



Research Article

Leadership Transformation of Mosque Youth in the Era of Disruption: Experiential Learning in the Pesantren Ramadan Committee

Ni'mawati

STAI Siliwangi Bandung, Indonesia

Corresponding Author, Email: nimawati15@stai-siliwangi.ac.id



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Abstract. Pesantren Ramadan at Al Hasan Raya Mosque represents a potential non-formal Islamic education space for constructing an experiential leadership learning model for adolescents amidst the challenges of the disruptive era. This research seeks to analyze how the involvement of mosque youth as the Pesantren Ramadan committee contributes to the transformation of spiritual, social, and organizational leadership. Epistemologically, this study is grounded in the constructivism paradigm, employing a qualitative approach with a descriptive-analytical method, which positions the subjective experiences and meanings of adolescents as the primary source of knowledge. Data were collected through participatory observation, in-depth interviews, and activity documentation. The research findings indicate that Pesantren Ramadan serves not only as an arena for strengthening religious values but also as a vehicle for transformative leadership learning through direct practice in planning, coordination, and activity implementation. Activities such as tadarrus Al-Qur'an (Qur'anic recitation), thematic lectures, discussions, and committee collaboration facilitate processes of self-reflection, effective communication, and collective decision-making. This finding enriches the discourse on

Islamic leadership theory by asserting that the character formation of young leaders occurs not only through formal instruction but also through social experiential processes that cultivate responsibility, empathy, and active spirituality. The implication of this research indicates the importance of repositioning Pesantren Ramadan as a leadership laboratory for mosque youth to address the challenges of developing the Islamic generation in the disruptive era.

Keywords: Leadership Spirit, Mosque Youth, Ramadan Boarding School

INTRODUCTION

Adolescence is a critical transition period where individuals actively seek meaning and self-identity, including through social and religious engagement. The current adolescent generation has a strong engagement with digital media, which shapes their social interactions, self-expression, and identity development (Syafrida, 2025). Therefore, adolescent self-discovery in the disruptive era is significantly influenced by the digital space, while simultaneously posing challenges in fostering spiritual and religious moral values.

The mosque is not merely a place of worship, but also a strategic religious and social educational institution (Sidqi, 2025). As a “leadership laboratory” for Muslim youth, the mosque organizes various non-formal activities such as religious study circles (*majelis ta'lim*), scriptural studies, Qur'anic education (TPQ), event committees, and social programs. Through these activities, adolescents learn responsibility, teamwork, effective communication, and decision-making based on Islamic values. The findings of a study by Sidqi (2024) indicate that the mosque plays a very broad role in community life, one of which is as a center for non-formal religious education to shape Islamic character in every individual (Sidqi, 2025).

Surveys indicate low engagement of Muslim youth in routine mosque activities. For example, a survey by the Merial Institute (2018) in collaboration with DMI reported that only about 33.6% of Muslim youth worship at the mosque daily, while the remaining 66.4% do not attend regularly (DMI, 2018). Other data from the Ministry show similar conditions: the majority of adolescents are more active in digital spaces than in mosques. This condition aligns with the reality that Generation Z grew up in the internet era, with approximately 68% of internet users being children and adolescents making digital media their primary space for interaction and information (Syafrida, 2025).

Pesantren Ramadan is an intensive religious activity conducted during the month of Ramadan. This program generally includes Al-Qur'an recitation, religious lectures, discussions, and educational games that integrate spiritual, intellectual, and social aspects. Recent studies explain that *Pesantren Ramadan* in schools is viewed as a response to the limited time for religious education; this program is expected to strengthen the understanding and practice of Islamic teachings (Chairuddin, 2025).

This activity is also crucial for the internalization of religious values in adolescents. According to Wahid (2022), adolescence is a critical phase for instilling religious values to build understanding and responsibility towards Islamic teachings. Therefore, *Pesantren Ramadan* is considered highly important as a platform for character building and strengthening Islamic religious values for students

(Chairuddin, 2025). By combining practical experience and religious learning, *Pesantren Ramadan* helps connect religious theory with the daily lives of adolescents, thereby reducing the gap between knowledge and spiritual behavior.

Pesantren Ramadan is not just a ritual, but also a space for adolescents to learn through real experiences. In this context, Kolb's (1984) experiential learning model is highly relevant: adolescents are directly involved in the planning and implementation of activities, then given the opportunity to reflect upon those experiences. This learn-do-reflect-concept-act sequence enhances digital technical skills while simultaneously deepening the adolescents' understanding of the material (Santoso, 2025).

Al Hasan Raya Mosque, as one of the active mosques in Bandung City, has developed a youth development model through its *Pesantren Ramadan* program, which involves adolescents as the core organizers. The participants consist of children from kindergarten to junior high school, while high school adolescents and university students serve as the organizing committee. This pattern creates a conducive peer learning environment, where adolescents not only become facilitators for the activities but also role models for the younger participants. This experience demonstrates the great potential for leadership learning integrated with Islamic spiritual and social values.

By playing an active role as committee members, adolescents internalize Islamic leadership values: they learn *siddiq* (truthful and honest), *amanah* (trustworthy and responsible), *tabligh* (advocacy and communication), and *fathonah* (intelligence and wisdom). As a result, these adolescents demonstrate a new social identity as agents of change; they no longer see the mosque merely as a place of worship, but as a collaborative space for community empowerment. The increased responsibility and roles undertaken cause the adolescents' self-confidence and leadership capacity to grow significantly (Santoso, 2025). The disruptive era adds complexity to this context; the shift towards digital culture shifts the communication focus from face-to-face interaction to the formation of a digital self-image and leads to symptoms of declining moral values among adolescents. This research seeks to fill this gap by examining the dimensions of experience, values, and internalization processes of mosque youth leadership within the context of non-formal Islamic education.

This research focuses on two primary research questions: how mosque youth internalize leadership values through their roles on the *Pesantren Ramadan* committee, and what forms of experience-based learning emerge in this process amidst the challenges of the disruptive era. The objective of this research is to analyze the leadership transformation of mosque youth through experiential learning on the *Pesantren Ramadan* committee and to assess its relevance for developing adaptive non-formal Islamic education models to face social change. Related literature confirms that the role of Islamic education, including non-formal pathways, is crucial in equipping the younger generation to face the negative impacts of the disruptive era.

LITERATURE REVIEW

The Concept of Mosque Youth and Leadership

Definition of Mosque Youth

The Concept of Mosque Youth and Leadership The term 'mosque youth' does not have a single, universally agreed-upon definition. In a sociological context, mosque youth can be understood as a group of Muslim adolescents who actively participate in mosque activities, whether in worship, social engagement, or community development (Aslati et al., 2018). However, this definition remains descriptive. Some studies define mosque youth based on formal membership in a mosque youth organization (Samanto et al., 2024), while other research views it as a cultural and spiritual identity marked by an attachment to values and a commitment to *da'wah* (proselytizing) activities, even without structural membership (Nugroho, 2021).

From the perspective of Islamic education, mosque youth are social change agents who play a role in the regeneration of community (ummah) leadership and the preservation of Islamic values in society (Yuniar et al., 2025). However, in the digital disruptive era, this definition needs to be expanded to include dimensions of virtual and hybrid participation, as many religious and *da'wah* activities are now conducted through social media and online platforms (Firdaus et al., 2025). Thus, mosque youth can be understood as a dynamic entity operating at the intersection of spiritual, social, and digital spaces, with an orientation towards community service and the strengthening of Islamic values.

Basic Theory of Youth Leadership

Foundational Theories of Youth Leadership Youth leadership is not formed instantaneously, but rather through a process of consistent social interaction, involvement in organizational experiences, and reflection on internalized values across various life contexts (Northouse, 2021). Within the conceptual framework of this study, two theoretical approaches are used to analyze the leadership formation of mosque youth: Goleman's (2000) theory of Emotional Intelligence and Bass and Avolio's (1994) Transformational Leadership. Goleman (2000) posits that emotional intelligence comprises five main aspects: self-awareness, which is the individual's ability to recognize their own emotions and values; self-regulation, the ability to manage emotions constructively in challenging situations; empathy, sensitivity to the feelings and perspectives of others; social skills, the ability to establish effective communication and collaboration; and intrinsic motivation, the internal drive to achieve meaningful goals (Goleman, 2000; Mayer, Salovey, & Caruso, 2004).

In the context of mosque youth, emotional intelligence is reflected in their ability to manage conflicts among committee members, motivate activity participants, and maintain harmony in teamwork during the implementation of *Pesantren Ramadan*. Concurrently, the Transformational Leadership theory developed by Bass and Avolio (1994) includes four primary dimensions: idealized influence, where the leader becomes an inspiring role model; inspirational motivation, the ability to arouse enthusiasm and build a collective vision; intellectual stimulation, which encourages members to think critically and innovatively; and

individualized consideration, namely special attention to the needs and potential of each individual in the group (Bass & Riggio, 2006).

The application of these dimensions can be observed through the active role of adolescents in designing activities, coordinating work teams, and guiding younger participants during *Pesantren Ramadan*. Thus, the theories of transformational leadership and emotional intelligence serve as relevant analytical foundations for explaining how the experience-based learning process in this non-formal religious activity contributes to the holistic leadership transformation of mosque youth.

Character Development and Islamic Value-Based Leadership

Character Development and Islamic Value-Based Leadership from an Islamic perspective is not limited to managerial abilities but is rooted in strong moral and spiritual values. Recent studies indicate that values such as *amanah* (trust and responsibility), *ṣiddiq* (truthfulness), *ʿadl* (justice), and *taʿāwun* (cooperation/mutual help) are essential foundations in forming leaders with integrity. For example, research by Ababil & Arifin (2024) found that Islamic educational institutions apply the values of trustworthiness, honesty, and justice as main pillars in the institution's strategic leadership (Faizal Ababil & Arifin, t.t.).

In the same framework, a study by Amelia Nur Rochim and Imamul Muttaqien (2024) concluded that the implementation of Islamic leadership values, namely *amanah*, justice, and consultation (*syūrā*) strengthens motivation, participation, and innovation within the educational environment and shapes the superior character of students (Amelia Nur Rochim & M Imamul Muttaqien, 2025).

In the context of non-formal Islamic education, character is not taught solely through lectures but must be internalized through practical application, role modeling, and profound social experiences. Contextual and participatory development programs are proven to be more effective than top-down approaches. For instance, Sunan's (2023) research on the "One Mosque Memorizers" program demonstrated that integrating the values of honesty, tolerance, and humility into mosque practices successfully formed reflective and socially active student character (Suryanti, 2023). The digital disruptive era reinforces the urgency of this approach, as mosque youth require educational spaces that are relevant to contemporary challenges while remaining rooted in classical and contemporary Islamic values.

Pesantren Ramadan as a Medium for Non-formal Education

Pesantren Ramadan as a Medium for Non-formal Education *Pesantren Ramadan* is a form of non-formal Islamic education based on spiritual experience during the holy month of Ramadan. A study in West Jakarta found that the "*Pesantren Ramadan*" program implemented by the Al Awfiya Islamic Studies Institute successfully increased the religious understanding of elementary school students through methods of lectures, Q&A sessions, and educational games, aiming for the growth of stronger faith and religious knowledge (Ahmad Irfan et al., 2023). Through activities such as tadarus Al-Qur'an, lectures, discussions, and social services, this program instills the values of *tarbiyah ruhiyah* (spiritual), *fikriyah* (intellectual), and *ijtima'iyah*

(social) development, representing a balance between spiritual, intellectual, and social engagement within the framework of non-formal Islamic education.

Furthermore, research on optimizing mosque youth programs mentions that activities such as drum festivals, tadarus, communal breaking of the fast, and the involvement of youth committees in the mosque strengthen the mosque's function as a community learning center (Nursolih et al., 2023). The involvement of adolescents as committee members in the *Pesantren Ramadan* program is not merely administrative; it also becomes a process of character education and leadership development based on Islamic values. They gain experience in responsibility, teamwork, and leading socio-religious activities, making them active agents in strengthening Islamic values within the mosque environment.

Experiential Learning

Experiential Learning According to David A. Kolb (1984), effective learning occurs through a four-stage cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984). This model is relevant in understanding how mosque youth learn to lead through direct involvement in committee duties during activities like the *Pesantren Ramadan* committee. They face real situations, planning schedules, delegating tasks, managing participants, and resolving internal committee conflicts then, through reflection on these experiences, they internalize values of leadership, empathy, and social responsibility.

RESEARCH METHOD

This study employed a qualitative approach with a case study design, grounded in a constructivist-interpretive paradigm which views youth leadership as a social and spiritual construct formed through collective experience (Creswell & Poth, 2018). The case study design was selected as it allows for an in-depth exploration of the dynamics of mosque youth leadership within the authentic context of Al Hasan Raya Mosque's activities.

The unit of analysis for this research was the mosque youth leadership structure as an experiential learning community within the *Pesantren Ramadan* committee. Research subjects were determined purposively, comprising mosque youth as the core committee, Madrasah Diniyah (early religious school) teachers as mentoring partners, DKM (mosque management board) administrators as supervisors, and parents and participants as triangulative informants. The principle of purposive sampling is conceptually described in qualitative sampling studies (Patton, 2015) and the general literature on qualitative sampling techniques. Data were collected through participatory observation during the activities, semi-structured in-depth interviews, and documentation studies. The data were then analyzed using an interactive model encompassing data reduction, data display, and conclusion drawing/verification (Miles et al., 2019).

To ensure the validity and reliability of the findings, source and method triangulation, member checking, and an audit trail were conducted to ensure the traceability and validity of the interpretation process (Creswell & Poth, 2018).

Triangulation and audit trails are recognized strategies for enhancing the reliability and validity of qualitative research. This approach facilitated the excavation of meaning regarding youth leadership within the context of non-formal Islamic education based on experience and social participation in the mosque environment.

RESULT AND DISCUSSION

Overview of Ramadan Baording School Activities

This research was conducted at Al Hasan Raya Mosque, located in Bandung City, West Java. The mosque is situated in a densely populated residential area and is recognized for actively organizing religious and social community activities. The research focused on the *Pesantren Ramadan* program, organized by the Al Hasan Raya Mosque Prosperity Council (DKM) in collaboration with the Madrasah Diniyah Al Hasan Raya.

Based on field observations and interviews with Ihwanudin (2025), the routine activities of the Madrasah Diniyah outside the month of Ramadan are typically conducted in two locations: the school building and the mosque courtyard, with schedules divided into morning and afternoon sessions according to formal school timetables. However, during Ramadan, all activities are centralized at the mosque under a uniform schedule to facilitate coordination and enhance student engagement. The objective of this centralization is to habituate students to interact directly with the mosque environment, thereby fostering a sense of belonging and affection for the house of worship. Consequently, this activity serves as a medium for religious character formation through positive habituation within a spiritual space.

Based on observations, documentation, and interviews with Hafidhah, Qeis, and Lubna (2025), the *Pesantren Ramadan* activities at Al Hasan Raya Mosque Bandung are not solely focused on routine religious activities. Instead, they are designed as a non-formal Islamic education model based on experiential learning, aimed at shaping the spirituality, intelligence, and social character of the participants. The program includes *Pesantren Ramadan*, a Night of Faith and Piety (*Malam Bina Iman dan Taqwa/MABIT*), various educational competitions, and social activities such as communal breaking of the fast with orphans and the needy (*dhuafa*). These activities are open to participants from kindergarten to high school levels and are conducted for two weeks in the afternoons, Monday through Friday, commencing with congregational prayer until 17.00.

Conceptually, all activities within the *Pesantren Ramadan* program can be categorized into three primary dimensions of adolescent character and leadership development: the spiritual, intellectual, and social-affective dimensions. In the spiritual dimension, activities such as congregational prayer, Qur'anic recitation and memorization, dhikr memorization, and the call to prayer (*adzan*) training serve as means for internalizing religious values. These activities are guided by madrasah teachers and assisted by mosque youth due to limited time and a high student-to-teacher ratio. The presence of the teacher figure as a behavioral model reinforces the observation-based learning process (Nur Anggreini & Candra, 2022).

In the intellectual dimension, activities such as Islamic studies, master of ceremonies (MC) training, speech training, and calligraphy training play a significant

role in fostering leadership literacy and public communication skills among mosque youth. These activities are often facilitated by mosque youth acting as peer educators, thereby creating a more egalitarian and interactive learning atmosphere. A study on strengthening the role of mosque youth found that adolescents can be involved in organizing mosque activities, thus enhancing their sense of responsibility and collaboration (Udin et al., 2024). Training in communication and arts like calligraphy helps integrate aesthetic and spiritual aspects, as well as strengthening perseverance and appreciation for Islamic beauty, a result consistent with experiential learning research indicating that real experiences can improve social and affective skills. Thus, this intellectual dimension not only cultivates critical thinking skills but also develops a balanced emotional and spiritual intelligence.

Meanwhile, the social and affective dimensions are reflected in activities such as the Night of Faith and Piety (*Malam Bina Iman dan Taqwa/MABIT*) and various group competitions designed to build solidarity and social empathy. This program, involving elementary to junior high school students, combines spiritual elements (prayer, recitation), intellectual elements (Islamic film screenings), and social elements (group work and educational games) facilitated by mosque youth under teacher guidance. This pattern reflects cross-age collaborative learning where participants learn not only from teachers but also from adolescents whose ages are not far removed. Research on mosque youth empowerment indicates that when adolescents are fully involved in the design and implementation of mosque activities, an increased attitude of social and participatory responsibility is formed (Fikri & Amril, 2025).

From this development pattern, it is apparent that the division of roles between teachers and adolescents is not merely a technical aspect but a deliberate pedagogical strategy. Teachers function as the source of values and guardians of moral legitimacy, while adolescents act as learning facilitators who are close to the participants' world. The synergy between the two creates a dynamic and participatory learning environment, where direct experience becomes the primary medium in the internalization of leadership values. This learning model illustrates an integration of role modeling, experience, and social participation relevant to the non-formal Islamic education approach in the disruptive era (Komarudin et al., 2022).

The Role of Mosque Youth in the *Pesantren Ramadan* Committee

In the implementation of *Pesantren Ramadan* activities at Al Hasan Raya Mosque Bandung, mosque youth play a strategic role not only as technical implementers but also as actors of transformative leadership learning. Through direct experience in planning, facilitating, executing, and evaluating activities, they simultaneously develop dimensions of transformational leadership, emotional intelligence, and experiential learning.

1. Programme Planning and Activity Coordination

In the planning stage, the mosque youth were responsible for arranging the schedule of activities, determining daily themes, and preparing Islamic materials and activity logistics. This process also involved coordination with madrasah teachers, the chairperson of the Amaliah Ramadan committee, and various sub-committees

(breaking-fast snacks, social welfare, communal iftar, *i'tikâf*). This active role reflects the aspects of inspirational motivation and intellectual stimulation in Bernard M. Bass & Bruce J. Avolio's theory of transformational leadership, as the mosque youth mobilized the team with a shared vision and generated creativity in designing activities relevant to the congregation's needs (Deng et al., 2023)(Khan et al., 2022).

Furthermore, this planning stage represented the abstract conceptualization phase within David A. Kolb's experiential learning model, where adolescents learned to transform past experiences into concrete plans for subsequent program improvements. Through the dynamics of meetings and negotiations among the committee, they also honed their self-regulation and social skills as components of emotional intelligence, which ultimately strengthened their leadership capacity (Morris, 2020).

2. Facilitators and Participant Mentors

In activities such as *tadarus*, memorization, and skills training like MC, speech, *adzan*, and calligraphy, mosque youth act as peer mentors who not only deliver material but also build empathetic relationships with participants according to their age and competency levels. A study on mosque-based mentoring indicates that mosque youth who are active as facilitators are capable of forming spiritual and social competencies through peer-led Quran recitation and religious study activities, demonstrating attention to individual needs and relational equality in learning (Apriyana et al., 2019).

This role demonstrates the manifestation of the individualized consideration and idealized influence dimensions of transformational leadership, wherein the leader (in this case, the adolescent as a mentor) becomes a role model for younger participants and provides attention to individual learning needs (Saifullah et al., 2023). Within the experiential learning framework, this facilitator role constitutes the concrete experience stage, as they learn to lead through direct practice in real situations, for instance, when facilitating Quran recitation, guiding memorization, or training in speech and calligraphy. This fosters empathy, patience, and interpersonal communication skills, as essential elements of emotional intelligence that strengthen value-based leadership capacity.

3. Technical Implementers of *MABIT* and Competitions

The *MABIT* activity and various competitions were entirely designed and executed by the mosque youth. They prepared schedules, managed logistics, led study sessions, and served as judges and event hosts. This experience constitutes "active experimentation" in the Kolb (1984) model, as the adolescents applied the results of reflections from previous activities to new situations.

From the perspective of transformational leadership, this stage demonstrated "idealized influence" with adolescents emerging as inspirational leaders who mobilized participants through role modelling as well as "inspirational motivation" building a spirit of togetherness and collective responsibility. Their success in managing the two-day, one-night activity also indicated capabilities in conflict management and emotional resilience, essential components of emotional intelligence formed through real-pressure situations (Susanto et al., 2023).

4. Evaluation and Reflection on Activities

After all activities concluded, the mosque youth, together with supervising teachers, conducted a reflection session to review achievements, obstacles, and lessons learned. This process was not merely an administrative evaluation but also metacognitive training namely, the ability to understand and assess one's own thinking processes. This stage emphasizes the dimensions of "intellectual stimulation" and "individualized consideration," wherein each member was encouraged to express personal views and experiences. In the Kolb (1984) model, this reflection constitutes the "reflective observation" stage, which allows participants to interpret experiences, internalize leadership values, and formulate improvement strategies for the next program. It is here that a transformation of leadership identity occurs, shifting from mere technical implementers to reflective leaders who learn from spiritual and social experiences.

Overall, the involvement of mosque youth in the implementation of *Pesantren Ramadan* at Al Hasan Raya Mosque represents a synergistic integration of transformational leadership theory, emotional intelligence, and experiential learning. These three theoretical frameworks combine to form a holistic and contextual model for mosque youth development. Spiritual and moral values, which constitute a form of idealized influence from transformational leadership, were internalized through concrete experiences in worship activities and social services. Concurrently, reflective, empathetic, and collaborative abilities developed through the processes of guidance, mentoring, and joint evaluation aligning with the principles of emotional intelligence, which emphasize the importance of self-awareness and social relationship management in leadership. Meanwhile, the aspects of creativity and social innovation, which illustrate intellectual stimulation, were honed through activities such as program planning, digital publication, and critical evaluation of activities. Thus, *Pesantren Ramadan* functions not only as a seasonal religious activity but also as an effective laboratory for Islamic leadership, fostering a generation of mosque youth who are character-driven, reflective, and transformative.

The Role of Mosque Youth as Future Leaders of the Nation

Based on observations and interviews, measurable behavioral changes occurred among the mosque youth following their involvement in the Ramadan program. Prior to the activities, the majority of adolescents tended to be passive in decision-making, preferring to await instructions. However, after undergoing the process of planning and implementing activities independently, they demonstrated increased initiative, public communication skills, and a sense of social responsibility.

The phenomenon of mosque youth involvement in *Pesantren Ramadan* activities can be explained through the framework of Experiential Learning Theory (Kolb, 1984), which emphasizes that effective learning occurs through four interrelated stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. In the concrete experience stage, adolescents were directly involved as committee members in activities such as the Night of Faith and Piety (*MABIT*) and Islamic competitions, which demanded responsibility and collaboration. The reflective stage emerged when they, as a committee, along with supervising teachers, conducted evaluations to assess the

program's successes and shortcomings. Subsequently, the abstract conceptualization stage was evident in their ability to formulate improvements for the following year's activities based on these reflections, while the active experimentation stage was actualized through the application of new ideas, such as utilizing social media for activity publication.

Through this learning cycle, the leadership development of mosque youth occurred systematically and continuously. This process was not declarative but grew from direct experience, critical reflection, and innovation based on Islamic values. This approach strengthens transformational leadership character, characterized by the ability to motivate members, build a shared vision, and demonstrate empathy towards younger participants (Anggyana et al., 2025). Thus, *Pesantren Ramadan* plays a vital role not only as an annual worship vehicle but also as a social and spiritual laboratory for the formation of future leaders possessing spiritual, emotional, and social intelligence within the context of contemporary Islamic education. According to Sulaiman dan Hadi (2022), youth development in mosques that is conducted structurally and gradually plays a significant role in shaping a leadership mindset.

The leadership skills of mosque youth can be identified through four primary interconnected dimensions. First, decision-making ability was evident from their involvement in determining activity priorities, delegating committee tasks, and selecting effective public communication strategies. This process reflects the participatory leadership model as described by Northouse (2021), where leaders learn to balance individual and collaborative decision-making to achieve organizational effectiveness. Second, conflict resolution skills were apparent in the adolescents' ability to resolve differences of opinion through deliberation, prioritizing the values of cooperation and Islamic brotherhood (*ukhuwah*). Research by Utami dan Lestari (2022) indicates that conflict resolution styles based on collaboration and compromise within Islamic youth organizations can foster mutual trust and strengthen group cohesion. Third, public and social communication skills developed through their roles as event hosts, technical briefers, and prayer leaders during activities. These activities reinforced the social influence aspect of transformational leadership theory, where leaders not only convey messages but also inspire others through role modeling and clarity of vision (Deng et al., 2023). Fourth, emotional maturity and empathy were visible in their attitudes of patience, responsibility, and the ability to guide younger participants with full attention. This attitude reflects empathy-based leadership character as explained by Goleman (2018), stating that the ability to manage emotions and understand others' perspectives is key to leadership success in a social environment.

The active involvement of adolescents in planning and implementing religious activities also fosters civic engagement, namely social and spiritual participation in the community which is proven to strengthen communication, teamwork, and cross-age collaboration skills (Widiawati et al., 2025). Thus, *Pesantren Ramadan* functions as a comprehensive leadership learning space, integrating spiritual, social, and emotional dimensions into real practice.

Overall, the involvement of mosque youth in programs within the mosque environment can be seen as a tangible manifestation of the mosque's function as an

incubator for Islamic-value-based leadership, which integrates intellectual, emotional, and spiritual intelligence. Research indicates that a safe, inclusive, and collaborative mosque environment allows adolescents to experiment with their leadership styles, learn from mistakes, and develop moral integrity and social responsibility through committee practices and da'wah activities (Udin et al., 2024).

Furthermore, the involvement of mosque youth in strategic positions from the design to the evaluation of religious activities encourages the formation of strong civic engagement; they do not merely become objects of da'wah, but emerge as active subjects of social change. A study found that consistent participation of adolescents in mosque and social activities fosters self-efficacy, public communication skills, and social empathy which are primary components of collaborative leadership (Masrifatin et al., 2019).

Consequently, mosque youth programs such as those implemented in this environment exist not only as a vehicle for routine worship but as a laboratory for Islamic leadership relevant to contemporary demands. This model offers a space for mosque youth to integrate faith, knowledge, and action into real practice, thereby preparing them as a generation of young leaders who are visionary, communicative, and resilient (Udin et al., 2024).

The Role of Mosque Youth as Educational Catalysts through *Pesantren Ramadan*

Pesantren Ramadan at Al Hasan Raya Mosque demonstrates a natural and sustainable model of mosque youth leadership development. One of the most critical aspects of this activity's success is the age proximity between the organizers (mosque youth, predominantly high school and university students) and the participants (children from kindergarten to junior high school). This age proximity creates a more equal, relaxed, and persuasive interaction environment, thereby accelerating the process of value formation and the internalization of Islamic character.

This can be explained through Social Learning Theory, proposed by Bandura (1977), which posits that individuals learn not only through direct instruction but also through the processes of observation, imitation, and internalization of behaviors from models perceived as socially or emotionally credible (Manik et al., 2022). In the context of *Pesantren Ramadan*, mosque youth members serve as role models who represent the integration of religious values, social responsibility, and leadership based on example. Children who observe these adolescent behaviors such as discipline in worship, public speaking abilities, and polite and cooperative attitudes gradually imitate these patterns in their own social interactions.

The implication is that the process of Islamic leadership formation in the mosque environment indicates that instructional learning is not the sole source of leadership development; the most determinant factor is social modelling that occurs contextually and emotionally. Albert Bandura's social learning theory clearly affirms the importance of observation, imitation, and reinforcement in shaping behavior and moral values, including in the context of Islamic religious education. For example, research by Sabililhaq, Nursiah, Ajusman & Munir (2024) found that the application of social cognitive theory in Islamic religious education emphasizes modelling, self-

efficacy, and mentoring as keys to the formation of an active religious character (Irhas Sabililhaq et al., 2024). On the other hand, research by Reksiana, Rahmah & Rahayu (2024) revealed that peer influence within the student environment becomes a critical microsystem in the formation of morals and religious character which further reinforces that *ta'dīb* (character refinement) is not merely the teaching of cognitive knowledge, but rather occurs through tangible examples set by figures who are respected, observed, and followed by adolescents (Reksiana et al., 2023).

In line with this, the involvement of peer facilitators is proven to have a significant influence on increasing student learning motivation and participation in religious contexts. Studies examining peer tutoring methods in Islamic Religious Education indicate that a horizontal, peer-to-peer approach allows participants to feel equal, non-judged, and more open in expressing themselves, thereby supporting the internalization of spiritual and social values. For instance, research by Saadah, Ehwanudin & Wijaya (2024) on the application of the peer tutor method in Islamic Education learning found that peer tutors significantly increased student learning motivation and participation (Saadah & Wijaya, t.t.). Furthermore, studies on peer relations show that peer interaction and influence are important factors in the adoption of religious and moral values by Muslim adolescents in Indonesia: this interaction creates a social environment that supports non-formal value learning and the internalization of religious ethics (Fauziah Qhotrun Nada & Musammil Lateh, 2025).

The active involvement of adolescents in mosque religious activities is not merely a vehicle for spiritual learning but also an arena for social identity transformation. Adolescents who take on roles as organizers undergo a transition from participants to leaders, from value recipients to value bearers. This process strengthens the experiential learning dimension, as detailed in research emphasizing that the mosque environment and mosque youth organizations can function as platforms for learning values, character, and leadership through tangible activities, not just formal teaching (Ahyar et al.). Thus, the mosque functions as a social laboratory that allows adolescents to practice leadership based on etiquette and service.

Furthermore, their involvement in the planning and execution of religious activities fosters the formation of civic engagement active involvement as young citizens in a social and spiritual context. Adolescents become not just passive objects of *da'wah*, but active subjects of social change who design, implement, and evaluate religious programs. A study indicates that mosque youth participation in social activities and informal education consistently correlates with increased self-confidence, public communication skills, and social responsibility (Masrifatin et al., 2019). Therefore, mosque youth who are developed through routine activities, such as mosque religious programs, become not only mere implementers of religious activities but also agents of national character formation who possess integrity, adaptability, and are grounded in Islamic values.

The Role of Youth in Building Educational Relationships with Students

One of the key success factors in the development of youth cadres in the *Pesantren Ramadan* program at Al Hasan Raya Mosque is the age factor. The organizing committee, predominantly composed of adolescents and young adults, typically high school and university students, shares emotional and psychological proximity with the participants, who range from kindergarten to junior high school. This age proximity fosters a horizontal relationship between facilitators and participants, significantly enhancing communication effectiveness, receptiveness to instructions, and the quality of interaction during the learning process.

Psychologically, participants generally exhibit greater openness and enthusiasm when interacting with facilitators they perceive as “older siblings” rather than formal authority figures like teachers or parents. This quasi-fraternal relationship creates an egalitarian and affective learning climate, where Islamic values are transmitted through dialogue and role modelling, not merely verbal instruction. Within the framework of Bandura's Social Learning Theory (1977), this illustrates that the effectiveness of a role model depends not only on the observed behavior but also on the social proximity and emotional identification between the observer and the model.

However, the theoretical implications of this finding extend beyond a mere psychological phenomenon. In the context of contemporary Islamic pedagogy, this age proximity and non-hierarchical relationship signal a paradigm shift from a one-way *ta'lim* model (instruction) toward a participatory *ta'dib* model (character refinement), where moral and spiritual learning are constructed through relational pedagogy and contextual example. In other words, peer facilitators do not just transfer religious knowledge; they negotiate the meaning of Islamic values in their own generation's language, which is more communicative and relevant to the social reality of adolescents.

More broadly, this phenomenon contributes to the debate on the formation of Muslim youth leadership in the modern era. When mosque-based cadre development utilizes a peer-led mentorship approach, the mosque becomes not only a place of worship but also a pedagogical arena where Islamic leadership values, such as *amanah* (trustworthiness), *ukhuwah* (brotherhood), and *khidmah* (service) are formed through parallel and reflective interaction (Sintasari, 2021). Thus, age proximity is not merely a factor of social comfort but a strategic pedagogical instrument for cultivating a generation of young leaders who understand religion contextually and can articulate it in their social lives.

This phenomenon is further reinforced by the research findings of Siti Nurislamiah (2022), which affirm that peer behavior significantly influences the improvement of learning achievements in Islamic Religious Education at the junior high school level. Positive interactions among adolescents create a supportive learning environment, foster religious motivation, and strengthen the internalization of Islamic values through social modeling. In the context of religious activities at the mosque, the involvement of peers as motivators or facilitators has a similar impact: they become not only conveyors of religious material but also exemplars in the application of the values being taught. This approach, based on age parity, makes the

religious message more communicative and relevant to the participants' experiences, thereby strengthening the effectiveness of spiritual development among adolescents (Nurislamiah, 2024).

In the *Pesantren Ramadan* activities at Al Hasan Raya Mosque, the age proximity between the mosque youth as facilitators and the participants was not just a psychological factor; it was a strategic advantage rooted in Islamic social and cultural values. This proximity fostered strong emotional bonds between the organizers and participants, and it created egalitarian, two-way communication dynamics. This relationship enabled the formation of a collaborative learning space, where participants felt valued, heard, and guided in a familial atmosphere consistent with the principle of *ukhuwah islamiyah* (Islamic brotherhood).

CONCLUSION

Pesantren Ramadan at Al Hasan Raya Mosque, Bandung, demonstrates an effective model of youth leadership development based on religious values and participatory education. The involvement of mosque youth as planners, facilitators, and role models shows that religious education managed with a peer-to-peer approach can foster the spiritual growth of participants while simultaneously developing the leadership, communication, and organizational capacities of the youth themselves. The age proximity between facilitators and participants proved to be a strategic factor that strengthens emotional resonance and the effectiveness of learning Islamic values through dialogical, empathetic, and collaborative interactions.

Nevertheless, this study has several limitations. First, the findings are based on a single location, namely Al Hasan Raya Mosque, thus generalizations to the context of *Pesantren Ramadan* in other regions must be made with caution. Second, the qualitative approach with a limited observation duration was unable to capture the longitudinal dynamics in the mosque youth cadre development process. Third, the potential for interpretative bias from the researcher cannot be entirely avoided, given the direct involvement in the activities.

For future research, it is recommended that a comparative study across mosques or da'wah institutions be conducted to observe variations in religious cadre development practices. Furthermore, longitudinal and mixed-methods approaches could strengthen the understanding of the long-term impact of the *Pesantren Ramadan* model on character formation, leadership, and the sustainability of the mosque youth's role in society.

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