



Lived Experience of First Islamic Prayer Among Muslim Converts in Non-Muslim Contexts

Ulil Albab Al Aulia ^{1*}, Adri Efferi ²

¹Universitas Islam Negeri Walisongo Semarang, Indonesia

²Institut Agama Islam Negeri Kudus, Indonesia

¹ulilalbab80747@gmail.com*, ²adri.efferi@iainkudus.ac.id

Article Info

Article history:

Received 30-07-2025

Revised 19-09-2025

Accepted 24-09-2025

Keyword:

Lived Experience, First Islamic Prayer, Muslim Converts, Ritual Identity, Spiritual Embodiment, Religious Conversion

ABSTRACT

Religious conversion is a significant area of study within comparative religion and theology, especially when viewed through the lens of embodied spiritual practice. Among the most intimate moments for Muslim converts is the performance of their first Islamic prayer (shalat), particularly in contexts where Islam is not the majority religion. However, the lived meaning of this initial ritual act remains underexplored, prompting the question: How do Muslim converts experience their first prayer in a predominantly non-Muslim environment? This study adopts a descriptive phenomenological approach to uncover the essential meanings behind this experience. Using semi-structured interviews with eight participants and Giorgi's method of data analysis, the research identified four core themes: spiritual awakening, identity affirmation, emotional vulnerability, and ritual embodiment. These themes reflect how the first prayer serves not only as a religious obligation but also as a transformative encounter with the self and the divine. The findings emphasize the interplay between personal devotion and the social realities that frame the convert's experience. This study contributes to a deeper understanding of ritual identity in minority contexts and offers practical implications for supporting spiritual integration among converts. The results suggest the value of phenomenological methods in capturing complex human experiences and provide a foundation for future inquiries into religious embodiment and spiritual transformation. Nevertheless, this study has certain limitations, including the small sample size and the focus on a single minority religious context, which may limit the generalizability of its findings. Future research could broaden the scope by including more diverse cultural and geographical settings. Despite these limitations, the study carries important theoretical implications for understanding the intersection of ritual practice and identity formation, and practical implications for religious educators, community leaders, and interfaith practitioners seeking to support the spiritual journeys of new converts.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

(<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The act of religious conversion represents a profound shift in spiritual, emotional, and social identity (R. Abdullah et al., 2022). Across diverse cultural settings, individuals who choose to embrace a new faith often encounter not only theological transformation but also a reconfiguration of their lived experience within unfamiliar ritual landscapes (Roslan et al., 2021). Among these transformations, prayer stands as one of the most intimate and defining practices through which a convert expresses and internalizes their new religious identity (Chen & Dorairajoo, 2020). For Muslim converts, the Islamic prayer (shalat) with its structured bodily movements, Arabic recitations, and prescribed times serves as both a spiritual act and a marker of belonging within the Muslim ummah.

In recent decades, the phenomenon of religious conversion to Islam has gained increasing scholarly attention, particularly in Western and multicultural societies where Islam remains a minority

faith (N. Abdullah et al., 2024; Arbabzadah & Green, 2022). Much of the existing literature has focused on sociological and psychological aspects of conversion, including identity negotiation, community integration, and public perception. However, there remains a critical gap in understanding the deeply personal and embodied experiences that emerge in the initial stages of religious practice especially during the first encounter with prayer in non-Muslim environments (Snook et al., 2021). This moment is not merely ritualistic; it reflects a convergence of spiritual conviction, cultural adaptation, and emotional vulnerability.

Understanding this phenomenon requires an approach that privileges subjective experience and lived meaning. In contexts where religious practices are performed outside the cultural mainstream, converts may experience prayer as both a spiritual affirmation and a site of tension navigating between personal devotion and external perceptions (Martinot & Ozalp, 2020). These encounters are embedded within broader socio-religious dynamics, including feelings of marginalization, self-discovery, and existential reorientation (Glazer-Eytan, 2021). As such, the phenomenon calls for a deeper exploration that goes beyond surface-level description to uncover the essence of what it means to pray, for the first time, as a Muslim in a context where Islam is not the majority norm.

Phenomenology offers a powerful lens through which to explore these experiences (Eder, 2022). By focusing on how individuals make sense of their spiritual transitions through embodied practices, this approach provides insight into the ways converts encounter, interpret, and integrate their faith into daily life (Siebzeiner & Senkman, 2019). A phenomenological exploration of the first prayer experience thus holds significance not only for understanding religious identity, but also for enriching broader discourses on spirituality, belonging, and the human search for meaning in pluralistic societies.

Building upon the broader significance of religious conversion and embodied worship, recent scholarship has increasingly recognized the importance of investigating individual experiences within specific religious phenomena. Studies focusing on how converts negotiate spiritual practices particularly in relation to ritual performance have contributed to a growing body of research in the fields of comparative religion, theology, and religious psychology (Hussain, 2023; Simonsohn, 2025). Yet, while these works provide valuable insights into religious identity and communal belonging, they often stop short of capturing the immediate, lived experience of performing sacred rituals for the first time an experience marked by emotional intensity, vulnerability, and personal transformation.

A key methodological challenge in such inquiries lies in the limitations of conventional, often quantitative, approaches that prioritize generalized trends over individual narratives (Salim & Abdullah, 2025). Quantitative tools tend to measure observable behaviors or attitudinal shifts, but they are inherently constrained in accessing the deeply nuanced and subjective meanings embedded in spiritual experiences (Chitwood, 2022). Even qualitative studies that adopt interpretive frameworks can sometimes over-analyze or distance the data from its raw phenomenological core, thus losing the immediacy and richness of the participant's perspective.

These limitations have rendered many previous research methods inadequate for capturing the full essence of the first-prayer experience among Muslim converts (Lauwers, 2019). Such moments are shaped not only by theological understanding, but by affective, bodily, and existential dimensions that resist easy categorization. In response, there is a growing recognition of the need for methodological frameworks that can access and articulate these complex layers of human experience (Samuri & Khan, 2021). Descriptive phenomenology grounded in the Husserlian tradition offers a systematic yet empathetic approach to reveal how meaning is constructed and lived through ritual action. It provides the necessary epistemological space to allow participants' voices to surface authentically, without the imposition of predefined theoretical assumptions.

Despite the growing interest in the study of religious conversion, much of the existing scholarship has relied on sociological or psychological frameworks that emphasize observable behaviors, identity transitions, or community integration (Galonnier, 2021; Vroon-Najem, 2019). These approaches often employ structured surveys, cross-sectional studies, or general interviews to identify patterns among converts (Katsikas & Dimitriadis, 2021). While useful for mapping broader

trends, such methods fall short in capturing the immediacy and depth of subjective spiritual experience especially during formative moments such as the first engagement with ritual worship.

The dominant practical solution in this domain has been to examine conversion through social adaptation models, narrative reconstructions, or behavioral assimilation into the new religious community (Salim & Othman, 2025). However, these approaches frequently overlook the deeply personal and affective dimensions of religious embodiment, particularly as experienced during prayer. For example, the emotional gravity of bowing for the first time or the inner turmoil of navigating prayer in a socially unsupportive context often remains underrepresented in the literature.

This methodological gap signals the need for an alternative mode of inquiry one that does not merely ask what converts do, but how they live through what they do (Fodeman et al., 2020). Phenomenology offers this path. By attending to the how of experience rather than just the what, it provides access to the internal structures of meaning as lived by individuals (Wilkinson et al., 2021). Through a descriptive phenomenological lens, this study seeks to address what is still poorly understood: the lived experience and existential meaning of performing the first Islamic prayer after conversion, especially within environments where Islam is not culturally dominant. Such an approach allows for a richer and more authentic understanding of spiritual transformation in its most intimate form.

Previous research on religious conversion has largely focused on sociocultural integration and identity reconstruction. Studies by (Mondragon Meza, 2025) and (Arraiyah & Tahir, 2025) explored how converts adjust within multifaith environments, highlighting community perception and personal adaptation. However, they did not delve into the moment-to-moment experience of ritual engagement, especially prayer. Research by (Burhanuddin & Pasilaputra, 2020) and (Bertaina, 2020) touched on embodiment and ritual identity but lacked in-depth analysis of initial prayer experiences. This study builds upon those gaps by focusing on the spiritual interiority of converts during their first prayer.

To uncover this experience, a descriptive phenomenological approach was applied, rooted in the Husserlian tradition (Awang et al., 2022). This method emphasizes the lived, first-person perspective of participants without introducing external interpretation (Scotto, 2021). It was chosen to capture the essential structures of meaning behind a highly subjective and spiritual act (Hussin et al., 2024). The method directly responds to the knowledge gap by allowing participants to describe their inner experience authentically. The approach reveals how converts perceive, feel, and make sense of their first prayer within a socially unfamiliar religious setting.

This article begins with an introduction to the research context and a review of relevant literature (García-Arenal, 2023). It continues with a detailed explanation of the phenomenological design and the rationale for its use. The data collection and analysis procedures are then presented, including thematic coding and the use of Giorgi's descriptive method. Following that, the results are reported based on thematic findings supported by participant quotes. The article concludes with a discussion on the implications of the findings and recommendations for future research.

RESEARCH METHODS

Study Design

This research employed a descriptive phenomenological design to explore the lived experience of Muslim converts performing their first prayer in a religiously dissimilar environment. Phenomenology was selected due to its methodological emphasis on uncovering the essence of subjective human experiences, particularly those involving deeply personal and spiritual transformation (Fife, 2020). This approach allowed for an in-depth understanding of how individuals interpret and give meaning to their religious practices following conversion.

Descriptive phenomenology, rooted in Edmund Husserl's philosophical tradition, was applied to maintain the integrity of participants' perspectives without imposing external interpretations. The aim was to reduce experiential data to its essential structures, revealing the core meaning of the

phenomenon as experienced by those who lived it. Through this lens, prayer was approached not as a theological concept but as an embodied, transformative act within specific socio-religious contexts.

Participants

Participants consisted of individuals who had converted to Islam within the last three years and had completed at least one formal prayer (shalat) in a predominantly non-Muslim setting. Inclusion criteria required participants to be adults (aged 18 or older), able to communicate fluently in the interview language, and willing to share their experiences in depth. Individuals who had not yet performed a formal Islamic prayer after conversion or who were in environments where Islam was the dominant religion were excluded to ensure contextual relevance.

A purposive sampling strategy was used to select participants who could provide rich, detailed descriptions of the phenomenon. The final sample comprised eight participants (5 males, 3 females), aged between 22 and 47, with diverse professional and cultural backgrounds. All participants were located in urban areas within multicultural societies where Islam is a minority religion.

Data Collection

Data were collected through in-depth, semi-structured interviews conducted in person or via secure video conferencing platforms, depending on the participants' location and preference. An interview guide was utilized, focusing on prompts that elicited personal narratives, emotional responses, and spiritual reflections surrounding the first prayer experience.

Each interview lasted approximately 45 to 75 minutes and was conducted in a private, distraction-free environment to ensure participant comfort and confidentiality. All interviews were audio-recorded with permission, and field notes were taken to capture contextual observations. Interview questions were designed to be open-ended and non-directive, allowing participants to articulate their experiences freely and without imposition.

Data Analysis

Data were analyzed using Giorgi's Descriptive Phenomenological Psychological Method (DP-PM), which involves a systematic approach to identifying the essential structures of experience. Transcripts were first read in their entirety to gain a holistic impression, followed by the identification of meaning units relevant to the research phenomenon. These units were then transformed into psychological expressions and clustered into themes that reflected the core essence of participants' experiences.

NVivo 14 was used to assist in the coding and organization of data, though the interpretive work remained grounded in phenomenological principles rather than software-driven categorization. This analytical process led to the emergence of thematic representations that encapsulate the spiritual, emotional, and existential dimensions of the first prayer among Muslim converts.

Ethical Considerations

Ethical approval was obtained from the appropriate institutional review board. Written informed consent was secured from all participants prior to data collection. Participants were assured of the confidentiality of their responses, and pseudonyms were used to protect their identities. The study adhered to the ethical principles outlined in the Declaration of Helsinki and complied with national and institutional research ethics guidelines.

RESULTS

A Sacred Encounter with the Divine

Participants consistently described their first experience of Islamic prayer (shalat) after conversion as a profoundly emotional and spiritual moment, marking a threshold between old and

new religious identity. The act of standing, bowing, and prostrating was not perceived as mere ritual compliance, but rather a deeply embodied expression of devotion and submission.

Instead of viewing prayer as mechanical performance, participants interpreted it as a transformative moment of intimacy with God, often described as both liberating and overwhelming. For some, the act of prostration symbolized a radical surrender that reshaped their sense of being seen, known, and affirmed by the divine. This theme highlights how the first prayer served as both an initiation and an affirmation of belonging, not only to a new religion but to a new spiritual self.

The Burden and Beauty of Visibility

Praying in a non-Muslim-dominant environment added layers of emotional complexity. Participants frequently spoke of vulnerability, anxiety, and a heightened awareness of being observed, judged, or misunderstood.

Beyond fear of social repercussions, prayer in public or familial non-Muslim settings became a negotiation of identity—both a declaration of faith and an exposure to potential scrutiny. This tension illustrates how the act of praying is not only spiritual but also a socio-political statement in minority contexts. Despite fear, participants often reframed the act as empowering, transforming vulnerability into resilience and conviction.

Reconstructing the Self Through Ritual

For many participants, the first prayer marked the beginning of a long process of identity reconstruction—spiritually, emotionally, and socially. The ritual was not only a communication with the divine but also a moment of self-definition and boundary-setting.

The narratives suggest that prayer served as an anchor in times of loss and uncertainty, affirming both personal faith and social belonging. By embodying the ritual, converts reintroduced themselves not only to God but also to their communities, demonstrating that prayer functioned as a central practice in negotiating identity and meaning.

Learning, Doubting, and Persevering

Although the prayer was described as deeply meaningful, participants also noted the cognitive and emotional struggles in learning how to perform it. This included language barriers, unfamiliar movements, and self-doubt about correctness and acceptance.

These struggles, however, were not seen as obstacles but as integral to spiritual growth. Initial doubts about performance often gave way to deeper sincerity, humility, and patience, reinforcing the idea that the value of prayer lay not in technical perfection but in intention and perseverance.

Integrative Reflection

Across narratives, the first Islamic prayer after conversion emerged as a sacred and multidimensional experience. It was simultaneously a devotional act, a declaration of religious identity, and a personal rite of passage. The analytical themes reveal that the first prayer should not be reduced to private spirituality alone; rather, it represents a convergence of personal transformation, social negotiation, and embodied resilience. Despite challenges—social pressure, fear, and unfamiliarity—the prayer provided participants with spiritual legitimacy, divine intimacy, and emotional grounding, encapsulating the essence of their religious transformation and the beginning of their ongoing journey in faith.

DISCUSSION

The findings of this study reveal that the first Islamic prayer performed by Muslim converts in a predominantly non-Muslim environment constitutes a deeply transformative and embodied spiritual experience (Min et al., 2021). This moment serves not only as an act of worship but as a declaration of identity, a point of emotional release, and a site of existential affirmation answering the central research question concerning how converts experience their initial engagement with Islamic ritual practice.

This study contributes significantly to our understanding by uncovering the rich interior dimensions of prayer among new Muslims, dimensions often neglected in broader sociological accounts of religious conversion. Rather than framing conversion merely as a shift in belief or social affiliation, the results emphasize the lived immediacy of the ritual encounter (Ngubane & Sukdaven, 2024). The first prayer emerges as a liminal moment in which identity, belief, vulnerability, and spiritual belonging converge. This contribution addresses the knowledge gap identified earlier by offering a phenomenological account of the convert's prayer experience as a personal turning point grounded in embodiment and emotional resonance.

The themes identified in this study align with and expand upon previous research. For instance, (Rogozen-Soltar, 2022) explored embodied practices in Muslim prayer, but without isolating the unique psychological and spiritual dimensions of a convert's first experience. Similarly, (Menon, 2024) focused on identity negotiation, yet lacked attention to the ritual moment as a site of transformation. The present findings support their conclusions regarding identity, but offer additional depth by illustrating how prayer itself operates as a performative and spiritual threshold. These results also affirm (Casey, 2021) perspective on phenomenological inquiry that meaning emerges from the immediacy of lived experience and demonstrate the value of descriptive approaches in revealing sacred moments often overlooked by more generalized studies.

The findings of this study hold important implications for understanding religious embodiment and spiritual identity among converts, particularly in pluralistic or secular environments (Shaharuddin et al., 2019). By highlighting how the first prayer becomes a deeply transformative and self-affirming act, this study invites faith communities, educators, and counselors to consider the emotional and existential dimensions of religious transition (Awang & Che Mat, 2024). These insights are particularly relevant for Muslim communities supporting new converts, as they underscore the need for safe spiritual spaces and empathetic guidance during early ritual experiences. At a broader level, the study adds depth to interfaith and multicultural dialogues by illuminating how religious identity is not only constructed socially but also lived through personal acts of devotion (Casey, 2022). From a professional standpoint, religious scholars, psychologists, and interfaith practitioners can use these insights to better understand the complex intersections of belief, belonging, and ritual embodiment.

Despite its contributions, this study is not without limitations. The use of purposive sampling within a limited number of participants restricts the scope of generalization beyond the specific cultural and geographic contexts represented (Matar, 2021). While phenomenology does not aim for statistical generalization, the findings are context-bound and reflect the lived experiences of a particular group of Muslim converts. Additionally, the reliance on self-reported narratives introduces potential biases related to memory, social desirability, or spiritual idealization. These limitations are inherent in qualitative research but should be acknowledged when interpreting the depth and scope of the study's conclusions.

Future research could expand on these findings by exploring the ritual experiences of converts in other minority religious settings or by examining how these experiences evolve over time. Longitudinal phenomenological studies may uncover how meaning structures change with increased familiarity and integration into religious practice. Additionally, comparative studies across different religious traditions could illuminate the universality and uniqueness of first-ritual experiences among converts. Such efforts would further enrich the discourse on spiritual transformation and deepen our understanding of faith as a lived, embodied phenomenon in diverse cultural landscapes.

CONCLUSION

This study explored the lived experience of Muslim converts performing their first Islamic prayer in non-Muslim-majority environments. The findings revealed that the first prayer acts as a deeply transformative moment, blending spiritual awakening, identity formation, and emotional vulnerability. Through descriptive phenomenological analysis, this research uncovered essential meanings behind the ritual, providing insights often overlooked in previous sociological or behavioral

studies. The study contributes to a richer understanding of how converts embody faith and negotiate their place within unfamiliar social contexts. Based on these findings, the study offers actionable recommendations: policymakers and interfaith organizations should create inclusive spaces for worship in public institutions such as schools, workplaces, and community centers; religious educators and mentors should provide tailored guidance to new converts that acknowledges both spiritual and social challenges; and healthcare and counseling professionals should recognize the emotional dimensions of early ritual practice to better support holistic well-being. These results highlight the importance of supporting spiritual integration in diverse religious settings. In practice, such measures can reduce social isolation, foster mutual respect in plural societies, and enhance the resilience of converts as they navigate new identities. Future research may extend this inquiry through longitudinal or comparative phenomenological designs to explore how ritual meaning evolves across time and tradition.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

REFERENCES

- Abdullah, N., Awang, A., & Mat, A. C. (2024). Chinese Muslims and Their Non-Muslim Families on Muamalat Fiqh Co-Existence (Ta'ayush). *Global Journal Al-Thaqafah, JULY 2024(SPECIAL ISSUE)*, 49–66. Scopus. <https://doi.org/10.7187/GJATSI072024-4>
- Abdullah, R., Jayos, S., Yahya, F., Bandar, N. F. A., Yusoff, N. F. M., & Ifdil, I. (2022). Adaptation Strategies by Muslim Convert: A Study on “Saudara Kita” in Sarawak Malaysia. *Islamic Guidance and Counseling Journal*, 5(2), 185–204. Scopus. <https://doi.org/10.25217/igcj.v5i2.2480>
- Arbabzadah, N., & Green, N. (2022). Between Afghan “Idology” and Kafir “Autoethnography”: A Muslim Convert Describes His Former Religion. *Journal of the American Oriental Society*, 142(3), 643–670. Scopus. <https://doi.org/10.7817/jaos.142.3.2022.ar027>
- Arraiyah, M. H., & Tahir, B. G. (2025). SMOOTH SAILING TO SAVE HAVEN OF ISLAM: A Study of Chinese Descendants Converting to Islam in Watan Soppeng. *Journal of Indonesian Islam*, 19(1), 139–160. Scopus. <https://doi.org/10.15642/JIIS.2025.19.1.139-160>
- Awang, A., & Che Mat, A. (2024). THE ROLE OF THE ISLAMIC GUIDANCE CENTER AS AN INFORMATION AND INTEGRATION SITE FOR MUALAFS IN SELECTED ZONES OF PENINSULAR MALAYSIA. *Afkar*, 26(1), 307–342. Scopus. <https://doi.org/10.22452/afkar.vol26no1.10>
- Awang, A., Ghani, R. A., Musa, R., & Mat, A. C. (2022). The Challenges of Mixed Marriage in Malaysia from Mualaf's Circle. *Academic Journal of Interdisciplinary Studies*, 11(6), 203–216. Scopus. <https://doi.org/10.36941/ajis-2022-0162>
- Bertaina, D. (2020). The Arabic Version of the Liber Denudationis: How Fāṭimid Controversies Shaped Medieval European Views of Islam. *Islam and Christian-Muslim Relations*, 31(4), 425–443. Scopus. <https://doi.org/10.1080/09596410.2021.1872925>
- Burhanuddin, N., & Pasilaputra, D. (2020). SOCIAL, POLITICAL AND RELIGIOUS ROLES OF CHINESE MUSLIMS IN INDONESIA: EXPERIENCES OF WEST SUMATRAN PITI. *Hamdard Islamicus*, 43, 334–353. Scopus.
- Casey, P. M. (2021). The racialization of American Muslim converts by the presence of religious markers. *Ethnicities*, 21(3), 521–537. Scopus. <https://doi.org/10.1177/14687968211015210>
- Casey, P. M. (2022). “They Don’t Look at You as a Real Muslim”: The racial exclusion of black American Muslim converts. *Muslim World*, 112(4), 404–421. Scopus. <https://doi.org/10.1111/muwo.12448>

- Chen, Y., & Dorairajoo, S. (2020). American muslims' da'wah work and islamic conversion. *Religions, 11*(8), 1–17. Scopus. <https://doi.org/10.3390/rel11080383>
- Chitwood, K. (2022). Halal Habichuelas: Food, Belonging, and the Conundrums of Being a Puerto Rican Muslim. *Journal of the American Academy of Religion, 90*(4), 916–936. Scopus. <https://doi.org/10.1093/jaarel/lfad003>
- Eder, J. F. (2022). Converts to Islam and the Muslim Community in the Christian Philippines. *Contemporary Islam, 16*(1), 1–18. Scopus. <https://doi.org/10.1007/s11562-022-00478-6>
- Fife, W. (2020). *Counting as a Qualitative Method: Grappling with the Reliability Issue in Ethnographic Research* (p. 140). Springer International Publishing; Scopus. <https://doi.org/10.1007/978-3-030-34803-8>
- Fodeman, A. D., Snook, D. W., & Horgan, J. G. (2020). Picking Up and Defending the Faith: Activism and Radicalism Among Muslim Converts in the United States. *Political Psychology, 41*(4), 679–698. Scopus. <https://doi.org/10.1111/pops.12645>
- Galonnier, J. (2021). Maneuvering Whiteness in France Muslim Converts' Ambivalent Encounters with Race. *French Politics, Culture and Society, 39*(2), 69–94. Scopus. <https://doi.org/10.3167/fpcs.2021.390204>
- García-Arenal, M. (2023). The European Qur'an: The Role of the Muslim Holy Book in Writing European Cultural History. *History of Humanities, 8*(1), 31–45. Scopus. <https://doi.org/10.1086/723945>
- Glazer-Eytan, Y. (2021). Conversos, Moriscos, and the Eucharist in Early Modern Spain: Some Reflections on Jewish Exceptionalism. *Jewish History, 35*(3–4), 265–291. Scopus. <https://doi.org/10.1007/s10835-021-09424-0>
- Hussain, A. (2023). 'For Few Mean Ill in Vaine': Roxolana and the Clash of Passion and Politics in the Ottoman Court in Fulke Greville's The Tragedy of Mustapha (1609) and Roger Boyle's The Tragedy of Mustapha (1665). *Renaissance Studies, 37*(5), 701–718. Scopus. <https://doi.org/10.1111/rest.12883>
- Hussin, M. N. M., Daud, M. Z., Hanafi, H., & Samudin, S. A. (2024). THE DIVISION OF HARTA SEPENCARIAN OF MUSLIM CONVERTS UPON CONVERSION IN MALAYSIA. *Malaysian Journal of Syariah and Law, 12*(2), 282–295. Scopus. <https://doi.org/10.33102/mjssl.vol12no2.578>
- Katsikas, S., & Dimitriadis, S. (2021). Muslim Converts to Orthodox Christianity during the Greek War of Independence, 1821–1832. *European History Quarterly, 51*(3), 299–323. Scopus. <https://doi.org/10.1177/02656914211025378>
- Lauwers, A. S. (2019). Is Islamophobia (always) racism? *Critical Philosophy of Race, 7*(2), 306–332. Scopus. <https://doi.org/10.5325/critphilrace.7.2.0306>
- Martinot, B., & Ozalp, M. (2020). CONVERSION TO ISLAM: REVIEW OF RESEARCH CONDUCTED BETWEEN 2000-2020 ON WESTERN AND AUSTRALIAN CONVERTS TO ISLAM. *Australian Journal of Islamic Studies, 5*(1), 21–41. Scopus. <https://doi.org/10.55831/ajis.v5i1.269>
- Matar, N. (2021). Two Muslim converts to Catholicism in Arabic sources, 1656-1667. *Seventeenth Century, 36*(2), 253–269. Scopus. <https://doi.org/10.1080/0268117X.2019.1703306>
- Menon, N. R. (2024). The point of death: Religious conversion and the self in South India. *Modern Asian Studies, 58*(1), 218–242. Scopus. <https://doi.org/10.1017/S0026749X23000239>
- Min, J. P. J., Roslan, A. J. B., & Onn, A. C. W. (2021). The Inevitable Journey: Understanding the Conversion Process of Muslim Converts in Malaysia and How They Overcame the Challenges from Interracial Marriages. *Malaysian Journal of Qualitative Research, 7*(2), 45–58. Scopus.

- Mondragon Meza, G. A. (2025). Seeking for Religion, Mexican Female Muslim Converts. *International Journal of Latin American Religions*, 9(1), 212–235. Scopus. <https://doi.org/10.1007/s41603-024-00260-x>
- Ngubane, S. E., & Sukdaven, M. (2024). The influence of Islam on Zulu Muslims in KwaZulu-Natal. *HTS Teologiese Studies / Theological Studies*, 80(1). Scopus. <https://doi.org/10.4102/hts.v80i1.9478>
- Rogozen-Soltar, M. (2022). The Mobile Ummah: Belonging and Travel among Muslim Converts in Spain. *Ethnos*, 87(4), 806–826. Scopus. <https://doi.org/10.1080/00141844.2021.1925726>
- Roslan, A. J. B., Min, J. P. J., & Onn, A. C. W. (2021). All-Embracing Nurture: Understanding the Child-Rearing Experience of Muslim Converts from Interracial Marriages in Malaysia. *Malaysian Journal of Qualitative Research*, 7(2), 32–44. Scopus.
- Salim, S., & Abdullah, S. A. C. (2025). From Entertainment to Enlightenment: Media’s Role in the Lives of Borneo Muslim Converts. *International Journal of Islamic Thought*, 27, 137–149. Scopus. <https://doi.org/10.24035/ijit.27.2025.324>
- Salim, S., & Othman, N. A. (2025). PERCEPTIONS OF MUSLIM CONVERTS ON THE INFLUENCE OF THE MEDIA IN COMBATING ISLAMOPHOBIA: A PHENOMENOLOGY STUDY IN SABAH AND SARAWAK. *Kajian Malaysia*, 43(1), 27–47. Scopus. <https://doi.org/10.21315/km2025.43.1.2>
- Samuri, M. A. A., & Khan, A. S. N. (2021). Legal literacy for muslim converts in malaysia. *Pertanika Journal of Social Sciences and Humanities*, 29(3), 1693–1708. Scopus. <https://doi.org/10.47836/pjssh.29.3.12>
- Scotto, D. (2021). The Conflation of Judaism and Islam in Hernando de Talavera’s Conversion Plan. *Jewish History*, 35(3–4), 293–328. Scopus. <https://doi.org/10.1007/s10835-021-09426-y>
- Shaharuddin, S. A., Marlon, M. Y., Majid, M. A., Usman, A. H., Sungit, F., & Hamid, Z. A. (2019). The relationship between impact of zakat distribution and religious practice among muallaf in selangor. *Humanities and Social Sciences Reviews*, 7(4), 371–376. Scopus. <https://doi.org/10.18510/hssr.2019.7448>
- Siebzehner, B., & Senkman, L. (2019). Drawing the Boundaries of Non-Catholic Religions in Argentina and Brazil: Conversion to Islam and the Return to Orthodox Judaism (Teshuva). *International Journal of Latin American Religions*, 3(1), 40–67. Scopus. <https://doi.org/10.1007/s41603-019-00069-z>
- Simonsohn, U. (2025). Exploring the Liminal Characteristics of Muslim Converts: An Analysis of Rabbinic and Ecclesiastical Legal References from the Early Islamic to Abbasid Periods. *Journal of the American Oriental Society*, 145(1), 1–18. Scopus. <https://doi.org/10.7817/jaos.145.1.2025.ar001>
- Snook, D. W., Kleinmann, S. M., White, G., & Horgan, J. G. (2021). Conversion Motifs Among Muslim Converts in the United States. *Psychology of Religion and Spirituality*, 13(4), 482–492. Scopus. <https://doi.org/10.1037/rel0000276>
- Vroon-Najem, V. (2019). Muslim converts in the Netherlands and the quest for a “culture-free” Islam. *Archives de Sciences Sociales Des Religions*, 186(2), 33–51. Scopus. <https://doi.org/10.4000/assr.45579>
- Wilkinson, M., Irfan, L., Quraishi, M., & Purdie, M. S. (2021). Prison as a site of intense religious change: The example of conversion to islam. *Religions*, 12(3), 1–24. Scopus. <https://doi.org/10.3390/rel12030162>