

## Developing an Integrated Dakwah Education Model for Reverts: A Comparative Analysis of PERKIM and MACMA in Enhancing Islamic Character

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### Abstract

This study critically examines the dakwah education approaches implemented by two prominent Malaysian organizations, PERKIM and MACMA, with the aim of developing an integrated dakwah education model to enhance the character development of reverts (*mualaf*). PERKIM adopts a structured and systematic approach, emphasizing practical skill development in religious practices and a comprehensive understanding of Islamic teachings. In contrast, MACMA offers a more inclusive and interactive approach, exemplified by programs such as the 'Mosque Tour,' which foster a friendly and engaging learning environment for reverts. This qualitative research incorporates document analysis and semi-structured interviews with program managers and revert participants. Thematic analysis and SWOT (Strengths, Weaknesses, Opportunities, and Threats) evaluation were employed to assess the effectiveness of each approach. While both approaches demonstrate strengths, including PERKIM's structured curriculum and MACMA's welcoming atmosphere, they also exhibit weaknesses, such as time constraints and rigidity in PERKIM's format, and a lack of depth in MACMA's educational content. Based on these findings, an integrated dakwah education model is proposed, structured around three phases: Introduction, Learning, and Reinforcement. The model begins with a relaxed introduction to Islamic tenets, followed by a structured learning phase focused on deepening knowledge and skills, and concludes with a reinforcement phase that blends both approaches through practical experiences. This study supports the application of social learning theory and andragogical principles, advocating the integration of digital learning modules to increase engagement and efficacy. The implications of this research suggest improvements to existing dakwah education modules, increased

collaboration between organizations, and the expansion of programs to reach more mosques and communities.

**Keywords:** Dakwah Education, Revert Education, Integrated Learning Model, Social Learning Theory, Andragogy In Religious Education

## Introduction

Dakwah education is fundamental in fostering the character development and religious understanding of reverts (*mualaf*) as they embrace Islamic teachings. In Malaysia, two leading organizations—the Malaysian Islamic Welfare Organization (PERKIM) and the Muslim Chinese Association of Malaysia (MACMA)—play pivotal roles in delivering dakwah education to reverts. These organizations employ distinct pedagogical approaches, with PERKIM focusing on a more structured and systematic teaching method, while MACMA adopts a more relaxed and inclusive approach. The varying methodologies not only shape the educational experience of reverts but also significantly influence their engagement and appreciation of Islamic teachings.

This study seeks to analyze and evaluate the effectiveness of the dakwah education approaches implemented by PERKIM and MACMA, with the ultimate aim of developing an integrated dakwah education model to enhance the quality and impact of revert education in Malaysia. The research examines the educational frameworks used by both organizations, assessing the extent to which these approaches fulfill the objectives of dakwah and contribute to the religious growth of reverts. While structured and formal educational methods, such as those used by PERKIM, provide depth and rigor, they may also impose undue pressure on reverts who are new to the faith. Conversely, overly informal methods, as employed by MACMA, may foster inclusivity and comfort but may lack the comprehensive depth needed for a thorough understanding of Islamic principles. Thus, a balanced, integrated approach that incorporates the strengths of both models is anticipated to create a more holistic, comprehensive, and effective learning environment.

This study also explores the challenges faced by dakwah organizations in delivering effective educational programs. Key challenges include the shortage of qualified educators, the integration of technology in teaching, and dropout rates among reverts. Through qualitative research methods, including SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis, this study aims to contribute significantly to the development of more effective dakwah education models in Malaysia, which can address these challenges and enhance revert engagement.

The proposed integrated dakwah educational model consists of three phases: the Introduction Phase, the Learning Phase, and the Reinforcement Phase. The Introduction Phase employs a relaxed, inclusive approach to introduce reverts to the fundamentals of Islam, ensuring comfort and openness in the early stages of learning. The Learning Phase involves structured, formal instruction focused on developing practical skills in worship and deepening Islamic knowledge. Finally, the Reinforcement Phase integrates both methods, allowing reverts to apply the teachings in real-life situations through practical experience, solidifying their understanding and commitment to Islamic principles.

## Literature Review

The literature on reverts (*mualaf*) and their preservation in Islam often highlights the significant challenges they face post-conversion, including the risk of apostasy. A recurring theme in previous research is the role of education and guidance in mitigating this risk. Siren (2010) found that the lack of comprehensive Islamic education and mentorship is a key factor contributing to apostasy among reverts, as it impedes their ability to fully internalize and practice Islamic teachings. This view is supported by Azlin (2018), who emphasized that dakwah efforts often focus too heavily on welfare services and material support, neglecting the deeper spiritual and theological guidance necessary for faith consolidation. Azlin argued that preachers must prioritize strengthening reverts' religious understanding and conviction to reduce apostasy rates.

Yusof (2020), presented alarming statistics on the growing number of Muslims converting to other religions, identifying inadequate support systems as a major factor. Her study called for tailored educational programs that address the specific spiritual, emotional, and intellectual needs of reverts. In a related study, Musameh (2019), highlighted marriage-related conflicts as another key factor driving reverts to return to their previous faith, emphasizing the need for a supportive community and guidance in navigating personal challenges post-conversion. Shahrudin (2017), explored the broader challenges faced by reverts, including social isolation, familial tensions, and insufficient religious knowledge, underscoring the necessity for effective educational interventions to strengthen their Islamic character (*sahsiah*).

Despite these insights, a notable gap remains in the literature regarding comprehensive pedagogical strategies specifically designed to enhance the spiritual and emotional resilience of reverts. Most studies focus on identifying the challenges reverts face, but few offer concrete solutions or detailed models for dakwah education that can effectively strengthen the Islamic character of *mualaf*. This gap underscores the need for further research into targeted educational frameworks that not only address theological understanding but also support the holistic development of reverts, thus reducing the rates of apostasy.

## Theoretical Framework

This study is grounded in two key educational theories that inform its approach to dakwah education for reverts: Bandura's Social Learning Theory (1977) and Knowles' Andragogical Learning Theory (1984). These frameworks provide a dual lens for understanding how reverts can best be supported in their religious education and character development.

### 1. Bandura's Social Learning Theory (1977)

Bandura's theory posits that learning occurs primarily through observation, imitation, and modelling (Bandura, 1977).. In the context of dakwah education, reverts learn Islamic values, practices, and norms by observing the behavior of established Muslims, particularly influential role models such as preachers and members of the Muslim community. This theory underscores the importance of positive role models in facilitating the adaptation of reverts to their new religious identity, as they observe and internalize Islamic practices through real-life examples. By fostering environments where reverts are surrounded by practicing Muslims, dakwah programs can leverage observational learning to shape reverts' Islamic character

## *2. Knowles' Andragogical Learning Theory (1984)*

Knowles' theory emphasizes that adult learning is distinct from child learning in that adults are self-directed, bring life experiences into the learning process, and are motivated by practical, real-world needs (Knowles, 1984). In the context of dakwah education, it is critical to recognize that reverts, as adults, require an educational approach that is both relevant to their personal experiences and interactive. Dakwah education for reverts should thus prioritize practical engagement and offer opportunities for reverts to actively participate in their learning journey, making connections between Islamic teachings and their lived experiences. This approach helps ensure that reverts do not passively receive information but instead integrate Islamic principles into their daily lives, fostering a deeper understanding and commitment to their faith.

By integrating Bandura's Social Learning Theory and Knowles' Andragogical Learning Theory, this study adopts a comprehensive approach to dakwah education for reverts. Bandura's emphasis on learning through observation aligns with the need for reverts to be exposed to positive Muslim role models, who demonstrate the practical application of Islamic values. Simultaneously, Knowles' focus on adult learning underscores the importance of tailoring dakwah education to meet the specific needs and maturity levels of reverts, ensuring that the content is both relevant and engaging.

The integration of these theories provides a holistic framework for revert education. Through the observational opportunities highlighted in Bandura's theory, reverts are able to learn by example, while the principles of adult education outlined by Knowles ensure that the learning process is interactive and aligned with their developmental stage as adults. This integrated approach is expected to significantly enhance the spiritual and emotional resilience of reverts, supporting their journey in fully embodying Islamic teachings and reducing the risk of apostasy.

## **Methodology**

This study adopts a qualitative research approach, employing a phenomenological design to explore and understand the implementation of dakwah education by PERKIM and MACMA for reverts in Terengganu. The phenomenological approach was chosen as it allows for an in-depth exploration of the lived experiences of those involved in dakwah education, capturing the essence of how these programs are perceived and experienced by both educators and reverts (Creswell, 2013). Phenomenology is particularly suited for studies that aim to understand complex human experiences and the meanings attached to them (Moustakas, 1994), making it ideal for examining how dakwah programs influence the spiritual and character development of reverts.

### *Data Collection*

Data were gathered through two primary methods: semi-structured interviews and document analysis. Semi-structured interviews were conducted to allow for flexibility in exploring the participants' perspectives while ensuring that key themes were addressed (Bryman, 2016). This format provided an opportunity to delve deeply into the experiences of those responsible for designing and implementing dakwah education for reverts, as well as the challenges they face in delivering effective educational outcomes.

*Interviews:* The study involved face-to-face semi-structured interviews with representatives from PERKIM, while interviews with MACMA representatives were conducted online due to logistical constraints. Semi-structured interviews were chosen for their ability to yield rich, detailed data, allowing participants to freely express their insights while guiding the conversation around specific research questions (Kvale & Brinkmann, 2009).

*Document Analysis:* In addition to interviews, official documents related to the dakwah programs of both organizations were analyzed. These documents included program curricula, training materials, and reports on the outcomes of the dakwah initiatives. Document analysis provided a secondary source of data that complemented the interview findings, offering insights into the formal structure and content of the dakwah programs (Bowen, 2019).

### *Sampling*

The study utilized purposive sampling, a non-probability sampling technique often used in qualitative research to ensure the selection of participants with specific knowledge and experience relevant to the research focus (Patton, 2015). Participants were selected based on their involvement in dakwah education for reverts, ensuring that they had direct experience in the design, implementation, or management of dakwah programs. This approach was used to target individuals with deep expertise in the educational methods and challenges of dakwah, providing valuable insights into the effectiveness of these programs in strengthening the Islamic character of mualaf.

### *Research Instruments*

The research instruments for this study were carefully designed to address the research objectives and answer the key research questions. The interview guide was developed based on the themes identified in the literature, including the pedagogical approaches used in dakwah education, the specific challenges faced in teaching reverts, and the perceived impact of these educational efforts on reverts' religious development. Questions were open-ended, allowing participants to elaborate on their experiences and provide in-depth responses. The interview guide was pilot-tested with a small sample to ensure clarity and relevance, with revisions made based on feedback.

### **Data Analysis**

The data collected from interviews and document analysis were analyzed using thematic analysis, a qualitative analytic method that involves identifying, analyzing, and reporting patterns (themes) within the data (Braun & Clarke, 2006). This method was chosen for its flexibility and ability to produce a detailed and nuanced account of the data, particularly in relation to the experiences of reverts and the educational strategies used by PERKIM and MACMA. Thematic analysis involved several stages: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report.

To enhance the validity of the findings, triangulation was employed, involving the comparison of data from interviews and document analysis (Denzin, 1978). This approach helped to ensure that the findings were robust and reliable, providing a comprehensive

understanding of the dakwah education practices and challenges faced by the organizations involved.

### *Ethical Considerations*

Ethical considerations were paramount in the design and implementation of this study. Informed consent was obtained from all participants prior to their involvement in the research, ensuring that they were fully aware of the study's purpose, the voluntary nature of their participation, and their right to withdraw at any time. Anonymity and confidentiality were maintained throughout the research process, with all data stored securely and only accessible to the research team. The study adhered to the ethical guidelines set out by the institution's review board and complied with the ethical standards for qualitative research (Orb, Eisenhauer, & Wynaden, 2000).

### **Results and Analysis**

#### *Findings on the Revert Education of PERKIM*

This study highlights the significant role played by Pertubuhan Kebajikan Islam Malaysia (PERKIM) in delivering dakwah education for reverts in Terengganu. Interviews with Prof. Dr. Ramle bin Abdullah, Chairman of PERKIM Terengganu, reveal that a range of programs and initiatives have been implemented to facilitate reverts in deepening their understanding of Islam. Key programs include the distribution of prayer kits to reverts from the Orang Asli community, Quran study classes, and the provision of daily necessities to support their transition into the Islamic faith.

These initiatives have proven to be effective in helping reverts comprehend and internalize Islamic teachings. According to Ramle (2022), active participation in these programs has not only enhanced the mualaf's ability to perform religious rituals but also increased their confidence in applying Islamic principles in their daily lives. This holistic approach to education, which integrates spiritual and practical elements, is seen as vital in ensuring that reverts are able to fully embody their new faith.

However, while the current programs have yielded positive results, Ramle (2022) also emphasized the need for continuous improvement in PERKIM's dakwah efforts. He suggested expanding the scope of existing programs to reach a broader audience of reverts and diversifying the approaches used to attract and retain more mualaf. Additionally, he highlighted the importance of refining the educational methods to ensure greater effectiveness in future dakwah activities.

In summary, PERKIM has played a crucial role in supporting the development of Islamic character among reverts. Nonetheless, ongoing efforts are required to enhance the reach and impact of these programs, ensuring that a larger number of reverts benefit from the educational opportunities provided and remain steadfast in their Islamic faith.

#### *Findings on the Revert Education of MACMA*

The interview with Datin Norhana Ng Abdullah, Chairperson and Founder of the Malaysian Chinese Muslim Association (MACMA) Terengganu Branch, revealed the organization's commitment to providing effective dakwah education for reverts through a variety of innovative programs. One of the flagship initiatives is the "Mosque Tour" program,

which serves as a central platform for disseminating Islamic knowledge. This initiative engages four mosques in the Kuala Terengganu area, providing reverts with interactive learning opportunities.

Norhana (2022), who holds a strong educational background in both finance and Islamic studies, emphasized the significant impact of the "Mosque Tour" program on the mualaf who participate. By integrating education with experiential learning, the program offers mualaf an opportunity to explore Islam in an engaging and supportive environment. The program also fosters an appreciation of the mosque not only as a place of worship but as a hub for education and community engagement. This initiative has helped strengthen the participants' connection to their new faith by allowing them to learn in a relaxed and welcoming setting.

Furthermore, Norhana (2022), suggested that expanding the program and increasing community involvement could further enhance its impact. Greater engagement with the broader Muslim community could provide mualaf with additional support and motivation to deepen their understanding of Islam. She highlighted the importance of extending outreach efforts to encourage a broader participation of reverts in MACMA's educational activities.

Overall, MACMA's educational initiatives, particularly the "Mosque Tour" program, have been instrumental in helping reverts gain a deeper understanding of Islamic teachings. Moreover, these programs facilitate positive interactions between reverts and the wider Muslim community, fostering a sense of belonging and strengthening their integration into the Islamic faith. However, as Datin Norhana noted, further expansion of the program and increased community engagement are essential to sustain and enhance the positive outcomes observed.

#### *Comparative Analysis of Dakwah Education Approaches*

The findings of this study are based on interviews with two key informants who play pivotal roles in the implementation of dakwah education for reverts. The first informant, Prof. Dr. Ramli bin Abdullah, Chairperson of Pertubuhan Kebajikan Islam Malaysia (PERKIM) Terengganu Branch and Vice-President of National PERKIM, has over 26 years of experience in the organization. His extensive knowledge of dakwah strategies and challenges offers valuable insights into the formal methods employed by PERKIM. The second informant, Datin Norhana Ng Abdullah, Chairperson and Founder of the Malaysian Chinese Muslim Association (MACMA) Terengganu Branch, has 15 years of experience. Her background in both finance and Islamic studies has significantly shaped her approach to dakwah, particularly in developing educational programs tailored to the specific needs of mualaf.

Both informants provide critical insights into the different dakwah approaches employed by PERKIM and MACMA. Their reflections reveal how PERKIM's structured, formalized educational methods contrast with MACMA's more interactive and inclusive strategies, offering a comprehensive understanding of how these methods impact the spiritual development and integration of mualaf into the Muslim community.

*Critical Analysis of Dakwah Approaches: Implementation of Dakwah Education for Reverts*

This study provides a detailed analysis of the dakwah education approaches utilized by two prominent non-governmental organizations in Malaysia—Pertubuhan Kebajikan Islam Malaysia (PERKIM) and the Malaysian Chinese Muslim Association (MACMA)—with a focus on reverts. The analysis explores the pedagogical strategies adopted by these organizations and evaluates their effectiveness in fostering religious knowledge and faith development among reverts.

*Dakwah Education Approach by PERKIM*

The educational approach adopted by PERKIM, as articulated by Prof. Dr. Ramli bin Abdullah, is comprehensive and systematic, designed to provide a holistic religious education for reverts. Several key elements of their educational program were identified:

**Tauhid (Islamic Theology):** PERKIM places a strong emphasis on foundational Islamic teachings, particularly focusing on the shahadah (declaration of faith). Reverts are taught not only the meaning and implications of this declaration but also the five pillars of Islam and the six articles of faith. Furthermore, PERKIM educates reverts on actions that can nullify their faith, such as apostasy and disbelief. This focus on theological fundamentals helps reverts build a solid foundation in their faith and fosters a sense of responsibility in their role as Muslims (Siren, 2010).

**Fiqh (Islamic Jurisprudence):** A significant portion of PERKIM's curriculum is dedicated to teaching reverts the correct performance of daily religious practices, especially prayer (solat). Lessons are designed progressively to ensure a deep understanding of the recitations and actions involved in solat. For instance, regarding fasting, reverts are initially given flexibility, such as fasting intermittently, before fully committing to observing Ramadan. This gradual approach reflects PERKIM's sensitivity to the newness of reverts to Islam and provides a manageable way for them to integrate religious obligations into their lives (Azlin, 2018).

**Qur'anic Studies:** PERKIM introduces reverts to the Arabic alphabet before teaching tajwid (correct pronunciation), ensuring they can read the Qur'an accurately. This step-by-step approach not only focuses on technical proficiency but also deepens reverts' connection to the Qur'an. By engaging with the meanings and lessons of the Qur'an, reverts develop a more profound spiritual and intellectual engagement with Islamic teachings (Yusof, 2020).

**Akhlak (Islamic Morals and Ethics):** PERKIM employs a role-modeling approach to teach ethics, encouraging reverts to emulate the virtuous behavior of devout Muslims and the Prophet Muhammad (PBUH). This practical method fosters the character development of reverts, helping them embody Islamic values such as kindness, honesty, and tolerance. PERKIM's focus on ethical behavior encourages reverts to contribute positively to society (Musameh, 2019).

**Sirah (Prophetic Biography):** PERKIM integrates the study of sirah (the biography of the Prophet Muhammad and other prophets) into its curriculum. These historical accounts provide reverts with moral lessons and practical guidance, helping them navigate the challenges of life through the example set by the prophets (Shaharuddin, 2017).

In conclusion, PERKIM's dakwah education approach is comprehensive and methodical, aiming to equip reverts with a deep understanding and internalization of Islamic teachings. By providing thorough religious education, PERKIM ensures that reverts are knowledgeable and ethically sound, capable of positively contributing to the broader Muslim community. However, there is room for improvement, particularly in expanding the scope of these programs to meet the diverse needs of reverts across different contexts.

#### *Dakwah Education Approach by MACMA*

In contrast to PERKIM's formal approach, MACMA adopts a more interactive and engaging educational strategy. The key elements of MACMA's approach, as described by Datin Norhana Ng Abdullah, are detailed below:

**Tauhid (Islamic Theology):** MACMA emphasizes the significance of understanding the *syahadah* beyond mere memorization. The organization ensures that reverts comprehend the deeper meanings of the declaration of faith and internalize its spiritual significance. By fostering an in-depth understanding of Islamic theology, MACMA aims to cultivate a strong sense of faith and commitment in reverts (Yusof, 2020).

**Fiqh (Islamic Jurisprudence):** MACMA's approach to teaching *fiqh* goes beyond teaching the technical recitations of prayer. Reverts are encouraged to reflect on the meanings of the phrases recited during *solat*, making their worship a more spiritually enriching experience. This method fosters a deeper connection between reverts and their acts of worship, enhancing the personal significance of prayer (Azlin, 2018).

**Qur'anic Studies:** MACMA places particular emphasis on the beauty of the Qur'anic language and the wisdom contained in its verses. The organization encourages reverts to engage with the Qur'an by understanding its meanings and messages, cultivating a deep love for the text and positioning it as a source of guidance in their lives (Siren, 2010).

**Sirah (Prophetic Biography):** In teaching *sirah*, MACMA focuses on the moral and practical lessons that can be drawn from the life of the Prophet Muhammad (PBUH). By learning from the Prophet's experiences, reverts are guided to apply Islamic values in their daily lives, shaping their ethical outlook and behavior (Shaharuddin, 2017).

Overall, MACMA's approach to dakwah education is more interactive and inclusive, allowing reverts to actively engage with Islamic teachings through programs such as the 'Mosque Tour'. This method fosters a dynamic learning environment where reverts can ask questions and participate in discussions, making the learning process more meaningful and impactful.

#### **Summary of the analysis**

Both PERKIM and MACMA demonstrate a high level of commitment to educating reverts, although their approaches differ significantly. PERKIM's formal, structured educational model provides a comprehensive and systematic approach to teaching Islam, while MACMA's interactive, inclusive approach offers a more dynamic and engaging learning experience. Together, these organizations cater to the diverse needs of reverts, helping them build a strong Islamic identity and integrate into the Muslim community. With such varied

methodologies, dakwah education is poised to be well-received by reverts, equipping them with the knowledge and spiritual fortitude to remain steadfast in their faith.

### SWOT Analysis

Here is the SWOT analysis for PERKIM and MACMA regarding their implementation of dakwah education for reverts

#### SWOT Analysis for PERKIM

SWOT Analysis for PERKIM	Description
<b>Strengths</b>	<ol style="list-style-type: none"> <li><b>Systematic and Comprehensive Approach:</b> PERKIM provides structured and thorough dakwah education, helping reverts to understand various aspects of Islam more deeply.</li> <li><b>Focus on Practical Skills Development:</b> Through teachings that emphasize practical skills, reverts can apply the knowledge they have learned in their daily lives.</li> </ol>
<b>Weaknesses</b>	<ol style="list-style-type: none"> <li><b>Formal Structure May Cause Stress:</b> The requirement to adhere to a strict structure can create pressure for reverts, especially those who are new to Islam.</li> <li><b>High Time Commitment:</b> The intensive educational programs demand significant time from reverts, which may be difficult for some individuals to manage.</li> </ol>
<b>Opportunities</b>	<ol style="list-style-type: none"> <li><b>Utilization of Technology in Teaching:</b> By leveraging technologies such as online platforms, PERKIM can expand its reach and facilitate learning.</li> <li><b>Development of Online Learning Modules:</b> This allows reverts to study at their own pace, enhancing engagement and understanding.</li> </ol>
<b>Threats</b>	<ol style="list-style-type: none"> <li><b>Dropout Rates Among Reverts:</b> The risk of reverts discontinuing their education may negatively affect the effectiveness of the program.</li> <li><b>Lack of Qualified Instructors:</b> A shortage of experienced and qualified educators could undermine the quality of education provided.</li> </ol>

*SWOT Analysis for MACMA*

SWOT Analysis for MACMA	Description
<b>Strengths</b>	<ol style="list-style-type: none"> <li><b>1. Relaxed and Inclusive Approach:</b> MACMA provides a friendly and open atmosphere, which encourages more reverts to participate in their programs.</li> <li><b>2. Innovative Programs through 'Mosque Tour':</b> Activities such as the 'Mosque Tour' facilitate interactive teaching and firsthand experiences, capturing participants' interest.</li> </ol>
<b>Weaknesses</b>	<ol style="list-style-type: none"> <li><b>1. Less In-Depth Approach:</b> The emphasis on interactivity may compromise the depth of teaching, resulting in a less thorough understanding of essential concepts among reverts.</li> <li><b>2. Reliance on the Success of Specific Programs:</b> If particular programs do not receive favorable responses, this may negatively impact the overall effectiveness of the educational approach.</li> </ol>
<b>Opportunities</b>	<ol style="list-style-type: none"> <li><b>1. Expansion of Programs to Other Mosques:</b> MACMA has the opportunity to broaden its reach by implementing programs in more mosques, thus engaging a larger number of reverts.</li> <li><b>2. Collaboration with Other Dawah Organizations:</b> By establishing partnerships, MACMA can enrich its programs and expand the support network available for reverts.</li> </ol>
<b>Threats</b>	<ol style="list-style-type: none"> <li><b>1. Challenges in Securing Mosque Cooperation:</b> There may be instances where mosques are not always willing to collaborate, which could limit the effectiveness of the programs.</li> <li><b>2. Lack of Skilled Volunteers:</b> Without the support of skilled volunteers, the planned programs may not be executed effectively, undermining the quality of education provided.</li> </ol>

This SWOT analysis provides a comprehensive overview of the strengths, weaknesses, opportunities, and threats faced by PERKIM and MACMA in their efforts to provide dawah education to reverts. By identifying these factors, both organizations can formulate better strategies to achieve their educational objectives.

*Theoretical Implications*

This study offers strong empirical support for Albert Bandura's social learning theory, which posits that individuals learn not only through direct instruction but also through observation and social interaction (Bandura, 1977). In the context of dawah education, this theory underscores the idea that reverts (mualaf), as new members of the Islamic faith, acquire religious knowledge and skills by engaging with educators, peers, and the wider Muslim community. The findings of this study affirm that social interactions and experiential learning are key elements in the education process, enabling reverts to move beyond the memorization of religious teachings to the embodiment and application of those values in their daily lives. By observing and participating in Islamic practices, reverts internalize Islamic values, which enhances their ability to integrate into the Muslim community.

Additionally, this study highlights the importance of andragogical approaches to dakwah education, which take into account the unique needs of adult learners (Knowles, 1984). As adult learners, reverts bring with them diverse life experiences and require flexible, inclusive educational methods that are relevant to their real-world contexts. Engaging reverts in problem-based and experience-based learning facilitates a deeper understanding of Islamic teachings, making the content more meaningful and applicable to their everyday lives. By incorporating adult learning principles, dakwah education can become more effective in fostering a profound and practical understanding of Islam among reverts.

### *Practical Implications*

From a practical perspective, this study emphasizes the need for dakwah organizations to adopt a balanced approach that integrates both formal and informal educational methods. A combination of structured instruction and interactive, community-based learning can create an environment where reverts feel comfortable and supported as they learn about their new faith. Such an approach allows dakwah organizations like PERKIM and MACMA to engage reverts in a non-threatening manner while still providing the systematic knowledge necessary for their religious development.

This study also underscores the importance of blending theory and practice in dakwah education. While theoretical instruction is crucial for imparting religious knowledge, practical experiences are essential for reverts to apply what they have learned. Programs that provide opportunities for reverts to engage directly with Islamic practices—such as mosque tours, interactive discussions, and community worship—reinforce their learning and help them internalize Islamic values. By actively participating in religious activities, reverts gain confidence in their practice of Islam and become more integrated members of the Muslim community (Yusof, 2020). Such practical engagement not only solidifies their knowledge but also helps reverts develop a stronger sense of belonging within the community.

### *The Holistic Dawah Education Model*

Based on the findings of this study, a holistic dakwah education model (Table 2) is proposed to enhance the effectiveness of education for reverts. This model consists of three interrelated phases, designed to provide a comprehensive and holistic approach to teaching Islamic principles.

Table 2

*The Holistic Dawah Education Model*

Phase	Approach and Objectives	Key Activities
<b>Introduction Phase</b>	Introduction to the basics of Islam using a relaxed approach, creating an inclusive and comfortable environment for reverts to explore religious teachings.	Relaxed programs by MACMA: Mosque visits, discussion sessions, and interactive activities about the shahadah and the pillars of Islam.
<b>Learning Phase</b>	Structured formal approach focusing on the development of worship skills and a deeper understanding of Islamic knowledge.	Formal classes by PERKIM: Teaching of tawhid, fiqh, and the Qur'an, with emphasis on understanding and application.
<b>Reinforcement Phase</b>	Practical experiences and internalization to strengthen knowledge and commitment to Islamic teachings.	Worship activities at the mosque, Qur'an recitation sessions, and community service programs.

*Phase 1: Introduction*

In the Introduction Phase, the relaxed and inclusive educational methods should be implemented as the primary approach. This phase introduces reverts to the fundamentals of Islam in a non-intimidating and welcoming environment. Interactive activities such as mosque visits, group discussions, and community events are designed to familiarize reverts with the basic tenets of Islam, including the **\*\*syahadah\*\*** (declaration of faith), the pillars of Islam, and key Islamic values. By creating a supportive learning environment, reverts are encouraged to explore their new faith without feeling overwhelmed, thereby fostering their initial engagement with the Muslim community.

*Phase 2: Learning*

The Learning Phase builds on the Introduction Phase by incorporating the more structured and formal educational methods. This phase provides in-depth instruction in areas such as *Tawhid*, *Fiqh*, and Qur'anic studies. During this phase, reverts are taught not only to memorize religious teachings but also to understand their meanings and applications in daily life. By developing practical skills in worship and religious understanding, reverts are better equipped to face the challenges of practicing Islam and integrating into the broader Muslim community. This structured approach ensures that reverts acquire the foundational knowledge necessary for their continued religious development.

*Phase 3: Reinforcement*

The final phase, the Reinforcement Phase, integrates the approaches from the Introduction and Learning phases, providing reverts with practical opportunities to apply their knowledge. This phase emphasizes the internalization of Islamic teachings through participation in worship activities, Qur'an recitation sessions, and community service programs. By engaging in real-life experiences, reverts deepen their commitment to Islam and gain a greater appreciation for the spiritual and moral values they have learned. This phase aims to solidify reverts' understanding and help them integrate Islamic teachings into their

daily lives, ultimately enabling them to become active and contributing members of the Muslim community.

The holistic dakwah education model proposed in this study provides a structured yet flexible framework for educating reverts. By combining informal, interactive approaches with formal, systematic instruction, this model offers a more comprehensive and meaningful educational experience for reverts. The three-phase structure ensures that reverts are introduced to Islamic teachings in a supportive environment, develop a deep understanding of their faith, and ultimately internalize and practice these teachings in their daily lives. Through this holistic approach, dakwah organizations can enhance the religious education of reverts, fostering their confidence and engagement within the Muslim community.

### **Conclusion**

This study has explored the approaches to dakwah education implemented by two prominent non-governmental organizations in Malaysia: the Malaysian Islamic Welfare Organization (PERKIM) and the Malaysian Chinese Muslim Association (MACMA), focusing on their efforts to educate reverts to Islam. Through a detailed analysis of these organizations' methods, it has become evident that successful dakwah education requires a comprehensive and systematic strategy that accounts for the diverse needs and backgrounds of reverts. Both approaches present distinct strengths and challenges, suggesting that integrating formal, structured methods with informal, experiential learning could offer a more holistic and effective model of dakwah education. This integration would address the need for both comprehensive religious instruction and practical, engaging experiences that support the spiritual and personal growth of reverts.

The theoretical implications of this study underscore the relevance of social learning theory (Bandura, 1977) and andragogical principles (Knowles, 1984) in dakwah education. By recognizing that reverts learn through observation, experience, and social interaction, dakwah organizations can design more impactful programs that cater to the specific learning needs of adult reverts. Practically, combining formal education with interactive and inclusive approaches can foster a more profound and engaging learning environment, making it easier for reverts to internalize and practice Islamic teachings.

To further improve dakwah education for reverts, a holistic dakwah education model has been proposed. This model consists of three interrelated phases: the Introduction Phase, which provides a relaxed and welcoming environment for reverts to explore the basics of Islam; the Learning Phase, which offers structured education focusing on practical religious knowledge; and the Reinforcement Phase, which emphasizes the internalization of Islamic teachings through practical experiences. This phased approach aims to provide reverts with a balanced and supportive learning journey, helping them develop confidence and a deeper connection to their faith.

Looking ahead, future research should focus on longitudinal studies that evaluate the long-term effectiveness of this integrated model. The development of digital learning modules could also complement existing methods, enhancing accessibility and engagement for reverts. Additionally, comparative studies with other countries' dakwah education programs could offer valuable insights for continuous improvement. By implementing these

measures, dakwah education can become more effective, guiding reverts to embrace and practice Islamic teachings with confidence, commitment, and a sense of belonging.

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