



## The Performance of Islamic Religious Counselors in Fostering Sakinah Families for Converts in Deli Serdang Regency from the Perspective of Maqashid Al-Syariah

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**Abstract:** This study aims to examine the performance of Islamic Religious Counselors in fostering a harmonious family for converts in Deli Serdang Regency from the perspective of maqashid al-syariah. The method in this study uses a descriptive qualitative approach; data is collected through interviews, observations, and documentation of religious counselors, religious affairs offices, and converts who are being fostered. The results of the study show that religious instructors not only carry out their role as preachers, but also as managers of coaching programs that include planning, organizing, mobilizing, and supervising functions. The coaching process is carried out formally and informally through lectures, interpersonal sharing, digital media, and home visits, with materials that emphasize the importance of family resilience, religious understanding, and moral values. All these efforts reflect the implementation of the values of maqashid al-syariah, especially in maintaining religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-'aql), descendants (hifz al-nasl), and property (hifz al-mal), so that development is not only ceremonial but becomes a process of spiritual and social transformation towards a peaceful family based on Islamic law.

**Keyword:** Religious Counselor, Sakinah Family, Converts, Maqashid Syariah, Guidance

**Abstrak:** Penelitian ini bertujuan untuk mengkaji kinerja Penyuluh Agama Islam dalam pembinaan keluarga sakinah bagi mualaf di Kabupaten Deli Serdang dalam perspektif maqashid al-syariah. Metode dalam penelitian ini menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi terhadap penyuluh agama, pihak kantor urusan agama, serta mualaf yang menjadi binaan. Hasil penelitian menunjukkan bahwa penyuluh agama tidak hanya menjalankan perannya sebagai pendakwah, tetapi juga sebagai manajer program pembinaan yang meliputi fungsi perencanaan, pengorganisasian, penggerakan, dan pengawasan. Proses pembinaan dilakukan secara formal dan informal melalui ceramah, sharing interpersonal, media digital, serta kunjungan rumah, dengan materi yang menekankan pentingnya ketahanan keluarga, pemahaman agama, dan nilai-nilai moral. Seluruh upaya ini mencerminkan implementasi nilai-nilai maqashid al-syariah, khususnya dalam menjaga agama (hifz al-din), jiwa (hifz al-nafs), akal (hifz al-'aql), keturunan (hifz al-nasl), dan harta (hifz al-mal), sehingga pembinaan tidak hanya bersifat seremonial tetapi menjadi proses transformasi spiritual dan sosial menuju keluarga sakinah yang berlandaskan syariat Islam.

**Kata kunci :** Penyuluh Agama, Keluarga Sakinah, Mualaf, Maqashid Syariah, Pembinaan.

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## Introduction

Strengthening religious guidance for converts is an increasingly important issue in the context of religious pluralism in Indonesia. The role of Islamic religious instructors is not limited to religious study or ceremonial outreach activities, but encompasses strategic functions in fostering, guiding, and assisting the community, including vulnerable groups such as converts (NIKMAH AULIA et al, 2021); (Rosidin et al., 2020) Religious instructors have an integral role in spiritual and social development, because they are tasked with facilitating the process of internalizing Islamic values sustainably, both from a physical and spiritual perspective (Fahrurrozi & Munir, 2021).

This task of preaching and guidance is in line with the command of the Qur'an, as in QS. Ali Imran verse 104, which calls for a group of people to actively invite to goodness and prevent evil.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: And let there be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is evil. And they are the lucky people (Departemen Agama Republik Indonesia, 1989). This verse emphasizes the urgency of the existence of socio-religious actors such as instructors, who not only convey teachings verbally but also build role models and empower the community.

In institutional practice, Islamic religious instructors are divided into two categories: functional (civil servants) and non-civil servants. Both have equal responsibility in fostering the community, including converts, through guidance and empowerment activities based on Islamic values (Fariza Makmun & Faizal, 2021). However, the task of guiding converts has not been explicitly defined in detail in the regulations for counselors. This phenomenon is important to examine, given that many converts do not receive intensive support after their shahada, putting them at risk of alienation, spiritual stagnation, or even a return to their previous beliefs (Al-Qwidi, 2002).

The process of becoming a Muslim must be based on awareness and guidance, not coercion. This is affirmed by the principle of religious freedom guaranteed by Islam and reinforced by Indonesian law, particularly Law No. 39 of 1999 concerning Human Rights, Article 22 (Bambang Heri Supriyanto, 2014). However, although religious conversion is a personal right, post-conversion guidance is a moral and social responsibility, so that the transition of faith goes well and deeply.

Field evidence shows that most converts to Islam are driven by marriage. In this context, the role of Islamic religious counselors can be linked to the task of fostering harmonious families, as stipulated in Decree of the Director General of Islamic Community Guidance No. 504 of 2022. Therefore, fostering converts cannot be separated from efforts to realize harmonious, loving, and compassionate families. However, this urgency has not received sufficient attention in theoretical and policy frameworks, resulting in a gap between social reality and the methodological approach in Islamic guidance programs for converts (Halimatus Sya'diyah et al, 2022).

To address this gap, an analytical framework is needed that can explain the urgency of developing converts from a comprehensive sharia perspective. In this case, Maqasid al-Shari'ah is chosen as the analytical tool to evaluate and direct development practices so that they are not only normative but also substantive and oriented towards the public interest (Jalil, 2011; Mergaliyev et al., 2021; Nouman et al., 2021). However, to date, there has been little research specifically using the Maqasid al-Shari'ah framework to assess policies or practices for developing converts in Indonesia, particularly in the context of harmonious families (Ahmad & Muniroh, 2024; Mansor, 2020). This indicates a research gap that has not been fully explored.

This study uses the theory of Maqashid al-Syari'ah as developed by Imam Asy-Syatibi, which divides benefits into three levels: dharuriyyah (primary), hajiyyah (secondary), and tahsiniyyah (tertiary). The focus of the study is directed at the level of maslahah dharuriyyah, which is the most basic need in sharia and is the main foundation for human survival. Five main aspects maintained in maslahah dharuriyyah – namely religion (hifz ad-din), soul (hifz an-nafs), reason (hifz al-'aql), descendants (hifz an-nasl), and property (hifz al-mal) – are used as parameters in evaluating the effectiveness of counselor guidance for converts.

Using this perspective, this study aims to fill the gap in the literature and practice of Islamic guidance for converts, as well as to provide a theoretical contribution to the development of a more contextual, inclusive, and sustainable model of Islamic religious guidance based on the principles of Islamic principles (maqashid). It is hoped that the results of this study can provide a foundation for religious institutions and policymakers in formulating a more effective approach to nurturing converts, particularly in the context of forming harmonious and civilized families.

## **Methods**

This study uses a qualitative approach with field research, aiming to understand and describe in depth the performance of Islamic Religious Counselors in fostering harmonious families for Muslim converts in Deli Serdang Regency, from

the perspective of Maqashid al-Syari'ah (the Principles of Sharia). The qualitative approach was chosen to explore the meaning, experiences, and strategies employed by the counselors in a real-world context. The research subjects included Islamic Religious Counselors, Muslim converts under their guidance, and relevant religious figures (Case Approach) (Mustafa, 2024).

The location of this research was conducted on Jl. Sei Mencirim, Paya Geli, Sunggal District, Deli Serdang Regency, North Sumatra 20351. The research period was from March to May 2025. There are two data sources in this study, namely: primary and secondary sources. Primary data was obtained by involving direct interaction with research subjects, where researchers actively collect data through various techniques such as conducting observations, providing questionnaires, or conducting interviews with certain individuals or groups. In the context of this study, information collection was carried out by interviewing Islamic Religious Counselors, the Head of the Religious Affairs Office of Sunggal District, Deli Serdang Regency, and several converts.

While secondary data is obtained from various previously available documents, both those that have been published to the public and those that are internal. This type of data collection is relatively more efficient because researchers can access information from various sources such as government publications, scientific literature, and other official documents.

Data collection techniques in this study were conducted through in-depth interviews, observations, and documentation studies. Interviews were conducted with purposively selected informants, namely those who were considered to have knowledge and experience in the issue of fostering a harmonious family for converts, such as Non-Civil Servant Islamic Religious Counselors, religious figures, converts who had been fostered, and local religious affairs office officials. Observations were conducted to directly observe the coaching process carried out by the counselors, as well as the religious and family life conditions of the converts. Meanwhile, documentation studies were used to review related regulations, counseling activity reports, and relevant religious documents.

Then the data obtained is then analyzed through three stages, namely: (1) data reduction, namely the selection and simplification of important data; (2) data presentation, namely compiling information in the form of systematic and easy-to-understand descriptions; and (3) drawing conclusions and verification, namely formulating the main findings and testing their validity with source and method triangulation techniques. Through this approach, it is hoped that the research can provide a comprehensive picture of the performance of Non-Civil Servant Islamic Religious Counselors in fostering harmonious families for converts, as well as how

this approach reflects the values of Maqashid Al-Syariah in the socio-religious life of society (Nanda Dwi Rizkia & Hardi Fardiansyah, 2023).

## **Results And Discussion**

### **Results**

#### **Performance of Islamic Religious Counselors in Managing the Management of Converts Guidance in Deli Serdang Regency**

The management of convert guidance in Sunggal District, Deli Serdang Regency, is an effort to strengthen the faith and religiosity of converts. Not only handling marriage matters, but also managing a management of converts guidance program in its da'wah program. In this session, the author will conduct more interviews with the Head of the Religious Affairs Office, because the Religious Counselor who is tasked with guiding converts also certainly has a relationship with the Religious Affairs Office, and the management of the guidance program is also conceptualized by the local Religious Affairs Office.

Based on the explanation given by the head of the Sunggal sub-district religious affairs office, a coaching program was provided as an effort to maintain tolerance between religious communities. Coaching in an effort to form a sincere and consistent convert to practice the teachings of Islam is very important. This coaching will be able to shape the personality of the convert if it is carried out continuously and systematically. The better the coaching system that is carried out, the better the process of converting to increase the potential and understanding of converts towards Islam. In coaching converts, implementing management functions is one aspect of achieving the success of the program.

The implementation of coaching management includes planning, organizing, motivating, and supervising. Here is the explanation:

#### **1. Planning**

Planning is the initial stage in a management activity. Planning is used to determine the initial steps that will be taken by an organization to achieve organizational goals. In the management of converts' guidance, planning becomes one of the important functions to form consistency and improve the religious understanding of converts.

Based on information provided by the head of the Sunggal sub-district religious affairs office, the planning was carried out by religious instructors. This was because religious instructors were concerned about the phenomenon of converts who converted to Islam only for reasons of marriage, without a strong understanding and commitment to religious teachings. After getting married, not a few of them returned to their previous religion, thus giving rise to legal and social implications, especially for children who grow up without a solid foundation of faith. Therefore, instructors emphasized the importance of serious

guidance planning so that the process of converting to Islam for converts is not temporary, but is truly embedded in the beliefs and practices of family life.

Then the head of the religious affairs office also added that the main purpose of coaching for converts is not only to accompany them at the beginning of the process of converting, but also to develop their Islam as a whole. The status as a convert is considered only temporary, because after they understand and practice the teachings of Islam well, they must transform into a Muslim who is kafaah (whole and complete in practicing their religion). Therefore, coaching is focused on strengthening faith, carrying out worship, and forming Islamic character so that converts do not continue to be in the early phase of Islam, but develop into Muslim individuals who are spiritually and practically mature.

Therefore, in the process of the main objective of coaching for converts, the religious instructors prepare future planning, namely explaining that the long-term goal of this coaching is to develop training classes that are tailored to the level of understanding and religious practice of converts, from basic to advanced. The hope is that converts can blend in with society without hesitation and finally transform from converts to complete Muslims. Thus, the goal of this coaching is to ensure that converts can live as Muslims with strong beliefs and the ability to adapt to their new environment.

## 2. Organizing

The organization in the religious affairs office in Sunggal sub-district is used to group people according to their respective tasks in order to manage work programs according to their roles and responsibilities in supporting the implementation of the convert development program, as well as coordination carried out to ensure that the program runs effectively and in accordance with the objectives that have been set.

Based on the explanation given by the head of the religious affairs office, the organization is carried out systematically by dividing the roles and tasks among personnel according to their respective fields. The head of the religious affairs office stated that the staff assigned to the administration section focuses on data management and the preparation of technical guidance, while religious instructors have an important role in providing religious guidance and guidance to the community. This division of tasks aims to ensure that each work program, especially in terms of guidance and preaching, can run effectively and on target. In addition, religious instructors also carry out consultative functions, answering religious questions from the community and guiding them to live a religious life under Islamic teachings.

Therefore, the organization in the Sunggal District Religious Affairs Office is carried out by grouping personnel according to their respective duties and roles

to manage the work program well. Staff are tasked with managing administration and data, while Islamic religious instructors provide religious guidance to the community. With effective coordination, programs, including guidance for converts, can be run effectively and in a targeted manner to achieve the goals that have been set.

### 3. Movement

After the planning and organizing stages are carried out, the next step in implementing the sakinah family development program for converts is the mobilization stage. This stage aims to activate and encourage all elements that have been previously designed to carry out their duties and functions effectively in the field. Mobilization is carried out both through formal and informal activities that are adjusted to the conditions of the converts.

This is as conveyed by Mr. Khairussahri, S.H.I, as the Islamic Religious Counselor of Sunggal District, Deli Serdang Regency, that the implementation of formal guidance for converts has only been carried out once, but communication and informal guidance continue to run routinely. One form is through a WhatsApp group created specifically for converts. In the group, the counselors share light information in the form of motivational quotes related to strengthening faith and worship. This approach is deliberately made simple so that it is easy to understand and does not burden converts who are still in the process of adjusting to Islamic teachings. In addition, until now there have been no plans to gather all converts directly in a large activity, possibly due to considerations of readiness or conditions that do not yet allow it.

Based on the statement above, it is illustrated that the mobilization in the process of fostering converts at the Sunggal District Religious Affairs Office is not only carried out after someone embraces Islam, but has started since the early stages, namely when prospective converts express their desire to convert to Islam. Mr. Khairussahri, S.H.I explained that the mobilization is carried out through ongoing communication, both formally and informally, including through digital media such as WhatsApp groups, which are used to provide spiritual encouragement and religious information in a light but meaningful way.

Meanwhile, Mr. Luhut Nainggolan, who is a convert, explained that the process of converting to Islam at the religious affairs office begins with dialogue and clarification of the intentions of prospective converts. They are given an explanation of the basic teachings of Islam, including the obligations and prohibitions of being a Muslim, so that the decisions taken truly come from a firm belief. This process is an important part of the initial guidance that determines the spiritual and mental readiness of converts to live a religious life consistently.

Then Mr. Luhut Nainggolan also added that in the process of the oath, the convert reads two sentences of the shahada guided by community leaders, attended and witnessed by representatives of the staff of the religious affairs office, and also witnessed by the congregation in the neighborhood where the convert lives. After the convert's understanding of the shahada and prayer is considered sufficient and can be practiced, then we or the convert himself contacts the leaders in his neighborhood to find out when his shahada will be. Usually, we come there to witness, so the one who leads the conversion guides we offer to the figures there. We are present to witness that later there will be a certificate of conversion statement. After it is finished, we take care of the certificate of conversion statement signed by the Head of the Ministry of Religion. After it is finished, we will give the certificate, and then it can be used to change the religious status on the KTP and KK.

Based on the statement, the process of the convert's declaration of faith in Sunggal District, Deli Serdang Regency, is carried out by reading two sentences of the shahada guided by local community leaders and witnessed by religious instructors as representatives of the religious affairs office and the surrounding congregation. After the convert's understanding of the shahada and prayer is deemed sufficient, the convert will contact local leaders to determine the time of the declaration. The religious affairs office is present to witness the procession and ensure that the certificate of the convert's declaration is issued, signed directly by the Head of the Ministry of Religion, which is then used for changes in religious status on the resident identity card and family card. This initiative, which was initially opposed, is now accepted and considered important to maintain the steadfastness of converts through ongoing coordination.

#### 4. Supervision

Supervision is the process of monitoring operational activities to ensure that they are running according to plan. Supervision is a step to evaluate the implementation of activities and take action on a problem. The counselor of the Sunggal District Religious Affairs Office, Deli Serdang Regency, carries out this supervision, for example, through monitoring from the WhatsApp group.

As conveyed by the Islamic religious instructor, the process of controlling converts is carried out flexibly through online groups because not all routine meetings can be carried out according to schedule. Guidance is still provided at all times, both online and in person, adjusting to the needs of converts. The material is delivered routinely or according to their request. After the declaration of faith, converts are handed over to external mentors for further guidance, but the instructor remains responsible for the guidance process until the convert certificate is issued, while further monitoring is still carried out through the group.



### **Sakinah Family Development by Islamic Religious Counselors Reviewed from Maqashid Al-Syari'ah**

The fostering of a harmonious family by Non-PNS Islamic Religious Counselors in Sunggal District, Deli Serdang Regency shows a structured and holistic approach in assisting converts to build a harmonious and Islamic household life. Counselors such as Mr. Khairussahri, S.H.I and Mr. M. Nasir, S.Ag emphasized the importance of pre-marital education and ongoing education for convert couples to understand the roles, rights, and obligations of husband and wife from the perspective of the Qur'an and Sunnah. This shows an awareness that fostering a harmonious family is not enough with just *ijab qabul*, but needs to be built with comprehensive Islamic sharia values.

In the implementation in the field of fostering a harmonious family carried out by Islamic Religious Counselors of the Office of Religious Affairs in Sunggal District, Deli Serdang Regency, among others are:

a. Sharing

In the implementation in the field, the sharing method is one of the main approaches used by Islamic Religious Counselors in fostering *sakinah* families, especially in Sunggal District, Deli Serdang Regency. This sharing activity is carried out interpersonally (face to face) as a form of direct and open communication between counselors and fostered. The goal is to deeply understand the household problems faced by converts and provide solutions that are by Islamic values. In practice, counselors begin coaching by asking about the condition of the family, then, if there is a conflict or problem, the sharing process is carried out empathetically and in a focused manner.

Islamic Religious Counselors, such as Mr. M. Nasir, S.Ag, explained that this sharing is not just about listening to stories or complaints, but also becomes a medium of education regarding the rights and obligations of husband and wife according to the Qur'an and Hadith. Problems that are often faced include husbands who are less sensitive to their wives' feelings, or wives who do not yet understand their role in supporting their husbands. In this process, counselors explain the importance of communication, shared responsibility in the household, and the importance of understanding the role as a complementary couple. Counselors also emphasize that a harmonious family is not only about the harmony of a husband and wife, but also concerns the formation and development of children, who are an important part of married life.

Furthermore, the counselors also instilled an understanding that parental responsibility includes the physical, emotional, and spiritual aspects of the child. They emphasized that the father's job is not only to earn a living,

but also to guide the child with good values, while the mother is responsible for educating and caring for the child at home. Children's education begins early, starting from giving a good name, monitoring behavior, speaking training, forming morals, to getting used to worship. All of this shows that sharing activities are not only a means of solving household problems, but also an important medium in forming the foundation of a harmonious family as a whole based on Islamic principles.

b. Lecture

In the family guidance activities, Islamic Religious Counselors at the KUA Sunggal District, Deli Serdang Regency utilize the lecture method as a medium for delivering effective and structured da'wah. This lecture is generally delivered in the Majelis Taklim forum, which is held routinely, at least once a month. In the forum, counselors such as Mr. M. Nasir, S.Ag deliver religious materials such as prayer procedures, understanding the pillars of Islam, and values that support family harmony. This lecture is not only informative, but also educative and reflective, which is intended to build participants' understanding of the roles and obligations in household life.

The content of the lecture delivered was not limited to aspects of worship alone, but also included social and moral dimensions that affect family life. This was explained by Mr. Khairussahri, S.H.I., who stated that the counselor also motivated participants to become individuals with good morals, who were good at being grateful, and who avoided sinful acts. The counselor emphasized that moral damage, such as drunkenness, drugs, gambling, and stealing, was the main factor that could damage family peace. This lecture was also a preventive effort so that people would not fall into behavior that could potentially destroy their household life.

The impact of deviant behavior conveyed in the lecture not only targets individuals but also touches the family structure as a whole. The counselor describes in real terms how bad habits of husbands, such as gambling and drug use, can cause the collapse of the household economy, trigger conflict, domestic violence (KDRT), and divorce. Children also become victims in this cycle of destruction, which leads to juvenile delinquency and new social problems. Lectures like this are an important means of building collective awareness about the importance of protecting oneself, family, and society from things that are contrary to Islamic values, and reflect real efforts in maintaining maqashid al-syari'ah, especially hifz al-nafs, hifz al-'aql, and hifz al-nasl.

c. Silaturahmi

The silaturahmi or home visit activity carried out by the Islamic Religious Counselor of the KUA Sunggal District, Deli Serdang Regency, is an

important part of the process of fostering a harmonious family, especially for converts who are still in the early stages of fostering an Islamic household life. This method is not only about establishing family relationships, but also functions as a form of more personal and intensive da'wah. This visit allows the counselor to provide religious advice and solutions to household problems directly in a more relaxed and open atmosphere. With this approach, the counselor can more easily build trust, understand the problems faced by the fostered, and provide direction that is by the real conditions of the family.

This silaturrahmi approach is also often used as a moment for counseling, where counselors are present as good listeners and wise solution providers. The counseling is not carried out in a formal framework, but in a warm and communicative family atmosphere. Mr. Khairussahri, S.H.I explained that this visit was very effective because the converts felt cared for and accompanied directly. In this process, the counselors could see to what extent the understanding and values of the sakinah family that had been conveyed previously were truly practiced in everyday life. This activity also became a form of field evaluation and reflection for the converts to continue to improve the quality of their family life through religious guidance.

Based on the results of interviews with two Islamic Religious Instructors in the area, it can be concluded that the model of fostering a harmonious family that is carried out comprehensively through interpersonal sharing, religious lectures, and silaturrahmi (home visits), is very close to the principles of welfare in Maqashid al-Syari'ah. All of these fostering activities reflect the values of protecting religion, soul, mind, descendants, and property, which are the five main principles in maqashid. The counselors do not only focus on the ritual aspect, but also on the mental, moral, and social development of their fostered children. This strengthens that the fostering activities by religious counselors in Sunggal District are not just formalities of preaching, but rather a real process in forming a harmonious, loving, and compassionate family of converts with an approach that is per their social context.

## **Discussion**

Maqashid sharia as a theory developed by Imam al-Ghazali, al-Syatibi, and contemporary scholars such as Yusuf al-Qaradawi, explains that all sharia provisions aim to realize human benefit through safeguarding five main things: religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-'aql), offspring (hifz al-nasl), and property (hifz al-maal) (Abdussalam & Shodiq, 2022); (Abdussalam & Shodiq, 2022). In the context

of fostering converts in Sunggal District, religious instructors have implemented all the principles of maqashid in a gradual and integrated manner through da'wah management functions.

The aspect of hifz al-din (guarding religion) is the most dominant in the guidance of converts, especially in the planning of Islamic guidance programs. Religious instructors do not merely convey Islamic doctrine verbally, but design long-term programs to ensure that converts understand, internalize, and practice Islamic teachings in their entirety. The instructors try to transform the motivation of converts, which was previously external, such as because of marriage, into internal motivation through a gradual and ongoing guidance process.

From the side of hifz al-nafs (guarding the soul), religious instructors play an active role in maintaining the psychological and emotional condition of converts through humanistic guidance. Guidance is carried out not only formally, but also through social media such as WhatsApp, where instructors continue to provide moral encouragement, spiritual motivation, and light religious counseling. This is in line with the client-centered therapy approach developed by Carl Rogers, where the role of the instructor is not as a controller, but as a facilitator who respects the will and spiritual experience of the subject of da'wah (Muchamad Chairul Umam, 2019). When converts feel cared for and accompanied, their psychological condition becomes more stable and open to Islamic guidance.

The aspect of hifz al-'aql (guarding reason) can be seen in the instructor's efforts to convey Islamic teachings gradually and contextually. The use of digital media to convey material in the form of quotes, short videos, and light discussions shows the instructors' understanding of the importance of educating the minds of converts according to their understanding and social conditions. This is in line with the principle of da'wah bil hikmah wal mau'izhah al-hasanah, which is emphasized in the QS. An-Nahl: 125, and also theorized by al-Syatibi in al-Muwafaqat, that Islamic education must be tadarruj (gradual) and adapted to the maqam or level of understanding of mad'u (object of da'wah).

Meanwhile, hifz al-nasl (protection of descendants) is seen in the development of a sakinah family for converts who are married. Counselors provide training related to the role of husband and wife in Islam, the responsibility of educating children, and how to build healthy and sharia-compliant household communication. Research (Samsidar & Darliana Sormin, 2019), shows that religious-based sakinah family development contributes greatly to building family resilience and preventing divorce, especially in convert couples who are vulnerable to post-conversion conflict. The efforts of counselors in strengthening convert families also strengthen tansyiah diniyyah (spiritual development of children) in the long term.

In terms of *hifz al-maal* (protection of property), guidance also pays attention to the legal administrative aspects of converts, including the processing of certificates of conversion to Islam as the basis for changing status in the KTP and KK. This is very important so that converts have legal clarity, including in terms of inheritance, marriage, and other civil rights. According to (Galuh Nashrullah Kartika Mayangsari R & Hasni Noor, 2014) Religious legality is a form of sharia protection in the realm of *muamalah*, which is also a prerequisite for individual and social welfare. With formal state recognition, the economic and social rights of converts as Muslim citizens can be guaranteed.

The role of the extension worker also reflects the theory of *da'wah* management as put forward by George R. Terry, namely, through the functions of planning, organizing, implementing, and supervising (Neri Wijayanti & Febrian Arif Wicaksana, 2023). In the context of *maqashid*, this function is not only administrative but also has spiritual meaning. For example, monitoring the development of converts after the pledge is not just a formal evaluation, but part of *tazkiyah al-nafs* (purification of the soul) so that their Islam continues to grow and develop in an *istiqamah* manner. This is reinforced by Al-Qaradawi's opinion that *da'wah* that is *tarbawi* (educational) must pay attention to the continuous development of Islamic character and morals.

*Silaturahmi* or home visits by extension workers are also an implementation of *maqashid* in the form of *taqrib al-qulub* (heart approach), which is very important in community-based *da'wah*. Extension workers are present not only as civil servants, but as brothers and sisters who strengthen Islamic brotherhood. This is by the community-based *da'wah* approach developed by Syamsul Rijal (2018), where the effectiveness of *da'wah* is highly dependent on harmonious social relations between the *da'wah* worker and the target community.

Overall, the approach of religious counselors in Sunggal District represents a synergy between the principles of *maqashid sharia* and contemporary humanistic and adaptive *da'wah* methods. Guidance is not only symbolic or formal, but is directed at the social and spiritual transformation of converts as a whole. This long and systematic mentoring process is a real form of *tahqiq al-maslahah* (realization of welfare), which is the core of *maqashid sharia*.

Thus, based on the *maqashid* theory and management theory, supported by the results of contemporary research, the guidance of converts carried out by Islamic religious instructors in Sunggal District can be categorized as an integrative *da'wah* practice. They not only touch on the ritual and administrative aspects, but also the social, psychological, and cultural aspects, which are inseparable parts of *maqashid al-syari'ah*. This is a concrete example that good *da'wah* management is management that is based on sharia values and answers the needs of the times.

## Conclusion

Based on the findings and in-depth analysis, it can be concluded that the performance of Islamic Religious Counselors in managing the guidance of converts in Sunggal District, Deli Serdang Regency, shows the application of systematic and integrative da'wah management functions. Religious counselors not only act as preachers, but also as socio-religious managers who design, organize, mobilize, and supervise guidance programs contextually. Guidance activities are carried out by paying attention to the psychological, social, and spiritual conditions of converts, and using formal and informal approaches, including through digital media and home visits.

Moreover, all of these coaching activities are proven to be in line with the values of maqashid al-syari'ah, which include protection of religion (hifz al-din), soul (hifz al-nafs), mind (hifz al-'aql), descendants (hifz al-nasl), and property (hifz al-maal). This is evident in the Islamic guidance program, fostering a harmonious family, and managing administrative legality for converts. Religious counselors have succeeded in directing the process of spiritual and social transformation of converts with an inclusive, educational, and empowering da'wah approach. This approach not only strengthens the converts' commitment to Islam but also shapes their independence in living their lives as complete Muslims.

Thus, the guidance of converts by Islamic Religious Counselors in Sunggal District becomes an ideal model in the management of da'wah based on maqashid sharia and modern management. The performance of counselors who are responsive to the dynamics of the times, supported by a strong religious understanding and humanistic da'wah methods, can provide a long-term positive impact on the spiritual and social integration of converts. In the future, this strategy needs to be continuously strengthened and replicated in other areas as part of strengthening the role of counselors in fostering the community comprehensively and sustainably.

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