



GUIDANCE BASED ON SURAH AL-FATIHAH TO INCREASE THE FAITH OF CONVERTS IN DZAL HAJRA KUBU RAYA DISTRICT WEST KALIMANTAN

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Abstract: This research is motivated by the low faith of converts because they have not properly practiced worship according to Islamic law. Converts to worship only limited to fulfilling their obligations as a Muslim are not internalized and practiced in everyday life. This study aims to obtain an overview of the faith of converts before and after being given guidance based on surah Al-Fatihah and to see the effectiveness of guidance based on surah Al-Fatihah in increasing converts' faith. The level of faith that often fluctuates makes converts must always try to maintain their faith so that it always increases every day. Increased faith is very influential on the consistency of worship and practice in the daily life of converts. This study uses a mixed research method (mixed method) by making two groups consisting of an experimental group and a control group. The resulting data were analyzed using the t test of the two most independent samples (independent t test). The resulting data shows that the average value of the control group is smaller than the average value of the experimental group, which means that there is an increase in the effectiveness of surah Al-Fatihah-based guidance in increasing the faith of converts. The results of the research conducted obtained a significance of 0.00 which is smaller than 0.05, so that H_0 was rejected and H_a was accepted. From these results it is known that there is an increase and the effectiveness of surah Al-Fatihah-based guidance in increasing the faith of converts.

Keywords: Religious Guidance, Faith, *Mualaf*

Abstrak: Penelitian ini dilatarbelakangi oleh keimanan *mualaf* yang rendah dikarenakan mereka belum mempraktekkan ibadah yang sesuai dengan syariat Islam secara benar. *Mualaf* mengerjakan ibadah hanya sebatas menuntaskan kewajibannya sebagai seorang muslim tidak dihayati serta diamalkan dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk memperoleh gambaran keimanan *mualaf* sebelum dan sesudah diberikan bimbingan berbasis surah Al-Fatihah serta melihat keefektivan bimbingan berbasis surah Al-Fatihah dalam meningkatkan keimanan *mualaf*. Kadar keimanan

yang sering naik turun menjadikan *mualaf* harus selalu berusaha untuk menjaga keimanannya agar selalu meningkat setiap harinya. Meningkatnya keimanan sangat berpengaruh terhadap konsistensi ibadah serta pengamalan dalam kehidupan sehari-hari *mualaf*. Penelitian ini menggunakan metode penelitian campuran (*mixed methode*) dengan menjadikan dua kelompok yang terdiri dari kelompok eksperimen dan kelompok kontrol. Data yang dihasilkan dianalisis menggunakan uji t dua sampel yang paling bebas (*independent t test*). Data yang dihasilkan menunjukkan bahwa nilai rata-rata kelompok kontrol lebih kecil dari nilai rata-rata kelompok eksperimen, yang artinya terdapat peningkatan serta keefektivan bimbingan berbasis surah Al-Fatihah dalam meningkatkan keimanan *mualaf*. Hasil penelitian yang dilakukan memperoleh signifikansi 0.00 yang mana lebih kecil dari 0.05, sehingga H₀ ditolak dan H_a diterima. Dari hasil tersebut diketahui bahwa terdapat peningkatan serta keefektivan bimbingan berbasis surah Al-Fatihah dalam meningkatkan keimanan *mualaf*.

Kata Kunci: Bimbingan Keagamaan, Keimanan, *Mualaf*

A. Introduction

Religion is the most important foundation and cannot be kept away from in everyday life. Without religion, life seems to have no direction and purpose. Conversely, with religion humans have a more directed life and can get guidance to achieve happiness in the world and the hereafter. Religion is a system of human belief or belief in a substance that is considered God¹.

Religion is a system that includes a way of behavior and is supernatural in nature which has a relationship with various aspects of human life, namely, legal, moral, cultural aspects. Religion has values for life individually and with social life². Religion is a form of belief in God Almighty and the laws revealed to the belief of His messenger to be followed and obeyed in order to achieve happiness in the world and the hereafter³.

Indonesia has several recognized religions and frees its people to choose their religion without coercion and pressure from any party. The religions officially recognized by the government are Islam, Christianity, Protestantism, Catholicism, Hinduism, Buddhism, and the religion that has just been recognized by the government today is Confucianism⁴. Islam itself is a religion with a very large population in Indonesia, based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs quoted from databoks.katadata.co.id (on 27-11-2021) that the total population of Indonesia was 272.23 million in June 2021. Of this number,

¹ Ali, A, Agama Dalam Perspektif Sosiologi Antropologi, STAIN Cirebon: 2005

² Amran, A. (2015). Peranan Agama Dalam Perubahan Sosial Masyarakat. HIKMAH: Jurnal Ilmu Dakwah Dan Komunikasi Islam, 2(1), 23-39.

³ Ahmad Saifuddin, Psikologi Agama : Implementasi Psikologi Untuk Memhami Perilaku Agama (Jakarta: Kencana, 2019). Hlm. 11

⁴ Marzali, A. (2017). Agama Dan Kebudayaan. Umbara, 1(1).



236.53 million people or equivalent to 86.88% of the Indonesian population are Muslim, meaning that almost every district and province in Indonesia has Muslims⁵.

Islam essentially brings teachings that not only recognize from one aspect, but Islam provides teaching about all aspects of human life. Islam has no relationship with certain people, certain groups, or even certain countries but Islam is a religion that comes from Allah SWT. This can be seen from the instructions of the Qur'anic verses revealed by Allah SWT through the Prophet Muhammad SAW⁶.

Islam is a heavenly religion conveyed through the Prophets and Messengers of Allah, especially the Prophet Muhammad to guide human life⁷. In Islam, the greatest gift from Allah SWT to His servants is the gift of faith. With faith the good done becomes beneficial, virtue becomes maslahat, and the source of happiness in the world and the hereafter. Faith can also be used as the highest motivation to do something good in human life. Faith is the highest imam (leader) who will lead humans to good goals and morals⁸.

Daradjat (1996) states that someone who is declared to have faith not only believes in something, but that belief encourages him to say and do something in accordance with belief. Speaking of faith is not only believed or spoken, but is integrated as a whole in a person as evidenced in his actions⁹. A person's faith is always tested in the course of life, therefore the nature of faith is ups and downs, thinning and thickening. Faith will strengthen if it is nurtured with acts of worship and praiseworthy deeds, on the other hand, faith will diminish if it is polluted with sins and disobedience¹⁰.

Converts are someone who needs to be given religious guidance using the Qur'an as a method, because converts are someone who is just starting his spiritual journey in religion. Where usually the guidance is given with the aim that converts are able to understand the meaning of faith in Allah and are able to understand the purpose and meaning of life in this world. The stage of the process of implementing religious guidance is that a mentor or da'i provides assistance to someone who is experiencing difficulties both outwardly and inwardly in the present and in the future¹¹. In the context of converts who are essentially returning to their human nature, human nature has a tendency to do all forms of good and reject all forms of evil¹².

A convert must have different characteristics because the background for becoming a convert is also different, starting from wanting to get married, to actually getting guidance. They get this guidance through dreams that they experience so that

⁵ <https://Databoks.Katadata.Co.Id/Datapublish/2021/09/30/Sebanyak-8688- Penduduk-Indonesia-Beragama-Islam Di Akses Pada Tanggal 27-11-2021 Pukul 15:03 WIB>

⁶ Yusof, A. (2016). Relasi Islam Dan Budaya Lokal: Studi Tentang Tradisi Nyadran Di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang. IAIN Tulungagung Research Collections, 4(1), 67299.

⁷ Supiana, Metodologi Studi Islam (Bandung: PT REMAJA ROSDAKARYA, 2017). Hlm. 4

⁸ Salmiwati. Pendidikan Keimanan Dan Ketaqwaan. Jurnal Tarbiyah Al-Awlad, Volume IV, Edisi 1, Hlm. 377-388.

⁹ Daradjat, Zakiah, Dasar-Dasar Agama Islam (Jakarta: Bulan Bintang, 1996). Hlm. 55

¹⁰ Ardelawati, D. (2018). Pendekatan Bimbingan Keagamaan Dalam Penguatan Keimanan Terhadap Mualaf (Studi Kasus Pada Klien "R" Di Perumahan Darussalam Kabupaten Muara Enim) (Doctoral Dissertation, Uin Raden Fatah Palembang).

¹¹ Rasyid, A. (2018). Urgensi Bimbingan Keagamaan Islam Terhadap Pembentukan Keimanan Mualaf: Studi Pada Majelis Taklim Al-Harokah Semarang (Doctoral Dissertation, UIN Walisongo Semarang).

¹² Ahmad Sarwat, Seri Fikih Kehidupan 4 : Zakat (Jakarta: DU Publishing, 2011). Hlm. 294



their hearts are softened by Allah to embrace Islam. The problems that impact the lives of converts are also different, after they decide to convert to Islam they are faced with problems such as threats and very heavy pressure from the family and from the surrounding environment. In addition, they have to adapt a lot to all the laws and teachings in Islam properly. They will be confronted by their habits that they had never found in their previous religion. This makes converts feel indecisive and often they even want to return to their previous religion and they feel that Islam is a very heavy religion and the religion with the most restrictions.

Based on the facts in the field experienced by several converts in Pondok Dzal Hajra, they stated that almost all of them embraced Islam because of the guidance they received and there were some who embraced Islam due to marital factors. The converts also said that it was not easy to carry out the laws of Islam which they had never done before. Therefore, converts who have converted to Islam really need religious guidance so that the religion they believe in today is getting stronger and their faith is increasingly maintained and they are able to deal with the problems they receive wisely.

Religious guidance is an effort to help individuals so that their faith is stable and even increases by using the mind that has been given by Allah SWT which is related to religion¹³. Religious guidance is important to help individuals realize themselves as a whole human being in order to achieve happiness in this world and the hereafter¹⁴. The explanation provides an understanding that religious guidance is indeed needed in increasing one's faith, especially to realize and develop his existence back to human nature. (Sawida, 2018) states that in the guidance process to get the expected results, it is necessary to pay attention to the elements of guidance such as the existence of mentors, guided, methods, materials, and goals. The presence of this religious guidance is to remind converts to the path they chose, remind them of human nature and provide motivation and advice that Islam is not what they think, using the method of the Qur'anic verse surah Al-Fatihah¹⁵.

In the study of Qur'anic science, surah Al-Fatihah has its own place, both in terms of the study of its name and content. Regarding the names of surah Al-Fatihah, Harjani Hefni (2012) explains that this surah is named Al-Fatihah (opener), because the Mushaf Al-Qur'an is opened with this surah and every prayer is also opened with it. There is not a single person when performing prayers they do not read surah Al-Fatihah and also surah Al-Fatihah is a mandatory pillar in prayer if surah Al-Fatihah is not read during prayer, it is certain that the prayer that is done is canceled, therefore Al-Fatihah is also often referred to as al-Salah, which is the determinant of the perfection of prayer¹⁶.

¹³ Sutoyo, Anwar, *Bimbingan Dan Konseling Islami (Teori Dan Praktik)* (Yogyakarta: Pustaka Pelajar, 2009). Hlm. 23

¹⁴ Musnamar, Tohari, *Dasar-Dasar Konseptual Bimbingan Dan Konseling Islam* (Yogyakarta: UII Press, 1992). Hlm. 33

¹⁵ Sawida, N. S. E. (2018). *Bimbingan Al-Qur'an Untuk Meningkatkan Kemampuan Baca Tulis Al-Qur'an Pada Mualaf* (Doctoral Dissertation, UIN Sunan Gunung Djati Bandung).

¹⁶ Hefni, H (2012). *Membangun Karakter Bangsa Dengan Pendidikan Berbasis Al-Fatihah*. *Jurnal Ilmiah Al-Haudl*

M. Edi Kurnanto (2017) asserts that in terms of its content, surah Al-Fatihah is a surah that contains the entire essence of the content of the Qur'an. It is the *ummu* of the Qur'an (Ummu Al-Qur'an), namely the theme of praise to Allah who deserves praise, the theme of worship in the form of commands and prohibitions, as well as the theme of threats and promises about the Day of Judgment. In other words, Surah Al-Fatihah encompasses all the main teachings in Islam regarding the belief in the Oneness of God, belief in the Last Day, how to worship and guidance in living life (morals)¹⁷. Hal ini sangat dibutuhkan oleh para mualaf yang masih sangat awam mengenai hal tersebut.

Based on the above problems, researchers want to prove that Qs Al-Fatihah is able to increase the faith of converts. Given that surah Al-Fatihah is often read when praying and also its content which includes all of the main teachings in Islam so that researchers raise the title "Religious Guidance Based on Surah Al-Fatihah to Increase the Faith of Mualaf in Pondok Dzal Hajra West Kalimantan".

B. Method

The method used in this research is mixed method with sequential explanatory designs, namely combination research that combines quantitative and qualitative research methods sequentially, where in the first stage the research is carried out using quantitative methods and in the second stage it is carried out using qualitative methods. Quantitative research uses the matching pretest posttest control group design method given to converts. In quantitative research, research results will be obtained from data that is processed in an organized and measurable manner. The population in this study was 113 converts while the sample taken in this study was 34 converts who were divided into 17 pilgrims as the experimental group and 17 pilgrims as the control group. The data in this study were collected through questionnaires, observation, and documentation. The questionnaire is also a data collection tool that uses statements that will be distributed and answered by respondents.

Researchers used a questionnaire with a Likert scale model where the Likert scale model is a tool that can measure attitudes, opinions of individuals and groups. Likert scale is a scale that is often used in survey research. The Likert scale can be seen in Table 1, as follows:

Tabel 1. Likert Scale Value

Skala	Petunjuk	Nilai
S	Selalu	3
KK	Kadang-Kadang	2
TP	Tidak Pernah	1

¹⁷ Kurnanto, M.E (2017), Bimbingan Dan Konseling Berbasis Surah Al-Fatihah Untuk Meningkatkan Religiusitas Siswa (Pontianak: IAIN Pontianak Press)



To find out the picture of the faith of converts before getting guidance based on surah Al-Fatihah, it can be calculated by using the formula:

- 1). Lowest total score (X_{Min}) : ($1 \times 123 = 123$)
- 2). Highest total score (X_{Max}) : ($3 \times 123 = 369$)
- 3). Total score range : ($369 - 123 = 246$)
- 4). Category range : ($246 / 3 = 82$)
- 5). Number of categories : ($246 / 82 = 3$)
- 6). Interval : ($123 + 82 = 205$), ($205 + 82 = 287$),
($287 + 82 = 369$)

Based on this information, the description of the faith of converts before getting guidance based on surah Al-Fatihah is as follows:

Tabel 2. An overview of the faith of converts before being given guidance based on surah Al-Fatihah

Score Range	Category
123 – 205	Low
205 – 287	Medium
287 – 369	High

Then to find out the picture of the faith of converts after being given guidance based on surah Al-Fatihah, it can be calculated using the following formula:

- 1). Lowest total score (X_{Min}) : ($2 \times 123 = 246$)
- 2). Highest total score (X_{Max}) : ($3 \times 123 = 369$)
- 3). Total score range : ($369 - 246 = 123$)
- 4). Category range : ($123 / 3 = 41$)
- 5). Number of categories : ($123 / 41 = 3$)
- 6). Interval : ($246 + 41 = 287$), ($287 + 41 = 328$),
($328 + 41 = 369$)

Based on this information, the description of the faith of converts after receiving guidance based on surah Al-Fatihah is as follows:

Tabel 3. An overview of the faith of converts after being given guidance based on surah Al-Fatihah

Score Range	Category
246 – 287	Low
287 – 328	Medium
328 – 369	High

C. Results and Discussion

Results

To verify the hypothesis in this study, an independent t test was conducted to determine whether there was a difference between the experimental group and the control group. Before conducting an independent t test, it must go through several analysis requirements including normality test, homogeneity test and independent t test.

Normality Test

The normality test in this study was carried out using the Kolmogorov Smirnov test, provided that the data was said to follow a normal distribution if the significance value $>$ alpha ($\alpha = 0.05$). The following are the results of the normality test

Tabel 4. Normality Test Results

Tests of Normality				
	Kelompok	Kolmogorov-Smirnov ^a		
		Statistic	df	Sig.
Treatment Result	PreTest Eksperimen	.234	17	.014
	PostTest Eksperimen	.166	17	.200*
	PreTest Kontrol	.221	17	.027
	PostTest Kontrol	.210	17	.045
*. This is a lower bound of the true significance.				
a. Lilliefors Significance Correction				

From the test results carried out using SPSS 25.00 software, the significance value of the experimental pretest was 0.014, the significance value of the experimental posttest was 0.200, the significance value of the control pretest was 0.027, the significance value of the control posttest was 0.045 where all the significance values were $>$ 0.05. So it can be concluded that the data is normally distributed.

Homogeneity Test

The homogeneity test (similarity) of variance in this study was carried out using Levene's test or Levene's Test. The criteria for acceptance and rejection of the null hypothesis (H0) is if the probability of significance $>$ alpha (0.05) then H0 is rejected, meaning that the variance of the total score of converts is not homogeneous, and vice versa if the significance $<$ (0.05), then H0 is accepted, meaning that the variance of the total score of converts is relatively homogeneous. The following are the results of the homogeneity test:

Tabel 5. Homogeneity Test Results

Test of Homogeneity of Variance					
		Levene Statistic	df1	df2	Sig.
Treatment Result	Based on Mean	15.405	3	64	.000
	Based on Median	5.500	3	64	.002
	Based on Median and with adjusted df	5.500	3	44.743	.003
	Based on trimmed mean	14.397	3	64	.000

Based on the results of the homogeneity test using Levene's Test shows that the significance value <0.05 . So it can be concluded that this study is homogeneous.

Independent Sample Test

Dalam penelitian ini hipotesis yang akan diuji adalah sebagai berikut:

H0 : Guidance based on surah Al-Fatihah is not effective in increasing the faith of converts.

H1 : Guidance based on surah Al-Fatihah is effective in increasing the faith of converts to Islam.

The following are the results of the independent sample test:

Tabel 6. Independent Sample Test Results

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Treatment Result	Equal variances assumed	40.729	.000	7.005	32	.000	71.824	10.254	50.937	92.710
	Equal variances not assumed			7.005	17.957	.000	71.824	10.254	50.937	93.369



Based on the results of calculations with the t test, a significance value of 0.000 was obtained. Because $p < 0.05$, H_0 is rejected or H_a is accepted. It can be concluded that there is an increase in the faith of converts after being given guidance using surah Al- Fatihah.

Tabel 7. The condition of converts before being given guidance based on surah Al-Fatihah to the experimental group

Category	Interval	Frequency	Percentage
Low	123 – 205	14	82 %
Medium	205 – 287	3	18 %
High	287 - 369	0	0 %

The control group was also given the same questionnaire to fill out. Here are the results of the control group:

Tabel 8. The condition of converts before being given guidance based on surah Al-Fatihah to the control group

Category	Interval	Frequency	Percentage
Low	123 – 205	0	0 %
Medium	205 – 287	12	71 %
High	287 - 369	5	29 %

After the converts were given guidance based on surah Al-Fatihah, the converts in the experimental group were again given a questionnaire to be filled in again. The following is the data obtained on the condition of converts after being given guidance:

Tabel 9. The condition of converts after being given guidance based on surah Al-Fatihah to the experimental group

Category	Interval	Frequency	Percentage
Low	246 – 287	0	0 %
Medium	287 – 328	2	12 %
High	328 – 369	15	88 %

The control group was also given a questionnaire to fill out again. The following is the data obtained from the results of the questionnaire given

Tabel 10. The faith condition of converts in the control group

Category	Interval	Frequency	Percentage
Low	123 – 205	0	0 %
Medium	205 – 287	11	65 %
High	287 - 369	6	35 %

Discussion

Through a questionnaire that has been distributed by researchers before the guidance is obtained data which is then analyzed using the SPSS version 25 application, the pretest results of the experimental group are 14 respondents in the low category (82%) with a value < 205 while 3 other respondents are in the medium category (18%) with a value < 287. While the pretest results of the control group were 12 respondents in the moderate category (71%) with a value < 287 and 5 other respondents in the high category (29%) with a value > 288.

After being given guidance using surah Al- Fatihah, the researcher again distributed questionnaires to determine the state of faith of converts after being given guidance. The results obtained from the questionnaire were then totaled and analyzed using the SPSS version 25 application, the results of the posttest calculation of converts in the experimental group were 2 respondents in the moderate category (12%) with a value < 328 while 15 respondents were in the high category (88%) with a value > 329. For the results of the posttest converts in the control group, 11 respondents entered the moderate category (65%) with a value > 206 and 6 respondents entered the high category (35%) with a value > 288.

Faith is one of the most important issues in Islam. Faith becomes the benchmark for someone to become a Muslim. A person who declares himself to embrace Islam must pledge the two sentences of the creed where the essence of the two sentences of the creed is to recognize Allah as God and the Prophet Muhammad SAW as His messenger. In the Qur'an, there are many descriptions of people who declare that they believe (believers) are like making a covenant with God. A person "buys" heaven with his soul and body with the worship they do in return for Allah's paradise or "sells" his soul, body, property to Allah SWT in exchange for the pleasure of Allah SWT.

A believer who truly believes in Allah is one who is ready to surrender everything he has to Allah SWT. They are ready to carry out all His commands and stay away from all His prohibitions. They are also ready to carry out or face all tests from Him to show the seriousness of their faith¹⁸.

The Qur'an contains many verses that talk about faith. The Qur'an mentions the word "faith" in various forms no less than 550 times, such as amanu, yu'minu,

¹⁸ M. Shoffa Saifillah Al-Faruq, "Keimanan Sebagai Landasan Pendidikan". Jurnal Pendidikan Agama Islam, Vol. 2 No. 1 (September 2016), H. 72



yu'minun, mu'min, and mu'minin. Sometimes it is used to refer to the "behavioral characteristics" or traits of the believer, and also to refer to the "object" that must be believed in. The repeated mention of the word "faith" in the Qur'an can be understood that "faith" is something very important in human life, and at the same time is the main key in forming a personality based on one's Islamic faith¹⁹.

In surah Al-Fatihah there are values that contain elements of faith, namely faith in Allah and faith and faith in the existence of the last day or doomsday. The value of faith in Allah is represented by the first, second and third verses, while faith in the existence of the last day or doomsday is represented by the fourth verse²⁰. The seven verses in surah Al-Fatihah are then used in guidance with the B5KB method, which is the main guidance procedure in guidance using surah Al-Fatihah. The term B5KB itself is taken from the seven formulations of the results of the operationalization of verse by verse in surah Al-Fatihah which consists of: (a) Bismillah every time you start work. (b) Gratitude for all the blessings received. (c) Positive thinking towards Allah. (d) Oriented to the hereafter. (e) Worship and pray. (f) Consistent and Committed. (g) Discernment. The seven formulations are then used as the theme of each guidance session. Thus, the main guidance procedure is carried out in seven sessions, where each session is organized in three stages, namely the opening stage, the core stage, and the closing stage, self-reflection and evaluation of the guidance implementation process.

D. Conclusion

Based on the results of research on surah Al-Fatihah-based guidance to increase the faith of converts in Pondok Dzal Hajra Kubu Raya Regency, West Kalimantan, several things can be concluded, namely:

1. The faith of converts before getting guidance is from the pretest results of the experimental group as many as 14 respondents in the low category (82%) and 3 respondents in the medium category (18%). While the pretest results of the control group 12 respondents were in the moderate category (71%) and 5 respondents were in the high category (29%).
2. The implementation of guidance using surah Al-Fatihah is divided into 3 stages, namely the opening stage, the core stage, and the closing stage. Where each stage the supervisor carries out activities so that the guidance process runs well.
3. The faith of converts after receiving guidance is from the posttest results of the experimental group as many as 2 respondents in the moderate category (12%) and 15 respondents in the high category (88%). While the results of the control group posttest were 11 respondents in the moderate category (65%) and 6 respondents in the high category (35%).

¹⁹ Shadiq, "Pengukuran Keimanan: Perspekti Psikologi". Jurnal Pendidikan Islam, Vol. 8 No. 1 (April 2014), H. 127-128

²⁰ Hasan, I. (2017). Nilai-Nilai Pendidikan Islam Dalam Al-Qur 'An (Telaah Surah Al-Fatihah). *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora*, 1(2), 56-76.

4. There is an increase between before and after treatment. Guidance through surah Al-Fatihah is very effective in increasing the faith of converts compared to the previous method based on the N-Gain Score value in each group. The average value of the experimental group is 84.86 with minimum and maximum values of 72.73 and 98.20. While the average value of the control group is 9.93 with the minimum and maximum values of 0.00 and 60.00. Based on the assessment using Cohen's d Effect Size Calculator application, guidance using surah Al-Fatihah provides a relatively large effect of 5.815. This means that religious guidance using Qs. Al- Fatihah is effective in increasing the faith of converts.



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