

The Role of the Al-Iman Jayapura Mosque Management as Moral Educators in Fostering Noble Character

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ABSTRACT

This study aims to describe and examine the role of the administrators of Al-Iman Mosque in Jayapura in promoting the development of positive character among mosque-affiliated youth. The research adopts a descriptive qualitative approach, employing data collection techniques such as in-depth interviews, participant observation, and documentation. The participants in this study consisted of four mosque administrators and ten youth members of Al-Iman Mosque in Jayapura. Data analysis was conducted through four stages: data collection, data reduction, data presentation, and conclusion drawing. The findings indicate that mosque administrators play three key roles in fostering the moral development (akhlaq) of youth, namely serving as moral role models, acting as facilitators of religious and social activities, and functioning as motivators who provide guidance and spiritual support tailored to the needs of young people. This guidance is delivered through consistent religious education (regular study circles), worship training, participation in social and religious activities, moral mentorship, and the application of Islamic practices in daily life. Factors contributing to the effectiveness of this guidance include the presence of a religious mosque environment, strong community support, and close emotional bonds between administrators and youth. Identified challenges include limited participation among some youth, the negative influence of digital media, and insufficient mentoring resources. The study concludes that the administrators of Al-Iman Mosque make a significant contribution to fostering the moral development of youth within the multicultural context of Jayapura. This research highlights the importance of strengthening character-building programs based on role modeling, dialogue, and social engagement to support the development of moral values among contemporary youth.

1. INTRODUCTION

The mosque constitutes the central hub of all activities for the Muslim community, functioning not only as a venue for specific acts of worship such as i'tikāf and prayer, but also as a space for mu'āmalāt, including social activities related to the surrounding community

(Pramesti, 2019). The prosperity of a mosque is largely determined by the Muslim community in its vicinity. When community members are diligent in attending and performing worship at the mosque, the mosque flourishes; conversely, a lack of participation results in its decline. The attitude and conduct of mosque administrators represent one of the key determinants of a mosque's prosperity. Mosque administrators play a crucial role in setting an example, providing services, offering guidance, and delivering education.

According to Adisaputro et al, discussions concerning mosques cannot be separated from mosque youth organizations (Remaja Masjid). Mosque youth organizations represent a structured form of organization consisting of young Muslim men and women who share a commitment to da'wah (Adisaputro & Amrillah, 2021). The presence of mosque youth serves as a significant source of hope for the present and future prosperity of mosques. This is because mosque youth constitute the future cadres of the Muslim community who must be prepared earnestly and systematically, so that they may develop into wise and responsible leaders in the future. Furthermore, mosque youth organizations are primarily established as a platform for nurturing, developing, and enhancing the moral character (akhlaq) of Muslim youth. Mosque youth organizations need to receive systematic moral and ethical guidance from mosque administrators, as adolescence is a highly influential and decisive stage in the formation of human character. Moral conduct (akhlaq) constitutes the fundamental foundation in shaping a complete and integrated human personality. Akhlaq refers to an internalized condition or disposition that deeply permeates the soul and becomes an integral part of one's character, from which various actions emerge spontaneously and effortlessly, without artificiality or the need for deliberate contemplation. When adolescents are consistently habituated to virtuous behaviors, these practices will gradually shape a positive personality, since values and behaviors instilled at an early stage tend to leave a lasting imprint that continues into adulthood (Manhung, 2018).

Based on the aforementioned background, the title of this research is "The Role of the Management of Al Iman Mosque as a Builder of Noble Morality among the Youth of Al Iman Mosque, Jayapura." From the literature review that has been conducted, the author identified several previous studies relevant to the present research. One such study was carried out by Nur Hitmah Sayidah, a student of the Islamic Religious Education Study Program, Faculty of Islamic Studies, Universitas Muhammadiyah Magelang, in 2020. The study was presented in an undergraduate thesis entitled "The Role of Mosque Takmir in Fostering the Morality of Youth in Tanggulboyo Hamlet." The findings of the study revealed that the youth in Tanggulboyo Hamlet exhibited both commendable and uncommendable moral behaviors. The role of the mosque takmir in fostering the moral development of youth in Tanggulboyo Hamlet was realized through the implementation of various activities aimed at supporting moral formation, such as organizing regular religious study sessions, establishing Qur'anic education

centers (Taman Pendidikan Al-Qur'an), and conducting study forums held on Tuesday evenings (Sayidah, 2020).

Subsequently, a study conducted by Atika Sofva, a student of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Walisongo State Islamic University Semarang, in 2021, in her undergraduate thesis entitled "The Role of Administrators in Fostering the Moral Character of Adolescent Members of the Al Muttaqin Jami' Mosque Youth Association in Tanjunganhar, Demak," revealed several important findings. The results of the study indicate that the role of mosque administrators in fostering the moral development of adolescent members of the Al Muttaqin Jami' Mosque Youth Association in Tanjunganhar, Demak, includes: serving as role models who can be emulated by adolescents; acting as motivators who provide encouragement and inspiration to the youth; functioning as agents of da'wah by guiding adolescents to recognize and internalize their identity as Muslims; and serving as a forum for learning and developing social interaction skills. Furthermore, a study conducted by Hasan, a student of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Palopo State Islamic Institute, in 2019, in his undergraduate thesis entitled "The Role of Al Muhajirin Mosque Administrators in Fostering a Generation with Noble Character in Padang Katapi Village, Ponrang District, Luwu Regency,"

The findings of this study indicate that the role of the mosque as a venue for moral development among adolescents has been implemented very effectively and has succeeded in producing a generation with commendable character. The obstacles encountered by mosque administrators can be addressed by actively involving adolescents in religious activities conducted at the mosque and by maintaining effective communication between mosque administrators and mosque youth (Hasan, 2019). Furthermore, a study conducted by Risky Gunawan, a student of the Religious Studies Program, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University of Riau, in 2023, entitled "The Role of Mosque Administrators in Youth Development (A Study at Al Khairiyah Mosque, Bagan Timur Subdistrict, Bangko District, Rokan Hilir Regency)", found that mosque administrators play a significant role in youth development as motivators of religious activities and as initiators of social activities. These roles are carried out through various programs, including special religious study sessions for adolescents, regular study circles, yasinan, distribution of basic necessities, support for orphans, communal fast-breaking events, mutual cooperation activities (gotong royong), and the commemoration of Islamic holy days (AlFauri, 2023). Lastly, a study conducted by Faiz Al Fauri, a student of the Islamic Community Development Program, Faculty of Da'wah and Communication Sciences, Sultan Syarif Kasim State Islamic University of Riau, in 2023, entitled "The Role of Mosque Administrators in the Religious Development of Adolescents in RT 03 RW 04 At-Taqla Mosque, Pelipit, Karimun District, Karimun Regency", revealed that the role of mosque administrators in providing weekly religious guidance has been carried out

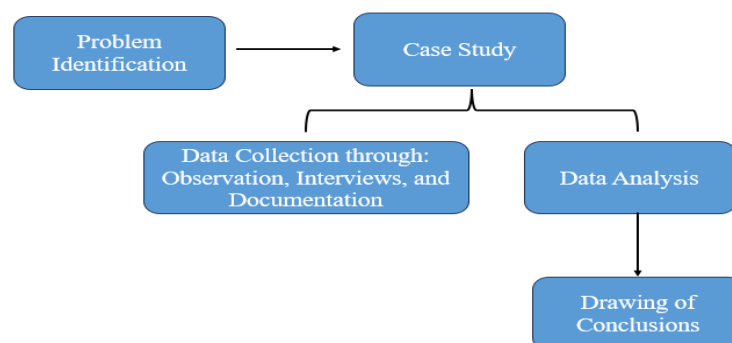
effectively. However, certain obstacles remain, such as adolescents being unable to attend activities due to school, university, or work commitments.

The research objectives refer to the targets or outcomes that the study seeks to achieve in accordance with the formulated research focus. The objectives of this study are to examine the role of the management of Al Iman Mosque in fostering noble moral character among the youth of Al Iman Mosque in Jayapura, as well as to identify the supporting and inhibiting factors encountered by the mosque management in the process of cultivating noble moral character among the youth of Al Iman Mosque in Jayapura.

2. METHODS

The approach employed in this study is a qualitative approach. A qualitative approach emphasizes analytical processes based on both deductive and inductive reasoning, as well as the analysis of the dynamics of relationships among observed phenomena through the application of scientific logic. The primary objective of qualitative research is to gain an in-depth understanding of social phenomena by providing a clear and systematic description of such phenomena in the form of a coherent narrative, which ultimately leads to the development of a theory (Sugiyono, 2015).

The data sources for this study were obtained from two types of sources, namely primary data sources and secondary data sources. Primary data, or first-hand data, refer to data obtained directly from research subjects through the use of measurement instruments or data collection tools applied directly to the subjects as the primary source of information. Secondary data, or second-hand data, are data obtained indirectly through other parties and not collected directly by the researcher from the research subjects. Secondary data generally take the form of documentation or existing reports (Putra, 2025). In this study, primary data were collected through interviews with four relevant informants and observations involving fourteen related participants. Secondary data sources consisted of books, academic journals, and scholarly works relevant to the research theme, which functioned as supporting data sources.



Figur1. Methods

The data collection techniques employed in this study included interviews, observation, and documentation. According to Esterberg, an interview is a meeting between two individuals to exchange information and ideas through question-and-answer interactions, enabling the construction of meaning on a particular topic (Rahmadi, 2011). Observation, as defined by Nawawi and Martini (as cited in Afifuddin and Beni Ahmad Saebani), is a systematic process of observing and recording observable elements or phenomena within the research object. Patton states that the purpose of observation is to describe the research setting, the activities taking place, the individuals involved in those activities, and the meanings of events as perceived from the perspectives of those directly involved in the observed situations. Meanwhile, the documentary method is a data collection technique that involves searching for and identifying evidence-based information. This method relies on non-human data sources. Documents are valuable as they provide a broader contextual background and deeper understanding of the main focus of the research (Arikunto, 2013).

The interview technique involved the researcher conducting direct, open-ended question-and-answer sessions with four administrators of Al Iman Mosque, Jayapura. These interviews focused on examining the role of the mosque administrators in fostering noble moral character among the youth of Al Iman Mosque, as well as identifying the supporting and inhibiting factors encountered by the mosque administrators in guiding and developing the youths' moral character. The observation technique was carried out through direct observation of the role of the administrators of Al Iman Mosque, Jayapura, in nurturing noble moral values among the mosque's youth. In addition, the researcher directly observed the moral behavior and conduct of the youth of Al Iman Mosque, Jayapura. The documentation technique involved conducting research through academic journals, books, previous scholarly works, and supporting documentation or photographs relevant to the title and focus of this study.

3. RESULTS AND DISCUSSION

In general overview of the study, Al Iman Mosque in Jayapura is located in a densely populated area and functions as a significant center for religious activities within the local community. Established in the early 2000s, the mosque has developed into a hub for da'wah (Islamic outreach), education, and community service. Its activities extend beyond ritual worship to include various social welfare programs, such as orphanage support, charitable initiatives, and religious education programs for children and adolescents (Sulistijaningsih et al., 2024). The organizational structure of the mosque consists of a chairman, secretary, treasurer, da'wah division, education division, and a youth section. The youth section of Al Iman Mosque provides a structured platform for Muslim youth aged between 13 and 25 years. This group regularly organizes activities such as halaqah (Islamic study circles), religious lectures, Islamic moral training, religious competitions, and social service activities. The mosque management actively supports these initiatives and offers

guidance to help young people uphold moral and spiritual values as they confront contemporary social and cultural challenges in Jayapura. The findings of the field research conducted by the researcher are as follows:

Forms of the Role of Mosque Administrators in the Moral Development of Adolescents Based on the results of an interview with DS (53 years old), the Head of the Al Iman Mosque Management, it was revealed that: "Our goal is to serve as role models for young people. If we merely give instructions, they will not obey. However, if we engage with them and provide support, they become more enthusiastic. For example, during the dawn prayer or when cleaning the mosque, we take the leading role." This statement indicates that the responsibilities of mosque administrators extend beyond merely carrying out administrative duties; they also encompass the provision of exemplary moral conduct (*uswatun hasanah*). Such role modeling constitutes the core of moral development in Islam (Interview, 2025). In addition, AP (59 years old), the mosque treasurer and an educator within the mosque community, added that contemporary adolescents face numerous challenges. He stated that the mosque administrators do not merely deliver sermons and impart religious knowledge, but also engage with youths through dialogue, the sharing of experiences, and the organization of enjoyable and constructive activities. These activities include producing *da'wah* content and advisory media, conducting visits (*silaturahmi*) to Islamic boarding schools (*pesantren*) within the Jayapura region, as well as holding informal discussions in the mosque courtyard at certain times while participating in recreational activities such as playing badminton (Rozi et al., 2021). These initiatives aim to limit adolescents' involvement in negative social environments outside the mosque's supervision and influence. Such activities demonstrate that mosque administrators employ participatory and communicative approaches, enabling adolescents to internalize moral values through social experience and self-reflection.

3.1. Strategies for the Development of Noble Character.

Based on the observations of weekly activities, it is evident that strategies for fostering adolescents' moral character are implemented through three main patterns. Role Modeling and Consistency in Worship. This aspect is reflected in the commitment of mosque administrators and all members of the management to consistently participate in religious and worship-related activities, such as congregational prayers, particularly the Fajr (dawn) prayer. According to MT (41 years old), the Fajr prayer is considered the most challenging prayer to perform, especially when observed in congregation at the mosque (Wawancara, 2025). Furthermore, other religious activities are also conducted, including *tadarus* (collective Qur'anic recitation) and moral instruction sessions based on the classical text *Ta'lim al-Muta'allim*, which are facilitated by NH.

Mentorship and Collective Activities, which are conducted regularly every weekend, such as communal service activities (*kerja bakti*) and weekly self-reflection sessions (*muhasabah*) held every Saturday evening under the direct supervision of the mosque mentor.

Emotional and Spiritual Approaches are also emphasized, whereby each activity concludes with a period of self-reflection and collective prayer aimed at strengthening emotional bonds and reinforcing the values of honesty and sincerity. One of the mentors of NH Mosque (24 years old) explained that, “Initially, they (the mosque youth) participated merely out of conformity, largely due to my invitation, which at the time was somewhat coercive. However, over time, they gradually became more comfortable and genuinely engaged in each activity. Furthermore, the mosque administrators do not merely issue instructions or adopt a didactic stance; instead, they actively listen during study sessions and provide guidance in a gentle manner, exemplifying strong moral values through their conduct. This statement emphasizes that effective guidance arises from attentive and considerate dialogue rather than from the mere issuance of commands. This perspective aligns with the principle of *al-mau'izah al-hasanah* as articulated in Surah An-Nahl (16:125), which underscores the importance of conveying *da'wah* with wisdom, sincerity, and gentleness in its delivery

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: ‘Invite humankind to the way of your Lord with wisdom and sound instruction, and engage with them in argument in the most gracious and appropriate manner. Indeed, your Lord knows best who has strayed from His path, and He knows best who are rightly guided.

3.2. Supporting and Inhibiting Factors

Based on interviews and documentation collected in this study, several supporting factors contributing to the successful development of noble character were identified, namely: Support from congregants and community leaders who actively participate by providing both moral and material assistance. The availability of adequate facilities and spaces for youth activities within the mosque complex itself. A positive and harmonious relationship between the administrators (mosque management) and the mosque youth. Furthermore, based on the interviews and documentation collected in this study, several factors were identified as obstacles to the successful implementation of noble character development, namely: Inadequate financial resources of the mosque to support sustained character-building programs. Insufficient training in psychological approaches for those responsible for youth development. The influence of social media and the surrounding environment, which often contradict Islamic moral values.

However, as explained by NH (39 years old), who serves both as a mosque supervisor and a youth mentor, he stated: “We are currently making efforts to transform our methods. Contemporary youth are already highly familiar with technology. Therefore, we utilize social media platforms for brief forms of religious outreach. The youths themselves produce the content, while we provide guidance to ensure that the content remains appropriate, ethical, and beneficial (Wawancara, 2025).

This indicates the presence of creative adaptation in the development of moral education, whereby administrators embrace progress and align it with Islamic values. Empirical findings reveal that the management of Al Iman Mosque in Jayapura fulfills its role in fostering noble character (akhlaq al-karimah) through exemplary, participatory, and spiritual methods. This approach is consistent with the concept of ta'dib as articulated in Al-Attas's framework, which emphasizes the internalization of adab, moral conduct, and spiritual values. The emphasis lies on the internal process of value adoption rather than merely the transmission of moral norms (Lubis, 2017).

This training approach supports a community-based moral education model, positioning the mosque as a social institution that contributes to the character development of younger generations. Administrators and organizers function as mentors rather than merely as supervisors. Such an approach is consistent with the findings of Hikmawati and Asyhari in *Character Formation and Moral Development in Children Through Mosque Engagement Programs*, which underscore the significance of and illustrate how active engagement of adolescents and children in mosque-based programs effectively fosters moral character development (Hikmawati & Ayshari, 2024)

4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the administrators of Al Iman Mosque in Jayapura play a significant role in the development and cultivation of noble moral character among mosque-affiliated youth. This role is carried out by providing exemplary conduct and moral role modeling for adolescents through an approach grounded in exemplarity, active participation, and support for spiritual growth. Such progress is achieved not only through sermons or formal religious events, but also through personal guidance and the empowerment of youth in various social and da'wah activities. The role of mosque administrators is clearly manifested in three principal dimensions. The first is the exemplary role, in which they function as *uswatun hasanah* (moral role models) for young people in terms of behavior, religious practice, and social interaction. The second is the participatory dimension, which actively involves youth in the planning and implementation of activities, thereby fostering a sense of responsibility and independence. The third is the spiritual-educational dimension, which emphasizes guidance through religious gatherings, self-reflection, and contemplation. This approach aims to enhance moral awareness among adolescents. Overall, the moral development initiatives implemented by the administrators of Al Iman Mosque in Jayapura reflect the core principles of Islamic education, encompassing faith in Almighty God, virtuous character, and positive action. The mosque functions not only as a place of worship but also as an active and supportive environment for character development within the community. The findings of this study indicate that the effectiveness of moral development is largely influenced by the quality of relationships between mosque administrators and the younger generation, which are grounded in compassion, trust, and authentic moral exemplarity.

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