Integration of Islamic Educational Values on the "Kampus Mengajar" Program in Makassar

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Abstract	This study examines how Islamic educational values are integrated into the *Kampus Mengajar* Program at elementary schools in Makassar and how this integration contributes to students' character development in the face of global and moral challenges. Using a qualitative case study approach, data were collected through observations, interviews, and document analysis in five elementary schools participating in the program across Makassar. The research involved 12 informants, including *Kampus Mengajar* participants from Universitas Hasanuddin and the elementary school teachers they collaborated. The collected data were analyzed using Miles and Huberman's interactive analysis model, which includes data reduction, data display, and conclusion drawing. The study found that integrating Islamic educational values, such as *Tauhid*, akhlak, ibadah, and muamalah, into classroom activities significantly enhanced students' character development, particularly regarding honesty, responsibility, and tolerance. These values were instilled through religious rituals, community projects, and everyday interactions. The program also fostered students' awareness of environmental ethics and social empathy. The findings suggest that *Kampus Mengajar* is an effective vehicle for character education aligned with Islamic values. It is recommended that future implementations provide structured training for participants on Islamic educational integration. Further research could examine the long-term behavioral impacts on students and the institutional sustainability of such value-based educational programs.

Keywords	Character Education; Islamic Education; *Kampus Mengajar* Program

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1. INTRODUCTION

Education is a medium for intellectual development and a fundamental vehicle for character formation, particularly in addressing contemporary moral challenges. In Indonesia, the Ministry of Education and Culture has launched the Freedom of Learning (*Merdeka Belajar*) policy, which encourages holistic education by integrating academic and character education. This policy responds to issues frequently encountered in schools, such as indiscipline, dishonesty, low empathy, and declining spiritual values among students (Ahmad & Hasanah, 2021; Faridah, 2020).

In parallel, Islamic educational values—such as *Tauhid* (monotheism), *akhlak* (morality), *amanah* (responsibility), and *tasamuh* (tolerance)—have long been upheld as essential elements in character building. These values serve religious purposes and social and educational functions by shaping ethical behavior and social empathy in students (Setiawati, 2024; Muhaimin, 2016). With the growing concern over moral degradation in schools, integrating these Islamic values into formal educational programs is considered a relevant and necessary approach.

However, previous studies focus more on general models of Islamic education or *pesantren*-based character education (Zuhdi, 2017; Muhaimin, 2016). Only a few have investigated the practical integration of Islamic values into state school programs such as *Kampus Mengajar*, especially at the elementary level. Moreover, studies that explore this integration in culturally diverse and urban settings like Makassar remain scarce, despite the city's urgent need for context-based moral education (Rahmawati & Latif, 2022). This reveals a gap in the literature concerning how Islamic educational values can be embedded in national programs within pluralistic public school contexts.

In light of this, the present study explores how Islamic educational values are integrated into the *Kampus Mengajar* Program at elementary schools in Makassar and how this integration contributes to students' moral and character development. The study addresses the following research questions:

(1) How are Islamic educational values implemented in elementary schools in the *Kampus Mengajar* Program?

(2) What impact do these values have on students' character formation?

This study seeks to contribute to the discourse on Islamic character education by offering a contextual model of value integration within a government-backed educational program. The novelty lies in its focus on classroom practices in public elementary schools. It uses empirical data to demonstrate that Islamic values can be harmoniously embedded within national educational initiatives like *Kampus Mengajar* without compromising their secular structure. This offers a replicable framework for value-based education in multicultural and non-religious school settings.

2. METHODS

This study employed a qualitative method with a case study approach to examine the integration of Islamic educational values in the *Kampus Mengajar* Program at elementary schools in Makassar (Creswell & Poth, 2018). The case was selected based on purposive sampling, focusing on schools that hosted participants from the Arabic Literature program at Hasanuddin University during the 2023 cohort of *Kampus Mengajar* (Yin, 2018). A total of 21 participants were involved, consisting of *Kampus Mengajar* student-teachers and supervising elementary school teachers from five schools in different districts across Makassar.

Data collection was carried out using three main techniques: (1) in-depth semi-structured interviews with student-teachers and teachers to explore their perceptions, strategies, and experiences in applying Islamic values in the classroom (Creswell & Poth, 2018)(2) non-participant classroom observations to document how Islamic values were manifested in daily teaching practices, classroom interactions, and extracurricular activities (Yin, 2018); and (3) document analysis, which involved reviewing lesson plans, student worksheets, and program reports to assess the presence and consistency of Islamic educational integration (Fauzan, 2020).

The data analysis followed Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing (Muhaimin, 2016). To ensure data validity, the study employed method triangulation by comparing findings across interviews, observations, and documents (Creswell & Poth, 2018). Thematic coding was applied to identify recurring patterns and categories related to value integration, challenges, and student character development outcomes (Nasution, 2021).

3. FINDINGS AND DISCUSSIONS

From the results of the research, several important aspects related to the integration of Islamic educational values in the *Kampus Mengajar* program in elementary schools were found:

Findings

Tauhid

Tauhid, as the main foundation in Islamic education, plays a vital role in shaping the character and morals of students (Al-Attas, 2018). In the *Kampus Mengajar* Program at elementary schools in Makassar, monotheistic values are intentionally integrated into various learning activities (R. Ahmad & Hashanah, 2021). These include drawing and coloring the word "Allah," participating in congregational prayers, reciting the Qur'an before lessons, and attending Islamic studies classes (Yunus & Khairuddin, 2024). These activities aim not only to increase students' awareness of God's presence but also to encourage them to align their daily actions with religious values (Martina Ayu, 2024).

Students were also involved in social activities—such as Ramadan-themed programs and community service—which helped foster empathy, responsibility, and a sense of religious purpose (Rahmawati & Latif, 2022). Observation results indicated a noticeable increase in students' understanding of the concept of *Tauhid* (Fauzan, 2020). Students began to associate their learning experiences with the belief that knowledge originates from God, thereby reinforcing their faith and sense of ethical responsibility (Samsuddin, 2023).

(a)   (b)   (c)
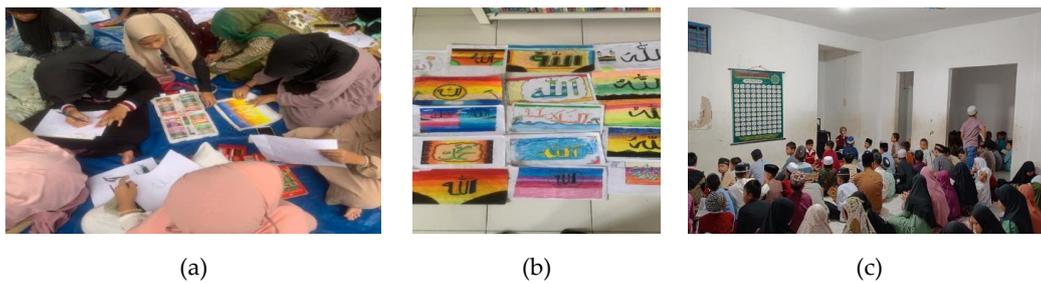
Figure 1. (a) Students draw and color the word "Allah"; (b) Student Calligraphy Results; (c) Strengthening of *Tauhid* through the Ramadan Amaliyah Program in schools

Noble Morals

Noble morals are central to student character formation, encompassing values such as honesty, responsibility, tolerance, and justice (Hassan, 2021). In the *Kampus Mengajar* Program, these values were integrated into classroom routines and learning tasks (Sari, 2024). For instance, honesty was promoted through expectations to complete assignments truthfully and independently, while responsibility was nurtured by encouraging students to fulfill group and individual tasks conscientiously (Samsuddin, 2023). Tolerance was emphasized in classroom interactions that respected religious and cultural differences among peers, and justice was modeled through fair treatment in peer assessments and classroom discipline (Rahmawati & Latif, 2022).

These values were not explicitly taught as subject content but rather embedded in contextual learning activities and modeled by student-teachers through consistent attitudes and communication (Faridah, 2020). As a result, students began to exhibit more empathetic and cooperative behavior, showing improvement not only in academic engagement but also in how they interacted with classmates across diverse backgrounds (Sulaiman & Zainal, 2019).

Honesty (Ash-Shidq)

Honesty is a fundamental Islamic value with significant implications for education and character development (Ahmad, 2025). Within the *Kampus Mengajar* Program in elementary schools, efforts to cultivate honesty are evident in various teaching activities. Student-teachers introduced the concept of

honesty as "telling the truth" and integrity in learning and completing tasks. One clear application of this value occurred during examination settings, where student-teachers emphasized the importance of doing one's work independently and responsibly.

In addition to setting examples through their behavior, student-teachers facilitated classroom discussions about honesty and its relevance in everyday life (Samsuddin, 2023). They explored common situations where honesty is tested and helped students reflect on handling such moments with integrity. Observations showed that students who previously exhibited uncertainty or stress during assessments began approaching exams more confidently and honestly. This shift also translated into greater trust among classmates and improved social interactions.

Figure 2. The application of honesty in learning activities

Responsibilities (Al-Amanah)

Responsibility is a vital component of Islamic education that emphasizes fulfilling duties with awareness and moral integrity (Rahmalinda, 2020). Within the *Kampus Mengajar* Program, student-teachers implemented various initiatives to cultivate a sense of responsibility among elementary students. One of these initiatives was the "My School is Clean and Healthy" program, where students actively participated in maintaining school hygiene and health standards. Another activity, the "Cheerful Learning" program, encouraged students to actively manage their learning process, including preparing materials, leading group activities, and following class routines diligently.

Observation results indicated a positive shift in students' sense of personal responsibility. Many began showing initiative in maintaining classroom cleanliness, organizing materials, and supporting their peers. Discussions facilitated by student-teachers further helped students reflect on the consequences of their actions, fostering a mindset of accountability and commitment to personal and collective duties (Junaidi, 2024).

(a)   (b)

Figure 3. (a) The implementation of shared responsibility through the Clean and Healthy Schoolku Program; (b) Cheerful Learning Program

Tolerance (At-Tasamuh)

Tolerance is a central value promoted in the *Kampus Mengajar* Program, particularly in addressing the realities of Indonesia's pluralistic society (Fatimah & Sumarni, 2024). In participating elementary schools, student-teachers introduced activities encouraging students to appreciate cultural, religious, and ethnic diversity (Sulaiman & Zainal, 2019). One notable initiative was the "Cultural Performances and Fashion Shows," where students presented traditional dances, attire, and customs from various regions of Indonesia.

The objective was to display culture and build empathy and mutual respect among students of different backgrounds. Students participated actively in preparations, performances, and group reflections. Observations indicated that these activities fostered a stronger sense of togetherness. Students became more open in their interactions, showed reduced prejudices, and began to celebrate differences as part of their shared identity.

(a)

(b)

(c)

(d)

Figure 4. (a) Preparation of multi-ethnic dance performances; (b) Introduction to culture and costumes from various regions in Indonesia; (c) Performances of dances of various ethnicities. (d) Teaching Campus Students train students to dance.

Respect Each Other

Respect for others is a foundational aspect of Islamic education, particularly cultivating social harmony and positive interpersonal relationships (Hassan, 2021). In the *Kampus Mengajar* Program, this value was addressed through various student-led initiatives. One notable effort was the "*Mading Unsa*" program initiated by participant Ratih Aprilla. This activity used a visual and interactive wall magazine to raise awareness on critical issues such as child-friendly schooling, anti-bullying, sexual violence prevention, and drug abuse (Azmi & Kurniawan, R., 2020).

Through these campaigns, students were encouraged to express their opinions, reflect on social

issues, and explore constructive ways to address environmental problems. Observations revealed that students became more aware of the importance of mutual respect and began adjusting their behavior accordingly. Many expressed empathy toward victims of violence, spoke out against unfair treatment, and became more willing to communicate openly about negative behaviors they witnessed or experienced.

(a)   (b)

Figure 5. (a) The campaign "*Child-Friendly Schools", "Stop Bullying", "Sexual Violence", and "The Dangers of Drugs"* through the media of Magazine Dinding (Mading); (b) Stop bullying campaign in the form of counseling.

Morals for the Environment

Environmental ethics is one of the Islamic moral values emphasized in the *Kampus Mengajar* Program (Sardar, 2017). At SDN Rappojawa Makassar, the "One Student One Waste" initiative, led by A. M. Khomaeny and team, encouraged students to pick up at least one piece of litter daily as a personal responsibility toward their environment. This simple yet consistent habit cultivated the school's cleanliness and environmental awareness.

At SDN Rappokalling 671 Makassar, Fahmi Yahya and his team initiated the "Green House Restoration" program, where students were engaged in rehabilitating green spaces, planting trees, and learning about ecological balance (Marzuki & Ramli, U., 2023). These activities were designed to beautify the school and instill the idea that caring for the environment is part of their moral and spiritual duty as Muslims.

Observation results showed increased students' awareness and participation in environmental care. Many students took the initiative to clean their surroundings and took pride in maintaining green areas, suggesting a deepening understanding of environmental stewardship as a personal responsibility.

(a)   (b)   (c)

Figure 6. (a) One Student One Waste Program; (b) Green House Restoration. (c) Exploration of green space.

Worship-Based and Muamalah Education

Worship (*ibadah*) and social interaction (*muamalah*) were integrated into the *Kampus Mengajar* Program to develop students' spiritual and social character (Hassan, 2021). At SD INPRES Unhas 1 Makassar, Ratih Aprilla and her team initiated the "*Ramadan Berbagi*" (Ramadan Sharing) program. This

initiative engaged students in organizing communal *iftar* (breaking the fast) and distributing *takjil* (light meals) to members of the surrounding community.

These activities offered students direct experiences of religious observance alongside acts of social care (Azizah & Salim, A., 2023). They learned about fasting and almsgiving as pillars of Islamic practice and the importance of empathy, generosity, and cooperation. Observations revealed that students developed stronger relationships with peers and their local environment, and demonstrated greater sensitivity to the needs of others.

Figure 7. Ramadan program to share with others

Science Development

In the *Kampus Mengajar* Program, student-teachers from the Arabic Literature department at Hasanuddin University integrated the value of scientific development into elementary learning practices (Sardar, 2017). Students were encouraged to think critically and find creative solutions to everyday problems, promoting the development of higher-order thinking skills. One such initiative involved guiding students through real-life problem scenarios where they were asked to brainstorm alternative solutions using local knowledge and logical reasoning.

In addition to classroom-based learning, the program also introduced outdoor learning experiences. Students were taken to observe the natural environment surrounding their schools and tasked with creating observation reports (Putri, 2024). This approach helped them develop scientific curiosity while fostering an appreciation for the natural world as a reflection of divine creation.

Observation results indicate that students became more inquisitive, confident in expressing ideas, and engaged with their learning process. They showed increased enthusiasm toward contextual, experience-based science activities and began understanding the link between knowledge and environmental responsibility.

(a)   (b)

Figure 8. (a) Observation of the surrounding natural environment and making reports; (b) Extracurricular learning

Impact of the Kampus Mengajar Program

The *Kampus Mengajar* Program involving Arabic Literature students from Hasanuddin University has had a noticeable positive impact on elementary school students in Makassar. Character development was evident in student behavior, particularly in the internalization of Islamic values such as *Tauhid*, honesty, responsibility, tolerance, and mutual respect (Suwanti, 2022). These values were manifested in daily interactions, collaborative tasks, and classroom discussions, leading to a more respectful and inclusive learning environment.

Furthermore, the program improved student engagement in learning. Activities such as environmental observation and participation in social projects stimulated curiosity, critical thinking, and collaborative skills (Faridah, 2020). Students reported increased motivation and began relating academic content to real-life contexts. Teachers also noted improvements in classroom atmosphere and student discipline.

Discussions

Tauhid

The findings above support Islamic holistic education, which places *Tauhid* (monotheism) at the center of all human activities, including teaching and learning (Langgulung, 2003). In line with the theoretical framework outlined in the introduction, education in Islam is not merely the transmission of knowledge, but also a form of worship aimed at achieving closeness to Allah (Sardar, 2017). As observed in this study, the incorporation of Tauhid in daily school activities affirms Al-Attas' assertion that true education must lead to the recognition of divine unity in every aspect of life (Al-Attas, 2018).

These findings are also consistent with previous studies such as Fatimah and Sumarni, (2024) Highlighting the importance of contextual embedding Islamic values through daily routines and student-teacher interactions. However, this study offers a unique contribution by showing how the *Kampus Mengajar* Program—originally secular in design—can be reoriented to serve spiritual and moral purposes without disrupting its educational goals (Azizah & Salim, A., 2023). This reflects a synthesis of formal education and religious character-building, a challenge often cited but rarely implemented systematically.

Thus, the integration of *Tauhid* in *Kampus Mengajar* shows that Islamic values can be not only accommodated but also actively nurtured in state school contexts, offering a model for future programs that aim to balance cognitive and spiritual development (Nasution, 2021).

Noble Morals

The integration of noble morals within the *Kampus Mengajar* Program aligns with the theoretical foundation of Islamic character education, which prioritizes moral values (*akhlak*) as one of its central objectives (Salisah, 2025). Traits such as honesty (*şidq*), responsibility (*amanah*), and justice (*ʿadl*) are core to Islamic teachings and are expected to be reflected in all aspects of human behavior, including educational practice (Setiawati, 2024). The study confirms that these values can be effectively taught through modeling and context-based learning, not just formal instruction.

Al-Attas (2018) Emphasizes that education is not complete without cultivating adab—proper behavior rooted in morality. The behaviors observed in this study support his view that character formation is best achieved through integration, not separation, of moral instruction and academic content. Similar findings were also reported by Zuhdi (2017), who found that Islamic-based character education programs significantly influenced student behavior and interpersonal skills (Safitri, 2023).

This study contributes to the existing literature by demonstrating how these moral traits can be woven naturally into school routines, even within programs that are not inherently religious. It also offers evidence that such integration is feasible and impactful when implemented with consistent

modeling and contextual reinforcement by educators (Azmi & Kurniawan, R., 2020).

Honesty (Ash-Shidq)

The emphasis on honesty observed in this study reflects the Islamic educational principle that moral values must be instilled from an early age, not only through instruction but also by example and contextual reinforcement (Muhaimin, 2016). Al-Ghazali's view that honesty is foundational in strengthening a servant's relationship with Allah and others aligns with the findings here, where honesty became a core behavioral goal within everyday school interactions (Hassan, 2021).

According to Q.S., this study reaffirms the relevance of Ash-Shidq as a moral and pedagogical value. At-Taubah (9):119, students are encouraged to be among the truthful—an ideal that was translated into actionable classroom behavior in the *Kampus Mengajar* Program. The program successfully operationalized this value through simple but effective practices, such as creating honest classroom cultures and encouraging self-assessment and accountability (Samsuddin, 2023).

The findings are in line with those of Muhaimin (2016), who argued that Islamic character values become most impactful when embedded in learning processes rather than taught as isolated content. Moreover, this study adds new evidence that when young students are consistently exposed to ethical modeling and reflective discussion, they begin to internalize values like honesty, not out of fear of punishment, but from an emerging personal conviction (Rahmawati & Latif, 2022). This is a meaningful contribution to Islamic education literature, particularly in the context of public schooling systems.

Responsibilities (Al-Amanah)

The implementation of responsibility (al-amanah) within *Kampus Mengajar* aligns with Islamic educational philosophy, particularly as outlined by Al-Ghazali, who emphasized that every action carries moral consequences and must be performed with full consciousness of accountability before Allah (Rosidin, 2024). In this sense, responsibility is not merely a civic virtue, but a religious obligation that shapes the student's worldview and behavior in both academic and social contexts (Basri, 2024).

The programs implemented by *Kampus Mengajar* student teachers reflect the broader goal of Islamic education—to nurture individuals who are not only knowledgeable but also ethically grounded. The findings here resonate with the work of Muhaimin (2016), who advocates for contextual and participatory approaches to character education. Similarly, Fatimah and Sumarni (2024) Argue that experiential learning creates a stronger emotional and moral engagement with values like *amanah* (Amalia & Yusuf, M., 2023).

This study contributes to that body of research by offering specific examples of how responsibility can be embedded into daily school routines. The success of these programs illustrates how Islamic moral principles can be reinforced through practical engagement, leading to a deeper internalization of values among young learners. More importantly, these activities demonstrate how religious values like amanah can harmoniously integrate with national education objectives, particularly in programs like *Kampus Mengajar* that focus on improving educational equity and quality (Ramli, 2023).

Tolerance (At-Tasamuh)

The findings underscore the role of education in shaping inclusive and respectful social behavior through the lens of Islamic moral principles (Zainal & Fauzan, A., 2020). Al-Ghazali emphasized that a true Muslim upholds faith and respects others' beliefs and differences—an interpretation of Islam that supports peaceful coexistence (Hassan, 2021). Tolerance (at-tasamuh), therefore, is not the abandonment of Islamic identity, but a commitment to fairness and justice in a diverse community.

This study aligns with (Hassan's (2021) View that Islamic education must develop habluminannas—the social dimension of human relations. By integrating cultural appreciation and intergroup activities, the *Kampus Mengajar* Program operationalized Islamic values in a setting that

mirrors Indonesia's multicultural reality (Sulaiman & Zainal, 2019). These efforts reflect Al-Attas's (2018) The assertion that moral and social intelligence must be cultivated in harmony with spiritual values (Karim, 2022).

Additionally, these findings resonate with Zuhdi's (2017) Research on Islamic character education highlights how values like tolerance can reduce bullying and discrimination in school environments when reinforced through structured interaction. What makes this study distinctive is its demonstration of how non-religious educational programs can still serve as effective platforms for instilling religiously grounded values like tolerance (Soleh, 2019).

Thus, the success of activities like the cultural performance program suggests that tolerance is best taught not through lectures, but through lived, meaningful experiences. This offers a practical model for incorporating Islamic ethical principles into national character-building efforts, particularly in public schools.

Respect Each Other

The initiatives described above reflect the Islamic principle of *husn al-khuluq* (good character), which includes honoring others, avoiding harm, and promoting social justice (Azizah & Salim, A., 2023). In both the Qur'an and the Hadith, the Prophet Muhammad (saw.) consistently emphasized the importance of respecting others, regardless of their social status or background. This aligns with Al-Ghazali's view that moral obligations to fellow human beings are essential for the spiritual health of society (Basri, 2024).

From a pedagogical perspective, these findings support Hassan's (2021) Conceptualization of Habluminannas as a pillar of Islamic education requires learners to develop compassion and respect in their daily interactions. The use of media-based awareness (like making) echoes the principles of experiential learning, where students learn through doing and reflecting—an approach proven effective in previous character education models (Zuhdi, 2017).

The *Kampus Mengajar* approach is noteworthy because it does not teach respect solely through moral lectures but embeds it within the school culture and student agency. The fact that these values are introduced by student-teachers—near peers—makes the message more relatable and impactful for young students.

This integration shows that Islamic values can be translated into action-oriented character-building programs that address contemporary social issues in schools (Amalia & Yusuf, M., 2023). The success of activities like Mading Unsa demonstrates how religious values can be implemented in inclusive and creative ways that resonate with modern learners.

Morals for the Environment

Islamic education places humanity as *Khalifah fi al-ardh* (stewards of the earth), tasked with preserving nature as an act of worship and responsibility (Sardar, 2017). The Prophet Muhammad saw. Emphasized the spiritual dimensions of environmental care, including the hadith: *"Cleanliness is part of faith"* (HR. Muslim) and *"Whoever plants a tree… it is charity"* (H.R. Bukhari). These teachings provide a theological framework for instilling environmental ethics in education (Karim, 2022).

The programs observed in this study operationalize these teachings through experiential learning. The "One Student One Waste" and "Green House Restoration" initiatives demonstrate how environmental values can be internalized through structured daily habits and collective action. This reflects the Islamic view that small, consistent acts can yield significant spiritual and communal impact (Marzuki & Ramli, U., 2023).

The findings also align with Fatimah and Sumarni (2024), who found that Islamic values are most effectively learned through direct engagement. Similarly, Zuhdi (2017) Emphasized that values-based

learning should integrate everyday experience, not just abstract instruction. Unlike traditional environmental education models, this approach ties ecological care to religious identity and moral obligation, creating stronger student motivation.

This study thus contributes to Islamic education discourse by highlighting how environmental morality can be cultivated early through school-based initiatives grounded in Islamic teachings. These practices offer a replicable model for schools that balance ecological education with spiritual and moral development.

Worship-Based and Muamalah Education

The integration of worship and muamalah in the *Kampus Mengajar* Program aligns closely with the holistic model of Islamic education, which seeks to develop *insan kāmil*—a complete human being who is spiritually devoted and socially responsible (Al-Attas, 2018). As reflected in Q.S. An-Nisa (4):36, Islam encourages worship of Allah alongside compassionate treatment of fellow human beings.

This dual emphasis is supported by the philosophy of Al-Ghazali, who advocated that spiritual devotion (*habluminallah*) must be manifested through ethical conduct and care for others (*habluminannas*) (Hassan, 2021). The *Ramadan* Sharing initiative exemplifies this principle by combining religious devotion with community service, allowing students to internalize that religious observance is not separate from social engagement (Azizah & Salim, A., 2023).

The findings are also in line with Fatimah and Sumarni (2024), who demonstrated that combining worship-based and value-based learning can create stronger moral outcomes in elementary students. Similarly, Putri (2024) Argues that contextualized religious practice enhances emotional resonance and behavioral change among students.

This study adds to the growing evidence that Islamic education can be effectively contextualized in public schools through programs like *Kampus Mengajar*. The success of the *Ramadan Berbagi* activity highlights how even brief, targeted interventions can foster deep emotional and spiritual engagement among young learners, laying the foundation for a caring and faithful generation.

Science Development

Islam views knowledge (*'ilm*) not merely as a tool for worldly success, but as a pathway to *ma'rifah* (recognition of Allah) and *ubudiyyah* (servitude) (Sardar, 2017). As emphasized by scholars like Al-Attas (2018) Scientific inquiry in Islam is sacred when used to benefit others and deepen one's spiritual awareness. This perspective reframes science education as cognitive and devotional—a form of ibadah when pursued with the right intention and ethical orientation.

The *Kampus Mengajar* activities align with this view by encouraging critical and creative thinking while situating knowledge within the context of God's creation (Putri, 2024). Outdoor learning broadened students' perspectives and mirrored the Qur'anic instruction to "travel through the earth and observe how creation began" (Q.S. Al-'Ankabut: 20), fostering awe and gratitude toward nature.

These findings resonate with studies by Muhaimin (2016), who emphasized the role of reflective learning in moral development, and Fatimah and Sumarni (2024), who found that scientific understanding deepens when framed within lived experience (Latif & Syafii, M., 2021). By integrating Islamic perspectives into scientific learning, this program enhanced academic skills and rooted them in ethical and spiritual consciousness.

In this way, the *Kampus Mengajar* Program demonstrates that scientific development, when framed through an Islamic lens, can produce students who are not only intelligent but also morally guided and socially aware.

Impact of the Kampus Mengajar Program

The observed outcomes from the *Kampus Mengajar* Program validate the Islamic education

paradigm that character formation and academic learning are not mutually exclusive but interdependent (Hassan, 2021). By combining religious values with innovative pedagogy, the program supported students' cognitive and affective development. This aligns with Al-Attas's (2018) Concept of integrated knowledge—where ethics and spirituality must guide intellectual pursuits.

The study also supports Muhaimin's (2016) model of contextual Islamic education, which advocates for teaching values not through indoctrination but through lived experiences (Amalia & Yusuf, M., 2023). Students exposed to real-world tasks and value-based interactions demonstrated better retention, behavioral transformation, and emotional maturity.

In terms of educational innovation, the program exemplifies how Islamic character education can be incorporated into secular public school settings without compromising inclusivity or quality (Fauzan, 2020). It is a replicable model for integrating moral education into national education frameworks, particularly in multicultural contexts like Makassar.

4. CONCLUSION

This study examined the integration of Islamic educational values in the *Kampus Mengajar* Program at elementary schools in Makassar. The main findings indicate that values such as *Tauhid* (monotheism), *akhlak* (noble character), honesty (*ash-shidq*), responsibility (*amanah*), tolerance (*at-tasamuh*), mutual respect, environmental ethics, worship, *muamalah*, and the pursuit of scientific knowledge were successfully embedded into learning activities. These values influenced student behavior positively and fostered a more holistic learning environment that balanced academic achievement with moral and spiritual development.

The implications of this research suggest that Islamic educational values can be effectively implemented in state schools through structured contextual learning, mentorship, and value-based projects. The *Kampus Mengajar* Program demonstrates that character education can be harmoniously integrated with national educational objectives, even in multicultural and non-religious school settings.

However, this study was limited to a small sample of five schools and 12 participants within one regional context. The findings, while promising, may not be fully generalizable to other settings without further validation. The integration strategies were also influenced by student-teachers' background from the Arabic Literature program, which may differ from other disciplines.

Future research is recommended to explore the long-term impact of such value integration on students' moral development, learning motivation, and behavior across more diverse regions and participant profiles. Comparative studies involving other religious or character frameworks in similar national programs could provide valuable insights into inclusive moral education practices.

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