

Cultivating Islamic Virtue and Leadership: Strategic Management of Mosque-Based Youth Education as a Habituation Framework

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Abstract:

As the nation's next generation, adolescents are highly vulnerable to the negative impacts of technological developments and globalization. One of the most obvious impacts is the shift in Islamic values in their daily lives. Furthermore, instilling leadership values is urgent, as adaptive leadership habits relevant to global dynamics are necessary from adolescence onward. The Mosque Youth Association (IRMA) is one such organization with the potential to be a strategic solution in fostering Islamic values while fostering leadership character. This study aims to describe the application of management functions, including planning, organizing, implementing, and supervising, to support the instillation of Islamic values and leadership through IRMA activities. The study employed a descriptive qualitative approach, with data triangulation techniques through observation, interviews, and documentation to obtain a comprehensive picture of the phenomenon under study. The results indicate that management functions have been implemented effectively. In the planning stage, the program is systematically structured through goal setting, member recruitment mechanisms, and annual program development. The organizing stage is evident in the structured division of tasks and the provision of resources to support activities. Program implementation proceeded according to schedule with active member participation, while monitoring was conducted through periodic evaluation and reporting of activity results. This study concluded that sound management enabled IRMA's activities to be effective and sustainable in fostering Islamic values and youth leadership.

Keywords: educational management; Islamic values; leadership; Mosque youth.

INTRODUCTION

Amidst the rapid flow of globalization, society is now faced with a variety of complex issues that demand moral and spiritual preparedness. Advances in information and communication technology offer many conveniences and positive opportunities, but they also open channels for negative influences that could undermine the nation's values and character. The younger generation is the most vulnerable to these impacts, as they live in a digital environment constantly inundated with information from various media platforms. Not all of this information aligns with Islamic values, so without a strong foundation of faith and religious

understanding, adolescents are highly likely to experience an identity crisis and a shift in religious values. In this context, mosques hold a very strategic position for Muslims. Mosques serve not only as places for ritual worship but have historically also been centers of civilization, where scholars and intellectuals dialogue and develop scientific traditions. In classical times, mosques were the primary educational institutions that guided society towards the formation of Islamic character and the emergence of a generation of knowledgeable and noble individuals (Wahyuni et al., 2023). A 2018 survey by the Indonesian Mosque Council and the Merial Institute focused on young people's perceptions and aspirations regarding mosque management in 12 cities across Indonesia. Respondents were 888 Muslim youth aged 16-30 years old living in 12 major cities in Indonesia. The survey found that 66.4 percent of respondents admitted to not attending mosque services every day. The remaining 33.6 percent, or one in three young people, regularly attend mosque services. Furthermore, 95 percent of respondents considered the need for educational activities in mosques, such as da'wah courses, imam training, and short-term Islamic boarding schools (pesantren kilat). This demonstrates the need for a transformation of mosques, transforming them into places of worship, not just places of worship but also places for young people to develop their potential within Islamic principles.

The morals of adolescents in Parlaisan Hamlet, Labuhanbatu Regency, North Sumatra, show a worrying shift in moral values. This is evident in the behavior of some adolescents who often gather until late at night without a clear purpose, are addicted to playing online games, and display a lack of respect and disobedience towards their parents. This situation has prompted the local community to take strategic steps by organizing religious study groups and various socio-religious activities as a form of guidance. The implementation of this program refers to the application of basic management functions, namely planning, organizing, implementing, and monitoring, so that activities are more focused and sustainable. The main goal of this initiative is to shape the character of mosque adolescents who possess Islamic morals, have strong spiritual awareness, and can serve as positive role models for other adolescents in the surrounding community. Through a systematic managerial approach, each stage of the activity can be carried out properly, from goal setting and structuring tasks, involving adolescents in actual activities, to monitoring the results achieved. The research findings confirm that the application of management functions plays a critical role in ensuring the consistent continuity of moral development activities. Thus, strengthening religious values through mosque activity management is an effective strategy in overcoming the problem of moral degradation among adolescents (Uliyah, 2025).

The implementation of youth organization management in mosques has been proven to play a significant role in shaping the personalities of Muslim youth to be more positive and constructive. Through a structured development process, youth not only gain religious understanding but also experience character development such as discipline, responsibility, and social sensitivity. Participation in youth organizations in mosques also fosters leadership, as members are trained to take initiative, make decisions, and express their opinions publicly. This results in increased courage and self-confidence, thus developing individuals who are more emotionally and spiritually mature. This personality development is inseparable from supporting factors, particularly internal motivation that grows from self-awareness to become better Muslims (Wulandari et al., 2024). Furthermore, support from parents and social circles, such as community leaders and mosque administrators, also plays a significant role in strengthening youth's enthusiasm to remain active and consistent in religious activities. A conducive environment will positively influence the formation of religious attitudes and moral responsibility among youth. However, this development process also faces several challenges. One of the main inhibiting factors is the influence of social circles or friendships that do not support Islamic behavior, such as invitations to unproductive activities or activities that conflict with religious norms. Furthermore, unwise use of digital technology, such as addiction to social media or online games, can divert adolescents' focus from educational and spiritual activities. Therefore, the management role of mosque youth organizations needs to be strengthened with adaptive strategies to more effectively address social dynamics and technological developments (Wartomo, 2023a).

Adolescents are the next generation and play a crucial role in determining the future direction of the community and nation. During this phase, adolescents are discovering their identity, heavily influenced by their social environment, the flow of digital information, and global cultural developments. Unfortunately, the rapid flow of globalization has not only brought positive impacts but also presents serious challenges in the form of moral degradation, individualism, and a weakening commitment to religious values. Phenomena such as social media addiction, lack of respect for parents, and declining interest in religious activities are clear evidence that adolescents need appropriate, targeted, and sustainable guidance. In the context of Muslim communities,

mosques play a strategic role as centers for moral and spiritual development. Mosques serve not only as places of worship but also as socio-educational institutions that can foster character formation among the younger generation. The existence of mosque youth organizations is a vital instrument in fostering this function. Through structured programs, mosque youth can be guided to internalize Islamic values through a process of habituation, spiritual strengthening, and direct involvement in social and community activities. However, the effectiveness of this coaching is highly dependent on the quality of educational management implemented (Leswidyanti et al., 2025).

Mosque youth education management encompasses a series of processes, including activity planning, member organization, program implementation, and ongoing evaluation. If this management is designed professionally and systematically, the instilling of Islamic values will not be confined to the theoretical realm but will be implemented in the youth's actual behavior, such as discipline, responsibility, empathy, and noble character. Furthermore, mosque youth organizations also serve as a leadership training platform, providing members with opportunities to manage activities, convey ideas, lead teams, and collaborate with various parties. This process directly shapes the character of Islamic leadership that is visionary, trustworthy, and oriented toward the welfare of the community. Unfortunately, in reality, many mosque youth organizations still operate without clear managerial direction. Activities are conducted incidentally, without thorough planning or ongoing evaluation. There is also a lack of leadership regeneration, a lack of support from the mosque management or community, and a weak integration of programs with the youth's actual needs. This situation demonstrates the urgent need for proper educational management so that mosque youth are not merely ceremonial but truly develop as a generation with Islamic morals and future leaders.

Many researchers have previously studied the role and management of mosque youth, particularly in the context of Islamic character development and youth leadership development. Previous studies have emphasized that mosque youth are at the forefront of maintaining Islamic values within society and are one of the most effective means of fostering morality, spirituality, and leadership from an early age. However, the effectiveness of this role is greatly influenced by the quality of educational management implemented within mosque youth organizations, from program planning and organizational mechanisms to activity implementation, through to ongoing evaluation and monitoring. Therefore, a review of previous research is crucial to determine the extent to which mosque youth education management has contributed to the instilling of Islamic values and strengthening youth leadership competencies. This review also identifies research gaps that need to be addressed, enabling this research to make theoretical and practical contributions to the development of a more effective, relevant, and adaptive model for mosque youth development.

First, a study conducted by Saleh Molla, Ardi Rumallang, and Nurdin (2023) on "The Role of Mosque Youth in Implementing Islamic Values through Basic Leadership Training." This study examines how mosque youth organizations carry out their role in instilling Islamic values through basic leadership training based on faith, worship, and morals. This training not only aims to develop technical leadership skills but also ensures that every leadership practice is embedded in religious values and noble morals. The research findings indicate that this type of training significantly increases adolescents' understanding of the concept of Islamic leadership while fostering a sense of responsibility and spiritual awareness in carrying out social mandates. Thus, this study confirms that internalizing Islamic values is essential in developing the leadership qualities of the younger generation. This study is relevant because it provides evidence that mosque-based youth development can be a strategic asset for producing Muslim leaders with integrity and prepared to face global challenges (Molla et al., 2023).

Second, research conducted by Wa Nur Fida (2021) on "Leadership Strategies of Nurul Huda Mosque Youth in Increasing Active Religious Activities to Change Social Behavior of Youth." This study examines the leadership strategies implemented by the youth of Nurul Huda Mosque to increase youth participation in religious activities. The main focus is how effective leadership can serve as a means of internalizing Islamic values in the lives of adolescents. Through a targeted approach, this leadership has been proven to encourage changes in social behavior in a more positive direction, while also functioning as a bulwark that protects adolescents from the influence of promiscuity and negative social impacts. This study demonstrates the important role of motivation in adolescents' active participation in mosque activities. Furthermore, this study emphasizes that youth leadership development needs to be carried out systematically and sustainably to have a real impact on their character and religious awareness. The analytical framework used refers to the Kouzes and Posner leadership model, which emphasizes the importance of providing role models, building a spirit of

togetherness, inspiring a vision for the future, and creating an environment that supports the growth of collaboration. Thus, this study illustrates that youth leadership management at the mosque plays a strategic role in shaping a religious, resilient, and responsible young generation (Fida, 2021).

Third, research conducted by Arlina, Rizka Aida Fitri, Nurul Aisyah, Afi Nadra Izzati, and M. Nuha Hidayat (2024) on "The Role of Youth at the Nurussyhadah Mosque in Fostering Youth Morals in Tanjung Morawa B Village." This research examines efforts to foster moral development and strengthen adolescents' character through routine religious activities at the mosque. The focus of the study lies in how consistently implemented development programs are able to instill Islamic values in adolescents as the main foundation in forming morality and leadership. The various religious activities recorded in this study are not only ritualistic, but also educational and transformative, thus providing direct experience for adolescents in practicing Islamic teachings in their daily lives. The findings of this study confirm that habituation to ongoing religious activities has a significant impact in preventing moral degradation in adolescents. In addition, the development process carried out in the mosque environment also contributes to the formation of leadership with an Islamic character, by instilling an attitude of responsibility, social empathy, and a spirit of service to the community. Thus, this study strengthens the view that mosques have a strategic role as informal education centers that are capable of producing young generations with noble morals and ready to lead based on Islamic values (Fitri et al., 2024).

Fourth, research conducted by Wartomo (2023) on "Analysis of Mosque Youth Organization Management on Personality." This research examines how the management of mosque youth organizations is carried out and its impact on the formation of the personality and leadership of the younger generation. The main focus of the study lies in the strategies of structural management, program planning, and the systematic implementation of activities as means of character education. Mosque youth organizations are not only understood as a gathering place, but also as a fostering environment that fosters discipline, responsibility, and the ability to work together within a collective leadership structure. Through regular religious, social, and educational activities, youth are trained to have spiritual awareness, social sensitivity, and strong moral integrity. This research confirms that good organizational management also provides authentic learning experiences for youth in facing complex modern challenges, including the currents of globalization and instant culture. Thus, mosques function as centers for the development of character and adaptive leadership, building good habits and leadership values from an early age so that youth can emerge as agents of change with noble morals and oriented towards the welfare of the community (Wartomo, 2023).

The above studies align with the framework of Kouzes and Posner's Youth Leadership Development Model, which emphasizes the importance of leadership for adolescents in facing various modern global challenges. Internalizing Islamic values through mosque-based educational management is expected to foster ethical and religious leadership, while also preventing moral decadence. Strengthening adolescent leadership skills and instilling Islamic values cannot be achieved instantly; instead, they must be designed through a systematic, structured, and sustainable educational management process. This aligns with the current Muslim generation's need for a solid moral foundation and leadership vision to adapt and compete positively amidst the rapid flow of globalization. Therefore, mosque-based youth education management should not be understood merely as an administrative activity, but rather as a transformational strategy for character formation, leadership development, and the strengthening of adolescents' Islamic identity. The relevance of this research is further strengthened by the gap in studies on how management functions are concretely applied in the instillation of values and the formation of mosque-based young leaders. Therefore, this study aims to analyze in more depth how the management of mosque youth education is carried out as an instrument for habituating Islamic values and forming superior, visionary, and integrity-based youth leadership so that they are able to become agents of change who bring benefits to the community and the wider community.

METHOD

This study employs a descriptive qualitative approach, a research method focused on descriptive data processing to explain observed phenomena without manipulating the variables under study. This approach emphasizes understanding the reality that occurs naturally, so data is obtained through direct interaction with research subjects, for example through interviews and observations (Hanyfah et al., 2022). The choice of a descriptive qualitative approach is based on the research's need to holistically understand the subjects' experiences, perceptions, and practices. The collected data are then analyzed in

depth to capture their meaning, so that the research results provide not only an empirical overview but also theoretical and practical contributions to the development of the science and practice of mosque youth education management (Nurhayati et al., 2024). The research location is focused on two mosque youth organizations, namely the Miftahussa'adah Mosque Youth Association (IRMA) and IRMA An Nasyath in Purwakarta Regency. Field research was conducted from September 8 to 12, 2025, while data processing and analysis took place between September 15 and 27, 2025. Data collection techniques included observation, in-depth interviews, and document review related to mosque youth activities and programs. Observations were used to directly observe youth behavior and involvement in religious and leadership activities, while interviews aimed to explore participants' perspectives, experiences, and motivations. Document review was used to support the verification of activities recorded in administrative records and organizational documentation.

The research procedure began with the determination of a research location deemed representative to address the focus of the study. Next, research instruments were developed, including interview guidelines, observation sheets, and documentation instruments tailored to the research objectives. The research was conducted using a participatory approach, allowing researchers to interact with subjects naturally without disrupting their activities. After data collection, the analysis process was carried out in several stages. The first was data reduction, which involved filtering relevant information and grouping data according to research categories. The second stage was data presentation, conducted in the form of a descriptive narrative containing direct quotes from sources to strengthen interpretations. The final stage was data verification or drawing conclusions, which aimed to ensure the research findings were scientifically sound and provided an accurate picture of the implementation of mosque youth education management, as well as the inculcation of Islamic values and leadership. Through this descriptive qualitative approach, the research was able to present a comprehensive analysis of how management functions are applied in mosque youth organizations, from planning and organizing to implementation and monitoring of activities. Furthermore, this method enabled researchers to understand the social, cultural, and religious contexts that influence youth development practices, so that the resulting interpretations reflect real-world conditions (Handoko et al., 2024). Thus, this research focuses not only on quantitative data or facts, but also emphasizes the meaning of youth experiences in organizations as part of character development, leadership, and the internalization of Islamic values. The results are expected to serve as a practical reference for mosque administrators, youth mentors, and other researchers interested in mosque-based educational management and youth leadership development.

This study emphasizes the importance of data triangulation to enhance the validity of the findings. Triangulation was conducted by comparing information obtained from field observations, interviews with key informants, and official documents or records of mosque youth activities. This approach enabled researchers to gain a more comprehensive understanding of the internal dynamics of the organization, youth participation in religious and leadership activities, and the character-building strategies implemented. Thus, each finding could be verified through multiple sources, ensuring a high level of accuracy and credibility. In addition to data collection techniques, the study also considered research ethics. Researchers ensured that all informants provided voluntary consent to participate, maintained their confidentiality, and used the data solely for research purposes. This was crucial to maintain participant trust and ensure the research was conducted ethically and responsibly (Sari et al., 2025). This approach also reflected the principle of respect for research subjects as key actors in their learning and leadership development process. Data analysis was conducted not only descriptively but also considered the social, cultural, and religious contexts that influence adolescent behavior. Researchers interpreted adolescent interactions in organizational activities as part of the inculcation of Islamic values and leadership formation, so that each observed activity was understood within the framework of mosque-based character education. In this way, the research not only provides an overview of "what happened", but also "why it happened", so that the findings can be used as a basis for developing more effective and sustainable mosque youth education management strategies.

RESULTS AND DISCUSSION

Planning Stages in Mosque Youth Education

The concept of management functions used as the basis for this research refers to the POAC model developed by George R. Terry. This framework is considered one of the most systematic and easily

applicable classical management concepts in various institutional contexts, including mosque youth organizations. The POAC encompasses four main functions: planning, organizing, implementing, and controlling. The planning function focuses on establishing clear, measurable direction, objectives, and a program strategy. The organizing function emphasizes the formation of an organizational structure and the proportional division of tasks according to the competencies of each member. Furthermore, the implementing function reflects the program's effective implementation and the development of member motivation. Finally, the monitoring and evaluation function focuses on ensuring that program implementation meets objectives and enables continuous improvement. The POAC framework serves as a crucial foundation for analyzing how mosque youth education management is systematically implemented as a means of internalizing Islamic values and strengthening the leadership of the younger generation in a structured manner (Nengsi et al., 2024).

Based on field findings, planning consists of several stages. The first stage in planning is the formulation of organizational goals as outlined in the vision and mission, as well as organizational objectives formulated in the Articles of Association and Bylaws (AD/ART). IRMA's vision is to realize a young generation that is Islamic, superior, productive, creative, and innovative. Meanwhile, its mission is to realize a young generation of Islamic leaders who are superior and competitive, productive, creative, and innovative, as well as possessing noble character and achievement. The goal is to accommodate every teenager who cares about social issues through a generation of Muslims who are faithful, moral, creative, independent, and responsible. The second stage after the formulation of the goals is the formulation of routine and incidental work programs that are compiled in a grand meeting (MUBES). The third stage in planning is determining the members who can join IRMA. Membership consists of regular members and honorary members. For membership, a passive system is adopted, meaning that every young Muslim generation aged 13 to 30 years has the same right to join IRMA. The fourth stage is the provision of supporting resources, both in the form of facilities and infrastructure and human resources for organizational development. To support the implementation of its activities, IRMA is supported by facilities in the form of a representative mosque for activities and experienced mentors in the organization. In addition, several examples of activities to familiarize themselves with Islamic values such as recitation of yellow books after sunset (tijan and safinah), the habit of congregational obligatory prayers at the mosque, weekly and monthly recitations, Islamic preaching training and BBM (Mosque Cleaning). An interesting thing is the program of friendship to each IRMA administrator's house. In addition, the PONRAM (Ramadan Boarding School) program is a flagship program every Ramadan. Programs that aim to develop transformative leadership values are LDKI (Basic Islamic Leadership Training) and Mosque Youth Cadre Education (PKRM). These activities are planned as a program to familiarize young people with Islamic values and leadership so that other people do not get caught up in other activities that can fade Islamic values in everyday life.

Management is necessary because an organization will not succeed without proper management. Management focuses on processes, requiring human resources, knowledge, and skills to ensure effective activities and support success (Tejawiani et al., 2023). Management in the organizational field is also defined as a form of work that includes the coordination of human resources, land, labor, and capital to achieve organizational targets (Aziz et al., 2022). Good planning ensures that the program is on target and focused on its objectives. Planning is the process of determining what you want to achieve in the future and establishing the steps needed to achieve it. The main characteristics of general planning include a series of sequential actions aimed at solving future problems. All planning involves a sequential process that can be realized as a concept in several stages (Nudin & Fakhruji, 2023).



Figure 1 & 2 Preparation of Work Programs at IRMA Miftahuss'adah and IRMA An Nasyath

The Organizational Stage in Mosque Youth Education

Based on research findings, information was obtained that the stages of organization in the IRMA organization consist of: The formation of the organizational structure, the division of main tasks and functions of each section, and the meeting mechanism. The organizational structure was drawn up after the election of the management through the General Assembly (MUBES), which is IRMA's highest forum. The core management is supervised by the IRMA Consultative Assembly (MPI), which consists of young men and women who have historical and emotional ties to IRMA. The MPI has budgetary, supervisory, and auditing functions. In addition, the MPI also has the right to accept or reject the management's accountability report. After creating the organizational structure, the next stage is the division of tasks and functions of each section, which will be explained in the results of the interview with Ustadz Yusuf Bunyamin as a member of MPI as follows:

The division of tasks is outlined in the AD/ART of IRMA, such as the chairperson has the task of making policies and provisions within the organization and the interests of the organization assisted by a deputy. The secretary is responsible for administration and managing data and information and publishing it. The treasurer certainly has a role in preparing the IRMA budget plan. In addition to the core management there are also sections that we call ministries. The Ministry of Education is responsible for increasing the development of the scientific potential of members. The Ministry of Religion is responsible for organizing religious activities and religious knowledge. The Ministry of Research and Development is responsible for developing human resources and organizations and the Ministry of Communication has the task of building cross-organizational cooperative relationships and the Ministry of Arts and Sports is responsible for coordinating matters related to arts, sports and youth outside the organization. This division of tasks is carried out so that all wheels of the organization run in tandem.

The next stage in organizing is the establishment of a regular meeting and coordination mechanism. Internal meetings consist of organizational activity meetings attended by the president, vice president, secretary, and ministers. Leadership meetings are attended by all daily administrators. Program implementation activity meetings are attended by both daily administrators and MPI administrators. In these meetings, each member is free to provide input and criticism in the planning and organization of activities. They are taught to listen, accept, understand, and then jointly evaluate the input received. Tasks are divided according to portion and carried out through deliberation. Based on the research results above, it can be concluded that the organizing process is running in accordance with the purpose of organizing, namely accommodating all resources by dividing tasks among each section. Organizational processes enable each section to work together efficiently in carrying out specific tasks under certain environmental conditions to achieve specific goals or objectives (Nudin & Fakhruroji, 2023). In the meeting, each member is given an equal opportunity to provide ideas for the success of the program.

Implementation Stages in Mosque Youth Education

Based on Field observations and documentation, it shows that IRMA has regularly and sustainably carried out various religious and social activities. One of IRMA's signature routine activities is the religious study after Maghrib prayer, which is always held in the mosque. This activity helps teenagers improve their religious understanding through interactive learning between instructors and participants. On religious and national occasions, IRMA actively commemorates Islamic Holidays (PHBI) and National Holidays (PHBN) with various creative and innovative activities. All IRMA activities are well documented on Instagram @irmamiftahussaadah and YouTube IRMA Miftahussa'adah. Interviews with the IRMA chairman and members revealed behavioral changes in the instillation of Islamic values, such as more diligent worship, better speech and less profanity, and more punctuality in performing the 5 daily prayers. In terms of instilling leadership values, there is a focus on prioritizing common interests and being responsible for one's position. The most important aspect of program implementation is the active participation of members, with each member having their own duties and not relying on each other.

Implementation is a process in the form of a series of activities, namely starting from a policy to achieve a goal, then the policy is translated into a program. Implementation is a process of group members to be able to strive hard to achieve goals sincerely and in accordance with the plan. The implementation of

the IRMA program activities has been running well and directed. This is evidenced by the publication of IRMA activities on social media. The existence of positive activities allows teenagers to gain social roles in society and can increase self-confidence because in During this period, adolescents begin to emotionally detach themselves from their parents in order to carry out their new social roles as adults. Empowering adolescents aims to make them a good young generation, namely adolescents who are pious, faithful, knowledgeable, skilled, and have good morals. To foster Muslim adolescents, various approaches can be carried out, including through mosque youth activities (Mu'minin & Syamsuddin, 2014). By focusing on religious activities, knowledge, youth activities, and skills development, providing opportunities for adolescents to develop according to their respective talents and creativity, under the supervision and guidance of mosque administrators or ta'mir (Aslati et al., 2018).

Leadership is also important to cultivate and develop in various youth activities, especially IRMA. Instilling leadership values serves as a means of preparing future leaders. Leadership will not develop without challenges. Through these activities, youth leadership skills begin to be honed. Characteristics of transformative leadership that are appropriate for today's era are: The theory of the "Youth Leadership Development Model" by Kouzes J.M. & Posner. This model emphasizes that leadership is not an innate talent, but rather a skill that can be learned and developed through experience and directed learning. The five main practices in this model include: Model the Way, which guides youth to discover their personal values and become role models through behavior consistent with those values. Inspire a Shared Vision, which encourages youth to build a shared vision that inspires peers. Challenge the Process, which encourages youth to seek new opportunities, innovate, and dare to take calculated risks. Enable Others to Act, which emphasizes the importance of building collaboration, trust, and empowering others. Encourage the Heart, which recognizes the contributions of others and celebrates shared achievements as a form of strengthening motivation. The implementation of the leadership values of the Youth Leadership Development Model in IRMA activities can be seen in several ways: first, by directly involving youth in activities as committees is an implementation of the way model; second, the division of tasks for each committee for the success of the event is one application of Inspire a Shared Vision. Third, Challenge the Process is realized through innovation in activities. Fourth, during the implementation, all committee members collaborated with each other, which is one of the implementations of Enable Others to Act. Fifth, providing motivation to each other, recognizing each committee member's role and being grateful for the successful event is part of Encourage the Heart. When these five practices are implemented in youth leadership programs, there is a significant increase in social skills, self-confidence, and active participation in community activities (Kouzes & Posner, 2012).

Stages of supervision in mosque youth education

The research revealed that the monitoring system is structured. After each activity, a routine evaluation meeting is held. Monitoring is conducted to ensure the program runs according to plan and achieves its objectives. During the meeting, the person in charge of the activity presents the results, achievements, and obstacles encountered. The supervisor and core management provide feedback, input, and solutions to prevent recurrence of obstacles in subsequent activities. These evaluations also serve as a learning tool for members to improve their managerial skills, take on greater responsibility, and strengthen teamwork. An interview with IRMA Chairman Iqbal Maulana revealed that all organizational activities are systematically monitored and evaluated.

After the activity was completed, management and members held an evaluation meeting to assess the implementation's success against the initial plan. In this meeting, each person in charge of each field reported on achievements, obstacles, and proposed improvements for the next activity. The IRMA Chair emphasized that this evaluation is an important part of internal oversight to ensure future activities run better and more effectively. The results of the meeting were documented in minutes, activity photos, and attendance lists as administrative evidence and the basis for accountability reports. This monitoring process also serves as a learning tool for members to improve discipline, responsibility, and the ability to reflect on organizational performance.

Supervision is an integral part of program management. It plays a crucial role in management, as it assesses whether work is carried out in an orderly, focused, and efficient manner. Even if planning, organizing, and actuating are effective, if work is not carried out in an orderly, focused, and focused manner,

the stated objectives will not be achieved. The success of a program is strongly influenced by the ongoing integration of planning, organizing, implementing, and monitoring. Planning serves as the basis for determining direction, objectives, and strategies to ensure activities align with the organization's needs and vision. Organizing helps each member understand their roles and responsibilities, ensuring smooth coordination. During the implementation phase, plans are put into place with a focus on cooperation, discipline, and shared commitment to achieve optimal results. Supervision is crucial to ensure the program runs according to plan. Supervision is carried out routinely or periodically by leaders or individuals with the authority to monitor, inspect, evaluate, and improve to prevent deviations from the effective and efficient achievement of goals (Nudin & Fakhruroji, 2023). In order for the objectives of the supervisory function to run as they should, the supervisory process can be carried out through the following steps: Determining standards or performance assessment methods, Assessing performance and measuring the implementation of activities, Comparing the performance achieved with standards and taking corrective actions, or conducting re-evaluations (Hasibuan et al., 2018).

Planning at IRMA as a Foundation for Values and Leadership Education Based on Religious Awareness

Planning in IRMA as a foundation for values education and leadership based on community awareness is not merely a preparation for routine activities, but a strategic process of building an Islamic value ideology and direction for youth leadership. The vision of "Islamic, Superior, Productive and Innovative Generation" carried by IRMA is not merely an administrative slogan, but an affirmation of IRMA's role as an alternative educational institution that is in line with the strategic planning principles of POAC (Planning, Organizing, Actuating, Controlling), especially in the planning stage that aims to anticipate the future and determine the direction of social change (Terry, 2006). IRMA applies a habituation strategy (habituation) not only counseling, with agendas such as post-Maghrib religious study, BBM (Mosque Clean-up), PONRAM, and visits to the administrators' homes that demonstrate that value ecosystem planning is not just an event. This emphasizes that the values in IRMA are not taught theoretically but are lived, exemplified, and practiced consistently in accordance with the concept of "Model the Way" (Kouzes & Posner, 2012).

In addition to its Islamic values approach, IRMA is also visionary, going beyond conventional religious functions. Programs such as LDKI and PKRM demonstrate that IRMA develops youth as strategic, communicative, and prepared young leaders who are ready to take on social and community roles, rather than simply forming youth who are devoutly ritualistic. This combines a transcendent value orientation (*tawhid* and morals) with transformative values (leadership and social), which are IRMA's distinctive characteristics compared to ordinary mosque youth who tend to be ritualistic. This planning is rooted in the development of holistic and strategic community awareness and the formation of inclusive and productive leadership character, in accordance with the needs of social change and the development of the Muslim community at the local and national levels.

First, planning as the foundation for the ideologization of Islamic values. At IRMA, planning is more than simply preparing a schedule of activities; it is a robust, structured process of ideologising Islamic values. The formulated vision is not an empty administrative slogan, but rather a manifestation of the goal of developing an Islamic, superior, and innovative young generation capable of facing the challenges of the times. According to the POAC (Planning, Organizing, Actuating, Controlling) theory, planning is directed at anticipating the future by establishing a direction for social change relevant to the needs of the community and society (Terry, 2006). Second, the strategy of habituating values and contextual practices. IRMA's strategy in implementing values is not merely routine or based solely on counseling, but rather forms deep habits (habituation). Activities such as post-Maghrib religious study groups (*ta'lim*), mosque cleaning (BBM), and gatherings at the homes of administrators are examples of an ecosystem of activities that instill values consistently and sustainably. This aligns with Kouzes & Posner's "Model the Way" approach, which emphasizes that leadership and values must be lived and exemplified, not simply taught verbally (Kouzes & Posner, 2012). Third, youth leadership education as a social transformation. IRMA goes beyond ritualistic religious teaching to a strategic agenda of developing young leaders. The LDKI (Basic Islamic Leadership Training) and PKRM (Youth Mosque Leadership Training) programs are designed to equip youth with leadership, communication, and managerial skills ready to contribute to society.

This approach combines two orientations: transcendent values (monotheism and morals) and transformative values (leadership and social). Thus, IRMA produces graduates who are not only devout

in worship but also resilient in their social and communal positions. A Visionary and Contextual Alternative Education Model. IRMA's planning reflects a holistic, visionary approach, positioning IRMA as a non-formal alternative educational institution that responds to social change with innovative values and leadership. This approach is a strategic effort that creates a dynamic ecosystem of values education and addresses social challenges within the community without neglecting solid Islamic spiritual values. IRMA's planning is an essential foundation for educating the younger generation of Muslims with values and leadership grounded in communal awareness that is not only ritualistic but also transformative. With a clear vision and strategic implementation based on habituation of values and visionary leadership, IRMA is able to produce mosque youth who are superior, productive, innovative, and strategically positioned in society. This makes IRMA a model of values education and youth leadership, worthy of serving as a reference in developing the younger generation of the community in the present and the future.

Organizing IRMA into a Strategic Leadership Institution

The transformation of IRMA (Ikatan Remaja Masjid) from a mere religious administration into a strategic leadership institution has created an inspiring and progressive organizational model. No longer merely managing mosque activities, IRMA now functions like a miniature Sharia-based government with ministries focused on thematic areas such as education, religion, communications, research and development, arts, and sports. This organizational structure not only divides tasks but also builds role alignment and clarity of authority, in accordance with the Organizing principle in POAC (Planning, Organizing, Actuating, Controlling). This encourages the formation of more focused, high-quality leadership compared to the traditional model of mosque management, which is often oriented solely toward ceremonial tasks (Kurniawan & Wartini, 2025). Furthermore, IRMA integrates a strong culture of deliberation in all activities and decision-making. This deliberation is supported by the values of adab and the principle of deliberation and syura, which are characteristic of the classical Islamic leadership system. This system is not merely administrative, but also trains members in democratic and participatory collective leadership qualities. This approach strengthens the capacity for open deliberation and evaluation, thus creating a healthy organizational environment that is adaptive to change (Anggyana & Sabda, 2025).

Specifically in the context of leadership development, IRMA applies the Enable Others to Act principle from the Youth Leadership Development Model, where members are not merely implementers but also co-creators of programs. This differs significantly from the hierarchical or patronizing models that have been dominant in traditional religious organizations. This empowering organizational model creates an ecosystem of shared leadership that allows for active participation and innovation among members. This paragraph demonstrates a major transformation from a controlling organizational structure to an empowering one, while simultaneously encouraging the formation of inclusive and collaborative future leadership. IRMA's organizational transformation also aligns with the transformational leadership style, which is increasingly relevant in today's organizational context. Transformational leadership positions leaders as inspirators and motivators who combine long-term vision with member empowerment.

In this regard, IRMA has successfully trained its members to become leaders who prioritize collaboration, innovation, and adaptation to the dynamics of the times, while also prioritizing integral and contextual Islamic values. This leadership model aims not only to increase organizational effectiveness but also to support the development of members' personal capacities within a broader socio-religious context (Erman & Winario, 2024). IRMA's organization, which promotes the concept of a miniature Sharia-based government, the application of POAC principles with an emphasis on deliberation and consultation, and the adoption of an empowering and transformational strategic leadership model, is a concrete example of how a religious organization can transform into a strategic leadership institution of the future. This model not only builds a functional bureaucratic structure but also creates an inclusive and sustainable collective leadership culture, making IRMA an agent of change relevant to the challenges of the times. This analysis demonstrates that IRMA is not merely a conventional religious organization, but rather a modern, strategic leadership institution relevant to the demands of human resource development capable of responding to the challenges of the times while upholding Islamic values. This transformation also serves as a learning model for other religious organizations to adapt and develop their capacities in a more systematic and visionary manner (Kurniawan & Wartini, 2025).

Implementation & Supervision of IRMA as a Model of Adaptive and Social Accountability-Based Leadership Education

The implementation and supervision of IRMA as a model of adaptive leadership education and social accountability demonstrates the rich dynamics in youth leadership development that are not only oriented towards religious aspects, but also integrate various social, ecological, digital, and national dimensions. IRMA (Mosque Youth Association) in its implementation does not simply run the program according to plan, but becomes an arena for the formation of social identity and real leadership for youth, which is reflected in the implementation of five leadership practices (Kouzes & Posner, 2012). First, the implementation of IRMA demonstrates exemplary behavior (Model the Way) which is the foundation of adaptive leadership. This is important considering that effective leadership must begin with concrete examples presented by the mentors and leaders of the organization, as explained in educational management which emphasises leadership that sets an example and high commitment in work (Maryance et al., 2005). IRMA also inspires a collective vision (Inspire Shared Vision) through the integration of religious ritual activities such as ta'lim and PHBI, the socio-ecological agenda (BBM), digitalization through Instagram and YouTube platforms, and the national agenda through PHBN. The integration of this agenda demonstrates the adaptation of religious values to the evolving social and cultural context, strengthening the relevance of IRMA leadership in the contemporary context (Anggyana & Sabda, 2025).

Innovation in activities (Challenge the Process) is evident in IRMA's courage to combine traditional rituals with digital media, thereby providing a broader space for youth expression and involvement. This approach not only accommodates changing times but also opens space for the development of multidimensional leadership skills encompassing technology and mass communication management (Anggyana & Sabda, 2025). Collaboration (Enable Others to Act) in IRMA is realized through the synergy of various organizational and community components, including the active role of youth in social activities and national agendas. This aligns with the principles of educational management that emphasize the empowerment of all components of society in the implementation and quality control of education (Maryance et al., 2005). Rewards and motivation (Encourage the Heart) are an important part of IRMA, reflected in routine evaluations, minute-taking, accountability reports (LPJ), and collective reflection. This process is not merely informal introspection, but a reflection of managerial maturity based on the values of accountability and social audit. Through such structured supervision, IRMA has proven itself to be an Islamic leadership development institution based on a real accountability system, not just a traditional religious community (Abdul Azis, 2024). At a macro level, IRMA's implementation demonstrates the existence of a living leadership laboratory that educates youth in a real-world context using an adaptive leadership approach. This allows for adaptation to social change and global challenges without losing sight of their religious roots. This adaptive leadership concept is highly relevant in modern leadership education, which demands flexibility, creativity, and the ability to collaborate across sectors and generations (Anggyana & Sabda, 2025).

IRMA's systematic and accountable oversight also reflects the core values of leadership accountability, such as transparency, integrity, and responsibility. These values are critical in building trust and credibility in the organization, while ensuring that the organization's management is carried out in accordance with professional and ethical managerial principles. Thus, IRMA is not merely a religious organization, but has developed into a strategic institution in the development and development of leadership based on modern and comprehensive Islamic values. The implementation and oversight of IRMA as a model of adaptive leadership education and social accountability is a clear example of how faith-based institutions can respond to the dynamics of the times in an innovative and responsible manner. IRMA provides a space for youth to learn to become future leaders who are not only religious, but also adaptive to change and committed to social and national values. This illustrates a holistic and contextual leadership education model, combining traditional values and modernity in a balanced way for the advancement of human resources with morals and competitiveness (Maryance et al., 2005).

CONCLUSION

The management of youth education at IRMA mosques has been systematically planned as an effort to instill Islamic values and develop leadership character. The planning stage begins with the formulation of the organization's vision, mission, and objectives, as outlined in the Articles of Association (AD/ART), and is then implemented through the formulation of an annual work program agreed upon in a deliberation forum. This

planning is further strengthened by the availability of facilities and infrastructure to support various religious and leadership development activities. In terms of organization, the organizational structure is clearly established, with the division of tasks and responsibilities of each administrator according to their respective fields. This is supported by internal coordination meetings to ensure program synchronization and the involvement of all members. The implementation stage emphasizes the importance of discipline in scheduling activities, documenting each activity, and actively participating as indicators of program success. Meanwhile, oversight is carried out through periodic monitoring and evaluation after the activities have occurred. These evaluations are then presented in activity reports to serve as input for improvements in subsequent programs. This management pattern demonstrates that IRMA has implemented an educational approach that is not merely ritualistic, but also strategic and oriented towards developing moral leadership for the younger generation. As a recommendation, further research is recommended to explore in more depth the tangible impact of religious activities on the long-term development of adolescent character and leadership. Furthermore, digital-based development innovations, such as training in producing creative Islamic preaching content on social media, need to be developed to make preaching and development strategies more adaptive to the characteristics of the digital-age youth generation.

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