

Synergy of Islamic Institutions in Empowering the Religious Commitment of Muslim Converts in Sarawak, Malaysia

BITARA

Volume 8, Issue 4, 2025: 111-131
© The Author(s) 2025
e-ISSN: 2600-9080
<http://www.bitarajournal.com>
Received: 18 July 2025
Accepted: 28 August 2025
Published: 28 September 2025

Mohd Zuhaili Kamal Basir,^{1,2*} Fariza Md Sham,^{1,3} Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao¹ & Isdawati Ismail⁴

- 1 Pusat Kajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor MALAYSIA.
E-mail: p104187@ukm.edu.my; farisham@ukm.edu.my; athiroh@ukm.edu.my
- 2 Akademi Pengajian Islam Kontemporari (ACIS), Universiti Teknologi MARA Cawangan Sarawak, Kampus Mukah 96400 Mukah, Sarawak, MALAYSIA.
E-mail: mohdz3506@uitm.edu.my
- 3 Institut Islam Hadhari (HADHARI), Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, MALAYSIA.
E-mail: farisham@ukm.edu.my
- 4 Politeknik Port Dickson, 71050 Port Dickson, Negeri Sembilan, MALAYSIA.
E-mail: isdawati@polipd.edu.my

*Corresponding Author: mohdz3506@uitm.edu.my

Abstract

The religious commitment of Muslim converts in Sarawak is a crucial indicator in ensuring that they internalize and practice Islamic teachings holistically. The establishment of several da'wah organizations at both the federal and state levels, such as the Department of Islamic Development Malaysia (JAKIM), the Islamic Da'wah Foundation Malaysia (YADIM), the Muslim Welfare Organization of Malaysia (PERKIM), the Sarawak Islamic Council (MIS), the Sarawak Islamic Religious Department (JAIS), and the Harakah Islamiah (HIKMAH), has contributed to the increasing process of conversion to Islam in Sarawak. Various da'wah programs have been planned to provide support in terms of religious guidance, education, social support systems and financial assistance for Muslim converts. However, the development of religious commitment among Muslim converts may be affected by issues such as lack of coordination between institutions, limited resources, a diverse societal climate, cultural and linguistic gaps and other challenges. Therefore, synergy between Islamic institutions is essential to ensure that guidance and support for converts are implemented more effectively and sustainably. This study adopts a qualitative approach through document analysis to examine the concept of religious commitment among converts and the role of Islamic institutions in strengthening their Islamic practice. The findings reveal that, despite the various initiatives undertaken, there is still a need to enhance synergy among institutions through the coordination of religious education programs, the integration of welfare and economic support and the strengthening of da'wah networks within the community. Hence, this study proposes a more systematic collaborative strategy to empower the religious commitment of converts in Sarawak, enabling them to lead a stronger religious life in line with the aspirations of an inclusive and progressive Islamic society.

Keywords: Synergy, Islamic Institutions, Religious Commitment, Muslim Converts, Sarawak



This is an open-access article under the CC-BY 4.0 license

Cite This Article:

Mohd Zuhaili Kamal Basir, Fariza Md Sham, Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao & Isdawati Ismail. (2025). Synergy of Islamic Institutions in Empowering the Religious Commitment of Muslim Converts in Sarawak, Malaysia. *BITARA International Journal of Civilizational Studies and Human Sciences* 8(4): 111-131.

Introduction

Da'wah programmes for Muslim converts (*mualaf*) play a crucial role in strengthening their religious commitment and integration into the Muslim community. However, these programmes must be aligned with the social and psychological needs of the converts to ensure their effectiveness. Existing studies have highlighted concerns regarding the outdated nature of many convert education modules, some of which have not been reviewed or updated for over five years (Faezy et al., 2020). Additionally, the methods of implementation often fail to meet the evolving needs of converts, particularly in adapting to their social backgrounds and the increasing reliance on digital platforms for learning and interaction (Azman et al., 2020).

A structured and systematic approach to convert education, including regular coaching and mentoring classes, is essential. Yasmoon and Razaleigh (2019) found that many converts struggle with basic Islamic knowledge, such as reciting Surah al-Fatihah, despite having embraced Islam for a long time. This gap in foundational knowledge underscores the need for a more effective and targeted teaching approach. The delivery of religious teachings should be interactive and communicative, leveraging modern pedagogical techniques while remaining rooted in the Quran and Sunnah (Mohd Azmi & Maimunah, 2003; Adi Syahid, 2013; Ahmad Yunus et al., 2017). Additionally, preachers should incorporate comparative religious knowledge into their modules to enhance understanding and appreciation of Islamic teachings (Wan Mohd Fazrul et al., 2015).

To ensure greater participation of converts in educational programmes, proselytizing bodies such as State Islamic Religious Departments (JAIN), State Islamic Religious Councils (MAIN), and Islamic NGOs must collaborate to provide holistic guidance and support (Ahmad Redzuwan & Kareelawati, 2005; Noreha et al., 2019). In Malaysia's pluralistic society, da'wah strategies must also consider the acceptance of Islamisation efforts by non-Muslim families of the converts. Effective da'wah requires preachers to possess professional skills in knowledge management, leadership, communication, and cross-cultural engagement (Ibtisam & Berhanuddin, 2019).

In Sarawak, where Muslim converts form a minority within a multicultural society, da'wah organisations face unique challenges. Preachers must be equipped with effective proselytizing skills to ensure that their efforts do not lead to religious or racial conflict but rather promote harmonious coexistence (Mohd. Zuhaili et al., 2024). Various contemporary approaches, such as mentoring programmes, cultural integration activities, experience sharing, and interfaith dialogue, can help build strong social relationships with non-Muslim communities (Roslieza, 2017; Abd. Hadi et al., 2016).

Given these challenges, this paper explores the roles and synergy of Islamic institutions in Sarawak in empowering the religious commitment of Muslim converts. It examines how structured collaboration between governmental and non-governmental da'wah organisations can enhance programme effectiveness, ensuring that content and methodologies remain relevant and adaptable to the socio-cultural diversity of Sarawak.

Literature Review

Transition And Transformation of Da'wah Management in Sarawak

The development of da'wah in Sarawak goes through three phases, namely the phase of the arrival of Islam, the revival and religious awareness phase as well as the subsequent phase of the formation of the post-independence da'wah organization. The initial phase presents three important events as indicators of the early spread of Islam in Sarawak, namely the first Islamisation of the King of Brunei, the occupation of the descendants of Datu Merpati from the Javanese archipelago and the immigration of Arab merchants of Hadrami descent (Yemen) (Sanib Said, t.th; Ahmad Nasir, 2019; Wan Ariffin et al., 2017).

The next phase is the Islamic survival effort in the colonial era of the Brooke Family which was pioneered by local preachers such as Datu Hakim Abang Haji Abdul Rahman and Syeikh Othman Abdul Wahab in resisting the influence of the Christianisation movement and upholding the dignity of the Islamic education system in Sarawak (Nurhani & Mohamad Salleh, 2009; Muda @ Ismail & Farah Salwani, 2018; Idris, 2018).

Two forms of da'wah were highlighted because of religious awareness among the Muslim community during the time of the educational da'wah through the establishment of Madrasah Murshidiah (1917) and the da'wah of writing through the publication of the Fajar Sarawak pamphlet (Sabihah, 1990; Habid's Buhigiba, 1995; Wan Kamal & Noranizah, 2010).

The final phase saw the collective empowerment of da'wah work (da'wah ijtimai'iyah) through the establishment of the Islamic institutions in Sarawak. The development phase of da'wah in the 1950s increasingly emphasized the establishment of Islamic institutions of Jama'iyah to realize the concept of *ukhwah* (brotherhood) and *Ta'awun* (mutual assistance) in order to restore the faith of Muslims who were affected by Western cultural influences. The concept of organized da'wah was introduced by mobilizing local preachers to guide the Muslims back to the Islamic way of life through planning, organizing, maintenance and more structured, sustained efforts and continuous institutional work. The wave of awareness and the rise of Islam in the Middle East, Singapore, Indonesia, and Peninsular Malaysia have injected the hearts and minds of Muslims in Sarawak to defend and preserve the sanctity of Islam from outsiders (Ezad Azraai et al., 2018, Md. Amin, 2018).

The network of da'wah through seminars, talks, religious studies classes, forums fostered consensus and cooperation in spreading the teachings of Islam in the Asian region including the islands of Borneo (Sabah and Sarawak). The traditional model of hut-based education such as Madrasah Islamiah (Sarawak), Kolej Islam Malaya (Peninsular of Malaysia) and Madrasah al-Junaid (Singapore) played a pivotal role in producing progressive, and dynamic Islamic intellectual figures in highlighting the principles of reform and Islamization against the remaining system of government in response to the lingering influence of colonial governance (Zulkiple & Juanda, 2018; Ezad Azraai et al., 2018, Md. Amin, 2018).

They also initiated efforts to mobilize da'wah organizations at the national level such as the establishment of the Sarawak Islamic Council (MIS) and the Sarawak Islamic Welfare Association (PERKIS) by students from Madrasah al-Islamiah through the organization of religious courses as well as welfare and community activities. This initial step had an impact

on the increase in the lecture programs and the rise in the mosque attendance, the number of youths pursuing higher education in the religious studies as well as the increase in the number of pilgrims performing the hajj in Mecca (Zulkiple & Juanda, 2018).

Currently, there are several da'wah organizations that have existed in Sarawak because of the idea of the establishment of the Syuyukh Islam Council (1917) by Datu Imam Abang Murshidi including the establishment of the Sarawak Islamic Religious Council (MIS) on 17 December 1954. The organization can be divided into two types, namely the Government Da'wah Organisation and the Non-Governmental Da'wah Organisation. Both organizations consist of Federal and State Government Organizations. The Federal Government's preaching organisation is the Department of Islamic Development Malaysia (JAKIM) Sarawak Branch under its auspices is the IKMAS Institute of Higher Education and the State Government's preaching organisation is MIS itself assisted by the Sarawak Islamic Religious Department (JAIS), Tabung Baitulmal Sarawak (TBS), Sarawak State Mufti Office (PMNS) and Sarawak Syariah Judiciary Department (JKSS) (Juanda, 2003). While the non-Federal Government da'wah Organisation is made up of the Malaysian Islamic Welfare Organisation (PERKIM) Sarawak Branch, the Islamic Youth Force (ABIM) Sarawak Branch and the Malaysian Islamic Council (JIM) Sarawak Branch, while the non-State Government's da'wah organization is Harakah Islamiah (HIKMAH) and the Sarawak Islamic Welfare Association (PERKIS) (Juanda, 2003).

Challenges of Religious Commitment Among Converts After Participating in Da'wah Programs

According to Abu Dardaa et al. (2014) and Muhammad Yamin (2021), converts face challenges in understanding Islamic teachings due to their varying levels of religious knowledge. This situation indicates difficulties in comprehensively grasping fundamental aspects of Islamic teachings. Furthermore, the study by Nor Arfah & Abd Hakim (2022) highlights the lack of consistency in religious practice among converts, though the underlying factors influencing this phenomenon require further investigation. Additionally, many converts continue to practice their pre-Islamic traditions and customs. Nor Arfah & Abd Hakim (2022) further emphasize that converts tend to retain their traditional practices even after embracing Islam. To better understand the extent to which this issue persists, further research on religious commitment among converts in Sarawak is necessary.

Moreover, Md. Amin (2018) reports that Islamic values are not comprehensively practiced among converts. This issue is closely related to the challenges of adaptation and the persistent attachment of converts to their previous religious beliefs, rituals, and customs. Converts in Sarawak also struggle to maintain an Islamic way of life due to the dominance of major ethnic community cultures, such as the Dayak, who traditionally consume pork and *tuak* (a locally brewed rice wine) during festive celebrations. Other challenges include issues related to Islamic dress codes, the permissibility of keeping dogs as pets, and the participation in traditional ceremonies (Nadiyah et al. 2017, 2019). In many instances, converts are pressured to partake in animistic rituals, and refusal to do so may result in social exclusion from their families.

From the outset of their conversion, many converts face challenges in adapting to new Islamic practices, including dress codes, social interactions, and dietary restrictions adhering to halal and *toyyiban* principles. Cultural differences hinder their non-Muslim families from understanding the drastic changes they undergo. Consequently, some converts experience discomfort, awkwardness, and hesitation in publicly embracing an Islamic identity (Zulkiple 2017; Nur A'thiroh Masyaa'il Tan 2009; Marlon 2014; Abdul Ghafar et al. 2017). As a result, the high degree of religious tolerance in Sarawak, which often outweighs religious sensitivity, restricts converts' commitment to consistently fulfilling religious obligations. The greater concern is that some may gradually drift back into their former beliefs and practices despite officially remaining Muslim.

According to Abdul Razak et al. (2023), the term “da’wah” only gained prominence following the movement led by Abdul Rahman Yaakub through the Angkatan Nahdatul Islam Bersatu (BINA) to propagate Islam among the Dayak communities in Sarawak. There was a tendency to provide material incentives, such as a payment of thirty ringgit, to those who embraced Islam. The Dayak community may have perceived that joining BINA did not necessarily equate to a full commitment to Islam. Even during the First East Malaysia Islamic Congress in 1968, the term “da’wah” was not explicitly used; instead, efforts focused on establishing an organization to facilitate conversions. The short-term nature of such efforts, combined with material incentives, may have led to situations where individuals participated in da’wah programs primarily for economic benefits rather than deep spiritual conviction. This raises concerns about the extent of religious commitment among the Dayak community after their involvement in programs such as BINA-HIKMAH.

These four issues collectively pose significant implications for the perception of Islam and the Muslim community among non-Muslims. The absence of constructive, holistic, comprehensive, and effective da’wah programs could lead to several negative consequences, including a decline in participation in HIKMAH programs, a lack of appreciation and practice of Islam as a way of life, and most concerning an increase in apostasy cases in Sarawak.

Cases of apostasy among converts in Sarawak have been documented, such as in 2007, when three converts petitioned the National Registration Department (JPN) to remove the word “Islam” from their MyKad and change their religious status to Christianity (Goh Pei Pei, 2018). Although such issues are rarely publicly discussed in Sarawak, they reflect negatively on the credibility of Islamic institutions in safeguarding the welfare and religious education of converts. Addressing these challenges requires a well-structured, sustainable, and inclusive approach to da’wah, ensuring that religious commitment among converts is strengthened through knowledge, practice, and continuous spiritual support.

Conversion to Islam as a Religious Phenomenon in Sarawak's Plural Society

Religious conversion is a common phenomenon in Malaysia’s multicultural society. This process involves significant changes in a convert’s life, including aspects of knowledge, practices, emotions, and behavior. Upon pronouncing the *shahadah*, converts assume several responsibilities as Muslims, encompassing belief (*aqidah*), practice (*shariah*), and

internalization (*akhlaq*). These responsibilities indicate that converts have made a commitment and are ready to surrender themselves, comply with, and obey religious commands, whether in the form of obligations or prohibitions.

According to Glock and Stark (1965), religious commitment is defined as an individual's ability to manifest religious values in their lives, which is reflected in behaviors that align with the religious teachings they follow. Thus, religious commitment becomes a key indicator in assessing the quality of a convert's Islamization. If a convert demonstrates a low level of commitment, it may indicate issues related to their understanding of religious knowledge, consistency in practice, awareness, and religious personality. Within the context of da'wah programs, religious commitment is a long-term impact influenced by several factors, including the availability of resources, the suitability of program implementation methods, and participant satisfaction. These three factors play a crucial role in determining the overall acceptance and effectiveness of the program.

Religious commitment is assessed through four key aspects: understanding, practice, religious experience and religious internalization.

Understanding of Religious Teachings

The first aspect, understanding, refers to the ability to absorb and comprehend religious knowledge. According to Jumali et al. (2012), understanding is developed through the availability of information, the quality of the information, and the way it is delivered. In the context of da'wah programs, understanding is closely related to knowledge acquisition and mastery of fundamental Islamic teachings, or Fardhu 'Ain, such as *aqidah* (creed), *fiqh* (jurisprudence), *sirah* (history), *tajwid* (Quranic recitation), and *akhlaq* (ethics) (Mohd Amzari et al. 2019; Marlon et al. 2019; Jamaliah et al. 2017; Anuar et al. 2015; Wan Irfani Najwa & Norsaleha 2022; Zainab et al. 2015; Anuar 2008).

To ensure a solid foundation, State Islamic Religious Councils (MAIN) and State Islamic Religious Departments (JAIN) mandate that all converts attend Fardhu 'Ain classes after officially registering their conversion. In some states, an interview is conducted to evaluate the convert's understanding of key Islamic concepts, such as Iman and Islam, the Pillars of Faith and Islam, purification (water, *najis*, and *istinja'*), *wudu'* (ablution), obligatory bathing (*ghusl*), prayer (*solat*), and Islamic rulings (Zulkiple, 2021). This assessment is crucial in helping converts fulfill their religious responsibilities with confidence and accuracy.

Religious Practice

The second aspect, religious practice, refers to ritualistic acts of worship within a faith tradition. In Islam, religious observance is considered complete when a person fulfills fundamental acts of worship such as prayer (*solat*), fasting (*sawm*), paying zakat (*almsgiving*) and performing *hajj* if financially and physically capable. For worship to be accepted, it must be performed with sincerity (*ikhlas*), excellence (*itqan*), certainty (*yaqin*), and consistency (*istiqamah*). Failure to fulfill these obligations may lead a Muslim towards sinful acts (*maksiat*) and, ultimately, the state of being *fasiq* (habitual sinner).

The fluctuation of faith (iman) depends on the consistency of religious practice, as faith naturally rises and falls. In the context of da'wah programs, religious practice is the application of acquired knowledge through guidance and education. It includes visible acts of worship such as prayer, fasting, zakat, and Quran recitation (Jamaliah et al. 2017; Wan Irfani Najwa & Norsaleha 2022; Azarudin et al. 2023; Norhana et al. 2023). These obligations, which vary in degrees from mandatory (*wajib*) to recommended (*sunnah*) and permissible (*mubah*), are essential for converts to demonstrate high commitment to their new faith and experience the full essence of Islamic living.

Religious Experience and Emotional Connection

The third aspect relates to spiritual experiences and emotions that arise within an individual after practicing religious teachings. This includes inner spiritual experiences that develop through worship and connection with Allah SWT. According to Glock and Stark (1965), religious experiences are reflected in spiritual communication with God or mystical entities, leading to heightened awareness and commitment to religious practice.

From an Islamic perspective, religious experience is a path to ultimate truth that strengthens faith, devotion, and perseverance in worship. This journey involves soul purification (*Tazkiyah al-Nafs*) by eliminating negative traits (*mazmumah*) through practical and spiritual exercises (al-Ghazali, 1995). Within da'wah programs, religious experience manifests as deep spiritual consciousness, reflected in self-reflection (*muhasabah*), spiritual mindfulness (*muraqabah*), divine commitment (*mujahadah*), and self-discipline (*mu'aqabah*). Converts who experience this spiritual fulfillment will develop inner peace and the sweetness of faith, ultimately strengthening their Islamic beliefs (Suhailiza et al., 2022).

Internalization of Religious Values

The final aspect, religious internalization, refers to integrating Islamic values into daily life. In other words, it signifies embracing Islam as a way of life (*al-Din*) that governs thoughts, beliefs, speech, and actions. A Muslim's life is guided by faith (*aqidah*), religious law (*shariah*), ethics (*akhlaq*), and ultimate aspiration of attaining Allah's pleasure.

Religious internalization reflects both inner (spiritual) and outward (physical) dimensions, establishing divine (*rabbaniyyah*) and humanistic (*insaniyyah*) values in human existence. It influences all aspects of life, including knowledge, conviction, worship, ethics, and moral refinement (Zulkiple & Nor Salimah, 2006). In da'wah programs, religious internalization is evident in the practical impact of Islamic teachings on ethical and moral conduct. Converts who fully integrate Islam into their lives experience the beauty of a Muslim lifestyle, including cleanliness, modesty in dress, respectful communication, and social interactions with both Muslims and non-Muslims (Azarudin et al. 2022; Azammudin et al. 2017).

Challenges of Religious Commitment Among Converts in Sarawak

In the religious landscape of Sarawak, the level of religious understanding among converts remains unsatisfactory due to varying levels of Islamic knowledge (Abu Darda' et al., 2014; Muhammad Yamin, 2021). Moreover, many converts lack consistency in religious practice, especially in rural areas, where their religious commitment tends to weaken over time. This is largely due to their continued adherence to pre-Islamic traditions and cultural practices (Nor Afah & Abd Hakim, 2022).

Some converts do not actively practice Islam, despite their religious status remaining unchanged on their identification cards. This tendency is often influenced by the financial advantages of being categorized as *zakat* recipients (*asnaf*), giving rise to the phenomenon of 'Islam in name only.' In such cases, Islamic values are selectively practiced based on personal preference rather than genuine religious commitment (Md. Amin, 2018).

Addressing these challenges requires a comprehensive da'wah approach that strengthens Islamic education, ensures consistent religious practice, fosters deep spiritual experiences, and encourages the full internalization of Islamic values. In Sarawak's pluralistic society, Islamic institutions must work together to empower converts with the knowledge, skills, and support needed to maintain strong religious commitment in their daily lives.

Methodology

This study adopts a qualitative research design, where data is collected and analyzed descriptively. This method enables a deeper understanding of the issues and research context based on secondary sources (Ahmad Munawar & Nor Shahizan, 2020). In this study, data was obtained from documents and analyzed descriptively to synergy of Islamic institutions in empowering the religious commitment of muslim convert in Sarawak. According to Mohd Syuhaimi et al. (2017), document analysis allows researchers to gather data directly without relying on individuals or officials. In terms of credibility and accuracy, this method is highly reliable as the sources can be verified and remain consistent. Additionally, document analysis is frequently used to present, validate, and support information, as well as to compare past and current data.

Finding and Discussion

The Role of Da'wah Organizations in the Implementation of the Da'wah *Mualaf* Programme in Sarawak

The empowerment of Muslim converts in Sarawak is driven by the synergy of state and federal Islamic institutions, which provide religious education, social support, and economic assistance. Given Sarawak's diverse ethnic and religious landscape, da'wah organizations must adopt inclusive, structured, and sustainable approaches to ensure that converts receive proper guidance and support. The following are several da'wah organizations that are actively involved in strengthening the religious commitment of Muslim converts in Sarawak:

Government organizations under state administration

a. Sarawak Islamic Council (MIS)

The Sarawak Islamic Council (MIS) was officially established on 1 May 1955 under the Islamic Council Ordinance (1946). MIS is responsible for Islamic affairs and Malay customs in Sarawak (Noranizah, 2009). The first president was Datu Abang Haji Openg bin Abang Sapi'ee (1955-1963), followed by Datuk Haji Mohammad Mortadza Haji Daud (1964-1972), Tun Datuk Patinggi Haji Abdul Rahman Ya'kub (1972-1973), Tan Sri Datuk Amar Abang Haji Ikhwan Zaini (1973-1976), Dato' Sri Haji Mohammad Fauzi Abdul Hamid (1980-1985), Dato' Sri Haji Anis Haji Abot (1985-2002), and Datu Haji Putit Matzen (2002-2015). Currently, MIS is led by Ybhg. Datu Haji Misnu Haji Taha (2015-present), assisted by 12 council members (MIS, 2021).

Through amendments to the Islamic Council Ordinance, MIS has strengthened its role by administering several agencies, including the Sarawak Syariah Judiciary Department (1990), the State Mufti Department (1997), the Education Services Bureau (2007), and the Islamic Information Centre (2008). MIS has also collaborated with organizations such as BINA, PERKIS, and INDAH to establish the Da'wah Division, which coordinates da'wah programs for converts in rural Sarawak (Abdul Razak, 2010). In response to the increase in conversions in the 1970s, MIS introduced Islamic education and guidance programs, including a Basic Islamic Course covering Islamic history, Akidah, and Fiqh. By 1983, MIS and its partners had expanded da'wah efforts to rural areas like Long Busang, Punan Biau, and Sekapan Panjang, Belaga, Kapit (Abdul Razak et al., 2023).

In 1990, the responsibility for converts' da'wah was transferred to the Sarawak Islamic Religious Department (JAIS) to streamline Islamic administration. This restructuring positioned MIS as an advisory and policymaking body, while JAIS became the executing body for Islamic expansion in Sarawak (Abdul Razak, 2022; Abdul Razak et al., 2023).

b. Sarawak Islamic Religious Department (JAIS)

JAIS was established on 17 August 1990 to serve as the secretariat for MIS, following amendments to the ordinance to enhance MIS's jurisdiction (Noranizah, 2009). JAIS oversees the Da'wah Division and the Our Brothers Development Unit (Unit Kemajuan Saudara Kita, UKSK), which facilitates collaboration with various agencies to support converts in rural Sarawak (Kamarulzaman & Nur Athiroh, 2020).

To manage the increasing number of converts, UKSK appointed the Our Brothers Unit (USK) as its secretariat. UKSK developed the Our Brothers Da'wah Management Module (MPDSK), which includes 11 modules such as Pre-Islamization, Islamic Process, Intensive and Advanced Courses, Islamic Understanding Classes, and Community Engagement Programs (Kamarulzaman & Nur Athiroh, 2020). JAIS also collaborates with external agencies and NGOs like HIKMAH, MACMA, PERKIM, and LAKAH to avoid program duplication and optimize resources. Financial support from Tabung Baitulmal Sarawak (TBS) has enabled the implementation of initiatives like the Our Brothers Village Adoption Programme (PROKASK), benefiting 14 villages (Kamarulzaman & Nur Athiroh, 2020).

c. Sarawak Baitulmal Fund (TBS)

TBS, established in 1966 under the Zakat Law, is responsible for managing zakat, waqf, and other Islamic charitable funds. Initially known as Tabung Zakat and Fitrah, it was rebranded as TBS in 1984 under the Sarawak Islamic Council Ordinance (Anon, 2021). A 2001 amendment strengthened TBS's role in funding Muslim children's education and welfare programs for converts (Anon, 2017).

Between 2002 and 2016, zakat distribution to converts in Sarawak totaled RM14,542,103.46 (Pg Mohd Faezul, 2019). However, issues such as bureaucratic delays have been reported. To address this, TBS supports Islamic institutions and provides general assistance to converts through religious education and community service initiatives (Asma Azfar & Hafizul, 2018).

d. Sarawak Islamic Information Centre (IIC)

Established on 17 August 2008, IIC promotes Islamic values through media and multi-ethnic da'wah programs. It organizes forums on religious harmony, online lectures, and research presentations on Sarawak's Muslim community. IIC also facilitates public understanding of Islam through initiatives like the Multi-Religious Forum and the "FAQs on Islam: Modern Science Finds God" program (Anon, 2021).

Furthermore, IIC invites academics to present research on issues affecting Sarawak's Muslim community through the "IIC Research on Muslims in Sarawak Series." Among the da'wah research presentations are "Management of the Da'wah Organization Against New Brothers" by Ustaz Yakub Abdullah (JAIS) and "Image & Status of Islam in Sarawak" by Assoc. Prof. Dr. Dayang Affizah binti Awang Marikan (UNIMAS) (Anon, 2021).

The government organizations under federal administration

a. Department of Islamic Development Malaysia (JAKIM) Sarawak Branch

JAKIM Sarawak Branch originated as the Training and Da'wah Unit under the Religious Division, Prime Minister's Department, in 1978. The unit evolved into the Sarawak Da'wah Unit (1984) and BAHEIS Sarawak Branch (1987) before being restructured as JAKIM Sarawak Branch (Che Bakar et al., 2009).

JAKIM established the Da'wah Training Centre (PLS) and the Malaysian Islamic Skills Institution (IKMAS) to enhance Islamic leadership and education in Sarawak. IKMAS offers diploma programs in Islamic Studies and Da'wah, producing graduates who pursue higher education and professional careers. It also provides a Basic Certification of Islamic Studies for converts (PERAPI) (Hasfa Bakhry, 2022).

b. Malaysian Islamic Welfare Organisation (PERKIM) Sarawak Branch

PERKIM Sarawak Branch was established on 18 February 1989 and is actively led by women. The organization collaborates with NGOs to conduct da'wah, education, and welfare programs

for converts (Che Bakar et al., 2009). Core programs include online Quranic studies, funeral management, halal slaughter courses, and religious forums. PERKIM also provides scholarships for convert children pursuing higher education (Arneesha Lily, 2022).

c. Yayasan Da'wah Islam Malaysia (YADIM) Sarawak Branch

YADIM Sarawak Branch began operations in Kuching on 1 November 2006. It focuses on da'wah coordination, interactive knowledge-sharing sessions, and community engagement programs for converts, such as the REPSOL and MyMasjid Programs, which aim to strengthen religious understanding and promote mosque-based activities (Anon, 2022).

Non-Governmental Organizations Under State Administration

a. Harakah Islamiah (HIKMAH)

Harakah Islamiah (HIKMAH), formerly known as BINA, is the largest da'wah NGO in Sarawak with branches across the state. Established in 1968, it aims to guide Muslim youths back to Islamic teachings post-colonialism. HIKMAH has played a crucial role in empowering converts, producing local preachers who contribute significantly to rural da'wah efforts. The organization collaborates extensively with government agencies and NGOs to implement programs such as the Da'wah Moving Course, Fardhu Ain guidance classes, and the Qurban Worship Program. The Islamic New Village Project (PBI) is one of its flagship initiatives in convert development (Zulkiple & Juanda, 2018; Mohd Zuhaili et al., 2019).

b. The National Dayak Muslim Association (PDMS)

Officially registered in 2017, the National Dayak Muslim Association (PDMS) serves as a platform for da'wah and social support among the Dayak Muslim community. PDMS organizes events such as the Dayak Muslim Biennial Convention, Ijtimak Leadership Dayak Muslim, and the Dayak Muslim Forum. It also plans to establish a Dayak Muslim Mosque and a Welfare Tarbiyyah Centre. Financial support from the Baitulmal Fund helps sustain PDMS's programs, ensuring continuous development of the Dayak Muslim community at both national and international levels (Norhaza, 2019).

c. Halaqah Kemajuan Muslim Sarawak (HIKAM)

Founded in 2012, HIKAM is a volunteer-based NGO focused on leadership and da'wah development. It organizes welfare and educational programs, including the MyRamadhan initiative, which provides aid to underprivileged converts. HIKAM collaborates with external NGOs and institutions such as LAKMNS to conduct motivational camps, Islamic knowledge sessions, and community outreach projects, addressing both spiritual and socio-economic needs of the Muslim community in Sarawak (HIKAM, 2016; Izyan, 2022).

Non-governmental organizations under federal administration

a. The National Da'wah Council (MDN), Sarawak Branch

The Sarawak Branch of the National Da'wah Council (MDN) was established on 24 July 2013 and officially registered on 19 September 2018. MDN promotes unity among Muslims regardless of theological group, political position, or occupation. It has expanded its da'wah efforts internationally and introduced innovative approaches to meet societal needs. Under the Our Brothers Council (DSK), MDN provides online Islamic mentoring for converts, later formalized as the Malaysian Islamic Studies Certification (SPIM). Additionally, it organizes national and global da'wah conventions and outreach programs in rural convert villages to enhance education and socio-economic support (Nur A'thiroh Masyaa'il Tan, 2021).

b. Malaysia Chinese Muslim Association (MACMA) Sarawak Branch

Founded on 8 September 1994, MACMA is the largest NGO supporting Chinese Muslim converts in Malaysia. The Sarawak branch, established on 8 November 1996, focuses on producing preachers from within the Chinese Muslim community and fostering religious harmony. MACMA offers structured Islamic learning, including Quran and language classes, and organizes welfare programs through its self-funded Welfare Trust Fund. Its unique initiatives, such as the Taaruf Brother Kita Programme, Iftar gatherings, and festive celebrations, strengthen the sense of belonging among Chinese Muslim converts (Anon, 2020; Najihah, 2017).

c. Hidayah Centre Foundation (HCF) Sarawak Branch

Hidayah Centre (HC) was established in 2005 and incorporated in 2012 to promote interfaith engagement, and support converts through financial aid, guidance, and protection. With branches in Kuching, Samarahan, Sibu, Bintulu, and Miri, HCF provides Islamic registration services, da'wah training, and community outreach. Its inclusive approach celebrates Sarawak's ethnic diversity, fostering positive perceptions of Islam among non-Muslims through collaborative programs with NGOs and institutions like PERYATIM and IKMAS. Key initiatives include the *Mualaf* Visitation Program, Gawai Harmoni Programme and Open Day of the Mosque, reinforcing converts' roles as Islamic ambassadors (HFC 2021).

Synergy of Islamic Institutions in Strengthening Religious Commitment Among Muslim Converts in Sarawak

The empowerment of Muslim converts in Sarawak is a multifaceted process that requires institutional collaboration, resource allocation, and community engagement. The synergy between state and federal Islamic institutions has played a crucial role in ensuring that religious commitment among converts is not only nurtured but also sustained through education, social integration, and economic empowerment.

a. The Role of State Institutions in Da'wah and Muslim Convert Development

Islamic institutions under state administration, such as MIS and JAIS, provide structured da'wah programs tailored to the needs of rural converts. The establishment of JAIS's Our Brothers Development Unit (UKSK) and its Our Brothers Da'wah Management Module (MPDSK) reflects a systematic approach to convert development, addressing pre-Islamization guidance, Islamic education, and social engagement. However, the effectiveness of these initiatives depends on resource availability, institutional coordination, and local acceptance of the programs. While state institutions have laid a strong foundation for convert empowerment, challenges such as geographic isolation, limited access to religious teachers, and socio-economic struggles remain barriers to full integration.

b. Financial and Economic Empowerment through TBS

One of the key aspects of ensuring sustained religious commitment among Muslim converts is financial stability. Tabung Baitulmal Sarawak (TBS) has been instrumental in providing financial assistance, zakat distribution, and economic empowerment programs for converts. However, while TBS has allocated significant resources to convert welfare, bureaucratic challenges and administrative constraints may limit the effectiveness of fund distribution. The dependency on financial aid without a strong emphasis on long-term economic sustainability could hinder the converts' ability to become financially independent in the long run. Therefore, future strategies should focus on entrepreneurship training and skill development programs to empower converts beyond mere financial assistance.

c. The Role of IIC in Religious Understanding and Interfaith Engagement

Another critical dimension in empowering Muslim converts is public perception and social acceptance. The Sarawak Islamic Information Centre (IIC) has contributed to interfaith dialogues, knowledge-sharing, and public awareness programs that help both converts and non-Muslims understand the principles of Islam. This approach is crucial in a multi-religious and multi-ethnic society like Sarawak, where interfaith tensions can impact religious integration. However, while IIC has successfully organized forums and educational programs, the reach and impact of such initiatives remain limited to those who actively participate. There is a need for greater community outreach efforts, including grassroots initiatives that engage non-Muslim families of converts to foster a more inclusive religious transition process.

d. The Contribution of Federal Institutions: JAKIM, PERKIM and YADIM

Federal agencies such as JAKIM, PERKIM, and YADIM complement state-level efforts by offering structured Islamic education, welfare programs, and da'wah training for converts. The Da'wah Training Centre (PLS) and Malaysian Islamic Skills Institution (IKMAS) under JAKIM provide vocational and religious training, ensuring that converts not only gain religious knowledge but also develop practical skills for self-sufficiency. Meanwhile, PERKIM's focus on women-led da'wah efforts highlights the importance of gender-inclusive approaches in

supporting female converts, who often face greater social and familial challenges in their religious transition. YADIM, on the other hand, has been proactive in community engagement, but its impact largely depends on its ability to collaborate effectively with local agencies and NGOs.

e. The Need for Holistic and Sustainable Approaches

While the synergy between Islamic institutions has significantly contributed to convert empowerment in Sarawak, there is still a need for a more holistic and sustainable approach. Some key areas for improvement include:

- i. Strengthening Collaboration: Greater coordination between state and federal agencies can enhance the effectiveness of da'wah and welfare programs, preventing redundancy and improving resource distribution.
- ii. Enhancing Economic Independence: Convert empowerment should go beyond financial aid by integrating vocational training, entrepreneurship support, and job placement programs to ensure long-term sustainability.
- iii. Expanding Community Outreach: More grassroots engagement initiatives should be developed to engage non-Muslim families and communities in the integration process, fostering social acceptance and reducing stigma.
- iv. Utilizing Digital Da'wah: The use of social media, online learning platforms, and digital resources can significantly enhance religious education, particularly for rural converts who face geographical barriers.

The empowerment of Muslim converts in Sarawak is a collective effort that requires institutional synergy, financial sustainability, social engagement, and interfaith understanding. While significant progress has been made through MIS, JAIS, TBS, IIC, JAKIM, PERKIM and YADIM, challenges such as bureaucratic constraints, socio-economic barriers, and interfaith complexities must be addressed through more inclusive and sustainable strategies. Moving forward, a multi-dimensional approach that integrates religious education, economic empowerment, and community engagement will be key in strengthening the religious commitment and holistic development of Muslim converts in Sarawak.

Strategic Approaches in Strengthening the Religious Commitment of Muslim Converts in Sarawak

The implementation of da'wah programs for Muslim converts (*mualaf*) in Sarawak is a fundamental component in fostering religious commitment, spiritual resilience, and social integration. Given Sarawak's diverse ethnic, cultural, and religious landscape, da'wah organizations must adopt systematic, inclusive, and sustainable approaches to ensure that converts receive structured guidance, adequate religious knowledge, and comprehensive support in their spiritual journey.

Islamic institutions operating under state administration, such as Jabatan Agama Islam Sarawak (JAIS), Majlis Islam Sarawak (MIS), and Tabung Baitulmal Sarawak (TBS),

alongside federal-level bodies, including Jabatan Kemajuan Islam Malaysia (JAKIM), Pertubuhan Kebajikan Islam Malaysia (PERKIM), and Yayasan Dakwah Islam Malaysia (YADIM), serve as the primary entities in managing *mualaf* development programs. These institutions provide systematic religious education, financial assistance, socio-economic support, and skill development initiatives, which collectively contribute to reinforcing religious commitment among converts.

In addition to government-administered organizations, several non-governmental organizations (NGOs) such as Harakah Islamiah (HIKMAH), the Malaysian Chinese Muslim Association (MACMA), and the Hidayah Centre Foundation (HCF) play a crucial role in complementing state and federal efforts. These NGOs focus on personalized da'wah approaches, providing mentorship, interfaith engagement, and religious knowledge enhancement. Through specialized guidance classes, interfaith discourse, and interactive da'wah programs, these organizations help converts develop a more profound understanding of Islam while ensuring their smooth integration into the wider Muslim community.

Despite the substantial contributions of these government and non-governmental bodies, several challenges persist in ensuring the long-term religious commitment of *mualaf*. Among the most significant obstacles are geographical barriers, socio-economic limitations, and societal misconceptions regarding Islam and conversion. Many rural and interior regions in Sarawak pose logistical challenges that hinder effective access to Islamic education, religious mentorship, and community support systems. Additionally, economic instability among converts can impede their ability to fully engage in religious learning and community activities. Moreover, societal attitudes and misconceptions surrounding conversion to Islam may isolate new converts, affecting their psychological and emotional well-being.

To address these challenges, a synergistic and multi-dimensional approach is required, involving institutional collaboration, economic empowerment, and digital da'wah initiatives. Strengthening partnerships between state, federal, and NGO-driven organizations can optimize resource allocation, improve accessibility to religious education, and facilitate inclusive socio-religious engagement. Furthermore, the integration of technology and digital platforms in da'wah efforts can enhance outreach, enabling converts, especially those in remote area, to receive continuous religious education and support.

Thus, a holistic and well-coordinated da'wah framework is essential to strengthen the religious commitment of *mualaf* in Sarawak. By ensuring sustainable religious education, financial independence, and social inclusion, these efforts will contribute to the development of a well-integrated, resilient, and committed Muslim convert community within the broader Islamic society.

Conclusion

The religious commitment of Muslim converts in Sarawak is crucial in ensuring their holistic practice of Islamic teachings. Despite various da'wah organizations and programs providing religious guidance, education, social support, and financial assistance, challenges such as institutional coordination gaps, limited resources, and cultural diversity hinder their effectiveness. Addressing these issues requires a synergistic and multi-dimensional approach involving institutional collaboration, economic empowerment, and digital da'wah initiatives.

Strengthening partnerships between state, federal, and NGO-driven organizations can optimize resource allocation, improve access to religious education, and foster inclusive socio-religious engagement. Additionally, leveraging technology and digital platforms can enhance outreach, ensuring continuous religious education and support, especially for converts in remote areas.

This study underscores the need for stronger synergy among Islamic institutions to enhance the religious commitment of converts. A structured and strategic approach, including coordinated religious education programs, integrated welfare and economic support, and robust da'wah networks, is essential for sustainable and effective guidance. By fostering greater institutional collaboration and embracing digital innovations, Muslim converts in Sarawak can be better supported in strengthening their faith, ultimately contributing to a progressive and inclusive Islamic society.

Reference

- Abdul Ghafar Don, Ahmad Redzuan Mohd Yunus, Anuar Puteh & Badlihasham Mohd. Nasir. (2017). Cabaran dakwah dalam kalangan saudara baru di Malaysia. In Abdul Ghafar Don & Zulkiple Abd. Ghani (Eds.). *Dakwah kepada Non Muslim di Malaysia: Konsep Metode dan Pengalaman*, pp. 162-169. Bangi: Penerbit UKM.
- Abdul Razak Abdul Kadir. (2010). Sejarah perkembangan dakwah Islamiah di Sarawak (1968–1985). In *Seminar Antarabangsa Agama dan Pembangunan IV*. Sulawesi: UIN Alauddin Makassar.
- Abdul Razak Abdul Kadir. (2022). Sinergi ulama dan umara dalam pembentukan Jabatan Agama Islam Sarawak 1955-1990. In *Proceedings Borneo Islamic International Conference*, pp. 286-292.
- Abdul Razak Abdul Kadir, Saimi Bujang, Awang Nib Zuhairi Awang Ahmad & Hadenan Towpek. (2023). Perkembangan institusi Islam di Sarawak sebelum pembentukan Malaysia. *Journal of Al-Tamaddun*, 18(1): 1–14
- Abu Dardaa Mohamad, Mohamad Zulkifli Abdul Ghani, Anuar Puteh, Mohd Shahrul Nizam Mohd Saron, Razaleigh Muhamat @ Kawangit, Abdul Ghafar Don & Ahmad Irdha Mokhtar. (2014). Cabaran dakwah Islam dan masalah PERAPI di Sarawak. In Anuar Puteh & Ahmad Irdha Mokhtar (Eds.). *Seminar Antarabangsa Dakwah dan Etnik, Dakwah and Ethnicity: Multidisciplinary Perspective 2014*, pp. 1–13. Bangi: Pusat Kajian Dakwah dan Orang Asli UKM.
- Adi Syahid Mohd Ali. (2013). *Keberkesanan pembelajaran aqidah berasaskan strategi inkuiri terbimbing terhadap saudara baru*. Master Dissertation. Universiti Malaysia Kelantan.
- Ahmad Redzuwan Mohd. Yunus & Nur Kareelawati Abd. Karim. (2005). Pembelajaran berkesan kepada saudara baru: Kajian di Darul Arqam, Singapura. In Razaleigh Muhamat @ Kawangit, Faudzinaim Hj. Badaruddin & Khairil Khuzairi Omar (Eds.). *Masa Depan Saudara Baru*, pp. 9–28. Bangi: Pusat Islam UKM.
- Ahmad Yunus Kasim, Samsuddin Abdul Hamid & Misnan Jemali. (2017). Pengajaran akidah dalam kalangan *mualaf* di Institut Dakwah Islamiyah PERKIM. *Jurnal Perspektif*, 1: 89–100.
- Al-Ghazālī. (1995). *Mukāsyafah al-Qulūb*. Bayrut: Dār Ihya' al-Turath al-Arabī.

- Anon. (2017). Agihan bantuan bagi tempoh 1 Januari hingga 30 September 2017. *Majalah al-Mal TBS*, Mac: 22–23.
- Anon. (2020). MACMA ubah persepsi terhadap individu peluk Islam. (atas talian). <https://www.utusanborneo.com.my/2020/08/03/macma-ubah-persepsi-terhadap-individu-peluk-islam> [17/8/2021]
- Anon. (2021). Latar Belakang Penubuhan Pusat Maklumat Islam (IIC) Sarawak. (atas talian). <http://www.sarawakiic.org.my> [5/10/2021]
- Anon. (2021). Latar Belakang Penubuhan Tabung Baitulmal Sarawak (TBS). (atas talian). <http://www.tbs.org.my> [24/10/2021]
- Anon. (2022). Latar Belakang Penubuhan YADIM Cawangan Sarawak. (atas talian). <http://pr@yadim.com.my> [7/11/2022]
- Anuar Puteh. (2008). *Bimbingan al-Quran Saudara Baru Cina di Lembah Klang*. Bangi: Fakulti Pengajian Islam UKM.
- Anuar Puteh, Razaleigh Muhamat@ Kawangit, Abdul Ghafar Don & Norazieah Mat Jaafar. (2015). Kefahaman dan amalan ajaran Islam dalam kalangan saudara baru masyarakat Siam di Kelantan. In Razaleigh Muhamat@ Kawangit (Ed.). *Isu-Isu Pengurusan Saudara Muslim*, pp. 66–79. Bangi: Penerbit UKM.
- Arneesha Lily. (2022). Aktiviti Dakwah PERKIM Cawangan Sarawak. Temu bual, 30 November 2022
- Azammuddin Zainuddin, Salleh Amat & Noriah Mohd Ishak. (2017). Persepsi dan masalah *mualaf* terhadap kesejahteraan diri di Selangor: satu kajian. *E-journal of the Global Summit on Education*, 6: 54–66.
- Azarudin Awang, Norhana Abdullah @ Ng Siew Boey & Irdina Safiah Izudin. (2022). Pengetahuan, persepsi dan perilaku konsumen *mualaf* di negeri Terengganu dalam menggunakan produk makanan halal. *Journal of Fatwa Management and Research*, 27(4): 33–58.
- Azarudin Awang Azman Che Mat, Razali Musa & Ruhaizah Abdul Ghani. (2023). The effects of Islamic education on religiosity among muallaf students in Malaysia. *Journal of Nusantara Studies (JONUS)*, 8: 290–309.
- Azman Ab Rahman, Nur Ain Syafiqah Rahmat, Muhd Faiz Abd. Shakor, Nurul Shazwani Nordin & Mohamad Anwar Zakaria. (2020). Sorotan literatur kajian modul pengajian muallaf di Malaysia. In Irwan Mohd Subri & Azman Ab. Rahman (Eds.). *E-Prosiding Diskusi Syariah dan Undang-Undang*, 1: 46–53. Nilai: Universiti Sains Islam Malaysia.
- Che Bakar Che Mat, Salmah Hussain & Sharifah Anom. (2009). Pemerkasaaan Gerakan Dakwah di Sarawak: Satu Anjakan Paradigma. In Jamil Hamali, Che Bakar Che Mat, Abdul Jabbar Abdullah, Wan Ariffin Wan Yon, Mohd Syahiran Abdul Latif, Azhar Abdul Rahman, Mohd Zafian Mohd Zawawi, Mohd Sapawi Jamain, Salmah Husain, Norlela Kamaluddin, Sharifah Anom Omar & Suzani Amin (Eds.). *Islam di Borneo: Sejarah Perkembangan dan Isu-Isu Kontemporari*, pp. 39–51. Shah Alam: UPENA, UiTM.
- Ezad Azraai Jamsari, Hakim Zainal & Jaffary Awang. (2018). Peranan pendidikan Islam dalam pembentukan budaya masyarakat Islam di Kuching. In Farid Mad Zain & Izziah Suryani Mat Resad @ Arshad (Eds.). *Ulama dan Perkembangan Islam di Sabah dan Sarawak*, pp. 145–156. Bangi: Penerbit UKM.

- Faezy Adenan, Mohd Afandi Mat Rani, Mohd Izzat Amsyar Mohd Arif, Azri Bahari, Asmaa' Mohd Arshad & Siti Afifah Md Rani. (2020). Analisis modul pengajaran dan pembelajaran (P&P) kelas pengajian *muallaf* di Pusat Perlindungan Baitus Salam Selangor. *Jurnal Kesidang*, 5(1): 19–30.
- Glock, C. Y., & Stark, R. (1965). *Religion and Society in Tension*. Chicago: Rand McNally.
- Goh Pei Pei. (2018). Kes empat individu diisytihar keluar Islam: rayuan pendengaran ditolak. (Atas talian) *Berita Harian*, 27 Februari.
- Habid's Buhigiba Md Bustaman. (1995). *Perkembangan Islam di Sarawak 1941–1991*. Latihan Ilmiah. Universiti Kebangsaan Malaysia.
- Hasfa Bakhry Hassan. (2022). Aplikasi fqh keutamaan dalam strategi dakwah JAKIM di Sarawak. *Proceedings Borneo Islamic International Conference*, 13: 57–67.
- Hidayah Foundation Centre (HFC). 2021. *Laporan Tahunan HFC 2021*. T.tp.
- Idris Zakaria. (2018). Peranan Dato' Hakim Imam Haji Morshidi dalam pendidikan Islam di Sarawak. In Farid Mat Zin & Izziah Suryani Mat Resad (Eds.). *Ulama dan Perkembangan Islam di Sarawak dan Sabah*, pp. 101–117. Bangi: Penerbit UKM.
- Izyan Masli. (2022). *Laporan aktiviti HIKAM (Bulan April 2022)*. T.tp.
- Jamaliah Abdul Jalil, Mohd Isa Hamzah & Maimun Aqasha Lubis. (2017). Tahap pengetahuan dan amalan fardhu ain anak-anak muallaf sekolah menengah di bahagian Sri Aman Sarawak. *ASEAN Comparative Educational Research Journal on Islam and Civilization*, 1: 107–123.
- Juanda Jaya. (2003). *Dakwah Islam di Sarawak: Kajian terhadap Pengurusan Dakwah Secara Berorganisasi*. Ph.D Thesis. Universiti Kebangsaan Malaysia.
- Jumali Selamat, Khaidzir Ismail, Kadaruddin Aiyub, Kadir Arifin, Lukman Z.M, Roslee Rajikan, Azahan Awang, Mohd Helmi Abd Rahim & Norfadillah Derahim. (2012). Learning contract: new approach in assessing and evaluating students' co-curriculum activities. *The Social Sciences*, 7(4): 522–529.
- Kamarulzaman Kawi & Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao. (2020). Isu dan cabaran saudara kita di Jabatan Agama Islam Sarawak. *BITARA, International Journal of Civilizational Studies and Human Sciences*, 3(2): 28–43.
- Kamarulzaman Kawi & Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao. (2020). Issues and problems of our brothers and approaches of Sarawak Islamic Religious Department in handling them. *International Journal of Academic Research in Business and Social Sciences*, 10(4): 444–458.
- Marlon Pontino Guleng. (2014). *Penyesuaian Diri Muallaf Terhadap Masyarakat dalam Kalangan Pelajar Institut Dakwah Islam PERKIM (IDIP)*. Tesis Sarjana. Universiti Kebangsaan Malaysia.
- Marlon Pontino Guleng, Ahmad A'toa Mokhtar, Mohd Hakim Arshad & Siti Zahidah Mu'al. (2019). Tahap pengetahuan dan pemahaman terhadap Islam dalam kalangan saudara baru etnik Iban di Sarawak. In Adibah Abd. Wahab, Mohd Afandi Mat Rani & Mohd Izzat Amsyar Mohd Ari (Eds.). *Potensi Muallaf Mendepani Cabaran Era Kontemporari*, pp. 57–84. Shah Alam: IKAZ & ACIS.
- Md. Amin Abdul Rahman. (2018). *Dakwah Islamiah dalam Kalangan Bumiputera Sarawak Sebelum dan Selepas Merdeka hingga ke Tahun 80-an*. Kuala Ketil: Koperasi UniSHAMS.

- Mohd Amzari Tumiran, Hajar Opir, Muhammad Syahrul Deen Ahmad Rosli & Baizura Abdul Aziz. (2019). Pola pencapaian pendidikan tauhid dan feqah dalam kalangan muallaf di Selangor: Analisis komparatif. In Adibah Abd. Wahab, Mohd Afandi Mat Rani & Mohd Izzat Amsyar Mohd Ari (Eds.). *Potensi Muallaf Mendepani Cabaran Era Kontemporari*, pp. 255–262. Shah Alam: IKAZ & ACIS.
- Mohd Azmi Mat Sah & Maimunah Ismail. (2003). Status program pembelajaran di kalangan saudara baru: Kajian kes di Negeri Melaka. *Pertanika Journal*, 11: 81–95.
- Mohd Zuhaili Kamal Basir, Mohd Shafik Mohd Samsi & Norizuandi Ibrahim. (2019). Cabaran dan pendekatan dakwah saudara muslim dalam kalangan pendakwah Harkah Islamiah (HIKMAH): Kajian kes di Mukah, Sarawak. In Adibah Abd. Wahab, Mohd Afandi Mat Rani & Mohd Izzat Amsyar Mohd Arif (pnyt.). *Potensi Muallaf Mendepani Cabaran Era Kontemporari*, pp. 1–34. Shah Alam: IKAZ & ACIS.
- Mohd Zuhaili Kamal Basir, Nur Athiroh Masyaa'il Tan Abdullah, Tan Ai Pao, Fariza Md Sham, Fakhira Jafri & Akmal Shafiq Badarul Azam. (2024). The Ecosystem Management of the Da'wah Convert Programmes: A Prospective Framework for its Implementation in Sarawak. *International Journal of Academic Research in Business and Social Sciences*, 14(8): 373–391.
- Muda @ Ismail Ab. Rahman & Farah Salwani Ismail. (2018). Peranan Ulama Sarawak dalam Perkembangan Pendidikan Islam di Sarawak. In Farid Mat Zin & Izziah Suryani Mat Resad (Eds.). *Ulama dan Perkembangan Islam di Sarawak dan Sabah*, pp. 82–100. Bangi: Penerbit UKM.
- Najihah Abdul Mutalib. (2017). Peranan Pertubuhan Bukan Kerajaan (NGO) Islam terhadap pelaksanaan aktiviti Islam di Bintulu, Sarawak. In Rahimah Embong, Mohamad Zaidin Mat @ Mohamad, Hanif Md Lateh @ Junid, Fadzli Adam & Syed Hadzrullathfi Syed Omar (Eds.). *Procceding of International Conference of Empowering Islamic Civilization*, pp. 417–423. Terengganu: UniSZA.
- Nadiyah Hashim, Hamimah Hashim, Siti Aisyah Mazlan & Fatimah Hamrie. (2017). Halal dan cabaran masyarakat muslim rumah panjang di Sarawak. In Firdaus Abdullah, Jamil Hamali, Abdul Kadir Rosline, Norarfan Zainal, Rahmat Soe'eod & M. Syahiran Abdul Latif (Eds.). *Islam di Borneo: Perspektif Ekonomi, Halal dan Pendidikan*, pp. 71–80. Brunei: Universiti Islam Sultan Sharif Ali.
- Nadiyah Hashim, Khalid Ismail, Solehah Haji Yahya & Hamimah Hashim. (2019). Permasalahan halal dan penyelesaiannya di kalangan masyarakat muslim rumah panjang Sarawak. *Online Journal Research in Islamic Studies*, 6: 7–13.
- Noranizah Yusuf. (2009). *Sejarah Kemasukan dan Perkembangan Islam di Sarawak Sehingga Kini*. Latihan Ilmiah. Bangi: Universiti Kebangsaan Malaysia.
- Nor Arfah Mohd. Mazlan & Abd Hakim Mohad. (2022). Cabaran *mualaf* dalam membina kehidupan baharu: Satu kajian kes di Mukah, Sarawak, Malaysia. *Dlm. Seminar Antarabangsa Falsafah, Tamadun, Etika dan Turath Islami*, hlm. 10–24. Pusat Pengajian Teras, Universiti Sains Islam Malaysia (USIM).
- Norhana Abdullah @ Ng Siew Boey, Khairul Anwar Mastor, Razaleigh Muhamat @ Kawangit & Azarudin Awang. (2023). Development of human capital through the Islamic education of Our Brothers (Mu'alaf). *Jurnal Afkar*, 25(1): 159–198.

- Norhaza Ahmad Redzuan Abdullah. (2018). Memperkasa usaha dakwah kaum Dayak: cabaran & masa depan. In *Pemukiman Kepimpinan Saudara Kita Kebangsaan*. Pusat Latihan Sarawak JAKIM, Telaga Air, Kuching, Sarawak, 9–12 Februari 2018.
- Noreha Che Abah, Asmawati Suhid & Fathiyah Mohd Fakhruddin. (2019). Isu dan cabaran saudara baharu di Malaysia: Satu tinjauan awal. *Jurnal AL-ANWAR*, 8(2): 1–13.
- Nur A'thiroh Masyaa'il Tan Abdullah. (2009). *Cabaran Psikologi Saudara Baru: Kajian di Jabatan Agama Islam Wilayah Persekutuan*, Kuala Lumpur. Tesis Sarjana. Universiti Kebangsaan Malaysia.
- Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao. (2021). *Kertas kerja Program Dakwah Mualaf Majlis Dakwah Negara (MDN) di Sarawak*. T.tp.
- Nur A'thiroh Masyaa'il Tan Abdullah @ Tan Ai Pao. (2021). *Sejarah Penubuhan dan Program Dakwah Mualaf Majlis Dakwah Negara (MDN)*. Temu bual, 17 Mei 2021.
- Nurhani Aba Ibrahim & Mohamad Salleh Hamdin. (2009). Sejarah kemasukan dan perkembangan Islam di Sarawak sebelum kemerdekaan. In Jamil Hamali, Che Bakar Che Mat, Abdul Jabbar Abdullah, Wan Ariffin Wan Yon, Mohd Syahiran Abdul Latif, Azhar Abdul Rahman, Mohd Zafian Mohd Zawawi, Mohd Sapawi Jamain, Salmah Husain, Norlela Kamaluddin, Sharifah Anom Omar & Suzani Amin (Eds.). *Islam di Borneo: Sejarah Perkembangan dan Isu-Isu Kontemporari*, pp. 39–51. Shah Alam: UPENA, UiTM.
- Pg Mohd Faezul Fikri Ag Omar. (2019). Analisis prestasi kecekapan agihan zakat: kajian di Tabung Baitulmal Sarawak. *Labuan e-Journal of Muamalat and Society (LJMS)*, 1: 60–78.
- Roslieza Rosli. (2017). *Metodologi Dakwah Malaysian Chinese Muslim Association (MACMA) Kelantan Kepada Mualaf*. Master Dissertation. Universiti Kebangsaan Malaysia.
- Sabihah Osman. (1990). *Perkembangan Pelajaran Bumiputera Sarawak 1841–1941*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Sanib Said. (T.th). *Islam di Sarawak: Sejarah Ringkas (1476–1941)*. Kuala Lumpur: Persatuan Sejarah Malaysia.
- Suhailiza Md. Hamdani, Khairi Mahyuddin, Mashitah Sulaiman, Nik Suhaida, Dini Farhana Baharudin, Faridh Hafiz Omar & Nur Kareelawati Abd. Karim. (2023). Pendekatan tazkiyyah al-Nafs dalam pengukuhan akidah mualaf. *Sains Insani*, 8(2): 268–274.
- Wan Ariffin Wan Yon, Wan Abdul Rahim Wan Ahmad, Syed Muhammad Rusydi Wan Yusup, Abu Bakar Husin Aydeed & Amirul Azwan Ainie. (2017). *Islam di Sarawak: Wawasan Islam dalam Riwayat dan Sumber Tempatan*. Kuching: Sanggar Bitara Karang Mengarang.
- Wan Irfani Najwa Wan Ismail & Norsaleha Mohamad Saleh. (2022). Penghayatan amalan beragama dalam kalangan mualaf di Segamat, Johor. *International Journal of Mosque, Zakat And Waqaf Management (Al-Mimbar)*, 2(1): 50–58.
- Wan Kamal Mujani & Noranizah Yusuf. (2010). Islam dan Missionari di Sarawak: Kesan terhadap Pendidikan pada Zaman Crown Colony, 1841–1941. *Sosiohumanika*, 3(2): 219–242.

- Wan Mohd. Fazrul Azdi, Azman Ab Rahman, Irwan Mohd. Subri, Mahazan, A. Mutalib, Nuradli Ridzwan Shah, Rose Irnawaty Ibrahim, Siti Nurunnajwa Shamsudin, Nusaibah Anuar Musaddad & Norlina Ismail. (2015). Kepentingan ilmu perbandingan agama dalam modul pengurusan muallaf di Negeri Sembilan: analisis perspektif da'i dan mad'u. *Jurnal Infad*, 6: 65–85.
- Zainab Ismail, Norabidah Pozi & Wan Ibrahim Wan Ahmad. (2015). Pencapaian Pembelajaran Muallaf Cina Terhadap di Pusat Bimbingan Islam Saudara Baru Sultan Abdul Halim Mu'adzam Shah, Kedah Darul Aman. In Razaleigh Muhamat@ Kawangit (Eds.). *Isu-Isu Pengurusan Saudara Muslim*, pp. 89–106. Bangi: Penerbit UKM.
- Zulkiple Abdul Ghani. (2017). Konversi agama: Memahami psikologi dan komunikasi berkesan kepada saudara baru. In Fariza Md. Sham, Siti Ruqayah Tibek & Othman Talib (Eds.). *Dakwah dan Kaunseling di Malaysia*, pp. 71–80. Bangi: Penerbit UKM.
- Zulkiple Abdul Ghani & Juanda Haji Jaya. (2018). Peranan tokoh agama dalam mengorganisasikan dakwah di Sarawak sebelum merdeka. In Farid Mat Zin & Izziah Suryani Mat Resad (Eds.). *Ulama dan Perkembangan Islam di Sarawak dan Sabah*, pp. 82–100. Bangi: Penerbit UKM.
- Zulkiple Abd. Ghani. (2021). Pembangunan kurikulum pendidikan Islam di kalangan *mualaf*. In Abdul Halim Tamuri, Baharudin Othman & Saeidah Syamielah Abd Rahman (Eds.). *Sistem Pendidikan Mualaf di Malaysia*, pp. 25–41. Keningau: Institut Pengajian Islam dan Dakwah Sabah.
- Zulkiple Abd. Ghani & Nor Salimah Abu Mansor. (2006.) Penghayatan agama sebagai asas pembangunan pelajar: Analisis terhadap beberapa pandangan al-Imam al-Ghazali. In *National Student Development Conference (NASDEC) 2006*, pp. 1–18. Kuala Lumpur, Malaysia.