



# CHALLENGES FACED BY REVERTED MUSLIMS IN COTABATO CITY

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## Abstract

Embracing Islam must be the most difficult decision an individual can do as the great challenges follow after their reversion. The purpose of this study is to investigate the challenges of the reverted Muslims during the journey of their reversion. Thus, this research study utilized exploratory design that gathered data through in-depth interview conducted to the 10 key informants who were purposively selected from Cotabato City. Research findings showed that environment and self-discoveries had been major factors that influenced individual to revert to Islam. Islamic practices, family relations, and the society in general had been the greatest challenges during post reversion. To cope the challenges, reverts sought knowledge about Islam and found comfort from practicing Muslims to help them overcome those challenges and understand more about the religion. Reversion to Islam was never been easy, but according to reverts, choosing Islam again as their religion made their life easier and meaningful. This study definitely provides insights regarding the issues and challenges of reverted Muslims during their journey of reversion, until they considered their decision as finding the light from the dark to see the new path towards truthfulness. It is concluded that environment was the biggest factor for reversion, the people they met and their spiritual discoveries. The common challenges faced by reverted Muslim are their family and other people surrounds them, and adopting Islamic way of life, specifically fulfilling Islamic practices every day. Yet Allah S.W.T. was their best source of guidance to overcome those challenges. The researcher recommends that schools composed of majority Muslim students and reverted Muslims to recognize their existence to protect them from bullying and discrimination. In addition, the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) especially their da'wah committee office to provide agency for reverted Muslims. The same with Islamic organizations to strengthen their advocacy in terms of Islamization to educate the reverted Muslims and made them feel that they are special in Islam religion. And reverted Muslim should be supported and received fully acceptance and understanding from the community for them to live freely from discriminations and judgments.

*Keywords:* Islam, Reverted Muslim, Cotabato City, Maguindanao

## INTRODUCTION

Islam is recognized as the world's fastest growing religion and is predicted to become the world's largest well before the end of this century (Duderija and Rane, 2019). This event has been a discussion not only in one country but for the whole world. Islam as a religion it is not new, even during the time of the previous prophets down to the last messenger reversion has become part of their

lives. Even the companions of Prophet Muhammad S.A.W. was composed of many reverts, such as Khadijah (r.a.), Abu Bak'r as-Siddiq (r.a.), and Bilal bin Rabah (r.a.), who had been likewise experienced so much challenges on their reversion.

Reversion is not an easy journey, it demands sincerity and total perseverance to endure the trials along the way. According to Sekandari (2017), individuals revert to Islam for various reasons and come from diverse backgrounds. Some have community and familial support, while the majority risk losing friends and family in the process. This experience can cause mental as well as physical strain on the individual. Many converts have similar story to tell with response to their personal journeys to Islam (Ghilan, 2018). Hence, in the midst of these struggles, Islam appears to be the Way, the Truth, and the Light. It is the one religion that seems to have all the answers to their questions. Their confusion dissipates bit by bit until the final point of arriving at a conviction that religion could not have come from anyone but the Creator of this Universe.

As Muslim believer, it is heartwarming to hear some individuals reverted to Islam, to think that they found truth and led to straight path which is Islam. But according to Ordu (2019), after the excitement and welcoming there is only few who remember new Muslims and understand their needs as reverts and coping with the new life styles they just adapted. As reverts they need to feel that they are welcome and accepted. Their struggle is needed to be heard and be accepted without any judgment.

Challenges will not always be a threat for others to accept Islam as their new religion. In Islamic belief, Allah gives challenges to those He loves and wants to go back in His religion to test the level of their sincerity and faith. So there is no right way to adjust to the life of a new Muslim, but there are general suggestions that could make their journey smoother towards the truthfulness.

This study aims to determine the challenges faced by the revert Muslim in Cotabato city. The researcher aims to examine what happened to the Muslim reverts during their post-reversion, especially to the challenges that they faced, it is equally important to manage the mindset of every individual that the struggles after the reversion is not a threat for those who wants to revert in Islam sooner or later. Specifically, this paper is to explore certain problems faced by Muslim reverts in Cotabato city and aims to answer the questions regarding the challenges.

## **METHODS**

The exploratory research design was used in this study, thus qualitative in nature specifically a descriptive- phenomenological design is suitable. Phenomenology is concerned with the study of experience from the perspective of the individual, 'bracketing' taken-for-granted assumptions and usual ways of perceiving.

The participants for the purpose of this study were the selected reverted Muslims in Cotabato City. The sample size of this study composed of 10 reverted Muslims living in Cotabato City following the suggestion of Creswell (1988) for phenomenological research. In addition, the study made used of the convenient

sampling technique since it made use of interview as data gathering tool wherein the interviewer acted as the main tool in the study.

The study was conducted through a step-by-step process. The study was utilized direct method of interview since primary data taken from the participants would be the source of information. The first step was for the students; the researcher sought approval from school heads in conducting the study. Second, she sought the list of revert students from the school registrar, and the last step was the conduct of individual survey and interview. For professionals and non-professionals, the first step, was listing of the target participants through the use social media and friends, second was seeking permission from each individual to conduct the survey, and the last step was the conduct of individual interview. After the interview the researcher retrieved the research instruments from the participants.

### RESULTS AND DISCUSSION

The data gathered through the one-on-one interview with the participants. The transcription of the conversions was classified into common themes based on the coded meanings of the expressed ideas of the participants. Some of the significant statements were lifted from verbatim conversion and became the common theme of the study.

These relevant themes that emerged from the discussions are presented in the following discussion:

#### Theme 1: Factors Leading to Reverting to Islam

Table 1

#### **Major Themes and Cored Ideas on Factors Leading to Reverting to Islam**

<b>Major Themes</b>	<b>Core Ideas</b>
Relational Conversion	Influence of Friends
	Muslim Environment
	Family
	Marriage
Rational Conversion	Private Investigation (e.g Reading Quran and Bible)
	Way of life
	Alternative Ideologies
	Curiosity

The common themes that emerged based on the factors that influence the participants in reverting to Islam include relational conversion. Relational factors

of conversion are those who have gone through the discovery of Islam by meeting Muslim believers, while as a tourist or on a business trip to Muslim countries or by falling in love with him or her (Allevi, 2002). The rational conversions in contrast, are not induced by personal contacts but rather by an intellectual search. The intellectual mode of conversion outlined by Loftland and Skonovd (1981) as quoted by Kose (1996: 96) implies that the individual becomes acquainted with alternative ideologies and ways of life by Muslim individual, private investigation like reading books and other impersonal ways. In the intellectual mode, the individual is still likely to be “socially involved” with members of the new religion. However, there is little or no external social pressure and a reasonably high level of belief is attained prior to actual conversion.

### Relational Conversion

Relational conversion usually are those influenced by friends who are Muslims. In addition, relational conversions are subdivided into instrumental and non-instrumental forms. Non-instrumental relational conversions are induced by relationships with Muslims either by way of marriage, family, meeting immigrants or travelling. Instrumental conversions are usually related to marriage with Muslims (Allievi 2006).

Participants shared that the factors that influenced them in conversion to Islam were the influence of friends, part of Muslim environment, married to Muslim believers and influence of family. Some of the discussions are presented in the succeeding transcriptions.

Participant 1 said,

*“Bismillaah. Alhamdulillah. How fortunate I am for Allaah guided me to the only accepted religion — Islam. One of factors that led me to accept Islam is the influence of my friends. I grew up in a Muslim community. Our neighbors are Muslim, and our family has a good relationship with them.”*

This result denotes that being friends with Muslim believers and growing up in a Muslim community is a big factor why some non-Muslims have chosen to revert to Islam. Ultimately, the reception offered by friends and family make acceptance of way of life (Farrar, Robinson, & Wetherly, 2012).

Participant 2 added,

*“Assalamu Alaykum Warahmatullahi Wabarakatuhu. It was year 2011 when I was baptized in Islam because my partner is a Muslim. My husband and his family have shown me what Islam is who Muslims are, that’s why I learn to love Islam.”*

This response signifies that being partner with Muslim has impact on converting to Islam. Allievi (2006) states that instrumental conversions are usually related to marriage with Muslims. According to Sintang et al (2014), conversion to Islam has always been associated with getting married with non-Muslim partner. Conversion to Islam due to intermarriage led to social integration in Muslim-non-Muslim relation as it appeared that as the result of the conversion process and its consequences both parties were able to live harmoniously together.

Participant 3 narrated,

*“The other side of our family is a Muslim so they wanted us to be with them. That is why we thought that reverting to Islam will be the solution to fill that gap.”*

This response signifies that some Islam reverts have a Muslim family even before they were born. Usually, family members consist of non-Muslim and Muslim have gap. Because of that, the non-Muslim member tend to revert to Islam and vice versa.

Participant 4 said,

*I converted to Islam because in the community there is more in Islam and religious person that’s why we need to be good Muslim; to be the kindest, most generous most compassionate most considerate the best human being you could be. You need to live your life within the paradigm of whether everything you do will be pleasing to Allah, Insha’Allah I hope Allah guide me more good deeds.*

Participant 5 shared,

*“I am in a company where mostly are Muslims, I wonder of what they are doing, so what I did is to revert in order to learn and understand the things that made me curious about their religion. So I reverted without any regrets Alhamdulillah. The willingness is their because that is like a call that I need to revert.”*

These responses signify that being with an environment or community that has majority are Muslims significantly influence someone to revert to Islam. Usually, the non-Muslims that live within the Muslim community were curious of what the Muslims were doing, hence, reversion takes place.

### Rational Conversion

The rational conversions in contrast, are not induced by personal contacts but rather by an intellectual search. The intellectual mode of conversion outlined by Loftland and Skonovd (1981) as quoted by Kose (1996: 96) implies that the individual becomes acquainted with alternative ideologies and ways of life by Muslim individual, private investigation like reading books and other impersonal ways.

Participants shared that the factors that influenced them in conversion to Islam are Private Investigation (e.g Reading Quran and Bible), Way of life by Muslim Individual, Alternative Ideologies, Search for spiritual needs, and Curiosity. Some of the discussions are presented in the succeeding transcriptions.

Participant 6 narrated,

*“I have read in bible which is prohibited to worship images, then after that I doubt to enter church. And I started to pray to ask who is the real God until my aunt when I was in high school let me live here in Cotabato. I don’t know that it seems there’s voice telling me to study Arabic, then there are many people who are telling me about Islam and my doubt about who is the real God is increasing. I read and compared Bible and Qur’an and the Islam as a whole, and I found Islam is the way of life.”*

This means that reading the books like Quran and Bible because of searching who the real God influence the rational (intellectual) conversion to Islam. According to Allievi (2006), the intellectual conversion is the process of searching religion based on reading the Qur’an, have become acquainted with Islam through books.

Participant 7 affirmed,

*“Actually, it’s only my curiosity that drives me to revert to Islam. Because when I entered the company where I am working, I wonder what are the Muslims are doing. So what I did is to revert in order to learn and understand the things that made me curious about their religion. So I reverted without any regrets Alhamdulillah. The willingness is their because that is like a call that I need to revert.”*

This participant believes that being curious about other religion (e.g. Islam) is a significant factor in that makes a non-Muslim revert to Islam. The search for Islam intellectually is further described by Haddad (2006) that converts often write that they were impressed by the inner peace, serenity and strength of belief they witnessed in these Muslims. For many, their investigation of Islam was initiated by curiosity, a quest for knowledge or spiritual fulfillment.

Participant 8 shared,

*“I have my doubt from my previous religion specifically on the concept of God. I didn’t know much about trinity and statues. Unlike in Islam there is a concise teaching about the God. Like what I said, I had a doubt on my previous religion, and also one of the reason is about salvation. Compare to my previous religion there is an explanation of salvation in Islam.”*

This response signifies that Islam offers the reverts clearer path compared to other belief. In an argument, Haddad (2006) explains that the rational factors which attracted the converts to search for the religion of Islam is the theological superiority of Islam over other faiths. This can be described as the most important reason for the converts to choose Islam as a new alternative lives. Islam offers some differences with Christian theology which included the doctrines that have set the two faiths apart: the concepts of the incarnation and Trinity, the divinity of Jesus, crucifixion and the doctrine of original sin. Some described the appeal of the pure monotheism of Islam, presented not as a polemic, but in a rational, scientific exposition. Others insisted that they always “knew” that there could only be one God

Theme 2: Challenges

Table 2

**Major Themes and Cored Ideas on Challenges of Reverting to Islam**

<b>Major Themes</b>	<b>Core Ideas</b>
<b>Lack of Knowledge</b>	Don't know how to pray
	Don't know how to read Quran
	Lack of knowledge on what is right and wrong in Islam
<b>Family Acceptance</b>	Difficulty of family to accept the religion
	Family lack of understanding on the purpose of reversion
<b>Adjustment</b>	Difficult to practice Islamic way of life
	Social/Community Acceptance
	Discrimination

The common themes that emerged based on the challenges being reverts to Islam includes lack of knowledge, family acceptance and adjustment.

Lack of Knowledge

The lack of knowledge means here is the lack of knowledge of the reverts with regards to Muslim prayer, reading the Arabic alphabet and the Quran and the lack of knowledge on what is right and wrong in Islam. Participants shared their experiences or the challenges they faced when they reverted to Islam. Some of the discussions are presented in the succeeding transcriptions.

Participant 3 shared,

*“I am very poor on reading and reciting verses of Qur’an and reading it because of the pronunciations. To count the raka’ah in every prayer, how many sequence for ablutions, sometimes I forgot the next step when I perform it.”*

Participant 4 said,

*“The first problem I encountered is on how to pray. It took me 3 years before I practiced doing salah. Little by little I started fasting and wearing hijab. Until now I am still trying not to remove my veil in front of many. I find it difficult to perform 5 times prayer especially the fajr. I have difficulty in waking up very early.”*

Participant 5 confirmed,

*“It is challenge for me to perform prayer because I am lack of knowledge of it. And also it is hard for me to seek knowledge about Islam because there is a language barrier. I can’t understand Maguindanaon which used most of the time by the propagators.”*

These responses denote that reading the Quran is a challenge among the reverts. This also included the procedure of the praying. As a new to Islam, it is normal or common to them to face this kind of challenges as these reverts “Balik Islam” Brothers and Sisters are still adopting and adjusting. Nieuwkerk (2004) said, conversion to Islam is embodied through taking up new bodily practices pertaining to praying, fasting, and food. In addition, important markers of identity are often changed, such as the name and appearance, including hijab or occasionally niqab.

Participant 6 disclosed,

*“I faced a common challenge like adjustment on the rulings of Islam especially on avoiding things and doings that are forbidden in Islam.”*

The pattern here is that the reverts “Balik Islam” have difficulty in adjusting specially about their doings. Some of their actions when they were still in their previous religion are not allowed in Islam. As such, it is a big adjustment for them to follow the ruling of Islam because they are used to it. Moreover, converting frequently leads to changing social and cultural practices, for instance, those related to celebrations or contacts with the opposite sex. These transformations regularly create problems with the family of origin (Nieuwkerk, 2004).

#### Family Acceptance

One of the common challenges face by the participants is the acceptance of the family regarding their conversion. It is hard for their family to accept that one of their members is in different path from them. Participant shares their challenges in terms of family acceptance. Some of the discussions are presented in the succeeding transcriptions.



Participant 2 shared,

*“When I confessed to my parents that I’ve reverted to Islam, they’ve reacted negatively. They have said awful things like “Muslims are terrorist. They have killed some of our brethren.” I’ve responded to them, defending my Muslim friends by saying “Not all Muslims are like that” and “Some of the Muslims we know are not practicing Islam hence giving us a bad impression.” In between our argument, my father told me that it is better for me to leave the house or else he might attack me using a bolo. Without a second thought, I left the house.”*

Participant 4 stated,

*My relatives were shocked when they heard about me reverting to Islam. They sometimes throw jokes but for me it was insulting but I never mind them at all.*

The pattern was that of reverts “Balik Islam” admitted that family and relatives were usually have difficulty to accept and understand their reason in reverting. The decision to stop believing and revert to Islam for example is not just private and personal — it can have a profound impact on relationships with family.

#### Adjustment

The participants also have faced adjustments during their reversion. Some of which is the difficulty of practicing Islamic way of life, social/community acceptance and the hardest part is being discriminated. The participants shared their adjustment experience during their reversion to Islam.

Participant 4 shared,

*“I find it difficult the teaching of Islam for example to perform completely the 5 times prayer especially the fajr. I have difficulty in waking up very early.”*

Participant 9 said,

*“Difficulty of practicing Islamic way of life, after revert more challenges in life to be struggle because there are some things that you can’t do again and most of the challenges is inside your mind the devil will not leave you in peace because he wants you to take a step back and don’t move forward.”*

Participant 1 narrated,

*“My classmates (Christians) bullied me, they laugh at me. They said that Muslims are terrorist. They mock the moon as sign in the masjid. My friend which is her father is a Muslim interviewed me together with her other friends and they told me that Muslims are terrorist and they*

*are dirty. And I think whether the religion I entered is correct. I felt Isolation. I thought of entering Christianity again.”*

Participant 7 shared,

*“I experience discrimination from my family and co-workers because they didn’t talk to me. Although I just thought that is their coping mechanism in order to understand me, but I feel sad because that was the time I need someone to be me with me. They can’t understand my reason, I want to explain but they don’t believe me.”*

The pattern here is that participants feel discriminated during their reversion. The reverts confess that when they accept Islam, they experience discrimination from their family and from their co-worker. Some are telling that Muslims are terrorist and dirty. They were being bullied and being mocked by friends. Barlett (2018) stated to his article about his challenges as one of the reverted Muslim. According to him, one of the most difficult questions in revealing that he is a revert is about his family, because it reminds him that he is the only Muslim in his family. And lastly, he was challenged by being treated as a costumer rather than a brother in religion.

Theme 3: How to Deal with Revert Challenges

Table 3

**Major Themes and Cored Ideas on Dealing with Reversion Challenges**

<b>Major Themes</b>	<b>Core Ideas</b>
<b>Seek Knowledge</b>	Watching Islamic Related Videos
	Reading Islamic Book
	Attending Islamic Symposium
<b>Social Intervention</b>	Mingle with Practicing Muslim
	Join Muslim Organization

The common themes that emerged based on how do reverts deal with challenges faced during their reversion. These include seeking knowledge and social intervention.

Seek Knowledge

One of the coping mechanisms of the participants is to seek knowledge. These include watching Islamic related videos, reading books related to Islam and attending Islamic forum, symposium, seminars etc. Some of the discussions are presented in the succeeding transcriptions.

Participant 1 shared,

*“I seek knowledge about it and ask some people about reversion.”*

Participant 4 narrated,

*“I watched videos about Islam. Sometimes I talk to my friends about Islam and they willingly lectured me about it.”*

Participant 5 said,

*“I seek knowledge about Islam in order to address the challenges and practice the teachings of Islam.”*

Participant 10 affirmed,

*“Actually, as of now we are in da’wah activities, first of all we are working on media and we are using it to contribute in propagating Islamic knowledge. We are uploading the videos on social media the Islamic lectures. In that way I learned at the same time able to share the knowledge of Islam.”*

The pattern of the response here is that participants seek knowledge to cope with the challenges that they face specially when it comes to knowledge on reading the Quran, how to pray, what is right and wrong in Islam. They seek knowledge through watching Islamic related videos, reading books related to Islam and also attending symposium and dawah activities.

### Social Intervention

The participants also find social intervention as an important coping mechanism in dealing with the challenges they experience. Social intervention such as mingling with practicing Muslims and joining Muslim organization is important for them to overcome challenges during their reversion. Some of the discussions are presented in the succeeding transcriptions.

Participant 2 narrated,

*“I mingle with practicing Muslims to adopt the good traits of Islam and I also seek knowledge about Islam that’s why I shifted into Islamic education.”*

Participant 3 stated,

*“Being a part of the UMYO has helped a lot. Most of the times I am busy that’s why I can’t really interact as much as the other ukhtis there, but I have learned a lot because of them and I am blessed to know each and every one of them.”*

Participant 5: said,

*“I join muslim youth organizations. These organizations — MYRO, AAI, and UMYO — helped me to become the better version of myself. I find happiness and satisfaction when I am working with them striving to reach our objectives. May Allah guide every youth in our community and let them join Muslim youth organizations. Allaahumma aameen.”*

Some of the participants' responses denote that their coping mechanism in addressing the challenges that they face is through social intervention. For example, the reverts mingle with the practicing Muslims so that they will learn what does the Muslim do and they will learn from them. In addition, joining Muslim youth organization is a good coping mechanism. They will meet a lot of practicing Muslim, engage with them and learn from them what Islam is. Like (Harun et al., 2012) said, religious support is considered as an important factor in influencing religious conversion. And it was supported by (Fiala, Bjork, & Gorsuch 2002), according to them, religious support is actually a perception of social support that comes from three sources: congregation members, religious leaders, as well as God.

Theme 4: Understanding of Reversion

Table 4

**Major Themes and Cored Ideas on Understanding of Reversion**

<b>Major Themes</b>	<b>Core Ideas</b>
<b>Origin of Creation</b>	Human were originally born as Muslim
	Going back to what you were before
	No God Except Allah
<b>Repentance</b>	To change for better Muslim
	Returning to the right path

The common themes that emerged based on how the participants understand reversion are origin of creation and repentance. The participants believe that humans were originally born as Muslim. They also opt to revert because they want to go back to what they were before, and they believe that there is no God except Allah. The participants also see reversion as repentance. This is to change for a better Muslim and to return to the right path. Some of the discussions are presented in the succeeding transcriptions.

Participant 1 shared,

*“We are all born as Muslim, we are only become Christian or fall into other religion because of the environment we are living, example our parents. That is why we are called reverted because we are just returning to our original religion.”*

Participants 2 narrated,

*“Reversion means going back to the original condition, status, etc. Reverts are called reverts due to the fact that we are all born in Islaam but our family changed our religion. As narrated by Abu Hurayra radee Allaahu ‘anhu in Saheeh al-Bukhaari, the messenger of Allaah (salla Allaahu ‘alayhi wa sallam) said that “No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or*

*Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?"*

Participant 3 said,

*"Reversion means to go back to what you were before. Reversion means to change but it is said that we are all born Muslims that's why I am just coming home to my true religion which is Islām."*

Participant 5 shared,

*"We're returning to the right path. If it is not because of our parents, we have nature of recognizing the true God we are following the one and only Allah S.W.T."*

Participant 8 stated,

*"What I understand about reversion is the repentance. Even during the time I'm Christian I often praying but in a wrong way. Now I learned that I'm on the right path."*

Participant 10 confirmed,

*"It's all about going to the right direction and repenting from all the wrong doings we did."*

The participants admitted that they understand reverts or being a "Balik Islam" as someone who going back to their original religion. They believe that all were born as Muslim and they are just going to what they were before, returning to the right path and to repent. Lahmar (2018) stated, revert means to go back to the previous religion. He added that this understanding is based on the Islamic notion of 'fitrah' (natural instinct).

### **Summary of the Findings**

Based on the analysis of the data gathered, the following major findings were formulated.

Environment is the main factor that led the non-Muslim reverted to Islam by having Muslim friends, living in a community where majority of Muslim believers are there, and with the family relations, particularly in marriage. There are some individuals who are having a self-searching soul, who wanted true peace and by reading Islamic knowledge they found the truth in Islam.

Reverts experienced different challenges that tested their sincerity and faith. Commonly are the acceptance of the family, lack of knowledge in Islamic practices and rulings as a whole, and the understanding and acceptance of the society in their decisions of reversion.

In order to deal with those challenges, the reverted Muslims found ways through seeking knowledge about Islam in different ways of learning it, and most importantly, having friends or be surrounded with people who are good in practicing Islam.

The reverted Muslims understand reversion in different ways. For them, reversion is just turning back to original religion which is Islam that is why they are called reverted. Through reversion they understand that God was only one, and they consider reversion as important way to repent to God after gone astray.

### **Conclusion**

Based on the findings of the study, the following conclusions were formulated: Although Muslim reverts encountered challenges in different situations around their environment, however reverting to Islam is filling oneself with an enormous sense of peace and hope, and finally found the right path. While living in the world where criticism and discrimination becomes habit, social media is a comfort zone, and putting someone down is their goal, be strong and never be shaken of trials. Except from seeking knowledge and practicing the faith, always look into the goodness of being revert to strengthen the belief and be a role model to someone to encourage others to return to Islam as the complete way of life. Reverted Muslims are jewels of Islam as they are best motivation for someone who lost their faith and there is no hope for repentance. If we cannot protect and help the reverted Muslims, they may lose and weakened their faith again. They must learn the correct teachings of Islam to avoid misconception, enhance their knowledge to sustain their engagement to Islamic belief and protect them from discrimination, let them feel that they are not alone on their ups and down journey, and always remind them that Allah will grant them the highest level of Paradise if they will overcome the trials with patience.

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