



Dakwah Management at MCIP Regional Medan in Accompanying Converts to Islam in Worship

Sri Dame Marulina Manik¹, Muhammad Putra Dinata Saragi¹

¹Universitas Islam Negeri Sumatera Utara Medan, Indonesia

 damemarulina0104223210@uinsu.ac.id, putradinatasaragi@uinsu.ac.id *

Article Information:

Received July 14, 2026

Revised July 27, 2026

Accepted August 08, 2026

Keywords:

Da'wah Management, POAC, Worship Assistance, Converts, Case Studies.

Abstract

The initial post-conversion phase is a critical period for new Muslims, who often face psychological challenges, social isolation, and limited religious understanding. Unlike previous studies that focused on strategies for strengthening the faith and Islamic identity of new Muslims, this study analyzes the implementation of the planning, organizing, implementing, and supervising (POAC) da'wah management functions in the worship mentoring program at the Mualaf Center Indonesia Peduli (MCIP) Medan Regional Office. The study used a descriptive qualitative approach with two purposively selected key informants, through in-depth interviews, participant observation, and documentation, analyzed using the Miles and Huberman interactive model. The results show that MCIP Medan Regional Office implements an adaptive management system, including priority-based planning for basic worship materials, organizing mentors based on competency, implementing humanistic and dialogical mentoring, and supervision through administrative monitoring and learning evaluation. The implementation of these four management functions contributes to increasing religious understanding and independence in the worship of new Muslims. This study confirms that adaptive da'wah management plays a crucial role in supporting the sustainability of the worship mentoring program and offers a management model that can be replicated by other convert mentoring institutions in urban areas.

INTRODUCTION

The increasing number of individuals converting to Islam in Indonesia is a fascinating socio-religious dynamic to study. This conversion impacts not only the spiritual realm but also psychological, social, and cultural aspects. In reality, converts often face critical moments after converting, such as social ostracism, loss of family support, environmental pressure, and difficulty understanding Islamic teachings comprehensively (Akbar, 2020).

How to cite:

Manik, S, D, M., Saragi, M, P, D. (2026). Dakwah Management at MCIP Regional Medan in Accompanying Converts to Islam in Worship. *Suluh Pasaman*, 4(2), 867-878.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

This phenomenon is not unique to Indonesia. (Awaliyah et al., 2025) found similar challenges among converts from indigenous communities in Sabah, Malaysia, ranging from psychological stress due to identity adjustment, family rejection, and limited access to structured religious education, particularly in areas far from centers of religious instruction. This similarity confirms that the early post-conversion period is a period of adaptation that universally requires ongoing guidance to enable converts to fully understand, accept, and practice Islamic teachings (Ikran et al., 2022).

The process of adapting to a new religious identity is not a simple matter. The various personal and social challenges faced by converts require targeted and ongoing support (Diana, 2025). In this context, Islamic outreach institutions play a strategic role not only as a means of conveying Islamic teachings but also as a forum for development that can help converts build faith, religious understanding, and social networks that support their continued life as Muslims (Kahfi & Suparto, 2025).

Humanitarian organizations based on Islamic values also play a pioneering role in spreading the message of Islamic outreach through concrete actions, reflecting the universal nature of Islam in providing assistance to others regardless of ethnicity, religion, or race (Basit et al., 2025). However, the success of mentoring converts to Islam is not solely determined by the availability of a mentoring program, but rather by how the program is systematically managed through the four management functions of planning, organizing, implementing, and monitoring as formulated by George R. Terry and adapted in the context of da'wah by Munir dan Ila'hi (2006).

Without thorough planning, the mentoring material risks not being appropriate to the diverse needs of converts (Munir & Ila'hi, 2006). Without good organization, coordination between mentors, coaches, and administrators can be less effective (Ritonga, 2015).

During the implementation phase, the absence of a structured mechanism can lead to inconsistencies in the provision of worship guidance (Mahmud, 2020), while weak supervision and evaluation risk preventing the development of converts' understanding and religious practices from being accurately measured (Munir & Ila'hi, 2006). These conditions can ultimately hinder the process of adapting to Islam for converts and reduce the effectiveness of the development program that has been designed a risk that is not only administrative but also has a direct impact on the sustainability of converts' faith at the most vulnerable stage of their spiritual journey (Mahmud, 2020).

In practice, one of the Islamic missionary institutions that actively provides guidance and mentoring for converts in Medan City is the Mualaf Center Indonesia Peduli (MCIP) Medan Regional, which provides guidance through individual methods (adapted to the background of each convert) and community methods (religious studies and social activities) (Lestari, 2025).

This institution was chosen as the unit of analysis because it actively carries out sustainable worship mentoring programs and has been the object of several previous studies, thus allowing this research position to be built cumulatively on existing studies (Sinta & Isbah, 2019). The consistent presence of MCIP as a reference for studies over time also demonstrates that the dynamics of convert development at the institution remain relevant for further exploration, particularly from the aspect of program management, which has not been widely explored by previous studies.

Previous research on convert development at MCIP has been conducted from various perspectives. Pratama dan Abdurrahman (2025) examined MCIP Medan's da'wah strategy in strengthening the faith and Islamic identity of converts. Lubis dan Irwansyah (2025) examined MCIP's efforts in building socio-religious identity and social integration of converts. Both studies make important

contributions to understanding the da'wah strategies implemented, but neither has examined how these strategies are systematically managed through da'wah management functions. This gap is important to fill because, as found in Rasip et al. (2025) study in Sabah, the effectiveness of institutional support for converts is largely determined by program governance, not just by the content of the da'wah material delivered.

Without managerial studies, a sound da'wah strategy risks becoming unsustainable because it lacks a clear system for planning, task allocation, implementation, and evaluation. Thus, there is a clear gap between the extensive da'wah strategy studies and the limited managerial studies available. Therefore, an approach that can bridge the two aspects in an integrated manner is needed.

Based on this gap, this study offers a conceptual contribution by combining Terry's POAC (Planning, Organizing, Actuating, Controlling) management framework with the Islamic da'wah management framework of At-Takhthith, At-Tanzhim, At-Taujih, and Ar-Raqabah as formulated by Munir dan Ilaihi (2006), to analyze the worship accompaniment of converts at MCIP Regional Medan. The integration of these two frameworks allows the study to examine not only what da'wah strategies are implemented, but also how these strategies are managed systematically and sustainably.

This integrative approach is expected to provide a more comprehensive picture of the management of converts' accompaniment, while enriching the scientific treasure of da'wah management with perspectives that have not been widely explored in similar research objects.

This study aims to analyze the implementation of the da'wah management function in mentoring converts' religious services at MCIP Regional Medan, with a focus on four aspects: (1) planning worship development programs, (2) organizing mentors and administrators, (3) implementing worship mentoring in the field, and (4) evaluation and supervision mechanisms implemented to ensure the effectiveness of mentoring in supporting the religious development of converts.

METHODS

This study uses a qualitative method with a descriptive approach and a single case study design, following the tradition of Yin (2018), to understand in depth how da'wah management practices are implemented in one specific unit of analysis, namely the converts' worship mentoring program at the Mualaf Center Indonesia Peduli (MCIP) Medan Region (Sugiyono, 2023). The focus of the study is directed at the implementation of the four functions of da'wah management: planning, organizing, implementing, and controlling in the process of mentoring converts' worship.

The research was conducted at the Medan Regional MCIP in May 2026. Research informants were selected using a purposive sampling technique with the consideration that informants have direct involvement and in-depth understanding of the converts' worship mentoring program. Informants consisted of two people, namely the Chairperson and mentor of the Medan Regional MCIP, and one active convert who participated in the worship mentoring program. The informant selection criteria included: (1) having an active role in the implementation of the worship mentoring program; (2) understanding the mentoring process carried out by MCIP; and (3) being willing to provide the information needed in the research.

The relatively small number of informants is a consequence of the characteristics of the research population: the Medan Regional MCIP has a lean management structure, with the Chairperson also serving as the primary mentor, so that the key managerial decision-making position is actually attached to only one

individual. This limited number of informants is one of the methodological limitations of the study, which is discussed further in the Conclusion section.

The research data was obtained through three techniques: in-depth interviews, participant observation, and documentation. Interviews were conducted using semi-structured interview guidelines to obtain information regarding the planning, organization, implementation, and supervision of the worship mentoring program.

They were recorded with the informant's permission and transcribed verbatim. Participatory observation was conducted by directly observing the worship mentoring activities taking place at MCIP Regional Medan. Documentation was conducted on various archives related to the mentoring program, such as the organizational structure, photographic documentation, and other administrative archives relevant to the research.

Data analysis was conducted thematically, referring to the interactive model of Miles, Huberman, dan Saldana (2014), which includes data reduction, data presentation, and conclusion drawing. In the data reduction stage, the results of interviews, observations, and documentation were selected and grouped according to the categories of da'wah management functions. Next, the data were presented in the form of a thematic narrative structured according to the planning, organizing, actuating, and controlling (POAC) categories.

The final stage involved drawing conclusions and conducting ongoing verification to gain a deeper understanding of da'wah management practices in assisting converts in their religious activities. To ensure data validity, this study employed technical triangulation and member checking. Technical triangulation was conducted by comparing data obtained through interviews, participant observation, and documentation to ensure consistency of findings across methods.

Member checking was implemented by confirming the results of data interpretation with both informants to ensure that the researcher's interpretations were in accordance with the experiences and information they conveyed during the research process. It should be noted that source triangulation in the classical sense (comparing perspectives from independent parties) was limited in this study, given that the roles of Chairperson and mentor were attached to the same individual; this limitation was also taken into consideration in the interpretation of the findings.

This study obtained informed consent from all informants prior to data collection, including explicit consent for the use of real names in publications. The researcher also stated that he had no structural involvement or formal affiliation with the Medan Regional MCIP prior to this study, to minimize potential bias in data interpretation.

RESULT AND DISCUSSION

The results of the study indicate that the implementation of da'wah management in the worship accompaniment of converts at the Mualaf Center Indonesia Peduli (MCIP) Medan Regional is carried out through the application of da'wah management functions. These functions include planning, organizing, implementing (actuating), and monitoring (controlling) (Ichwanurrahman et al., 2025). The application of these four functions is the basis for managing the worship accompaniment program for converts systematically and sustainably.

These four functions do not operate separately, but are interrelated to one another, forming a unified, continuous management cycle, starting from the program formulation stage to the evaluation of its implementation results. The research findings were obtained through interviews, observations, and documentation conducted with administrators, mentors, and converts who participated in the mentoring program at MCIP Medan Regional.

The success of developing religious understanding among the congregation is greatly influenced by the consistency of the organizational framework in facilitating a systematic learning process (Nurhayani et al., 2023). This study involved two purposively selected informants: the Head of the Medan Regional MCIP, who also serves as a mentor, and a convert who actively participates in the mentoring program. The selection of these informants was based on specific considerations related to their competencies.

Both were directly involved in the planning, implementation, and acceptance of the convert worship mentoring program. Therefore, the data obtained are expected to provide a comprehensive description of the mentoring process, both from the perspective of the program administrator and the convert as the direct beneficiary.

Based on the research findings, the planning of worship assistance at MCIP Regional Medan is carried out individually. This process is tailored to the needs and level of understanding of each convert. Therefore, the material prioritized focuses on basic worship. This material covers purification (thaharah), ablution (wudu), prayer, prayer readings, and an introduction to the basics of Islam. This personalized approach was chosen because each convert has a different background, psychological condition, and speed of understanding. Therefore, standardizing the material without adjustments is feared to actually hinder their religious adaptation process.

The Head of the Medan Regional MCIP, Ustadz AV explained:

"Until now, there has been no standard written curriculum because the circumstances of converts are so diverse: they are busy working, having families, going to school, and some even having to hide. Therefore, our planning focuses on prioritizing them to quickly learn to pray, understand purification (thaharah), ablution (wudu), and prayer recitations. We are currently in the process of developing a formal syllabus and holding an audience with the Medan MUI (Indonesian Ulama Council) to ensure that we have standardized guidance in line with the institution's vision."(Interview, April 13, 2026).

A similar sentiment was echoed by the head and mentor, who stated that the training material is provided in stages according to the participants' abilities. It is not applied to one convert to another. Observations indicate that the initial training material focuses more on basic worship practices. Based on documentation of the training schedule, routine materials covered include the shahada, procedures for purification, ablution, prayer movements and recitations, and an introduction to Islamic faith.

Next for the organizing steps (Organizing) in Worship Guidance for Converts. The research results show that the Medan Regional MCIP implements a clear division of tasks within its organization. This management involves collaboration between administrators, guidance coordinators, and mentors. On the one hand, administrators are responsible for program management and participant administration. On the other hand, mentors are tasked with providing direct guidance to converts.

Ustadz AV, who is the chairman and one of the administrators, explained:

"Each mentor is assigned according to their abilities. Some focus on teaching Islamic jurisprudence, others on guiding Quran recitation, and still others on strengthening faith."(Interview, April 13, 2026).

He also explained that the mentoring process is flexible, taking into account the individual characteristics and backgrounds of each convert. Observations indicate

coordination between administrators and mentors in implementing mentoring activities. Based on documentation of the organizational structure, there is a clear division of duties between the core administrators, the mentoring coordinator, and the accompanying mentors.

Worship mentoring at this institution is implemented through several face-to-face learning methods, such as worship practices, group discussions, and personal mentoring. All material is delivered in stages to accommodate the individual abilities of each participant.

The chairman and mentor explained:

"We strive to create a comfortable learning environment. Many converts are still embarrassed to ask questions or are afraid of making mistakes. Therefore, our approach is more relaxed and non-judgmental."(Interview, April 13, 2026)

Christopher, a Chinese convert who participated in the conversion worship service, said:

"I feel more comfortable learning here because I can ask anything. If there's something I don't understand, the mentors will repeat it until we understand. The most helpful part is the hands-on practice. We're not only given theory, but also directly guided during ablution and prayer."(Interview, April 13, 2026)

Observations showed that the coaching process was interactive. Mentors not only explained the material but also provided opportunities for participants to practice what they had learned and discuss challenges they faced in their daily lives. Documentation of the activities shows that most of the coaching sessions were filled with worship practices and questions and answers regarding religious issues faced by converts.

The research results show that this institution implements a regular monitoring system. This measure is primarily intended to monitor the progress of the participants. The monitoring process involves recording attendance and evaluating participants' memorization of prayer recitations. Furthermore, the management also conducts direct assessments of the worship practices taught.

The chairman and mentor explained:

"We usually check their memorization of prayer recitations and observe their worship practices directly. If there are any shortcomings, we will review them at the next meeting. In addition to evaluation, we also provide motivation to actively participating converts to Islam to keep them motivated to learn."(Interview, April 13, 2026)

Based on observations, evaluations are conducted directly after the learning activity. Mentors provide corrections for any incorrect movements and prayer recitations. Activity documentation shows a well-organized list of participant attendance and learning progress notes. All of these files are then used as primary evaluation materials to improve the quality of the coaching program.

Based on interviews, the converts felt a positive impact after participating in the coaching program at MCIP Regional Medan. They gradually began to experience significant progress in their understanding of various Islamic teachings. Beyond understanding, the participants also showed progress in strengthening their spirituality. As a result, they are now able to perform daily religious duties independently and confidently.

Christopher, one of the converts who participated in the training, explained:

"Initially, I didn't know how to pray or read the prayer recitations. After attending several training sessions and reviewing the material, I gained a better understanding and confidence in praying on my own."(Interview, April 13, 2026).

Interviews with converts indicated that they were able to perform ablution and prayer independently after participating in regular training. Some converts still experienced difficulties memorizing prayer recitations and reciting the Quran, but they continued to show improvement compared to when they first joined the program.

Observations indicated that participants who actively participated in the training were able to practice ablution and prayer independently. Documentation of the activities also demonstrated the active involvement of converts in learning and practicing their worship. These three data sources interviews, observations, and documentation consistently reinforced each other, providing a more valid picture of the development of converts' worship during the training program.

Furthermore, this study identified several key supporting factors in the implementation of the mentoring program. These supporting factors include the existence of an adequate secretariat, donor support, mentor involvement, and the motivation of converts to learn. Conversely, several inhibiting factors were also identified that impacted the smooth running of the mentoring process in the field.

These obstacles included participants' busy schedules, limited meeting time, distance from their homes, and a lack of family support for some converts. This combination of supporting and inhibiting factors indicates that the success of the mentoring program depends not only on the readiness of the institution but also on the personal circumstances and social environment of each convert. The results of the study indicate that the implementation of da'wah management in the worship mentoring of converts at the Medan Regional MCIP is carried out through the application of four management functions: planning, organizing, implementing, and controlling.

These four functions form an interrelated guidance system and play a role in supporting the religious adaptation process of converts. This finding indicates that worship mentoring is not only oriented towards delivering religious material. It also requires structured organizational management so that the goals of mentoring can be achieved sustainably (Mahmud, 2020). In other words, the success of mentoring converts is the result of a combination of complementary religious substance and managerial aspects.

Theoretically, the implementation of the POAC (Planning, Organizing, Actuating, Controlling) management function initiated by George R. Terry is transformed into a unified management system in the perspective of Islamic da'wah management (Said, 2025).

According to Munir and Ilaihi, the management of religious development activities is not merely adopting modern governance, but must be aligned with sharia principles through four main instruments: 1) At-Takhthith (Planning), which functions as the initial foundation for determining the policy direction of da'wah institutions and designing measurable development programs; 2) At-Tanzhim (Organizing), which focuses on regulating the institutional work system through a clear division of tasks, determining the authority of administrators, and coordinating between visions; 3) At-Taujih (Movement), which is an effort to provide stimulus and motivation to all administrators to move towards achieving institutional goals with full sincerity; 4) Ar-Raqabah (Supervision), as a mechanism for periodic control and program evaluation to ensure that field activities continue to run according to operational plans (Akbar, 2020).

These four instruments emphasize that Islamic da'wah management does not merely adapt conventional management theories, but rather provides a spiritual dimension at each stage, so that the management of the convert development program remains based on Islamic values.

In the planning aspect (planning), the study found that the Medan Regional MCIP implemented situational planning by adapting the coaching material to the needs and level of understanding of each convert. Learning priorities were directed at mastering basic worship such as *thaharah*, ablution, prayer, and prayer readings before participants received broader Islamic material.

These findings indicate that the planning process at the Medan Regional MCIP is adaptive to the objective conditions of converts who have different social, cultural, educational, and religious backgrounds. This condition shows that the effectiveness of planning is not solely determined by the existence of formal curriculum documents (Akbar, 2020). Furthermore, flexibility in prioritizing material is key to ensuring the coaching process remains relevant to real needs in the field, rather than simply following a rigid and uniform design.

These findings align with the views of Muhammad Munir and Wahyu Ilaihi. Their research explains that planning is the process of determining objectives, strategies, and the steps necessary to achieve da'wah goals effectively and efficiently. Planning serves as a guideline for directing all organizational activities, thus ensuring that established objectives can be systematically achieved. The situational planning practices found at MCIP Regional Medan can therefore be viewed as an operationalization of this concept, where general guidelines are contextually translated to suit the conditions of the converts being mentored. The results of this study also complement the research of Pratama dan Abdurrahman (2025) which explains MCIP's da'wah strategy for strengthening the faith and Islamic identity of converts.

While the research focuses on the da'wah strategy used, it shows that the success of strengthening Islamic faith and identity is also influenced by the program planning process, which adapts the training material to the participants' needs. Therefore, the success of da'wah is not solely determined by the content delivered to the congregation. It also depends heavily on the quality of the planning underlying the entire program (Pratama & Abdurrahman, 2025). These two aspects, strategy and planning, ultimately support each other in shaping the overall success of developing converts.

In terms of organization (organizing), the study found that the Medan Regional MCIP implements a clear division of tasks between administrators, coaching coordinators, and mentors. This finding indicates that the organization at the Medan Regional MCIP serves not only as a division of administrative work but also as a strategy to increase the effectiveness of the learning process. Placing mentors according to competency allows for the material to be delivered by individuals with adequate understanding of the subject matter being taught. This placement pattern also minimizes the risk of misunderstanding of religious material that could potentially arise if coaching is carried out by those less competent in their field.

These findings align with the organizational concept proposed by Hasnun Jauhari Ritonga. He stated that organizing is the process of dividing tasks, delegating authority, and coordinating human resources to effectively achieve organizational goals. When applied in the context of da'wah, a sound organizational system plays a crucial role. This enables each element of the organization to optimally carry out its respective functions and roles (Ritonga, 2015). With this clear task division structure, the Medan Regional MCIP is able to maintain the sustainability of its development program despite involving many parties with varying roles.

The findings of this study also align with the research of Mahfuzah Khairini (2020) which showed that the success of developing converts is influenced by a clear organizational structure and the division of tasks among administrators and mentors (Khairini, 2020). Furthermore, Moh. Ali Aziz emphasized that da'wah requires support from various disciplines, including social sciences and management, because the targets of da'wah have complex and diverse characteristics. Therefore, the organizational system implemented by MCIP Regional Medan is not rigid. It is understood as a concrete effort to adapt the entire development process to the needs of converts (Aziz, 2017).

These findings consistently emphasize that a good organizational structure is not an end in itself, but rather a means to ensure the development process remains aligned with the needs of converts themselves. In terms of implementation (actuating), research results show that worship mentoring at MCIP Regional Medan is implemented through a humanistic, flexible, and dialogical approach.

Mentors don't just deliver material one-way to the congregation. They also provide space for discussion, hands-on practice, and consultation on various issues faced by converts in their daily lives. This approach aims to create a comfortable learning environment and avoid psychological stress for participants. This dialogical approach also allows mentors to directly understand the challenges faced by each convert, allowing for more targeted material delivery.

The findings are in accordance with the views of Adilah Mahmud. The results of his study show that the implementation of da'wah includes the process of mobilizing, guiding, motivating, and directing the da'wah target so that they can understand and practice Islamic values in their daily lives. The implementation function is a very important stage.

Because, all plans that have been prepared previously are realized in the form of real activities in the field (Mahmud, 2020). In this context, implementation becomes the meeting point between mature planning and real results that are directly felt by converts as program beneficiaries. The results of this study also align with those of Sumawan dan Surya (2023). The study's results indicate that gradual, communicative, and ongoing religious guidance can improve religious understanding and strengthen the psychological well-being of converts (Sumawan & Surya, 2023).

Thus, the humanistic approach implemented by MCIP Regional Medan demonstrates that the worship guidance process serves not only as a means of religious learning but also as a space for social and emotional support for converts (Basit et al., 2025). This reinforces the view that effective worship guidance requires attention to the psychological and social aspects of converts, not just the cognitive aspects of mastering religious material.

In terms of supervision (controlling), the study found that the Medan Regional MCIP routinely monitors participants by recording their attendance and evaluating their memorization of prayer recitations. Furthermore, the monitoring process is reinforced by direct observation of worship practices and the provision of motivation to participants who actively participate in the training. Supervision is conducted in a persuasive and educational manner.

This ensures that participants do not feel overly supervised but still receive guidance to improve their worship skills. This persuasive supervisory approach aligns with the principles of humanistic mentoring, so that the control function is not interpreted as a form of oppressive supervision, but rather as part of a continuous coaching process. These findings indicate that the supervisory function at MCIP Regional Medan is not solely oriented toward administrative control. It also serves as a means of ongoing development.

Supervision is conducted to ensure that the material taught is truly understood and practiced by the participants. This finding aligns with the concept of

supervision in da'wah management proposed by Munir and Ilaihi. This concept emphasizes that supervision is a crucial process to ensure all activities are carried out in accordance with established goals and standards. Supervision does not merely function passively to identify errors in implementation in the field. Furthermore, this process serves as a means of evaluating and improving program implementation (Munir & Ilaihi, 2006).

In the context of mentoring converts, a persuasive supervision model is highly relevant. This is because most participants are still in the early stages of religious learning and therefore require an inclusive and guiding approach. Overly rigid supervision has the potential to cause psychological distress for converts. Conversely, educational supervision can help increase participants' motivation and commitment to practicing their religious duties independently (Ikran et al., 2022).

Overall, the research results indicate that the implementation of the POAC function at the Medan Regional MCIP creates a worship assistance system that is adaptive to the needs of new converts. Flexible planning, competency-based organization, humanistic implementation, and educational supervision are complementary factors in supporting the guidance process. This finding expands on the research of Lubis dan Irwansyah (2025) which highlighted the formation of the socio-religious identity of new converts. This research demonstrates that the formation of this socio-religious identity is inseparable from the existence of a da'wah management system that regulates the guidance process in a structured manner (Lubis & Irwansyah, 2025).

Based on the overall findings, this study confirms that mentoring converts to Islam requires well-planned, organized, implemented, and supervised da'wah management. The implementation of adaptive da'wah management functions at the Medan Regional MCIP indicates a contribution to improving religious understanding and the independence of converts' worship. These findings also demonstrate the crucial role of strengthening institutional aspects. A strong institutional structure is a crucial factor in supporting the success of sustainable guidance for converts.

CONCLUSION

This study shows that the implementation of da'wah management in the worship mentoring of converts at MCIP Regional Medan is realized through four interrelated functions. Planning sets the priority of basic worship materials according to the needs of converts, ensuring the mentoring process starts from an appropriate point rather than a generic curriculum. Organizing divides mentor tasks based on competency, so guidance is handled by those best suited to address specific aspects of a convert's spiritual development. Implementation is carried out through a humanistic and dialogical approach, engaging converts as active participants rather than passive recipients of instruction. Supervision is maintained through periodic evaluation and monitoring, allowing mentors to track progress and adjust the approach when needed.

The consistent application of these four functions contributes to increasing converts' religious understanding and worship independence, while also strengthening theoretical understanding of how the Planning, Organizing, Actuating, Controlling (POAC) framework can be applied in da'wah institutions with socially and religiously heterogeneous targets.

This research was limited to a single institution using a qualitative descriptive approach, so the findings cannot be generalized. Future research is recommended to conduct comparative studies across institutions providing guidance for converts, and to examine the effectiveness of formal curricula and digital technology-based monitoring systems to support the sustainability of guidance programs

REFERENCES

- Akbar, N. (2020). *Pembinaan Muallaf (Komparasi Pembinaan Muallaf Oleh Lembaga Swadaya Masyarakat, Pondok Pesantren, Kementerian Agama*. EI. Publisher. [https://idr.uin-antasari.ac.id/18999/1/pembinaan muallaf merged.pdf](https://idr.uin-antasari.ac.id/18999/1/pembinaan%20muallaf%20merged.pdf).
- Awaliyah, V., Karni, A., & Batubara, J. (2025). Strategi Pembinaan Muallaf dalam Meningkatkan Pengamalan Keislaman di Rumah Muallaf Sijunjung. *Journal for Islamic Studies*, 8(3).
- Aziz, M. A. I. D. (2017). *Edisi Revisi*. Kencana.
- Basit, A., Malik, M. D. A. A., Muji, A., & Haniati, U. (2025). *Gerakan Dakwah Bil-Amal: Pola Dakwah Lembaga Muallaf Indonesia, Malaysia Dan Singapura*. Wawasan Ilmu.
- Diana, D. (2025). *Pola komunikasi Penyuluh Agama dalam pembinaan terhadap keluarga bermasalah di Kecamatan Tambusai Kabupaten Rokan Hulu*.
- Ichwanurrahman, M., Kholil, S., & Medan. (2025) Penerapan Fungsi manajemen Dakwah dalam Meningkatkan Kualitas Akhlakul Karimah Anak asuh di Panti Asuhan mamiyai yayasn Amal dan Sosial. *Jurnal Bilqolam Pendidikan Islam*, 6(2), 10–34.
- Ikran, H. B., Ikhsan, M., & M, S. F. (2022). Manajemen Pembinaan Muallaf Kota Kendari (Studi Kasus Lembaga Bina Muallaf-Kaum Dhuafa. *Al-Munazzam : Jurnal Pemikiran Dan Penelitian Manajemen Dakwah*, 2(1), 45–56. <https://doi.org/10.31332/munazzam.v2i1.4289>.
- Kahfi, A., & Suparto. (2025). Peran Muallaf Center Indonesia Dalam Penguatan Identitas Islam Dan Pemberdayaan Umat Melalui Aktivitas Dakwah. *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidempuan* 7, 2, 275–96. <https://doi.org/10.24952/tadbir.v7i2.17817>.
- Khairini, M. (2020). *Manajemen Pembinaan Muallaf Pada Muallaf Center Indonesia Regional Kalimantan Selatan*. Skripsi, Universitas Islam Negeri Antasari Banjarmasin.
- Lestari, U. (2025). Implementasi Fungsi Manajemen Da'wah dalam Program Pembinaan Muallaf di Muallaf Center Indonesia Peduli Medan, Kecamatan Medan Area: Implementation of the Da'wah Management Function in the Converts Development Program at the Indonesian Peduli Medan Muallaf C. *Medan Area District. QULUBANA: Jurnal Manajemen Dakwah*, 6(2), 424–443.
- Lubis, Ri. W., & Irwansyah. (2025). Strategi Muallaf Center Indonesia Peduli (MCIP) Dalam Membentuk Sosial Keagamaan Muslim Baru Di Kota Medan. *Budaya*, 8(1), 1–14. <https://doi.org/10.31538/almada.v8i1.6231>.
- Mahmud, A. (2020). Hakikat Manajemen Dakwah. *Palita: Journal of Social Religion Research*, 5(1), 65–76. <https://doi.org/10.24256/pal.v5i1.1329>.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Munir, M., & Ilaihi, W. (2006). *Manajemen Dakwah*. Kencana Prenada Media Group.
- Nurhayani, T., Soiman, & Muniruddin. (2023). Peran Organisasi Aisyiyah Dalam Meningkatkan Pemahaman Agama Ibu-Ibu. *Al-Idarah: Jurnal Pengkajian Dakwah Dan Manajemen*, 11(2), 76–84. <https://doi.org/10.37064/ai.v11i2.18622>.
- Pratama, H., & Abdurrahman, Z. (2025). Strategi Dakwah Muallaf Center Indonesia Peduli (MCIP) Medan Dalam Penguatan Akidah Dan Identitas Keislaman Muallaf. *Jurnal Dakwah Dan Komunikasi*, 10(2), 248–64. <https://doi.org/10.29240/jdk.v10i2.13228>.
- Ritonga, H. J. (2015). *Manajemen Organisasi: Pengantar Teori Dan Praktek*. Perdana Publishing.
- Said, K. (2025). *Fungsi Manajemen Masjid Asy-Syifa Ikpm Gontor Cabang Lampung Dalam Mengelola Kegiatan Keagamaan Di Rajabasa Bandar Lampung (Doctoral dissertation)*.
- Sinta, A. D., & Isbah, M. F. (2019). Filantropi dan Strategi Dakwah terhadap Muallaf: Kolaborasi Muallaf Center Yogyakarta, Dompot Dhuafa, dan Rumah Zakat di

- Yogyakarta. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 13(1), 15–31.
<https://doi.org/10.24090/komunika.v13i1.2284>.
- Sugiyono. (2023). *Metode Penelitian Kualitatif*. Alfabeta.
- Sumawan, A. C., & Surya, M. A. (2023). Analisis Pembinaan Di Yayasan Bina Muallaf Untuk Meningkatkan Nilai Keagamaan Para Muallaf Di Kota Medan. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 20(1), 109–17.
[https://doi.org/10.25299/al-hikmah:jaip.2023.vol20\(1\).13708](https://doi.org/10.25299/al-hikmah:jaip.2023.vol20(1).13708).

Copyright holder :

© Manik, S, D, M., Saragi, M, P, D.

First publication right:

Suluah Pasaman

This article is licensed under:

CC-BY-SA