

The Impact of Da'wah on Converts from the Perspective of Islamic Studies at the Rahmatan Lil Alamin Foundation in Northern Thailand

Jehmee Muhammad¹, Zawawi Yusoff^{2*}, Razi Yaakob³, Hanif Md Lateh⁴, Zamri Chik⁵

¹²⁴⁵Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Terengganu, Terengganu, Malaysia

³Faculty of General Studies and Further Education, Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Terengganu, Terengganu, Malaysia

*Corresponding author; Email: zawawi@unisza.edu.my



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Abstract: The influence of Islamic dakwah and education carried out by Yayasan Rahmatan Lil 'Alamin needs to be studied in depth to identify the aspects of effectiveness and challenges faced by this institution in carrying out its mission. Emphasis should be given to the extent of the effectiveness of Islamic education in guiding converts towards an appreciation of true Islamic teachings. The dakwah programs and activities carried out by this foundation need to be appropriate based on the experiences of other institutions that are also active in the field of Islamic dakwah and education. Islamic education in this context needs to be holistic, with the goal of guiding converts to develop spiritually and be able to adapt socially in a balanced way. The results of the study show that the factors of aqidah, worship and morality have a significant impact on the process of strengthening faith and forming the identity of converts at Yayasan Rahmatan Lil Alamin, Northern Thailand. This study reinforces previous findings that core aspects of Islamic education play an important role in educating and guiding converts towards a more meaningful life based on Islamic law. Therefore, the institutional dakwah center based on the Ban Huai Islamic Center is very influential in guiding converts. This analysis shows a strong relationship between institutional factors and the effectiveness of dakwah and shows significant ethnic and demographic patterns among those who converted to Islam.

Keywords: Aqidah, Worship, Morality, Islamic Education

Introduction

Indeed, preaching to the converts and instilling noble values in them and educating them with Islamic principles and values is a very important matter. This is because the results of their goodness and steadfastness not only have an impact on their personalities, but also have an impact on society and the ummah, both now and in the future. This is because they will shoulder the responsibility of educating the next generation. Islamic dakwah is a pressing need in various times. It is the main way

to convey the message of Islam to non-Muslims and also to strengthen the hold of converts on Islamic principles and values (Zakaria et al., 2018). Dakwah is not only focused on introducing Islam to individuals, but also includes providing them with support and guidance after they embrace Islam, to ensure their continued commitment to the teachings and values outlined by Islam. This approach is particularly important in a context where converts face social and cultural pressures that can affect their spiritual and religious development. In northern Thailand, where Muslims are a minority compared to followers of other religions, various challenges arise for converts. They live in a non-Muslim cultural and religious environment, making continued adherence to Islamic teachings a challenging task. Converts in this region face various obstacles, especially those related to daily religious practices and social interactions with communities that may not understand or accept their change in faith (Alam et al., 2025).

Recognizing this reality, Yayasan Rahmatan Lil 'Alamin has taken the initiative to provide comprehensive support to converts in northern Thailand. This foundation plays an important role in guiding and educating them based on the principles of Islamic education. It is an important platform in enlightening converts about the fundamentals of Islam and providing a conducive environment for them to appreciate and practice Islamic values (Hossen & Pauzi, 2025b). Among the foundation's efforts are the implementation of various da'wah and education programs aimed at instilling true religious values in converts and providing them with life skills as Muslims who hold fast to their religion. However, the da'wah process in the northern region of Thailand is not immune to various obstacles. The influence of local non-Islamic cultures and the challenges of maintaining Muslim identity in a complex social environment cause converts to often be exposed to material temptations and social pressures (Abdullah, 2019). Therefore, there is an urgent need to provide continuous and comprehensive support, not only from a psychological and social perspective, but also from a structured religious education and guidance perspective (Rahman, Hossain, et al., 2025).

Based on the researcher's observations, the influence of Islamic da'wah and education carried out by Yayasan Rahmatan Lil 'Alamin should be studied in depth to identify aspects of effectiveness and the challenges faced by this institution in carrying out its mission (Yayasan Rahmatan Lil Alamin, 2023). Through this study, emphasis will be placed on the extent of the effectiveness of Islamic education in guiding converts towards an appreciation of the true teachings of Islam. An analysis will also be carried out on the da'wah programs and activities implemented by this foundation, as well as their suitability with the current needs of converts. Through a study of the experiences of other institutions that are also active in the field of Islamic da'wah and education, it was found that there is still a great need to develop a strategy that is more effective and relevant to the unique needs of converts in non-Muslim societies. Islamic education in this context needs to be holistic, with the goal of guiding converts to develop spiritually and be able to adapt socially in a balanced way.

In this regard, this study aims to explore and evaluate the impact of Islamic dakwah carried out by Yayasan Rahmatan Lil 'Alamin on converts in northern Thailand. This study will also identify aspects that need to be improved to ensure the continued effectiveness of dakwah in facing increasingly complex cultural and social challenges. The results of data analysis are presented in the form of tables accompanied by explanations in line with the objectives of the study (Hossen & Mohd Pauzi, 2023).

Research Methodology

The research method used is quantitative and uses research instruments that have been adapted according to the suitability of the field of Aqidah, Worship and Morals, able to increase the effectiveness of da'wah towards Converts from the perspective of Islamic studies at the Rahmatan Lil Alamin Foundation in Northern Thailand. Data were analyzed using Structural Equation Modeling

(SEM) with the help of the IBM-SPSS-AMOS version 21.0 program. SEM is formed with two (2) main models namely Measurement Model and Structural Model. Before the SEM test is performed, an adaptation test should be conducted to ensure that the indicators tested truly represent the construct being measured (Chik, Abdullah, Ismail & Mohd Noor, 2024; Hair et al., 2006; Schumacker & Lomax, 2004).

Findings

There are two (2) types of output when running the SEM (Structural Equation Modeling) procedure, namely graphic output and text output. The graphical output produces standardized regression values and unstandardized regression values between constructs. Running the SEM procedure produces standardized regression values and unstandardized regression values.

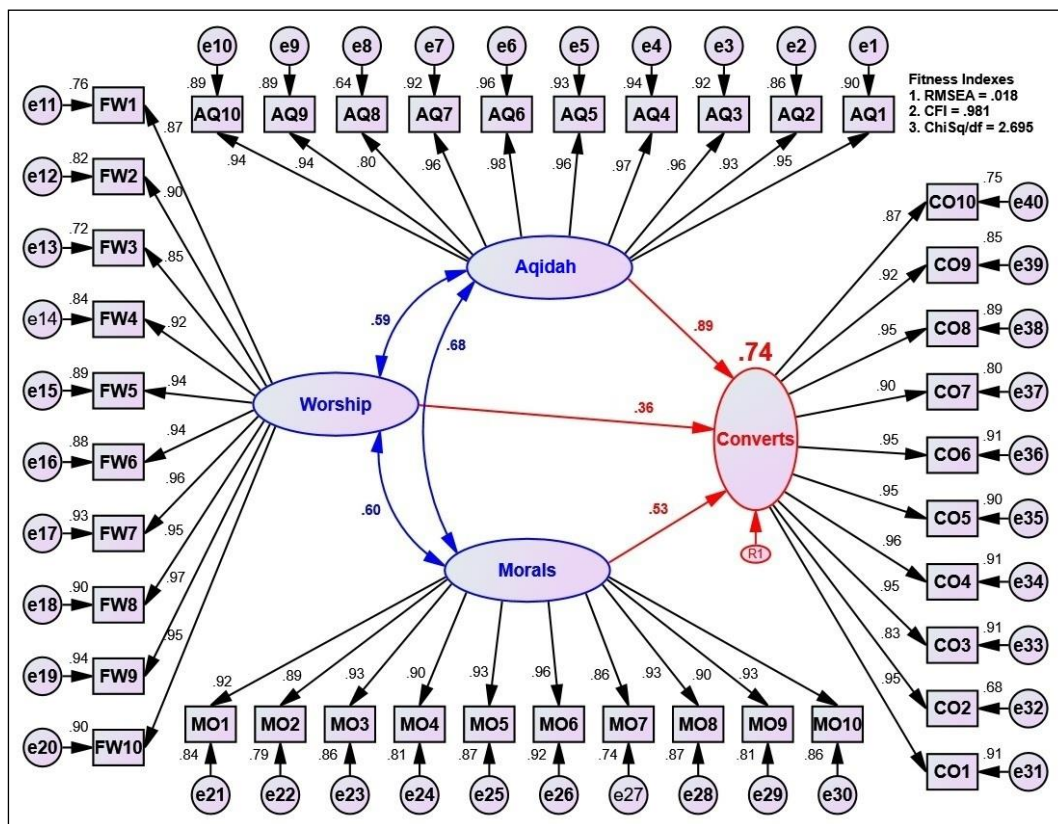


Figure 1. Standardized Regression Values

The R^2 value for Converts (CO) is 0.74. This indicates that the three (3) predictor factors in the model (one headed arrow) namely Aqidah (AQ), Worship (WO) and Morality (MO) contribute 74 percent (%) to Converts (CO) in this study.

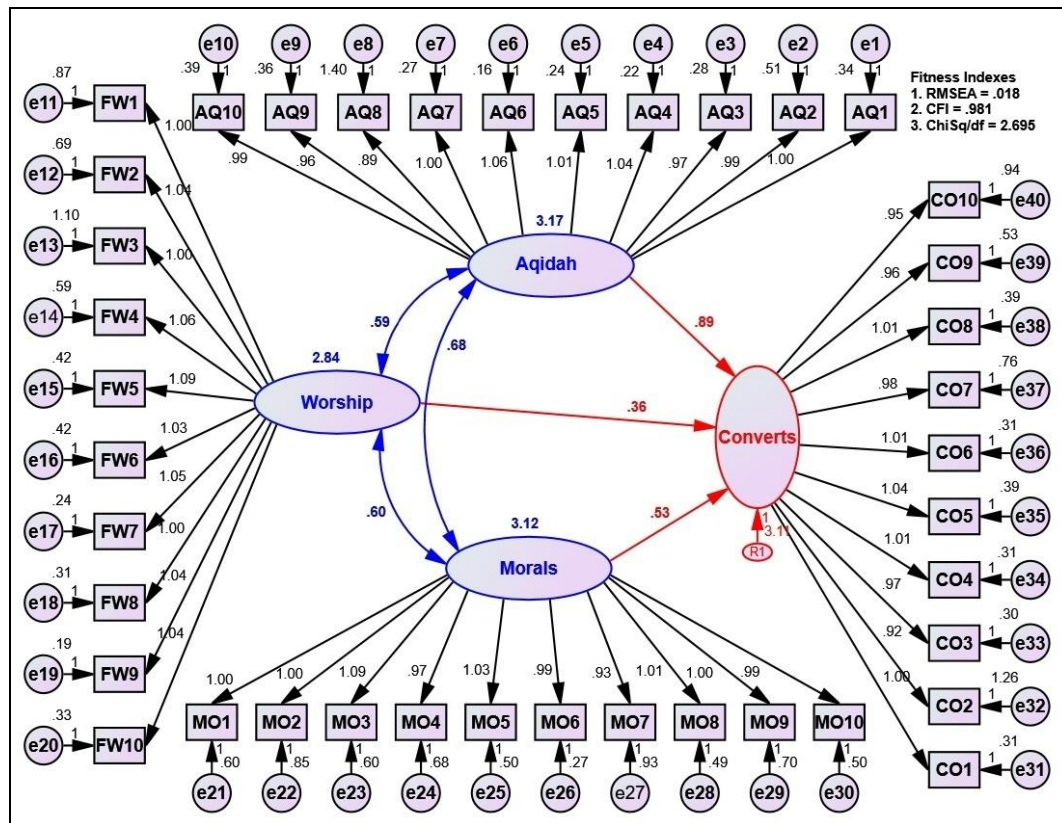


Figure 2. Unstandardized Regression Values

The regression equation for Converts (CO) is:

$$CO = 0.89AQ + 0.36WO + 0.53MO \quad (R^2 = 0.74 = 74 \%).$$

Based on Figure 2 above, the double-headed arrow (2) is the correlation value between two independent variables. The correlation value results show that the Structural Equation Modeling (SEM) model that was built is valid based on the construct, because there is no multicollinearity problem. The correlation between the two (2) independent variables, namely between Aqidah (AQ) and Worship (WO), produces a value of 0.59, with Morality (MO) producing a value of 0.68. While the correlation between Worship (WO) and Morality (MO) produces a value of 0.60. Table 1 below from Figure 2 above, shows the results of direct effect hypothesis testing for Aqidah (AQ), Worship (WO) and Morality (MO) (independent variable) on Converts (CO) (dependent variable).

Table 1 Hypothesis of Direct Effect Between Factors

Direct Effects Hypothesis	P	Decision
H ₁ : Aqidah has a significant effect on Converts.	***	Supported
H ₂ : Worship has a significant effect on Converts.	***	Supported
H ₃ : Morality has a significant effect on Converts.	***	Supported

Analysis Effect of Aqidah (AQ) on Converts (CO)

Based on the analysis of Figure 2 above and Table 2 below shows that Aqidah (AQ) has a significant effect on Converts (CO). The estimated regression weight (β) is 0.894, the significance level is 0.000 (Estimate = 0.894, S. E. = 0.060, C. R. = 14.804, Label = Significant). The results of this study show that Aqidah (AQ) has a positive and significant effect on Converts (CO). Therefore, when Aqidah (AQ) increases by 1 unit, an increase also occurs by 0.894 units on Converts (CO). Therefore, the testing of hypothesis H_1 in this study is supported based on the observed data.

Table 2 Regression Coefficient Value, Probability (p) Aqidah (AQ) on Converts (CO)

Construct	Construct	Estimate	S. E.	C. R.	P	Label
CO	AQ	0.894	0.060	14.804	***	Significant

Analysis Effect of Worship (WO) on Converts (CO)

Based on the analysis of Figure 2 above and Table 3 below shows that Worship (WO) has a significant effect on Converts (CO). The estimated regression weight (β) is 0.362, the significance level is 0.000 (Estimate = 0.362, S. E. = 0.044, C. R. = 8.415, Label = Significant). The results of this study show that Worship (WO) has a positive and significant effect on Converts (CO). Therefore, when Worship (WO) increases by 1 unit, an increase also occurs by 0.362 units on Converts (CO). Therefore, the testing of hypothesis H_2 in this study is supported based on the observed data.

Table 3 Regression Coefficient Value, Probability (p) Worship (WO) on Converts (CO)

Construct	Construct	Estimate	S. E.	C. R.	P	Label
CO	WO	0.362	0.044	8.415	***	Significant

Analysis Effect of Morality (MO) on Converts (CO)

Based on the analysis of Figure 2 above and Table 4 below shows that Morality (MO) has a significant effect on Converts (CO). The estimated regression weight (β) is 0.534, the significance level is 0.000 (Estimate = 0.534, S. E. = 0.141, C. R. = 3.826, Label = Significant). The results of this study show that Morality (MO) has a positive and significant effect on Converts (CO). Therefore, when Morality (MO) increases by 1 unit, an increase also occurs by 0.534 units on Converts (CO). Therefore, the testing of hypothesis H_3 in this study is supported based on the observed data.

Table 4 Regression Coefficient Value, Probability (p) Morality (MO) on Converts (CO)

Construct	Construct	Estimate	S. E.	C. R.	P	Label
CO	MO	0.534	0.141	3.826	***	Significant

Conclusion

Overall, the results of the study show that the factors of faith, worship and morality have a significant impact on the process of strengthening faith and forming the identity of converts at the Rahmatan Lil Alamin Foundation, Northern Thailand. This study reinforces previous findings that the core aspects of Islamic education play an important role in educating and guiding converts towards a more meaningful life based on Islamic law. In terms of aqidah, the study found that the application of the solid principles of monotheism has had a positive effect on the strength of the faith of the converts. Aqidah is the main core in building a new outlook on life, especially for converts who come from different aqidah backgrounds. Through systematic guidance at the foundation, the converts better understand the concept of the oneness of Allah, the function of prophethood and the reality of life and the hereafter. This has increased their confidence in religion and reduced the sense of confusion or identity conflict.

The aspect of worship also plays a role as a practical practice that connects converts directly with Allah. The study shows that the implementation of worship such as prayer, fasting and dhikr has successfully formed spiritual discipline among converts. Apart from being a spiritual exercise, worship also functions as a social mechanism that strengthens the spirit of Islamic brotherhood among members of the mualaf community and the local Muslim community. Continuous training and support from Yayasan Rahmatan Lil Alamin help mualaf adapt to performing worship with full confidence and istiqamah. From a moral perspective, this study shows significant changes in the behavior and lifestyle of mualaf. Guidance based on Islamic manners and values such as honesty, simplicity, love and helping each other has shaped the personality of mualaf who are more balanced emotionally and socially. The formation of this moral also influences their acceptance by the surrounding community, as well as increasing self-confidence in interacting with the Muslim and non-Muslim community.

In conclusion, this study proves that the comprehensive application of aqidah, worship and moral factors has had a significant impact on the process of raising mualaf at Yayasan Rahmatan Lil Alamin, Northern Thailand. The Islamic study program that is organized systematically and integratedly not only helps them understand the fundamentals of religion, but also forms a strong Islamic personality. This finding is in line with the holistic approach in Islamic education which emphasizes the development of the whole person – from spiritual, physical and social aspects. Therefore, efforts to strengthen this aspect should be continued and expanded as a model for the education of converts in other Muslim minority areas.

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