

Volume : 4, Number : 1 Oktober 2023

## **LEADERSHIP MANAGEMENT OF PASUKAN AMAL SHOLEH (PASKAS) AT KAPAL MUNZALAN MOSQUE INDONESIA**

Jami Ngatin Muchlisoh,  
IAIN Pontianak  
Email: [jamingatin@gmail.com](mailto:jamingatin@gmail.com) ,

Cucu  
IAIN Pontianak  
Email: [cucu69nurjamilah@gmail.com](mailto:cucu69nurjamilah@gmail.com)

### **Abstract**

This research is motivated by the phenomenon of the Indonesian Munzalan Ship Mosque which is able to empower the potential of young people in mosque-based da'wah. Coordinating it through the Pasukan Amal Sholeh (PASKAS) container, it is interesting that even though the system is *volunteerism*, PASKAS has spread to several regions in Indonesia. It even has a programme focus that is carried out continuously for orphanages and *Qur'an* memorisation in terms of fulfilling basic needs, namely rice. Of course this can be realised one of them through the leadership role applied by PASKAS. So it is very interesting to study regarding This research applies a qualitative approach of single case study type with descriptive method. Data collection techniques utilise the process of interviews, documentation and observation. The data analysis technique begins with the process of collection, data reduction, presentation and verification. Data validity checking techniques utilised extended observation time, data triangulation and *member check*. The results of this study are: 1) Leadership planning for PASKAS is carried out through the stages of forecasting, setting goals and developing policy procedures. Through the process of analysing the environment and resources owned. 2) Organising leadership towards PASKAS is done by classifying activities then placing human resources in carrying out tasks, and there is delegation of authority for efficiency. 3) The movement of leadership towards PASKAS uses the principles of educated and guided with a congregational work pattern. The educated principle in the mobilisation of PASKAS has the aim of *upgrading* the quality of its people, by determining the status of PASKAS members not as volunteers but as volunteers.as students of the Indonesian Munzalan Ship Mosque. While the guided principle aims to make the PASKAS movement systematic and organised, and carrying out a congregational work pattern aims to knit all the potential of the members so that it becomes a force. 4) Monitoring of PASKAS leadership is carried out in stages and leadership evaluation of PASKAS is carried out continuously through monitoring results.

*Keywords: PASKAS, Leadership, Mosque*

## INTRODUCTION

Referring to data on the number of mosques that have reached thousands of buildings in the country of Indonesia, especially the province of West Kalimantan has shown a number 4,391 mosques with fourteen districts/cities and this data may increase over time (Simas Kemenag RI). When reviewing the history of Islamic civilisation that has been carried out by the Prophet Muhammad, that the beginning of the development of Islamic civilisation was carried out through optimising the function of the mosque as a base in dealing with various problems. Muhammad Said Ramadhan in the book by Yani, A (2012: 15) also states that the mosque is the most important and fundamental principle for the formation of an Islamic society, because Islamic society will not be touched firmly and neatly without a strong commitment to the system, aqidah and Islamic order, all of which will not grow except through the spirit of the mosque.

, when looking at the issue of *Sustainable Development Goals* (SDGs) in Indonesia. The potential for the existence of young people is quite high with various works and roles that can be created. So in the process of restoring the function of the mosque, it should be able to involve the contribution of young people's work, as well as their innovations for responsive da'wah activities and programmes. So that community can feel the benefits of the existence of a mosque that provides alternative solutions to various problems of the , as has been implemented by the Indonesian Munzalan Ship Mosque. Based on initial interviews with Ustadz Muhammad Nur Hasan as the *founder of the* Indonesian Munzalan Ship Mosque, the construction of the mosque began in 2011 and was completed and operationalised in 2012.

Furthermore, based on the researcher's initial observation at the Kapal Munzalan Indonesia Mosque, the physical building only measures 11 x 17 M<sup>2</sup>. Located in an alley on Jalan Sungai Raya Dalam, namely Gang. Imaduddin, Kubu Raya Regency, Sungai Raya Dalam District, Kalimantan Province

West with the majority of non-Muslim communities. However, the activeness of both religious and social activities, the Indonesian Munzalan Ship Mosque can be quite active and get a good response from the congregation and the community. The activeness of these da'wah activities, researchers analysed, was because the Indonesian Munzalan Ship Mosque carried out innovations to the name and implementation of its da'wah program. One of the programme names is the Rice Infaq Movement (GIB) with the innovation of *its fundraising* implementation can be done digitally. The GIB programme, if you look at the founder, this is a breakthrough from young people, and this programme continues to be implemented and developed also by young people. So in essence, the Indonesian Ship Mosque has made various breakthroughs in da'wah programmes by empowering the potential of young people.

Furthermore, all young people who participate in the charity project in Masjid Kapal Munzalan Indonesia is part of the Pasukan Amal Sholeh community, which is known by the acronym PASKAS. Interestingly, PASKAS has been formed in several regions of Indonesia, even though it is *volunteerism*, the totality and enthusiasm of its members are extraordinary. Moreover, PASKAS also has a programme that focuses on fulfilling food needs in the form of rice for orphans who memorise the *Qur'an* in Islamic Boarding Schools / Orphanages, which is carried out continuously every month and implemented by all PASKAS branches in various regions of Indonesia. This researcher observed from the activities of PASKAS Kubu Raya, whose area is close to the researcher, and also analysed from PASKAS posting activities through social media Instagram with account names according to the PASKAS regional branch. Currently, the number of PASKAS members and branch areas continues to increase along with the existence of the benefits of the Indonesian Munzalan Ship Mosque. Through some data findings and then seeing the trend of the existence and loyalty of PASKAS, it is very interesting to do a research. Related to how leadership management of PASKAS, because the *track record*. This cannot be separated from leadership management capabilities. Referring to the leadership management theory put forward by Fahmi (2017: 2), namely the process of comprehensively examining how someone carries out leadership by using all the resources they have and by always prioritising the concepts and rules that apply in management science.

## METHOD

This research uses a qualitative approach to explore PASKAS leadership management that cannot be revealed through statistical hypothesis testing. The purpose of the research approach is to clarify the relationship between the approach and the analysis model that facilitates the analysis process, clarifies the understanding of the object, and provides objectivity value while limiting the research area (Ratna, Prastowo, 2011: 180182). This research uses descriptive methods to examine the status of PASKAS leadership management. This method is not used to test hypotheses but to describe variables, symptoms, or circumstances (Arikunto, Prastowo, 2011: 186). The type of single case study of organisational history was chosen to examine in depth the leadership management of PASKAS at the Indonesian Munzalan Ship Mosque. This type of study focuses on one example of a particular phenomenon for in-depth analysis of events, relationships, experiences, or processes in the case (Denscombe, Haryono, 2020:159).

This research focuses on the Indonesian Munzalan Kapal Mosque because it is the centre of the da'wah movement of branches in Indonesia, empowers the potential of young people through the PASKAS community, has progressive social programs, and has a wide distribution of branches. The data source consists of a social situation, with elements of place, actors, and interacting activities. Primary data was obtained from the PASKAS centre commander, while secondary data was obtained from the PASKAS centre commander.

Structured and semi-structured interviews, and document collection through various sources. The sampling techniques used were purposive and snowball. Data collection techniques included participant observation of PASKAS activities, structured and semi-structured interviews, and document collection through various sources. Data collection tools were interview guidelines and voice recorders for interviews, as well as mobile phones for taking photos and documentation. Data analysis was carried out through data reduction, data presentation, and conclusion drawing. Data validity was checked through extended observation time, source triangulation, and member check with sources to ensure the validity and credibility of the data before analysis.



## RESULTS AND DISCUSSION

### Leadership planning of the PASKAS Centre Commander at the Indonesian Munzalan Ship Mosque in managing PASKAS

This forecasting activity is an analysis carried out at the beginning of the PASKAS commander's planning activity process in managing the community. This analysis process begins with drawing conclusions from known facts. These facts relate to strengths, opportunities sourced from the internal environment as well as related facts in the form of threats and weaknesses sourced from the external environment. Through the activity of analysing facts found in the field related to strengths, weaknesses, opportunities and threats. Then the analysis becomes a reference in determining the current PASKAS programme and future programmes. As stated by the central commander regarding one of the PASKAS programmes that is currently being worked on. "Entering in 2022, we will first reorganise all kinds of provisions and regulations regarding PASKAS. We will rearrange it, including the SOPs, *job desc* from the management to the members. Then what is crucial at the moment is strengthening in terms of legality in the year of re-structuring" (Ust. Muhammad Lutfhi. Interview.22 July 2022).

Based on the results of the interview process, the researcher concluded that basically the PASKAS centre commander has applied the analysis which is part of the SWOT analysis element (*Strength, Weakness, Opportunities, Threats*) in the planning process. As in terms of PASKAS strengths i.e. delivered that solidarity members and also the application of PASKAS concepts, principles and leadership patterns as a strength. While the current weakness of PASKAS is that the *value* has not been evenly distributed to all ASKAS in the branches, and the monitoring system is also a weakness because it is still in the process of optimising technology-based systems.

This activity is the determination of implementation methods to achieve goals by referring to the official PASKAS institutional status, namely, under the auspices of the Munzalan Indonesia Kapal Mosque and Baitulmaal Munzalan Indonesia (BMI) as illustrated in (Figure 4.5). The development of the PASKAS leadership implementation system is by implementing a coordination and consultation system that is carried out in stages. This is based on the results of the interview with the city commander of the Bangka Belitung branch

of PASKAS who stated that there was a flow system of coordination and consultation with the PASKAS centre.

"There are several levels of coordination flow." .... There are additional Human Resources (HR) who accompany us, so we can already make improvements in the organisational structure. And that makes it very easy, meaning that not all matters that should not be handled by the highest level (centre), can now be resolved by the middle level (regional commander).

ASKAS), there is already a system that is getting better in 2018" (Ust. Hasanuddin. Interview. 12 August 2022).

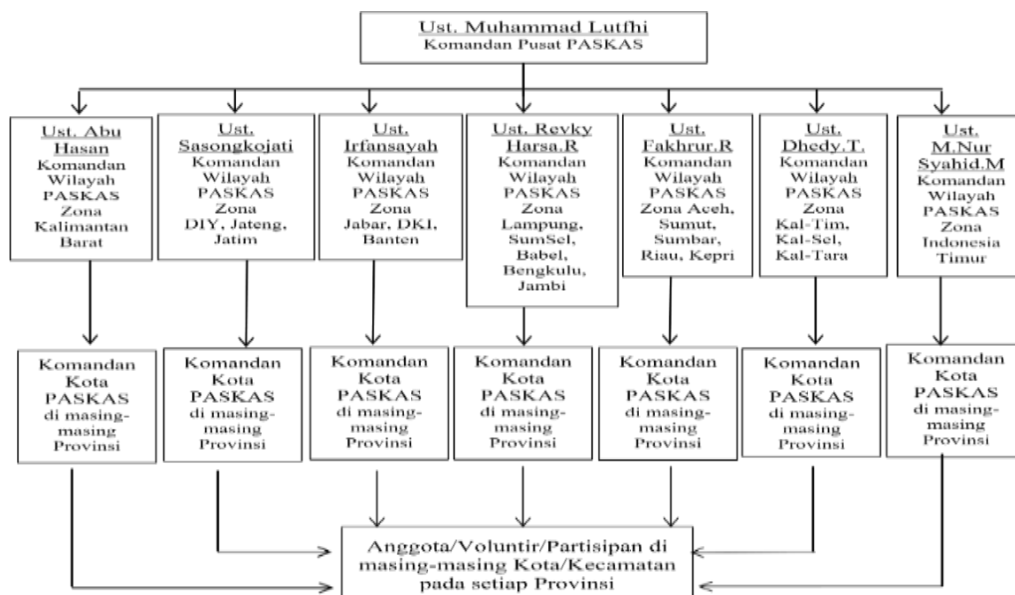
Policy Interpretation on the PASKAS Pasukan Amal Sholeh Movement is a reference to the mosque. We, the Pious Charity Troops, are students of the central leadership, is the mosque. So the concept that you conveyed earlier is leadership management including *leadership* whatever it is included in the concepts of PASKAS "(Ust. Hendri, Interview. 10 August 2022).

### **Organising the leadership of the PASKAS central commander at Masjid Kapal Munzalan Indonesia**

The existence of PASKAS has become a community of da'wah volunteers who are able to become a trend in the community. As is known through the activities of the Rice Infaq Movement (GIB) programme which is carried out continuously every month, and can be seen from the number of PASKAS that have spread in several points in Indonesia. So this can show that the existence of PASKAS has become its own trend in the community. Furthermore, to carry out PASKAS programmes and activities efficiently, there is a specific classification of leadership task activities. As there is a central commander in charge of overall management of PASKAS in various branches both related to Human Resources (HR) and from the programme. Then there is the PASKAS regional commander whose task is to manage PASKAS activities and human resources at the provincial level consisting of several province. This is because the PASKAS deployment is grouped into several regional points based on the provincial location zone. One example of the leadership tasks of the PASKAS regional commander is the establishment of city-by-city branches in the province he leads

and developing various programmes according to the potential of the region.

Furthermore, the PASKAS city commander is charge of managing PASKAS programmes and human resources at the district/sub-district level, both PASKAS members and participants who support the implementation of PASKAS programmes in the city or region. Then from the explanation above, the researcher displays a chart of the PASKAS leadership structure, with priodasi starting from the month of Shawwal to the month of Ramadan. However, the appointment of the name and position of the PASKAS commander can change with various considerations of situations and conditions. And the PASKAS leadership structure can be seen in the following chart image:



**Gambar 4. 7 Struktur Kepemimpinan PASKAS Tahun 2022**  
Sumber: Peneliti Berdasarkan Hasil Dokumentasi dan Wawancara Peneliti Tahun 2022

Figure 1  
Paskas Structure

*Source: Researcher Based on the Results of Researcher Observations in 2023*

The stage of the PASKAS leadership organisation process after the classification of activities is the determination of human resources through a *screening* system carried out by the commander. In general, the requirements for joining this community is Muslim and has the intention to process and learn as an effort to repent to improve themselves. In addition to these general requirements, there are special qualifications as policy reforms that were not initially implemented, as conveyed

## **PASKAS Centre Commander's leadership mobilisation at Masjid Kapal Munzalan Indonesia towards PASKAS**

Commander in PASKAS is a term for someone who coordinates activities and members. The commander's leadership concept in moving PASKAS uses the concept of educated and guided. Educated in this case provides coaching so that PASKAS members have a scientific *upgrade* that aims also when joining this community the activity is not only to deliver rice infaq but also to increase understanding of knowledge through the coaching process.

The form of coaching activities recommended for the PASKAS community branch to carry out is *Qur'an* tahsin coaching. This was chosen because it is very important to improve and improve the reading of the *Qur'an*, and learning about tahsin is entirely the same, there are no differences of opinion. Furthermore, in this coaching activity, the PASKAS central commander also authorises each region, if they want to hold additional coaching according to the needs and availability of teachers in the area.

The concept of educated leadership can also be seen from several existing forums. Such as the study of Subuh Menggapai Keberkahan (SMK) which can be followed *offline* at the Munzalan Indonesia Ship Mosque, or *online* through the Munzalan Tv youtube *channel* so that it can be accessed by all people. PASKAS. Then there is also coaching through halaqah in each PASKAS area as an effort to *upgrade* religious understanding.

In addition, there is coaching in the form of PASKAS Camp activities for institutional *upgrades*. PASKAS Camp activities are carried out in stages, namely Satria 1 (S1), Satria 2 (S2) and Satria 3 (S3) levels. This tiered learning system aims to provide gradual understanding, because the material at each level is different, there will be a test at each level before going to the next level.

The results of observation on this activity, researchers can explain that this activity is one form of applying the guided principle in PASKAS. Furthermore, the researcher also listened to the delivery of ustadz Luqmanulhakim as the caretaker of the Indonesian Munzalan Ship Mosque, who conveyed the main points, namely related to PASKAS being a mosque student not as a volunteer, and also emphasised that in carrying out da'wah at the Indonesian



Munzalan Ship Mosque, you must be ready to be led, educated and move in congregation. Everything will be submitted from the programme division at PASKAS Kubu Raya to the programme division at BMI Kubu Raya. This is done as an effort to unify the data as a form of BMI data credibility.

In an effort to move PASKAS to run optimally, all members must be able to understand and of course accept the goals that have been implemented. Therefore, the leadership of PASKAS implements a coaching system as an effort to convey *value*. So that it should be known that PASKAS is not seen as a *volunteer* or *volunteer* but as a student at the Indonesian Munzalan Ship Mosque. Coaching for PASKAS is a very important factor in the mobilisation process. Coaching is carried out in the mobilisation of PASKAS as an effort for its members to continue to straighten out their intentions in this da'wah movement. As well as to strengthen the *strong why* of the PASKAS community which must be deeply embedded in a PASKAS.

"Regarding guidance, yes, it is often that even those who often come down directly from ustadz Luqman. Kiai Luqman is the one who often comes down to foster, besides that, other representatives of the caregivers also often go to the regions to provide briefings. And also to *scan* the potential in the area, not only for the rice infaq movement." (ustadz Sasongkojati. Interview. 17 August 2022)

PASKAS coaching is carried out through several forums or activities such as *halaqoh*, Subuh Menggapai Keberkahan, PASKAS Camp, and there are still other coaching. Such as coaching related to *skill* improvement. The coaching is both *soft skills* and *hard skills*, according to the *passion* of each member and the regional commander's policy in seeing the needs of developing the potential of its members. So that PASKAS coaching does not only focus on increasing understanding related to religion and institutions but there is also coaching that aims upgrade *skills* according to *passion*. So this is also an interesting thing about PASKAS which shows that its activities are not just delivering rice but there is very useful coaching.

This trial is valid from 4 months and can be more if from that period it does not show good progress. The assessment of progress is seen from the achievement of donations and the distribution of the rice infaq movement which must be carried out every month, because this

programme is related to the fulfilment of the staple food of rice as a necessity every month and even per day. So that rice infaq movement must be able to at least run every month, is better if every month there is an increase in donations so that the beneficiaries also increase.

If you fulfil the qualification requirements of this trial city, you will be *rewarded* to switch to PASKAS permanent city by being given a decree that is valid for one year. PASKAS communities that have received a permanent decree can only manage the rice infaq movement and this provision applies to all branches. The management is both in terms of distribution and distribution of the rice.

Furthermore, for facilities to support the mobilisation of PASKAS, there are vehicles obtained from procurement, or through waqf ownership or waqf benefits (sample flyer attached). This vehicle facility is recorded through BMI to support all BMI activities including PASKAS activities, so that in terms of facilities there is no specialisation of vehicles for both PASKAS and BMI activities.

"But for the existing cars, some are sourced from waqf. Either whole waqf or also benefit waqf. Now if the waqf benefits, the ownership does not transfer but we can use it, the ownership status still belongs to the old waqf."

Then *there are* also those whose sources are from procurement, *kite "Open Donation for Waqf of PASKAS Operational Vehicles"*, for example. Well, that's the one who made it like that, later the *amount* collected will be bought, then the unit will be branded" (ustad Muhammad Lutfhi.interview 22 July 2022). Based on direct observation, it can be seen that there are car vehicles used for PAKAS Kubu Raya distribution activities...



Figure 3: BMI Kubu Raya Waqf vehicle

Source: Researcher Based on Observation Results Year 2023

There are several sticker ornaments attached to the waqf car such as the *contact person* and BMI Kubu Raya account, then the PASKAS logo and several da'wah *tagline* writings. And of course there is the writing of the Munzalan Ship Mosque as the main branding. In accordance with the policy of the Ashabul Yamin Mosque Lodge, all waqf vehicles must be branded using the name of the mosque. This data is also in line with the delivery of the PASKAS central commander Ustadz Muhammad Lufhi in the researcher interview process.

The role of the leader is indispensable with regard to managing and preventing conflict in mobilising to achieve common goals. Based on the results of the interview, it is known that the commander's role in conflict management uses a pattern with several stages applied. The pattern of the settlement process begins with *tabayyun* on the problems that are happening. Furthermore, classifying the problem into two categories, namely severe deviation and mild deviation. So that later a decision will be given according to the level of storage.

Monitoring the leadership of the PASKAS central commander based on the results of the interview, it is known that *monitoring* is carried out in stages, through the nearest commander. Things that are monitored in terms of PASKAS personal *tarbiyah* and then also monitoring in terms of community development.



Figure 4. Santri Diary Caver

Source: Researcher Documentation Year 2023

Monitoring in terms of *tarbiyah* is carried out by the respective branch commanders, carried out every day and using the whatsapp group media, the format is flexible for each

commander. However, currently the centre has compiled a Santri Daily Record (CHS) format, and some have been printed in book form. This CHS is used for monitoring PASKAS personal tarbiyah. Things that are included in this monitoring

*Caver Books* related daily amaliyah, which are related to the 6 pillars of da'wah of the Indonesian Munzalan Ship Mosque. The time of implementation of monitoring related to daily practice can be done monthly or weekly according to the agreement of each PASKAS in the branch. Monitoring related to report accountability to the community is carried out monthly. Using the format of filling in the evaluation form that has been provided, then a presentation forum related to the development of PASKAS in the branch. The monitoring process is carried out by the commander in each region. This means that monitoring is carried out in stages and systems from the closest element until it is later submitted to the centre.

"So from the caregiver, it will not go directly down to PASKAS, the monitoring must go through the closest through the commander, the commander in the city or in the district, then it goes up again *monitored* by friends in the deputy regional caregiver or regional commander, then later to the central commander, and then finally up to the leadership. So the supervision is still from the closest first" (Ust. Muhammad Lutfhi. Interview.22 July 2022).

Through the implementation and use of the monitoring system that has been implemented today, there is an evaluation that is carried out. Such as improvements in the use and utilisation of technology-based monitoring systems. Such as the availability of CHS in online form, then planning related to the centralisation of accounts as a monitoring system of course carried out online.

This account centralisation system is used so that the centre can check in *real time* the acquisition and distribution of donations by PASKAS in various branches. But still by not reducing the function of the use of each branch account used, as a tool for *fundraising*. As well as not changing the principle of "*From the Region, For the Region*" in the distribution process. Even though there is a concentration of donations, it is only done in certain situations such as *open* donations for disasters in an area, then the system is stacked in the middle of the donation. As stated by the PASKAS centre commander in the interview process.



"The only programmes that are stacked in the middle are disaster programmes, humanitarian programmes....What we want to do is centralise the accounts, the donation accounts. If they used to create and manage their own accounts, *God willing*, starting from this year we will make all the accounts also centralised to *us* here at the central board. They can still have access, they can still make transactions, but we also have access to see their accounts to *cross check* their accounts So *Insha'Allah* we will make it a fortress too, because it's *not just* a donation. in terms of movement" (Ust. Muhammad Lutfhi. interview. 22 July 20223).

The leadership planning system for PASKAS begins with forecasting activities. Haryono (2015: 35) explains that forecasting is the activity of using *past* data to determine or predict future events so that it can be used as a guide in forming decisions on production and operational processes. Forecasts that conducted by PASKAS aims to find out various facts that exist as a consideration in determining the programme. Using techniques in the form of observing community growth in the form of the number of branches, members and beneficiaries. As well as seeing trends in current conditions to determine future policies In accordance with Sunarta's opinion that in the book by Wulandari (2019: 138), efficient techniques in forecasting are (1) indexation techniques, namely forecasting techniques by determining organisational growth, (2) extrapolation, namely the type of forecasting that predicts past trends into the future.

The PASKAS forecasting process applies elements of SWOT analysis although it is not yet conceptualised administratively. SWOT analysis will benefit organisational planning functions such as: Identifying weaknesses to turn the organisation around for the better. Exploring opportunities to be able to plan strategic developments for the organisation based on strengths and weaknesses. As well as providing benefits to identify potential threats to make changes to organisational policies and actions needed (Riyanto. Dkk. 2021: 26-27).

Technically, PASKAS planning is carried out with a congregational work pattern. Decisions are taken in deliberation and then coordinated to the PASKAS community in the branch through a forum. Because technically the planning function can be carried out through coordination in meetings that discuss work plans and budgets (Supanto.2019: 10). The coordination forum itself is an orderly systematisation of a collection or combination of

various efforts, to create a spirit of unity and cooperation which is the principle of coordination itself in achieving maximum common goals (Rohman.2017: 81). So it can be understood that leadership planning for PASKAS through systematic planning analysis produces a variety of alternative strategies that are more functional in nature. Then the planning carried out technically in PASKAS provides a goal so that there is no confusion or overlap in PASKAS activities.

The process of organising leadership to PASKAS so emphasis on a job and the implementation of activities can be done in a guided manner. Because the organisation in the Islamic point of prioritises how the work can be done regularly, neatly, and systematically (Munir, Ilaihi.2006: 117). Organising PASKAS leadership begins with knowing the goals to be achieved then there is a classification of activities. This is in accordance with the theory of Siswanto (2006: 75-76) regarding the steps that need to be taken in the organising process, namely knowing clearly the goals that will and must be achieved, and there is a description of the implementation that must be operationalised, as well as providing a formulation of obligations, and there is a process of delegating authority. Leadership delegation activities in PASKAS are seen in terms of the authority of the PASKAS commander who is in the branch to be able to develop the potential of his area. According to Mulyadi, Widi (2020: 66), delegation of authority is the division and grouping of tasks, as well as the authority of power to people to carry out certain activities to achieve effective results, but the delegation does not reduce the leader's responsibility for the delegated work.

The movement of PASKAS is seen using several techniques that are considered enough for da'wah to run optimally. Some techniques in the PASKAS movement are in line with the theory (Munir, M. Ilaihi, W. 2006: 139-140) related to the mobilisation of da'wah order to provide a comprehensive explanation, so that every da'wah actor understands the purpose of the da'wah movement and understands its organisational structure, then also applies the technique of treating well and giving awards accompanied by guidance and instructions.

Steps to make PASKAS understand the common goal and understand the structure of the organisation are carried out through coaching such as PASKAS Camp activities Then the movement towards PASKAS also applies *reward* and *punishment* steps. Totality and high

morality among PASKAS members can grow with them feeling valued and then given the opportunity to play an active role. In accordance with the opinion of Setiawati, Y.A (2020: 39-40) that basically the need for recognition, *respect*, security, and *sense of belonging* will determine the level of morality and productivity of members.

So that PASKAS members can understand the meaning of this da'wah movement as a calling of the soul by giving birth to a *personal commitment* to a sense of responsibility to accompany da'wah in the PASKAS community. Through this, it shows one of the leadership principles, namely *everyone is importance*. According to Pramudyo (2013: 58), the principle of *everyone is importance* is to understand that *everyone* has an important role, so they must be able to collaborate and synergise with each other as a force to achieve common goals. The process of mobilising leadership towards PASKAS is also inseparable from the characteristics of leadership in Islam. As in the theory (Kamaludin, U.A, Alfian, M. 2009: 151-154) that the characteristics of leadership in Islam are: 1) Hold fast to the promise, meaning that leaders and people who are led are bound by loyalty to Allah SWT, 2) Adhering to the sharia and religious morals, meaning that human loyalty to tawhid is not only limited to the vertical relationship between man and God, but includes horizontal relations between fellow human beings and all creatures in accordance with His will, 3) Carry out the mandate means that the leader receives power as a mandate from Allah SWT.

These characteristics are based on data seen from the application of the concept of leadership at the Kapal Munzalan Indonesia Mosque which is also applied to leadership towards PASKAS. It can also be seen from the four basic foundations of the mosque, then also seen from the philosophy of the meaning of each element in the PASKAS logo. It can also be seen from the *strong why* of PASKAS, which ultimately became the motivation for PASKAS to accompany this da'wah movement. And all of that comes from the *Qur'an* and also imitates the Prophet Muhammad. As the opinion of Winengan (2018: 86) through a comprehensive understanding of da'wah both with the basis of the *Qur'an*, normative and practical, it gives birth to da'wah that can provide alternative solutions to life's problems as a result of social change and development Basri, H (2013: 201-202) explains that the success of Rasulullah SAW, in terms of *fostering* da'wah cadres in Mecca or in Medina is through the process of improving the quality of understanding of the people, by means of *talaqqiyan*

*fikriyan* and obtaining *tsaqafah* to then be believed and practiced. Furthermore, this method is known as *halaqah* as the best effort to foster da'i cadres, because in the process of its activities there are aspects that run naturally, including:

- a. *Fikriyah* aspect, is an aspect that has a significant effect on a person in running his life because through this aspect it can arouse a person's thinking so that it raises his understanding and awareness regarding the meaning of life.
- b. *The Ruhiyah* aspect, through this aspect, indicates that in the activity of perhalaqohan the atmosphere that is intertwined is the atmosphere of *ruhiyah* between the coach and the cadres being fostered. Ruh is an awareness that can bring about an understanding of the nature of the self and the relationship with its creator, the existence of spirit in the *halaqah* process is the basis for bringing sincerity in the guidance process.
- c. *The practice/movement* aspect is the result of exploring awareness through thought so as to arouse the spirit of charity and convey what is practised as belief.

In addition to coaching as a reinforcement of the PASKAS movement internally, there is also a strengthening of the movement externally through partnership relationships. According to Soekanto in Rosmaladewi (2019: 23), partnerships can generally be established between partnering parties if there are common interests, needs, mutual strengthening or mutual benefit, but partnerships can also be established through other factors such as coaching factors, as well as a model of group empowerment to further enhance the ability to achieve the intended target. Partnership relationships in PASKAS can be established either as individuals, communities, institutions or companies or agencies. Through this partnership relationship, a PASKAS da'wah partner is built. Da'wah partners are part of the elements of da'wah which can be interpreted as *mad'u* or targets of da'wah, and can be divided into various kinds of human groups, can be based on religion, social status, profession, economy in the sense of humanity as a whole (Ilaihi.Munir.2015: 23).

Furthermore, da'wah partners in the study of the book of da'wah science by Moh.Ali Aziz, divides the study of da'wah partners into two, namely theological perspective da'wah partners and sociological perspective da'wah partners. Theological Perspective Da'wah Partners, when viewed from the qualifications of faith after receiving da'wah. Then grouping in several groups, this can be seen in the following chart:



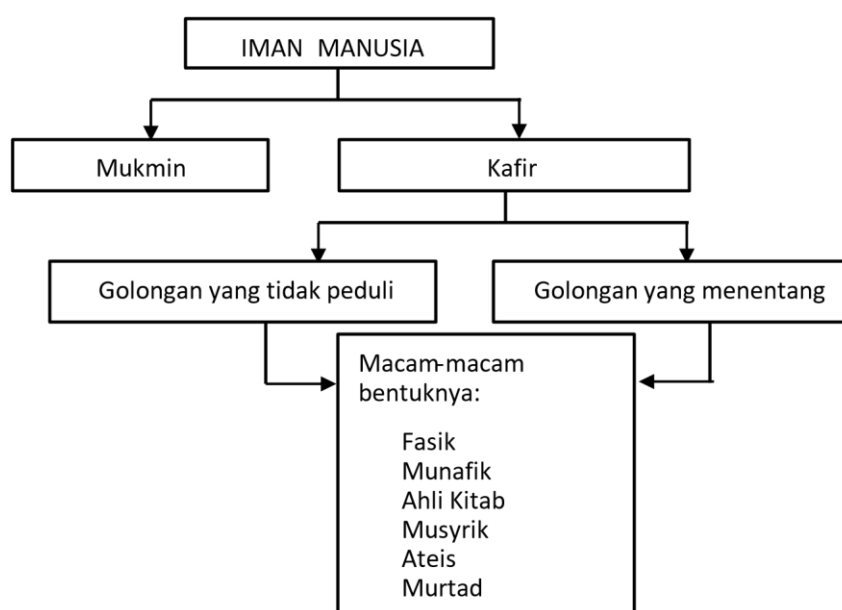


Figure 5 Theological Perspective Da'wah Partners

Source: Moh. Ali Aziz. 2017. *The Science of Da'wah*. pp. 241

The leadership *monitoring* process in PASKAS is carried out in stages. Indicating the leadership monitoring process of PASKAS is classified into three types, as in the theory of T.Hani Handoko in the book of leadership management works, namely: preliminary supervision, *concurrent supervision*, and feedback supervision (Fahmi.2017: 141-142). The application of this type is an effort to monitor the effectiveness of the process related to planning, organising and mobilising activities for PASKAS. This is in accordance with the use of the control function according to (Munir.Ilaihi.2015:167), namely as a step to ensure the progress that has been achieved, and as a step to measure deviations from planning, so as to make Through this monitoring process, there is an impact on the performance and responsibility of PASKAS in achieving common goals. This is in line with the opinion of Winengan (2018: 61) who explains that, this da'wah *monitoring* aims to strengthen a sense of responsibility, foster da'wah activities in accordance with procedures, anticipate interference with implementation and of course correct mistakes that occur.

## CONCLUSION

Based on the data and discussion in the previous chapter, the leadership management of PASKAS at the Indonesian Munzalan Ship Mosque can be concluded as follows: Leadership planning begins with a forecasting process that involves environmental analysis and resource evaluation to set goals, supported by various components. This is followed by the development of implementation procedures and policy interpretation. Leadership organization within PASKAS involves classifying activities and placing human resources according to their potential to support the achievement of goals, along with delegation of authority to ensure efficiency. The leadership movement is guided by two principles: the educated principle, which focuses on improving human resource quality through coaching and recognition, and the guided principle, ensuring the leadership movement is structured and well-organized.organised, indicated by the existence of levels of leadership that have an impact on the efficiency of the movement. In addition to establishing two leadership principles, there is a pattern of PASKAS leadership work at the Indonesian Munzalan Ship Mosque, namely using a congregational work pattern. This means that the implementation of leadership is carried out collectively, so that from this it has an impact on the potential of organisational resources to be well optimised. Monitoring and evaluation of leadership towards PASKAS is carried out through the nearest unit (tiered), using two time systems, namely monitoring is carried out on a scheduled basis and can be carried out flexibly according to the situation and conditions. And leadership monitoring and evaluation activities for PASKAS have utilised facilities from technological developments to support PASKAS leadership monitoring and evaluation activities.

## REFERENCES

- Amirullah, Budiyo Haris. 2004. *Introduction to Management*. Yogyakarta: Graha ilmu
- Arsam. 2013. *Monitoring and Evaluation of Da'wah (Study of "Dialogue Interactive" Takmir Masjid Ash-Shiddiq)*. *At-Tabsyir, Journal of Islamic Broadcasting Communication*. 1(1)
- Aziz, Moh.Ali. 2017. *The Science of Da'wah*. Jakarta. Kencana
- Baharudin, Umiarso. 2014. *Islamic Education Leadership: Between Theory and Practice*. Jogjakarta: Ar-Ruzz Media
- Basit, Abdul. 2013. *Da'wah Philosophy*. Jakarta: PT RajaGrafindo Persada
- Basri, Hasan. 2013. *Human Resource Development Management in Da'wah*. t.n.6(2) Efendi
- Usman. 2015. *Principles of Management*. Jakarta: PT.Rajagrafindo Persada Fahmi, Irham.
2017. *Leadership Management Theory and Application*. Bandung: Alfabeta Cv.
- Handryant, Aisyah N. 2010. *Mosque as a Centre for Community Development Integration of the Concept of Habluminallah, Habluminannas, and Habluminal 'Alam*. Malang: UIN Maliki Press
- Haryono, Cosmas Gatot. 2020. *Variety of Qualitative Research Methods in Communication*. West Java: CV. Jejak, member of IKAPI
- Haryono, Siswoyo. 2015. *Production and Operations Management for Managers and Masters*. Bekasi: PT Intermedia Personalia Utama Publishing House
- Hikmawati, E. Ritta Setiyati. 2019. *The Importance of HR Planning in Organisations*. *Scientific Forum Journal*. 6 (2)
- Jurdi, Fatahullah. 2016. *Islamic Politics: An Introduction to Islamic Political Thought*. Yogyakarta: calpulus.
- Kamaludin Undang Ahmad, Alfian Muhammad. 2010. *Islamic Management Ethics*. Bandung: CV. Pustaka Setia
- Kusworo. 2019. *Conflict and Change Management in Organisations*. Bandung: Alqaprint Jatinangor.
- Lexy J. Moleong. 2016. *Qualitative Research Methodology*. Bandung: PT.Remaja RosdaKarya
- Murdiyanto, E. 2020. *Qualitative Research (Theory and Application with sample proposals)*. Yogyakarta: Institute for Research and Community Service UPN "Veteran" Yogyakarta Press
- Muliono, Welhendri, A. 2020. *Sociology of Da'wah*. Jakarta: Kencana Mulyadi.
- Widi, W. 2020. *Introduction to Management*. Banyumas: CV. Pena Persada Munir.M, Wahyu. 2006. *Da'wah Management*. Jakarta: Kencana. Munzalan.id. *Munzalan Ship Mosque - Building the Civilisation of the Ummah* <https://munzalan.id>. Accessed 01 June 2022 at 14:26 WIB
- Muslim Universe. 2020. *History of the Beginning of the Rice Infaq Movement Documentary*, (online) <https://www.youtube.com/watch?v=vOczkpcoglk> . accessed 14 June 2022 at 10:00 Wib.
- Mukarom, Zainal. 2020. *Theories of Communication*. Bandung: UIN Sunan Gunung Djati Bandung
- Nurdin,I. Hartati, S, 2019. *Social Research Methodology*. Surabaya: Media Sahabat Cendekia.
- Nurjamilah, Cucu. 2019. *Mosque-Based Community Empowerment in the Perspective of the*

- Prophet's Da'. Journal of Islamic Studies and Humanities.* 1 (1)
- Nurul Zuriah. 2009. *Social and Educational Research Methodology: Theory- Application.* Jakarta: Bumi Aksara
- Pramudyo, A. 2013. *Implementation of Leadership Management in Achieving Organisational Goals.* JBMA. 1 (2).
- Rakhamawati I, 2016. *Leadership Characteristics in the Perspective of Da'wah Management.* TADBIR: Journal of Da'wah Management. 1 (2)
- Riyanto, S. et al. 2020. *SWOT Analysis as Organisation Strategy Formulation.* Yogyakarta: Bintang Pusaka Madani.
- Rohman, Abd. 2017. *Basics of Management.* Malang: CV.Cita
- Intrans Selaras Rosmaladewi, Okke. 2019. *Multistakeholder Partnership Management in*
- Siswanto, H.B. 2006. *Introduction to Management.* Jakarta: PT Bumi Aksara.
- Sudarmanto E, et al. (2015). *Conflict Management.* t.k: Yayasan Kita Tulis Sugiono.
2014. *Management Research Methodology.* Bandung: Alfabeta
- Sugiono. 2016. *Educational Research Methods (Quantitative, Qualitative and R&D Approaches).* Bandung: Alfabeta
- Supanto Fajar. 2019. *Strategic Management of Public and Private Organisations.* Malang: Empatdua Media
- Suwendra, Wayan. 2018. *Qualitative Research Methodology in Social, Educational, Cultural and Religious Sciences.* Bandung: Nilachakra Publishing House
- Taufiqurokhman. 2008. *Concepts and Studies of Planning Science.* Jakarta: Faculty of Social and Political Sciences, Prof.Dr.Moestopo University.
- Terry, George R. 2006. *Principles of Management.* Bandung: PT.Alumni Winengan.
2018. *The Art of Managing Da'wah.* Mataram: LP2M State Islamic University Mataram
- Wirawan. 2013. *Leadership: Theory, Psychology, Organisational Behaviour, Application and Research.* Depok: PT.RajaGrafindo Persada
- Wulandari, K.T, Tamara, T.R. 2019. *Forecasting Human Resource Planning Effectively and Efficiently.* Journal presented in the Proceedings of the National Seminar of State University of Malang, 25 September
- Yani Ahmad. 2012. *Guide to Cultivating the Mosque Practical Studies for Mosque Activists.* Jakarta: LPPD Khairunummah
- Zein, A.B. 1999. *Historic Mosques in Indonesia.* Jakarta: Gema Insani Press.