



Revitalizing the Social-Educational Role of Mosques in Fostering Pancasila Leadership Character among Early Childhood Learners in the Context of Quiet Quitting

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Article Info	Abstract
Article history: Received: March 25, 2026 Revised: June 13, 2026 Accepted: June 27, 2026 Keywords: character education; early childhood education; Pancasila leadership character; quiet quitting; social-education of mosques.	The rapid expansion of digital culture and increasing individualism among younger generations have contributed to the emergence of quiet quitting, a phenomenon characterized by declining social engagement, weakened collective responsibility, and reduced participation in community life. These challenges underscore the importance of strengthening character education from early childhood, particularly in rapidly urbanizing and multicultural settings such as Kendari City, Indonesia. This study aims to develop a conceptual understanding of how revitalizing the socio-educational functions of mosques can foster Pancasila leadership character among young children as a preventive foundation against future social disengagement associated with quiet quitting. This study employed an integrative literature review by synthesizing evidence from scholarly journal articles, academic books, policy documents, institutional reports, and official statistical publications published between 2018 and 2025. The selected literature was analyzed using thematic content analysis to identify and synthesize conceptual relationships among mosque-based education, Pancasila leadership, early childhood character development, and social engagement. The literature synthesis indicates that mosques possess substantial potential as community-based character education centers by facilitating the internalization of Pancasila leadership values, including religiosity, responsibility, cooperation, tolerance, discipline, and social concern through Qur'anic education, role modelling, collective social activities, community service, and children's active participation in religious and social programs. The synthesized evidence further suggests that strengthening the socio-educational functions of mosques may promote the development of socially responsible, community-oriented, and actively engaged future citizens while reducing the long-term risk of disengagement-oriented attitudes associated with quiet quitting. This study contributes to the literature by integrating the perspectives of quiet quitting, early childhood character education, Pancasila leadership, and mosque-based education into a unified conceptual framework that positions mosque revitalization as a community-based strategy for strengthening children's leadership character in the digital era.
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INTRODUCTION

The rapid advancement of globalization and digital technology has fundamentally transformed patterns of behavior and social interaction among younger generations (Ramadhani & Jatnika, 2024; Nauvan et al., 2024). Digital innovation has expanded access to information, communication, and educational resources, creating significant opportunities for improving individual learning and

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community development. Nevertheless, these advances have also generated new social challenges, including increasing individualism, reduced face-to-face interaction, and declining participation in collective community activities. One manifestation of these changes that has attracted considerable scholarly attention is *quiet quitting*, a phenomenon in which individuals perform only their minimum required responsibilities without demonstrating emotional commitment, initiative, or willingness to contribute beyond formal expectations (Corbin & Flenady, 2024; Galanis et al., 2023; Patel et al., 2025; Sitorus & Rachmawati, 2024). Although commonly examined within organizational settings, *quiet quitting* may also be understood more broadly as a manifestation of declining social engagement and weakened collective responsibility, reflecting long-term changes in attitudes toward participation and civic responsibility.

Rather than emerging suddenly during adulthood, attitudes associated with social disengagement are shaped through a long-term developmental process that begins during childhood. Social responsibility, empathy, cooperation, initiative, and leadership are gradually formed through interactions within families, schools, and community environments (Bandura, 1986; Chandio & Ali, 2019; UNICEF, 2021). Consequently, character education during early childhood plays a strategic role in preparing future generations to become socially responsible individuals who actively contribute to the common good. As the *golden age* of development, early childhood provides a critical opportunity to cultivate leadership-related dispositions—including responsibility, cooperation, empathy, discipline, and initiative—through observation, imitation, and habituation (Suyadi, 2020; Hasanah, 2024). From this perspective, preventing future tendencies toward social disengagement requires strengthening character formation long before individuals enter educational institutions or the workforce.

Within the Indonesian context, character education is inseparable from Pancasila, which serves as the philosophical foundation of the national education system and provides the values guiding citizenship and leadership development. Pancasila-based leadership emphasizes religiosity, humanity, national unity, democracy, and social justice, all of which encourage responsible citizenship, mutual cooperation, and active participation in community life (Afan et al., 2024; Harianja & Sinaga, 2025; Susi et al., 2024; Yuniarto et al., 2023). These values are particularly relevant in addressing the challenges posed by rapid social and technological change because they promote not only individual moral development but also collective responsibility and social cohesion. Accordingly, strengthening Pancasila leadership character from an early age represents an important preventive strategy for developing socially engaged citizens in the digital era.

The implementation of these values becomes increasingly important in multicultural urban communities experiencing rapid modernization. Kendari City, the capital of Southeast Sulawesi Province, represents one such context. According to the Central Statistics Agency (BPS), Kendari is inhabited by diverse ethnic groups, including the Tolaki, Muna, Buton, Bugis, Makassar, Javanese, and several other communities. While this diversity enriches the city's cultural and social landscape, it also requires continuous efforts to strengthen mutual respect, social cohesion, and collective responsibility. At the same time, the rapid development of digital communication technologies has significantly influenced children's patterns of socialization. Although digital technology provides broader access to information and educational resources, it may simultaneously reduce opportunities for direct social interaction, participation in community activities, and engagement in traditional forms of learning (Sulistyaningtyas et al., 2012). Increasingly, children spend their leisure time using digital devices rather than participating in religious activities, community gatherings, or traditional games, limiting opportunities to develop interpersonal communication, teamwork, leadership, and shared responsibility through direct interaction (Mediari et al., 2025). Furthermore, excessive exposure to digital environments without adequate character education may negatively influence children's emotional development and social competence (Radhani et al., 2025; UNICEF, 2021). These conditions highlight the importance of educational environments capable of providing meaningful social experiences while integrating Pancasila values into children's everyday learning processes (Purbiyanto et al., 2025).

Among community-based educational institutions, the mosque possesses considerable potential to strengthen children's character formation. Historically, mosques have functioned not only as places of worship but also as centers of education, social interaction, community empowerment, and leadership development (Azra, 2018). Through *Taman Pendidikan Al-Qur'an*

(TPQ), religious gatherings, and various community-based activities, children have opportunities to develop responsibility, discipline, cooperation, tolerance, and social awareness while strengthening their religious commitment. Within the multicultural social context of Kendari City, mosques continue to occupy a strategic position as community spaces where educational, religious, and social activities intersect, creating meaningful opportunities for cultivating Pancasila leadership values through direct participation in community life.

Previous studies have consistently demonstrated the educational and social contributions of mosque-based programs. Azra (2018) emphasized the historical role of mosques as centers of education, leadership cultivation, and community empowerment within Muslim societies. Hidayat (2021) reported that mosque-based educational activities contribute to children's religious awareness and moral character development. Likewise, Hikmawati & Ayshari (2024) found that participation in mosque activities enhances children's discipline, social responsibility, and community involvement, while Jaya et al. (2022) highlighted the contribution of mosque-based education to strengthening social cohesion through collective religious activities. Collectively, these studies indicate that mosques possess substantial potential to support children's character development beyond their primary religious functions.

Despite these important contributions, several significant gaps remain in the existing literature. First, studies on *quiet quitting* have predominantly conceptualized disengagement as an organizational or workplace phenomenon among adult populations (Corbin & Flenady, 2024; Galanis et al., 2023; Patel et al., 2025; Sitorus & Rachmawati, 2024). Second, studies on mosque-based education have generally focused on religiosity, moral development, and community empowerment (Azra, 2018; Hidayat, 2021; Hikmawati & Ayshari, 2024; Jaya et al., 2022), while research on Pancasila character education has primarily emphasized formal educational settings (Afan et al., 2024; Harianja & Sinaga, 2025; Susi et al., 2024; Yuniarto et al., 2023). Consequently, limited attention has been given to understanding how mosque-based educational environments may contribute to fostering Pancasila leadership character from early childhood as a preventive foundation against future social disengagement associated with *quiet quitting*. More importantly, no previous study has explicitly integrated the perspectives of *quiet quitting*, early childhood character development, Pancasila leadership, and mosque-based education into a unified conceptual framework situated within a multicultural community context.

Accordingly, this study aims to synthesize existing evidence on how revitalizing the socio-educational functions of mosques can contribute to fostering Pancasila leadership character among early childhood learners within the multicultural social context of Kendari City. Specifically, the study explores how mosque-based educational activities facilitate the internalization of responsibility, cooperation, discipline, empathy, tolerance, social concern, and active participation as foundational dispositions that strengthen long-term social engagement.

This study contributes to the literature in three ways. First, it reconceptualizes *quiet quitting* by extending the discussion beyond workplace behavior and positioning it as a long-term developmental issue rooted in early childhood socialization and character formation. Second, it integrates perspectives from early childhood education, Pancasila leadership, and mosque-based community education into a coherent conceptual framework for understanding community-based leadership development. Third, it offers a contextualized conceptual framework grounded in the multicultural social context of Kendari City, demonstrating how revitalizing the socio-educational functions of mosques may serve as a community-based strategy for strengthening children's leadership character and promoting socially responsible citizenship in the digital era.

METHOD

This study employed an integrative literature review to synthesize theoretical perspectives and empirical evidence regarding quiet quitting, Pancasila leadership, mosque-based education, and early childhood character development. A thematic synthesis approach was subsequently employed to integrate these findings into a conceptual framework explaining the potential role of mosque revitalization in strengthening Pancasila leadership character (Adlini et al., 2022; Mustakim et al., 2025). This approach was selected because the study aims to examine, analyze, and synthesize theories, concepts, and empirical findings related to the phenomena of quiet quitting, early childhood

character education, Pancasila leadership, and the revitalization of the social-educational functions of mosques within the social context of Kendari City. The literature review approach enables researchers to develop a comprehensive understanding of the relationships among these concepts while constructing a conceptual framework to address contemporary social challenges.

The data used in this study were derived from secondary sources, including peer-reviewed national and international journal articles, academic books, reports published by national and international organizations, government policy documents, and official statistical publications. To ensure the relevance and timeliness of the analysis, the selected literature was published between 2018 and 2025. This time frame was considered sufficient to capture recent research trends, policy changes, relevant methodological developments, and to maintain a focus on literature that remains highly relevant to current conditions.

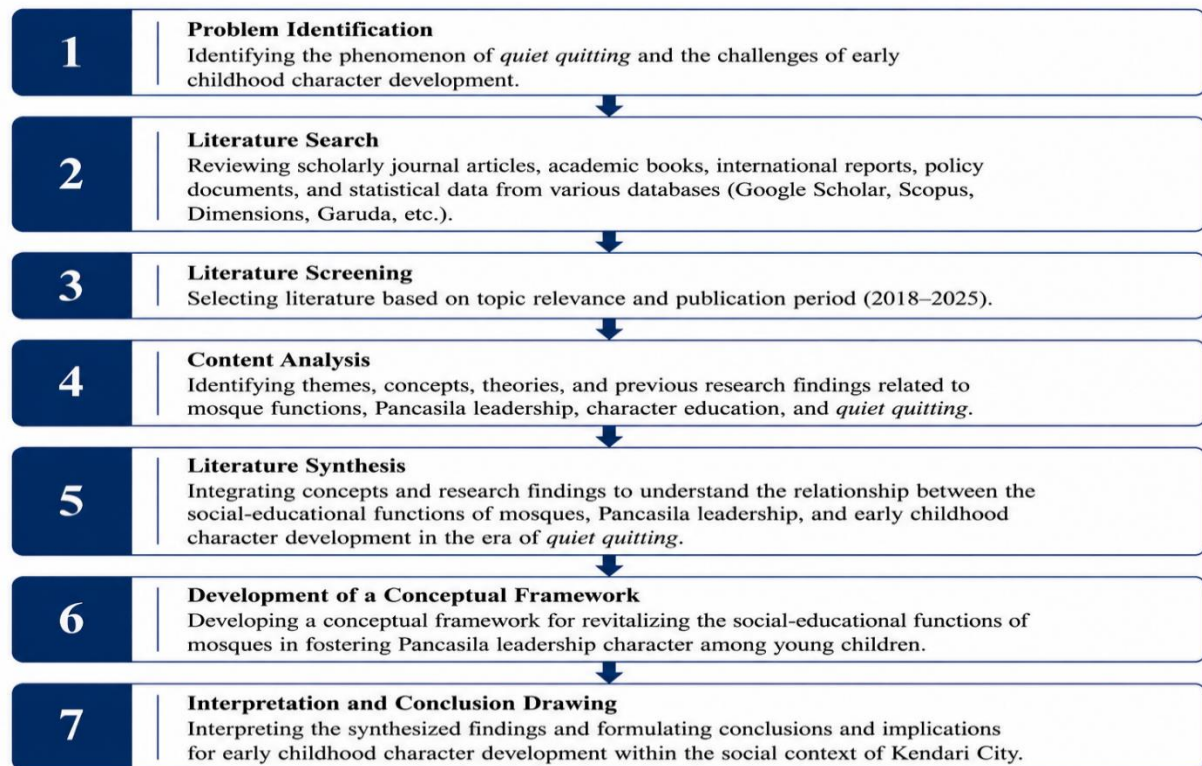
The literature sources included national and international journal articles, academic books, reports from international organizations and institutions (UNESCO, UNICEF, OECD, and We Are Social), as well as government and policy documents (Sholihin et al., 2025). These sources provided diverse perspectives on character education, Pancasila leadership, social capital, mosque-based education, and the phenomenon of quiet quitting among younger generations. Literature searches were conducted through several academic databases and scientific platforms, including Google Scholar, Scopus Preview, Dimensions, Garuda, and other relevant scientific publication repositories (Wiriko & Firdaus, 2025). The search process employed combinations of keywords such as "quiet quitting," "social alienation," "character education," "Pancasila leadership," "early childhood education," "mosque-based education," and "social capital." Additional keyword combinations were used to identify studies related to community-based character development and leadership formation among children.

The selection of literature was guided by four primary criteria and several supporting criteria. First, the selected sources had to be directly relevant to the research topic and published between 2018 and 2025. Second, the publications had to originate from credible scholarly sources, such as indexed journals, academic books, official reports, or government policy documents. Third, the literature had to address at least one of the main themes examined in this study, namely character education, Pancasila leadership, the social functions of mosques, early childhood education, or the phenomenon of quiet quitting. Fourth, the selected references were expected to provide conceptual or empirical contributions that could support the development of the proposed conceptual framework. Supporting literature included popular articles, opinion pieces, blogs, news reports, or other non-academic sources. Literature that was not directly related to the research focus, duplicate publications identified across multiple databases, and publications outside the 2018–2025 period were excluded from the analysis, except for seminal works used as theoretical foundations.

The data were analyzed using content analysis techniques. This method involved several stages, beginning with literature identification and thematic classification (Wiriko & Firdaus, 2025). The first stage was data familiarization, which involved initial note-taking on key concepts related to character education, Pancasila leadership, the social-educational functions of mosques, social capital, and the phenomena of quiet quitting and social alienation. The second stage was open coding, conducted to identify meaningful units relevant to the research focus. Initial codes were assigned to text segments containing concepts, arguments, empirical findings, educational strategies, forms of social participation, and factors associated with early childhood character development. The third stage was axial coding, in which codes sharing similar meanings were grouped into categories such as Pancasila leadership values, the educational functions of mosques, community-based social activities, children's character development, and factors potentially influencing the social engagement of younger generations. The fourth stage was selective coding, during which the emerging themes were analyzed to understand how the social-educational functions of mosques could contribute to the internalization of Pancasila leadership values and the development of early childhood character in addressing the challenges of quiet quitting in the digital era. The fifth stage was thematic synthesis, which involved comparing and integrating findings from various sources to generate a synthesis used to construct a conceptual interpretation of the relationships among mosque-based character education, the strengthening of Pancasila leadership values, and children's social engagement. The analysis also included conceptual interpretation, synthesis of previous research findings, and the formulation of conclusions.

The analysis was conducted systematically to identify conceptual linkages among the social and educational functions of mosques, the internalization of Pancasila values, early childhood character formation, and efforts to prevent the emergence of passive disengagement attitudes in leadership. To enhance the credibility of the findings, source triangulation was employed by comparing information obtained from journal articles, academic books, reports from international institutions, government policy documents, and official statistical publications.

Overall, the research procedure consisted of seven interrelated stages: problem identification, literature search, literature screening, content analysis, literature synthesis, conceptual model development, and interpretation of findings. The research framework is presented in Figure 1.



Source: Author's synthesis (2025).

Figure 1. Research Stages of the Literature Review

The systematic application of these stages enabled the study to develop a comprehensive conceptual understanding of how the revitalization of mosque social-educational functions may contribute to the internalization of Pancasila leadership values, the development of early childhood character, and the prevention of social disengagement associated with the *quiet quitting* phenomenon within the social context of Kendari City.

RESULTS AND DISCUSSION

The Quiet Quitting Phenomenon and the Crisis of Social Engagement among Young Generations

The phenomenon of *quiet quitting* reflects a shift in the way younger generations perceive their roles within organizations, communities, and broader social environments (Alamsyah et al., 2026). Individuals increasingly tend to fulfill only the minimum obligations required of them without demonstrating strong emotional engagement, initiative, or a willingness to contribute beyond formal expectations. Although *quiet quitting* is most commonly associated with workplace behavior, its underlying characteristics indicate broader issues related to declining social responsibility, weakened community attachment, and reduced civic participation.

From a developmental perspective, the roots of *quiet quitting* may be traced back to the early stages of character formation. Traits such as responsibility, social concern, initiative, commitment,

and willingness to contribute to collective goals are not developed instantaneously during adulthood but emerge gradually through long-term socialization processes. Consequently, early childhood character education may play an important role in strengthening social responsibility, empathy, and community engagement, which are frequently identified in the literature as factors associated with active participation in collective life. From this perspective, character development during childhood can be viewed as a long-term preventive approach to reducing the risk of disengagement-oriented attitudes later in life.

Basha & Pathania (2025) argue that *quiet quitting* is closely associated with declining intrinsic motivation and weakened social engagement, both of which are influenced by increasing social pressures and the growing prevalence of individualistic lifestyles. Within urban societies, these tendencies are often reinforced by the widespread use of digital technologies and the decreasing frequency of community-based interactions. Similarly, Lavy & Naama-Ghanayim (2024) emphasize that low levels of social engagement during adulthood are frequently linked to earlier social experiences, value formation processes, and the quality of interpersonal relationships developed during childhood. Therefore, strengthening social character from an early age is essential for fostering future generations who possess social responsibility, empathy, and a commitment to community well-being.

In the context of Kendari City, rapid urbanization and digital transformation have significantly influenced patterns of social interaction among children and adolescents. Many young people now spend a considerable portion of their time using digital devices rather than engaging directly with peers and community members. Such conditions may weaken interpersonal relationships and reduce opportunities for participation in collective social activities. According to Putnam (2020), declining social participation contributes to the erosion of social capital and community solidarity. If left unaddressed, this trend may adversely affect the development of social responsibility, leadership capacity, and civic engagement among future generations.

Pancasila Leadership as a Foundation for Early Childhood Character Development

Pancasila leadership represents a leadership model grounded in the fundamental values of religiosity, humanity, national unity, democracy, and social justice (Rahaditya, 2024). These principles provide an essential foundation for nurturing young generations who possess integrity, social responsibility, and ethical awareness. The Indonesian Ministry of Education, Culture, Research, and Technology, through the *Pancasila Student Profile* framework, emphasizes the importance of developing learners who are faithful, collaborative, independent, creative, and capable of appreciating cultural diversity (Kemendikbudristek, 2022). These characteristics are highly relevant for cultivating socially engaged individuals who are resilient to individualistic tendencies and social disengagement.

Character formation during early childhood should be continuously supported through environments that encourage social and emotional development. Aslan (2024) argues that character education during childhood contributes significantly to the development of cooperation, empathy, social responsibility, and decision-making skills, all of which constitute important foundations for future leadership. Early childhood experiences therefore play a critical role in shaping attitudes and behaviors that influence leadership capacities later in life.

Table 1. Implementation of Pancasila Leadership Values in Early Childhood Character Development

Pancasila Leadership Values	Implementation in Early Childhood
Belief in God	Habituation of worship practices, daily prayers, and moral conduct
Humanity	Empathy, social concern, and respect for others
National Unity	Cooperation, tolerance, and appreciation of diversity
Democracy	Respecting peers' opinions and practicing simple deliberation
Social Justice	Discipline, responsibility, and sharing with others

Source: Author's synthesis (2025).

Within the context of early childhood education, leadership development should not be understood merely as the ability to direct others. Rather, it encompasses the capacity to assume responsibility, collaborate effectively, communicate constructively, and demonstrate positive

behavior within social environments. [Rodd \(2021\)](#) explains that everyday social experiences serve as the primary foundation for leadership development, enabling children to acquire interpersonal competencies that support their future participation in society.

The internalization of Pancasila leadership values during early childhood is particularly important in the current era, where children are increasingly exposed to digital environments and individualistic influences. By fostering values such as cooperation, empathy, responsibility, and respect for diversity, educational institutions and community organizations can contribute to the development of socially engaged individuals who are capable of participating actively in collective life. Consequently, Pancasila leadership education serves not only as a framework for character development but may also contribute to strengthening dispositions that support social participation, responsibility, and collective engagement. These attributes are conceptually relevant to efforts aimed at addressing disengagement-oriented tendencies associated with the quiet quitting phenomenon.

Social Capital of Mosques within the Social Context of Kendari City

Mosques serve not only as places of worship but also as important social institutions that facilitate interaction, cooperation, and collective learning within communities. In many Muslim societies, mosques function as centers for religious education, community empowerment, social assistance, and civic engagement. These multidimensional roles position mosques as significant sources of social capital capable of strengthening social cohesion and fostering positive social values among community members.

According to [Putnam \(2020\)](#), social capital refers to networks, norms, and trust that enable individuals to collaborate effectively in pursuing shared goals. Strong social capital contributes to higher levels of community participation, mutual support, and collective responsibility. Within this framework, mosques can be understood as community-based institutions that facilitate the development of trust, cooperation, and social solidarity through regular religious and social activities.

In the social context of Kendari City, mosques remain among the most accessible public spaces for community interaction. Beyond serving religious purposes, many mosques organize educational programs, social services, charitable activities, youth development initiatives, and community gatherings ([Mardi, 2024](#); [Niami et al., 2024](#); [OECD, 2021](#); [Tazali et al., 2025](#)). These activities create opportunities for children and families to engage in meaningful social interactions while reinforcing shared values and collective responsibility. The importance of mosque-based social capital becomes increasingly evident in urban environments characterized by rapid technological change and declining face-to-face interaction. As digital communication increasingly replaces direct social engagement, community institutions such as mosques provide alternative spaces where children can develop interpersonal skills, empathy, cooperation, and leadership through real-world social experiences. These opportunities are particularly important during early childhood, when social and emotional competencies are actively developing.

Furthermore, participation in religious communities contributes significantly to children's social character formation. [Hikmawati & Ayshari \(2024\)](#) found that involvement in community-based religious activities enhances children's sense of belonging, empathy, and social responsibility. Such experiences encourage children to view themselves as active members of a larger community rather than isolated individuals. Consequently, mosque-based social interactions can serve as a protective factor against the development of individualistic attitudes and social disengagement.

Within Kendari City's increasingly diverse and urbanized social environment, strengthening mosque-based social capital offers a promising strategy for preserving community values and fostering social resilience among younger generations. Through regular interaction with peers, educators, religious leaders, and community members, children gain opportunities to internalize values of cooperation, tolerance, mutual respect, and collective responsibility that are consistent with the principles of Pancasila leadership.

Revitalizing the Social-Educational Functions of Mosques in Kendari City

The revitalization of mosque social-educational functions should not be understood merely as increasing religious activities but as strengthening community-based character education that addresses contemporary social challenges. In the era of digital transformation and growing

individualism, mosques have the potential to serve as strategic institutions for nurturing values that promote social engagement, leadership, and civic responsibility among children.

One important strategy involves strengthening mosque-based educational programs, particularly through Qur'anic learning centers (*Taman Pendidikan Al-Qur'an*). These programs provide children with opportunities not only to learn religious teachings but also to develop discipline, responsibility, honesty, and respect for social norms (Hermansyah, 2024). Through regular participation in educational activities, children experience structured learning environments that contribute to both moral and social development.

Another essential aspect of revitalization is the promotion of collective social activities involving children and their families. Community service programs, charitable initiatives, religious celebrations, and neighborhood-based social events allow children to experience cooperation, mutual assistance, and social responsibility in practice. These experiences help children understand the importance of contributing to collective well-being while strengthening their attachment to the community.

The role of religious leaders, Qur'anic teachers, and mosque administrators is equally important in this process. From the perspective of Social Learning Theory (Bandura, 1986), children acquire values and behaviors through observation and imitation of significant role models. Therefore, the demonstration of integrity, responsibility, discipline, empathy, and social concern by mosque leaders can substantially influence children's character formation. Role modeling remains one of the most effective approaches for internalizing leadership values during early childhood.

Revitalization efforts should also encourage the active participation of children in mosque activities. Opportunities to deliver short speeches, participate in religious competitions, assist in organizing community events, perform the call to prayer, and engage in youth-oriented programs can enhance children's self-confidence, communication skills, responsibility, and leadership abilities. Through these experiences, children learn to contribute actively to collective activities and develop a sense of ownership toward their community.

From a broader perspective, UNESCO (2024) emphasizes that community-based learning environments play a crucial role in developing character, social responsibility, and civic participation among young people. In this regard, mosques can function as complementary educational spaces that support schools and families in fostering holistic child development.

For Kendari City, revitalizing the social-educational functions of mosques is particularly relevant due to the increasing influence of digital lifestyles and the declining availability of community-based social interaction spaces. By strengthening educational, social, and leadership-oriented activities, mosques can contribute to the development of resilient, socially engaged, and community-oriented generations capable of responding constructively to contemporary social challenges.

Mosque-Based Character Education as a Preventive Strategy Against Quiet Quitting

Although *quiet quitting* is commonly discussed within workplace and organizational contexts, its underlying causes may originate much earlier in an individual's developmental process. Characteristics associated with *quiet quitting*, such as low commitment, minimal participation, weak social responsibility, and limited engagement with collective goals, are often related to deficiencies in social and character development during childhood. Therefore, preventive efforts should not focus solely on workplace interventions but also on strengthening character formation from an early age.

Character education plays a critical role in cultivating attitudes and values that encourage active participation in social life. According to OECD (2021), effective character education contributes to the development of responsibility, empathy, self-discipline, integrity, and social awareness. These attributes are essential not only for individual success but also for fostering active engagement within communities and organizations. Consequently, strengthening character education among young children can serve as a long-term strategy for reducing tendencies toward social disengagement later in life.

Mosque-based character education offers a unique approach because it combines religious learning, moral development, and social participation within a community setting (Mardi, 2024; Tazali et al., 2025). Unlike formal educational institutions that primarily focus on academic achievement, mosques provide opportunities for children to experience values directly through

interaction, participation, and collective activities. Through religious gatherings, Qur'anic education programs, charitable activities, and community events, children learn to appreciate cooperation, mutual assistance, and social responsibility.

The values promoted through mosque-based education are closely aligned with the principles of Pancasila leadership. Religious commitment strengthens moral integrity, collective activities cultivate cooperation and social solidarity, while community participation develops responsibility and leadership skills. These experiences contribute to the formation of individuals who are not only academically competent but also socially engaged and committed to contributing to the welfare of others.

From the perspective of Self-Determination Theory (Ryan & Deci, 2020), individuals are more likely to remain engaged when their needs for relatedness, competence, and autonomy are fulfilled. Mosque-based educational activities can support these psychological needs by providing opportunities for meaningful social interaction, skill development, and active participation in community life. As a result, children develop a stronger sense of belonging and social responsibility, reducing the likelihood of disengagement-oriented attitudes in adulthood.

In the social context of Kendari City, strengthening mosque-based character education is particularly relevant due to the increasing influence of digital lifestyles and the declining frequency of direct community interaction among younger generations. By revitalizing mosque programs that emphasize leadership development, social participation, and character formation, communities can contribute to building future generations who possess strong moral values, social responsibility, and a commitment to collective well-being. These qualities may serve as protective factors against the development of disengagement-oriented attitudes associated with *quiet quitting*.

Conceptual Model of Mosque Revitalization for Strengthening Pancasila Leadership Character

The synthesis of the reviewed literature suggests that revitalizing the social-educational functions of mosques can serve as a strategic mechanism for fostering Pancasila leadership character among children. The conceptual model proposed in this study identifies contemporary social challenges—particularly digitalization, declining social interaction, growing individualism, and the emergence of *quiet quitting* tendencies—as external pressures that underscore the need for stronger community-based character education initiatives.

Within this framework, mosques function as social and educational institutions that facilitate character formation through four interconnected dimensions: mosque-based educational programs, collective social activities, role modeling by religious leaders and educators, and active participation of children in community activities. These dimensions create opportunities for children to internalize core Pancasila values, including religiosity, responsibility, cooperation, tolerance, discipline, and social concern.

The internalization of these values contributes to the development of positive character traits that support leadership capacity and social engagement. Children who actively participate in mosque-based educational and social programs are more likely to develop empathy, communication skills, collaborative attitudes, self-confidence, and a sense of collective responsibility (Hermansyah, 2024; Hikmawati & Ayshari, 2024; Jaya et al., 2022). These competencies form the foundation of Pancasila leadership and support active participation in community life.

The conceptual model further suggests that strengthening mosque social-educational functions has the potential to support not only religious development but also broader social outcomes related to character formation, social cohesion, and civic engagement. By promoting character formation, social cohesion, and civic responsibility, mosques can help create resilient communities capable of addressing contemporary social challenges. In this regard, the revitalization of mosque functions represents a proactive strategy for fostering future generations who are socially engaged, community-oriented, and less vulnerable to the culture of *quiet quitting*.

Overall, the literature reviewed in this study suggests that the revitalization of mosque social-educational functions represents a promising community-based approach to strengthening Pancasila leadership character among young children. Rather than addressing quiet quitting solely as a workplace phenomenon, this perspective highlights the importance of early character formation, social participation, and community engagement as foundational elements for developing socially responsible future generations. Nevertheless, the conceptual relationships proposed in this study

require further empirical investigation to synthesize existing evidence how mosque-based educational activities influence leadership character and social engagement outcomes among children in different social contexts.

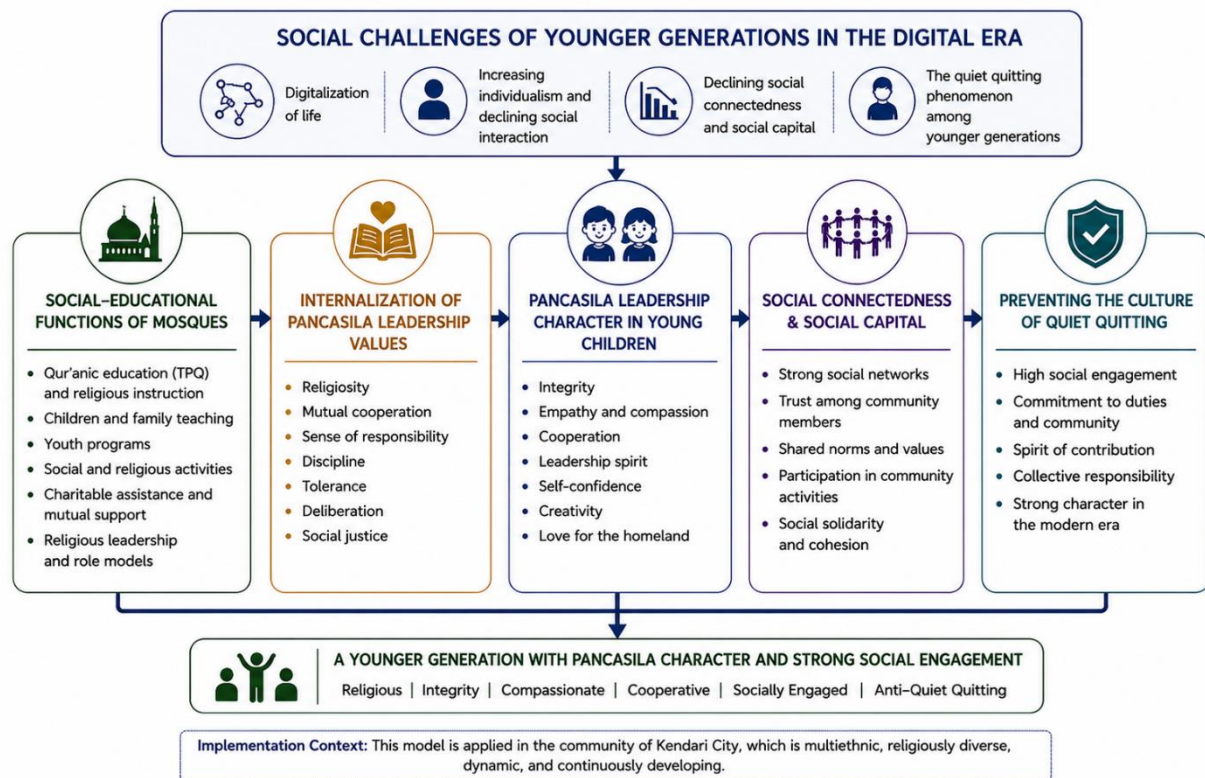


Figure 2. Conceptual Model of Revitalizing the Social-Educational Functions of Mosques in Fostering Pancasila Leadership Character among Young Children

Figure 2 illustrates the conceptual relationship between contemporary social challenges, mosque-based educational interventions, the internalization of Pancasila leadership values, and the expected outcomes in terms of character development and social engagement among children.

LIMITATION

This study has several limitations that should be acknowledged. First, the study is based exclusively on secondary sources, including academic literature, policy documents, institutional reports, and statistical publications. As a result, the findings represent a conceptual synthesis rather than empirically verified evidence derived from direct observation or primary data collection. Second, although the discussion is situated within the social context of Kendari City, the analysis does not include field-based data on children's participation in mosque activities, patterns of social interaction, or measurable indicators of Pancasila leadership character development. Consequently, the proposed relationships should be interpreted as theoretical propositions rather than causal conclusions. Third, the application of the quiet quitting concept in this study extends beyond its original use in workplace and organizational settings. While the literature suggests that disengagement-oriented attitudes may be associated with early socialization and character formation processes, the relationship between early childhood character education and the prevention of future quiet quitting tendencies remains conceptual and requires further empirical examination.

Future studies are encouraged to employ qualitative, quantitative, or mixed-methods approaches involving children, parents, educators, mosque administrators, and community leaders to test the conceptual model proposed in this study. Comparative studies across different urban and rural contexts would also be valuable for examining how variations in social environments influence the effectiveness of mosque-based character education. Such research could provide stronger

empirical evidence regarding the contribution of mosque social-educational revitalization to the development of Pancasila leadership character, social engagement, and community participation among younger generations.

CONCLUSION

The phenomenon of *quiet quitting* reflects broader challenges related to declining social engagement, weakening collective responsibility, and increasing individualism in contemporary society. Although commonly associated with workplace behavior, the literature reviewed in this study suggests that disengagement-oriented attitudes may be linked to character formation processes that begin during early childhood. Therefore, efforts to address such tendencies should not be confined to organizational settings but should also consider the importance of strengthening character education from an early age.

This study highlights the potential of mosques as community-based institutions for fostering Pancasila leadership character among young children. Through Qur'anic education programs, collective social activities, role modeling by religious leaders, and active participation in community initiatives, mosques may facilitate the internalization of values such as religiosity, responsibility, cooperation, tolerance, discipline, and social concern. These values constitute important foundations for developing socially engaged and community-oriented individuals.

Within the social context of Kendari City, the revitalization of mosque social-educational functions represents a promising community-based approach to addressing challenges associated with digitalization and declining social interaction. The literature suggests that strengthening mosque-based character education may contribute to the development of future generations who demonstrate moral integrity, social responsibility, and active participation in community life. Accordingly, mosque revitalization may be considered not only a religious initiative but also a strategic effort to support character development and social sustainability in contemporary society.

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