Subjective well-being in muallaf

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Abstract

Purpose - This research is to find out the subjective well-being of muallaf where the focus of this research is the subjective well-being of muallaf.

Method - The informants in this study were three primary informants, consisting of one student muallaf, two housewives muallaf. Data collection was carried out by interview and documentation methods. This study uses a phenomenological study method approach with Interpretative Phenomenological Analysis data analysis techniques. The credibility of the data used by researchers was tested using source triangulation.

Result - The results and conclusions of this study are that each muallaf participant experiences subjective well-being in himself. Subjective well-being experienced by all muallaf participants in this study has a different picture. This happened because in deciding to become a muallaf, all participants had their own approaches and perspectives on the events they experienced before.

Implication - Each muallaf participant in this study has various life satisfaction, positive affect and negative affect, all of which are subjective well-being processes of every participant muallaf.

Originality - This research is presented concerning religious guidance services for deaf individuals.

Keywords:
Subjective well-being,
mualaf, Islam.

Abstrak

Tujuan - Penelitian ini bertujuan untuk mengetahui kesejahteraan subjektif mualaf dimana fokus penelitian ini adalah kesejahteraan subjektif mualaf.

Metode - Informan dalam penelitian ini adalah 3 orang informan primer, yang terdiri dari 1 orang mahasiswa mualaf, 2 orang ibu rumah tangga mualaf. Pengumpulan data dilakukan dengan metode wawancara dan dokumentasi. Penelitian ini menggunakan pendekatan metode studi fenomenologi dengan teknik analisis data Interpretative Phenomenological Analysis. Kredibilitas data yang digunakan peneliti diuji dengan menggunakan triangulasi sumber.

Hasil - Hasil dan kesimpulan dari penelitian ini adalah setiap partisipan mualaf mengalami subjective well-being dalam dirinya. Subjective well-being yang dialami oleh seluruh partisipan mualaf dalam penelitian ini memiliki gambaran yang berbeda-beda. Hal ini terjadi karena dalam memutuskan untuk menjadi seorang mualaf, semua partisipan memiliki pendekatan dan cara pandang masing-masing terhadap peristiwa yang dialaminya sebelumnya.

Implikasi - Setiap partisipan mualaf dalam penelitian ini memiliki kepuasan hidup, afek positif dan afek negatif yang berbeda-beda, yang kesemuanya merupakan proses subjective well-being dari setiap partisipan mualaf.

Orisinalitas - Penelitian ini disajikan mengenai layanan bimbingan keagamaan bagi individu tuna rungu.

Introduction

Humans are creatures who have needs in carrying out their lives, where humans always follow the changing times whose situations and circumstances cannot be predicted beforehand, some traits and imperatives occur in their lives that make humans required to always fulfill their needs (Alwisol, 2009).

Human needs can be divided into two parts, namely physiological needs and spiritual needs (Najati, 1988). According to Maslow (in Sumantri & Ahmad, 2019) physiological basic needs naturally are related to very basic activities in the body, such as the need for food and drink, clothing, shelter, and biology. While the basic psychological and spiritual needs are related to the soul possessed by humans, where humans manifest a sense of security and have the desire to always strive to create peace in the soul and a sense of happiness in their lives (Najati, 1988).

The life of every human being who is always completely open often makes the problem space for human life needs to become increasingly complex and of various kinds, both originating from internal and external factors, where spiritual

needs are unknowingly an inevitability that exists in humans (Widodo, 2019). By nature, every human being has a readiness and a potential for monotheism, namely knowing and believing in God (Allah) and humans have a tendency to believe in religion (Najati, 1988).

The tendency for religious individuals is also a necessity in human life, where in human life, religion functions as a way of life that contains various rules and norms that determine how a person behaves according to the religion he adheres to. Every human being has a form of value system that is meaningful for each of their lives, which will later form an identity. This religious identity will help individuals understand, evaluate and explain situations and experiences in life (Mohammad & Syafiq, 2014).

The conversion to religion will certainly make a person's life change forever because the decision is basically directly related to fundamental changes and realignment of self-identity (Desieningrum, 2012). The conversion of religion from non-Islam to Islam or in the Encyclopedia of Islamic Law is stated in terms of a language defined as a person whose heart is persuaded and tamed. In a broader sense, it is a person who is tamed or inclined his heart to good deeds and to the love of the religion of Islam, which is proven through the main thing, namely the two sentences of the creed (Wulandari, 2018). A muallaf is a person who has just entered or embraced Islam where the condition for becoming a muallaf is to say the two sentences of creed, namely *"Asyhadu alla ilaha ilallaah, wa ashhadu anna muhammadar Rasulullah"*, which means a person's testimony that there is no God worthy of worship except Allah and that Prophet Muhammad is the messenger of Allah (Ramadhan et al., 2018).

According to Daradjat (in Rakhmat, 2003), every muallaf experiences a period referred to as a "period of restlessness" the process of the inner life of muallaf, raging in the form of anxiety, panic, sadness, and other things. Where the period of unrest must be passed through by individual muallaf, as the main way to choose a new belief that can overcome this inner conflict (Rokhis, 2016). The stress response leads to negatives such as anxiety and depression. This is a form of distress that comes from H. Selye who stated that distress is a response to pressure that can cause something negative or threatening physiologically and psychologically

(Matthews, 2016). Psychological distress is a negative condition that can affect individuals directly or indirectly over time and can affect physical health and mental conditions (Mahmood and Ghaffar, 2014).

From the results of a preliminary study conducted on the management of the Banyumas Mualaf Center (MU & S Informants), the following data were obtained; The informant said that the informant was an administrator of the Banyumas Mualaf Center, where BMC was a forum for some of the Banyumas community who had muallaf to Islam. Informants convey to muallaf who are sheltered by BMC.

The problems that often occur are muallaf who are neglected and are not considered by their own families, consistency of beliefs, economic difficulties, and marital problems. There is also one side of the experience of an informant, namely informant S who then told the story of his life, that he had studied several religions including Christianity, and Hinduism and then studied Islam. Informants know Islam more deeply by a man during college. Departing from this, the informant then decided to become a muallaf and married the person who introduced him to Islam. But after a few years together, the two decided to separate for several reasons and one of them was because her husband was inconsistent in guiding her to Islamic teachings. Informant S independently tried to learn Islam again well and run his life as before. However, from the problems he experienced, Informant S revealed that he felt very comfortable and at ease being a Muslim.

Banyumas Mualaf Center is an interesting place to study where many activities support the development of muallaf. Such as regular religious studies and the relationship between mentoring to muallaf which is quite intense. For this reason, researchers perceive that the existence of several activities carried out by the Banyumas Mualaf Center can help the difficulties of the muallaf and become a medium for muallaf to be able to respond to the pressures and stress they face with reactions related to *subjective well-being* in muallaf. Muallaf are assumed to have psychological reasons related to *Subjective well-being*, *cognitive evaluation*, and *affective evaluation* of themselves. For this reason, in this study, researchers are interested in studying how the description of *subjective well-being* among muallaf.

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The description of the background of the problems that have been described previously, makes researchers want to examine how the experience of *subjective well-being* in muallaf is described. *Subjective well-being* is a phenomenon broadly related to how a person's emotional response, domain satisfaction, and assessment of the life satisfaction of each individual (Diener et al., 1999). Diener (in Sari & Coralia, 2015) defines *subjective well-being* as an evaluation carried out on individuals cognitively and affectionately related to their lives. The evaluation consists of an individual's assessment of the emotion of various events experienced along with a cognitive assessment of satisfaction and fulfillment of individual needs. *Subjective well-being* is a way of individuals in their role in evaluating their lives, such as in the realm of life satisfaction, low levels of depression and anxiety and the presence of various positive emotions and moods (Diener in Rachmah, 2017).

According to Diener & Lucas (in Ryan & Deci, 2001), a person who is then described as having a highly *subjective well-being concept* in himself is if the individual could assess his/her life satisfaction highly and feels a positive effect more often than the negative one. Effectively, individuals will tend to feel happy and cognitively, individuals can assess their satisfactory lives, so this can only be categorized as having high *subjective well-being*. The affective element is important in the emotions, *moods* and *feelings* of each individual. Whereas the cognitive element refers to an individual's thoughts on satisfaction in one's life as a whole and also specifically (certain parts) such as one's work life or relationship with other individuals (Nayana, 2013). Based on the description above, it can be concluded that *subjective well-being* is a person's subjective evaluation of one's life which includes positive and negative feelings and life satisfaction they feel. According to Diener (in Sari & Coralia, 2015) There are three aspects of *subjective well-being disclosed, namely:*

"Life satisfaction evaluation of individual domain satisfaction in running life".

Cognitive assessment of a person about his life, whether the life he lives is going well or what the individual describes. Therefore, *Life satisfaction* can be measured by looking at the degree of satisfaction of a person with his life, both in the context of health or in small examples such as how the individual feels in this

life by interpreting it as beautiful from how often he laughs. This cognitive component is a related perspective gap between desires and achievements, namely whether they are fulfilled or not. *Life satisfaction* is a valuable assessment of a person's subjectivity regarding how close his current life is to the life he thinks is ideal.

Evaluation of individuals regarding events experienced in their lives is in the form of a pleasant emotional picture, such as being happy, self-soothing, energetic, feeling attractive, proud, having affection, joy and extraordinarily happy. Thus, having positive emotions or pleasant emotions is a part of *subjective well-being* because it places these emotions into individual reflections and reactions to events that show that life is a process that goes according to what the individual wants.

A negative effect is a representation of the atmosphere and condition of the individual's heart and emotional situation that is not pleasant but reflects the individual in responding to the negative effects experienced by a person, as a reaction to circumstances, life, health, and events they experience such as feeling angry, anxious, embarrassed, guilt, sadness, stress, depression, fear and envy or feeling jealous.

Research Method

This research is qualitative research. It has a logical paradigm and the basics of thinking for oneself which explains the strengths of the research (Poerwandari, 2005). Qualitative research is a research method that explores and understands the meaning of several individuals or groups of people ascribed to social (humanitarian) issues (Creswell, 2012). Qualitative research produces and processes research data that is descriptive in nature, such as interview transcripts, drawings, field notes, photographs, video recordings and so on.

This study uses an IPA (*Interpretative Phenomenological Analysis)* approach. According to Kahija (2017) explaining that *Interpretative Phenomenological Analysis* is an analytical process that runs together dynamically with the process of interpreting the phenomenon being studied, namely in the form of the world of experience the researcher is allowed to meet with the world of experience of the participants, in that meeting, the researcher continuously corrects himself or

revises himself until an understanding emerges. Science does not focus on general experiences but focuses on individual and personal experiences so that there is no attempt to arrive at the essence of the experience.

Table 1 Primary Informant Profile

Name (Initial)	Informant 1 (VOCL)	Informant 2 (SSN)	Informant 3 (HN)
Status	Student	Housewife	Housewife
Age	21 years	46 years old	47 years old
New Year	2019	1993	1999

Results and Discussion

Results

Participant 1 - VOCL

a) *Life satisfaction*

Based on the results of interviews with VOCL participants, VOCL interprets the meaning of the purpose of life as worship according to the value of monotheism.

> *Back again, to a calmer... more purposeful life. What's the goal?* (P1, VOCL, W1 279-288). *Yes, it's not all, but what's already done is like going to college. What.. Vero doesn't want to trouble his parents. Yes, Alhamdulillah, college is also launched, the costs are also very easy, right, and for the cost of necessities, it is more comfortable to live like this than living mediocre but pretending to be made up* (P1, VOCL, W1 391-405). *So he, who had started before, is now starting to be able to read Al-Quran and is limping but he already understands the hijaiyah and also the tajwid, all kinds of things have started to be understood so Vero said to his mother "Bun… if there was time, Brother, do you want to recite Al-Quran with Mother?" So we will do it every time after sunset praying* (P1, VOCL, W1 407-416).

Based on the statements of VOCL participants, the researcher concluded that VOCL participants can interpret their lives and their purpose in life as worship. VOCL

participants base all their life activities after becoming muallaf on the concept of worship in accordance with Islamic teachings.

b) *Positive Effect*

Based on the results of interviews with VOCL participants, the VOCL evaluates the domain of individual satisfaction in carrying out life.

> *I didn't expect that at that time, I would read the shahada, right "MasyaaAllah" just like that, I just cried honestly. Crying like it's really cool, really peaceful, like really relieved, like those burdens that felt heavy on my shoulders, it's like I immediately feel relieved, like those problems that I was thinking about, those things that I thought about, disappeared at that very moment, it was really like, "MasyaaAllah very peaceful"* (P1, VOCL, W2 1005-1020). *From yourself, you start to control your emotions, you feel more at peace. Also, what is it for... prayer, the time is really organized, isn't it? For education, it feels like it's richer, isn't it just enthusiastic, like that, learning like it's really different, already like that, the environment is already Islamic, my friends also get carried away like that.* (P1, VOCL, W1 52-57) *Since I converted to Islam, I took part in recitations, right? Mother, sometimes when there is a recitation, "Come along... ". Rich in detail, even in the Al-Qruan, in the letters, everything is discussed, right, like lessons from others, it turns out that Islam is very broad.* (P1, VOCL, W1636-645) .

Based on the statements of VOCL participants, the researchers concluded that VOCL participants can evaluate the satisfaction domain in their (individual) domain areas in carrying out life. VOCL participants can make a positive impact on any events or problems they experience.

c) *Negative Effect*

Based on the results of interviews with VOCL participants, VOCL reflects on the events and problems experienced with the observance of worship.

> *At first, I couldn't really accept it, at first it was just Vero, the main thing is that mother's happiness is really important to Vero. Vero, seeing your mother smile, masya Allah, I'm so happy.* (P1, VOCL, W1 874-886). *Vero is really trying, no matter what Vero is facing, Vero can't go back, he has to move on because the problem can't be*

avoided, so Vero keeps going, right, Vero is trying (P1, VOCL, W1 784-798).

Based on the statements of the VOCL participants, the researchers concluded that the VOCL participants could reflect on the events and problems they experienced by trying to accept the circumstances and problems and then from this, the VOCL participants transferred them to worship in accordance with Islamic religious guidance.

Participant 2 - SSN

a) *Life satisfaction*

Based on the results of interviews with SSN participants, they interpret the meaning of the purpose of life as inner peace according to the value of monotheism.

> *At that time, I was still in high school in the 1st grade, I was rich in the 90s, so I continued to see the procedure for praying and ablution, how come I got interested? What's interesting is this, where we have to be really holy... clean like that* (P1, SSN, W1 60-67). *Eeee, I continued to muallaf to Islam, yes, I learned on my own, starting from learning how to pray and how to perform ablution, I taught myself, even though at first I wanted to take the ablution water, the intention was to read it first.* (P1, SSN, W1 106-112). *Because of my belief that God exists, God will definitely take care of me, take care of my children, and to be honest, I'm at OJOL (online public transportation service), it feels like I was about to die 5 times, until I rolled on the asphalt, thank God, I only had minor injuries on my feet and hands, which means that God does exist.* (P1, SSN, W1 639-654) .

Based on the statements of SSN participants, the researcher concluded that SSN participants can interpret the meaning and purpose of their life as an individual's inner peace by trying to obey worship according to Islamic religious guidance and become more confident.

b) *Positive Effect*

Based on the results of interviews with SSN participants, SSN evaluates itself in terms of accepting individual conditions in carrying out life.

> *So after this, being rich like I said, it's hard for example, let's just be sure, we just have the belief in Bismillah, we can do that and we'll be diligent, meaning that we pray on time and then we learn to recite Al-Quran. When we read long verses, even short verses we start to calm down, especially when we do dhikr, in short dhikr, we start to calm down, that's how I feel..* (P2, SSN, W1 133-140). *Alhamdulillah... that's why in Islam, in my opinion, there are many tests, there are many tests, maybe it's my test, but not in Islam maybe. My thoughts are positive there, Yes, I can survive or not there. Until finally, I decided to become an OJOL like this, I also met friends with many characters of people like this and we can also learn from them.* (P2, SSN, W1 367-372) .

Based on the statements of the SSN participants, the researcher concluded that the SSN participants could evaluate various kinds of events and problems that they thought were numerous and consecutive by accepting them. At the same time, SSN participants also have a high sense of responsibility for themselves, their families, and their beliefs in worshiping according to Islamic guidance.

c) *Negative Effect*

Based on the results of interviews with SSN participants, SSN reflects itself on the events and problems experienced with sincerity of faith.

> *Coincidentally, I got a Javanese native (husband) and Papah didn't agree that I was wasted around there... that means... in 1994 I got married... around 1999* (P2, SSN, W1 177-185). *That means how many times have I been there, I want to muallaf to my old religion twice, which means that my thoughts are like that. It's just because my kids say "Don't be" he said "God willing, mama can do it, as long as mamah lives with papa, right" he said like everything from economic problems and other problems mom can afford, why can't you do that with this one, you know, my son is always like that.* (P2, SSN, W1 318-338). *In the end, I just kept going, Bismillah, I just kept going. Bismillah, God willing, I can do that and then I decided I said to*

the kids, "Okay, Mama, I'm going to wear the hijab, okay?" (P2, SSN, W1 338-341). [33]*Friend, I happen to have a friend who is also Chinese like me, he is a muallaf and he is the one who always eee.... "Don't go, don't move, you have to be able to, you have to be strong" like that. God willing, sustenance is everywhere for sure as long as we believe there is, that's it. Friends are always like that... Yes. Yes, that's a friend from junior high school and thank God he likes to help me, I like it from an economic point of view... even now my friend is still there, Yes. Friends from middle school.* (P2, SSN, W1 46-55) .

Based on the statements of SSN participants, the researcher concluded that SSN participants can reflect on negative events and problems experienced by trying to surrender to Allah and believe in it as a test of the participant's belief or faith.

Participant 3 - HN
a. *Life satisfaction*

Based on the results of interviews with HN participants, HN interprets the meaning of the main orientation of living life is according to the values of monotheism.

Yes, in my opinion, the meaning of religion is a sacred relationship between us and the creator and when we really have to maintain a good relationship with the creator. (P3, HN, W1 22-25) . *So finally, I followed that, then I didn't turn to another religion, I didn't turn to the previous religion.* (P3, HN, W1 34-40) . *Alhamdulillah, my Muslim friends are very welcome, especially since I am Chinese, they are very welcoming about my Islam, so they teach me how to pray and then they give me clothes like that.* (P3, HN, W1 125-131) . *Yes, there are a lot of questions like that and that's why I asked them in Al-Quran, I recited Al-Quran at that time, I recited Al-Quran... in the Anisa group and Fatih's group at Doctor Fatih's house, I went to Fatimatuzzahro and every Tuesday, what kind of surgery was it? What is it...* (P3, HN, W1136-140) .

Based on participant HN's statements, the researcher concluded that HN participants can interpret their life goals as a view of life or an orientation towards life after death (afterlife) in accordance with the value of monotheism (belief in the existence of an accountability day in Islamic teachings).

b) *Positive Effect*

Based on the results of interviews with HN participants, HN evaluates the domain of individual satisfaction and positive motivation in carrying out life.

> *My friends said "If you want to be a Muslim, don't be gray, you have to be black or white because when you are gray, you can go to church, you can't even go to the mosque, in the end, you won't be accepted like that. If you want to be a Muslim, then be it* (P3, HN, W1 40-45). *We learn to be a woman, you know, so what do I do ... I incidentally come from a single parent, I don't have a father, I'm an only child, I've never been looked after by a father, right? So, when I became a Muslim, I felt like I was being looked after by the Muslims themselves. I'm just easygoing in Islam even though I don't really understand Islam but I don't have a burden, why did I leave what used to be like that... Nothing, I don't have an easygoing burden, just do it.* (P3, HN, W1 103-163) .

Based on participant HN's statements, the researcher concluded that HN participants were able to evaluate their satisfaction domain (area) and capture all the events and events they experienced as a positive motivation in carrying out life.

c) *Negative Effect*

Based on the results of interviews with HN participants, HN reflects themselves on the events and problems experienced with productivity.

> *There is a man when I was down and then my household was shaken, so every prayer I would definitely cry. Yes, I can't run anywhere, I can only run to Allah. It's okay... yes, that's how I feel... I don't have anyone, even though I have a husband but I feel alone I can't tell my mother because my mother must be "That's your decision with all your consequences" like that.* (P3, HN, W1 251-252). *So I really only have Allah and I always find peace after praying. I continue to pray tahajjud frequently, you know. I kept learning to continue to learn the tahajjud prayer, so the tahajjud prayer became the most beautiful*

moment for me to interact with Allah, because I am a busy person, yes, that afternoon, it seems that prayer is not solemn, so when I am very solemn, I can feel it during the dawn prayer. That is what I feel, when we really cry asking Allah, Allah will grant it. If we ask God for this normally, it's like it's not being granted, when I feel at that point I'm asking for something like this, God has accepted it. That's all... (P3, HN, W1 259-270).

Based on the statements of the HN participants, the researchers concluded that the HN participants could reflect on all the events and problems that the HN participants experienced in productive activities. HN participants try to rise from the adversity of the problems they experience by doing activities that are beneficial for themselves.

Discussion

Diener (in Sari & Coralia, 2015) defines *subjective well-being* as an evaluation carried out on individuals cognitively and affectionately related to their lives. The evaluation consists of an individual's assessment of the emotion of various events experienced along with a cognitive assessment of satisfaction and fulfillment of individual needs.

According to Drajat (1970), it is stated that there are several psychological processes experienced by a person who muallaf religion so that person decides to muallaf religion, namely:

1.   Quiet period

In this period, the condition of the individual's soul is in a comfortable state, because problems with religion have not yet affected their attitude. Such a situation will not disturb the balance in his mind so that he is then in a state of calm and serenity.

2.   Time of restlessness

This stage of unease takes place when there are religious problems that have affected his mind. As for this, it is related to why religious problems can affect his psyche, influenced by many factors such as calamities, crises or feelings of sin, and so on. This causes a kind of shock in his inner life, resulting in feelings of anxiety,

panic, despair, doubt, and indecision that make people more sensitive. At this stage, then there is a process in which the election of a new belief to overcome the conflict in his mind.

3. Conversion period

This stage occurs after the internal conflict begins to fade or shrink because stability has been achieved, namely stability in the ability to make decisions to choose the right decision in accordance with human nature. This decision gives meaning to resolving previous internal conflicts, thereby creating a state of peace in the form of conditions for receiving divine guidance.

4. Calm and serene time

The stage of a calm and peaceful period here is of course different from the calm period in the first stage. In the first stage, the situation is experienced because of an indifferent attitude towards religion, but the calm period at this stage is caused by satisfaction with the decision that has been taken regarding the individual's religious conversion.

5. Conversion expression period

The period when the expression of an attitude of acceptance of the new concept of religious teachings that are believed by individuals, then the attitude of life is harmonized with religious teachings, regulations, and religious values that are believed.

Findings

This study reveals *subjective well-being* among muallaf where there are three participants consisting of two housewives and one female student. The VOCL participant is a 21-year-old student, whose decision to muallaf to Islam in 2019 was because she felt an inner peace and followed the truth taught by Islam. The SSN participant is a 47-year-old housewife, her decision to become a Muslim in 1993 was due to her belief in monotheism and the concept of purification (ablution) in Islamic teachings which she said were very special and amazing. Participant HN is a housewife aged 48 years, her decision to become a muallaf in 1999 was due to marriage, but as the marriage progressed, Participant HN was not just formality in

practicing Islam, but Participant HN learned more about Islam by following the study of the surrounding environment.

VOCL participants have had quite a tough life journey, where VOCL participants have gone through a low point in their life, then their life orientation changed drastically when they became Muslim. SSN participants are faced with various successive problems that befall them, their families, and their environment, but SSN participants still *survive* in maintaining their faith so that SSN participants feel the beauty and sweetness of faith with the values that exist in Islam. HN participants had a life journey that was not easy, with their decision to become Muslim changing many patterns of their life activities starting from *lifestyle*, thinking orientation, and life goals. The life that has changed for all participants who were previously non-Muslims and became Muslims raises several problems that must be faced. Some of the problems that are often encountered are psychological problems, lack of family support, economic problems, and social problems.

Of all the participants in this study, there are three underlying *subjective well-being* where all participants have their own views through the aspects of *life satisfaction, positive* and *negative effects.* From the aspect of *life satisfaction*, the VOCL participants have the meaning of the purpose of life according to monotheistic values. SSN participant interprets the meaning of the purpose of life as inner peace according to the value of monotheism. HN participant interprets the meaning of the main orientation of living according to the values of monotheism.

Aspects of *Positive Effect* owned by VOCL participants, namely participants evaluate the domain of individual satisfaction in carrying out life. SSN participant evaluates their acceptance of individual conditions in carrying out life. Then, HN participants evaluated the domain of individual satisfaction and positive motivation in running life.

The *Negative Effect aspect* possessed by VOCL participants is a reflection of the events and problems experienced by the observance of worship. SSN participants reflect on the events and problems experienced with sincerity of faith. While the HN participant reflected on the events and problems experienced with productivity.

Conclusion

Thus, the conclusion from this study is that every muallaf to Islam experiences *subjective well-being* on themselves. *Subjective well-being* experienced by all muallaf in this study had different experiences. It happened because in deciding to become a muallaf, all participants had their approach and perspective on the events that had previously been experienced. Each muallaf to Islam in this study has various *life satisfaction, positive* and *negative effect*, all of which are *subjective well-being processes* from every muallaf participant.

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