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## The Development of Child Education Salman ITB 1984-2000

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### Abstract

This study examines the history and development of Pembinaan Anak-Anak Salman, Institut Teknologi Bandung (PAS ITB), spanning from 1984 to 2000. This non-profit child education organization emerged from the initiative of ITB college students during the New Order era to coordinate children's activities around the Salman Mosque, ensuring they did not disrupt the congregation's prayers. Utilizing the historical research method—encompassing heuristics, source criticism (external and internal), interpretation, and historiography—this study analyzes the organizational structural dynamics through the lens of Edgar Schein's Organizational Culture Theory and Talcott Parsons' Structural Functionalism (AGIL framework). The findings reveal that between 1984 and 1994, PAS ITB underwent substantial institutional strengthening as an official unit of the Salman Mosque, driven by innovations in work programs, volunteer management, and infrastructure development. However, during the 1994–2000 period, the organization began encountering declines in student volunteer interest due to the relocation of a major partner university campus, stricter academic graduation policies, and the rapid growth of competing Islamic afternoon schools (TPA). Nevertheless, the synergy between the transmission of fundamental student dawah assumptions and robust structural governance successfully preserved PAS ITB's existence as an agent of social and religious change in the Ganesha Street area of Bandung.

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## **Introduction**

Development is a process of gradual change, both qualitative and quantitative in nature, that is directed, orderly, and coherent in its movement toward a better condition (Kuntowijoyo, 2013; Sulasman, 2014). Within an institutional scope, organizational development is designed to enhance adaptive capacity and continuous self-renewal through the effective management of culture (Nasikun, 2004). In Indonesia, one unique manifestation of organizational development rooted in Islamic da'wah is the Children's Development Program of Masjid Salman ITB (Pembinaan Anak-Anak Salman Institut Teknologi Bandung, or PAS ITB). Founded on September 26, 1984, under the auspices of the Yayasan Pembina Masjid Salman ITB (Salman ITB Mosque Management Foundation), this non-profit organization originated from a student initiative to manage the congregation's children, who were considered a disturbance to the solemnity of worship at the mosque (Yustiono et al., 2022). The New Order-era political policy known as Normalisasi Kehidupan Kampus/Badan Koordinasi Kemahasiswaan (Campus Life Normalization/Student Coordinating Body, or NKK/BKK) severely restricted student activities on campus. This policy, in turn, helped establish Masjid Salman as a hub for creativity, community service, and the character strengthening of youth. The problem addressed by this study is rooted in the institutional rise and fall of PAS ITB, which once reached its peak by managing more than 700 children, but later faced a sociological turning point marked by declining interest among student volunteers (pembina) and a shrinking number of students approaching the year 2000. This was driven by external factors, including the relocation of partner university campuses and the proliferation of local Qur'anic education centers (Taman Pendidikan Al-Qur'an, or TPA), which parents increasingly preferred due to their more accessible locations.

Research on the existence and role of Masjid Salman ITB has, in fact, been extensively conducted by previous scholars (state of the art). Yustiono et al. (2022), in their work, comprehensively reviewed the history, architecture, and cadre formation (kaderisasi) of Masjid Salman; however, the discussion of the PAS ITB unit within it remains very general and limited. More specifically, Kusnadi (2001) examined the history of the Islamic development system at Masjid Salman during the period 1960–2000, but the focus of the analysis was directed at the development of university students and the broader community, rather than the internal institutional dynamics of the children's organization. From a functional programmatic perspective, Hyangsewu et al. (2020) studied the role of Islamic parenting and parental caregiving patterns for early-childhood-aged children within the PAS ITB environment. Meanwhile, Barkah et al. (2024) and Dwiyantri (2020) placed greater emphasis on aspects of human resource optimization, knowledge-sharing methods, and the factors motivating students to become volunteers at this non-profit institution.

Although the existing literature on Masjid Salman and PAS ITB has covered aspects of volunteer motivation and parenting methods, a genuine knowledge gap remains in the organizational historiography of the institution. No study has yet specifically examined the institutional rise and fall of PAS ITB from a sociohistorical perspective, particularly in relation to its response to changing campus institutional policies and urban social dynamics during the critical phase of 1984–2000. Most previous studies have treated PAS ITB as a static contemporary object of study rather than as an adaptive historical organizational

structure. Therefore, the originality of this research lies in the historical reconstruction of PAS ITB's institutional development using a dual analytical framework: Edgar Schein's Organizational Culture Theory, to examine the transmission of da'wah values, and Talcott Parsons' Structural Functionalism Theory, through the AGIL scheme (Adaptation, Goal Attainment, Integration, Latency), to dissect the resilience of its structure. Based on this academic urgency, this article aims to analyze the founding profile of PAS ITB and to elaborate on the organization's developmental dynamics, management challenges, and functional responses to external change throughout the period from 1984 to 2000.

## **Method**

This study employs a qualitative historical research method to reconstruct past events in an objective, systematic, and reliable manner (Kuntowijoyo, 2013; Sulasman, 2014). The research procedure was carried out through four main methodological stages: heuristics (source collection), criticism (source verification), interpretation (interpretation of facts), and historiography (historical writing) (Kuntowijoyo, 2003). The heuristic stage focused on the search for primary and secondary sources through documentary study at the PAS ITB Secretariat, the Masjid Salman Library, and the West Java Regional Archives and Library Office (Dispusipda Jawa Barat), reinforced by the oral history method in the form of in-depth interviews with historical actors. The written primary sources successfully collected include the 1984 PAS ITB Establishment Decree (SK Ketetapan), the Accountability Reports (Laporan Pertanggungjawaban, or LPJ) of the management board for the 1986–2000 period, and the PAS ITB Maklumat (Bulletin/Notice) daily record book. Meanwhile, oral sources were obtained from interviews with key witnesses, including Ir. Hari Utomo (founder of PAS ITB), Hari Tjahjono (General Chairman, 1987), Fadzar Vira Caryanto (General Chairman, 1989), Dani Ibrahim, and Maya (active members of the 1990s era). Visual sources in the form of photographic archives of 1985 mentoring activities and the management board's work album were also collected to strengthen the validity of the spatial data.

The second stage is source criticism, which is divided into external criticism, to examine the physical authenticity of sources, and internal criticism, to examine the credibility of informational content (Sulasman, 2014). External criticism was conducted by verifying the publication year of the physical LPJ documents, the type of brown paper used in the 1986 PAS information booklet, and by examining the age background, mental state, and consistency of memory of the informants during interviews. Internal criticism was implemented through data triangulation techniques, namely by comparing oral testimonies among the various general chairmen with the written data recorded in the LPJ archives in order to minimize subjectivity (Kuntowijoyo, 2003). The third stage is interpretation, in which historical facts that have been verified for accuracy are synthesized using a multidisciplinary approach. The interpretation of the resilience of da'wah values is examined using the three layers of analysis in Edgar Schein's Organizational Culture Theory, while the institutional rise-and-fall dynamics are analyzed using the AGIL scheme (Adaptation, Goal Attainment, Integration, Latency) from Talcott Parsons' Structural Functionalism Theory (Ritzer & Goodman, 2011). The final stage is historiography, namely the compilation of all facts and sociological analyses into a chronological, systematic, and accurate historical narrative of the development of PAS ITB from 1984 to 2000.

## **Results**

### ***Profile and Historiography of the Founding of PAS ITB***

Masjid Salman ITB is strategically located on Jalan Ganesha No. 7, Coblong District, Bandung City, directly facing the main campus complex of the Bandung Institute of Technology (Institut Teknologi Bandung, or ITB). Established on the initiative of Muslim lecturers and students of ITB and inaugurated in 1972, this iconic mosque was designed by the renowned architect Ir. Achmad Noe'man without a dome, representing openness, modernity, and the spirit of renewal in Islamic thought. Since its founding, Masjid Salman has functioned not merely as a place of ritual worship, but was also designed as a center of civilization, character development, and intellectual growth that integrates Islamic values, science, and culture.

Therefore, the historical roots of the founding of the Salman Children's Development Program (Pembinaan Anak-anak Salman, or PAS) ITB cannot be separated from the external political forces that shaped the dynamics of student life in the early 1980s, particularly around 1981–1984. The New Order government's policy of Campus Life Normalization/Student Coordinating Body (Normalisasi Kehidupan Kampus/Badan Koordinasi Kemahasiswaan, or NKK/BKK) strictly restricted the space for intellectual activity, discussion, and student organizations within formal campus areas. This structural pressure was further intensified when Nugroho Notosusanto served as Minister of Education and Culture from 1983 to 1985, resulting in the dissolution of the Student Council and the cessation of the Student Senate's functions at the Bandung Institute of Technology (YPM Salman ITB, 2022).

This situation created a vacuum of activity that drove students to seek alternative centers of engagement outside the formal academic sphere, one of which was Masjid Salman ITB. Since 1978, with its independent and open character, Masjid Salman had transformed into an inclusive, semi-formal public space that accommodated spiritual activities, the exchange of Islamic ideas, and served as a hub for student intellectual development that was relatively safer from the political restrictions imposed by the authorities.

The accommodating organizational character of Masjid Salman gave rise to a collective student concern for the education of the younger generation living in the settlements surrounding the mosque. In its initial phase, child development activities were still incidental and sporadic, tied to momentum such as the Celebration of Islamic Holy Days (Perayaan Hari Besar Islam, or PHBI), including Isra Mi'raj and the Birth of the Prophet Muhammad (peace be upon him), as well as activities during the month of Ramadan (Ramadan Children's Development). The orientation of these activities was also still limited to artistic and performative aspects, such as mass choir training, vocal groups, and art performances. In the following year, the initiative of student activists began to shift the focus of development toward regular educational aspects, giving rise to a Qur'an recitation program and the establishment of a Reading Garden (Taman Bacaan) that ran consistently until 1982. In this early period of development, the continuity of PAS ITB was still heavily dependent on the personal commitment of its founders, namely Edi P. Ibadurrahman (Fine Arts, ITB), Hari Utomo (Geology, ITB), and their colleagues (Suharyanto & Tjahjono, 1986).

The momentum for structural transformation from seasonal development activities toward independent institutionalization occurred during Ramadan 1402 H, corresponding

to 1982 CE. Prior to this period, children were still grouped together within the Youth Dawn Lecture (Kuliah Subuh Remaja) community. However, this arrangement gave rise to a technical problem in the form of mass disturbances caused by the child participants, which disrupted the solemnity of the da'wah material being delivered. In response to this collective concern, the Ramadan Committee (Panitia Ramadhan) made a strategic decision to differentiate the groups, officially separating the children's category into an independent development entity under the technical guidance of Edi P. Ibadurrahman. This policy succeeded in both isolating the children's dynamics and organizing a massive crowd, with approximately 500 children recorded as gathering in the mosque grounds after the pre-dawn meal (sahur) (Suharyanto & Tjahjono, 1986). They came from various densely populated residential areas surrounding the campus, including Tamansari, Taman Hewan, Balubur, Plesiran, Lebak Gede, Chitu, and Dago Timur. Crowd management was handled by dividing the children into groups of 50, each accompanied by two to three mentors (pembina).

Although this first implementation, or first experience, of the children's Dawn Lecture was successful, the program could not continue after Ramadan ended, as it did not yet have a permanent organization or system. A similar cycle of post-Ramadan dormancy was also experienced by the 1403 H Ramadan Program Executive Committee (Panitia Pelaksana Program Ramadhan, or P3R), even though, under the guidance of Hari Utomo, the organizational structure had been strengthened through an expansion in the number of mentors and a smaller mentoring group ratio (Utomo, interview, November 7, 2025). The turning point away from this vulnerability of seasonal programming was only reached in mid-1983, through the collective involvement of the ITB Class of 1983, successfully mobilized by Hari Utomo and Edi P. Ibadurrahman. This new generation strengthened the organization's resource structure through the addition of activists such as Agus Purwanto, Evvy Kartini, and Lily Suliandari from the Department of Physics, as well as Muhayaton from Chemistry (Utomo, interview, November 7, 2025). The arrival of the Class of 1983 brought a new paradigm in the form of diversified educational-recreational activities, such as Tutoring (Bimbingan Belajar) and field trips, which complemented the already-established KARISMA (Keluarga Remaja Islam Salman / Salman Islamic Youth Family) youth unit.

As an effort to strengthen the institutional foundation for a long-term program, the next strategic step was realized through the organization of a Management and Organization training program (penataran) in collaboration with neighboring mosques and the 1404 H P3R. Administratively, operational coordination fell under the Children's Dawn Lecture sub-section, chaired by Ali Kusnanto, assisted by Wasis Riyadi, Heli Helmini, and other staff from the Class of 1983 (Suharyanto & Tjahjono, 1986). During Ramadan 1404 H, a significant methodological transformation took place through the implementation of a multi-method, multimedia-based mentoring system, including the screening of educational films, mentoring sessions at the Mosque Plaza, and outdoor learning methods within the ITB campus area. Quantitatively, a corps of 40 mentors successfully managed a surge of participants reaching 400 children, who were classified according to formal age groups (grades 1–3 of elementary school, grades 4–5 of elementary school, and the transitional group from grade 6 of elementary school to grade 1 of junior high school), maintaining a proportional ratio of 1 mentor to 15 children. This development cycle was closed

sociologically through a Halal bi-Halal gathering in the month of Syawal, aimed at maintaining emotional cohesion between the children and the institution of Masjid Salman.

The success of this series of Ramadan activities prompted the formation of a mentor recruitment committee for the Salman Children's Development Program (Program Pembinaan Anak-anak Salman, or P2A2S), led by Agus Purwanto and supported by Ali Kusnanto, Zulkifli Faiz, Wasis Riyadi, Sugiharto, and Endang Wrestianti (Suharyanto & Tjahjono, 1986). This cross-faculty consolidation culminated in an official publication and the permanent institutionalization of the organization. The peak of this process occurred on 1 Muharram 1405 H, when operational activities were formally inaugurated by Prof. Ahmad Sadali, in his capacity as General Chairman of the Yayasan Pembina Masjid (YPM) Salman ITB (Salman ITB Mosque Management Foundation). This historic moment was agreed upon as the official founding date of the Salman Children's Development Program (PAS), with Edi P. Ibadurrahman appointed as the first chairman during the transitional period (Utomo, interview, November 7, 2025). The selection of the date 1 Muharram carried symbolic significance, representing the spirit of migration (hijrah) toward professional and sustainable organizational governance.

Following the official declaration, PAS experienced accelerated managerial development through the implementation of formal instruments, including the first Working Deliberation (Musyawarah Kerja, or Musker) in Sekeloa and the first Working Meeting (Rapat Kerja, or Raker) on January 2–3, 1985, in Jatinangor (Utomo, interview, November 7, 2025). A leadership succession occurred at the subsequent Raker on August 5–6, 1985, which appointed Hari Utomo as General Chairman for the 1985/1986 period. Under Hari Utomo's leadership, organizational focus was directed toward consolidating the program structure, establishing a specialization system, forming a Program Planning and Oversight Division, and implementing a quota-capping policy to maintain the effectiveness of the development program. The number of children was capped at 500, supported by approximately 75 mentors recruited through a rigorous interview-based selection mechanism (Utomo, interview, November 7, 2025).

Continued organizational improvement was carried forward by Suharyanto, who was elected General Chairman on August 19, 1986. Suharyanto successfully institutionalized the culture of periodic administrative reporting at the end of each semester as an instrument of knowledge transfer for succeeding generations (Suharyanto & Tjahjono, 1986). This transformation from an informal phase to a modern organization with accountable administration spurred growing enthusiasm among the people of Bandung City, amid the limited availability of children's entertainment facilities at the time. This reached its peak in 1990–1991, when the number of children under the program's care surged dramatically to 800, prompting the management to begin implementing a structured, fee-based administrative system to replace the principle of pure volunteerism (Charyanto & Rini, interview, November 30, 2025).

This track record of success in the group-based development model ultimately positioned PAS ITB as a pioneer of the mosque-based children's development movement at the national level. This standing was further affirmed through the active participation of mentors in a nationwide gathering of children's organizations at the Asian-African Conference Museum building around 1985, as well as through comparative studies conducted at various Islamic boarding schools (pesantren) to deepen educational

methodology, with the aim of producing a generation balanced in faith, intellect, and sensibility.

As previously described, the origins of the Salman Children's Development Program (PAS) ITB emerged from the initiative of a group of students in the late 1980s [sic], more precisely around 1982 to early 1984. In this initial period, development activities remained incidental and had not yet come under a fixed organizational umbrella. Following the organization's formal establishment in 1984, its initiators began drafting a more established structural framework to support the program's continuity. The organizational structure formed to carry out managerial functions in 1984 was as follows:

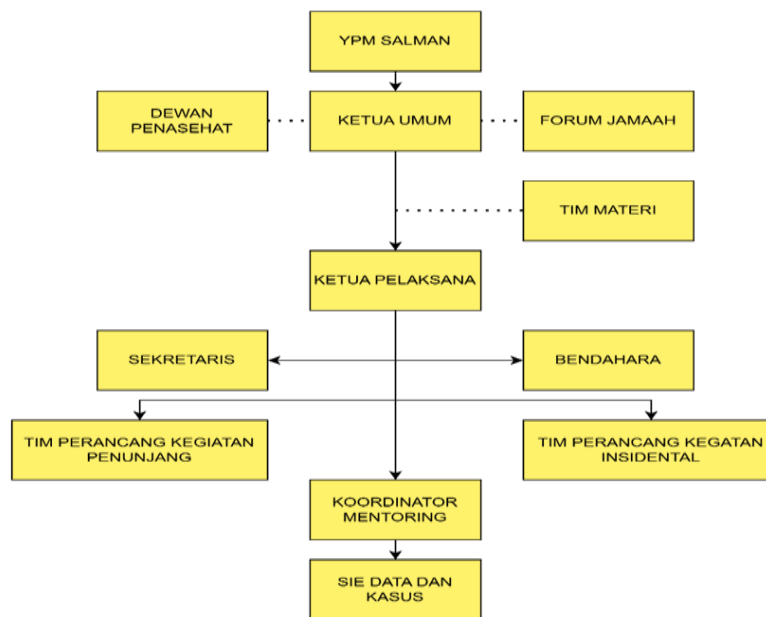


Figure 1. PAS ITB Organizational Structure in 1984

YPM Salman, as the manager of Masjid Salman, served as an observer and advisor, providing space for students to be creative. The General Chairman acted as the driving force ensuring that every activity ran in accordance with the established work program. The divisions within the PAS ITB unit in its early period consisted only of the Material Team, responsible for producing weekly learning modules, and the Executive Chairman, who acted as the coordinator ensuring that Sunday development activities ran according to the event schedule (rundown) from morning until afternoon. There was also a Mentoring Executive Chairman, who focused solely on mentoring activities. In addition, there was a secretary responsible for correspondence in collaborating with external parties or recording important matters such as program evaluations, among others, as well as a treasurer who managed financial income and expenditures. Beyond this, there was also a program for designing supplementary and incidental activities. These supplementary activities can be understood as extracurricular activities, in which students were allowed to choose activities according to their interests, while incidental activities included things such as collaborative outreach to publicize children's programs, among others (Dani & Maya, interview, May 3, 2026). The following is a list of the chairmen of PAS ITB from its early founding period:

1. Period 1, 1984: Edi P. Ibadurrahman
2. Period 2, 1985: Hari Utomo (Kak Harut)
3. Period 3, 1986: Suharyanto
4. Period 4, 1987: Hari Tjahyono (Kak Hartjah), Mechanical Engineering '83
5. Period 5, 1988: Syauqi, Chemistry '84
6. Period 6, 1989: Fadzar Vira Charyanto, Mechanical Engineering '85
7. Period 7, 1990: Mulyadi Afmar, Chemical Engineering '86
8. Period 8, 1991: Kak Agus Maryono, Civil Engineering '87
9. Period 9, 1992: Kak Ihsanuddin Usman, Architecture '88
10. Period 10, 1993: the late Kak Aries Winanda, Physics Engineering '89
11. Period 11, 1994: Kak Juned, Materials Science '90
12. Period 12, 1995: Kak Isham, Materials Science '92
13. Period 13, 1996: Kak Jeje, Civil Engineering '92
14. Period 14, 1997: Kak Jeje, Civil Engineering '92
15. Period 15, 1999: the late Kak Wishnu, Materials Science '93
16. Period 16, 1999: Kak Abdul Madjid, FA '94
17. Period 17, 2000: Kak Muhammad Arif, PN '96

Since its founding in 1984, the Salman Children's Development Program (PAS) ITB has consistently maintained its vision of shaping a Muslim generation of *rabbi radliyya* (servants pleasing to God), possessing a balance between the *fikriyah* (intellectual), *jasadiyah* (physical), and *ruhiyah* (spiritual) dimensions, and capable of becoming *rahmatan lil 'alamin* (a mercy to the worlds) (Fadhil & Wiwit, interview, January 29, 2026). This vision was formulated by the founders, who were *da'wah* activists of Masjid Salman ITB, based on the conviction that these three dimensions constitute a crucial foundation for shaping an outstanding future generation. In the view of the pioneers, intellectual development (*fikriyah*) without an orientation toward the common good of society would be futile, while spiritual depth (*ruhiyah*) without a foundation of rationality would leave individuals vulnerable to being swept along by various currents of thought. On the other hand, physical strength (*jasadiyah*) was considered equally important, as it serves as the primary capital for actualizing goodness in the public sphere. This vision was subsequently implemented through the organization's mission of holding a tiered development program for children aged 3–12, encompassing activities such as BBAQ (Qur'an Learning Guidance), mentoring, mass/collective activities, and mentoring clubs (Suharyanto & Tjahjono, 1986). Although the mentoring program was initially intended solely for children of elementary school (SD) age, PAS ITB expanded its reach in the 1990s to include the kindergarten (TK) age group.

The internalization of the organization's vision and mission was visually represented through the PAS ITB logo, created in 1984 by Kak Zulfa, a Fine Arts student at ITB from the class of 1983 who had served as a mentor since the organization's founding phase (Suharyanto & Tjahjono, 1986). Holistically, this logo depicts a cheerful and responsive Muslim generation of *rabbi radliyya*, ready to face the future with a character that is gentle, steadfast, and pure. The visual composition of the logo is built from several



interdisciplinary elements, including an illustration of a Muslim boy wearing a peci (cap) and a girl wearing a jilbab (headscarf), positioned side by side as a symbol of a harmonious Islamic generation. This pair of figures is set against a backdrop of a blooming flower bud rendered in a gradation of red, orange, and yellow, which philosophically symbolizes the dynamic growth of the younger generation as the flower of the nation's hope.



*Figure 2. PAS ITB Logos*

All these ornamental elements are framed within a white square field with curved edges, symbolizing gentleness, steadfastness, and purity. Meanwhile, the simple black square border on the outermost edge symbolizes organizational simplicity and stability. The institutional identity "Pembinaan Anak-anak Salman ITB" is placed in a structured manner outside the main frame to maintain aesthetic balance. Over time, the logo's typography underwent a managerial modernization in 2012, in which the Helvetica typeface used since 1984 was replaced with the Plump MT typeface, in order to reinforce an anthropological impression of children associated with gentleness and cheerfulness.

### ***The Development of the Salman Children's Development Program, 1984–1994***

#### **1. Facilities and Infrastructure**

In its early years, PAS ITB did not yet have adequate facilities and infrastructure. All activity needs relied on makeshift facilities available within the Masjid Salman ITB environment. One of the clearest examples was the use of Masjid Salman's own carpet as the base for mentoring activities. During this period, PAS ITB had to share carpet usage time with the Karisma organization, meaning mentoring activities could only be carried out after Karisma had finished using it. This kind of limitation reflected how heavily this newly pioneering organization relied entirely on shared spirit and willingness, rather than complete facilities.

This condition gradually began to change as the organization grew. Separate carpet usage was only achieved in the early 1990s, marking a new chapter in PAS ITB's independence in managing its activity space. In 1982, Masjid Salman acquired a new building known as the one-story wooden building. This building underwent gradual renovations until it developed into a three-story building by around 1985. It was in this wooden building that PAS ITB established its secretariat, choosing a room on the third floor. Generally, each unit at Masjid Salman occupied a single room; however, since there were two rooms on the third floor, one of which was still vacant and unoccupied, that empty room was used by PAS ITB until another unit came to fill it (Utomo, interview, November 7, 2025). Thus, during this period, the PAS ITB secretariat occupied a fairly

spacious room. The mentors typically used this room to discuss and design new innovations, and even to rest during their free time. The room even became a home away from home for some mentors who were studying at ITB. For the sake of comfort, the area was divided into two: one room for female mentors and one room for male mentors. This division of space reflected the strong Islamic values that had been the organization's foundation since its founding.

To support administrative activities and content production, PAS ITB also worked to equip itself with various pieces of work equipment. Around 1985, the organization managed to acquire a typewriter and a computer unit. This was no easy acquisition, given that both devices were quite expensive at the time. The funds for their purchase were raised from administrative dues paid by parents of the student participants, as well as from voluntary donations from the congregation of Masjid Salman ITB, which at the time was dominated by educated individuals and those from the middle-to-upper economic class. This equipment was used to compile learning modules for the students, as well as to publish PAS ITB's internal bulletin. This bulletin was not distributed widely, but was intended solely for the organization's internal circle as a means of sharing information amid the limited communication access of that era.

Although information media in the 1980s were fairly scarce, PAS had a book known as the *Maklumat* (Notice/Bulletin). This book was used for the daily communication needs among cadres in an era not yet touched by personal gadgets or mobile phones; PAS made optimal use of this physical communication medium, located on the third floor. Through this *Maklumat*, the entire lifeblood of the organization's information flowed—from coordination schedules and appointments to divisional announcements, as well as serving as an outlet for expression, such as writing poetry and personal reflections by the mentors.

Entering the late 1980s through 1994, the use of space within the Masjid Salman environment became increasingly specifically mapped out and neatly organized. According to an explanation from one of the informants from that era (Kak Fadzar), activity spaces began to be classified according to work program needs, such as a dedicated space for classical Qur'an instruction, a garden area for morning group mentoring, a garden yard for the *Perisai Diri* (Self-Defense) Club in the afternoon to evening, and a secretariat or specific room used by talent-based units such as the vocal arts division (*Padvoca*) (Charyanto & Rini, interview, November 30, 2025). The informants affirmed that this improvement in facilities and orderly space management, achieved by 1994, was accomplished despite occasional competition with other units for space. However, because Masjid Salman had a fairly spacious yard, activities could be carried out flexibly and routinely in various locations. This all stemmed from the commitment of mentors who truly immersed themselves in their roles as PAS ITB administrators, allowing leadership succession to proceed consistently, with the tenacity of the ITB engineering students of the class of 1983—the original driving force—successfully passed down to subsequent generations of mentors.

## 2. Work Programs, 1984–1994

The development of the work program of the Salman Children's Development Program (PAS) ITB began during the pioneering phase in 1983, marked by the transformation of incidental children's activities into a formal organization that began to be administratively organized under the initial name P2A2S (Program Pembinaan Anak-Anak

Salman / Salman Children's Development Program). In this first transition, the main work program designed focused entirely on the small-group mentoring system. Based on the P2A2S organizational structure recorded in the document, the division of work programs was still highly functional and centralized under the control of the General Chairman and the Executive Chairman, overseen by YPM Salman and the Advisory Board. The division of work programs in 1983 was carried out by a Department tasked with designing the substance of Islamic values instruction, as well as a Supplementary Activities Design Team and an Incidental Activities Design Team tasked with executing periodic operational agendas as well as special events outside of routine instruction (Suharyanto & Tjahjono, 1986). In addition, there was also a Mentoring Coordinator and a Data and Case Sub-Division that mapped out the grouping of children as well as recorded student data, with this entire structural component recorded as having only been formally established in 1983, following the holding of three initial mentoring activities.

At the beginning of the administration, a proposal emerged regarding changing the name Program Pembinaan Anak Anak Salman (P2A2S) to PAS (Pembinaan Anak Salman), proposed by one of the mentors and conveyed to the other mentors during a weekly routine gathering. The name was ultimately approved by the mentors on the grounds that it was easier to remember and pronounce. The name PAS ITB was then officially ratified as a formal unit under YPM Salman in 1984 (Suharyanto & Tjahjono, 1986). As recorded in the archival documents in the PAS ITB information booklet regarding the Organizational Structure of PAS for Semester II, the work programs of PAS ITB were no longer arranged only in general terms, but underwent in-depth specification beginning in 1984 through the formation of operational department lines under the command of the Executive Chairman, the General Chairman, and the Advisory Board. During the 1984–1986 period, the work programs that were launched developed into the Mentoring Department as the primary driver of small-group development, as well as the Supplementary Department and the Incidental Department, which managed a variety of creative student activities to keep the learning atmosphere from becoming monotonous. To support internal continuity, a Mentor Development Department was also formed, focusing on capacity building, recruitment, and value instruction for the students or "older sibling" mentors (*kakak pembina*) who joined. In addition, two new work programs emerged: the Guidance and Consultation Department, useful for providing psychological support or problem-solving, and the Research Center and Learning Resources Department, which functioned to develop innovations in teaching methods, curricula, and the provision of children's Islamic educational literature. The organization's support lines were also expanded with the emergence of the Business Division for self-funding, the Finance Division, the Materials Division, and the Secretariat Division. There were three main programs that continued to develop each year:

a. Weekly Mentoring

In 1984, PAS ITB officially established a standardized weekly learning session held every Sunday, which can be examined through the lens of Talcott Parsons' Structural Functionalism. Before the mentoring session began, PAS ITB mentors would first gather at 6:00 a.m. to receive briefing from the mentoring coordinator regarding that day's activities, and then prepare various teaching aids for the mentoring session. At 8:00 a.m., the mentoring activity began by gathering the elementary-school-aged PAS ITB children first and having them line up neatly in Taman Ganesha. Amid the morning bustle in the

park, the atmosphere would suddenly turn serious and solemn as one or two mentors took charge using a loudspeaker; these two mentors acted as Danlap (Field Commander). They would stand at the front of the lines to lead the morning activities before the mentoring session proper began. With a firm and heart-touching narrative style, the Danlap would recount tales of the heroism of the Prophet's companions, delivered sequentially each week according to the chronological order of the names given to the children's groups.

After this ceremony of instilling Islamic values by the Danlap concluded, the lines of PAS ITB children would be released in an orderly fashion toward their respective Qur'an-recitation group carpets, laid out across the Taman Ganesha area. On these carpets, activities continued with the BBAQ (Baca Tulis Al-Qur'an / Qur'an Reading and Writing) stage. This BBAQ system was implemented in tiers and grouped according to each child's ability, ranging from those still learning haltingly to those who could already read fluently. After the BBAQ class ended, the activities culminated in a small-group mentoring session, based on the groupings established since the very first meeting. There, one to four mentors would accompany a handful of children to work through the Islamic curriculum using teaching modules periodically formulated by the module division. With these neatly prepared modules, the mentoring sessions were made easier to conduct.

In addition to relying on the instructional modules held by the mentors, PAS ITB also developed innovations in visual literacy media as well as periodic evaluation instruments for the children. Analyzed through Edgar Schein's Organizational Culture Theory, these elements represent a tangible manifestation of the Artifacts layer (written and physical artifacts), which represent the organization's core values regarding discipline and joy in learning. At the beginning of each session, PAS ITB elementary school children were equipped with a personal pocket booklet that functioned as a self-monitoring and self-evaluation instrument. Inside this pocket booklet, there was an attendance column for mentoring sessions as well as a list of interactive evaluative questions, one of which asked children to confirm whether they had read the PAS Bulletin, which was published periodically via the Mading (wall magazine/bulletin board) medium in the activity area.

According to the historical testimony of Kak Andi Yudha, a mentoring mentor, one of the creative administrators who served as the architect behind the illustrations, content, and creative direction of the PAS Bulletin during the 1984–1986 period was Pidi Baiq (who would later become widely known nationally as an artist and the author of the novel *Dilan*) (Yudha, interview, May 7, 2026). The fresh visual touch and the intelligent brand of humor characteristic of Pidi Baiq, displayed on the wall bulletin, made the bulletin's content highly appealing to the children. The existence of this pocket booklet succeeded, psychologically, in creating a positive stimulus that made the children highly enthusiastic and eager to come to PAS ITB and read every bulletin or piece of information posted on the wall bulletin board each Sunday, in order to fill in, confirm their attendance, and answer the bulletin-board literacy challenges recorded in their pocket booklets.

This mentoring model of learning, consisting of Qur'an recitation and material instruction, continued to be maintained until 1994, with modules that dynamically adapted to the changing times. In addition to the regular mentoring agenda, there were also opening and closing programs for the mentoring sessions. At the opening of mentoring, all the children would gather to watch performances by the mentors, including pantomime, animal shows, dances, science experiments, and other clubs active during their respective years.

Around 1986, a new symbol emerged called Akbarion, originally initiated by Kak Akbar, who jumped from atop the Salman minaret—hence the activity was named Akbarion (Yudha, interview, May 7, 2026). Meanwhile, the closing event became the peak activity, showcasing the various creative talents of the elementary school children, which continued to develop thanks to the guidance and training provided by the mentors.

#### b. Clubs

At first, mentoring activities ran similarly to how they did during Ramadan. Not long after the program began running, an initiative emerged among the mentors to create a post-mentoring program known as a club, or what is commonly known in schools as an extracurricular activity. Although PAS ITB was not a formal institution, the system it built continued to prioritize educating children in areas not taught in the classroom. The emergence of these clubs increased children's interest in participating in PAS ITB activities in subsequent semesters.

Initially, club activities were limited to simple interest-based groupings under the supervision of the Supplementary Department. However, as the children's abilities developed, the administrators began to institutionalize these groups into official clubs with their own leadership and names. During this period, there were two clubs: BIBP (Science) and Bokre (Bocah Kreatif / Creative Kids). The Science Club was initiated by Kak Hari Utomo, with simple experiments using materials available on the market. Meanwhile, the Bokre club was initiated by Kak Andi Yudha, a mentoring mentor from ITB's Fine Arts department. He poured his knowledge into the creative arts of the younger students. Clubs such as this became a space for creativity for children interested in the world of visual arts and crafts (Yudha, interview, May 7, 2026). Bokre activities focused on hands-on skill experiments, drawing, and the creation of various aesthetic crafts using recycled materials. Analyzed through Edgar Schein's Organizational Culture Theory, Bokre succeeded in transforming "trash" into "craftwork" as a physical artifact that instilled fundamental values regarding environmental care and boundless creativity in the children's minds.

Entering the late 1980s, Padvoca (Paduan Vokal Anak / Children's Vocal Ensemble) was established—a club for children interested in music, ranging from a cappella and singing to playing musical instruments. At that time, the process of producing an album was not as easy as it is today; they had to travel directly to a music studio to record. Once Padvoca had become active in producing songs for young Muslim children, the club was entered into a competition at Universitas Pasundan, registered by Kak Andi Yudha. Following that competition, the Padvoca club began to be invited to various major events to perform, such as ITB, UNPAD, and UIN graduation ceremonies, and was even invited to appear on Indosiar television, among various other offers. These invitations also increased income for PAS ITB, which was used both for PAS ITB's needs and to purchase musical inventory.

In the same period, the Perisai Diri (Self-Defense) Club was officially formed and directly trained by Kak Fadzar. Under Kak Fadzar's guidance and authoritative leadership, this club's academic standard in martial arts improved year after year. Kak Fadzar not only led physical training sessions in the field, but also methodically trained and sent PAS ITB children to compete in various local pencak silat (traditional martial arts) competitions among students.

Still in the late 1980s, the Survival Club emerged, what today would commonly be called a nature-lovers club. Entering the early 1990s through 1994, the club's development reached its peak with the emergence of a specialized group, the Adik-Adik Pecinta Alam (Junior Nature Lovers), focused on outdoor adventure and mental character-building. The peak of this nature-lovers club's annual program was the holding of outdoor camping activities or long treks into nature. These survival activities were designed as a highly challenging ritual experience, deeply moving to the children. Under the close supervision of the mentors, the children were taken on large-scale field activities involving camping and long marches through open natural routes, as well as physical running exercises. On one occasion, this Survival club explored the Situ Patenggang nature tourism area (Charyanto & Rini, interview, November 30, 2025).

These Survival activities were designed to train children to adapt to the limitations of the natural environment, build independence, and foster group solidarity. This experience of surviving in the outdoors was intended to instill in the children a lifelong, formative memory: that the journey of life and da'wah is a long struggle requiring physical toughness, an unyielding mental attitude, and contemplation (*tadabbur*) upon the grandeur of Allah SWT's creation.

Still within the late 1980s, there was also the TPA (Teater dan Puitisasi Al-Qur'an / Qur'anic Theater and Poetry) club—perhaps comparable today to Musabaqah Syahril Qur'an (Qur'an Recitation and Storytelling Competitions), in which children in this club were taught acting, poetry recitation, and Qur'an recitation using the *qari* melodic style.

In the late 1980s, or more precisely in 1989, during Kak Fadzar's chairmanship, a new breakthrough was made: FOTA (Forum Orang Tua Adik / Parents' Forum). This new body made interactions between mentors and the students' parents more intensive compared to previous years. FOTA continued to develop over the following years; if in its early formation it consisted only of basic groupings and discussions about the students, by 1994 FOTA was able to hold structured presentations on a variety of discussion themes.

#### c. Internal Mentor Affairs

Through the analytical lens of Talcott Parsons' Structural Functionalism, the sustainability of the children's da'wah program depended heavily on the reliability of the management and mentoring subsystem as the organization's driving force. Therefore, from 1984 to 1994, PAS ITB designed a series of internal work programs focused on macro-level capacity building for mentors, pattern maintenance, and network expansion in order to fulfill the system's Adaptation function toward its external environment. Recognizing the sociological reality of the late 1980s, in which the existence of Taman Pendidikan Al-Qur'an (TPA / Qur'anic education centers) was still very rare in Indonesia (Dani & Maya, interview, May 3, 2026), PAS ITB's administrators took the progressive step of actively visiting several prominent Islamic boarding schools (*pesantren*) outside the city to gain knowledge, absorb values, and draw in-depth lessons regarding children's educational methodology.

Examined through Edgar Schein's Organizational Culture Theory, these visits to the *pesantren* served as an important instrument for filtering external values, which were then creatively adapted into the organization's internal ecosystem. This historical step became a highly crucial foundation, as the process of absorbing knowledge from various *pesantren* was deliberately undertaken as a form of standardization, until eventually, by 1994 and the years that followed, the direction reversed: PAS ITB was no longer merely a seeker of

knowledge, but officially grew into a qibla (reference point), a primary point of reference, and a role model for the formation and management of new TPAs that had begun to proliferate throughout Indonesia. In addition, to further enrich the teaching repertoire of its mentors prior to this national transformation phase, PAS ITB also actively built strategic partnerships with external parties, such as child psychology institutions and visual arts communities.

This pattern of internal reinforcement ran alongside the Integration function, maintaining social cohesion and unifying vision among the mentors. The character of the leadership during this era, particularly under Kak Fadzar's leadership in 1989, was marked by high organizational tension and a strict frequency of coordination, which gave rise to a unique tradition of strategic working meetings held guerrilla-style outside the city. Making use of the network of partner *pesantren* they had previously visited, the administrators would take group trips to hold marathon working meetings in areas ranging from Cikoneng to Yogyakarta. From Schein's perspective, these out-of-town trips functioned as a deeply moving and authoritative ritual, or behavioral artifact; this agenda succeeded in softening the formal barriers between students, washing away academic fatigue, and strengthening the bonds of brotherhood (*ukhuwah*) under one shared basic underlying assumption: struggling for the sake of children's *da'wah*.

Entering 1994, PAS ITB's organizational governance reached its peak with the formation of the highest body overseeing the organization's democratic processes and cadre development, namely the MPA (*Majelis Permusyawaratan Anggota / Members' Consultative Assembly*). The presence of the MPA during this period reinforced the internal legal control, legislative, and oversight functions of the administrators' work—functions that had not previously existed in the initial pioneering structure of 1983–1984. During the late 1980s to early 1990s, the religious sociological conditions of the time recorded that the existence of *Taman Pendidikan Al-Qur'an* (TPA) was still very minimal within Indonesian society. Amid this scarcity of children's Islamic education institutions, PAS ITB emerged and stood firm as a pioneer through a teaching method that was not rigid, but rather dynamic and based on a personal mentoring approach between "older siblings" (*kakak*) and "younger siblings" (*adik*).

The period from 1984 to 1994 also witnessed the emergence of various new work program innovations in development, aimed at achieving the targets of the system established at the outset of the organization's administration. One new program launched was Mentor Development (*Pembinaan Pembina*), which brought in external experts to train mentors in areas such as children's conflict management, professional storytelling techniques, and the creation of visual educational teaching aids. Beyond focusing on children's development, this department also focused on the spiritual development of the mentors themselves, as seen in the appearance of the female mentors—who initially did not wear the hijab—beginning to wear it after studying religious knowledge. This was a fairly significant change, given that in the 1980s there had at one point been a ban on wearing the hijab.

In addition, a Research and Development Body was also formed, requiring the mentors to conduct periodic evaluations of the challenges experienced during Sunday mentoring sessions. The results of this internal research would periodically give rise to innovations in the BBAQ and mentoring modules, as well as help monitor the effectiveness

of the children's pocket booklets. The overall maturity of internal governance, the rigor of the working meetings held from Cikoneng to Yogyakarta, and the maturity of the child education formula successfully crystallized from the pesantren visits, all contributed to PAS ITB's growth into a highly respected organization. At its peak, under a direct mandate from Masjid Salman entrusted to PAS mentors, including Kak Dani, PAS ITB's administrators were instructed to carry out an expansion of da'wah outreach by spreading their child-education formula and methodology to the national level—a mandate that was realized when PAS ITB was successfully entrusted to serve as both host and lead conceptual designer of the grand Forum Silaturahmi Organisasi Anak-Anak se-Indonesia (Indonesian Children's Organization Fellowship Forum), thereby cementing its role as a national child da'wah movement (Dani & Maya, interview, May 3, 2026).

The mature organizational system under the MPA, combined with the appeal of its club programs, propelled PAS ITB's reputation to new heights as 1994 approached. According to Kak Dani's testimony in the interview transcript, PAS ITB received a direct mandate under the auspices of Masjid Salman to carry out a broader da'wah mission, in which PAS ITB's administrators and mentors were instructed to spread their child-development formula and methodology to several regions outside the city. The implementation of this instruction to spread children's da'wah manifested in a large-scale work program in the years leading up to 1994, in which PAS ITB was successfully entrusted to host the Forum Silaturahmi Organisasi Anak-Anak (Children's Organization Fellowship Forum). Through this grand forum, PAS ITB brought together children's activity units from various regions to facilitate knowledge transfer, disseminate standardized methods for enjoyable mentoring, and further cement its position as the pioneer of the national Islamic children's da'wah movement.

### 3. The Numbers of Mentors and Participants at PAS ITB

Analyzed through Talcott Parsons' Structural Functionalism Theory, the quantitative development of actors within PAS ITB during the 1984–1994 period was not merely a matter of increasing numbers, but rather a complex process of institutionalization and structural differentiation aimed at maintaining the balance of the system. Based on the oral historical reconstruction gathered through a series of interviews with historical actors, in the early pioneering phase of 1983, the organization began its movement with a very simple structure, in which the number of personnel ranged only from around 20 to 30 individuals, who were initially part of the Ramadan committee (Utomo, interview, November 7, 2025). During this early period, the recruitment system had not yet been formally institutionalized; the filling of mentor roles proceeded organically, relying on personal closeness and interpersonal friendships ("just inviting people you know"). However, as time passed, this informal, kinship-based recruitment model was no longer adaptive to the needs of the ever-growing organization.

A significant structural transformation occurred around 1987, when PAS ITB began implementing an official recruitment system complete with a very rigorous selection process for ITB students wishing to join. Using the analytical lens of Edgar Schein's Organizational Culture Theory, this radical shift from a "just invite friends" system to a rigorous formal selection process signals that the organization had successfully formulated the values of professionalism and quality standardization for its mentors as part of its cultural identity. In order to maintain internal coordination efficiency and ensure the



pattern-maintenance function operated optimally, the informants' collective memory recorded that the number of active mentor-administrators was strictly capped at only 100 to 150 mentors. This number was then functionally distributed across various divisions, with some administrators dedicated specifically to direct field mentoring roles, while others formed technical operational divisions working behind the scenes without directly overseeing a group of children.

Before becoming an official mentor, prospective mentors had to go through several stages, one of which was instructional material on Islamic education and values that would later need to be taught to the students. This material instruction automatically improved the quality of the mentors, particularly in the fields of child education and Islamic values. This, in turn, also had an impact on the quality of the students, who showed marked improvement after participating in the regular development activities at Masjid Salman ITB—for example, students who initially could not read the Qur'an became able to do so. There were also many other skills the students gained from the development activities at Masjid Salman.

On the other hand, an exponential surge occurred within the constituent subsystem—that is, the elementary-school-aged children who were the object of the da'wah effort. According to the testimony of former mentors, under normal conditions, PAS ITB managed around 500 children, and the figure of 700 children was actually already the organization's maximum carrying capacity (Dani & Maya, interview, May 3, 2026). However, the high level of trust the Bandung community placed in the quality of PAS ITB's education—which, in Schein's theory, indicates that the organization's espoused values had been widely recognized by its external environment—led to an unstoppable surge in registrations year after year. This reached its peak in 1994, when the number of children experienced an extraordinary surge, swelling to around 1,000 children.

From the perspective of Parsons' functionalism, this massive quantitative imbalance—in which a mentor corps capped at a maximum of 150 people had to manage 1,000 children—placed heavy pressure on the organization's adaptation subsystem. This phenomenon of overcrowding sociologically explains why the role of the Danlap (Field Commander) and the strict discipline of line management in the middle of Taman Ganesha became so vital and authoritative; these disciplinary instruments were deliberately created as an absolute mechanism of Integration, so that the extraordinarily large crowd of children could still be kept under orderly control before finally dispersing across their respective group carpets.

### ***The Development of the Salman Children's Development Program, 1994–2000***

#### **1. Facilities and Infrastructure**

The secretariat room became an extremely busy operational hub during the 1990–2000 period. Inside it were mattresses often used as a semi-permanent overnight sleeping space for three to four cadres, rows of storage cabinets holding the inventory of various divisions or creative clubs, and a small, self-run library that, while modest, was functional in housing a collection of children's books. The secretariat's fairly cramped condition, filled with event-support materials by 1994, became a symbol of PAS's high level of activity. This gave rise to a unique cultural characteristic within the Salman environment, where

PAS was known as the busiest unit, with logistics scattered across various corners of the space in order to make its large-scale events a success.

Around 1996, a communication device known as the Pager (similar to a mobile device but only capable of sending messages) came into use. Although pager technology had actually existed for years prior, this communication technology only began to be adopted by the organization's mentors around 1996. Although ownership at the time was still personal and limited to a handful of individuals, in practice this device was often shared collectively to support smooth organizational coordination (Arif, interview, July 4, 2026). In addition to using pagers, PAS's communications were also supported by external communication infrastructure in the form of Masjid Salman's landline telephone facility, which served as the primary bridge connecting PAS's administrators with outside parties, such as parents of the students, partner institutions, and visiting guests. The management of other internal infrastructure was handled transparently through a small whiteboard operated by the BRT team, used to record regulations, rental price lists, and borrowing fees for the organization's inventory items.

Amid the absence of an official operational vehicle, PAS ITB's mobility was fully supported by strong internal solidarity. Mentors who owned personal vehicles voluntarily allowed their assets to be used to accommodate the organization's various important agendas (Ismail & Rita, interview, May 14, 2026). This support greatly facilitated the mentors in carrying out their work programs. Although vehicle availability was very limited, this did not diminish the dedication of mentors, who were willing to switch to using public transportation instead. This experience of traveling together indirectly created intense closeness and cohesion, building a sense of family that persisted even after they had become alumni.

Whereas in its early history PAS had to share, and even occasionally compete for, carpet facilities with the Karisma unit, which used the field earlier in the morning, by the 1994–2000 period PAS had succeeded in breaking free from this dependency by acquiring its own mat inventory. Field management was also developed in a very neat and systematic manner. Every Saturday afternoon, cadres from various outlying areas such as Jatinangor would already gather at Salman to prepare the logistics for Sunday's mentoring session, including mats and group flags. Furthermore, during these years, PAS's ownership of sound equipment had developed rapidly, with the organization recorded as possessing a large and high-quality supply of sound systems. This abundant sound infrastructure was deliberately invested in so that the Field Commander's (Danlap's) instructions could be heard clearly in the open space, while also supporting the Public Relations division's needs when receiving visiting guests. To anticipate the late arrival of students or parents within the vast Taman Ganesha area, PAS also produced a visual aid in the form of a Group Location Map, posted on the registration bulletin board. This map plotted the precise location of each group—for example, the Salahuddin Al-Ayyubi group, positioned near the pond—so that anyone arriving late could go straight to their flag's location without confusion.

Finally, the dynamics of procuring facilities to support children's talents and interests (clubs) reflected how the organization's finances were managed professionally. PAS ITB is recorded as having owned a large, high-value electric keyboard. This piece of equipment was successfully purchased by one of the organization's senior figures, Kak Rita, using

accumulated funds obtained from performance fees earned by the children of the Padvoca (Paduan Vokal Anak) club at various external events, including national television appearances. This keyboard became the primary logistical "weapon" continuously used to train the children's talents so they could perform again and generate profit for the organization's treasury. However, a dramatic historical incident occurred when this valuable keyboard was stolen at dawn, due to the negligence of cadres who had fallen asleep and forgotten to lock the secretariat's door code—an incident that sparked tension and a deep evaluation of the internal commitment to safeguarding PAS ITB's physical assets.

## 2. Work Programs, 1994–2000

During the 1994–2000 period, the development of PAS ITB's work programs focused on the professionalization of the movement, the strengthening of the core essence of mentoring, and the massive expansion of external collaboration. This was realized through the organization's openness in receiving visits from various outside parties, as well as its active efforts in conducting comparative studies at other institutions to enrich its insight and development methods. Although structurally the administrators of this period continued the patterns and types of work programs from previous administrations, they took progressive steps to enrich the substance and quality of every activity. The most prominent point of development was PAS ITB's transformation into a nationally recognized organization, becoming a qibla or benchmark for non-formal children's education organizations from various regions. Through its Public Relations division, PAS very frequently received comparative-study visits from organizations outside the city, such as from Yogyakarta to Surabaya (including the Yayasan Nurul Falah Surabaya), to directly observe the organization's operations. This external collaboration and guest reception was packaged in a unique way; guests were not only received formally indoors, but were also taken directly into the field at Taman Ganesha to observe the real process of children's mentoring, before finally being gathered together on mats for a discussion and Q&A session.

In addition to expanding collaboration by hosting and conducting comparative studies, the strengthening of professional values in the work program was also clearly reflected in the organization of external, commercially oriented Pesantren Kilat (Sanlat / short-term Islamic boarding camps). Visits to various pesantren were made to deepen understanding of teaching methods and student management, which were then adapted to improve the quality of the Sanlat programs held. Such activities led a study group of Unisba lecturers with an extensive network to entrust PAS with conceptualizing and executing a week-long Sanlat program at a hotel in the Lembang area. Although the concept of holding a Sanlat at a hotel initially sparked lengthy discussion and fairly deep debate among the mentors internally, as some considered it not entirely in line with PAS's traditional pattern of being based in a mosque or pesantren, the collaborative program was ultimately carried out successfully. Part of what supported the successful execution of this program was a creative documentation initiative. Using the personal camera of one of the mentors, the entire series of Sanlat activities was carefully documented, then compiled and produced in the form of a compact disc (CD). This documentation innovation was met with a very positive response from the participants' parents, who were interested in

purchasing it as a keepsake. As a result, this program was not only conceptually successful but also became one of the organization's significant sources of financial income.

Discussions of work programs were always held during the Raker (Rapat Kerja / Working Meeting). This activity brought about a governance reform, in which each work program was no longer simply implemented, but began to be seriously evaluated using modern management parameters such as Key Performance Indicators (KPI), Output, and Outcome at every working meeting. For the core mentoring program of Belajar Baca Al-Qur'an (BBAQ / Qur'an Reading Instruction), curriculum enrichment was carried out in a more structured manner prior to the start of each semester. The cadres would routinely hold dedicated gatherings to review the modules; in reviewing these modules, mentors would regularly travel to a particular location to discuss the following semester's teaching modules, tailored to the phenomena of the times. They discussed not only the material but also set specific value targets, such as the moral value of "honesty," and then translated these into concrete derivative activities implemented in detail across a particular sequence of weekly sessions.

During the 1994–2000 period, the development of PAS ITB's work programs focused on the professionalization of the movement, the strengthening of the core essence of mentoring, and the massive expansion of external collaboration. Although structurally the administrators of this period continued the patterns and types of work programs from previous administrations, they took progressive steps to enrich the substance and quality of every activity. The most prominent point of development was PAS ITB's transformation into a nationally recognized organization, becoming a qibla or benchmark for non-formal children's education organizations from various regions. Through its Public Relations division, PAS very frequently received comparative-study visits from organizations outside the city, such as from Yogyakarta to Surabaya (including the Yayasan Nurul Falah Surabaya), to directly observe the organization's operations. This external collaboration and guest reception was packaged in a unique way; guests were not only received formally indoors, but were also taken directly into the field at Taman Ganesha to observe the real process of children's mentoring, before finally being gathered together on mats for a discussion and Q&A session.

In addition to expanding collaboration through comparative studies, the strengthening of professional values in the work program was also clearly reflected in the organization of external, commercially oriented Pesantren Kilat (Sanlat). PAS ITB was entrusted by a study group of Unisba lecturers with network connections to Hotel Panghegar to conceptualize and execute a five-day Sanlat program at a hotel in the Lembang area. Although this initially sparked a very intense ideological debate among the cadres internally, as some considered the concept of a hotel-based Sanlat to be at odds with PAS's traditional pattern of being pesantren-based, the collaborative program was carried out successfully and became one of the organization's very large sources of financial (profit) income. When the partner organization attempted to duplicate the module and unilaterally recruit PAS cadres the following year, the Chairman of PAS at the time (Kak Arief) demonstrated managerial maturity by filing a formal complaint regarding the ethics of the partnership—proof that PAS's work programs during this period were already managed according to high, professional organizational standards.

At the internal organizational level, the development of work programs was also influenced by a shift in the administrators' working culture, marked by the emergence of cadre classifications, one of which was the "organization-enthusiast group" (golongan penyuka organisasi). The presence of this group brought about a governance reform, in which each work program was no longer simply implemented, but began to be seriously evaluated using modern management parameters such as Key Performance Indicators (KPI), Output, and Outcome at every working meeting. For the core mentoring program Bina Belajar Anak Ganesha (BBAG), curriculum enrichment was carried out in a more structured manner prior to the start of each semester. Cadres routinely held dedicated gatherings to review the modules (even making use of a villa belonging to a student's parents in Garut for this purpose), setting specific value targets such as the moral value of "honesty," and then translating these into concrete derivative activities implemented in detail across a particular sequence of weekly sessions.

At the close of the 1990s, the commemoration of PAS ITB's founding anniversary on 1 Muharram was celebrated in a monumental fashion by the mentors. The mentors initiated a grand festival at Sasana Budaya Ganesha (Sabuga), ITB, in which the main agenda of the event was focused on competitions for the students. Through the holding of an event at this prestigious venue, the organization not only commemorated its founding, but also provided a stimulating stage to test the skills, mentality, and sportsmanship of its students (Arif, interview, July 4, 2026). PAS ITB's founding anniversary was held annually on a regular basis, with a dynamic activity concept that adapted to the creativity of the mentors during each administration period. The holding of this large-scale event significantly increased PAS's public profile and reputation, particularly among students of ITB, Unpad, and Unisba, who were geographically located near the Masjid Salman area. This growing popularity of the organization was matched by a corresponding rise in the number of students interested in joining PAS.

As in the procedures of previous periods, prospective mentors were required to pass through a rigorous selection process. In this year, the passing standard was raised through the implementation of three comprehensive selection stages: an academic exam, a psychological test administered directly by an expert, and a final interview stage. The rigor of this screening process was reflected in a pass rate of only 30% of total applicants. Once accepted, new mentors were required to participate in an orientation program (pendataran). This program was a form of intensive training designed to equip new mentors with high levels of creativity, an understanding of child developmental psychology, mastery of educational and teaching principles, and the ability to implement various multi-method learning approaches (Arif, interview, July 4, 2026).

PAS ITB's track record of da'wah outreach through mass media continued to develop across the decades. If in the 1980s PAS's Padvoca had been invited onto television, then during the 1990s that presence continued through collaboration with radio stations. The form of cooperation established was an on-air mentoring program. Through this radio broadcast, mentors delivered the same material typically provided on Sundays, but presented in an interactive broadcast format.

The organization's continuity was also inseparable from the role of alumni, who consistently continued to provide full support. Beyond this internal support, PAS ITB also succeeded in building a strategic partnership with an external party, namely through

securing sponsorship funding from PT Telkom. This funding was allocated in the form of an educational scholarship program for school-aged children living in the Taman Hewan area.

Creativity in the work program also extended to the aspect of financial independence, through optimizing the role of the Business Fund Division (Danus) and intensifying publication media. The Danus work program was actively developed through setting up soft-drink stalls (selling Coca-Cola, Sprite) every Sunday in Taman Ganesha and on the third floor of the secretariat, generating a profit margin of more than double, as well as establishing a book-consignment sales partnership with the publisher Mizan within the Masjid Salman ITB environment, which was able to contribute a profit of 25%–30% to the organization's treasury. Funds collected through this Danus program were functionally reallocated to strengthen a cross-subsidy program providing public-school scholarships for underprivileged students, following an interview process and home visits. Meanwhile, the media team's work program saw an increase in production scale through the publication of a periodic print medium called the "Buletin" (Bulletin), a newspaper-like flyer. This bulletin, laid out every Saturday and printed in Balubur, was designed as a retention program to keep students actively coming to mentoring sessions, as it contained documentation of the previous week's activities as well as a prize quiz whose answers had to be submitted the following week.

### 3. The Numbers of Mentors and Participants at PAS ITB

The development of PAS ITB's existence during the 1994–2000 period was reflected not only in the expansion of its work programs and media adaptation, but was also clearly visible in the dynamics of the quantity of human resources within it, both in terms of mentors and student participants. As a children's development organization based within the Masjid Salman ITB environment, the trends in the number of mentors and participants during this period showed some very interesting fluctuations. The organization briefly reached a peak in mass density before ultimately facing a phase of challenges and declining numbers as the millennium drew to a close.

At the beginning of this period, from around 1994 to 1999, the number of student participants remained fairly high and stable. Public enthusiasm, particularly among parents in the greater Bandung area, for enrolling their children at PAS ITB, was very strong. During these years, the active base of student participants averaged around 300 children per development period. The demographic composition of these participants was dominated by the elementary-school-age (SD) group, numbering around 200 children, along with the kindergarten-age (TK) group, at around 100 children.

The high number of participants in the mid-1990s required a corresponding availability of mentors in order to maintain the quality of character-value instruction. This was anticipated by the organization by tightening the selection system for accepting new mentors through three comprehensive stages: an academic aspect, a psychological aspect, and a final interview. This standardization policy directly limited the number of new mentors accepted to only around 30% of total applicants. Although this resulted in a more selective number of mentors, this reduction in quantity was successfully compensated for by the high quality and dedication of the cadres, allowing them to still successfully manage massive events, such as the grand competition festival at Sasana Budaya Ganesha (Sabuga), ITB, involving hundreds of participants.

However, entering the year 2000, the curve of student participant numbers at PAS ITB began to show a fairly significant downward trend. Interest among children and parents in joining these weekly activities declined. The total number of students, which had once reached 300, dropped to 200 overall. A drastic decline occurred specifically within the elementary-school-age (SD) cluster, which shrank to only 100 children remaining, while the number in the kindergarten-age (TK) group tended to remain stagnant at around 100 children. This decline in the number of student participants was not merely a momentary phenomenon in the year 2000, but became the starting point of a downward trend that continued in the years that followed (Ismail & Rita, interview, May 14, 2026).

Based on historical tracing, this decline in interest was influenced by a combination of external and internal organizational factors. From an external standpoint, entering the new millennium, access to basic-level informal Islamic education became more evenly distributed, with the growing establishment of Taman Pendidikan Al-Qur'an (TPA) centers in local neighborhood mosques. This condition led parents to increasingly prefer enrolling their children in facilities near their homes for the sake of distance efficiency. In addition, the modernization of urban facilities in Bandung was also marked by the emergence of various commercially oriented children's playgrounds (kidzones), which offered new recreational appeal for children (Ismail & Rita, interview, May 14, 2026). Meanwhile, from an internal standpoint, the weekly development format and method used by PAS ITB, which had persisted across decades, was believed to have begun reaching a point of saturation, leading some students to view the activities offered as monotonous and boring.

In addition to the challenge of declining student numbers, the organization's internal dynamics during the transition into the year 2000 were also confronted with geographical challenges affecting the mobility of its mentors. The policy relocating Universitas Padjadjaran's (Unpad's) academic activities to the Jatinangor campus directly impacted the supply of PAS ITB mentors who were students at that institution. The considerable geographical distance between Jatinangor and Masjid Salman ITB in the center of Bandung City created fairly complex logistical and accommodation obstacles for the mentors. The limited transportation options of the time demanded a significant allocation of time and travel costs. Despite facing these serious accessibility challenges, historical evidence shows that the mentors' dedication and spirit of service in coming to mentor the children never wavered. Structurally, however, this distance and accommodation constraint cannot be dismissed as one of the variables affecting the efficiency of operational coordination and the physical attendance numbers of mentors toward the end of the 1990s and into the year 2000.

## **Discussion**

### ***Organizational Culture Analysis (Edgar Schein)***

The Sunday mentoring routine, standardized beginning in 1984, can itself be read through Parsons' framework as a pattern-maintenance mechanism (discussed further below), but its content also reveals Schein's cultural layers at work. The instructional modules, visual literacy media, and periodic evaluation instruments developed by PAS ITB represent a tangible manifestation of Schein's Artifacts layer the visible, written, and physical products of an organization's culture which in this case represented the organization's core underlying values regarding discipline and joy in learning. The personal

pocket booklets given to children, with their attendance columns and interactive evaluative questions, functioned as a physical artifact reinforcing this same value structure at the level of individual behavior.

A similar dynamic appears in the Bokre club's crafts program: by transforming discarded materials ("trash") into aesthetic craftwork, the club produced a physical artifact that instilled a deeper underlying value environmental care coupled with boundless creativity in the minds of participating children. This illustrates how even a recreational club program functioned as a vehicle for cultural transmission rather than mere entertainment.

At the organizational level, the mentors' practice of visiting external pesantren throughout the 1984–1994 period served as an important instrument for filtering external values and creatively adapting them into PAS ITB's internal ecosystem a process that eventually inverted the organization's position from knowledge-seeker to knowledge-source, as PAS ITB became a national reference point for other TPAs by the mid-1990s. Likewise, the tradition of "guerrilla" working meetings held outside the city travelling to Cikoneng, Yogyakarta, and other locations via the pesantren network functioned, in Schein's terms, as a deeply moving and authoritative ritual, or behavioral artifact. These trips softened formal barriers between students, dissolved academic fatigue, and reinforced the bonds of brotherhood (*ukhuwah*) under a single shared basic underlying assumption: that struggling for children's *da'wah* was a cause worth sustained personal sacrifice.

The professionalization of the mentor-recruitment process around 1987 offers a further illustration of cultural change. The shift from an informal, kinship-based "just invite people you know" system to a rigorous, formally structured selection process signals that the organization had, by this point, successfully crystallized professionalism and quality standardization into explicit espoused values, which then became embedded as part of its cultural identity. Correspondingly, the high level of trust that the Bandung community placed in PAS ITB's educational quality reflected in the unstoppable growth in registrations, peaking at around 1,000 children in 1994 indicates that these espoused values had, by the mid-1990s, become widely recognized and validated by the organization's external environment, closing the loop between internally held values and external legitimacy.

### ***Structural-Functionalist Analysis (Talcott Parsons' AGIL Scheme)***

Viewed through Parsons' AGIL scheme, the quantitative growth of PAS ITB's membership between 1984 and 1994 was not merely a matter of increasing headcount, but reflected a complex process of institutionalization and structural differentiation undertaken to preserve the balance of the organization as a social system.

Adaptation. The organization's internal work programs from 1984 to 1994 capacity-building for mentors, pattern-maintenance mechanisms, and network expansion were oriented toward fulfilling the Adaptation function: adjusting the system to pressures from its external environment. The decision to actively seek out knowledge from established pesantren, at a time when TPAs were still rare in Indonesia, exemplifies this adaptive orientation, as does the later imbalance between a mentor corps capped at 100–150 individuals and a participant base that swelled to roughly 1,000 children by 1994. This numerical mismatch placed heavy pressure on the organization's adaptation subsystem,



forcing it to develop increasingly formalized control mechanisms simply to remain functional at that scale.

**Integration.** The Integration function maintaining social cohesion and a unified vision among mentors is most visible in the disciplinary role of the Danlap (Field Commander) during the Sunday morning line-up in Taman Ganesha. The overcrowding of participants relative to available mentors sociologically explains why this role, and the broader discipline of line management, became so vital and authoritative: these instruments functioned as a deliberately constructed, near-absolute mechanism of Integration, ensuring that an extraordinarily large crowd of children could still be brought under orderly control before dispersing into their respective mentoring groups. At the leadership level, the same integrative function was served by the high-tension, tightly coordinated working culture under Kak Fadzar's 1989 leadership, and later by the formal establishment of the MPA (Majelis Permusyawaratan Anggota) in 1994, which institutionalized internal legal control, legislative process, and oversight of the administrators' work in a way the organization's founding structure of 1983–1984 had lacked.

**Latency / Pattern Maintenance.** The strict capping of the mentor corps at 100–150 individuals, and the rigorous, multi-stage selection process introduced from 1987 onward, functioned as a pattern-maintenance mechanism: it preserved the organization's internal coordination efficiency and cultural standards even as external demand for its services expanded far beyond what an uncontrolled recruitment policy could have sustainably absorbed.

**Goal Attainment.** Taken together, these adaptive, integrative, and pattern-maintaining mechanisms enabled PAS ITB to attain its overarching organizational goal the formation of a balanced, rabbani Muslim generation even as it scaled from a few dozen volunteers managing several hundred children in the early 1980s to a nationally recognized institution managing a participant base an order of magnitude larger by the mid-1990s.

## **Conclusion**

In conclusion, the Salman Children's Development Program (PAS) ITB, over the period 1984–2000, emerged as a student-based organization affiliated with Masjid Salman ITB, born out of students' need for an alternative space for activity amid the restrictions imposed by the NKK/BKK policy. Its institutional profile was characterized by a leadership structure operating under the auspices of YPM Salman, a vision of shaping a rabbani Muslim generation balanced in intellect, physicality, and spirituality, and core programs consisting of weekly mentoring, BBAQ (Qur'an reading instruction), and various interest-based clubs for children ranging from kindergarten to elementary-school age in the neighborhoods surrounding the campus. In terms of its development, PAS experienced gradual growth—from incidental activities during its pioneering phase to becoming a formally institutionalized organization in 1984—before entering a phase of consolidation from 1984 to 1994, marked by the organization of facilities and infrastructure, the strengthening of its organizational structure, the expansion of its work programs, and a surge in the number of mentors and participants that established PAS as a national reference point for non-formal Islamic education institutions. This was followed by a phase of professionalization coupled with challenges from 1994 to 2000, as the organization's governance grew increasingly mature on one hand, while, on the other, the number of

student participants began to decline toward the year 2000 due to external factors such as the proliferation of local TPAs and children's entertainment centers, as well as internal factors such as saturation with the existing development methods and mobility constraints among mentors.

Based on these findings, this study recommends that PAS's future administrators not only maintain the tiered mentoring model that has already proven effective, but also actively pursue innovations in development methods that are more adaptive to changing times, given that one of the causes of declining participant interest toward the end of the study period was saturation with activity patterns perceived as monotonous, amid the emergence of alternative entertainment and religious education options within local neighborhoods. In addition, strengthening the organization's documentation and archival systems also warrants serious attention, as the limited written sources available from PAS's early founding period demonstrate the importance of a tradition of both oral and written historical record-keeping, so that future generations of administrators can study patterns of organizational development on an ongoing basis. From an academic standpoint, future research is recommended to extend this study to the period after 2000, in order to examine how PAS adapted to the challenges of digitalization and changing patterns of child-rearing in the modern era, as well as to consider the use of theoretical approaches beyond structural functionalism and organizational culture theory, in order to obtain a richer perspective on the dynamics of campus-based da'wah organizations of this kind.

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