SINTHOP: Media Kajian Pendidikan, Agama, Sosial dan Budaya
Volume 5, Issue 2, July-December 2026
E-ISSN: 2986-8475 | DOI: 10.69548/sinthop.v5.i2.126.261-272

WOMEN'S RELIGIOUS JOURNEYS AND MUSLIM IDENTITY RECONSTRUCTION: A PHENOMENOLOGICAL STUDY OF CONVERTS IN MEDAN, INDONESIA

[*]Muhammad Zaki Arrafi[1], Muhammad Jailani[2]
[1,2]Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
[*]*Email: muhammad0604223033@uinsu.ac.id*

Abstract

Religious conversion is not completed through the formal adoption of a new religious affiliation but develops through religious learning, social negotiation, and identity reconstruction. This study examines how women affiliated with Mualaf Center Kampung Madras in Medan interpret their religious journeys and how social interactions contribute to the formation of their identities as Muslim women. The study employed a qualitative phenomenological design involving five women converts aged 31–60 as primary participants and the head of Mualaf Center Kampung Madras as a supporting key informant. Data were collected through semi-structured interviews, nonparticipant observation, and documentation. The data were analyzed through *bracketing*, *intuiting*, *analyzing*, and *describing*, while symbolic interactionism was used to interpret the construction of religious meaning and identity. The findings identified four interrelated themes: diverse pathways to conversion, post-conversion challenges and religious adjustment, social support and the role of the Mualaf Center, and the reconstruction of the self as a Muslim woman. Conversion was shaped by marriage, spiritual attraction, and prolonged interaction with Muslim social environments. After conversion, participants encountered limited religious knowledge, negative family responses, emotional pressure, and socioeconomic difficulties. Support from spouses, neighbors, religious teachers, Muslim communities, and the Mualaf Center facilitated religious learning and reduced social isolation. The findings demonstrate that Muslim identity was constructed gradually through the interpretation of religious symbols, interaction with significant others, and negotiation between personal agency and socially internalized expectations. The study highlights the importance of sustained, non-coercive, and context-sensitive support for women converts.

Keywords: *Religious Conversion; Women Converts; Muslim Identity; Symbolic Interactionism; Medan*

***

A. Introduction

Religious conversion is not merely a formal change in religious affiliation. It is a continuing process involving changes in belief, self-understanding, religious practice, social relationships, and everyday behavior. Individuals who embrace Islam may need to reinterpret their previous experiences, learn unfamiliar religious norms, and construct a new sense of belonging. Studies of converts in Indonesia show that this process involves cognitive, psychological, spiritual, and social dimensions that continue after the formal

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

declaration of faith (Hidayat & Sherina, 2020; Ismail et al., 2024; Rahmawati & Desiningrum, 2018).

For women converts, religious change may be especially complex because it intersects with marriage, family relationships, gender expectations, and established cultural practices. They may need to renegotiate relationships with relatives who retain their previous religion, participation in family rituals, domestic roles, religious dress, and public self-presentation. Family rejection, guilt toward parents, anxiety, and the disruption of kinship relations have been identified as significant challenges in the adjustment of converts (Andhini et al., 2012). Differences in religion within families may also affect emotional attachment and everyday family relationships (Pamungkas & Abidin, 2018). Conversion therefore involves not only personal commitment but also continuous negotiation within existing social relationships.

The post-conversion period may expose converts to additional religious and socioeconomic vulnerabilities. Limited knowledge of prayer, ablution, Qur'anic recitation, dietary rules, and other Islamic practices can create uncertainty about how to live as a Muslim. Converts may also experience family opposition, economic insecurity, social isolation, or difficulties fulfilling their social roles. Research in Yogyakarta found that family and institutional support affected converts' ability to maintain social functioning, particularly when their conversion was opposed by relatives (Noorkamilah, 2021). Similar conditions were found among converts in Subulussalam, including unstable economic circumstances, difficulties obtaining employment, limited religious knowledge, and rejection by families or neighbors (Juwairiani et al., 2024).

These findings indicate that reciting the *shahada* is an important beginning rather than the completion of religious conversion. Converts subsequently need sustained opportunities to learn Islamic teachings, practice worship, ask elementary questions, and establish relationships within Muslim communities. Structured education, personal mentoring, interpersonal communication, and community support can help converts adapt to Islamic practices and strengthen their confidence in their new religious identity. Studies of convert-support institutions have shown that religious instruction and continuing assistance contribute to religious commitment, social adaptation, and identity formation (Pratama & Abdurrahman, 2025; Rosalina & Wasil, 2024; Yazid et al., 2025).

Convert-support organizations consequently function not only as centers of Islamic instruction but also as social spaces in which converts receive recognition, emotional support, and a sense of belonging. Their role may include teaching basic Islamic practices, providing individual guidance, strengthening social networks, and assisting converts who face family or economic difficulties. Research conducted at Mualaf Center Indonesia Peduli in Medan demonstrates that educational programs, personal mentoring, and community networks are central to addressing the psychological, social, and theological challenges experienced by converts (Pratama & Abdurrahman, 2025). Interpersonal communication characterized by empathy, openness, and sustained interaction can also create a sense of security and facilitate adaptation to new religious teachings and practices (Yazid et al., 2025).

Hak Cipta © 2026. Owned by the Author, published by Sinthop

These processes are particularly relevant in Medan, a city characterized by religious, ethnic, and cultural diversity. Within this urban context, religious identities are constructed through interactions in families, marriages, neighborhoods, educational institutions, and religious communities. Mualaf Center Kampung Madras, operating under the Yayasan India Muslim Sumatera Utara, provides religious guidance and social support for converts. According to the empirical context of this study, its activities include instruction in prayer, ablution, Qur'anic recitation, and basic Islamic teachings, as well as assistance for converts experiencing familial and socioeconomic difficulties.

Existing Indonesian studies have examined conversion motivations, psychological adjustment, post-conversion reflection, social functioning, religious instruction, and institutional assistance. They demonstrate that conversion involves changes in values, behavior, social relationships, and religious identity (Hidayat & Sherina, 2020; Ismail et al., 2024; Rahmawati & Desiningrum, 2018). Nevertheless, limited attention has been given to how women converts interpret their religious journeys across the pre-conversion and post-conversion periods while simultaneously negotiating family relationships, religious symbols, and community expectations. The role of a convert-support institution as a space of learning and identity reconstruction also requires closer examination from the converts' own perspectives.

This study addresses that gap by examining conversion as both a lived experience and a socially mediated process. Phenomenology is used to explore how women converts interpret their motivations, challenges, religious learning, and identity transformation. Symbolic interactionism provides the interpretive framework for analyzing how these meanings develop through interaction. Religious practices and symbols, including prayer, Qur'anic recitation, the hijab, and participation in Islamic study groups, are understood not merely as formal obligations but as symbols through which a Muslim identity is interpreted, practiced, and socially recognized.

Drawing on Mead's concepts of *mind*, *self*, and *society* (Mead, 1934), this study examines how women converts interpret religious symbols, construct a new understanding of themselves, and internalize the expectations of their social environment. The relationship between the *I* and the *Me* is used to explain the interaction between personal responses and socially formed expectations. Accordingly, this study aims to understand how women affiliated with Mualaf Center Kampung Madras interpret their religious journeys and to analyze how interactions with spouses, families, Muslim communities, religious figures, and the Mualaf Center contribute to the formation of their identities as Muslim women.

B. Methods

This study employed a qualitative phenomenological design to examine how women converts interpreted their religious journeys and constructed their identities after embracing Islam. The study was conducted in 2026 at Masjid Jamik Kebun Bunga, Medan, where Mualaf Center Kampung Madras regularly organized religious instruction and support activities. Participants were selected purposively based on their direct

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

experience of religious conversion and involvement in the community. The participants consisted of five women converts aged 31–60 as the primary participants and the head of Mualaf Center Kampung Madras as a supporting key informant. The women converts provided accounts of their lived experiences, whereas the community leader supplied contextual information regarding conversion procedures, religious guidance, and post-conversion support.

Table 1. Participant Characteristics

No.	Initial	Age	Previous Religious Affiliation	Role in the Study
1	NIAMH	60	Protestant Christianity	Woman convert; primary participant
2	RK	41	Hinduism	Woman convert; primary participant
3	DP	42	Hinduism	Woman convert; primary participant
4	SA	31	Catholic Christianity	Woman convert; primary participant
5	EML	42	Protestant Christianity	Woman convert; primary participant
6	SHA	49	-	Head of Mualaf Center Kampung Madras; supporting key informant

Note. Initials were used to protect participants' identities.

Data were collected through semi-structured interviews, nonparticipant observation, and documentation. The interviews explored the participants' motivations for conversion, experiences before and after embracing Islam, religious-learning processes, family and socioeconomic challenges, sources of social support, and changing understandings of themselves as Muslim women. Audio recordings and field notes were used to document the interviews, while nonparticipant observation focused on religious instruction, interactions among converts and community members, and the social context of the support activities. Institutional records, photographs, and activity notes were used as supplementary data. The researchers served as the primary instruments responsible for collecting, interpreting, and organizing the data.

The data were analyzed phenomenologically through the stages of *bracketing*, *intuiting*, *analyzing*, and *describing* (Moustakas, 1994). During *bracketing*, the researchers sought to suspend prior assumptions concerning religious conversion. The interview and observational data were then reviewed repeatedly to identify significant statements and units of meaning. Related meaning units were organized into four themes: pathways to conversion and the meaning of becoming Muslim, post-conversion challenges and religious adjustment, social support and the role of Mualaf Center Kampung Madras, and the reconstruction of the self as a Muslim woman. The themes were subsequently integrated into a comprehensive description of the participants' lived experiences. Symbolic interactionism was applied after the phenomenological themes had been developed to interpret how religious meanings and identities were constructed through *mind*, *self*, *society*, and the relationship between the *I* and the *Me*. Trustworthiness was strengthened by comparing accounts from the women converts with information

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

from the supporting key informant, observations, institutional documents, photographs, and field notes.

C. Results and Discussion

1. Results

1) Pathways to Conversion and the Meaning of Becoming Muslim

The participants described different pathways to Islam. Marriage was an important factor for NIAMH and EML, although their accounts indicate that conversion was not experienced merely as an administrative requirement. NIAMH emphasized her readiness to accept a new religious identity, while EML associated her early familiarity with Islam with repeated exposure to Muslim friends and Islamic religious instruction during childhood.

> "I converted to Islam because of marriage, and I was ready for that decision." (NIAMH, age 60, May 4, 2026)

> "Since elementary school, I often saw my friends learning to recite the Qur'an. Even on my school report, the religious subject recorded for me was Islam." (EML, age 42, May 15, 2026)

By contrast, RK and SA described conversion primarily through personal spiritual experiences. RK associated Islamic preaching with an unfamiliar sense of peace, whereas SA recalled becoming interested in Islam after observing prayer and hearing short Qur'anic passages at school.

> "When I listened to the sermon, I felt an extraordinary sense of peace that I had never experienced before. That was what encouraged me to embrace Islam." (RK, age 41, May 6, 2026)

> "I had been interested since I saw my friends praying and heard short surahs at school. Over time, I began to memorize them." (SA, age 31, May 13, 2026)

DP's experience illustrates a more gradual pathway shaped by long-term interaction with Muslims. Her familiarity with Islam developed through everyday relationships in her neighborhood and through family support for marrying a Muslim.

> "I had interacted with Muslims around me for a long time. Gradually, I learned about Islam from them. My family also supported me in finding a Muslim partner, so everything developed naturally." (DP, age 42, May 8, 2026)

The supporting key informant confirmed that marriage was a common reason for conversion among individuals assisted by Mualaf Center Kampung Madras, although spiritual experiences and encounters with Islamic practices were also reported. The institution conducted interviews before the recitation of the *shahada* to confirm the prospective convert's readiness and the voluntary nature of the decision. These accounts show that conversion emerged through different combinations of marital relationships, spiritual attraction, prior exposure to Islamic practices, and continuing social interaction. For the participants, becoming Muslim was interpreted as the beginning of a broader personal and religious transition rather than as a single formal event.

Hak Cipta © 2026. Owned by the Author, published by Sinthop

2) Post-Conversion Challenges and Religious Adjustment

After conversion, the participants encountered difficulties in learning and practicing Islam. The most immediate challenge was limited knowledge of basic religious obligations, including prayer, ablution, the hijab, and distinctions between permissible and prohibited practices. NIAMH described receiving little guidance after her conversion and temporarily returning to previous ritual practices because she did not know how to perform Islamic worship.

> "I did not know how to pray or recite the prayers, and no one taught me. I briefly returned to my former rituals, not because I did not want Islam, but because I did not know what to do. I needed guidance." (NIAMH, age 60, May 4, 2026)

EML similarly reported confusion about Islamic norms during the early stage of her conversion. Her understanding developed gradually after receiving guidance from a member of the Mualaf Center community.

> "At first, I did not understand what was permitted and prohibited in Islam. There was so much I did not know. After receiving guidance from the wife of the head of the Mualaf Center, I began learning one thing at a time." (EML, age 42, May 15, 2026)

Several participants also experienced negative responses from their families of origin. EML reported being removed from the family registration document and described the emotional burden caused by her parents' reaction. SA encountered disappointment from her parents because she had previously been active in church activities.

> "My name was removed from the family registration card. My parents became ill after learning that I had converted to Islam. It was very difficult, but I chose to remain committed to my faith." (EML, age 42, May 15, 2026)

> "My parents were disappointed because I had been very active in church. However, I had prepared myself for that possibility." (SA, age 31, May 13, 2026)

The supporting key informant also described economic barriers among some converts, including difficulties obtaining housing, food, transportation, and access to religious activities. These challenges were not experienced uniformly by all participants, but they demonstrate that religious adjustment could be affected by limited religious knowledge, strained family relationships, emotional pressure, and socioeconomic insecurity. The post-conversion period therefore involved continuous efforts to understand Islamic teachings and maintain religious commitment under differing social conditions.

3) Social Support and the Role of Mualaf Center Kampung Madras

Social support was central to the participants' religious learning and adjustment. Assistance came from spouses, neighbors, Muslim acquaintances, religious teachers, and the convert community. NIAMH explained that a neighbor helped introduce Islam to her children, while DP frequently consulted Muslims in her surroundings about religious matters she did not understand. EML described her husband's non-coercive encouragement as an important source of support.

> "My neighbor was the first person who helped me introduce Islam to my children." (NIAMH, age 60, May 23, 2026)
>
> "I actively asked Muslims around me about things I did not yet understand." (DP, age 42, May 8, 2026)
>
> "My husband never forced me. He said that I could learn gradually, as long as I was willing to continue." (EML, age 42, May 15, 2026)

Mualaf Center Kampung Madras provided a more organized form of support. According to the supporting key informant, the institution was established in 2018 because many converts in Kampung Madras had not received continuing religious guidance. Its programs included instruction in prayer, ablution, Qur'anic recitation, short-surah memorization, and regular Islamic study sessions. The institution also offered an intensive three-month program for new converts.

The participants described the center as both a place of learning and a source of emotional security. NIAMH reported that her anxiety and psychological pressure decreased after participating in its activities. DP emphasized the importance of learning alongside other converts and no longer feeling isolated.

> "After joining the activities at the Mualaf Center, the anxiety and pressure I used to feel began to decrease." (NIAMH, age 60, May 4, 2026)
>
> "At the Mualaf Center, I could learn together with other converts. I no longer felt alone." (DP, age 42, May 8, 2026)

Religious messages from community figures also strengthened participants' confidence. SA recalled being told that converts were like newborn children who had been purified and chosen by God. She interpreted this message as emotional and religious encouragement. Taken together, the findings show that social support facilitated religious learning, reduced feelings of isolation, and helped participants maintain their commitment. Mualaf Center Kampung Madras functioned not only as a provider of religious instruction but also as a social environment in which converts received acceptance, guidance, and recognition.

4) Reconstructing the Self as a Muslim Woman

The participants' accounts indicate that Muslim identity developed gradually through changes in religious understanding, daily practice, emotional orientation, and public self-presentation. RK described Islam as providing direction and peace, while SA interpreted Islamic teachings as a comprehensive source of guidance.

> "Previously, my life felt free but without direction. After embracing Islam, I felt that something was binding me, but that bond actually made me feel more peaceful." (RK, age 41, May 6, 2026)
>
> "For me, Islam is complete. It has rules and provides answers to every difficulty in life." (SA, age 31, May 13, 2026)

The hijab emerged as one of the most visible symbols of identity change. EML explained that she did not wear it immediately after conversion but gradually adopted it after receiving guidance from the community.

> "I could not wear the hijab immediately. After receiving guidance from the community, I gradually became accustomed to it." (EML, age 42, May 15, 2026)

For the participants, religious identity was not established automatically through conversion. It developed through repeated learning, participation in religious activities, changes in behavior, and interaction with Muslim communities. NIAMH characterized conversion as a long and demanding journey, while EML associated being a convert with patience and perseverance.

> "Becoming a convert is a long journey filled with struggle." (NIAMH, age 60, May 4, 2026)

> "A convert is someone whose heart has been softened and who is trained to be patient. Although my journey has not been easy, I have not given up." (EML, age 42, May 15, 2026)

These experiences show that reconstructing the self as a Muslim woman involved both inward and outward changes. The participants developed new understandings of life, learned Islamic practices, negotiated family and social expectations, and adopted religious symbols that affirmed their membership in the Muslim community. Their identities were therefore formed through an ongoing process of religious learning, personal interpretation, social recognition, and adaptation.

2. Discussion

The findings show that women's conversion to Islam in Medan followed different pathways. Marriage was important for NIAMH and EML, spiritual attraction shaped the experiences of RK and SA, and DP's conversion developed through prolonged interaction with Muslims. These pathways indicate that conversion cannot be reduced to a single motive. Marriage may create the initial context for conversion, but it does not necessarily determine the depth or continuity of subsequent religious commitment. This interpretation is consistent with Dariyo (2021), who identified marriage as an important context for conversion, and with Mitchell et al. (2021), who cautioned against explaining conversion through a single motivational or gendered pattern.

These differences matter because conversion is not completed through the formal declaration of faith. The participants gradually interpreted prayer, Qur'anic recitation, sermons, Muslim relationships, and religious practices as sources of peace, direction, and belonging. Hafsah and Tubagus (2024) similarly found that post-conversion religious life is shaped by religious learning, worship, and interaction with the social environment. From Mead's perspective, this process reflects *mind*, through which individuals interpret religious symbols according to their biographies and social experiences. The same symbols did not produce identical responses; their meanings depended on the participants' prior experiences, relationships, and personal reflections.

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

The post-conversion period involved both spiritual reassurance and social vulnerability. Some participants associated Islam with greater peace and direction, while others struggled with prayer, ablution, halal and haram distinctions, and other basic practices. Family rejection, emotional pressure, and economic difficulties further complicated their adjustment. This combination supports Charoenwong et al. (2017), who found that women converts could experience happiness in their new faith while simultaneously suffering because of the social consequences of conversion. Religious conversion should therefore not be interpreted as automatically therapeutic. Its effects depend on the interaction between personal conviction, religious knowledge, family responses, and material conditions.

Family relationships were especially important in shaping post-conversion adjustment. EML's removal from the family registration document symbolized a disruption of familial recognition, while SA experienced parental disappointment because of her previous involvement in church activities. Moga (2025) likewise found that women converts could be stigmatized and treated as having violated family and customary expectations. However, the present findings also show that family responses were not uniformly hostile. DP received support, while SA experienced disappointment rather than total rejection. As Sirri (2021) argues, women converts often negotiate several overlapping forms of belonging involving religion, family, gender, and community. Conversion therefore does not simply replace one identity with another; it reorganizes existing relationships.

Social support helped participants manage these challenges. Spouses, neighbors, Muslim acquaintances, religious teachers, and Mualaf Center Kampung Madras provided religious knowledge, emotional reassurance, and opportunities for social participation. NIAMH's experience demonstrates the risks of formal conversion without continuing guidance, whereas DP's account shows how learning with other converts reduced isolation. Similar findings were reported by Lubis and Irwansyah (2025), who emphasized the role of continuing guidance and community-based support in forming new Muslim identities in Medan. In symbolic-interactionist terms, these actors functioned as *significant others* whose responses shaped how participants understood and presented themselves as Muslim women.

Nevertheless, the role of the community should not be idealized. The Mualaf Center provided essential instruction and recognition, but it could not entirely resolve family conflict, housing problems, economic insecurity, or limited access to activities. Sukarma and Farah (2023) found that converts may continue to experience insufficient acceptance even within Muslim communities, while Vroon-Najem and Moors (2021) showed that living in a Muslim environment does not automatically produce meaningful belonging. Community support is therefore important but not sufficient. Effective assistance requires sustained mentoring, sensitivity to individual circumstances, and attention to psychological and socioeconomic needs in addition to religious instruction.

The findings also indicate that support was most effective when it was gradual and non-coercive. EML valued her husband's encouragement to learn at her own pace, while

Hak Cipta © 2026. Owned by the Author, published by Sinthop

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

SA was strengthened by affirming religious messages. This suggests that converts should be treated as active interpreters of religious life rather than passive recipients of rules. Overly prescriptive guidance may impose a standardized model of Muslim womanhood and restrict the convert's agency in understanding and practicing Islam.

Identity reconstruction occurred through repeated learning, everyday practice, interaction, and social recognition. Prayer, Qur'anic learning, participation in religious activities, and the hijab became symbols through which participants interpreted and expressed themselves as Muslim women. In Mead's framework, community expectations and religious norms formed the *Me*, while the participants' personal responses, hesitation, adaptation, and choices expressed the *I* (Mead, 1934). These dimensions operated within every participant rather than representing separate types of converts.

Krotofil et al. (2023) similarly describe conversion as a dialogical transformation in which converts negotiate supportive, critical, and hostile voices through acceptance, resistance, compromise, and reinterpretation. This helps explain why the participants did not merely internalize religious expectations. EML negotiated the timing of wearing the hijab, NIAMH struggled with unfamiliar practices, and SA maintained her decision despite family disappointment. Their Muslim identities emerged through interaction between personal agency and socially formed expectations.

The hijab illustrates this process clearly. It functioned as a visible symbol of Muslim identity and community recognition, but its gradual adoption shows that religious symbols do not carry a single meaning. The hijab should therefore not be treated as the sole indicator of commitment or authenticity. A woman may strongly identify as Muslim while still learning or negotiating visible religious practices. Reducing conversion to dress compliance would obscure its spiritual, relational, emotional, and institutional dimensions. This study shows that women's conversion in Medan is a continuing reconstruction of the self rather than a completed event. The process begins through different personal and relational pathways, develops through religious learning and social challenges, and is sustained through interaction with families, communities, and religious institutions. Mualaf Center Kampung Madras contributes to this process by providing instruction, support, and recognition, but converts continue to exercise agency in interpreting religious expectations and constructing their identities as Muslim women.

D. Conclusion

This study demonstrates that the religious journeys of women converts affiliated with Mualaf Center Kampung Madras were shaped by different but interconnected pathways, including marriage, spiritual attraction, and prolonged interaction with Muslim social environments. Conversion was not experienced as a single formal event, but as an ongoing process involving religious learning, family negotiation, emotional adjustment, and the reconstruction of self. After embracing Islam, the participants encountered varying challenges, including limited knowledge of Islamic practices, negative family responses, and socioeconomic difficulties. At the same time, they interpreted Islam as a source of peace, direction, and perseverance.

Hak Cipta © 2026. Owned by the Author, published by Sinthop

Social interaction played a central role in sustaining this process. Spouses, neighbors, religious teachers, Muslim communities, and Mualaf Center Kampung Madras provided religious knowledge, emotional reassurance, and social recognition. Through the perspective of symbolic interactionism, the participants' identities as Muslim women were formed through the interpretation of religious symbols, interaction with significant others, and the continuing relationship between personal agency and socially internalized expectations. The study is limited to five women converts in one community in Medan; therefore, its findings are context-specific rather than generalizable. Future research should involve more diverse participants, compare different convert-support institutions, and examine post-conversion identity longitudinally.

***

References

Andhini, R., Abidin, Z., & Desiningrum, D. R. (2012). Adjustment of mualaf adolescence. *Jurnal Empati, 1*(1), 154–167. https://doi.org/10.14710/empati.2012.468

Charoenwong, S., Chirawatkul, S., & Manderson, L. (2017). Emotional well-being following religious conversion among women in Northeast Thailand. *Journal of Religion and Health, 56*(1), 118–129. https://doi.org/10.1007/s10943-015-0176-5

Dariyo, A. (2021). Conversion of religion in Muslim marriage lives. *Psikis: Jurnal Psikologi Islami, 7*(1), 86–94. https://doi.org/10.19109/psikis.v7i1.7481

Hafsah, U., & Tubagus, N. I. P. (2024). Mualaf Manado: Post-conversion type and religious life. *RUSYDIAH: Jurnal Pemikiran Islam, 5*(2), 86–105. https://doi.org/10.35961/rsd.v5i2.1701

Hidayat, R., & Putri Sherina, D. (2020). Konversi agama di kalangan etnis Tionghoa: Motivasi, adaptasi dan konsekuensi. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies, 4*(1), 19–40. https://doi.org/10.21009/004.01.02

Ismail, A., Karami, M. F. A., & Lampe, M. (2024). Refleksi diri mualaf pasca konversi agama. *Refleksi: Jurnal Kajian Agama dan Filsafat, 23*(2), 205–226. https://doi.org/10.15408/ref.v23i2.41087

Juwairiani, J., OK, A. H., & Budianti, Y. (2024). Pembinaan aqidah bagi kaum muallaf: Studi kasus di Yayasan Muallaf Center Kota Subulussalam. *Islamic Management: Jurnal Manajemen Pendidikan Islam, 7*(1), 459–474. https://doi.org/10.30868/im.v7i01.7298

Krotofil, J., Górak-Sosnowska, K., Piela, A., Pertek, S. I., & Abdallah-Krzepkowska, B. (2023). Religious conversion as a dialogical transformation of the self: The case of Polish female converts to Islam. *Journal of Constructivist Psychology, 36*(3), 382–400. https://doi.org/10.1080/10720537.2022.2095065

Lubis, R. W., & Irwansyah. (2025). Strategi Mualaf Center Indonesia Peduli (MCIP) dalam membentuk sosial keagamaan Muslim baru di Kota Medan. *Al-Mada: Jurnal*

Vol. 5, Issue 2, July-December 2026
DOI: 10.69548/sinthop.v5.i2.126.261-272

Agama, Sosial, dan Budaya, 8(1), 1–14. https://doi.org/10.31538/almada.v8i1.6231

Mead, G. H. (1934). *Mind, self, and society from the standpoint of a social behaviorist* (C. W. Morris, Ed.). University of Chicago Press.

Mitchell, P., Mamone, J., & Rane, H. (2021). Gender, identity and conversion: A comparison of male and female converts to Islam in Australia. *Islam and Christian–Muslim Relations, 32*(3), 279–306. https://doi.org/10.1080/09596410.2021.1960694

Moga, A. S. (2025). To Pusa: Adaptasi, respon, dan stigma terhadap perempuan muallaf di Desa Buntu Pepasan Toraja Utara. *Emik: Jurnal Ilmiah Ilmu-Ilmu Sosial, 8*(1), 44–72. https://doi.org/10.46918/emik.v8i1.2627

Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications. https://doi.org/10.4135/9781412995658

Noorkamilah. (2021). Peran Mualaf Center Yogyakarta terhadap keberfungsian sosial mualaf perspektif pekerjaan sosial. *Welfare: Jurnal Ilmu Kesejahteraan Sosial, 10*(1), 16–31. https://doi.org/10.14421/welfare.2021.101-02

Pamungkas, G. P., & Abidin, Z. (2018). Arti ayah bagi anak pasca konversi agama: Sebuah studi fenomenologis dengan pendekatan interpretative phenomenological analysis. *Jurnal Empati, 6*(4), 44–51. https://doi.org/10.14710/empati.2017.19987

Pratama, H., & Abdurrahman, Z. (2025). Strategi dakwah Mualaf Center Indonesia Peduli (MCIP) Medan dalam penguatan akidah dan identitas keislaman mualaf. *Jurnal Dakwah dan Komunikasi, 10*(2), 248–264. https://doi.org/10.29240/jdk.v10i2.13228

Rahmawati, I., & Desiningrum, D. R. (2018). Pengalaman menjadi mualaf: Sebuah interpretative phenomenological analysis. *Jurnal Empati, 7*(1), 92–105. https://doi.org/10.14710/empati.2018.20151

Rosalina, D., & Wasil. (2024). Pembinaan keagamaan mualaf di Pesantren Mualaf Indonesia Dompet Dhuafa. *Inklusiva: Jurnal Studi Agama-Agama, 2*(2), 237–254. https://doi.org/10.15408/inklusiva.v2i2.42472

Sirri, L. (2021). Identification and belonging: A case study of White German women converts to Islam. *Feminist Theology, 30*(1), 104–119. https://doi.org/10.1177/09667350211031153

Sukarma, S., & Farah, R. R. (2023). The White Muslim converts in Australia: Socio-religious reality and identity formation. *Jurnal Dakwah Risalah, 34*(2), 92–109. https://doi.org/10.24014/jdr.v34i2.24620

Vroon-Najem, V., & Moors, A. (2021). "Making hijra": Mobility, religion and the everyday in the lives of women converts to Islam in the Netherlands. *Contemporary Islam, 15*(1), 35–55. https://doi.org/10.1007/s11562-021-00463-5

Yazid, M., Abdullah, & Sempurna, A. (2025). Komunikasi antarpribadi dai dalam pembinaan mualaf di Kota Medan. *Jurnal Dakwah dan Komunikasi, 10*(1), 129–136. https://doi.org/10.29240/jdk.v10i1.12917

Hak Cipta © 2026. Owned by the Author, published by Sinthop