



## Nurturing Mualaf Management and Introduction to Islam in London United Kingdom : A Case study in Islamic Cultural Centre London

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**Abstract:** This research examines the role and management of the Islamic Cultural Centre (ICC) in London in promoting Islam and fostering converts in the United Kingdom, a context marked by the growing Muslim population driven by immigration, higher birth rates within Muslim communities, and an increasing number of native Britons embracing Islam. Employing a qualitative descriptive-analytical approach with a case study design, the study draws on data from observation, in-depth interviews, and document analysis. The findings indicate that ICC London implements a systematic and adaptive management model for convert development through structured Islamic education, spiritual mentoring, and continuous social support, while its da'wah strategy emphasizes dialogical, humanistic, and inclusive engagement rooted in universal Islamic values. As a result, ICC functions not only as a religious institution but also as a centre for social integration within London's multicultural society, successfully promoting a moderate image of Islam and strengthening the religious identity of converts, thereby contributing significantly to the sustainability of Islam's presence in Britain

***Pengelolaan Pembinaan Mualaf dan Pengenalan Islam di London, Inggris: Studi Kasus di Islamic Cultural Centre London***

**Abstract:** Penelitian ini bertujuan untuk menganalisis peranan dan manajemen lembaga The Islamic Cultural Centre (ICC) London dalam pembinaan mualaf dan pengenalan Islam di kota London, Britania Raya. Latar belakang penelitian ini berangkat dari fenomena meningkatnya jumlah umat Islam di Inggris, khususnya di kota London, yang disebabkan oleh beberapa faktor utama, yaitu migrasi, tingkat kelahiran yang tinggi di kalangan imigran Muslim, serta meningkatnya jumlah penduduk asli yang melakukan konversi agama (mualaf). Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis dan rancangan studi kasus di ICC London. Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa ICC London menerapkan manajemen pembinaan mualaf secara sistematis melalui program pendidikan keislaman, bimbingan



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*spiritual, serta pendampingan sosial yang berkelanjutan. Strategi dakwah lembaga ini menekankan pendekatan dialogis, humanistik, dan inklusif yang berbasis pada nilai-nilai universal Islam. Hal ini menjadikan ICC tidak hanya berfungsi sebagai pusat keagamaan, tetapi juga sebagai wadah integrasi sosial bagi masyarakat multikultural London. Dengan manajemen kelembagaan yang profesional dan adaptif terhadap konteks sosial Britania, ICC berhasil menumbuhkan citra Islam yang moderat serta memperkuat identitas keislaman para muallaf. Penelitian ini menyimpulkan bahwa ICC London memiliki kontribusi signifikan dalam memperkuat eksistensi Islam di Inggris melalui model pembinaan yang terstruktur dan berorientasi pada keseimbangan antara aspek spiritual, sosial, dan budaya.*

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## INTRODUCTION

Islam today represents one of the most significant and rapidly growing religious communities in the world, accounting for approximately a quarter of the global population. This growth is not only evident in traditionally Muslim-majority regions but also increasingly visible in Western societies, including the United Kingdom. Historical records demonstrate that Islam's presence in Britain is not a recent phenomenon but the result of long-standing interactions through trade, diplomacy, migration, and religious conversion. In contemporary Britain, particularly in London as one of Europe's most multicultural cities, the Muslim population has expanded markedly due to immigration, demographic factors, and a rising number of native Britons embracing

Islam. This phenomenon highlights the importance of Islamic institutions in facilitating religious understanding, supporting converts, and promoting Islam through culturally sensitive and inclusive approaches. Consequently, examining the role and management of Islamic institutions in a minority-Muslim context becomes crucial for understanding how Islam is sustained and integrated within a pluralistic society such as the United Kingdom.

## METHODS

This study employs a **qualitative research approach** using a **case study design** conducted at *The Islamic Cultural Centre London (ICC)*. The qualitative approach is chosen to enable an in-depth exploration of social and religious phenomena within their natural context, allowing the researcher to understand meanings, processes, and

experiences from participants' perspectives.

Data were collected through **multiple techniques**, including **in-depth interviews**, **participant observation**, and **document analysis**. Interviews were conducted with key institutional stakeholders—such as the Imam, management staff, religious educators, and convert mentors—as well as with converts (mualaf) who were currently participating in or had completed the ICC's guidance programs. Observations focused on institutional activities, convert development programs, and daily religious and social practices within the centre. Relevant institutional documents and digital materials were also examined to support and validate field findings.

The study used **purposive sampling**, selecting participants and research settings that were most relevant to the research objectives. Data analysis followed the **Miles and Huberman interactive model**, consisting of **data reduction**, **data display**, and **conclusion drawing and verification**. To ensure credibility and

trustworthiness, **triangulation of data sources and methods** was applied throughout the research process.

This methodological framework enables a holistic and contextual understanding of the role of Islamic institutions in convert development within a multicultural, non-Muslim-majority society.

## RESULT AND DISCUSSION

### **Institutional Background of the Islamic Cultural Centre London.**

The Islamic Cultural Centre (ICC) is an Islamic institution affiliated with the London Central Mosque in the United Kingdom. As the main operational body responsible for managing activities within the mosque, ICC occupies a strategic location in central London and plays a significant role in the religious, cultural, and social life of the Muslim community in Britain. The institution possesses a strong historical foundation and organizational structure supported by representatives of Muslim-majority countries through their embassies. This institutional support has enabled ICC to develop a comprehensive administrative system, professional management

practices, and adequate facilities for providing religious and social services to the community.

### **Historical Development of ICC**

The establishment of an Islamic institution in London can be traced back to the early twentieth century. Initial initiatives were undertaken by Muslim intellectuals and community leaders seeking to establish a mosque that could serve as a symbolic and institutional center for Islam in Britain. Early efforts involved prominent figures such as Syed Ameer Ali and Khwaja Kama-ud-Din, who promoted Islamic teachings and engaged in missionary activities among British society. One notable milestone occurred in 1913 when a British aristocrat, Lord Headley, embraced Islam and adopted the name Sheikh Rahmatullah Al Farooq. His conversion provided renewed momentum for the establishment of an Islamic institution and mosque in London.

Subsequently, the proposal gained support from the British government during the administration of Winston Churchill. The War Cabinet authorized the allocation of funds for the purchase

of land for a mosque in London, which ultimately led to the establishment of the London Central Mosque Trust. The mosque was built on a site of approximately 2.3 hectares and later became a central religious landmark for Muslims in Britain.

The ICC itself was formally inaugurated in 1944 by King George VI. Its governing structure includes a board of trustees composed primarily of ambassadors and high commissioners representing Muslim-majority countries. This structure reflects the institution's commitment to fostering cooperation among diverse Muslim communities and promoting intercultural dialogue within the broader British society.

### **Vision, Mission, and Institutional Orientation**

ICC's vision emphasizes the promotion of Islam as a religion of peace, tolerance, and coexistence. The institution seeks to disseminate accurate knowledge of Islam while contributing positively to the social, cultural, and religious life of the United Kingdom. In line with this vision, ICC offers various services that benefit the wider

community, including the distribution of the Qur'an in multiple languages, educational programs in Arabic and Islamic studies, and administrative religious services such as marriage registration and conversion certification.

The institution also maintains partnerships with international Islamic organizations and scholarly institutions to ensure the authenticity and credibility of religious guidance and legal opinions provided to the community. Through these collaborations, ICC strengthens its position as a reputable center for Islamic learning and consultation in the United Kingdom.

### **Organizational Structure and Institutional Management**

The organizational structure of ICC consists of a board of trustees representing diplomatic missions from several Muslim-majority countries, alongside an operational management team led by the Director General. The institution is organized into various departments responsible for administrative services, religious

affairs, education, media relations, and social services.

From a managerial perspective, ICC applies classical management principles consisting of planning, organizing, actuating, and controlling. Planning is implemented through regular strategic meetings, including annual assemblies attended by trustees and representatives from Muslim diplomatic missions. These meetings evaluate institutional performance, review financial reports, and determine future program priorities.

Organizing is reflected in the establishment of specialized departments responsible for delivering different services, ranging from administrative functions to social and educational programs. Meanwhile, the implementation stage includes a wide range of religious activities such as daily prayers, Islamic educational programs, and special religious events. Monitoring and evaluation are conducted through periodic meetings and oversight mechanisms by the board of trustees.

## **Approaches to Islamic Outreach and Religious Education**

ICC employs diverse approaches to introduce Islamic teachings to both Muslim and non-Muslim audiences. These approaches include seminars, public lectures, study circles, and digital media platforms. Educational seminars are organized regularly to explain fundamental Islamic concepts such as the six articles of faith and the five pillars of Islam, as well as broader aspects of Islamic ethics and social life.

Special programs are also designed for Muslim women through discussion groups that facilitate religious learning and social networking among female participants. In addition, weekly study circles provide opportunities for community members to engage in deeper theological discussions and spiritual reflection.

The institution also utilizes digital media, including video lectures and online sermons, to reach broader audiences beyond the mosque's physical boundaries. Online khutbah broadcasts allow individuals from different parts of the United Kingdom and other countries to access religious

guidance delivered by the mosque's imams.

Another important dimension of ICC's outreach strategy is interfaith dialogue. The institution actively engages with representatives of other religious communities, academic institutions, and public organizations in order to promote mutual understanding and social harmony. Through lectures, conferences, and collaborative initiatives, ICC seeks to foster constructive dialogue between Muslims and non-Muslims in Britain.

## **Social and Community Services**

In addition to religious activities, ICC provides a wide range of social services that address the practical needs of the Muslim community. Administrative services include Islamic marriage ceremonies, divorce mediation, and conversion procedures for individuals who embrace Islam. The institution also issues certificates and reference letters for various religious purposes.

Educational services include Arabic language courses and Islamic schooling programs designed primarily for Muslim children in London. These

programs aim to strengthen linguistic competence while nurturing moral and cultural identity within the framework of Islamic values.

Other services provided by ICC include funeral arrangements, charitable assistance through zakat distribution, and prison outreach programs. The prison program, for example, organizes Friday prayers, distributes Islamic literature, and provides religious counseling to Muslim inmates while also educating prison staff about Islamic practices.

### **Model of Convert Development**

Interviews with religious leaders at ICC reveal that the institution implements a structured program for individuals who convert to Islam. According to Sheikh Dr. Ezzat Khalifa, the convert development program focuses on providing fundamental knowledge of Islamic beliefs and practices. Instruction typically includes teachings on the five pillars of Islam, the six articles of faith, and practical aspects of Muslim life such as dietary regulations and modest dress.

Educational support is delivered through courses, literature distribution,

and digital resources accessible through the institution's website. Unlike some independent missionary organizations, ICC generally conducts its outreach activities within the mosque premises due to regulatory considerations. Individuals interested in learning about Islam usually approach the institution voluntarily through its website or by visiting the mosque.

Despite this relatively passive outreach model, the institution continues to attract a growing number of converts. Religious activities during Ramadan—such as communal iftar, tarawih prayers, and special lectures—often serve as important opportunities for non-Muslims to observe and engage with Islamic practices.

### **Motivations for Conversion**

Interviews with converts indicate that several factors influence their decision to embrace Islam. Social interactions with Muslim friends, colleagues, or neighbors frequently play an important role in shaping positive perceptions of Islam. Many converts also report being impressed by the hospitality, ethical conduct, and sense of

community demonstrated by Muslim individuals.

Support from Islamic institutions and local Muslim communities further strengthens the commitment of new converts. In some cases, converts receive moral, spiritual, and even financial assistance during their transition to Islam, which helps them adjust to their new religious identity.

### **Model of Islamic Introduction and Public Engagement**

The introduction of Islamic values by ICC is carried out through various activities that address both local and global issues. The institution organizes humanitarian initiatives, environmental seminars, and financial forums discussing Islamic banking and economic ethics. These programs highlight the relevance of Islamic teachings in addressing contemporary social challenges.

Through such initiatives, ICC presents Islam not merely as a religious doctrine but as a comprehensive ethical framework addressing issues of social justice, environmental responsibility, and economic fairness. This inclusive and contextual approach has

contributed to increasing public interest in Islam among non-Muslim communities.

### **Discussion**

The findings suggest that ICC London represents a well-structured institutional model for Islamic outreach and convert development in a multicultural environment. The institution combines professional management practices with religious guidance and social services, creating an integrated system that supports both Muslim communities and individuals exploring Islam.

Compared with convert institutions in Muslim-majority countries such as Indonesia – where administrative procedures often dominate – the ICC model places stronger emphasis on education, mentoring, and long-term community integration. This approach demonstrates how Islamic institutions in minority contexts can effectively balance religious identity, social inclusion, and intercultural dialogue

### **CONCLUSION**

The study demonstrates that the Islamic Cultural Centre London plays a significant role in promoting Islam

and supporting converts within the multicultural context of the United Kingdom. Operating alongside the London Central Mosque in London, the institution has developed into a well-established religious and socio-cultural center that provides educational, spiritual, and social services for both Muslims and non-Muslims.

The findings indicate that ICC implements a **systematic and professionally managed institutional model** characterized by structured governance, strategic planning, and diverse program implementation. Through educational initiatives, religious guidance, social welfare services, and interfaith engagement, the institution effectively promotes Islamic values while fostering constructive relationships with the wider society. Its outreach strategies emphasize **dialogue, inclusivity, and education**, rather than confrontational or coercive forms of religious propagation.

Furthermore, ICC has developed a **structured support system for converts to Islam**, focusing on

foundational Islamic education, mentorship, and community integration. This approach reflects a gradual and supportive model of religious transformation in which individuals voluntarily explore and adopt Islamic beliefs within a welcoming social environment. Social interactions with Muslim communities, positive interpersonal relationships, and institutional support were identified as key factors influencing conversion to Islam.

From the perspective of Institutional Theory, ICC illustrates how religious institutions in minority contexts can achieve legitimacy and sustainability by adapting their structures and activities to the social and cultural environment in which they operate. By integrating religious education, social services, and intercultural dialogue, the institution contributes not only to strengthening the religious identity of Muslims and converts but also to promoting social cohesion in Britain's multicultural society.

Overall, the experience of ICC London offers an important **best-**

**practice model for Islamic institutional management and multicultural da'wah,** demonstrating how professional governance, inclusive communication strategies, and community-oriented services can effectively sustain religious institutions in pluralistic societies.

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