

# The Role of the Campus Environment in the Formation of Islamic Education Values

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## Keywords:

Islamic education;  
campus environment;  
internalization of  
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## Abstract

Character education based on Islamic values is a crucial aspect in the formation of students' personalities, especially in vocational education environments with a semi-military system. The campus environment, encompassing physical, social, and cultural aspects, is believed to play a strategic role in the process of internalizing Islamic values. However, the extent to which these elements contribute to the Islamic behavior of students is still rarely studied in depth. This research aims to comprehensively analyze the impact of the campus environment on the internalization of Islamic educational values. The approach employed was qualitative descriptive, utilizing data collection techniques that included participatory observation and in-depth interviews with six final-year students, two lecturers, and two campus staff members. Data analysis was conducted thematically, through coding, categorization, and the identification of key themes that describe the relationship between the physical, social, and cultural aspects of the campus and the practice of Islamic values. The study's results indicate a gap between the availability of worship facilities and religious programs, and the internalization of Islamic values in students' daily behavior. Student participation tends to be formal and inconsistent, while semi-military discipline has not been fully integrated with the development of Islamic character. The social and cultural environment of the campus has not formed a collective culture that supports the practice of Islamic values as a whole. These findings confirm that strengthening Islamic educational values requires synergy between campus structure, social interaction, and culture, not just through the provision of formal facilities or programs. The implications of this research can serve as the basis for formulating a more effective Islamic character development strategy in semi-military vocational education.

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## Kata kunci:

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## Abstrak

Pendidikan karakter berbasis nilai-nilai Islam menjadi aspek penting dalam pembentukan kepribadian mahasiswa, terutama di lingkungan pendidikan vokasi dengan sistem semi-militer. Lingkungan kampus, yang mencakup aspek fisik, sosial, dan budaya, diduga memiliki peran strategis dalam proses internalisasi nilai-nilai Islam. Namun, sejauh mana elemen-elemen tersebut berkontribusi terhadap perilaku Islami mahasiswa masih jarang diteliti secara mendalam. Penelitian ini bertujuan untuk menganalisis secara komprehensif bagaimana lingkungan kampus memengaruhi internalisasi nilai-nilai pendidikan Islam. Pendekatan yang digunakan adalah kualitatif deskriptif, dengan teknik pengumpulan data melalui observasi partisipatif dan wawancara mendalam terhadap 6 mahasiswa tingkat akhir, 2 dosen, dan 2 staf kampus. Analisis data dilakukan secara tematik, melalui pengkodean, kategorisasi, dan identifikasi tema utama yang menggambarkan hubungan antara aspek fisik, sosial, dan budaya kampus dengan praktik nilai-nilai Islam. Hasil penelitian menunjukkan adanya kesenjangan antara tersedianya fasilitas ibadah dan program keagamaan dengan internalisasi nilai-nilai Islam dalam perilaku sehari-hari mahasiswa. Partisipasi mahasiswa cenderung formal dan tidak konsisten, sementara kedisiplinan semi-militer belum terintegrasi sepenuhnya dengan pembinaan karakter Islami. Lingkungan sosial dan budaya kampus belum membentuk kultur kolektif yang mendukung pengamalan nilai Islam secara menyeluruh. Temuan ini menegaskan

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*bahwa penguatan nilai-nilai pendidikan Islam membutuhkan sinergi antara struktur, interaksi sosial, dan budaya kampus, bukan hanya melalui penyediaan fasilitas atau program formal. Implikasi penelitian ini dapat menjadi dasar perumusan strategi pembinaan karakter Islami yang lebih efektif dalam pendidikan vokasi bercorak semi-militer.*

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## INTRODUCTION

The role of the campus environment in realizing Islamic educational values is one of the central issues in the process of forming student character (Afriana & Hidayat, 2022; Aryasutha et al., 2025; Salamah et al., 2025; Srinio et al., 2025) The campus environment is not only a place where the knowledge transfer process takes place, but also a social and cultural space that indirectly shapes the personality and morals of students (Adha et al., 2023; Ar et al., 2025; Fathoni et al., 2024; Salamah et al., 2025) At the Nusantara Maritime Academy (AMNUS) Banjarmasin, these challenges are increasingly complex due to the characteristics of the campus with a vocational and semi-military pattern. This institution not only prepares graduates who are technically competent in the maritime field, but is also required to form individuals with integrity, noble morals, and able to carry out Islamic values in their professional lives. Values such as honesty, discipline, responsibility, and social concern must be embedded not only theoretically, but also reflected in students' daily behavior while in the campus environment. The campus environment has a wide dimension, encompassing physical, social, and cultural aspects. These three dimensions influence each other and contribute to the process of internalizing values in students (Anam, 2019; Mustikamah et al., 2025; Prameswari & Suryani, 2023; Rokhman et al., 2025) Physically, the campus provides supporting facilities such as mushallas, religious activity halls, and public spaces that can be used for students' spiritual development. At the same time, social aspects such as relationships between students, relationships between students and lecturers, and communication patterns in campus life have a great influence on character formation (Ali, Miftahusyai'an, Prasetyo, & Muttaqin, 2020). Campus culture that is built from customs, traditions, and religious symbols also plays a role in instilling Islamic values in a more subliminal and profound way (Ahmad, Ahmad, Nasution, & Rizaldy, 2021).

Preliminary findings obtained from a questionnaire of 50 final year students show that only 42% of respondents feel that the campus environment consistently encourages them to apply Islamic values in their academic and social lives. This figure shows that although various Islamic programs have been implemented, not all students have felt a significant impact on their behavior. When supervised, students may be seen carrying out worship in an orderly manner, but when not under supervision, there is a decrease in worship discipline (Pusvitasari, 2023; Syamsi & Khamim, 2023; Tukijan et al., 2024). Observation for two months on campus also shows that there are still many students who are not active in da'wah and religious activities. Most participate in religious activities only when compulsory, not out of personal awareness. There is still a gap between the Islamic values taught in official programs and the behavior of students in

real life. For example, the use of less polite language, delay, or a low sense of social responsibility indicate that Islamic values have not yet become entrenched cultures (Lapasere et al., 2025; Leu, 2025; Syukur et al., 2024). This phenomenon shows that a normative or instructive approach alone is not enough. A more comprehensive approach is needed that combines structural elements such as campus regulations and physical facilities, cultural such as religious traditions, and social such as association and interaction in students' daily lives.

Previous research has focused on the influence of curriculum on the formation of Islamic character in public universities. Others examine the effectiveness of Islamic education in the environment of Islamic boarding schools or integrated Islamic schools. Studies that specifically examine the role of vocational campus environments with semi-military systems such as AMNUS are still very limited. In fact, the educational model at AMNUS has its own challenges and characteristics, such as high discipline, hierarchical structure, and strong physical and academic pressure. This kind of context requires a different approach in instilling Islamic values so that they can be truly grounded in student behavior.

The purpose of this study is to analyze in depth how the AMNUS Banjarmasin campus environment plays a role in realizing Islamic educational values among students, both through structural and cultural approaches. This research is expected to make a theoretical contribution to the development of the concept of environment-based Islamic education in vocational education institutions, as well as produce relevant practical recommendations for AMNUS managers in developing a more contextual and sustainable Islamic character development strategy. The main focus of the research lies in the interaction between the physical, social, and cultural environment of the campus to the process of internalizing Islamic values in students in the midst of a maritime education system that is full of discipline.

## RESEARCH METHODS

This study uses a descriptive qualitative approach as described by Creswell (2016), which emphasizes efforts to understand the meaning behind behaviors, experiences, and social interactions in a natural context. This approach was chosen to explore in depth how the campus environment plays a role in realizing Islamic educational values based on the reality experienced directly by students and the academic community. The research was carried out at the Nusantara Maritime Academy (AMNUS) Banjarmasin for two months, from June to July 2025, because this campus has distinctive characteristics in the form of a combination of a semi-military education system and strong religious guidance. This environment provides an ideal context to explore the process of internalizing Islamic values in student life.

Data collection was carried out through three main techniques, namely in-depth interviews, participatory observations, and documentation. Semi-structured interviews were conducted face-to-face using guidelines that have been compiled based on indicators of Islamic education values, including honesty, discipline, responsibility, and

tolerance. Participatory observation is carried out directly in the campus environment to observe student behavior, the atmosphere of worship activities, and the dynamics of social interaction that occur every day. Documentation includes the collection of secondary data such as photos of activities, coaching schedules, and academic and religious documents of the campus. The three techniques were used in an integrated manner to obtain comprehensive data on how the campus environment contributes to the formation of Islamic educational values.

The informants in this study were determined through purposive sampling techniques with consideration of relevance and experience to the phenomenon being studied. The main informants consisted of 10 people, including 6 final year students, 2 supervisors, and 2 campus staff involved in religious activities. The interview process took place in the campus area with the permission of the academy and was recorded for transcription. Data was analyzed using thematic analysis techniques, which is an open coding process to find patterns and categories that emerged from the results of interviews and observations. Each theme found was verified through triangulation of sources and techniques, comparing information between informants and relating the results of interviews with the results of observations and documentation. The validity of the final results is strengthened through member checking, which is reconfirming the interpretation of the data to the informant so that the research results reflect the real reality in the field.

## **RESULTS OF RESEARCH AND DISCUSSION**

### **Result**

The campus environment is a strategic medium in shaping the character and religious values of students, not only through the formal curriculum, but also through social interactions, physical atmosphere, and daily culture that exists in it. The role of the campus environment is very decisive for the success or failure of internalizing Islamic educational values, especially in vocational institutions such as the Nusantara Maritime Academy (AMNUS) Banjarmasin which has a semi-military system and high academic pressure. Islamic values such as honesty, discipline, responsibility, and social concern cannot grow optimally only through theoretical teaching, but need to be supported by an environment that consistently shapes Islamic behavior as a whole.

The results of the study show that the campus environment of the Nusantara Maritime Academy (AMNUS) Banjarmasin has an important, although not fully optimal, role in realizing the values of Islamic education among students. From the observations and in-depth interviews conducted, it was found that the physical environment dimension of the campus has provided basic facilities to support the implementation of worship, such as a clean and strategic prayer room, as well as a routine schedule of recitations. However, student participation in religious activities still tends to be low and formal. A final year student stated,

*"When it comes to facilities, the mushalla is close to the dormitory, but sometimes students are lazy to participate in activities because of the busy schedule of lectures and exercises.*

*Sometimes we just pray and go straight out, we don't have time to participate in the recitation." (Interview, Mhs-03, July 10, 2025).*

This quote shows that although physical infrastructure is available, the social environment is not yet strong enough to foster spiritual attachment consistently.

Furthermore, the social dimension of the campus also plays a dual role. On the one hand, the relationship between students and between students and lecturers is quite open and communicative, but it has not been fully utilized to build a culture of reminding each other in kindness or fostering a collective spirit in carrying out Islamic values. A lecturer said,

*"We do try to instill Islamic morals in lectures, for example through examples and discussions in class. But students still see Islamic values as separate from daily life on campus." (Interview, Dsn-01, July 14, 2025).*

This shows that there is a fragmentation between Islamic values as teachings and their actual practice in the campus environment. Islamic culture has not taken root in the daily behavior of students, and has not yet become part of the collective consciousness outside the formal context of learning.

In the context of campus culture, routine religious activities, such as recitations, commemorations of Islamic holidays, and flash Islamic boarding schools, are recognized as real efforts by the campus. However, student involvement is still mostly limited to groups that already have a strong religious background. This was confirmed by one of the campus staff,

*"If big activities such as the Prophet's Birthday or Isra Mikraj are attended by many people because they are mandatory, but for daily activities such as the study of ba'da maghrib, the participants are just that." (Interview, Stf-02, July 12, 2025).*



Figure 1. Religious activities at the Mushalla every Friday night (Maghrib prayer in congregation, recitation of the Qur'an/Habsyi, hajat prayer, and Isha prayer in congregation)

This phenomenon strengthens the observation that Islamic values have not yet become part of the campus life culture as a whole, but are still programmatic and incidental. Islamic culture on campus has not succeeded in forming an atmosphere that

consistently stimulates students' awareness to behave according to Islamic values, both in personal and social aspects.

In addition, the results of observations show that some students experience a dilemma between academic demands, semi-military discipline, and the practice of Islamic values. The pressure of the college schedule and physical exercise makes some of them feel that the spiritual aspect becomes an additional burden. This was acknowledged by one of the students,

*"Sometimes we focus too much on physical tasks and activities, so we forget that we should also take care of worship and morals. There is an impression that Islamic values are just an addendum to the campus system."* (Interview, Mhs-05, July 9, 2025).

These findings show that the internalization of Islamic values has not been fully integrated with the education and character building system implemented at AMNUS, so a more comprehensive and contextual approach is needed so that these values become an integral part of the vocational education process.

## **Discussion**

### ***The Role of the Physical Environment of the Campus of the Nusantara Maritime Academy (AMNUS) Banjarmasin in Supporting the Implementation of Islamic Education Values***

The physical environment at the Banjarmasin Maritime Academy (AMNUS) Campus has shown a significant role in supporting the implementation of Islamic educational values, even though its realization has not been maximized. Worship facilities such as a clean mushalla located close to the dormitory provide easy access for students to carry out the five-time prayer. The existence of this means of worship technically supports the formation of religious character in student life, but it has not been able to create a spiritual atmosphere that forms deep and sustainable worship habits. Although facilities are available, their utilization does not always reflect the strong spiritual involvement of the majority of students (Anggraini, Poetra, & Sari, 2025).

The physical arrangement of the campus that allows for open spaces or quiet areas can actually contribute to the spiritual development of students. These spaces can be used for reflective activities such as reading the Qur'an, discussing Islamic values, or simply meditating in a conducive atmosphere (Chasanah, 2022). However, the physical environment that should support contemplation and inner peace has not been fully designed integratively with the vision of campus Islam. The religious nuances outside the mushalla are still not noticeable, both in the visual symbols and in the overall atmosphere of the campus environment (Baidarus & Fithri, 2024).

Religious activity facilities such as halls for recitation or spiritual training places are indeed available, and the schedule of activities such as routine recitation has also been running. However, the implementation tends to be formal and has not been able to build the emotional and spiritual involvement of students at large (Febriansyah, Daroini, & Widowati, 2019). These activities are often attended by certain groups of students who have had religious awareness from the beginning, while most other students attend only

because of obligations or necessity, not because of awareness of the importance of Islamic values in their lives as cadets (Elmontadzery, Basori, & Mujadid, 2024).

The attitude of students towards the available religious facilities shows that physical existence alone is not enough to cultivate consistent worship habits. A busy academic schedule and physical exercise activities are often used as an excuse not to actively participate in religious activities. Even worship activities such as prayer are often carried out in a hurry without any effort to explore the spiritual meaning of the practice. This situation shows that there is a gap between the availability of physical facilities and the formation of a spiritual culture among students (Hafiz, Mu'ti, & Amirrachman, 2024).

The physical environment of the campus that reflects Islamic values visually and symbolically has also not been widely found. Da'wah posters, calligraphy, or religious reminders that should decorate campus walls to strengthen the religious atmosphere are still very limited. In fact, these kinds of visual aspects can have a positive psychological influence on students and indirectly remind them to continue to maintain Islamic values in their daily activities, whether in the classroom, dormitory, or training place (Handoko, Habibi, & Arisa, 2020).

The aspect of cleanliness and order of the campus environment also has a close relationship with Islamic values. The principle of taharah or cleanliness as part of faith should be instilled through the management of a neat, clean, and orderly physical environment. Although the campus in general has maintained cleanliness, there is no system of internalizing the value of cleanliness as part of religious teachings that is instilled through the management of physical facilities. Students have not completely made maintaining cleanliness a part of worship, but rather compliance with institutional rules (Harefa et al., 2025).

The pattern of relationships between the physical environment and the character of students needs to be strengthened so that the values of Islamic education do not only live in the space of religious rituals, but become a spirit in all aspects of campus life. The physical environment should not only be a place for academic activities and exercises, but also a spiritual space that fosters students' religious awareness. When the campus space is consciously organized to stimulate Islamic values, students will more easily feel the presence of religious teachings in their daily lives and do not separate academic life from spiritual life.

#### ***Dynamics of the Social and Cultural Environment of the AMNUS Campus on the Internalization and Practice of Islamic Values by Students***

Social relations in the campus environment of the Nusantara Maritime Academy (AMNUS) Banjarmasin show a fairly open and communicative character, both between students and between students and lecturers. This situation actually provides a great opportunity to encourage the creation of a culture of mutual counseling in kindness and strengthening Islamic values in daily life. However, the reality on the ground shows that this openness has not been fully directed to strengthen the collective internalization of Islamic values. Students tend to separate religious aspects from their social interactions

and have not used Islamic values as an ethical guide in establishing daily relationships, such as in terms of honesty, mutual respect, and social responsibility (Heri & Ruswandi, 2022).

Efforts from lecturers to insert Islamic values through teaching and example in the classroom have been made. The learning material is often interspersed with an invitation to noble morals and discussions about Islamic moral values. However, this kind of approach is not strong enough to shape student awareness to apply these values in real life in campus life. Islamic values are still seen as separate from the campus routine of a busy schedule, semi-military exercises, and academic pressure. As a result, there is a gap between the conceptual understanding of Islamic values and their real application in behavior (Huda et al., 2024).

The habit of students to attend religious activities is more driven by formal obligations, not from personal awareness. Their presence in activities such as commemoration of Islamic holidays or routine recitation is often only because it is requested or required by the campus. This situation reflects that the religious culture in the campus social environment has not succeeded in forming an authentic and independent spiritual attitude. Students who have a strong religious background may be more consistent in carrying out religious activities, but the other majority group tends to be passive and not actively involved in practicing Islamic values (Marjuni, 2020).

Islamic activities facilitated by the campus such as *ba'da maghrib* recitation, Islamic boarding schools, or routine studies are actually running. However, the lack of collective encouragement in the campus social community makes the activity not of interest to most students. They feel that these activities are only for certain groups, and have not yet become part of the general culture of the campus. This situation shows that there is a segregation of values between the group of students who are active in religious activities and those who are neutral or even apathetic. Campus culture has not provided a social space that is inclusive enough to make Islamic values something that lives in the daily lives of all students, not just certain groups (Mery et al., 2023).

Islamic culture on campus is still symbolic and programmatic, not as a value that truly lives and forms a collective identity. Although religious activities are held regularly, the spirit of togetherness in carrying them out has not emerged strongly. There are not many initiatives from students to hold independent Islamic discussion forums or form communities that make Islamic values the basis of social movements on campus. This shows the weakness of the common social consciousness to make Islam a moral and ethical foundation in organizing and living life as cadets (Maryam, 2023).

Social life structured in a semi-military system also presents its own challenges in fostering a reflective and deep Islamic consciousness. The character of education that emphasizes obedience to rules, physical discipline, and hierarchy often suppresses the space for students' spiritual expression. As a result, the practice of Islamic values tends to be more formal, like congregational prayers out of obligation, rather than as a manifestation of spiritual needs. This situation risks creating a separation between

system discipline and religious awareness, even though the two can complement each other if managed harmoniously (Mery et al., 2023).

Academic pressure and high physical activities cause some students to feel that Islamic values are an additional burden that is not integrated with the campus character development system. Worship and morals are seen as personal affairs, not as part of the value system inherent in campus life. The awareness that Islamic values should be the basis for attitudes, decision-making, and social relationships has not grown in its entirety. This shows that despite the structural support; the social and cultural environment of the campus still needs to be directed more strategically to internalize Islamic values thoroughly in student life.

#### ***Student Obstacles in Integrating Academic Demands and Semi-Military Discipline with the Practice of Islamic Education Values***

Students of the Nusantara Maritime Academy (AMNUS) Banjarmasin face a great challenge when they have to integrate the demands of academic and semi-military discipline with the practice of Islamic educational values. A hectic daily routine consisting of a demanding lecture schedule, energy-draining physical exercise, and other institutional activities often make room for spiritual activities marginalized. In such conditions, Islamic values such as maintaining timely prayers, deepening religious knowledge, or developing noble morals become activities that are not a priority, and are even considered an additional burden in the midst of the pressure of a strict learning system.

The pressure from the semi-military system applied in AMNUS prioritizes aspects of discipline, loyalty, and obedience to the orders of superiors. Although these principles are not fundamentally contrary to the teachings of Islam, the process of internalizing Islamic values becomes difficult when discipline is applied mechanically without a spiritual approach. Discipline in this system is often interpreted only as obedience to formal orders and rules, not as part of the development of self-integrity rooted in faith and moral awareness. This makes Islamic values such as sincerity, spiritual responsibility, and ethical awareness not appear naturally in the life of cadets (Zain, Wilis, Syarkani, & Herlini Puspika Sari, 2024).

The high academic burden also aggravates this condition. College students who are faced with a lot of assignments, exams, and other academic performance pressures tend to prioritize the cognitive and technical aspects over spirituality. Religious activities such as recitation, discussion of Islamic values, and involvement in campus spiritual activities are choices that are often sacrificed because they are considered to reduce rest time or take up the focus of study. As a result, spiritual formation only becomes a complement to institutional activities, not an integrated part of their educational life.

The character development system in AMNUS does not seem to have fully integrated the aspects of semi-military discipline with Islamic educational values in harmony. The character education that is carried out relies more on an instructive and formal approach, leaving less room for spiritual reflection or deep moral dialogue. Students are not used to being invited to associate their disciplinary actions with more

essential Islamic values, such as right intentions, patience, and responsibility for trust. When Islamic values are not instilled as an integral part of discipline, then religious practices become separate from the education system as a whole (Wanto & Idris, 2024).

The social conditions of students who tend to be homogeneous in semi-military routines also create an atmosphere that does not encourage the exploration of Islamic values independently. Gathering time is spent more on physical exercise, group chores, and other formal activities, while religious activities are limited and not integrated into daily activities. Campus culture has not encouraged personal initiatives to delve into religion or build an active spiritual community. This situation makes students who have a desire to deepen Islam often feel that they are on their own without adequate environmental support (Ulum & Hidayati, 2024).

Another significant challenge is the emergence of a perception among students that Islamic values are not a major part of campus identity. This view arises because the approach to Islamic education at AMNUS is more incidental and not integrated in a comprehensive coaching system. Religious activities are held separately from academic programs and semi-military training, so it seems to be an addition that does not have much of an impact on the success of cadet education. Students feel that their success is determined more by physical and academic aspects, rather than by spiritual depth or Islamic morality (Syifa'udin, Mazaya, & Santoso, 2024).

The fragmentation between spiritual aspects and worldly demands makes students experience identity confusion in carrying out their role as prospective professional seafarers who are also required to have a religious character. They have not seen that success in marine vocational education can go hand in hand with the consistent practice of Islamic values. This lack of integration creates conditions in which Islamic values are simply practiced symbolically or formally to fulfill obligations, not out of a deep awareness of their urgency. Reinforcing the concept of integration between faith, knowledge, and charity is urgently needed so that Islamic values truly become the spirit that drives all aspects of campus life (Triyono & Mediawati, 2023).

One way that can be done to overcome the integration obstacles between academic demands, semi-military discipline, and the practice of Islamic educational values at AMNUS is to create a schedule of spiritual activities that are more flexible and in accordance with the rhythm of student activities. Many students feel that their time is running out for lectures and physical exercises, so they do not have enough space to participate in religious activities (Munasir, A. Supiana, Muhamad Januaripin, Muhammad Zaki Akhbar Hasan, & Hasyim Fuad, 2024). If spiritual activities are made shorter but more meaningful, and scheduled in between breaks or after official campus activities are over, it will be easier for students to get involved without feeling burdened. For example, recitations can be packaged into short discussion sessions for 15–20 minutes after the maghrib prayer, or made in the form of audio studies that can be listened to while resting (Munarun, Qoirunnisa, & Astuti, 2025).

Another approach that can be taken is to build simple but consistent spiritual habits, such as getting used to praying in congregation at the campus mushalla. When

this activity becomes a shared culture, students do not feel alone in carrying out worship (Mursyidin, 2020). If there are supervisors or seniors who attend and set an example, other students will also feel more encouraged to participate (Suprayitno & Moefad, 2024). There is no need for long lectures or formal programs, it is enough that constant mutual presence can create a more lively spiritual climate. Routines like this help students maintain Islamic values without having to feel like they are adding a burden to their already busy schedules (Munir & Syukurman, 2023).

Efforts to strengthen the role of lecturers and staff in Islamic development are also very influential. Lecturers and coaches can begin to integrate Islamic values in lecture materials or character guidance without having to make it the main theme (Sodikin & Ma'arif, 2021). For example, when discussing the topic of leadership, the story of the Prophet Muhammad PBUH can be inserted as an example of a leader. When students often hear and see examples of Islamic values that are directly related to their lives as cadets, they will more easily understand that religious values are not something foreign or separate from everyday life (Suhendi, 2025). Even in academic assignments or field practice, values such as honesty, responsibility, and discipline can be attributed to Islamic teachings simply (Nurjanah & Saepudin, 2023).

Changing students' perspective on Islamic values can also be done through a peer or small group approach (Shofiyuddin, 2019). When religious activities are carried out only by the campus, students often feel that it is only part of the official program. But when the activity is driven by the students themselves, the enthusiasm feels more natural. Small study groups initiated by students can be a space for reflection and light discussion about campus life, faith challenges, and how to live Islamic values realistically (Shofiyah, Komarudin, & Ulum, 2023). It doesn't have to be serious and rigid, just make it relaxed but still meaningful, so that students don't feel burdened (Nurkhaliza, Anggraeni, Dwiyasyah, Mutmainah, & Parhan, 2024).

Campuses can also provide digital means for Islamic development, such as short podcasts, reflective videos, or daily content that can be accessed through platforms that are commonly used by students (Santosa & Marvida, 2021). This content can be in the form of Islamic motivation, light questions and answers about campus fiqh, or tips on maintaining worship in the midst of busy activities. The digital format makes it easier for students to stay connected to religious values without having to be physically present in certain activities (Salsabila, Wati, Masturoh, & Rohmah, 2021). In the condition of those who have to take part in a lot of exercises and field assignments, this kind of flexibility of access is very helpful in maintaining the spirit of spirituality (Pairin, 2019).

There is also a need for serious efforts to unite semi-military character education with Islamic values, not just run separately (Rudini, 2020). If discipline, loyalty, and obedience are explained within the framework of Islamic teachings, students will not feel that religious values are merely complementary. For example, during morning prayers or physical activities, coaches can add a sentence of reminder that has religious value, such as intentions for Allah or maintaining morals in each task (Ruslan et al., 2022). Small things like these can strengthen the connection between formal activities

and spirituality, so that students feel that Islamic values are indeed part of the system, not just an addition (Panji, Afendi, Ramli, Sudadi, & Mubarak, 2023).

The social environment of students also needs to be strengthened to support spiritual growth. Students who have a religious spirit need to be given space to be movers, without having to worry about being considered exclusive (Geng et al., 2019; Karman et al., 2025; Rohita & Maulida, 2020; Siregar et al., 2023) An informal religious mentoring system can be created where students who are more active in the practice of Islam accompany their friends lightly, such as inviting congregational prayers or discussing professional ethics in Islam (Rini, Adiwibowo, Alikodra, Hariyadi, & Asnawi, 2022). When students do not feel alone in practicing religious values, they will be more enthusiastic and feel supported by others (Ma`arif et al., 2024; Mustikamah et al., 2025; Nurbani et al., 2025; Pertiwi et al., 2023; Srinio et al., 2025)

Religious activities on campus should not only focus on the celebration of Islamic holidays or large ceremonial events. Small, sustainable activities are actually more effective in shaping Islamic customs and atmosphere (Rahman, 2025). You can create programs such as "15 minutes with the Qur'an" every morning or a program to share Islamic inspiration every week. When this activity is packaged attractively and carried out consistently, a sense of closeness to Islamic values will emerge slowly, without having to feel like participating in a heavy or rigid program (Purnawanto, 2024).

The perception that Islamic values are not part of campus identity needs to be gradually changed through internal policies that prioritize the integration of these values in all campus activities (Rahmah, Hamdan, & Ani Cahyadi, 2025). It is not enough to just provide a prayer room or hold a study, but there needs to be a real commitment that every program, training, and student character assessment also considers spiritual aspects. Students will find it easier to internalize Islamic values if they know that the campus values and encourages the practice in real terms in the educational process (Purwanto, Qowaid, Ma'rifatani, & Fauzi, 2019).

Students also need to be invited to understand that Islamic values are not an additional burden, but a source of strength in carrying out their role as cadets. When students realize that prayer can calm their minds, honesty can strengthen trust, and patience can help them cope with pressure, they will no longer see religion as something that separates themselves from the campus world (Rahmah et al., 2025). Instead, they will discover that faith is part of professionalism, and that being a successful sailor can go hand in hand with being a devout person. This understanding is the key for the values of Islamic education to be truly realized in the lives of AMNUS students.

## **CONCLUSION**

The conclusion of this study reveals a surprising finding that has only been identified through field research, namely the existence of a sharp gap between the availability of religious facilities and activities in the campus environment and the low internalization of Islamic educational values in students' daily behavior, which has a significant impact and challenges the previous assumption that the existence of religious

facilities and programs automatically forms Islamic character. This research also provides a scientific contribution by confirming the importance of the role of the campus environment in value education as well as presenting a new perspective on the interaction between formal structures, culture, and social relations as a key factor in the internalization of Islamic values, which enriches the study of character education based on Islamic values, especially in the context of semi-military vocational education. This study has limitations because it was conducted on a small sample, specific case, and a single location at the Nusantara Maritime Academy Banjarmasin, with the subject limited to final year students so that the dynamics of value changes throughout the study period are not fully depicted; The qualitative methods used, although in-depth, are also less able to assess general patterns statistically, so further research with larger samples, variations in level, gender, and location is needed to gain a more comprehensive understanding and support the formulation of more appropriate character education policies.

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