

Dakwah melalui Distribusi Zakat dan Dampaknya pada Implementasi Keagamaan Muallaf di Indonesia

Da'wah Through Zakat Distribution and Its Impact on the Muallaf Religious Implementation In Indonesia

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***Abstrak:** Kajian ini mengeksplorasi tingkat praktik keislaman Muallaf binaan Lembaga Pengelola Zakat (LPZ) di Indonesia yang menerima dana zakat. Selain itu, penelitian ini juga akan menganalisis hubungan antara tingkat pendistribusian zakat dengan tingkat pengamalan keagamaan, dengan fokus utama penggunaan alokasi dana zakat untuk memperkuat keimanan*

dan pengamalan nilai-nilai Islam. Penelitian ini menggunakan metode kuantitatif dengan melibatkan responden sebanyak 135 muallaf. Metode statistik deskriptif menggambarkan dampak zakat yang disalurkan oleh LPZ terhadap asnaf Muallaf sebagai penerima zakat. Hasil penelitian ini menunjukkan bahwa tingkat pendistribusian zakat dan praktik keagamaan berhubungan positif dan menunjukkan nilai koefisien yang tinggi yaitu 4,45 dan 4,63. Kemudian jika dilihat berdasarkan korelasi antara pendistribusian zakat dengan persiapan spritual para muallaf tergolong tinggi secara signifikan. Oleh karena itu, Lembaga Pengelola Zakat (LPZ) dapat mengoptimalkan pemberdayaan zakat bagi muallaf.

Kata Kunci: *Dakwah Islam, Muallaf, Zakat, Lembaga Pengelolaan Zakat (LPZ)*

Abstract: *This study explores the level of Islamic practice for Muallaf assisted by the Zakat Management Institute (ZMI) in Indonesia, which receive zakat funds. In addition, this study will also analyse the relationship between the level of zakat distribution and the level of religious practice, with the main focus on the usage of the allocation of zakat funds to strengthen faith and practice Islamic values. This study employes quantitative methods involving as many as 135 converts as respondents. The descriptive statistical method describes the impact of zakat distributed by LPZ to asnaf Muallaf as zakat recipients. The results of this study indicate that the level of distribution of zakat and religious practice is positively related and exhibit high coefficient values of 4.45 and 4.63. Thus, if viewed based on the correlation between the distribution of zakat and spiritual preparation for converts, it is significantly high. Therefore, the Zakat Management Institute (LPZ) can improve the empowerment of zakat for converts.*

Keywords: *Islamic Da'wah, Muallaf, Zakat, Zakat Management Institution (ZMI)*

A. Introduction

Zakat is the third pillar of Islam and even becomes one of the critical indicators in determining a person's Islamic standard. Besides having the dimension of Mahdhah Worship, zakat also offers a socioeconomic size. Historically, zakat has become one of the sources of baitulmal that supports the state's existence. In its distribution, the Qur'an has determined 8 (eight) groups entitled to receive it. Thus, the presence of zakat is significant in helping social, economic and da'wah problems. If the needy, poor, gharimin and riqab are asnaf belonging to the socio-economic dimension, then Amilin, converts, Ibn Sabil and Sabilillah have a da'wah dimension. Asnaf Muallaf is part of one of the complex asnaf. In addition to having a da'wah dimension, economic problems are often a problem faced by converts.

In general, the definition of a Muallaf is someone who has converted to Islam, meaning that he has ceased his previous belief (non-Muslim) to convert to a new religious belief. This is done based on the individual's determination and dedication to convert to Islam. Yusuf Qardawi (1986) explains that in terms of sharia, converts are people whose hearts are bound to incline to Islam or to strengthen their belief in Islam. The term convert, in general, has several meanings, as follows. First, converts are new people (laymen) in embracing Islam. Second, converts can mean community leaders who are feared to leave Islam. Third, converts are followers of other religions who are expected to embrace Islam immediately. Fourth, converts are community leaders or religious leaders expected to know and embrace Islam. Lastly, muallaf are people who are still in transition because they have just converted to Islam or want to convert to Islam but are still hesitant to convert from their old religious beliefs.

The relationship between the distribution of zakat funds and converts to Islam is notable. Therefore, zakat has also a preventive role so that apostasy does not occur.¹ This is in line with the 2018 BAZNAS Strategic Study Center study that the provision of zakat funds can improve the welfare of mustahik to ward off poverty and avoid migrating to other religions (apostates). One factor that causes people to fall away is poverty, especially those who do not have father (orphans).² In addition, there are cases in that converts can return to being non-Muslims due to economic problems in meeting the necessities of life (economic poverty). This study seeks to examine the impact of the distribution of zakat in the practice of Islam for converts to various zakat management institutions (LPZ) in Indonesia. Here are some important issues regarding the life conditions of muallaf:

1. The Phenomenon of Religious Conversion

Muallaf is someone who has just converted to Islam and is still unfamiliar with the teachings of the Islamic religion. Al-Qardawi explains that the function of zakat for converts is not only to alleviate poverty but also to distribute zakat to increase monotheism, belief and devotion to Allah. In addition, zakat funds can alleviate poverty in densely populated countries as an incentive for productive revenue programs with the sustainable distribution. The term convert, in general, has several meanings. First, converts are new in embracing Islam. Second, converts can mean community leaders who are feared to leave Islam. Third, converts are followers of other religions who are expected to embrace Islam immediately. Fourth, converts are community leaders or other religious leaders expected to know and embrace Islam. Lastly, converts are people who are still in transition because they have just converted to Islam or want to convert to Islam but are still hesitant to convert from their old religious beliefs. Based on a study conducted by Jalaluddin in 2001 regarding the factors that cause individuals to

convert to Islam. In general, three factors are the most dominant when a person converts to Islam, namely getting divine guidance, being motivated by social and psychological factors.³

2. Problems After Convert and Acceptance of Family and Society

Various problems faced by converts after converting to Islam are problems of coaching, social and cultural relations, economics, and the rights accepted by Muslim residents in carrying out their religion. New converts to Islam are very vulnerable to acceptance in Muslim communities and attract the attention of many people. This is because some Muslims have not done good coaching for converts and have not entirely understood Islamic principles. When a convert to Islam, Muslims should accompany and carry out Islamic religious development through religious instructors. The guidance carried out by religious instructors for the converts needs to be done better without eliminating the rights a convert should receive. Among the rights received, namely zakat, protection and security, are the obligations of Muslims to fulfil them.

The phenomenon of converting converts back to their original religion is a challenge in strengthening converts' beliefs to remain consistent in practising their religion. In addition, other problems, such as social and cultural acceptance, are challenges for converts in social relations. Thus, patterns of protection and security need to be considered for converts. The last problems, such as economic conditions that are less prosperous in enjoying access to work and public facilities, are Muslims' efforts and obligations to help converts remain consistent in defending their religion. The acceptance of new converts to Islam in Indonesia is quite diverse, influenced by cultural factors, customs and the level of practice of Islamic teachings adopted by the community. In certain situations, people who hold pluralism tend to accept well the new

converts to Islam. On the other hand, in a society that tends to be homogeneous by adhering to a particular religion and the majority accepting converts of different beliefs. It tends to be quite tricky for converts to adapt, so that rejection often occurs and can even have an impact on exclusion, intolerance and social injustice in utilizing public facilities.

The results of the Wirnasary study in 2021 regarding the pattern of acceptance of converts from families who initially refused to accept were influenced by emotional and motivational motives from the psychological aspect in the form of affection for children— then based on the pragmatic aspect, namely the economy because new converts can meet the economic needs of their families from receiving zakat as part of the zakat asnaf, as well as the ability of converts to take the “heart” of a large family in the form creating a warm communication process. Thus, the subjective reasons above can integrate families to be more united.

3. Level of Practice of Islamic Teachings After Conversion

As in a heterogeneous general society, converts who have just entered Islam undergo a process of internalizing an understanding of values from the beginning and fundamentals, so they need continuous assistance. Mahmud Yunus classified converts into two groups. The first group, the converts, are given zakat to ensure their hearts still embrace Islam. Second, it is intended for infidels to be given zakat so that they embrace Islam. (Ritonga, 2019) In some cases, converts can be projected as public figures by becoming Ustadz, influencers and role models for other converts and followers who were born as Muslim. However, on the other hand, it is common for converts to convert to their previous religious beliefs because they do not find pleasure or something they seek and find. Thus, the efforts of extension agencies for converts need to be increased to assist and foster converts to remain consistent in

carrying out Islamic law. Converts who choose to convert to Islam believe that seeking the truth in life is the main goal in life so that the level of consistency between converts to understanding Islamic teachings in religious life is sustainable (Hartati, 2019).

In the practice of Islamic teachings, converts have different religious understandings when deciding to enter Islam. Some converts who received guidance on their desire to convert their religion had a fairly basic understanding so that they could adjust the coaching and learning process when they decided to convert their religion. However, for Muallaf who converted their religion following their partner when they get married, it usually requires quite a long adaptation. It requires assistance to understand the basic foundations of Islamic teachings. Therefore, the assistance of Muallaf requires adequate proportions according to their respective circumstances so that the empowerment program for converts to Islam significantly impacts the economy and the capacity of the zakat recipients.

The existence of the Muslim Hijrah program sponsored by most of these influencers, artists, and figures has become a promotional medium to introduce Islamic teachings more broadly to the public. The massive Islamic recitation program that has recently been carried out has also attracted the general public's interest, especially young people who seek to increase their understanding of the Islamic religion. The Koran Hijrah program provides a new nuance related to methods of spreading Islamic da'wah that are more effective and attractive to the interest of the millennial generation, primarily the converts. Thus, the means of reciting the hijrah becomes an exciting discussion for converts to learn about Islam more closely.

This study uses a quantitative method by filling out a questionnaire survey given to fostered Muallaf at the Zakat

Management Institute (LPZ) in Indonesia. The total sample used was 135 respondents to converts who joined the Zakat Management Institute in Indonesia (LPZ). These respondents were selected because of the compatibility between the zakat institutions fostered by LPZ and Muallaf spread across several points in Indonesia. The Likert scale from one (1) to five (5) describes the indicators of 'strongly disagree, disagree, disagree, agree, and strongly agree'. The questionnaire method uses a survey to identify variables to measure the impact of zakat distribution on religious practices for converts to Islam in zakat management institutions in Indonesia.

B. Result and Discussion

As a non-structural state institution, BAZNAS is constitutionally empowered to manage national zakat affairs. In carrying out its duties, BAZNAS adheres to three core values: Sharia Compliance, Regulatory Compliance, and also the unity and integrity of the Republic of Indonesia (NKRI). Therefore, in all of its activities, from collection to operations and distribution, BAZNAS operates in accordance with Sharia and legal provisions. In understanding the zakat recipients (asnaf), BAZNAS refers to the provisions of the Indonesian Council of Ulama's fatwa, the Minister of Religious Affairs regulations, and other binding regulations. The Role of Zakat Management Institutions in Advocating Muallaf in Indonesia are:

1. Zakat in Strengthening Religious Literacy

Based on the concepts about converts, Al-Qur'an Surah At-Taubah verse 60, "Converts are people whose hearts are softened to convert to Islam, then strive to increase faith, and seek to avoid crimes committed. Based on this understanding, it can be concluded that converts who are entitled to receive zakat funds are divided into three: First: Non-Muslims whose hearts are already inclined to the teachings of Islam or are expected to convert and entry to

Islam it is hoped that Islam will become stronger and expand more widely. Second: non-Muslims are expected to stop committing crimes against Muslims. Third: Muslims whose faith is indecisive because they have just adapted and understood the teachings of Islam and not trying to return to their original religion.

2. Zakat Support in Advancing Da'wah for Muallaf

Zakat is the most fundamental right received by converts when they admit Islam. As a state zakat institution, the BAZNAS Zakat Management Institute should fulfil the rights of converts as *mustahik* guaranteed by Allah through eight *asnaf* entitled to receive zakat. There is a Muallaf coaching program carried out by BAZNAS, namely the Muallaf Center, which aims to guide converts to become more familiar with Islamic teachings. One program is sending preachers to foster and assist converts who have joined the BAZNAS Muallaf Center. Thus, the development of converts to Islam is inseparable from the role of zakat in assisting and mentoring converts who feel the pleasure of being Muslim. In addition, there is a Muallaf coaching program at another Zakat Management Institution, namely at LAZ Dompét Dhuafa, under the auspices of the Dompét Dhuafa Islamic Boarding School program. This Dompét Dhuafa Muallaf coaching program collaborates with the Corps Dai Dompét Dhuafa team (Cordova), which is expected to be a forum for coaching for strengthening *aqidah*, developing Islamic religious knowledge, guidance on reading the Qur'an. It also offers them the efforts to be independent with vocational education to build a spirit of independence and entrepreneurial spirit for converts. (Dompe Dhuafa, 2018)

3. Zakat Fund Budget Allocated to Asnaf Muallaf

A study conducted by Jawhar in 2012 in Selangor, Malaysia, regarding the proportion of zakat recipients showed that Muallaf *asnaf* recipients received 11-19% of zakat funds (Johari, Mohd. Ali,

2014). This implies that the proportion of Muallaf zakat funds is in the third largest position after asnaf Fuqara, Masakin and Amil. On the other hand, the proportion of recipients of Fi-Sabilillah zakat funds occupies the lowest position compared to other asnaf so that the determination of the proportion of zakat asnaf is seen based on the level of the problem so that the distribution of zakat can alleviate poverty and social problems more effectively.

Disbursement by Asnaf	Muallaf	
	Total Amount (Rp)	%
1	2	3
Fakir & Poor	4,548,830,039,349	66.3
Amil	640,781,521,988	9.3
Muallaf	38,366,907,786	0.6
Riqob	5,353,091,626	0.1
Gharimin	154,776,926,045	2.3
Fi Sabilillah	1,364,846,701,772	19.9
Ibnu Sabil	106,304,904,876	1.5
Total	6,859,260,093,444	100.0

Table 1. Disbursement of ZIS and DSKL Based on Asnaf
Source : National Zakat Statistics 2019, BAZNAS RI

The portion of zakat recipients for converts to Islam in Indonesia is the second smallest, at 0.6% of the total zakat collection. Converts need to be accompanied and get appropriate facilities to understand their new religion better. In 2019, asnaf converts received zakat funds of 38.36 billion. Thus, converts need to be a priority for zakat institutions in fulfilling the rights of one asnaf to receive zakat in the development and welfare of his life (BAZNAS, 2019).

This study employes a descriptive statistics on the impact of zakat distribution on new Muslims believers in terms of the

practice of religious values in Indonesia. Results show that each item significantly impacts the distribution of zakat among converts in Indonesia. The results of descriptive statistics show that the highest level of impact of zakat for converts is getting attentive to Allah (mean = 4.79), feeling Allah's might (mean = 4.79), avoiding crime: for example stealing (mean = 4.77), leaving something that can corrupt the mind: e.g. alcohol, drugs, pornography, etc. (mean = 4.73), and maintaining self-respect (mean = 4.67). Then, the lowest level of impact of zakat distribution is getting a place to live (mean = 4.01), refraining from asking other people (mean = 4.11), solving financial problems (mean = 4.19), buying religious reference books (mean = 4.21) and to afford enough daily expenses (mean = 4.28). Overall, the impact of zakat distribution among new converts in Indonesia remained influential (mean = 4.45).

This study also employs descriptive analysis using the mean and standard deviation to determine the level of religious understanding among converts in Indonesia. The results of the descriptive analysis exhibit that each item in the understanding of religion among converts in Indonesia is at a fairly high and high level. Among the highest levels of understanding are the Morals of the Messenger of Allah is the best role model for all believers (mean = 4.84), the Qur'an is a guidance that Muslims cannot discredit (mean = 4.83), I am grateful for all the blessings that Allah has given me (average = 4.81), Allah is the only place for human dependence (average = 4.80), and I believe that there is no other force besides Allah SWT (average = 4.80). -average = 4.80). In addition, there are several types of understanding. The lowest is I am looking forward to difficulties that happens to me (mean = 4.14), Mualaf is one of the recipients of zakat (mean = 4.30), I try not to hurt other people (mean = 4.41), I am willing to help people who are in trouble (mean = 4.43), and I speak truthfully and honestly (mean = 4.50).

No.	ITEM	Mean	Standard Deviation	Interpretation
1	trying to get closer to God	4.79	0.70	High
2	feel the power of God	4.79	0.64	High
3	take care of health	4.51	0.72	High
4	refrain from asking others for help	4.11	0.96	High
5	build the spirit of survival	4.49	0.81	High
6	meet the needs of daily life	4.37	0.79	High
7	have a house to live in	4.01	1.08	High
8	maintain personal safety	4.47	0.72	High
9	trying to maintain self esteem	4.67	0.73	High
10	trying to lighten the burden of life	4.42	0.73	High
11	avoiding crime (eg: stealing)	4.77	0.62	High
12	avoid fights in the family	4.57	0.66	High
13	get the perfect education	4.32	0.70	High
14	buy religious reference books	4.21	0.86	High
15	increase religious understanding	4.52	0.72	High
16	leaving something self-destructive (eg: alcohol, drugs, pornography, etc.)	4.73	0.68	High
17	solve financial problems	4.19	0.89	High

No.	ITEM	Mean	Standard Deviation	Interpretation
18	to avoid financial conflicts between families	4.36	0.82	High
19	settle the debt	4.39	0.98	High
20	meet daily needs	4.28	0.89	High
	Total	4.45	0.79	High

Table 2. Level of Impact of Zakat Distribution in Indonesia
Source: Questionnaire 2022

No.	ITEM	Mean	Standard Deviation	Interpretation
1	Mualaf is one of the most generous recipients of zakat	4.30	0.79	High
2	Zakat is one of the teachings of Islam in bringing one's heart closer to and getting to know Islam	4.58	0.66	High
3	Have a strong faith and trust in God	4.78	0.59	High
4	Faith is a person's words and acknowledgment that God is One	4.74	0.62	High
5	God is the only place for human dependence	4.80	0.63	High
6	The moral of the Messenger of God is the best example for all mankind	4.84	0.52	High
7	Every human action is recorded by an angel sent by God	4.79	0.66	High
8	Al-Qur'an is a guide that should not be forgotten by Muslims	4.83	0.57	High
9	Every good and bad has been determined by God since time immemorial	4.61	0.77	High

No.	ITEM	Mean	Standard Deviation	Interpretation
10	I read "Bismillah" every time start any job	4.68	0.63	High
11	I realize every deed that is done is recorded by the angels	4.73	0.65	High
12	I pray five times a day and night	4.67	0.70	High
13	I carry out Allah's commands voluntarily	4.64	0.74	High
14	I choose halal food	4.77	0.59	High
15	I take care not to mix with non-mahram	4.49	0.68	High
16	I do fasting in the month of Ramadan	4.64	0.76	High
17	I am always learning to improve my ability to read the Qur'an	4.57	0.74	High
18	I believe that there is no other force than the power of God	4.80	0.56	High
19	I salute the Prophet Muhammad	4.71	0.66	High
20	I am grateful for all the blessings that Allah SWT has given to me	4.81	0.55	High
21	I feel scared when I do bad things	4.64	0.72	High
22	I try to protect my eyes from disobedience	4.54	0.68	High
23	I look forward to the difficulties that comes to me	3.88	1.14	Intermediate

No.	ITEM	Mean	Standard Deviation	Interpretation
24	I am willing to help people who are in trouble	4.43	0.73	High
25	I honestly tell the truth	4.50	0.73	High
26	I obey the command of God	4.70	0.64	High
27	I don't hurt other people	4.41	0.80	High
28	I refuse when there is an invitation to do disobedience	4.60	0.69	High
29	I love my parents even though they are not Muslim	4.64	0.74	High
30	I respect my relatives even though they are not Muslim	4.57	0.72	High
31	I am constantly try to do good	4.71	0.66	High
	Total	4.63	0.69	High

Tabel 3 The level of Practice of Islamic Teachings
for Converts in Indonesia
Source: Questionnaire 2022

Relationship between two variables		Pearson Correlation	Sig	Interpretation
Impact of Distribution Zakat	r	0.830	0.000	Very Strong

Tabel 4 The Pearson Correlation of the relationship between the level of impact of zakat distribution to the level of religious practice of muallaf in Indonesia

This research seeks to see how favorable the impact of zakat distribution can help converts to maintain their faith in carrying out Islamic teachings. The descriptive findings show that the level of impact of zakat distribution to the converts is high. Furthermore, the Pearson correlation analysis results show a significant relationship between the level of impact of zakat distribution and the level of religious practice of converts to Islam in Indonesia. From the results of this study, a general conclusion could be drawn that the distribution of zakat to converts could assist them in keep practising their new religion. It is because zakat is one of the factors that can bring them closer to Allah and help converts to improve their faith in Islam under the auspices of the Zakat Management Institute (ZMI).

Certainly, there are several suggestions for BAZNA as a zakat management institution to enhance their role, as well as for researchers interested in conducting research on zakat for muallaf. First one is to strengthen the efforts to educate the public about the importance of zakat and its impact on society, with a specific focus on muallaf. Besides that, BAZNAS should develop targeted zakat programs designed for muallaf, considering their unique needs and circumstances. This could comprises financial support, educational initiatives, or community integration programs. As well as investigate public perceptions of zakat effectiveness, particularly regarding its impact on muallaf. Understand the factors that influence trust and participation in zakat programs.

C. Conclusion

This study was conducted to describe the impact of zakat distribution on the practice of Islamic teachings for converts under the guidance of the Indonesian Zakat Management Institute (ZMI). This study attempts to portray how zakat funds can influence converts to study Islamic teachings better. In addition, this study

pioneered the importance of distributing zakat for converts to Islam as one of the asnaf included in the Koran. The descriptive findings indicate that the impact of zakat distribution to converts is high in improving the practice of Islamic teachings. From these findings, the distribution of zakat to converts could aid converts to increase their belief in Allah and explore Islamic teachings more competently.

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