligh* (presentation), *ta'lim* (education and teaching), *tazkir* and *tanbih* (awareness),

taujih wa al-Irsyād (guidance and counseling), *nasihah* or *tansih* (advice), *tabsyir* and *tanzir* (reminder), *uswah wa Tadbiq* (example), and *ubrah* or *ibārah* (teaching through stories of earlier peoples) (Shahar et al., 2018).

3. **Approach of Mujadalah bi Ihsan:** Its practice involves characteristics like dialogue (*hiwar*), scholarly discussion (*munaqashah*), consultation (*musyawarah*), and academic debate (*munazarah*) (Fuad & Masturi, 2018).

The guidance techniques of al-Ghazali and Ibn Khaldun emphasize integrating theoretical and practical knowledge to convey the message of knowledge effectively. This integration is summarized in Table 1.

Table 1
Da'wah Approach and Guidance Technique (*Wasilah*) for *Da'wah Muallaf* Program

No.	*Uslub Da'wah*	Guidance Technique (*Wasilah*)
1.	*Al-Hikmah*	Gradual Guidance Wisdom Focused Guidance Technique Repetition Technique Exemplary Technique
2.	*Al-Mau'izah al-Hasanah*	Prevention and Encouragement Techniques
3.	*Al-Mujadalah al-Hasanah*	Dialogue and Question-Answering Techniques *Halaqah* and Discussion Techniques Comparative Technique

Source: Surah *al-Nahl* (16:125) and the educational theory of al-Ghazali and Ibn Khaldun (Darussalam, 2009)

Additionally, the three methodologies serve as fundamental references in structuring a comprehensive program that incorporates various delivery techniques. *Da'wah* organizations and preachers have integrated these approaches and guidance methods to formulate program structures based on real-life circumstances and the model of *da'wah* conversion programs in Malaysia. Table 2 summarizes the methodology of structuring the *da'wah* conversion program.

Table 2
Da'wah and Filling Approaches for *Da'wah Muallaf* Program

No.	*Uslub* Da'wah	Filling Approach
1.	*Al-Hikmah* (Approach to Welfare and Community)	Visit Program Zakat Assistance Program Health Service Program Assistance Program for Counseling, Legal Aid, Marriage, Business and Bereavement
2.	*Al-Mau'izah al-Hasanah* (Educational Approach and Guidance)	Lecture Program Workshop Program for Basic and Advanced Guidance Preacher Training Program Higher Education Program
3.	*Al-Mujadalah al-Hasanah* (Discussion and Debate Approach)	Forum and Dialogue Program International Seminar and Conference Program

Source: Surah *al-Nahl* (16:125) and Zin (2006)

The implementation of the *da'wah* conversion program incorporates the guidance methodologies of al-Ghazali and Ibn Khaldun to communicate the message of Islam to new converts effectively. By merging al-Ghazali's focus on wisdom and sound advice with Ibn Khaldun's insights into community development, the program offers comprehensive support tailored to the diverse needs of converts. The program promotes spiritual development, social unity, and integration into the Muslim community through educational workshops, counseling sessions, and community outreach efforts. Overall, integrating these guidance techniques enhances the program's approach, facilitating the journey of converts to Islam with empathy and support.

d) Conceptual Framework of Guidance Models in Implementing Conversion Programs in Malaysia
The *da'wah* approach refers to the method used to effectively convey the message of Islam to its target audience, influencing them to accept its teachings. Even if the message is truthful and instructive, its acceptance can be hindered if the teaching approach is inappropriate (Zin, 2015).

From an Islamic historical perspective, the Prophet Muhammad (p.b.u.h.) employed six *da'wah* approaches with the early generations of Islam, including individual engagement (*fardhiyah*), education (*tarbiyah*), advocacy (*al-'Ardhiyah*), correspondence (*al-Murasalah*), and dialogue (*al-Mujadalah*). These approaches have evolved in the era of globalization, integrating mass media and information technology (Muhamat @ Kawangit & Guleng, 2014).

Recent studies have expanded on these approaches, outlining twelve new methods focused on gradual progression (*tadarruj*), diversity (*al-Tanwi' wa Qudwah*), exemplary behavior (*al-Uswah wa Qudwah*), practical application (*al-Tatbiqi wa 'Amali*), reinforcement (*al-Taqrir wa al-Muraja'ah*), evaluation (*taqyim*), dialogue (*hiwar*), analogy (*qiyas*), motivation and deterrence (*targhib wa tarhib*), parables (*al-Amthal*), advice and lessons (*ibrah*) (Mohamad et al., 2017).

These methods are adapted within modern teaching frameworks such as Ibn Khaldun, al-Ghazali, and adult learning models by al-Rawi and Knowles, aiming to enhance effective teaching for converts (Mohamad et al., 2017). Priority and gradual progression (*tadarruj*) remain key aspects in current studies of *da'wah* approaches in Malaysia. Scholars have formulated a methodological approach emphasizing faith questions based on sharia, obligatory versus voluntary worship, gentleness, gradual Shariah implementation, and practicing *ihsan* through zakat distribution among converts. Current demands shape the approach, including *da'wah* through personal conduct (*bi al-Hal*), financial assistance (*bi al-Mal*), oral guidance and counseling (*bi Qalam*), and printed media (Mohamad & Majid, 2017; Ghani et al., 2017).

Recent research highlights new approaches governmental and non-governmental organizations use to build trust among converts in their support systems. These include boarding education models, responsive convert centers, specialized counseling modules, family and community dialogues, door-to-door and street *da'wah* campaigns, cultural adaptations, arts and telematics programs, and financial support through zakat, alms, and business capital (Awang & Khambali, 2014; Ayub et al., 2017; Don, 2017; Ghazali & Hamid, 2013; Hamjah, 2013; Ibrahim & Kwangit, 2015; Jayos et al., 2017; Yudha & Setiyowati, 2016; Yusuf et al., 2019; Zafik & Dakir, 2013; Zain & Mokhtar, 2017).

Today, *da'wah* strategies increasingly utilize media communication and information technology to convey Islam's message to converts. Preachers recognize the media's role in cultural dialogue and countering negative perceptions among convert families (Awang & Khambali, 2014). Print and digital media facilitate rapid dissemination of information on religious programs by local *da'wah* organizations (Fuad & Ismail, 2019). Age demographics and conversion circumstances influence media platform preferences, with social media favored by younger generations for learning Islamic teachings over print media (Salim, 2018).

Thus, both techno-*da'wah* practitioners and converts are encouraged to leverage social media for knowledge sharing and learning authentic Islamic teachings from authoritative sources (Abdullah et al., 2019). Mobile technologies, like smartphones, are increasingly used for learning via platforms such as the 'Edu-*Muallaf*' app on the mobile learning platform, facilitating flexible access to weekly guiding sessions among converts (Phang et al., 2019; Praditasari et al., 2018).

In the field of preaching, practitioners employ diverse methods and techniques tailored to highlight uniqueness through interactive guiding, cultural integration, experience sharing, pilgrimage, gift-giving practices, and interfaith dialogue to foster positive social relations with non-Muslim communities (Borham et al., 2016; Rosli, 2017). Mosques play a pivotal role in worship and promoting Islamic tolerance through conversion education programs (Muhamat @ Kawangit et al., 2013).

The approach to *da'wah* outlined in this text aligns with guidance principles from Al-Ghazali and Ibn Khaldun in several key ways:

1. **Spiritual Development and Education (Al-Ghazali)**: Al-Ghazali emphasized knowledge acquisition and self-purification (*tazkiyah al-Nafs*) as essential for spiritual growth. Similarly, the *da'wah* approach outlined here prioritizes education (*tarbiyyah*) and gradual guidance (*tadarruj*) to support converts' spiritual development, echoing Al-Ghazali's focus on inner transformation through learning and spiritual practices.

2. **Social Cohesion and Community Building (Ibn Khaldun)**: Ibn Khaldun's model of societal development underscores the importance of social cohesion and leadership in community building. The *da'wah* approach described includes strategies to build trust and foster supportive networks among converts through conversion centers and counseling modules, reflecting Ibn Khaldun's emphasis on community integration and leadership for societal progress.

3. **Adaptation to Contemporary Contexts**: Al-Ghazali and Ibn Khaldun advocated adapting guidance models to their historical contexts. Similarly, the *da'wah* approach outlined here recognizes the need to update strategies in response to globalization and technological advancements, aligning with Al-Ghazali's and Ibn Khaldun's adaptive approaches to societal and cultural dynamics.

Figure 3 illustrates the conceptual framework for the convert *da'wah* program that integrates both Al-Ghazali and Ibn Khaldun guidance models.
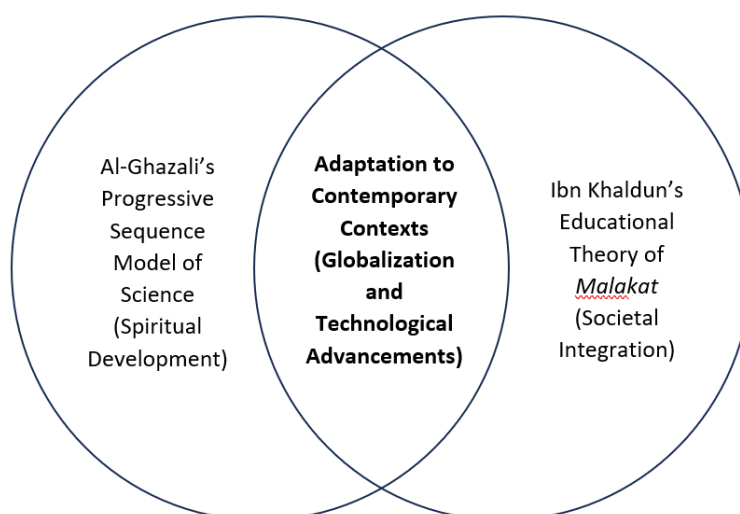

Figure 3. Conceptual Framework for Convert *Da'wah* Program

As shown in Figure 3, the *da'wah* approach integrates guidance principles from Al-Ghazali and Ibn Khaldun, emphasizing spiritual development and societal integration within contemporary challenges and opportunities. This comprehensive approach helps converts grow spiritually, feel integrated into the Muslim community, and effectively navigate contemporary challenges, ensuring their successful adaptation to their new life as Muslims.

Conclusion

The *da'wah* program is an effective mechanism for guiding and educating converts in Malaysia. Its implementation should incorporate theoretical and practical elements to improve converts' understanding, practice, and appreciation of Islam. Integrated guidance

techniques must consider the environment and circumstances of converts through each transition phase: from the initial stage to the intermediate phase and finally to the adaptation of Muslim culture and lifestyle. This approach enables preachers to design strategies and methods that address the specific challenges and issues faced by converts, making them more receptive to guidance and teaching. Consequently, integrating the guidance models of Al-Ghazali and Ibn Khaldun with the *da'wah* approach can enhance the effectiveness of the *da'wah* program for converts. This combination creates a conducive, realistic, interactive, and collaborative learning environment, ultimately helping converts to develop self-regulation as they adapt to their new life as Muslims (Don & Salamon, 2009).

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