OPEN ACCESS

https://doi.org/10.62159/dawuh.v7i3

DAWUH: Islamic Communication Journal Vol . 7 No. 3 (2026)

Check for updates

Research Article

Karo Converts and Institutionalised Da'wah: Al Washliyah in North Sumatra

Azhar[1*], Muaz Tanjung[2]

[1,2] Universitas Islam Negeri Sumatera Utara, Indonesia
Email[*]: azhar@uinsu.ac.id

Received: July 31, 2026	Revised: October 23, 2026	Accepted: November 2, 2026

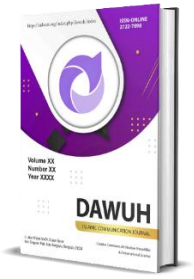
Abstract

This article examines the genealogy of Al Washliyah's da'wah among Karo Muslim converts in North Sumatra by tracing the relationship between cultural Islamisation, organisational da'wah, and the institutionalisation of convert guidance. Focusing on the period from Al Washliyah's establishment in 1930 to institutional developments documented in 2025, the study employs a qualitative historical library research design. Its primary documentary corpus comprises Al Washliyah organisational documents, official publications, institutional information, organisational news, and historical records, supplemented by scholarly literature on Karo Islamisation, Muslim converts, and local Islamic organisations. The findings show that the Islamisation of the Karo community developed through gradual negotiations involving kinship, adat, local identity, education, and religious authority rather than through a linear process of conversion. Documentary evidence from 2025 further demonstrates the continuity of this trajectory through the development of indigenous Karo da'i, organised convert guidance, and the establishment of the Al Washliyah Mualaf Center as a more structured institutional form of da'wah. The study's novel contribution lies in constructing a genealogical synthesis that connects cultural Islamisation, the historical organisational role of Al Washliyah in Tanah Karo, and contemporary institutionalised convert guidance within a single analytical trajectory. This framework reconceptualises convert da'wah as a multilayered historical process in which cultural sensitivity, social support, religious education, and institutional capacity operate as interconnected components of sustained post-conversion guidance. As a historical-documentary study, this research does not directly assess converts' lived experiences or the effectiveness of da'wah programmes.

Keywords: *Al Washliyah, Convert Guidance, Cultural Islamisation, Institutionalised Da'wah, Karo Community, Muslim Converts.*

Publisher's Note:
Yayasan Darussalam Bengkulu stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Copyright
2026 by the author(s).
License Yayasan Darussalam, Bengkulu, Indonesia.
This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0)
license (https://creativecommons.org/licenses/by-sa/4.0/).



INTRODUCTION

Daʿwah among Karo Muslim converts in North Sumatra presents a distinctive challenge because religious conversion takes place within strong structures of adat, kinship, language, communal identity, and local authority. Sustaining a new Muslim identity in this setting therefore involves more than the transmission of Islamic doctrine; it requires religious guidance capable of negotiating the relationship between faith, social belonging, and established cultural attachments. This problem is particularly relevant to Al Jam'iyatul Washliyah, a North Sumatran Islamic organisation whose historical engagement in daʿwah has developed through education, religious guidance, and community-based institutional networks. The Karo case consequently provides a focused context for examining how culturally embedded daʿwah can develop into more organised forms of convert assistance. This trajectory reflects a broader characteristic of Indonesian Islam, in which religious transformation has frequently occurred through negotiation with indigenous traditions and adaptation to local social structures rather than through a complete rupture with pre-existing identities (Kusumaputri et al., 2021; Harahap et al., 2023; Amin & Tanggok, 2022; Van den Boogert, 2026). Al Washliyah is selected as the central institutional case because its documented involvement in Tanah Karo since the 1930s, continuing programmes of local daʿi development, and establishment of the Al Washliyah Mualaf Center in 2025 provide a traceable organisational trajectory across successive historical periods. This continuity offers a specific empirical and institutional basis for examining the relationship between cultural Islamisation, organised daʿwah, and the formalisation of post-conversion guidance

The Karo community examined in this study is centred in Karo Regency, a highland area of North Sumatra characterised by considerable geographical variation, with settlements located at elevations ranging from approximately 200 to 1,500 metres above sea level (BPS Kabupaten Karo, 2025). Its contemporary religious composition also reflects a distinctive history of religious plurality. Official data for 2024 record Protestant Christians as 57.68% of the population, Muslims as 27.14%, and Roman Catholics as 14.70%, positioning Karo Muslims within a predominantly Christian socio-religious environment (BPS Kabupaten Karo, 2025). This demographic configuration has important implications for convert guidance because newly converted Muslims may continue to participate in predominantly non-Muslim family networks, customary ceremonies, and everyday social relations while developing their Islamic religious identity. Within such a setting, sustained guidance requires attention not only to religious instruction but also to the negotiation of interreligious family relationships, access to Muslim learning communities, and the maintenance of social belonging. The minority position of Muslims therefore provides an important contextual basis for understanding the relevance of culturally sensitive daʿwah and locally accessible mentoring, although demographic data alone cannot establish the actual experiences of individual converts. Karo social organisation remains strongly shaped by customary kinship structures, particularly *merga silima* and *Rakut Sitelu*, through which relations among *kalimbubu*, *senina*, and *anak beru* regulate social responsibilities, mutual assistance, ceremonial participation, and interpersonal obligations across religious affiliations (Sazali et al., 2023). Religious conversion within this setting therefore occurs within an already dense network of kinship, adat, communal belonging, and inherited social obligations rather than as an isolated change in individual belief. Historical studies indicate that Islam entered and developed in Tanah Karo through gradual encounters involving trade, religious teachers, and interaction with wider Muslim networks, while the broader history of Karo conversion demonstrates continuing efforts to reconcile new religious

affiliations with established cultural traditions (Chan et al., 2024; Mujiburrahman, 2001). The analytical significance of Karo conversion consequently extends beyond North Sumatra because it illustrates how religious transformation within an indigenous and religiously plural society can require simultaneous negotiation of faith, kinship, customary authority, and social belonging. This complexity remains visible among contemporary converts in Tanjung Beringin, Tanah Karo, where religious guidance continues to face limitations in sustained mentoring, the availability of permanent daʿis, and the strengthening of converts' religious understanding (Lubis & Abdurrahman, 2024). Daʿwah among Karo converts must therefore be understood not as an intervention ending with the shahada, but as a long-term socio-religious process through which new Muslim identities are negotiated and sustained within enduring cultural and kinship structures.

Al Jam'iyatul Washliyah occupies a historically significant position in the development of Islamic daʿwah in North Sumatra. The organisation's establishment in Medan on 30 November 1930 is documented in Al Washliyah's official historical publication, which refers to early organisational records including *Sinar Deli* No. 202 of 27 October 1930, *Medan Islam* No. 27 of January 1935, *21 Tahun Al Dj. Washlijah* published in 1951, and *Peringatan Al Djamijatul Washlijah 1/4 Abad 30 Nopember 1930–30 Nopember 1955* issued by the Pengurus Besar Al Jam'iyatul Washliyah in 1956 (Al Washliyah, 2021). These organisational records, read alongside historical studies by Batubara (2019) and Rozali (2016), establish Al Washliyah's early development as an Islamic organisation centred on religious education, daʿwah, and organised community engagement. The continuity of this organisational daʿwah in Tanah Karo is documented more specifically in the official publication of the Majelis Dakwah PW Al Washliyah Sumatera Utara, "Majelis Dakwah Al Washliyah Sumut Lanjutkan Pembinaan Rutin Da'i dan Muallaf di Tanah Karo," published on 3 August 2025. The report records intensive training for indigenous Karo daʿis and guidance for Muslim converts in Dusun VII, Perbulan Village, Karo Regency, and states that Al Washliyah had dispatched daʿis to Tanah Karo since 1936, formally established its organisational presence there in 1938, and developed more intensive minority daʿwah programmes in Laubaleng and Mardingding from 1988 (Al Washliyah, 2025). This documentary sequence provides a clearer historical basis for interpreting Al Washliyah's contemporary activities among Karo converts not as isolated programmes, but as part of a longer institutional trajectory of minority daʿwah, local daʿi development, and convert guidance in the Karo highlands. The principal historical milestones of this organisational trajectory, culminating in the formal establishment of the Al Washliyah Mualaf Center in 2025, are summarised in Table 1 to clarify the chronological relationship between organisational development, minority daʿwah, and institutionalised convert guidance.

Table 1. Historical Timeline of Al Washliyah's Daʿwah and the Institutionalisation of Convert Guidance (1930–2025)

Year	Historical Milestone	Documentary Source
1930	Establishment of Al Jam'iyatul Washliyah in Medan on 30 November 1930.	Al Washliyah (2021); Batubara (2019); Rozali (2016)
1936	Initial dispatch of Al Washliyah daʿis to Tanah Karo.	Al Washliyah (2025)
1938	Formal establishment of Al Washliyah's organisational presence in Tanah Karo.	Al Washliyah (2025)

1988	Development of intensive minority daʿwah programmes in Laubaleng and Mardingding.	Al Washliyah (2025)
2025	Establishment of the Al Washliyah Mualaf Center (AMC) as a formal institution for convert guidance, religious education, and social assistance.	Al Washliyah (2025a, 2025c)

Source: *Authors' compilation based on Al Washliyah (2021, 2025, 2025a, 2025c), Batubara (2019), and Rozali (2016). Historical information concerning 1936, 1938, and 1988 derives from retrospective organisational documentation.*

The need for structured guidance for converts has become increasingly important because religious conversion often entails complex psychological, social, and spiritual consequences. Studies of converts in Indonesia demonstrate that social support and spiritual well-being have an important relationship with converts' quality of life after embracing Islam (Taufik et al., 2025). Another study concerning Dayak converts in the Indonesia–Malaysia border region similarly emphasises that converts from indigenous communities encounter challenges in maintaining their religious identity, accessing guidance, and negotiating social relations with their communities of origin (Masri et al., 2025). These conditions demonstrate that daʿwah among converts must be positioned as a long-term process of assistance that simultaneously addresses religious, social, psychological, and cultural dimensions.

The establishment of the Al Washliyah Mualaf Center (AMC) represents a significant development in the institutionalisation of Al Washliyah's daʿwah among Muslim converts. Its institutional status is documented in an official publication of Pengurus Besar Al Jam'iyatul Washliyah dated 29 May 2025, entitled *"Alhamdulillah, Al Washliyah Mualaf Center Sudah Dapat Wakaf 3,5 Hektar di Deli Serdang."* The publication records that the formation of AMC followed decisions adopted at Al Washliyah's Rakernas and Rapimnas in late April 2025 and that Pengurus Besar Al Washliyah subsequently issued a decree appointing the AMC management for the 2025–2030 period (Al Washliyah, 2025a). AMC operates at the Pengurus Besar or central organisational level, while a subsequent official organisational profile identifies it as an implementing body responsible for the guidance, education, social assistance, and welfare enhancement of Muslim converts (Al Washliyah, 2025). The same 29 May 2025 institutional report documents that, even prior to the formal launch of AMC, Irvan Anwar, a member of its Dewan Kehormatan, had endowed 3.5 hectares of land in Percut Sei Tuan, Deli Serdang, to Al Washliyah for activities associated with convert development. AMC was formally launched at the PB Al Washliyah building in Jakarta on 29 May 2025, while its central office in Cikini was inaugurated on 2 June 2025 (Al Washliyah, 2025a, 2025c). These developments indicate that convert guidance within Al Washliyah has begun to acquire a more explicit organisational structure, leadership mandate, physical resource base, and institutional programme orientation rather than remaining dependent solely on personal or community-based initiatives. This institutional direction corresponds with pedagogical approaches to convert development that emphasise spiritual strengthening, psychosocial well-being, religious education, and communal belonging (Latif, 2026), as well as structural guidance models demonstrating the importance of institutional, mentoring, and community support in the internalisation of Islamic values among converts (Misbah et al., 2023).

The strengthening of daʿwah among converts also requires daʿis to possess communication competencies that are sensitive to the social conditions, life experiences, and cultural backgrounds of their audiences. Research on the skills required by daʿis when delivering daʿwah to converts

emphasises the importance of methods that are empathetic, gradual, communicative, and responsive to the religious needs of new Muslims (Che Daud et al., 2026). Studies of Chinese Muslim organisations in Indonesia also demonstrate that religious organisations contribute to sustaining the faith of converts through education, community formation, and internal mentoring that enable converts to understand Islam from within their own social lives (Abidin, 2022). This perspective is relevant to understanding the Al Washliyah Mualaf Center as an institution that does not merely administer the formal aspects of conversion, but also facilitates the formation of Muslim identity grounded in community support and sustained religious guidance.

Al Washliyah's daʿwah among the Karo community must be situated within a framework of transformation from cultural daʿwah towards the institutionalisation of convert-oriented daʿwah. Religious transformations across various local communities in Indonesia demonstrate that peaceful changes in religious life are generally supported by education, social relations, cultural practices, and institutional engagement that do not impose an abrupt severance from pre-existing identities (Jaya et al., 2023). Studies of diverse daʿwah modalities further indicate that communities possess heterogeneous religious needs, requiring daʿwah to adapt its approaches to the spiritual, social, and cultural requirements of different groups (Effendi et al., 2026). Within this context, Al Washliyah's daʿwah among Karo converts may be interpreted as a historical process that developed through cultural pathways, was reinforced through organisational networks, and reached a contemporary institutional form through the establishment of an organisation dedicated to convert guidance.

Previous studies of convert guidance have demonstrated that the continuity of new Muslims' Islamic identity is significantly influenced by organisational support, mentoring models, and sustained spaces for religious learning. Abidin (2022), hows that Chinese Muslim organisations in Indonesia play an important role in assisting converts to understand Islam through internal education and religious communities. Misbah (2023), affirm that structural guidance models can strengthen the internalisation of Islamic values among converts through the involvement of institutions, mentors, and communities. Lubis and Abdurrahman (2024), in a context more closely related to the present study, demonstrate that converts in Tanjung Beringin, Tanah Karo, continue to encounter challenges in the form of limited mentoring, the scarcity of permanent daʿis, and the need for sustained religious guidance. Masri et al. (2025), also find that Dayak converts in the Indonesia–Malaysia border region experience religious challenges associated with identity, guidance, and social relations with their communities of origin.

Previous studies have provided important insights into particular dimensions of convert guidance, including the role of Muslim organisations in sustaining post-conversion religious learning, structural models of convert mentoring, the challenges faced by Karo converts, and the negotiation of religious identity among converts from indigenous communities (Abidin, 2022; Misbah et al., 2023; Lubis & Abdurrahman, 2024; Masri et al., 2025). These contributions, however, largely examine organisational support, mentoring practices, convert experiences, and identity negotiation as contemporary or relatively discrete phenomena. The literature reviewed in this study has not sufficiently explained how the earlier cultural Islamisation of the Karo community became connected to the organisational daʿwah of Al Washliyah in Tanah Karo and, subsequently, to the emergence of a formal institutional structure for convert guidance through the Al Washliyah Mualaf Center. The unresolved issue therefore lies not simply in the limited study of Karo converts, but in the absence of a historical account capable of tracing continuity across three interconnected levels: cultural Islamisation within Karo society, the consolidation of Al Washliyah's organisational

daʿwah, and the contemporary institutionalisation of sustained guidance for Muslim converts. This article addresses that problem through a genealogical approach that reconstructs these developments as parts of a single historical trajectory rather than as separate episodes of conversion, community daʿwah, and institutional formation. The novelty of the study consequently lies in demonstrating how culturally embedded religious transformation can be progressively translated into organisational practices and, ultimately, into a structured institutional model of convert guidance.

Based on this conceptual construction, the study of cultural Islamisation and the institutionalisation of Al Washliyah's daʿwah among converts in North Sumatra is important for explaining the continuity between the history of daʿwah, Karo Muslim identity, and the institutionalisation of convert guidance. This focus positions Al Washliyah not merely as a local daʿwah organisation, but also as a historical actor connecting Islamic traditions, Karo culture, and the need for convert assistance within the contemporary religious landscape. Research on the formation of religious identity and social cohesion within religious study assemblies demonstrates that Islamic learning communities can constitute important spaces for the construction of religious identity and social solidarity (Latif, 2026). This article consequently examines the genealogy of Al Washliyah's daʿwah among converts as a process that interconnects cultural daʿwah, identity negotiation, and the institutionalisation of convert guidance from the Karo community to the Al Washliyah Mualaf Center.

METHODS

Type of Research

The primary documentary corpus comprised six principal sources: five official organisational publications of Al Jam'iyatul Washliyah and one official statistical publication issued by BPS-Statistics Indonesia, Karo Regency. This study employs a qualitative approach with a historical library research design (Edmonds & Kennedy, 2020; Strunk & Mwavita, 2020). Historical library research was selected because this study is directed towards tracing the genealogy of Al Washliyah's da'wah for Muslim converts through written sources related to the history of the Islamisation of the Karo community, Al Washliyah's da'wah in Tanah Karo, and the establishment of the Al Washliyah Mualaf Center. This study is not positioned as field research based on direct observation and in-depth interviews, but rather as a historical-documentary study that examines the development of da'wah through organisational documents, official publications, academic literature, and other relevant written sources.

The principal documentary sources were identified through the examination of official organisational publications, institutional records, and statistical documentation relevant to the historical development of Al Washliyah and the socio-religious context of the Karo community. Documents were considered eligible for inclusion when they provided identifiable institutional provenance, traceable publication information, direct relevance to the research objectives, and substantive evidence concerning organisational history, da'wah activities, convert guidance, or institutional development. The six sources were designated as the principal documentary corpus because, collectively, they provide evidence concerning Al Washliyah's historical establishment, its reported activities in Tanah Karo, the formalisation of the Al Washliyah Mualaf Center, and the demographic context within which convert guidance is situated. Sources lacking identifiable provenance, sufficient publication information, or direct relevance to these historical and institutional developments were excluded from the principal corpus. Scholarly publications were

retained as secondary sources when they provided historical contextualisation, empirical findings, or comparative interpretations, but were not treated as direct institutional records. This distinction establishes the evidentiary boundaries of the documentary corpus and reduces the risk of conflating organisational accounts with independently established historical or empirical findings.

The qualitative approach is used because this study seeks to understand historical meanings, socio-cultural relations, and the institutional transformation of da'wah within the context of the Karo community. A descriptive-analytical character is applied to describe historical data found in documents and literature, while also analysing the relationship between cultural Islamisation, organisational da'wah, convert guidance, and the institutionalisation of Al Washliyah's da'wah. Through this approach, the study does not merely construct a chronological account, but also examines Al Washliyah's da'wah for Muslim converts as a socio-religious process that moves from cultural relations towards institutional structures.

Research Focus

The research focus is directed towards limiting the scope of the study so that the discussion remains centred on the main issue being examined (Creswell & Creswell, 2023; Weyant, 2022). This study focuses on the genealogy of Al Washliyah's da'wah for Muslim converts in North Sumatra, particularly the relationship between the cultural Islamisation of the Karo community, Al Washliyah's da'wah in Tanah Karo, and the establishment of the Al Washliyah Mualaf Center as a form of contemporary institutionalisation of da'wah for Muslim converts. This focus was selected because da'wah for Muslim converts cannot be understood merely as an individual process of conversion to Islam, but rather as a historical sequence involving local culture, da'wah organisations, religious education, community guidance, and the institutionalisation of services for Muslim converts.

Operationally, this study is directed towards three main focuses. The first focus is the cultural Islamisation of the Karo community as the historical root of Al Washliyah's da'wah for Muslim converts. The second focus is Al Washliyah's role in da'wah in Tanah Karo through education, preacher development, and the strengthening of local Muslim communities. The third focus is the institutionalisation of da'wah for Muslim converts through the Al Washliyah Mualaf Center as a form of da'wah transformation from a cultural-communitarian pattern towards a more structured model of guidance. These three focuses are analysed thematically and chronologically so that the relationship between the history of Islamisation, organisational da'wah, and convert guidance can be explained coherently.

Data Sources

The source corpus was organised into two analytical categories: primary documentary sources and secondary scholarly sources. Primary documentary sources consisted of traceable institutional and official records directly related to the historical development of Al Washliyah, its daʿwah activities in Tanah Karo, the contemporary guidance of Karo converts, and the establishment of the Al Washliyah Mualaf Center. These sources included official historical publications of Pengurus Besar Al Jam'iyatul Washliyah, organisational reports issued by the Majelis Dakwah PW Al Washliyah Sumatera Utara, institutional publications concerning the establishment and organisational status of the Al Washliyah Mualaf Center, and official statistical publications concerning the geographical and socio-religious context of Karo Regency. Secondary scholarly sources consisted of historical studies, peer-reviewed journal articles, dissertations, and published empirical research used to contextualise, corroborate, or comparatively interpret the

documentary evidence. Methodological references were used to guide research design and analysis but were not treated as part of the historical evidentiary corpus.

Each source was evaluated according to provenance, temporal proximity to the events described, institutional origin, traceability, relevance to the research questions, and the extent to which its claims could be corroborated by other documentary or scholarly sources. Official Al Washliyah publications were treated as primary institutional evidence for formal dates, organisational decisions, reported activities, institutional status, and programme development, but were not treated as independent evidence of programme effectiveness or the lived experiences of converts. Retrospective organisational accounts were read critically and compared, where possible, with historical scholarship and other documentary records. Published empirical studies were used when the article discussed contemporary experiences, challenges, or needs of converts, while comparative studies were employed to contextualise the Karo case rather than to substitute for direct evidence concerning Karo converts.

Source criticism was operationalised through external and internal examination of the documentary corpus. External criticism concerned the identification of publication dates, institutional authorship, documentary provenance, and the historical proximity of each source to the events described. Internal criticism involved examining the consistency of historical claims, distinguishing factual institutional records from retrospective organisational interpretations, and comparing relevant accounts with independent historical scholarship, particularly Batubara (2019) and Rozali (2016). Claims concerning Al Washliyah's organisational establishment and broader historical development were contextualised through these scholarly studies, whereas specific accounts of the dispatch of daʿis to Tanah Karo in 1936, the establishment of an organisational presence in 1938, and the intensification of minority daʿwah programmes in 1988 remained dependent on retrospective organisational documentation where independent contemporary records were not available in the examined corpus. These accounts were consequently retained as organisation-reported historical milestones rather than presented as independently verified historical facts. Contemporary institutional developments, including the establishment of the Al Washliyah Mualaf Center in 2025, were examined through official publications documenting organisational decisions, management appointments, and institutional activities. The analysis therefore distinguished documented institutional developments, retrospectively reported historical claims, and authorial interpretations, while avoiding causal or evaluative conclusions unsupported by the available evidence.

Data Collection Techniques

Data collection was conducted through documentation studies, literature review, and the tracing of official organisational publications (Baum, 2021; Yin, 2013). Documentation studies were carried out by collecting documents, organisational publications, historical records, archives, official news, activity reports, and other written sources relevant to the research theme. Documentation was used to obtain information on the history of Al Washliyah, da'wah in Tanah Karo, convert guidance, and the establishment of the Al Washliyah Mualaf Center. The documentary data obtained were then selected based on relevance, clarity of information, contextual proximity, and contribution to the research focus.

The literature review was conducted by reading, classifying, and analysing academic literature that discusses the Islamisation of local communities, cultural da'wah, indigenous communities, Muslim converts, religious identity, Islamic organisations, and the guidance of new

Muslim communities. This review was used to obtain a conceptual foundation and enrich the interpretation of documentary data. The tracing of official organisational publications was conducted to obtain direct information regarding the activities, policies, programmes, and institutional development of Al Washliyah. Official organisational publications were still read critically so that they would not merely function as internal organisational claims, but could be positioned proportionally within historical analysis.

Data Source Selection Technique

The selection of data sources was conducted purposively, meaning that sources were chosen based on their suitability to the research focus and needs. This technique was used because not all documents and literature on Islam, da'wah, Muslim converts, or the Karo community are directly relevant to the genealogy of Al Washliyah's da'wah for Muslim converts. The selected sources are those related to the cultural Islamisation of the Karo community, Al Washliyah's da'wah in Tanah Karo, and the institutionalisation of convert guidance through the Al Washliyah Mualaf Center.

The criteria for selecting data sources include thematic relevance, clarity of information, source traceability, contextual proximity, and contribution to the research analysis. Primary sources are prioritised when they contain direct information regarding the organisation and da'wah activities of Al Washliyah. Secondary sources are used when they provide academic foundations, comparative contexts, or conceptual explanations that strengthen the interpretation of the study. Through this technique, the data used can support a more focused historical reading and prevent the discussion from expanding beyond the research focus.

Table 2. Principal Documentary and Scholarly Sources Used in the Historical Analysis

Source Category	Source / Document	Year	Analytical Contribution
Primary	30 November 1930, Al Washliyah Diresmikan	2021	Establishment and early organisational history of Al Washliyah.
Primary	Majelis Dakwah Al Washliyah Sumut Lanjutkan Pembinaan Rutin Da'i dan Muallaf di Tanah Karo	2025	Historical chronology, indigenous Karo daʿi development, and convert guidance.
Primary	Alhamdulillah, Al Washliyah Mualaf Center Sudah Dapat Wakaf 3,5 Hektar di Deli Serdang	2025	AMC establishment, management structure, and institutional resources.
Primary	Kantor Al Washliyah Mualaf Center Diresmikan di Cikini	2025	Institutional consolidation and inauguration of AMC's central office.
Primary	Profil Al Jam'iyatul Washliyah	2025	Institutional mandate and organisational position of AMC.
Primary	Karo Regency in Figures 2025	2025	Geographical and religious-demographic context of Karo Regency.
Secondary	Batubara, Politik Pembangunan Al Jam'iyatul Washliyah	2019	Historical development and organisational trajectory of Al Washliyah.

Secondary	Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara	2016	Historical traditions of Al Washliyah's daʿwah.
Secondary	Chan et al., The History of the Entry of Islam in the Land of Karo	2024	Historical development of Islam in Tanah Karo.
Secondary	Sazali et al., Rakut Sitelu as a Brand of Religious Moderation Media in North Sumatra	2023	Karo customary structures and kinship relations.
Secondary	Mujiburrahman, Religious Conversion in Indonesia	2001	Comparative historical interpretation of Karo religious conversion.
Secondary	Harahap et al., study of North Sumatran local customs	2023	Relationship between religion, adat, and local social structures.
Secondary	Lubis and Abdurrahman, Challenges and Solutions in Religious Guidance for Converts	2024	Contemporary challenges of convert guidance in Tanah Karo.
Secondary	Abidin, Maintaining Faith from Within	2022	Organisational support for Muslim converts.
Secondary	Misbah et al., structural guidance model for mualaf	2023	Institutional and mentoring approaches to convert guidance.
Secondary	Masri et al., study of Dayak Muslim converts	2025	Religious identity negotiation and guidance among indigenous converts.
Secondary	Amin and Tanggok, Dayaknese and Islam	2022	Cultural negotiation and gradual Islamisation in indigenous communities.

Table 2 presents the principal documentary and scholarly sources underpinning the historical analysis. The six primary sources provide institutional and statistical documentation, whereas the eleven secondary sources contribute historical contextualisation, socio-cultural interpretation, and comparative empirical evidence. Institutional publications were critically examined according to their provenance, temporal proximity, and consistency with independent scholarship. Retrospective organisational accounts were distinguished from independently corroborated historical evidence, while comparative studies were used for contextual interpretation rather than as substitutes for direct evidence concerning Karo converts. This distinction maintains analytical transparency without attributing programme effectiveness or individual conversion experiences to documentary sources that do not directly establish such outcomes.

Research Instruments

The main instrument in this study is the researcher. The researcher plays a role in determining the research focus, selecting sources, reading documents, conducting source criticism, interpreting data, and constructing the historical narrative. The role of the researcher as the main instrument requires accuracy, objectivity, consistency, and fidelity to the data. The researcher needs to maintain analytical distance from the sources, distinguish documentary information from academic interpretation, and ensure that the conclusions drawn remain grounded in traceable data.

The supporting instruments in this study include document review guidelines, note-taking tools, a computer or laptop, reference management software, data storage devices, and source classification tables. The document review guidelines are used to record source identity, source type, year of publication, main information, relevance to the research focus, and contribution to the analysis. These supporting instruments assist the process of collecting, grouping, reading, and verifying data so that the research proceeds systematically.

Validity of Data

Data validity was ensured through source examination, consistency of information, document traceability, and accuracy of interpretation (Flick, 2022). Credibility was maintained by comparing data from organisational documents, official publications, and relevant academic literature. Transferability was strengthened through a detailed presentation of the research context so that readers can understand the boundaries within which the findings may apply. Dependability was maintained by arranging the research process systematically from determining the focus, selecting sources, collecting data, analysing data, and presenting the findings. Confirmability was ensured by verifying that the findings originated from the data and the analytical process, rather than from the researcher's subjective assumptions. Through these steps, the data in this study can be academically accounted for.

Data Analysis Technique

Data analysis was conducted through data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). Data condensation was carried out by selecting, focusing, simplifying, and grouping information obtained from documents and literature. Data that were not directly related to the Islamisation of the Karo community, Al Washliyah's da'wah, or the Al Washliyah Mualaf Center were not used as the main analytical material. Relevant information was grouped into three main themes, namely the cultural Islamisation of the Karo community, Al Washliyah's da'wah in Tanah Karo, and the institutionalisation of da'wah for Muslim converts.

Data were presented in the form of narrative descriptions, mapping tables, and thematic-chronological explanations. Narrative descriptions were used to explain the development of Al Washliyah's da'wah for Muslim converts coherently. Mapping tables were used to summarise important dimensions of cultural Islamisation, organisational da'wah, and the institutionalisation of convert guidance. Conclusion drawing was conducted by connecting the condensed and displayed data to the main argument of the study. Verification was carried out by reviewing the sources, examining the consistency of interpretation, and ensuring that the conclusions were consistent with the data that had been analysed.

Because the study does not employ field observation or interviews, the analysis explicitly distinguishes among documentary evidence, published empirical evidence, and interpretive inference. Documentary evidence refers to dates, institutional status, organisational decisions, reported programmes, historical events, and other information explicitly recorded in traceable documents. Published empirical evidence refers to contemporary experiences, challenges, or needs reported in previous field-based studies and is attributed directly to those studies rather than presented as evidence generated by the present research. Interpretive inference refers to genealogical, conceptual, or socio-historical connections constructed by the researchers through comparative reading of the documentary and scholarly corpus. Such interpretations are signalled through formulations such as "suggests," "indicates," "may be interpreted as," or "is read here as." Official organisational publications are therefore used to establish reported activities, institutional

decisions, and organisational development, but are not treated as independent evidence of programme effectiveness, audience reception, behavioural change, or the lived experiences of converts. No statement concerning contemporary convert experiences is presented as if it resulted from direct observation conducted in this study.

RESULTS AND DISCUSSION

The Cultural Islamisation of the Karo Community as the Genealogical Root of Al Washliyah's Da'wah for Muslim Converts

The Islamisation of the Karo community should be understood as a socio-religious process that developed gradually through cultural relations, kinship networks, social interaction, and the formation of religious authority. The Karo community cannot be positioned as a passive group that merely received Islamic teachings, but rather as cultural subjects who negotiated new values within the customary structures, language, kinship system, and collective experiences that had long shaped their social identity. Within this context, cultural Islamisation constitutes an important analytical entry point for understanding why daʿwah among the Karo community requires an approach that is not merely normative, but also communicative, adaptive, and grounded in respect for local realities. This framework is consistent with interpretations of the local expressions of Indonesian Islam, which demonstrate that the acceptance of Islam has frequently occurred through processes of accommodation between religious values and the traditions of local communities (Van den Boogert, 2026).

Table 2. Mapping the Cultural Islamisation of the Karo Community as the Foundation of Al Washliyah's Daʿwah among Muslim Converts

Dimension of Cultural Islamisation	Evidence-Grounded Finding	Source Basis and Evidence Type	Analytical Implication for Convert Daʿwah
Socio-cultural foundations	Karo social life is strongly structured by adat, kinship, clan relations, language, and communal obligations. These structures remain important in organising social belonging and relationships across religious affiliations.	**Published socio-cultural literature:** Sazali et al. (2023); Harahap et al. (2023). **Contextual historical literature:** Mujiburrahman (2001).	**Authorial synthesis:** Karo cultural structures should be approached as social and communicative contexts within which daʿwah is negotiated rather than as structures assumed to be inherently opposed to religious change.
Process of accepting Islam	Historical studies describe the development of Islam in Tanah Karo as a gradual process connected to social interaction, wider Muslim networks, religious teachers, and changing relationships between	**Published historical literature:** Chan et al. (2024); Mujiburrahman (2001). **Comparative historical literature:** Amin and Tanggok (2022).	**Authorial synthesis:** Islamisation is interpreted here as a historical process of cultural negotiation rather than a single event of formal conversion, requiring attention to the social contexts through

	religious affiliation and established Karo traditions.		which religious change develops.
Negotiation of convert identity	Published studies of indigenous Muslim converts show that conversion can involve negotiation of family relationships, community belonging, religious identity, and continued connections with communities of origin. Karo-specific research also identifies continuing challenges surrounding post-conversion religious guidance.	**Published empirical literature:** Lubis and Abdurrahman (2024). **Comparative empirical literature on indigenous converts:** Masri et al. (2025). **Broader convert scholarship:** Fansuri (2024).	**Authorial synthesis:** Convert guidance should be analysed as a socio-religious process involving both religious learning and the negotiation of social identity, rather than as a process completed by the formal declaration of faith.
Need for local religious guidance	Research in Tanjung Beringin, Tanah Karo, reports limitations in sustained mentoring, the availability of permanent daʿis, and the strengthening of converts' basic Islamic understanding. An official Al Washliyah publication dated 3 August 2025 also records programmes for indigenous Karo daʿi development and convert guidance in Perbulan Village.	**Published Karo-specific empirical study:** Lubis and Abdurrahman (2024). **Primary organisational documentation:** Majelis Dakwah PW Al Washliyah Sumatera Utara / Al Washliyah (2025).	**Authorial synthesis:** The convergence of published empirical evidence and organisational documentation suggests the continuing relevance of locally grounded and sustained guidance structures for Karo converts; the present study does not independently evaluate their effectiveness.
Adaptive pattern of daʿwah	Comparative studies indicate that religious transformation within culturally embedded communities may develop through education, social relations, cultural accommodation, and community engagement. Al Washliyah's 2025 organisational report documents the involvement	**Comparative scholarly literature:** Jaya et al. (2023); Harahap et al. (2023); Amin and Tanggok (2022). **Primary organisational documentation:** Al Washliyah (2025).	**Authorial genealogical synthesis:** Al Washliyah's daʿwah is interpreted as a trajectory connecting culturally embedded religious interaction with organisational involvement and, subsequently, more formal institutional guidance for converts.

	of indigenous Karo daʿis and organised convert guidance.

Primary organisational documentation" refers to official publications issued through Al Washliyah's organisational platform and is used only as evidence of reported programmes, organisational activities, and institutional developments. "Published empirical literature" refers to findings generated by previous field-based studies and is explicitly attributed to those studies. "Comparative literature" provides contextual evidence from related indigenous or local Muslim communities and is not treated as direct evidence concerning Karo converts. "Authorial synthesis" denotes interpretations developed in the present study by connecting the documentary and scholarly corpus through a genealogical reading; these interpretations are not presented as findings derived from direct field observation.

The mapping presented in Table 3 demonstrates that the cultural Islamisation of the Karo community cannot be reduced to an event of religious conversion alone. The process reflects an encounter between established customary structures and Islamic values introduced through social relations, education, marriage, and daʿwah communication. Karo identity, which is grounded in clan affiliation, kinship systems, respect for ancestors, and communal bonds, has caused the acceptance of Islam to proceed gradually. Daʿwah within this context cannot operate through rigid and uniform approaches because religious transformation within indigenous communities is invariably related to familial acceptance, social recognition, and the capacity of a new religion to acquire meaningful relevance in everyday life. The relationship between religion and customary traditions in North Sumatra also reveals a pattern of religious life that develops through social negotiation rather than through a complete rupture with local traditions (Harahap et al., 2023).

The Karo community's strong attachment to customary traditions demonstrates that Islamic daʿwah requires considerable cultural sensitivity. Islamic values cannot merely be communicated as autonomous theological norms but must be articulated through a social language that local communities can understand. An understanding of customary traditions, kinship relations, village structures, and local mechanisms for constructing authority constitutes an essential requirement within the daʿwah process. This perspective positions cultural Islamisation as a dialogical process because daʿis do not merely transmit religious messages but also translate Islamic values into social spaces governed by their own cultural logic. **Within the Karo kinship system of *Rakut Sitelu*, for instance, a culturally sensitive daʿi could communicate Islamic principles of mutual assistance, familial responsibility, and social solidarity by relating these values to the established reciprocal obligations among *kalimbubu*, *senina*, and *anak beru*. Such an approach would allow religious instruction to engage with familiar social relationships while encouraging converts to negotiate their Islamic commitments without necessarily abandoning their customary kinship identities. This example represents an analytical illustration derived from the documented structure of Karo social relations (Sazali et al., 2023), rather than a daʿwah practice directly observed or independently verified in the present study.** Experiences of Islamisation among other inland communities in Indonesia demonstrate that the acceptance of Islam frequently occurs through gradual encounters between religious teachings and local cultural systems that have long been embedded in communal life (Amin & Tanggok, 2022).

The social dimension of Karo Islamisation is also closely connected to the experiences of converts after adopting a new religious identity. Conversion not only alters an individual's formal

religious status but also affects family relations, social position, participation in customary practices, and relationships with the community of origin. Converts from indigenous communities frequently encounter social alienation, identity ambivalence, limited religious guidance, and the need for communal spaces that accept them as new Muslims. Such circumstances indicate that daʿwah among converts cannot be limited to the formal conversion ceremony but must continue through assistance that enables converts to manage the relationship between their new faith and their longstanding socio-cultural attachments. A study of Dayak converts in the Indonesia–Malaysia border region emphasises that religious guidance, social support, and identity negotiation constitute major concerns for converts originating from indigenous communities (Masri et al., 2025).

The need for such assistance becomes increasingly relevant when connected to the context of Tanah Karo. The empirical study conducted by Lubis and Abdurrahman (2024) among converts in Tanjung Beringin, Tanah Karo, identified challenges involving the limited availability of permanent daʿis, insufficient sustained assistance, and the need to strengthen converts' basic understanding of Islam. These findings constitute previously published empirical evidence rather than data collected directly in the present study. The significance of these challenges is further contextualised by the official Al Washliyah organisational publication dated 3 August 2025, which documents the continuation of guidance programmes for indigenous Karo daʿis and Muslim converts in Dusun VII, Perbulan Village, Karo Regency (Al Washliyah, 2025). This organisational report provides additional documentary evidence of officially reported mentoring activities, although it does not independently establish their effectiveness, frequency of implementation, or outcomes for individual converts**.** The convergence of previously published empirical findings and contemporary organisational documentation suggests that sustained religious guidance remains an important concern within Al Washliyah's daʿwah engagement in Tanah Karo. Cultural Islamisation cannot therefore be understood as a process completed at the point of formal conversion, since the continuity of Islamic identity also involves access to religious education, community support, and institutional assistance. Daʿwah among Karo converts consequently requires attention to the relationship between culturally sensitive approaches and organised mentoring structures, without assuming that the existence of such programmes necessarily guarantees successful post-conversion guidance (Lubis & Abdurrahman, 2024).

An examination of Karo Islamisation further demonstrates that adaptive daʿwah is more likely to be accepted by local communities than confrontational forms of religious engagement. Religious transformation among local Indonesian communities generally occurs through education, social relations, the habituation of values, and community strengthening, allowing religious change to proceed without generating severe social disruption. Within this context, Al Washliyah's daʿwah among the Karo community may be positioned as part of a cultural daʿwah practice that connects Islamic teachings with the community's social needs. Experiences of religious transformation in other local communities demonstrate that the transition towards an Islamic identity can proceed peacefully when daʿwah operates through education, social relations, and adaptation to the community's cultural environment (Jaya et al., 2023).

This sequence of interpretations affirms that the cultural Islamisation of the Karo community constitutes an important foundation for understanding the genealogy of Al Washliyah's daʿwah among Muslim converts. This foundation lies not merely in the introduction of Islam into Karo communities but also in the ways daʿwah establishes relationships with customary traditions, sustains converts' identities, and develops guidance oriented towards community needs. Al

Washliyah's daʿwah among the Karo community may therefore be interpreted as a process that moves from cultural relations towards institutional strengthening because guidance for converts requires continuity between religious communication, social support, and organised spaces for Islamic learning. Studies of Indonesian converts demonstrate that social support and spiritual well-being play important roles in determining new Muslims' quality of life. Daʿwah among converts must consequently be understood as a process of religious development that extends beyond the conversion ceremony and addresses the sustainability of converts' religious lives (Taufik et al., 2025).

Al Washliyah's Da'wah in Tanah Karo: Education, Local Da'i, and Community-Based Guidance

Al Washliyah's daʿwah in Tanah Karo demonstrates an important shift from individually oriented religious propagation towards more organised daʿwah practices conducted through education, the development of daʿis, and community strengthening. Al Washliyah's position as an Islamic organisation established in Medan on 30 November 1930 provides a historical foundation for its involvement in local daʿwah across North Sumatra, including among the Karo community, which possesses strong customary structures and communal identities. Within a culturally plural and multilayered society, daʿwah cannot be confined to the transmission of religious messages, but must operate through educational institutions, daʿis who understand local contexts, and guidance communities capable of sustaining converts' Islamic identities. This model is consistent with interpretations of Indonesian Islamic daʿwah movements that position education, organisation, and social adaptation as important media for shaping societal religiosity (Syamsudin et al., 2026).

Table 3. Mapping the Roles of Al Washliyah's Daʿwah in Tanah Karo

Dimension	Documented Evidence	Analytical Implication
Islamic education	A Ramadan daʿwah team from Madrasah Al Qismul'Aly Al Washliyah conducted religious activities in Mardingding in 1989. A local Madrasah Diniyah was proposed but had not been established at the time of reporting (Al Washliyah, 2025a).	Religious education represents an established organisational approach, while the proposed madrasah indicates an intended expansion of local learning facilities.
Local daʿi development	The Majelis Dakwah PW Al Washliyah Sumatera Utara reported training indigenous Karo daʿis and mentoring converts in Perbulan Village in August 2025. Earlier mentoring activities were reported from 2006 (Al Washliyah, 2025a).	Developing local daʿis may strengthen culturally responsive communication and reduce dependence on externally dispatched preachers.
Social daʿwah and convert guidance	The August 2025 programme combined religious guidance, community visits, and material assistance for Muslim converts in Perbulan Village (Al Washliyah, 2025a).	The documented activities indicate an organisational orientation towards combining religious instruction with social assistance.
Community development	PC Al Washliyah Laubaleng provided a local organisational structure. Its administrators reportedly participated in regular halaqah guidance from 2008 (Al Washliyah, 2025a).	Local organisational networks may support continuity in mentoring and community-based religious guidance.
Institutional continuity	Organisational accounts report daʿwah activities in 1936, 1938, 1988, 1989, 2006, 2008, and 2025. The Al Washliyah Mualaf Center was formally established in 2025 (Al Washliyah, 2025a, 2025b).	The documented milestones suggest progressive institutionalisation, although they do not establish uninterrupted programme implementation or effectiveness.

The documented roles of Al Washliyah's daʿwah in Tanah Karo encompass religious education, indigenous daʿi development, social assistance, community-based mentoring, and institutional continuity. Table 4 summarises these dimensions by distinguishing reported organisational activities from their analytical implications for convert guidance. This distinction enables the historical evidence to be interpreted without assuming that the existence of organisational programmes necessarily demonstrates their effectiveness.

Pembinaan Rutin Da'i dan Muallaf di Tanah Karo," published on 3 August 2025. The publication provides retrospective organisational information concerning daʿwah in Tanah Karo from 1936 onwards and contemporary documentation of the 2025 Perbulan programme. Because several earlier dates are reported retrospectively in a contemporary organisational source, they are treated as organisational historical claims and interpreted cautiously rather than as independently verified archival facts. Al Washliyah (2025b) refers to the official PB Al Washliyah documentation concerning the establishment and institutional development of the Al Washliyah Mualaf Center in May 2025.

The mapping presented in Table 2 demonstrates that Al Washliyah's daʿwah in Tanah Karo cannot be interpreted merely as preaching activities or the verbal transmission of Islamic teachings. The organisation's daʿwah operates through educational spaces, social relationships, the formation of daʿis, and community development, enabling Islam to become gradually embedded in people's lives. Education constitutes an initial point of entry because communities governed by strong customary structures require learning spaces that not only introduce Islamic teachings but also assist them in understanding the relationship between their new beliefs and previously established social lives. Islamic organisations in Indonesia have historically positioned education as a foundation for cultivating religious consciousness and empowering society, as demonstrated by studies of Muhammadiyah and Nahdlatul Ulama education as important pillars of the national Islamic education system (Hamami, 2021).

This educational role is directly related to the needs of convert guidance. Karo converts require not only foundational knowledge of Islamic creed, worship, and religious practices, but also spaces that assist them in navigating identity transitions within their social environments. Religious study groups, madrasas, and community learning forums can function as spaces of adaptation because converts obtain religious knowledge alongside social support from the wider Muslim community. Al Washliyah's educational daʿwah can therefore be understood as an effort to construct a supportive religious environment rather than merely to transfer knowledge. Research on the formation of religious identity through *majelis taklim* indicates that learning motivation and social cohesion within Islamic learning spaces play important roles in shaping religious identity and communal solidarity (Latif, 2026).

The strength of Al Washliyah's daʿwah in Tanah Karo also lies in the importance of daʿis capable of communicating with cultural sensitivity. The Karo community possesses distinctive linguistic practices, forms of address, kinship structures, and mechanisms of social respect that cannot be neglected in the daʿwah process. Daʿis who understand these realities can communicate Islamic values in ways that are more closely connected to the community's lived experiences. Daʿwah therefore does not appear as an external force that disrupts tradition, but as a religious invitation that respects the dignity of local culture. Research on the skills required by daʿis when delivering daʿwah to converts affirms that communication competence, empathy, gradual methods,

and an understanding of converts' psychosocial circumstances constitute important elements of effective daʿwah among new Muslims (Che Daud et al., 2026).

These daʿwah skills become increasingly important because engagement with indigenous communities frequently involves sensitive social relationships. An individual's decision to embrace Islam may affect family relations, their position within the community, and their involvement in customary practices that have long shaped their social identity. Daʿwah oriented solely towards theological correction risks creating distance between converts and their communities of origin, whereas communicative daʿwah can assist converts in navigating religious change more calmly and gradually. Studies of diverse daʿwah modalities demonstrate that communities' religious needs are not uniform, requiring daʿwah strategies to be adapted to the social characteristics, spiritual experiences, and particular needs of target communities (Effendi et al., 2026).

Social daʿwah constitutes a further layer explaining why Al Washliyah may be interpreted as an important actor in the development of the Karo Muslim community. Islam is introduced not only through doctrine but also through a social presence responsive to communal needs. Religious guidance, assistance for converts' families, the strengthening of relationships among Muslim residents, and organisational participation in social activities can make daʿwah more readily accepted because communities perceive Islam as a system of values that operates within concrete everyday life. Research on social support and spiritual well-being among converts in Indonesia demonstrates that new Muslims' quality of life is closely associated with the social support they receive after conversion (Taufik et al., 2025). This finding reinforces the interpretation that daʿwah among converts cannot end with formal conversion but must continue through social engagement that sustains their religious lives.

The interconnection between education, daʿis, and social daʿwah creates a need for more stable guidance communities. Such communities provide spaces in which converts can develop a sense of belonging, learn to practise Islamic teachings, and establish new social networks after undergoing religious identity transformation. An official Al Washliyah publication documenting activities for the development of indigenous Karo daʿis and the guidance of converts in Hamlet VII, Perbulan Village, Karo Regency, on 3–4 August 2025 may be interpreted as a contemporary indication that Al Washliyah's daʿwah in Tanah Karo continues to operate as a form of community development. This interpretation is consistent with research on Chinese Muslim organisations in Indonesia, which demonstrates that religious organisations contribute to sustaining converts' understanding of Islam through internal education, communal networks, and continuous mentoring (Abidin, 2022).

Institutional continuity constitutes a central element in understanding Al Washliyah's daʿwah in Tanah Karo. The organisation's role is not confined to its ability to dispatch daʿis or organise religious study sessions, but extends to preserving the memory of daʿwah, renewing forms of guidance, and adapting strategies to changing community needs. Institutional continuity, in this context, differs from the mere repetition of organisational activities because it involves the preservation and development of organisational relationships, recurring guidance mechanisms, locally embedded structures, and formal responsibilities across successive historical periods. The organisational documentation illustrates this distinction through the sustained involvement of religious actors, including Alexander Zulkarnaen and indigenous Karo daʿis, the reported continuation of mentoring activities since 2006, and the regular *halaqah* guidance provided to local administrators from 2008. The presence of PC Al Washliyah Laubaleng further indicates the

importance of local organisational branches in maintaining religious engagement beyond occasional visits from provincial-level preachers. These arrangements suggest that continuity operates through interconnected actors, programmes, mentoring relationships, and organisational structures rather than through the repetition of isolated daʿwah events (Al Washliyah, 2025). The establishment of the Al Washliyah Mualaf Center in 2025 introduces a further institutional dimension by formalising convert guidance, religious education, social assistance, and welfare development within an explicitly designated organisational mandate (Al Washliyah, 2025a). This development can be interpreted as a transition from locally sustained daʿwah networks towards a more formalised framework of institutional responsibility, although the available documentary evidence does not independently establish uninterrupted implementation or programme effectiveness. Al Washliyah's daʿwah can therefore be interpreted as a process connecting the historical phase of Karo Islamisation with the contemporary needs of converts for religious education, social assistance, and an Islamic community. Bibliometric research on the development of Islamic daʿwah in Indonesia demonstrates that daʿwah studies are increasingly moving towards broader perspectives that encompass transformations in methods, actors, media, and the direction of community development (Choirin et al., 2025).

This sequence of interpretations affirms that Al Washliyah's daʿwah in Tanah Karo possesses both cultural and institutional characteristics. Its cultural character is reflected in the need to understand Karo customs, language, kinship relations, and social experiences. Its institutional character is evident in the utilisation of education, daʿi development, community forums, and organisational programmes as mechanisms for maintaining the continuity of daʿwah. The relationship between these two characteristics means that Al Washliyah's daʿwah functions not merely as a process of transmitting Islam, but as a social mechanism through which the Karo Muslim community is gradually formed. The experiences of other Islamic organisations in multicultural daʿwah similarly demonstrate that the development of minority groups requires exemplary conduct, cultural sensitivity, and consistent institutional engagement to ensure that daʿwah proceeds without generating excessive social tension ("Serving as a Role Model Historical Perspectives on Muhammadiyah's Multicultural Da'wa Towards Chinese Indonesians, 1960–1970," 2024).

Discussion

Cultural Islamisation as Negotiated Religious Transformation

The first contribution of this study concerns the interpretation of Karo Islamisation as a negotiated socio-religious transformation rather than a linear movement from daʿwah to formal conversion. The historical and scholarly evidence examined in the preceding section indicates that religious change within Karo society developed in interaction with adat, kinship structures, communal relations, education, and established forms of social authority. This finding does not imply that local tradition remained unchanged or that religious transformation occurred without tension. It indicates instead that conversion took place within pre-existing social structures that continued to shape how new religious identities were understood and sustained.

Analytically, this finding positions cultural Islamisation as a process in which religious change is mediated through social belonging. The Karo case therefore extends scholarship that understands local Islam not simply as the transmission of doctrine but as an interaction between religious values and historically embedded cultural structures (Amin & Tanggok, 2022; Harahap et al., 2023; Van den Boogert, 2026). It also resonates with Fansuri's (2024) interpretation of Muslim

conversion as a broader transformation involving new communities, authorities, and meanings of life. The contribution of the present study lies in demonstrating that these processes are particularly significant in a kinship-intensive indigenous setting, where conversion may simultaneously involve religious commitment, family relationships, customary participation, and social recognition. Karo conversion therefore offers a comparative case for understanding religious transformation as both a change of faith and a renegotiation of social location.

Organisational Daʿwah as Cultural and Institutional Mediation

The second contribution concerns the organisational role of Al Washliyah in mediating between culturally embedded religious change and more structured forms of Muslim community development. The documentary corpus records identifiable organisational markers of Al Washliyah's presence in Tanah Karo, including the reported dispatch of daʿis, the development of local organisational networks, recurring religious guidance, indigenous Karo daʿi development, and the 2025 guidance activities involving converts in Perbulan. These records establish evidence of organisational activity and continuity, although they do not independently demonstrate the effectiveness of the programmes or the lived responses of individual converts.

The significance of these findings lies in showing that organisational daʿwah operates through more than religious messaging. Al Washliyah's historical presence may be interpreted as a mediating structure through which religious education, local daʿi formation, community guidance, and organisational resources are connected. This interpretation intersects with Abidin's (2022) finding that Muslim organisations can sustain post-conversion religious learning through internal education and communal networks, while extending it by locating organisational guidance within a longer cultural and historical trajectory. The Karo case also suggests that the capacity of a daʿwah organisation to operate in culturally distinctive communities depends not only on institutional presence but also on its ability to work through locally meaningful relationships, languages, customary structures, and actors. Organisational daʿwah is therefore interpreted here as a form of cultural and institutional mediation rather than merely an expansion of formal organisational structures.

Institutionalised Convert Guidance as Genealogical Consolidation

The third contribution concerns the institutionalisation of convert guidance. Documentary evidence concerning the Al Washliyah Mualaf Center establishes a contemporary organisational development involving a formal management structure, central-level organisational recognition, dedicated institutional functions, and material resources for convert-oriented programmes. These records support the conclusion that convert guidance has acquired a more explicit organisational form within Al Washliyah. They do not, however, provide sufficient evidence to determine the long-term effectiveness of the institution or the experiences of converts participating in its programmes.

The genealogical interpretation developed in this study connects this contemporary institutional development with the earlier cultural Islamisation of the Karo community and the historical organisational presence of Al Washliyah in Tanah Karo. Institutionalisation is therefore understood not simply as the establishment of a new administrative body, but as the consolidation of previous daʿwah experiences into more formal structures, programmes, leadership arrangements, and resources. This interpretation extends the structural guidance model discussed by Misbah et al. (2023) by demonstrating that convert institutions can also be understood historically, as outcomes of longer processes of religious communication and organisational development. Lubis and Abdurrahman's (2024) identification of continuing limitations in religious guidance among Karo

converts further demonstrates why institutional continuity matters, while Masri et al. (2025) provide a comparative reminder that indigenous converts may face religious and social challenges extending beyond the moment of conversion.

The central novelty of the study consequently lies in the genealogical connection established among cultural Islamisation, organisational daʿwah, and institutionalised convert guidance. These elements have often appeared separately in scholarship as questions of conversion, organisational mentoring, local Islam, or institutional religious guidance. The present study brings them into a single historical-analytical trajectory. Cultural Islamisation identifies the socio-cultural field within which religious transformation takes place; organisational daʿwah explains how religious organisations mediate and sustain that transformation; and institutionalised convert guidance shows how accumulated practices can be consolidated into formal structures. This three-level framework provides a conceptual basis for examining convert-oriented daʿwah in other indigenous or culturally distinctive communities without assuming that the Karo historical trajectory is universally reproducible. To clarify this genealogical relationship, Figure 1 presents the conceptual movement from cultural Islamisation to organisational daʿwah and, subsequently, to institutionalised convert guidance.

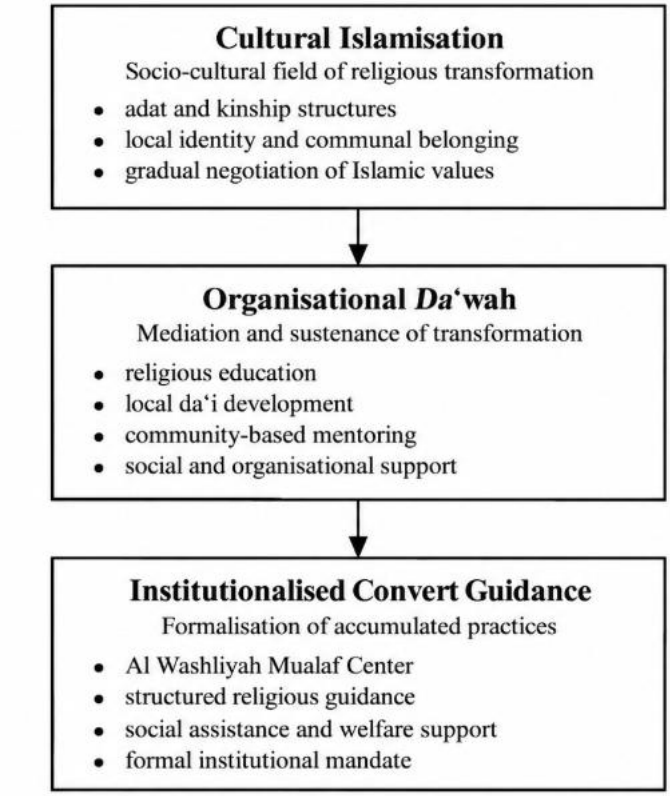


Figure 1. Genealogical Framework of Al Washliyah's Daʿwah among Karo Muslim Converts

This interpretation demonstrates that converts originating from indigenous communities encounter challenges that extend beyond the acquisition of basic Islamic knowledge (Wanto et al., 2022; Zamroni et al., 2025). Religious conversion involves the reconstruction of social positions, the adjustment of family identities, participation in customary traditions, and the need for communal spaces capable of providing a sense of security. This context broadens the understanding of daʿwah among converts within global discussions of religious conversion because conversion cannot be adequately conceptualised merely as a transformation of personal belief, but must also be

understood as a social transition requiring institutional support. Research on faith transformation and Muslim converts in post-New Order Indonesia similarly indicates that religious change frequently occurs alongside the search for new communities, forms of authority, and meanings of life (Fansuri, 2024).

Another finding demonstrates that Al Washliyah acts as a daʿwah agent connecting cultural and institutional dimensions in the development of Karo converts. Islamic education, local daʿis, community guidance, and the establishment of the Al Washliyah Mualaf Center indicate that daʿwah operates not only through religious messages, but also through organisations, resources, and programme continuity. This pattern reflects a tendency also evident within the global context of contemporary daʿwah, namely the growing need for governance structures that are more organised, responsive, and oriented towards community needs. Daʿwah can no longer be positioned merely as a verbal activity because converts require long-term spiritual, psychosocial, and social assistance (Latif et al., 2026).

The findings of this study intersect with the work of Abidin (2022), who demonstrates that Chinese Muslim organisations in Indonesia contribute to helping converts understand Islam through internal education and religious communities. The principal similarity lies in the importance of religious organisations as spaces for post-conversion guidance. A significant distinction of the present study lies in its genealogical context, which places greater emphasis on the relationship among cultural Islamisation, the indigenous Karo community, and the institutionalisation of Al Washliyah's daʿwah. Convert guidance is therefore interpreted not merely as a contemporary practice of religious organisations, but as a continuation of a historical daʿwah process rooted in the relationship between Islam and local culture (Amin & Tanggok, 2022; Ren & Tahir, 2026; Samsul Hady et al., 2025).

The findings also extend the studies of Misbah et al. (2023), Lubis and Abdurrahman (2024), and Masri et al. (2025). Misbah et al. emphasise the importance of structural models of convert guidance, whereas the present study demonstrates that guidance structures acquire greater significance when connected to the organisational history of daʿwah and the cultural characteristics of the target community. Lubis and Abdurrahman identify challenges in guiding converts in Tanah Karo, while this study situates those challenges within a longer historical trajectory through the role of Al Washliyah and the establishment of the Al Washliyah Mualaf Center. Masri et al. identify issues of identity and religious guidance among Dayak converts, whereas this study reveals a similar pattern within the Karo context, with particular emphasis on the continuity among customary traditions, daʿwah, and institutional structures.

At the theoretical level, the findings reinforce the interpretation of cultural daʿwah as a process of religious communication that operates through respect for the social context of the community. Cultural daʿwah is not understood as a relaxation of Islamic values, but as a communicative strategy that positions local culture as a field for articulating religious messages. This position is important because the Karo community possesses customary, kinship, and linguistic systems that shape the ways in which authority, values, and social change are received. Al Washliyah's daʿwah in this context demonstrates that the effectiveness of daʿwah within local communities is strongly determined by the ability of daʿis and religious organisations to translate Islamic messages into cultural spaces recognised by the community. This proposition is consistent with the view that the diversity of communities' religious needs demands daʿwah modalities that are adaptive to the social and spiritual conditions of target groups (Effendi et al., 2026).

The findings also strengthen the concept of the institutionalisation of daʿwah. Institutionalisation does not merely refer to the administrative establishment of an organisation, but to the consolidation of daʿwah experiences into structures, programmes, resources, and more sustainable orientations of religious guidance. The Al Washliyah Mualaf Center may be interpreted as the outcome of a transformation from daʿwah previously reliant on cultural relations and individual daʿi figures towards a guidance system possessing clearer organisational foundations. This position demonstrates that the genealogy of daʿwah is not confined to tracing the past, but also explains how historical daʿwah experiences are translated into contemporary institutional forms. Interpretations of daʿwah movements within the history of Indonesian Islam similarly affirm that daʿwah organisations play important roles in developing educational spaces, social services, and religious communities (Syamsudin et al., 2026).

The novel contribution of this study lies in the construction of a genealogical framework connecting the cultural Islamisation of the Karo community, the historical role of Al Washliyah in Tanah Karo, and the institutionalisation of convert-oriented daʿwah through the Al Washliyah Mualaf Center. This study does not merely add a local case concerning Karo converts, but offers an analytical approach to understanding daʿwah among converts as a multilayered process extending from cultural encounters and community guidance to organisational institutionalisation. This contribution is important for daʿwah studies, convert studies, and scholarship on local Islam because it demonstrates that guidance for new Muslims should be designed as a daʿwah ecosystem integrating cultural sensitivity, social support, religious education, and institutional capacity. This analytical model may serve as a conceptual foundation for examining daʿwah among converts within other indigenous communities in Indonesia while preserving the historical particularities of each region.

CONCLUSION

This study concludes that the genealogy of Al Washliyah's da'wah for Muslim converts in North Sumatra represents a historical movement from cultural Islamisation to institutionalised religious guidance. The Islamisation of the Karo community cannot be reduced to a formal act of conversion, since it involved negotiations among Islamic values, adat, kinship, social acceptance, and identity transformation. Al Washliyah's da'wah in Tanah Karo demonstrates that religious propagation among indigenous communities requires more than doctrinal transmission; it requires education, local da'i, cultural sensitivity, community support, and organisational continuity. The establishment of the Al Washliyah Mualaf Center therefore signifies an important institutional phase in which convert guidance is framed as a sustained socio-religious process rather than a momentary religious event.

This study has several limitations arising from its historical-library and documentary design. The analysis relies on traceable organisational publications, historical records, official documents, and published scholarship rather than on field observation or interviews with Karo converts themselves. Consequently, the study can reconstruct historical trajectories, organisational developments, and documented forms of convert-oriented daʿwah, but it cannot independently assess how Karo converts experience these programmes, how they negotiate religious and customary identities in everyday life, or how effective Al Washliyah's current guidance structures are in practice. Several historical claims concerning earlier phases of Al Washliyah's daʿwah are also derived from retrospective organisational accounts and must therefore be interpreted as

documented institutional narratives rather than as fully corroborated archival evidence. The genealogical framework proposed in this article should accordingly be understood as an historically grounded analytical synthesis that requires further empirical validation. Future ethnographic research could examine and empirically assess this framework through in-depth interviews with Karo Muslim converts, indigenous daʿis, adat leaders, Al Washliyah administrators, and Al Washliyah Mualaf Center stakeholders, supported by participant observation of religious mentoring practices and everyday negotiations of religious and customary identities.

Future research should validate and refine this framework through ethnographic and field-based inquiry involving Karo converts, local daʿis, customary and community leaders, and Al Washliyah administrators across different sites in Tanah Karo. In-depth interviews, participant observation, life histories, and comparative community studies would make it possible to examine whether the relationships identified here among cultural Islamisation, organisational daʿwah, and institutionalised convert guidance are experienced in practice in the ways suggested by the documentary record. Such research could also assess the long-term effectiveness of the Al Washliyah Mualaf Center, the role of indigenous Karo daʿis, patterns of post-conversion identity negotiation, and differences across generations and local communities. Organisationally, the Al Washliyah Mualaf Center would also benefit from more systematic programme archives, documented guidance models, and measurable indicators of convert assistance so that its institutional development can be evaluated through future historical and empirical research.

REFERENCES

Abidin, Y. Z. (2022). Maintaining faith from within: How Chinese Muslim organisations in Indonesia improve converts' understanding of Islam. *HTS Teologiese Studies/Theological Studies*, *78*(1), a7634. https://doi.org/10.4102/hts.v78i1.7634

Al Washliyah. (2025**).** *Alhamdulillah, Al Washliyah Mualaf Center sudah dapat wakaf 3,5 hektar di Deli Serdang*. Pengurus Besar Al Jam'iyatul Washliyah, 29 May 2025. Official Al Washliyah publication

Al Washliyah. (2025). *Kantor Al Washliyah Mualaf Center diresmikan di Cikini*. Pengurus Besar Al Jam'iyatul Washliyah, 3 June 2025. Official office inauguration report

Al Washliyah. (2025). *Profil Al Jam'iyatul Washliyah*. Pengurus Besar Al Jam'iyatul Washliyah, 23 July 2025. Official organisational profile

Amin, F., & Tanggok, M. I. (2022). Dayaknese and Islam: A Confluence from Borneo's Hinterland, Indonesia. *Studia Islamika*, *29*(2), 271–303. https://doi.org/10.36712/SDI.V29I2.17450

Badan Pusat Statistik Kabupaten Karo. (2025). *Kabupaten Karo dalam Angka 2025*. BPS Kabupaten Karo. Publikasi ini memang dirilis 28 Februari 2025 dan memuat data 2024.

Batubara, D. I. (2019). Politik Pembangunan Al Jam'iyatul Washliyah Ideologi, Strategi Dan Pencapaian. In *Disertasi*.

Baum, S. (2021). *Research Questions and Research Design*. https://doi.org/10.1007/978-981-16-1677-8_2

Binti Saaidun, N. S. N., & Ibrahim, M. B. M. (2025). The Transformation of Da'wah in the Digital Era: An Analysis of Social Media Usage Trends Among the Audience. *Manchester Journal of Transnational Islamic Law and Practice*, *21*(4), 136–147. https://www.scopus.com/inward/record.uri?eid=2-s2.0-

105030095837&partnerID=40&md5=37a7d3ad5edbe8c82a6fb66c5dbca0ea

Chan, D. S., Suprayitno, & Suri, N. (2024). The history of the entry of Islam in the Land of Karo. *Al-Afkar, Journal for Islamic Studies, 7*(4), 567–574. https://doi.org/10.31943/afkarjournal.v7i4.1335

Che Daud, A. S., Abdullah, B., & Ibrahim, A. Q. (2026). Kemahiran Du'at dalam Menyampaikan Wasilah Dakwah kepada Mualaf: The Skills of Preachers in Delivering Methodology Da'wah to New Muslim Converts. *International Journal of Islam and Contemporary Affairs*, *6*(1), 92–114. https://doi.org/10.61465/jurnalyadim.v6.242

Choirin, M., Mardhiah, A., Bahri, S., & Yumna, L. (2025). Mapping The Evolution of Islamic Da'wah in Indonesia: A Bibliometric Analysis and Future Research Directions. *Jurnal Ilmiah Peuradeun*, *13*(1), 547–568. https://doi.org/10.26811/peuradeun.v13i1.1319

Creswell, J. W., & Creswell, J. D. (2023). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 6th edition - John W. Creswell, J. David Creswell - SAGE. In *SAGE Publications, Inc.*

Edmonds, W. A., & Kennedy, T. D. (2020). An Applied Guide to Research Designs: Quantitative, Qualitative, and Mixed Methods. In *An Applied Guide to Research Designs: Quantitative, Qualitative, and Mixed Methods*. https://doi.org/10.4135/9781071802779

Effendi, D. I., Sarbini, A., & Rahman, M. T. (2026). Plural paths to faith: matching preaching modalities with society's multifaceted religious needs. *Cogent Social Sciences*, *12*(1). https://doi.org/10.1080/23311886.2026.2698392

Fansuri, H. (2024). Transforming Faith Mualaf and Hijrah in Post-Suharto Indonesia. *Entangled Religions*, *15*(2). https://doi.org/10.46586/er.15.2024.11748

Flick, U. (2022). Revitalising Triangulation for Designing Multi-perspective Qualitative Research. In *The SAGE Handbook of Qualitative Research Design*. https://doi.org/10.4135/9781529770278.n40

Gleeson, D. (2021). Research Questions and Research Design. In *Educational Research and Inquiry*. https://doi.org/10.5040/9781474243834.ch-005

Hamami, T. (2021). Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia. *Jurnal Pendidikan Agama Islam*, *18*(2), 307–330. https://doi.org/10.14421/jpai.2021.182-06

Harahap, S. M., Siregar, F. A., & Harahap, D. (2023). Tracing the Dynamic Spectrum of Religious Moderation in the Local Custom of North Sumatera. In *QIJIS (Qudus International Journal of Islamic Studies)* (Vol. 11, Issue 1, p. 65). State Islamic College of Kudus. https://doi.org/10.21043/qijis.v11i1.16187

Herdiansah, A. G., Firmansyah, M. A., Munawar, K. A., & Noorsesaria, A. (2026). Religion, Environment, and Politics: An Eco-critical Discourse Analysis of NU and Muhammadiyah's Support for Indonesia's Forthcoming Capital Ibu Kota Nusantara (IKN). *Pertanika Journal of Social Sciences and Humanities*, *34*(3), 1271–1293. https://doi.org/10.47836/pjssh.34.3.08

Jaya, P. H. I., Saptoni, S., & Haq, M. I. (2023). Islamism without commotion: The religious transformation of Tuak Kampong in West Lombok. *Indonesian Journal of Islam and Muslim Societies*, *13*(1), 29–56. https://doi.org/10.18326/ijims.v13i1.29-56

Kurniawati, D., & Wibowo, T. O. (2024). Interfaith Da'wah in Indonesia: A Hermeneutic Perspective on the Hadith of Abu Daud and Bukhari. *Pharos Journal of Theology*, *105*(2), 1–15. https://doi.org/10.46222/PHAROSJOT.105.27

Kusumaputri, E. S., Muslimah, H. L., Ahmad, A., & Nurwardani, M. (2021). Positioning indonesian islamic higher-education vis-a-vis globalisation: Organisational-resilience dynamics. *Cakrawala Pendidikan*, *40*(2), 413–427. https://doi.org/10.21831/cp.v40i2.39357

Latif, M. A. (2026). Religious identity formation and urban Islamic sociability through learning motivation and social cohesion in Majelis Taklim in Indonesia. *Discover Education*, *5*, 448. https://doi.org/10.1007/s44217-026-01456-3

Lubis, M. A. E., & Abdurrahman, Z. (2024). Challenges and Solutions in Religious Guidance for Converts (muallaf) in Tanjung Beringin, Tanah Karo. *Jurnal Sosiologi Agama Indonesia (JSAI)*, *5*(2), 297–310. https://doi.org/10.22373/jsai.v5i2.5344

Masri, M. R. F., Hidayati, S., Prasojo, Z. H., Abdillah, Z., & Zarbaliyev, H. (2025). Religious Challenges and Guidance for Dayak Muslim Converts in the Indonesia-Malaysia Border Region. *Jurnal Theologia*, *36*(1), 141–160. https://doi.org/10.21580/teo.2025.36.1.26839

Miles, M. B., Huberman, M., & Saldana, J. (2020). Qualitative Data Analysis-A Methods Sourcebook -4th edition. In *SAGE* (Vol. 53, Issue 9).

Misbah, T. L., Asyura, K., Wirianto, D., Masrizal, M., & Rustan, E. (2023). Application of the structural guidance model for mualaf Banda Aceh in strengthening education Islamic values. *Multidisciplinary Science Journal*, *5*, e2023047. https://doi.org/10.31893/multiscience.2023047

Mujiburrahman. (2001). Religious conversion in Indonesia: The Karo Batak and the Tengger Javanese. *Islam and Christian–Muslim Relations, 12*(1), 23–38. https://doi.org/10.1080/09596410124564

Nasriah, S., Mannan, A., Salenda, K., & Ridwan, A. (2026). Negotiating Sharia Ethics in Paid Hotel Da'wah: A Phenomenological Study of Generation Z in Makassar. *El-Usrah*, *9*(1), 329–345. https://doi.org/10.22373/ujhk.v9i1.32943

Purba, A. M., & Lusia, A. (2026). Digital Da'wah and Islamic Public Relations: A Communication Theology Perspective on the Social Dynamics of the Ummah. *Pharos Journal of Theology*, *107*(1), 1–12. https://doi.org/10.46222/pharosjot.107.128

Ren, W., & Tahir, I. (2026). Pragmatic translanguaging among Indonesian multilingual youth on social media. *Journal of Pragmatics*, *260*, 64–77. https://doi.org/10.1016/j.pragma.2026.04.003

Rozali, M. (2016). Tradisi Dakwah Ulama Al Jamâ'iyatul Washliyah Sumatera Utara. *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, *22*(1). https://doi.org/10.22373/albayan.v22i33.617

Samsul Hady, M., Teguh Prastyo, A., Bakar, A., Faslah, R., Malik Fajar Alam, A., Barkah, Q., Himmatin, U., Nuyulis Naeni Puspitasari, I., & Abdul Ghani, M. Z. (2025). Cultural transformation: religious moderation from manuscripts heritage to living tradition in Indonesia and Malaysia. *Cogent Education*, *12*(1). https://doi.org/10.1080/2331186X.2025.2556891

Sazali, H., Matondang, A. R., & Amal, B. K. (2023). Rakut Sitelu as a brand of religious moderation media in North Sumatra. *Khazanah: Jurnal Studi Islam dan Humaniora, 21*(1), 25–40. https://doi.org/10.18592/khazanah.v21i1.8630

Setianto, Y. P. (2026). Mediatization of Indonesian Islam: A Historical Examination of Media and Religious Change. *Religions*, *17*(2). https://doi.org/10.3390/rel17020170

Sholihah, R. A., & Rohmatulloh, D. M. (2023). 'Morning Slaps' Da'wah: A Study on @taqy_malik Instagram Account Registers. *Intellectual Discourse*, *31*(2), 551–574. https://doi.org/10.31436/id.v31i2.1914

Strunk, K. K., & Mwavita, M. (2020). Design and Analysis in Educational Research. In *Design and Analysis in Educational Research*. https://doi.org/10.4324/9780429432798

Syamsudin, Sarbini, A., & Solahudin, D. (2026). Islamic Locality and the Failure of the Caliphate Idea: The Role of the Da'wa Movement in Indonesian Islam History. *Religions*, *17*(3), 297. https://doi.org/10.3390/rel17030297

Takona, J. P. (2024). Research design: qualitative, quantitative, and mixed methods approaches / sixth edition. In *Quality and Quantity* (Vol. 58, Issue 1). https://doi.org/10.1007/s11135-023-01798-2

Taufik, T., Japar, M., Nuha, F. I., & Arrumaisha, H. (2025). Social Support, Spiritual Well-being, and Quality of Life Among Muslim Converts in Indonesia. *The Open Psychology Journal*, *18*(1), e18743501397917. https://doi.org/10.2174/0118743501397917250919095103

van den Boogert, J. W. P. (2026). How Local Is Islam Nusantara? Questions of Tolerance and Authenticity. *Religions*, *17*(1), 65. https://doi.org/10.3390/rel17010065

Wanto, D., Jamin, J. A., & Ali, R. (2022). Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education. *Journal of Islamic Thought and Civilization*, *12*(2), 116–135. https://doi.org/10.32350/jitc.122.09

Weyant, E. (2022). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th Edition. *Journal of Electronic Resources in Medical Libraries*, *19*(1–2). https://doi.org/10.1080/15424065.2022.2046231

Yin, R. K. (2013). Case study research: Design and methods. *Applied Social Research Methods Series*, *18*(2). https://doi.org/10.1097/00001610-199503000-00004

Zamroni, E., Handayani, P. G., Lestari, I., Azis, A. R., & Kumara, A. R. (2025). Mapping Religious Moderation and Its Impact on Islamic Education in Indonesia: A Bibliometric Approach. *Munaddhomah*, *6*(1), 55–81. https://doi.org/10.31538/MUNADDHOMAH.V6I1.1487