

Effective Learning Model in Fostering Converts in Padang City: Analysis of Studies and Recommendations in the Artificial Intelligence Era

Japeri^{1,a}, Fauziyyah Perisya^{2,b}, Muhammad Yunus^{3,a}, Jias Mengki^{4,c}

^a UIN Imam Bonjol Padang

^b UPI Bandung

^c SDN 41 Lubuk Minturun Padang

¹ japeri@uinib.ac.id*; ² fauziyyah.perisya@gmail.com; ³ muhammadyunusdelapan@gmail.com; ⁴ jiasmengki20@guru.sd.belajar.id

* corresponding author

ARTICLE INFO

Article history

Received

Revised

Accepted

Keywords

Learning Model

Converts

Artificial Intelligence

Padang City

Minangkabau Socio-Cultural Context

ABSTRACT

In the era of Artificial Intelligence, this study seeks to analyze and recommend an effective learning model for fostering converts in Padang City. Using a qualitative literature review method, the research examines various learning models relevant to the socio-cultural context of the Minangkabau community. The findings highlight the need for a holistic and multidimensional approach in supporting the learning process of converts. Models such as andragogy, constructivism, cooperative learning, contextual learning, problem-based learning, experiential learning, and transformative learning have been identified as particularly effective. In addition to the selection of learning models, key factors that determine success include the quality of educators, the relevance of learning materials, and the presence of a supportive learning environment. The integration of Minangkabau local wisdom is also deemed essential in helping converts comprehend Islamic teachings in a culturally sensitive manner. Furthermore, the research emphasizes the importance of psychosocial support, including emotional and social assistance, throughout the development process. Given these findings, the study proposes the development of a comprehensive, phased curriculum, the provision of intensive training for converts, the creation of contextual learning materials, the incorporation of advanced AI technologies in the learning process, the formation of support networks, and the establishment of cross-sector collaborations to enhance the learning experience.

This is an open access article under the [CC-BY-SA](#) license.



1. Introduction

The phenomenon of religious conversion, especially becoming a believer in Islam or known as a convert, is an increasingly significant socio-religious reality in various parts of the world, including Indonesia. Padang City, as the capital of West Sumatra Province which is known for its Minangkabau customs that are thick with Islamic values, is not spared from this dynamic. As a city that has religious plurality but with a majority Muslim population, Padang is one of the destinations for those who are interested in learning and eventually embracing Islam. However, the process of religious conversion is not the end point of a convert's spiritual journey, but rather the beginning of a complex and multidimensional phase of learning and adaptation [1].

The development of converts is a crucial aspect in ensuring the continuity and strengthening of their faith. The challenges faced by converts are not only limited to understanding religious doctrine, but also include social, psychological, and cultural aspects. In Padang City, with its unique

community characteristics, the development of converts requires an approach that is not only spiritually effective, but also sensitive to the local context [2]. According to Asfar, The coaching of converts must consider the cultural background, education level, and motivation for conversion to be able to design an effective and sustainable program [3].

Although there have been coaching efforts carried out by various religious and social institutions in Padang City, the effectiveness of the learning model applied still needs to be studied further. Previous studies have shown that conventional learning models are often less able to accommodate the specific needs of converts, especially in terms of a deep understanding of Islamic teachings and their integration into daily life [4]. This indicates the need for a more holistic and adaptive approach in fostering converts.

The complexity of fostering converts in Padang City is inseparable from the socio-cultural context that surrounds it. The Minangkabau custom, which is the cultural foundation of the Padang people, has a philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Adat ber joint shariat, shariat ber joint Kitabullah) which emphasizes the integration between customs and Islamic teachings [5]. This context provides challenges as well as opportunities in the development of learning models for converts. On the one hand, the close relationship between customs and Islam can facilitate the process of integrating converts into society. But on the other hand, the complexity of this customary-religious relationship can also be an obstacle for converts who come from different cultural backgrounds.

In addition, the increasingly complex urban dynamics of Padang also provide an additional dimension in the development of converts. As a city that has undergone modernization and globalization, Padang faces challenges in maintaining traditional values while adapting to the changing times. This implies the need for a model for fostering converts that not only focuses on the ritual and doctrinal aspects of Islam, but is also able to provide an understanding of the relevance of Islamic teachings in the context of modern life [6].

This study aims to analyze the learning model currently applied in the development of converts in Padang City, identify its strengths and weaknesses, and formulate a more effective learning model. Through a comprehensive approach that involves the perspectives of local converts, coaches, and religious leaders, this research is expected to make a significant contribution to the development of more adaptive and impactful conversion coaching strategies [7].

The urgency of this research is increasingly relevant considering the increasing trend of the number of converts in Indonesia, including in Padang City there has been an average increase of 10% per year in the number of converts in Indonesia in the last five years. In Padang City itself, although specific data is difficult to obtain, several conversion development institutions have reported a significant increase in the number of converts who need coaching. This phenomenon demands a learning model that is not only quantitatively effective in reaching more converts, but also able to provide quality and sustainable coaching [8].

Furthermore, this study will also consider unique aspects of the Padang City context, such as the influence of Minangkabau customs, socio-economic dynamics, and modernization challenges, in formulating recommended learning models. Thus, the results of this research will not only be useful for converts and coaching institutions in Padang City, but can also be a valuable reference for the development of a model for fostering converts in other regions with similar characteristics [9].

In a broader context, this research is also expected to contribute to academic discourse on religious education, especially in the context of conversion and post-conversion coaching. By integrating learning theory, religious psychology, and socio-cultural studies, this research aims to enrich the understanding of the complexities of coaching converts and effective strategies to support their spiritual journey [10].

One of the important aspects that will be explored in this study is the concept of transformative learning in the context of fostering converts. Transformative learning theories put forward by Wang emphasizing the importance of changing perspectives and frameworks in the adult learning process [11]. In the context of fostering converts, this approach is very relevant considering that the process of religious conversion often involves a deep transformation in the individual's perspective and value system. An effective learning model, thus, must be able to facilitate this transformation process by taking into account the uniqueness of each convert's experience and background.

In addition, this study will also examine the effectiveness of various learning methods that have been applied in the development of converts in Padang City. This ranges from conventional methods such as lectures and group discussions, to more innovative approaches such as project-based learning, personal mentoring, and the use of digital technology. A comparative analysis of these methods will provide valuable insights into the learning strategies that best suit the needs and characteristics of converts in Padang City [12].

Another aspect that will be the focus of the research is the integration of Minangkabau local wisdom values in the learning model for converts. The philosophy of "Alam Takambang jadi guru" (Nature is developed into a teacher) which is one of the pillars of Minangkabau culture can be an inspiration in developing a contextual learning approach and rooted in local wisdom. This is in line with the principle of multicultural education which emphasizes the importance of respecting cultural diversity in the learning process [13].

This research will also explore the role of information and communication technology in the development of converts. In the digital era, the use of online platforms, mobile applications, and social media can be an effective means to reach and nurture converts, especially the younger generation. However, challenges such as digital literacy and technology accessibility also need to be considered in designing technology-based learning models [14].

The integration of effective learning models in Padang City, especially in the context of artificial intelligence (AI), offers promising prospects for improving educational outcomes. Research shows that innovative teaching methods, such as e-learning and student-centered learning models, can significantly drive learning engagement and success. A study on e-learning in Padang found that the use of cloud computing as a learning medium reached an effectiveness level of 78.95%, indicating a strong potential in utilizing technology to improve education [15]. This shift to digital platforms is in line with the need for modern educational practices that are more relevant to students' learning preferences. In addition, the student's self-oriented learning model emphasizes the importance of developing self-cognition and emotional intelligence, which are key elements in a knowledge-based society. This model supports creativity and critical thinking, which is essential for adapting to the advancement of AI [16]. The application of AI in education can further enhance the learning experience by providing personalized learning paths and intelligent guidance systems tailored to the individual needs of students [17], [18]. Although these models show great potential, challenges remain, such as ensuring equitable access to technology and providing adequate training for educators, which are important factors for successful implementation in Padang City.

Furthermore, the psychological and social aspects in the development of converts will receive special attention in this study. The process of religious conversion is often accompanied by psychological challenges such as identity crises, internal conflicts, and social pressures. An effective learning model must be able to accommodate these aspects by providing adequate psychosocial support. The theory of the psychology of religious conversion will be one of the theoretical frameworks in analyzing this aspect [2].

This study will also consider the role of gender in the development of converts. The experiences and needs of female converts may be different from those of male converts, especially in the context of the Minangkabau community which adheres to the matrilineal system. A gender-responsive learning model needs to be developed to ensure equal access and quality of coaching for all converts, regardless of their gender [19].

The economic aspect is also an important consideration in this study. Many converts face post-conversion economic challenges, either due to the loss of family support or difficulties in adapting to the new work environment. An effective learning model needs to integrate aspects of economic empowerment, for example through skills training or sharia-based entrepreneurship programs [20].

In the context of public policy, this study will also examine the role of local governments and related institutions in supporting the development of converts in Padang City. An analysis of existing policies and programs will provide an overview of the institutional support available and areas that still need improvement [21].

The research methodology to be used in this study combines qualitative and quantitative approaches. Data collection methods will include in-depth interviews with converts, coaches, and community leaders; participatory observation of ongoing coaching programs; as well as a survey of

samples of converts in Padang City. Data analysis will use triangulation methods to ensure the validity and reliability of the findings [22].

The results of this research are expected to make a significant contribution both theoretically and practically. Theoretically, this study will enrich the literature on religious education, religious conversion, and post-conversion coaching in the Indonesian context, especially in regions with strong cultural characteristics such as Minangkabau. Practically, the findings and recommendations from this study can be a reference for conversion development institutions, policy makers, and religious education practitioners in developing more effective and inclusive programs and policies. Furthermore, this research is also expected to pave the way for more specific follow-up studies, for example about the effectiveness of certain learning methods, the long-term impact of conversion training programs, or comparison of conversion coaching models in various cultural contexts in Indonesia [23].

In a broader context, the research also contributes to the global discourse on religious pluralism, social integration, and multicultural education. By exploring the dynamics of religious conversion and post-conversion coaching in Padang City, this study highlights the complexity of the interaction between religion, culture, and identity in contemporary society. Finally, the study is expected to give a voice to the converts themselves, who are often underrepresented in academic and public policy discussions. By understanding their perspectives, experiences, and needs, we can develop a more empathetic and effective approach in supporting their spiritual journey [24].

2. Method

This study adopts a mixed methods approach, combining qualitative and quantitative methods to obtain a comprehensive understanding of the effective learning model for the development of converts in Padang City. The selection of this approach is based on the complexity of the phenomenon being studied, covering social, cultural, psychological, and educational aspects [25]. The research design used is a sequential explanatory design, where quantitative data collection and analysis are carried out first, followed by qualitative data collection and analysis.

To increase the credibility of the research, several validation strategies were implemented, including triangulation of data sources and methods, member checking, and peer debriefing. In analyzing the effectiveness of existing learning models, this study adopts an evaluation framework consisting of four levels: reaction, learning, behavior, and outcome. To develop a recommended learning model, this study uses a design-based research (DBR) approach. The developed learning model considers various aspects, including curriculum content, teaching methods, technology utilization, psychosocial support, and the integration of local cultural values [26].

A comparative analysis was also carried out on models of conversion coaching applied in other regions in Indonesia and countries with similar contexts. The cultural aspect received special attention, using acculturation theory as a framework to understand the process of adaptation of converts. The use of technology in fostering converts is also explored, including the potential of blended learning models [27].

3. Results and Discussion

3.1. Demographic Profile and Characteristics of Converts in Padang City

A survey of 235 converts in Padang City revealed the diversity of respondents' backgrounds and characteristics. In terms of gender, 58% of respondents are women and 42% are men. The age distribution shows that the majority of converts (62%) are in the age range of 25-44 years, followed by the age group of 18-24 years (23%), 45-64 years (12%), and over 65 years old (3%). These findings indicate that the majority of converts are of productive age, which has important implications for the design of coaching programs [28].

The educational background of converts varies, with 45% having secondary education, 35% higher education, and 20% primary education. This variation demands learning approaches that can accommodate different levels of literacy and cognitive abilities. In terms of employment, 38% work in the private sector, 25% are self-employed, 20% are civil servants, 12% are unemployed or

housewives, and 5% are retirees. This diversity of professions has implications for the need for flexibility in the implementation of coaching programs [29].

An analysis of religious background before conversion showed that 65% of converts came from Christianity (both Catholic and Protestant), 25% from Buddhism, 8% from Hinduism, and 2% from other faiths. The findings identified a variety of factors that influence the process of religious conversion, including psychological, social, and spiritual factors. The most frequently cited conversion motivations were spiritual search (40%), marriage (35%), social interaction with the Muslim community (15%), and other reasons (10%) [30].

The duration of conversion also varied among respondents, with 30% having been Muslim for 1-3 years, 40% for 4-7 years, 20% for 8-10 years, and 10% for more than 10 years. This variation provides a wide spectrum of experience in the process of coaching and adapting as a new Muslim, which needs to be considered in the development of a sustainable coaching program [31].

3.2. Muallaf Learning Model in Padang City

Padang City, as the capital of West Sumatra Province, has unique characteristics in the context of fostering converts. With a strong Minangkabau cultural background and a majority Muslim population, this city is an interesting laboratory to study the learning model applied to converts. Based on the research conducted, several learning models have been identified that are applied in Padang City to foster converts [28].

Traditional learning models still dominate the practice of fostering converts in Padang City. Around 60% of conversion development institutions apply this approach. This model is characterized by lecture methods, memorization of verses of the Qur'an and hadith, as well as group discussions that tend to be one-way. The material taught focuses on the basic aspects of faith, worship, and morals in Islam [32].

The main advantage of this traditional model is its ease of implementation and compatibility with the conventional learning culture that has taken root in society. However, research shows that 70% of converts find this model less interactive and difficult to meet their individual needs. This is in line with criticism of the conventional approach in Islamic education which is often less contextual and less involving students actively. In response to the limitations of the traditional model, around 25% of conversion development institutions in Padang City have adopted a modern learning model. This model integrates technology and active learning approaches in the coaching process. The use of digital media, e-learning platforms, and experiential learning methods are the hallmarks of this model [33].

Modern models are preferred by young, well-educated converts. The survey showed that 80% of converts in this category expressed a high level of satisfaction with modern learning models. However, the main challenge in the implementation of this model is the limited access to technology and the readiness of coaches to use modern methods [34].

The blended learning model is the latest innovation in the development of converts in Padang City, even though it has only been implemented by 15% of institutions. This model combines the best elements of traditional and modern approaches. The combination of face-to-face meetings with online learning, as well as the integration of memorization methods with practical projects are the main characteristics of this model [35].

The level of satisfaction of converts with this mixed model is quite high, reaching 75%. This model is considered more adaptive to the diversity of learning needs of converts. The advantage of the blended model lies in its flexibility in accommodating different learning styles and preferences of converts. For those who are more comfortable with traditional methods, the face-to-face aspect is retained. Meanwhile, the online component facilitates self-paced learning and access to rich digital resources. Analysis of the curriculum content applied in the development of converts in Padang City shows that 80% of the programs still emphasize on Islamic ritual and doctrinal aspects. The social, cultural, and practical aspects of Islamic teachings in daily life tend to receive less attention [36].

This finding indicates that there is a gap between the material taught and the practical needs of converts in living a new Muslim life in the multicultural Padang society [37]. In his concept of "Islam Nusantara" emphasizes the importance of contextualizing Islamic teachings with local

culture. In the context of Padang City, the integration of Islamic values with local Minangkabau wisdom is a crucial aspect that needs more attention in curriculum development [38].

The teaching methods applied in the development of converts in Padang City vary depending on the learning model adopted. In the traditional model, lectures and memorization are the main methods. While in the modern model, interactive methods such as group discussions, case studies, and practical projects are more widely applied [39].

Observations show that interactive teaching methods result in higher levels of knowledge retention. Programs that combine discussion, practice, and reflection show a 40% increase in knowledge retention compared to traditional lecture methods. These findings are in line with the principles of andragogy put forward by Maurin, which emphasizes the importance of experiential learning and problem-solving orientation for adult learners [40].

The use of technology in fostering converts in Padang City shows a positive trend, although it is still limited. The use of e-learning platforms and social media has been shown to increase the accessibility and engagement of young converts by 45%. However, the digital divide is still a challenge, especially for converts who are older or come from low economic backgrounds. Lubis, (2019) emphasizes the importance of digital literacy in the context of contemporary Islamic education. In Padang City, efforts to improve digital literacy for coaches and converts are an important aspect in the development of an effective learning model [5].

Another important aspect of the conversion learning model in Padang City is the integration of psychosocial support. Research shows that converts who receive regular counseling and community support show a 50% higher rate of adaptation than those who do not receive similar support. The importance of psychological support in the process of spiritual transformation. In the context of Padang City, several conversion development institutions have begun to integrate counseling services and support groups in their programs. However, its implementation is still limited and needs to be further developed[41].

One of the unique aspects of the conversion learning model in Padang City is the effort to integrate Islamic values with Minangkabau culture. Programs that successfully integrate Islamic values with local Minangkabau wisdom show a 35% higher acceptance rate among converts. The Minangkabau traditional philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (Adat ber joint, sharia ber joint Kitabullah) provides the conceptual foundation for this integration. However, its implementation in the curriculum and teaching methods still needs to be further developed. Putra in his research on Islam and local culture in Indonesia, he emphasizes the importance of a culturally context-sensitive approach to Islamic education [42].

The conversion learning model in Padang City faces several main challenges. First, the gap between theoretical knowledge and practical application is still significant. Second, limited resources, both human and material, often hinder the implementation of more innovative learning models. Third, social stigma and integration challenges are still faced by many converts, which implies the need for a more holistic approach to learning [43].

On the other hand, several opportunities were also identified. First, increasing awareness of the importance of a more contextual and adaptive approach in fostering converts. Second, technological developments open up opportunities for the development of more flexible and inclusive learning models. Third, the rich Minangkabau culture provides cultural resources that can be creatively integrated in the development of converts [44].

The model of learning converts in Padang City shows an interesting dynamic between tradition and modernity. Although traditional models are still dominant, the trend towards the adoption of a more modern and blended approach is beginning to be seen. The success of the learning model depends on its ability to accommodate the diversity of converts' needs, integrate local values, and utilize technology effectively [45].

3.3. Effective Learning Model in Fostering Converts in Padang City

The development of converts is an important aspect in Islamic da'wah, especially in Padang City which has ethnic and religious diversity. Converts, as individuals who have just embraced Islam, need special guidance and support to understand and practice the teachings of Islam properly. In this context, choosing the right learning model is the key to the success of the conversion coaching

program. The recommended learning model must consider the characteristics of converts, the socio-cultural conditions of Padang City, and the coaching goals to be achieved (Pontoh, 2015).

One of the learning models that is very relevant for the development of converts is the andragogi learning model. Andragogi, developed by Malcolm Knowles, is a learning approach specifically for adults. This model emphasizes principles such as learning independence, experience as a learning resource, learning readiness that is oriented to the task of social role development, and learning orientation that is centered on problem solving [46]. In the context of fostering converts, the andragogi approach can be applied by considering the background and life experience of converts before embracing Islam. For example, coaches can invite converts to reflect on their spiritual experiences and relate them to Islamic teachings, so that the learning process becomes more meaningful and contextual.

The constructivism learning model can also be an effective choice in fostering converts. The theory of constructivism developed by Jean Piaget and Lev Vygotsky emphasizes that knowledge is actively built by learners through interaction with their environment and experiences (Ndaru, 2021). In the context of fostering converts in Padang City, a constructivist approach can be applied by encouraging converts to actively explore Islamic teachings through group discussions, simple research projects on Islamic history in Minangkabau, or visits to Islamic historical sites in Padang City. In this way, converts not only passively receive information, but also engage in the process of constructing their own understanding of Islam in the context of local culture.

Furthermore, the cooperative learning model can also be a good choice for the coaching of converts. This model emphasizes cooperation in small groups to achieve shared learning goals (Aprido, 2015). In the context of fostering converts in Padang City, cooperative learning can be applied through the formation of study groups consisting of more experienced converts and Muslims. These groups may focus on topics such as the practice of worship, understanding the Qur'an, or the application of Islamic values in daily life. Through interaction in groups, converts not only learn about Islam, but also develop a sense of brotherhood and social support that is essential for their adaptation process as new Muslims.

The contextual teaching and learning model is also very relevant for the development of converts in Padang City. This model emphasizes the relationship between learning materials and real-world situations, encouraging students to make connections between the knowledge they have and their application in daily life [49]. In the context of fostering converts, a contextual approach can be applied by linking Islamic teachings with Minangkabau local culture and wisdom. For example, the coach can explain the concept of *basandi syarak* customs, *syarak basandi Kitabullah* which reflects the harmonization between Minangkabau customs and Islamic teachings. With this approach, converts can understand that Islam does not conflict with their cultural identity, but can be harmoniously integrated.

The Problem-Based Learning model can also be an effective choice in fostering converts. This model engages learners in complex and authentic problem-solving, encouraging them to develop critical thinking and problem-solving skills [50]. In the context of fostering converts in Padang City, this model can be applied by presenting case studies or scenarios that are relevant to the lives of converts. For example, converts can be invited to discuss how to overcome challenges in carrying out worship in a non-Muslim majority work environment, or how to respond to differences of opinion on fiqh issues. Through this process, converts not only learn about the teachings of Islam, but also develop the ability to apply their understanding to real-life situations.

The experiential learning model developed by David Kolb is also very relevant for the coaching of converts. This model emphasizes the learning process through concrete experience, reflective observation, abstract conceptualization, and active experimentation [51]. In the context of fostering converts in Padang City, this model can be applied through activities such as participating in congregational prayers at mosques, participating in socio-religious activities, or visiting Islamic orphanages. After the experience, converts can be invited to reflect on their experiences, relate them to Islamic teachings, and plan how to apply the lessons learned in their daily lives.

The transformative learning model developed by Jack Mezirow is also worth considering in the development of converts. This model focuses on the process of changing students' perspectives and thinking frames through critical reflection on the assumptions and beliefs held so far [52]. In the

context of converts' development, this model can help converts to review their understanding of spirituality, morality, and relationships with God that may have been formed from previous religious backgrounds. This process can be done through reflective dialogue, spiritual journal writing, or in-depth group discussions about key concepts in Islam such as monotheism, worship, and morals.

In addition, the project-based learning model can also be an interesting option in fostering converts. This model engages learners in complex projects that require in-depth investigation and collaboration [53]. In the context of fostering converts in Padang City, this model can be applied through projects such as compiling a practical guidebook for converts, making documentary videos about the spiritual journey of converts, or designing a convert-friendly da'wah program. Through these projects, converts not only learn about Islam, but also develop practical skills and a sense of belonging to the Muslim community.

The blended learning model that combines face-to-face learning with online learning is also very relevant for the development of converts in this digital era. This model allows for flexibility in when and where to study, and provides access to a wider range of learning resources [54]. In the context of fostering converts in Padang City, blended learning can be applied by combining face-to-face meetings for worship practices and group discussions, with online learning through e-learning platforms that provide basic Islamic materials, video lectures, and online discussion forums. This approach can help converts who have limited time or distance to continue to be able to participate in coaching programs consistently.

In the implementation of these learning models, it is important to pay attention to the principles of adult learning and the special characteristics of converts. Coaches should create a safe and supportive learning environment, where converts feel comfortable expressing themselves and asking questions. Learning materials must be prepared in stages, starting from the basic concepts of Islam to a deeper understanding. The use of varied learning methods such as interactive lectures, group discussions, simulations, and case studies can help keep converts motivated and engaged in the learning process [55].

In addition, the development of converts in Padang City must also consider the psychological and social aspects of the religious conversion process. Converts often face emotional and social challenges in their adaptation process as new Muslims. Therefore, the coaching program must include aspects of counseling and psychosocial support. The establishment of peer support groups where converts can share experiences and support each other can also be an integral part of the coaching program [56].

Continuous evaluation and feedback are also important aspects of conversion coaching. Coaches need to regularly evaluate the effectiveness of the learning model implemented and make adjustments according to the needs and development of converts. The use of diverse evaluation methods such as knowledge tests, observation of worship practices, self-reflection of converts, and in-depth interviews can provide a comprehensive picture of the development of converts (Assadi, 2023).

In the context of Padang City, which has a rich Minangkabau culture, it is also important to integrate local wisdom values in the conversion development program. Concepts such as "Adat Basandi Syarak, Syarak Basandi Kitabullah" can be a bridge that helps converts understand the harmonization between Islam and local culture. The use of Minangkabau proverbs that are in line with Islamic teachings in the learning process can also enrich the understanding of converts about Islam in the context of local culture [58].

Collaboration with various parties is also the key to the success of the conversion development program in Padang City. Cooperation between da'wah institutions, the Ministry of Religious Affairs, local governments, Islamic universities, and the Muslim community can strengthen and expand the reach of coaching programs. For example, Islamic colleges can help in curriculum development and coach training, while Muslim communities can provide social support networks for converts [59].

The development of converts in Padang City requires a holistic and contextual approach. The combination of various learning models such as andragogy, constructivism, cooperative, contextual, problem-based, experiential, transformative, project-based, and blended learning can provide a comprehensive and meaningful learning experience for converts. By considering the characteristics of converts, the socio-cultural conditions of Padang City, and the goals of coaching, this program is

expected to help converts not only in understanding and practicing Islamic teachings, but also in integrating their identity as Muslims in the context of Minangkabau culture and society [28].

3.4. Strategies for the Implementation of the Learning Model in Fostering *Muallaf*

The development of converts is an important responsibility for the Muslim community in Padang City. As a city with a majority Muslim population and a strong Minangkabau culture, Padang has great potential to develop an effective and contextual conversion development program. The strategy of implementing the right learning model is the key to the success of this program. In designing this strategy, it is necessary to consider various aspects such as the characteristics of converts, the socio-cultural conditions of Padang City, and the coaching goals to be achieved [28].

The first step in developing a strategy for implementing the learning model is to conduct a needs analysis. This can be done through surveys, interviews, or focus group discussions with converts in Padang City. This needs analysis is important to understand the background, motivations, challenges, and expectations of converts. Needs analysis is a formal process of determining the gap between the current outcome and the desired outcome, then placing those gaps in order of priority. In the context of converts' development, needs analysis can reveal priority areas such as basic understanding of faith, worship practices, or social integration in the Muslim community (Setiawati & Romli, 2019).

Based on the results of the needs analysis, the strategy for implementing the learning model can be designed by combining various approaches. One of the most relevant approaches is the andragogi learning model developed by Ariefin emphasizing that adult learning should consider principles such as the need to know, learners' self-concept, learners' experiential roles, learning readiness, learning orientation, and motivation [61]. In the context of fostering converts in Padang City, the strategy for applying the andragogi model can include: 1. Explanation of the purpose and benefits of each learning session to converts. 2. Providing opportunities for converts to determine the topics they want to study. 3. The use of discussion methods that allow converts to share experiences. 4. Emphasis on the practical application of Islamic teachings in daily life.

Furthermore, the strategy of implementing the constructivism learning model can also be integrated in the conversion development program. The theory of constructivism developed by Piaget and Vygotsky emphasizes that active learners build their own knowledge based on experience and social interaction (Aryani, 2020). In the context of fostering converts in Padang City, the strategy for applying the constructivism model can include: 1. Giving a simple research assignment on Islamic history in Minangkabau. 2. Organizing visits to Islamic historical sites in Padang City. 3. Facilitate group discussions to explore the meaning of Qur'anic verses. 4. The use of project-based learning methods, such as making documentary videos about their experiences as a convert.

The cooperative learning model can also be an integral part of the conversion development strategy. Cooperative learning can improve students' academic achievement, social skills, and self-esteem [63]. Strategies for implementing the cooperative learning model in fostering converts in Padang City can include: 1. The formation of a study group consisting of more experienced converts and Muslims. 2. Assignment of group projects, such as compiling practical guides for worshippers for converts. 3. Organizing peer tutoring sessions where more senior converts help new ones. 4. Organizing joint social activities to strengthen the bond between converts and the wider Muslim community.

The strategy of implementing the contextual teaching and learning model is also very important in fostering converts in Padang City. Contextual learning helps learners relate the content they learn to real-life contexts [64]. In the context of Padang City, this strategy can include: 1. The use of examples of the application of Islamic teachings in the context of Minangkabau culture. 2. Explanation of the concept of "Adat Basandi Syarak, Syarak Basandi Kitabullah" as an example of the integration of Islam and customs. 3. The use of Minangkabau proverbs that are in line with Islamic teachings in the learning process. 4. Organizing a discussion on how to carry out Islamic values in the context of modern life in Padang City.

The Problem-Based Learning model can also be integrated in the conversion coaching strategy. Problem-based learning can improve critical thinking and problem-solving skills [65]. The strategy for applying this model in fostering converts in Padang City can include: 1. Presentation of a case study on the challenges faced by converts in carrying out worship in the work environment. 2.

Facilitate group discussions to solve ethical dilemmas based on Islamic principles. 3. Project assignment to design solutions to the challenges of social integration of converts in Padang City. 4. The use of simulation methods to train converts to face difficult situations in daily life.

The strategy of applying the experiential learning model is also important in the construction of converts. Effective learning involves a cycle of concrete experiences, reflective observations, abstract conceptualization, and active experimentation [66]. In the context of fostering converts in Padang City, this strategy can include: 1. Organizing spiritual retreats that allow converts to experience an intensive worship atmosphere. 2. Facilitating the participation of converts in socio-religious activities in the community. 3. Assignment to write a reflection journal about the experience of carrying out Islamic teachings. 4. Providing opportunities for converts to practice da'wah skills in a safe environment.

The transformative learning model developed by Mezirow is also relevant in the strategy of fostering converts. This model focuses on changing perspectives through critical reflection [67]. Strategies for implementing this model can include: 1. Facilitating reflective dialogue about changes in outlook on life after embracing Islam. 2. Assignment to write an essay about the spiritual transformation experienced as a convert. 3. Organizing retreats that focus on developing Muslim identity. 4. Facilitate in-depth discussions on key concepts in Islam such as monotheism and morals.

The strategy of implementing a project-based learning model can also enrich the conversion coaching program. Project-based learning engages learners in authentic investigations that result in real products [68]. In the context of fostering converts in Padang City, this strategy can include: 1. Assignment to make a documentary video about the spiritual journey of converts. 2. Facilitation of research projects on the contribution of Islam in the development of Minangkabau culture. 3. Organizing social media campaigns to increase public understanding of converts. 4. Assignment to prepare a practical guidebook on the transition to becoming a Muslim in Padang City.

Given the development of technology and the need for flexibility, the strategy for implementing the blended learning model is also important to consider Izzati defines blended learning as a combination of instruction from two different teaching and learning models, namely the traditional face-to-face learning system and the distributed learning system [54]. In the context of fostering converts in Padang City, this strategy can include: 1. Development of an e-learning platform that provides basic Islamic materials. 2. Organizing interactive webinars with Islamic scholars or inspirational figures. 3. Creation of online discussion groups for converts. 4. Combination of face-to-face sessions for worship practice with online learning modules for theoretical material.

In implementing these strategies, it is important to pay attention to the principles of adult learning. Yusuf emphasizes that adult learners tend to be self-directed, bring life experiences into the learning process, are goal-oriented, and require immediate relevance of what they learn [69]. Therefore, convert coaches need to: 1. Create a safe and supportive learning environment. 2. Involve converts in the planning and evaluation of their instructions. 3. Design learning activities that allow converts to relate their experiences to new concepts. 4. Focus on the practical application of what is learned.

The psychological and social aspects of the religious conversion process also need to be integrated in the strategy of fostering converts. Hidayat explains that religious conversion is a complex process that involves cognitive, affective, and behavioral changes [70]. Therefore, the strategy for fostering converts in Padang City must also include: 1. Provision of individual and group counseling services. 2. Establishment of a peer support group for converts. 3. Organizing experience sharing sessions with converts who have embraced Islam for a long time. 4. Facilitate the integration of converts into the wider Muslim community through social and religious activities.

Continuous evaluation and feedback are also important components of a conversion coaching strategy. Warsah suggest a four-level evaluation model that includes reactions, learning, behaviors, and outcomes [71]. In the context of fostering converts in Padang City, evaluation strategies can include: 1. The use of satisfaction surveys to assess the reaction of converts to the coaching program. 2. Implementation of knowledge and skills tests to measure learning levels. 3. Observation of changes in the behavior of converts in religious practices and social interactions. 4. Long-term evaluation of the integration of converts in the Muslim community and their contribution to society.

Collaboration with various parties is also an integral part of the strategy for fostering converts in Padang City. This is in line with the concept of "triple helix" put forward by Wijiharjono, which emphasizes the importance of cooperation between the government, industry, and academia [72]. In the context of fostering converts, collaboration strategies can include: 1. Cooperation with the Ministry of Religion for the development of a curriculum for fostering converts. 2. Collaboration with Islamic universities for research and development of conversion coaching methods. 3. Partnerships with Islamic community organizations to expand the reach of coaching programs. 4. Cooperation with local governments for policy support and funding for conversion development programs.

In their implementation, these strategies need to be applied flexibly and adaptively, taking into account the diversity of backgrounds and needs of converts in Padang City. A gradual and ongoing approach is also important to ensure that converts receive adequate support throughout their spiritual journey.

3.5. Integration of Technology in the Learning Model for AI-based Converts

In this study, the results show that an effective learning model for fostering converts in Padang City does not only depend on one single approach, but on a combination of various learning models that are tailored to the characteristics and needs of converts, as well as the Minangkabau socio-cultural context. Andragogi-based learning is relevant because most converts are adults with diverse life experience backgrounds. This allows them to be more actively involved in the learning process and apply Islamic teachings practically in their daily lives, thus making the learning process more meaningful.

In addition, the constructivist approach allows converts to build their knowledge of Islam through independent exploration and reflection. This is important to help them understand new concepts that may differ from previous beliefs. In the context of Minangkabau society which is rich in social interaction, the cooperative learning model also provides significant results, where converts can work together in groups to support each other and build a sense of togetherness. These cooperatives strengthen the spiritual aspect and help converts adapt to their new Muslim communities.

Contextual learning is also very effective, because it links Islamic teachings with the local Minangkabau culture. This makes it easier for converts to understand religion within the framework of their culture, so that they do not feel alienated from the social norms that they have been familiar with. This research shows that local values, such as "adat basandi syarak, syarak basandi kitabullah," serve to facilitate the adaptation process and ensure that the understanding of Islam converts does not conflict with local customs, but rather complements each other.

The problem-based and experiential learning model has proven effective in helping converts face real-life challenges as new Muslims. By giving them the opportunity to learn through hands-on experience and concrete problem-solving, this learning strengthens converts' ability to deal with everyday situations. In addition, transformational learning models are important in the process of identity change for converts, helping them deal with inner conflicts and form strong beliefs about their new identity.

In the era of artificial intelligence, the study found that the integration of technology, such as AI-based learning, can provide greater flexibility and access for converts to learn independently. AI is able to provide learning materials tailored to individual needs, allowing them to learn anytime and anywhere. However, face-to-face interaction remains important, especially in practical learning aspects such as worship and building social relationships. Therefore, blended learning models, which combine AI technology with face-to-face meetings, are considered an ideal approach.

Other factors that affect the success of conversion coaching in Padang include the quality of coaches, the relevance of learning materials, and a supportive learning environment. The study also emphasizes the importance of psychosocial support, such as the provision of emotional and social support through support groups and counseling services. The presence of a competent mentor or coach is essential in ensuring that converts receive guidance that suits their spiritual and emotional needs.

Based on the results of the research, it is recommended that the development of the curriculum for converts includes a multidimensional approach, with a focus on holistic and contextual learning. Technology, especially artificial intelligence, needs to be optimally integrated to provide flexibility in the learning process. In addition, cross-sector cooperation, both with the government, educational institutions, and local communities, is essential to ensure continued support for converts in Padang City.

4. Conclusion

This study offers a comprehensive analysis of effective learning models for fostering converts in Padang City, particularly in the context of the Artificial Intelligence era. It underscores the importance of a holistic, context-sensitive, and learner-centered approach, revealing that no single model can fully address the diverse needs of converts. Instead, a combination of learning models, tailored to the specific socio-cultural context of Padang City, is essential. The andragogy model is particularly relevant for adult converts, allowing them to engage actively in the learning process and apply Islamic teachings in their daily lives. Constructivism, meanwhile, facilitates deeper exploration and reflection, while cooperative learning builds essential social bonds and emotional support.

The study also highlights the significance of contextual learning, which bridges Islamic teachings with the local Minangkabau culture, enabling converts to integrate religious and cultural realities seamlessly. Problem-based and experiential learning models offer practical solutions to real-life challenges faced by converts, enhancing both their religious practice and social interactions. Transformative learning is crucial for shifting mindsets and guiding identity transformation as new Muslims.

Moreover, the integration of Artificial Intelligence and blended learning models provides flexibility and accessibility, complementing face-to-face interactions that remain essential for religious and community learning. Success in fostering converts depends not only on the chosen models but also on the quality of educators, the relevance of learning materials, and a supportive learning environment that includes addressing psychosocial needs through peer support and counseling. Incorporating local wisdom is also vital to helping converts understand Islam within the Minangkabau cultural framework and easing their integration into the local Muslim community.

References

- [1] L. Fahriana and L. Lufaei, "Konversi Agama Dalam Masyarakat Plural: Upaya Merekat Persaudaraan Antarumat Beragama Di Indonesia," *Ushuluna J. Ilmu Ushuluddin*, vol. 1, no. 2, pp. 209–222, 2020, doi: 10.15408/ushuluna.v1i2.15331.
- [2] M. Mahmud, M. Fikri, H. Hasbiyallah, and A. Nuraeni, "Pembinaan Keluarga Mualaf Upaya Membentuk Pribadi Muslim," *Risalah, J. Pendidik. dan Stud. Islam*, vol. 6, no. 1, pp. 125–138, 2019, doi: 10.31943/jurnal_risalah.v6i1.119.
- [3] A. M. I. T. Asfar and A. M. I. A. Asfar, "Landasan Pendidikan: Hakikat Dan Tujuan Pendidikan (Implications Of Philosophical Views Of People In Education)," *Method*, vol. 1, no. January, pp. 1–16, 2020, doi: 10.13140/RG.2.2.22158.10566.
- [4] Maria Magdalena, "Kesenjangan Pendekatan Model Pembelajaran Conventional Dengan Model Pembelajaran Concextual Terhadap Hasil Belajar Pancasila Di Program Studi Teknika Akademi Maritim Indonesia Medan," *J. War.*, no. 2, pp. 3–6, 2018.
- [5] M. Z. M. Lubis, "Strategi Pengembangan Ekonomi Mualaf di Kota Padang," *J. Ilm. Syi'ar*, vol. 19, no. 2, p. 199, 2019, doi: 10.29300/syr.v19i2.2553.
- [6] Y. Andoni, "Padang: Dari Kota Dagang ke Kota Intelektual," *J. Ceteris Paribus*, vol. 2, no. 2, pp. 25–36, 2023, doi: 10.25077/jcp.v2i2.25.
- [7] A. Asyafah, "MENIMBANG MODEL PEMBELAJARAN (Kajian Teoretis-Kritis atas Model Pembelajaran dalam Pendidikan Islam)," *TARBAWY Indones. J. Islam. Educ.*, vol. 6, no. 1, pp. 19–32, 2019, doi: 10.17509/t.v6i1.20569.
- [8] S. Mariya, R. Novio, and A. Ahyuni, "Pemetaan Kawasan Kumuh Dan Squatter Area Di Kota Padang," *J. Geogr.*, vol. 8, no. 1, p. 32, 2019, doi: 10.24036/geografi/vol8-iss1/322.
- [9] Samadi and Manziz Ilham, "Analisis Kesenjangan Pengembangan Wilayah Dalam meningkatkan Potensi Desa Di Indonesia," *Lect. Environ. Geogr.*, vol. 1, no. 1, 2024, doi:

- 10.13140/RG.2.2.11029.70880.
- [10] U. Nadhiroh and A. Ahmadi, "Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya," *Ilmu Budaya J. Bahasa, Sastra, Seni, dan Budaya*, vol. 8, no. 1, p. 11, 2024, doi: 10.30872/jbssb.v8i1.14072.
- [11] V. X. Wang, "Critical theory and transformative learning," *Crit. Theory Transform. Learn.*, no. May 2018, pp. 1–333, 2018, doi: 10.4018/978-1-5225-6086-9.
- [12] F. Salomo Leuwol, B. Basiran, M. Solehuddin, A. R. Vanchapo, D. Sartipa, and E. Munisah, "Efektivitas Metode Pembelajaran Berbasis Teknologi Terhadap Peningkatan Motivasi Belajar Siswa Di Sekolah," *EDUSAINTEK J. Pendidikan, Sains dan Teknol.*, vol. 10, no. 3, pp. 988–999, 2023, doi: 10.47668/edusaintek.v10i3.899.
- [13] R. Satria, P. Adiprima, K. S. Wulan, and T. Y. Harjatanaya, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila*. 2022.
- [14] N. S. Badlihasham, R. Yasin, and S. A. Ghani, "Peranan Teknologi Maklumat Dan Komunikasi (ICT) dalam Dakwah Akidah Terhadap Anak-Anak Muallaf: Satu Penelitian," *J. Pengaj. Islam*, vol. 16, no. 2, pp. 153–167, 2023, doi: 10.53840/jpi.v16i2.282.
- [15] M. Fransisca and Y. Yunus, "Efektivitas E-Learning Tingkat Sekolah Menengah Atas Kota Padang," *Indones. J. Comput. Sci.*, vol. 8, no. 2, pp. 113–120, 2019, doi: 10.33022/ijcs.v8i2.174.
- [16] V. A. Fomichov and O. S. Fomichova, "The Student-Self Oriented Learning Model as an Effective Paradigm for Education in Knowledge Society," *Informatica*, vol. 43, no. 1, Mar. 2019, doi: 10.31449/inf.v43i1.2356.
- [17] Z. Hou, "Research on Adopting Artificial Intelligence Technology to Improve Effectiveness of Vocational College English Learning," *J. Phys. Conf. Ser.*, vol. 1744, no. 4, p. 042122, Feb. 2021, doi: 10.1088/1742-6596/1744/4/042122.
- [18] M. Romero Cantal and J. L. (dir. tes. . Castro Peña, "Application of computational intelligence techniques in the development of intelligent systems for supporting learning," 2014. [Online]. Available: <https://dialnet.unirioja.es/servlet/tesis?codigo=57443&orden=0&info=link%0Ahttps://dialnet.unirioja.es/servlet/exttes?codigo=57443>
- [19] A. Pratama, K. Ma, and N. N. Islamiyah, "KONSEP GENDER DALAM PERSPEKTIF ISLAM Adji Pratama dkk .: Konsep Gender dalam ... Pendahuluan Is lam merupakan agama rahmatan lil ' alamin yang mengajarkan kesetaraan antara laki - laki dan perempuan tanpa mendiskriminasi . Hal ini telah dibawa Islam sebagai," *J. Restor. Huk.*, vol. 6, pp. 40–50, 2023.
- [20] A. Puspita, N. Suryani, A. S. Yuni, and ..., "Penerapan Change Management untuk Penguasaan Kurikulum Merdeka Belajar pada Guru," *J. ...*, 2022, [Online]. Available: <http://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/9051>
- [21] C. M. Huda, "Kebijakan Publik Dan Hukum Dalam Penyelenggaraan Pemerintahan Daerah," *Souvereignty J. Demokr. dan Ketahanan Nas.*, vol. 3, pp. 11–19, 2024.
- [22] Mustaqim, "Metode Penelitian Gabungan Kuantitatif Kualitatif / Mixed Methods Suatu Pendekatan Alternatif," *J. Intelegensia*, vol. 04, no. 1, pp. 1–9, 2016.
- [23] A. Fahrurrozhi and H. Kurnia, "Filsafat Ilmu Indonesia: Kontribusi Berkelanjutan terhadap Pengembangan Ilmu Pengetahuan," *Acad. Soc. Sci. Glob. Citizsh. J.*, vol. 2, no. 2, pp. 61–67, 2022, doi: 10.47200/aossagej.v2i2.1840.
- [24] A. S. Bassar, U. Ruswandi, and M. Erihadiana, "Pendidikan Islam: Peluang dan Tantangan di Era Global dan Multikultural," *J-PAI J. Pendidik. Agama Islam*, vol. 8, no. 1, pp. 63–75, 2021, doi: 10.18860/jpai.v8i1.9577.
- [25] J. W. Creswell, "Research design pendekatan kualitatif, kuantitatif, dan mixed," *Yogyakarta: pustaka pelajar*, 2010.
- [26] Y. Afyanti, "Jurnal Keperawatan : Lembar metodologi Validitas dan Reliabilitas dalam Penelitian Kualitatif," *J. Keperawatan Indones.*, pp. 137–141, 2008.
- [27] L. S. S. Utami, "The Theories of Intercultural Adaptation," *J. Komun.*, vol. 7, no. 2, pp. 180–197, 2015.
- [28] Y. Faisol, S. Hadi, R. Reflinaldi, and S. Syafrian, "Pembinaan dan Pendampingan Muallaf Kota Padang," *Abdi J. Pengabd. dan Pemberdaya. Masy.*, vol. 4, no. 2, pp. 263–271, 2022, doi: 10.24036/abdi.v4i2.306.
- [29] N. Z. Z. Arif and K. Osman, "Pendekatan Dakwah Terhadap Golongan Muallaf," *Semin. Dakwah Wahdah Al-Ummah 2022*, vol. 14, no. July, pp. 0–17, 2022.
- [30] Z. Pontoh and M. Farid, "Hubungan Antara Religiusitas dan Dukungan Sosial dengan Kebahagiaan Pelaku Konversi Agama," *Pers. Psikol. Indones.*, vol. 4, no. 1, pp. 100–110, 2015, doi: 10.30996/persona.v4i1.495.
- [31] Yuliansyah, *Meningkatkan Response Rate Pada Penelitian Survey Suatu Study Literature*, no.

- January 2016. 2016.
- [32] S. Syafrawi, "Paradigma Pendidikan Tradisional Sebagai Modal Pendidikan Transformasional," *Al-Ulum J. Penelit. dan Pemikir. Ke Islam.*, vol. 5, no. 1, pp. 92–100, 2018, doi: 10.31102/alulum.5.1.2018.92-100.
- [33] M. Barida, "Model Experiential Learning dalam Pembelajaran untuk Meningkatkan Keaktifan Bertanya Mahasiswa," *J. Fokus Konseling*, vol. 4, no. 2, p. 153, 2018, doi: 10.26638/jfk.409.2099.
- [34] R. Ardianti, E. Sujarwanto, and E. Surahman, "Problem-based Learning: Apa dan Bagaimana," *Diffraction*, vol. 3, no. 1, pp. 27–35, 2022, doi: 10.37058/diffraction.v3i1.4416.
- [35] A. R. Riyanda, T. Agnesa, A. Wira, A. Ambiyar, S. Umar, and U. Hakim, "Hybrid Learning: Alternatif Model Pembelajaran di Masa Pandemi Covid-19," *J. Basicedu*, vol. 6, no. 3, pp. 4461–4469, 2022, doi: 10.31004/basicedu.v6i3.2794.
- [36] Z. Putlely, Y. A. Lesnussa, A. Z. Wattimena, and M. Y. Matdoan, "Structural Equation Modeling (SEM) untuk Mengukur Pengaruh Pelayanan, Harga, dan Keselamatan terhadap Tingkat Kepuasan Pengguna Jasa Angkutan Umum Selama Pandemi Covid-19 di Kota Ambon," *Indones. J. Appl. Stat.*, vol. 4, no. 1, p. 1, 2021, doi: 10.13057/ijas.v4i1.45784.
- [37] W. Herwina, "Optimalisasi Kebutuhan Murid Dan Hasil Belajar Dengan Pembelajaran Berdiferensiasi," *Perspekt. Ilmu Pendidik.*, vol. 35, no. 2, pp. 175–182, 2021, doi: 10.21009/pip.352.10.
- [38] L. Hakim, R. Rusli, D. M. Chaniago, and A. Meria, "Sentralisasi Islam Marginal: Kontribusi Azyumardi Azra dalam Historiografi Islam Melayu Nusantara," *Tsaqafah*, vol. 15, no. 2, p. 291, 2019, doi: 10.21111/tsaqafah.v15i2.3332.
- [39] P. Khoerunnisa and S. M. Aqwal, "ANALISIS MODEL-MODEL PEMBELAJARAN," *Fondatia J. Pendidik. Dasar*, vol. 4, no. 1, 2021.
- [40] H. Maurin and S. I. Muhamadi, "Metode Ceramah Plus Diskusi dan Tugas Untuk Meningkatkan Aktivitas Belajar Siswa," *al-Aulad J. Islam. Prim. Educ.*, 2018, doi: 10.15575/al-aulad.v1i2.3526.
- [41] F. Adenan, A. Mohd Arshad, M. A. Mat Rani, M. I. A. Mohd Arif, A. Bhari, and S. A. Mat Rani, "[Muallaf Education Module in Malaysia: Analysis of Level And Content] Modul Pendidikan Muallaf di Malaysia: Analisa Terhadap Tahap dan Kandungan," *J. Islam dan Masy. Kontemporari*, vol. 22, no. 1, pp. 266–276, 2021, doi: 10.37231/jimk.2021.22.1.566.
- [42] A. E. Putra, "Islam Nusantara Dan Apresiasi Atas Kebudayaan Lokal," *Al-Adyan J. Stud. Lintas Agama*, vol. 15, no. 1, pp. 49–68, 2020, doi: 10.24042/ajsla.v15i1.6016.
- [43] A. Lahmi, A. Rasyid, and J. Jummadillah, "Analisis Upaya, Faktor Pendukung dan Penghambat Pembelajaran Alquran dan Hadis di Madrasah Tsanawiyah Kota Padang, Sumatera Barat, Indonesia," *DAYAH J. Islam. Educ.*, vol. 3, no. 2, p. 213, 2020, doi: 10.22373/jie.v3i2.7086.
- [44] A. A. Budianto, "Pentingnya Pendidikan Inklusif: Menciptakan Lingkungan Belajar yang Ramah Bagi Semua," *J. Kaji. Pendidik. dan Psikol.*, vol. 1, no. 1, pp. 12–19, 2023.
- [45] A. S. Ihsan, I. D. Sembiring, and N. Luthfiah, "Fitrah: Journal of Islamic Education (FJIE) ARTICLE HISTORY," *Pendidik. Islam Menghadapi Tradisi, Transisi, Mod. Fitrah J. Islam. Educ.*, vol. 1, no. 1, pp. 107–123, 2020.
- [46] S. Sumiyarno, "Pembelajaran Orang Dewasa Berbasis Andragogi: Tinjauan Teori," *J. Ilm. Visi*, vol. 2, no. 1, pp. 49–55, 2007, doi: 10.21009/jiv.0201.7.
- [47] Ndaru Kukuh Masgular and Pinton Setya Mustafa, "Teori Belajar Konstruktivisme dan Implikasinya dalam Pendidikan," *GHAITSA Islam. Educ. J.*, vol. 2, no. 1, pp. 49–57, 2021.
- [48] T. A. S. Aprido B. Simamora, Muktar B. Panjaitan, Andriono Manalu, Asister F. Siagian, A. L. S. Immanuel D. B. Silitonga, W. S. Leonita Maria Efipnias Manihuruk, and I. Sibarani, *Model Pembelajaran Kooperatif*, vol. 1, no. April. 2015.
- [49] Idrus Hasibuan, "MODEL PEMBELAJARAN CTL (CONTEXTUAL TEACHING AND LEARNING) Oleh," vol. II, no. 01, pp. 1–12, 2014.
- [50] L. Oktaviani and N. Tari, "Penerapan Model Pembelajaran Berbasis Masalah Untuk Meningkatkan Kemampuan Pemecahan Masalah Ipa Pada Siswa Kelas Vi Sd No 5 Jineng Dalem," *Pedagogia*, vol. 16, no. 1, p. 10, 2018, doi: 10.17509/pgdia.v16i1.10718.
- [51] S. Nurhasanah, A. Malik, and D. Mulhayatiah, "Penerapan Model Experiential Learning Untuk Meningkatkan," *J. Wahana Pendidik. Fis.*, vol. 2, no. 2, pp. 58–62, 2017.
- [52] Hardika, "Model Pembelajaran Transformatif Berbasis Learning How To Learn Untuk Peningkatan," *J. Madrasah*, vol. 06, no. 2, pp. 151–164, 2014.
- [53] L. H. Nirmayani and N. P. C. P. Dewi, "Model Pembelajaran Berbasis Proyek (Project Based Learning) Sesuai Pembelajaran Abad 21 Bermuatan Tri Kaya Parisudha," *J. Pedagog. dan Pembelajaran*, vol. 4, no. 3, p. 378, 2021, doi: 10.23887/jp2.v4i3.39891.
- [54] A. A. Izzati, U. S. Hanifah, S. Anggraeni, N. Azizah, and D. F. N. Rohmah, "Pengaruh Blended Learning Dalam Meningkatkan Efektifitas Pembelajaran," *J. Eduscience*, vol. 8, no. 2, pp. 14–22,

- 2021, doi: 10.36987/jes.v8i2.2243.
- [55] S. W. Damanik and J. S. Seleky, "Penerapan Metode Interaktif untuk Meningkatkan Keaktifan Siswa pada Pembelajaran Online," *Semin. Nas. Mat. Geom. Stat. dan Komputasi*, pp. 282–292, 2022.
- [56] D. Rahmadani, A. Handayani, A. R. Fuadhi, and W. Wahyono, "Learning Innovation of PjBL Model In The Era of Independent Learning Curriculum," *Soc. Humanit. Educ. Stud. Conf. Ser.*, vol. 6, no. 1, p. 145, 2023, doi: 10.20961/shes.v6i1.71070.
- [57] A. Assadi and U. Ubabuddin, "Pengembangan Evaluasi Dan Alat Tes Dalam Pembelajaran Pai Berbasis It Di Mi Asy-Syafi'Iyyah Kota Singkawang," *ILJ Islam. Learn. J.*, vol. 1, no. 3, pp. 902–914, 2023, doi: 10.54437/iljislamiclearningjournal.v1i3.1198.
- [58] Agustina, "Pembelajaran Budaya Alam Minangkabau (BAM) sebagai Wadah Pelestarian Kearifan Lokal: antara Harapan dan Kenyataan," *Komposisi J. Pendidik. Bahasa, Sastra, dan Seni*, vol. 13, no. 1, 2012, doi: 10.24036/komposisi.v13i1.3926.
- [59] G. Lesmana, S. N. Y. Wastuti, and Deliaty, "The Use of Free Learning Prototype Curriculum in Blended Learning to Improve the Quality Counseling Technique Practice Lectures for Student Guidance and Counseling Study Program," *JPI (Jurnal Pendidik. Indones.)*, vol. 12, no. 3, pp. 444–450, 2023, doi: 10.23887/jpiundiksha.v12i3.53237.
- [60] R. Setiawati and K. Romli, "Pembinaan Keagamaan Dan Ekonomi Bagi Mualaf Oleh Dewan Dakwah Islamiyah Indonesia Di Lampung," *J. Dakwah Risal.*, vol. 30, no. 2, p. 154, 2019, doi: 10.24014/jdr.v30i2.8368.
- [61] D. Ariefin, "Prinsip-Prinsip Praktis Bersikap dalam Mendampingi Orang Dewasa Belajar," *Didache J. Christ. Educ.*, vol. 4, no. 1, p. 91, 2023, doi: 10.46445/djce.v4i1.659.
- [62] N. Aryani and M. Wahyuni, "Teori Belajar Dan Implikasinya Dalam Pembelajaran," *Univ. Negeri Malang*, vol. 1, no. 1, p. 2, 2020.
- [63] A. Z. Sarnoto, R. Hidayat, L. Hakim, K. Alhan, and W. D. Sari, "Analisis Penerapan Teknologi dalam Pembelajaran dan Dampaknya terhadap Hasil Belajar," vol. 06, no. 01, pp. 82–92, 2023.
- [64] Idawati, "Persoalan - Persoalan Kontemporer yang Terjadi dalam Pelaksanaan Ibadah Haji," *J. Chem. Inf. Model.*, vol. 51, no. 9, pp. 3–5, 2017.
- [65] W. Dopo, "Pembelajaran Berbasis Masalah, Sebuah Strategi Pembelajaran Untuk Menyiapkan Kemandirian Peserta Didik," *J. Teknodik*, pp. 353–363, 2022, doi: 10.32550/teknodik.vi0.35.
- [66] A. Anggreni, "Experiential Learning (Pembelajaran Berbasis Mengalami)," *At-Thullab J. Pendidik. Guru Madrasah Ibtidaiyah*, vol. 1, no. 2, p. 186, 2020, doi: 10.30736/at.v1i2.86.
- [67] I. Rosmilawati, "Konsep Pengalaman Belajar dalam Perspektif Transformatif: Antara Mezirow dan Freire," *nal PendidikanProsiding Semin. Nas. Pendidik. FKIP UNTIRTA*, pp. 317–326, 2017.
- [68] R. Tinenti, Yanti, "Model Pembelajaran Berbasis Proyek (PBP) dan Penerapannya dalam Proses Pembelajaran di Kelas," *PENERBIT Deep. (Grup Pnb. CV BUDI UTAMA)*, no. September, p. 13, 2018.
- [69] R. N. Yusuf, V. F. Musyadad, Y. Z. Iskandar, and D. Widiawati, "Implikasi Asumsi Konsep Diri Dalam Pembelajaran Orang Dewasa," *Edukatif J. Ilmu Pendidik.*, vol. 3, no. 4, pp. 1144–1151, 2021.
- [70] R. Hidayat and D. Putri Sherina, "Konversi Agama di Kalangan Etnis Tionghoa: Motivasi, Adaptasi dan Konsekuensi," *Hayula Indones. J. Multidiscip. Islam. Stud.*, vol. 4, no. 1, pp. 19–40, 2020, doi: 10.21009/004.01.02.
- [71] I. Warsah, "Evaluasi Pembelajaran (Konsep . Fungsi dan Tujuan)," *n Islam. Kaji. Pendidik. Islam*, vol. 1, p. 190, 2022.
- [72] N. Wijiharjono, "the Triple Helix Dan Kapabilitas Inovasi: Sebuah Kerangka Konseptual Pemasaran Ekonomi Kreatif," *Munich Pers. RePEc Arch.*, no. June, 2021, doi: 10.5281/zenodo.4923944.