Islamic Education in University Mosques: The Role of Campus Mosques in Shaping Students' Religious Development

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Abstract:

Campus mosques play a significant role in fostering students' religious development, particularly within public universities where Islamic education is not the primary academic focus. However, this potential remains institutionally and programmatically underutilized. This study seeks to examine the religious development initiatives implemented by campus mosques through a critical synthesis of empirical studies conducted at various Indonesian universities. Utilizing a qualitative, literature-based conceptual approach, this article analyzes 23 scholarly sources, including journal articles, theses, and research reports published between 2015 and 2024. The findings reveal recurring patterns of religious mentoring, halaqah, thematic Islamic studies, and Islamic leadership training. Nevertheless, these practices are seldom systematized or formally integrated into university-wide character-building programs. This study contributes to the academic discourse by offering a synthesized framework of campus mosque practices and calls for further field-based research to inform institutional policy development rooted in Islamic values.

Abstrak:

Masjid kampus memiliki peran signifikan dalam membina keagamaan mahasiswa, terutama di perguruan tinggi umum yang tidak menempatkan pendidikan agama sebagai fokus utama akademik. Namun, peran ini masih belum dimanfaatkan secara maksimal secara kelembagaan maupun programatik. Penelitian ini bertujuan untuk mengkaji praktik pembinaan keagamaan mahasiswa yang dilakukan oleh masjid kampus melalui sintesis kritis terhadap studi-studi empiris di berbagai universitas di Indonesia. Dengan menggunakan pendekatan kualitatif berbasis studi literatur konseptual, artikel ini menganalisis 23 publikasi ilmiah yang terdiri dari artikel jurnal, skripsi atau tesis, dan laporan penelitian yang terbit antara tahun 2015 hingga 2024. Hasil kajian menunjukkan adanya pola berulang dalam kegiatan pembinaan seperti mentoring keislaman, halaqah, kajian tematik, dan pelatihan kepemimpinan Islami. Namun, pola-pola tersebut belum terdokumentasi secara sistematis dan belum terintegrasi secara formal dalam sistem pengembangan karakter di perguruan tinggi. Kajian ini memberikan kontribusi ilmiah berupa kerangka sintesis yang dapat menjadi pijakan awal dalam memperkuat fungsi kelembagaan masjid kampus serta mendorong penelitian lapangan lanjutan untuk mendukung kebijakan pembinaan mahasiswa berbasis nilai-nilai Islam.

Introduction

Campus mosques hold a strategic position in shaping students' Islamic character within public universities. A mosque is not merely a place of worship; it also serves as a hub for spiritual development within an academic environment that is often rationalistic and technology-driven. This role becomes particularly vital as university students – many of whom are in a formative stage of life – seek identity, purpose, and direction. Historically, mosques have played a pivotal role in Islamic civilization, contributing to the educational, social, and political spheres of society. The establishment of the Nabawi Mosque in Madinah by the Prophet Muhammad exemplifies the mosque's function as a center for knowledge and community development (Haq, 2023; Pamungkas & Gumilar, 2024).

Despite this rich legacy, the role of campus mosques in religious development remains underutilized in many Indonesian public universities. These mosques often limit their activities to rituals, lacking systematic strategies for character formation. Contributing factors include insufficient institutional support, the absence of structured mentoring curricula, and limited documentation of religious development initiatives (Nur Hadi & Mulyono, 2024; Mariyam, 2017). Meanwhile, existing studies highlight that thematic halaqah, Islamic leadership training, and structured mentoring programs can have a substantial impact on students' religiosity and moral development (Najamunnisa, Darmawan, & Nurbayani, 2017; Anwar, Wardani, & Vitriana, 2019). However, the implementation of these programs varies widely and typically relies on voluntary efforts by student mosque boards, often without long-term sustainability or integration into formal university systems (Nasir & Rijal, 2021; Arlina, Hidayah, Sinaga, Lesmana, & Panggabean, 2022).

Previous research provides fragmented but valuable insights. For example, the Salman Mosque at ITB is well known for its leadership cadre programs (Pamungkas & Gumilar, 2024); the UGM mosque offers intensive halaqah sessions; and UIN Malang has developed integrative mentoring models involving faculty participation (Haq, 2023; Anwar, Wardani, & Vitriana, 2019). However, a comprehensive synthesis of such practices across campuses is lacking. This gap is particularly significant given the scarcity of comparative studies on mosque-based religious education within general (non-religious) universities in Indonesia.

Accordingly, this study aims to conduct a critical, literature-based conceptual review of religious education practices within campus mosques at Indonesian public universities.

Specifically, the study has three objectives:

1. To identify common patterns and innovations in student religious development programs;
2. To synthesize and compare institutional approaches to mosque-based education;
3. To formulate a conceptual model that can serve as a reference for enhancing the role of campus mosques in student character development.

The novelty of this study lies in its cross-campus synthesis using a thematic, comparative approach to spotlight best practices that are often overlooked due to institutional silos. In doing so, this paper seeks to contribute a conceptual framework that bridges students' spiritual and academic development, aligning Islamic values with contemporary university settings. A distinctive feature of this article is its case focus on Masjid Syamsul 'Ulum at Telkom University, a dynamic, innovation-driven institution. This mosque exemplifies how a campus religious space can become a transformative center for value-based education when aligned with the university's broader character. Through its programs in mentoring, leadership training, and thematic Islamic studies, Syamsul 'Ulum illustrates the potential for mosques in technological universities to nurture students who embody both IMTAQ (faith) and IPTEK (science and technology) values (Siswadi, 2023; Zainul Irfan, Iqbal, Dwi, & Suwawi, 2015).

Research Method

This study adopted a conceptual, literature-based qualitative approach aimed at formulating a model of integrative Islamic education grounded in campus mosque practices. Instead of collecting primary data, the research explored and synthesized findings from previously published studies that examined the educational, managerial, and institutional roles of university mosques in fostering students' religious development. The conceptual approach emphasized the formulation of a theoretical framework based on empirical evidence and academic discourse surrounding the subject.

A total of 23 academic publications were reviewed, consisting of peer-reviewed journal articles, university theses, and institutional research reports published between 2015 and 2024. These sources were purposively selected from national academic repositories such as Garuda, Google Scholar, and digital university libraries. The selected literature was relevant to the theme of religious development among university students through campus mosque programs and offered insights into the spiritual, academic, and social dimensions of student formation. All reviewed documents were filtered for relevance, recency, and depth of discussion.

To analyze the data, a narrative thematic approach was applied. The reviewed content was categorized into four main components: educational goals, learning materials, developmental methods, and evaluation systems. These thematic domains were used to identify recurring patterns, variations, and contextual dynamics across institutions. The findings were then synthesized to construct a conceptual framework that captured the common elements and practical implications of student religious development in campus mosque settings. The validity of the analysis was strengthened through iterative reading

and cross-referencing among documents to ensure consistency and depth in the model formulation.

Results and Discussion

To support the analysis in this study, a total of 23 academic sources were reviewed, comprising peer-reviewed journal articles, theses, and institutional reports published between 2015 and 2025. These sources were selected using purposive criteria, including their relevance to campus mosque-based religious education, the clarity with which they presented educational practices, and the diversity of institutional contexts. The data sources encompassed studies from both Islamic and secular universities across Indonesia, providing a broad and varied perspective on student religious development within higher education settings.

Table 1. List of Reviewed Articles on Campus Mosque-Based Education

No	Author(s)	Year	Title	University	Focus Area
1	Arlina, Ïidayah, Sinaga, Lesmana, & Panggabean	2022	Pengaruh Pengajian Rutin terhadap Karakter Mahasiswa	Universitas Muhammadiyah Surakarta	Empirical Study
2	Egidiasafitri & Kuswana	2021	Pengelolaan Masjid Berbasis Kampus	UIN Sunan Gunung Djati	Campus Mosque Management
3	Nur Hadi & Mulyono	2024	Masjid Kampus sebagai Laboratorium Pendidikan Karakter	IAIN Salatiga	Character Education
4	Adinugroho, Herlambang, Putra, & Rijal	2018	Model Pemberdayaan Sosial Masjid	UNS	Empowerment Model
5	Djunaidi, Irfan & Safitri	2016	Kebangkitan Masjid Kampus Yogyakarta	Yogyakarta	Campus Mosque Revitalization
6	Muhammad	2024	Revitalisasi Masjid Kampus	UIN Walisongo	Qualitative Study
7	Maisaroh & Ngulwiyah	2023	Masjid Kampus sebagai Inkubator Nilai Islam	IAIN Kudus	Integration Of Islamic Values
8	Fauroni, Rusydi, & Zakaria	2019	Pengembangan Wawasan Islam Kebangsaan Mahasiswa	UIN Walisongo	National Islamic Perspective
9	Budiutomo	2022	Pendidikan Kebangsaan di Masjid Kampus	UIN Sunan Kalijaga	Multicultural Education
10	Siskandar & Yani	2020	Optimalisasi Fungsi Masjid	PTIQ Jakarta	Campus Activities

11	Pamungkas & Gumilar	2024	Sejarah Masjid Salman ITB	ITB	Historical Study
12	Irfan, Iqbal, Dwi, & Suwawi	2015	Sistem Informasi DKMSU	Telkom University	Mosque Digitalization
13	Muzaki, Sari, & Safitri	2019	Pandangan Keislaman Mahasiswa	UII	Perception Study
14	Pertiwi & Gunawan	2016	Kenyamanan Visual Masjid	UPI	Educational Architecture
15	Haq	2023	Masjid sebagai Pusat Trilogi Tarbiyah	UIN Maliki	Integrative Islamic Education
16	Saputra & Syarifah	2021	Generasi Muslim Tanpa Masjid	UNS	Social Criticism
17	Najamunnisa, Darmawan, & Nurbayani	2017	Model Kaderisasi di Masjid Salman	ITB	Cadre Development Model
18	Hasan & Al Fajar	2025	Pendidikan Islam Berbasis Masjid	UIN Yogyakarta	Conceptual Model
19	Ma'zumi	2019	Program Pemakmuran Masjid Kampus	UIN SMH Banten	Program Management
20	Habibi	2015	Pendidikan Islam di Masjid Kampus	Yogyakarta	Campus-Based Education
21	Nasir & Rijal	2021	Masjid Kampus sebagai Student Center	UIN Samarinda	Student Activity Model
22	Anwar, Wardani, & Vitriana	2019	Pengelolaan Masjid sebagai Pusat Pendidikan	UNIPMA	Educational Management
23	Mariyam	2017	Masjid Kampus dan Kaderisasi Islami	ITB	Mentoring System

Integrative Education Based in Campus Mosques

Integrative Islamic education refers to an approach that unifies spiritual and intellectual development within a cohesive educational framework. Within the context of campus mosques, this approach addresses the long-standing dualism between religious and secular education. Positioned at the heart of student life both physically and symbolically – the mosque offers a strategic space to bridge this divide. According to Hartono (2022), integrative education not only combines religious and general curricula but also fosters a learning environment that nurtures holistic awareness of faith (*īmān*), knowledge (*'ilm*), and practice (*'amal*). As such, the mosque functions as an informal institution that internalizes Islamic values through a contextual and undivided approach. The core foundation of integrative Islamic education lies in cultivating the holistic human

being (*insān kāmil*), one who embodies harmony between rational thought, spiritual depth, and moral conduct. Campus mosques are well-positioned to fulfill this ideal through programs that encompass cognitive, affective, and psychomotor domains. Haq (2023) contends that mosques implementing a trilogical framework of tarbiyah – namely *rūḥiyyah* (spiritual), *fikriyyah* (intellectual), and *jasadiyyah* (physical) – significantly contribute to student development by balancing piety with academic productivity. This indicates that religious education in campus mosques is not merely symbolic or ritualistic, but rather constitutes a transformative process in students' lives.

Moreover, campus mosques are not constrained by the bureaucratic structures typical of faculties or departments. This flexibility allows for more responsive and personalized programming that meets students' developmental needs. At PTIQ Jakarta, for instance, the mosque has operated as a center of nonformal education, providing participatory learning opportunities tailored to students' real-life experiences (Siskandar & Yani, 2020). Such an approach aligns with student-centered learning principles, in which students are treated as active participants. By offering this flexibility, mosque-based education can engage students on a deeper emotional and personal level. The implementation of integrative education also varies based on institutional context. At UIN Malang and UNS, mosque programs have been designed to align with student profiles and academic cultures. These initiatives include tahfīẓ al-Qur'an programs, character mentoring, and themed ḥalaqah sessions (Haq, 2023; Anwar, Wardani, & Vitriana, 2019). The architectural design and spatial layout of mosque facilities also influence the quality of interactive learning, as highlighted by Saputra and Syarifah (2022) study on mosque-based learning environments. This suggests that integrative education is embedded not only in curriculum and pedagogy, but also in institutional design and culture.

Campus mosques that consistently implement structured IMTAQ (faith and piety) programs make a significant contribution to embedding Islamic values into students' academic and social lives. Research by Ma'zumi (2019) demonstrated that mosque-based activities – such as Islamic leadership training, scientific discussions, and community service projects – serve as effective bridges between spiritual ideals and contemporary student challenges. Similarly, Nasir and Rijal (2021) found that campus mosques often function as Student Activity Centers, promoting not only religiosity but also social awareness and leadership through collaborative programs. In this way, the mosque emerges as a catalyst for both individual piety and collective engagement within the university community. Furthermore, when students are actively involved in mosque management, the learning environment becomes more inclusive, democratic, and value-driven – effectively aligning spiritual development with the broader mission of higher education.

An illustrative case is provided by Anwar, Wardani, and Vitriana (2019) in their study at Universitas PGRI Madiun, where the campus mosque was managed as a center for Islamic character education. Their findings suggested that a well-structured religious program fosters a conducive environment for both spiritual and social development. The mosque thus becomes a dynamic space – not only for worship, but also for dialogue,

counseling, and community empowerment – reinforcing its role as a value-based educational hub that reflects the campus culture. Integrative education also cultivates solidarity and collective consciousness among students. Nasir and Rijal (2022) reported that when the mosque serves as a hub for student activities, engagement in meaningful programs – such as interdisciplinary discussions, charity work, and social campaigns – increases significantly. These activities promote a sense of unity and strengthen students' commitment to Islamic values. In this regard, the mosque transcends its function as a religious space to become a leadership laboratory and civic platform for students.

Leadership development in campus mosques often hinges on the presence of a structured, student-led takmīr (management board). At Masjid Salman ITB, for example, a systematic cadre development strategy has ensured smooth leadership succession and program continuity (Mariyam, 2017). This strategy integrates Islamic value inculcation with organizational learning and leadership training, exemplifying how spiritual and managerial competencies can be harmonized to support lifelong student character development. Despite these strengths, campus mosque education still faces significant challenges. Hasan and Al Fajar (2025) noted that many mosque programs operate without formal recognition or support from university administrations. This lack of structural backing can impede curriculum planning, resource mobilization, and the professional development of staff. To address these challenges, collaboration between university leadership, mosque administrators, and student organizations is essential. Such institutional synergy is critical for developing sustainable and impactful religious education programs. Although mosque-based integrative education has not yet been uniformly modeled or comprehensively documented, its implementation across various Indonesian campuses demonstrates significant potential. From tahfīẓ circles to leadership seminars, campus mosque programs illustrate the capacity of these spaces to function as dynamic centers for student development. This study seeks to synthesize these diverse practices into a conceptual model that can be adapted by universities, thereby affirming the role of campus mosques as vital components in shaping student character within the modern academic landscape.

Synthesis of Religious Education Practices in Various Campus Mosques

A review of Islamic educational practices across various campus mosques in Indonesia revealed that approaches to religious development are uniquely shaped by local contexts and student demographics. Each university adapted its educational model to align with specific institutional needs, the capacities of the takmīr (mosque management board), and prevailing academic traditions. Some campus mosques – such as the Salman Mosque at ITB – demonstrated strong leadership cadre development programs, characterized by structured mentoring and organizational training. In contrast, several public university mosques (PTUs) in West Java primarily functioned as venues for routine religious rituals, lacking clear developmental stages or strategic educational planning. This synthesis underscores that integrative Islamic education practices are not monolithic but rather evolve contextually and incrementally, reflecting the dynamics of each campus ecosystem (Najamunnisa, Darmawan, & Nurbayani, 2017; Saputra & Syarifah, 2022). To support a

comprehensive mapping and analysis, Table 2 presents a structured comparative overview of religious education practices in 11 campus mosques across Indonesian universities. The comparison focuses on four core components: (1) educational goals, (2) learning content, (3) developmental methods, and (4) evaluation systems. In addition, the table outlines the institutional frameworks and contextual factors underpinning each program, as synthesized from relevant academic literature.

Table 2. Comparative Analysis of Campus Mosque-Based Religious Education in Indonesia

No	University	Mosque Name	Educational Goals	Subjects Taught	Development Methods	Evaluation System
1	ITB	Salman Mosque	Islamic cadre development, leadership training	Mentoring, basic *fiqh*, thematic tafsir	Mentoring, *halaqah*, open discussion	Mentor observation, program involvement
2	UGM	UGM Campus Mosque	Strengthening character and religious community	Islamic studies, culture, Islamic philosophy	Learning communities, thematic *halaqah*	Participation assessment, social projects
3	UMY	K.H. Ahmad Dahlan Mosque	Moral development and intellectual reasoning	Classical and contemporary Islamic texts	Active discussion, case studies, *halaqah*	Activity reports, behavior observation
4	UIN Malang	Raden Fatah Mosque	*Tarbiyah* trilogy: creed, morals, and knowledge	*Qur'an* memorization, *tafsir*, ethics, faith building	Direct guidance from ustadz and lecturers	Memorization results, study session participation
5	UNS	Nurul Huda Mosque	Strengthening Islamic and moderation values	Regular studies and leadership training	Leadership training, *halaqah*	Reporting, active participation
6	UIN Sunan Kalijaga	Mardliyyah Mosque	Integration of science and spirituality	Book studies, IMTAQ-IPTEK integrative studies	Interdisciplinary discussion, mentoring	Mentor reflections, informal evaluation
7	UNIPMA	At-Tarbiyah Mosque	Center for Islamic character education for students	Mentoring, personality development, Islamic theology	Integrated academic and mosque activities	Periodic development assessments
8	UNTIRTA	Sheikh Nawawi Mosque	Development of Islamic personality	Congregational prayer, Islamic studies, community service	Religious studies, social practice, service learning	Takmir observation, social engagement
9	UIN SMH Banten	Assakam Mosque	Strengthening Islamic values through routine activities	Routine studies, dhikr, thematic Islamic sessions	Routine activities, student projects	Attendance, activity reports

| 10 | PGRI Medan | Baiturrahman Mosque | Character formation for dormitory students | Classical Islamic texts and *fiqh* of worship | Mentoring and classical *halaqah* | Activity monitoring and study reports |
| 11 | PTIQ Jakarta | Al-Furqan Mosque | Optimization of mosque function as a development center | *Tafsir*, campus da'wah, da'wah management | Da'wah activities, training, *halaqah* | Da'wah program evaluation, attendance |

The table confirms the existence of shared patterns while also revealing significant variations across institutions. For example, the educational goals at the Salman Mosque, ITB, emphasize Islamic leadership cadre development through mentoring and ḥalaqah. In contrast, the campus mosque at UIN Sultan Maulana Hasanuddin (UIN SMH) focuses more on collective character formation through socially and worship-oriented activities (Ma'zumi, 2019). These differences illustrate that no single model can be universally applied; rather, a flexible and adaptive conceptual framework is required to accommodate the diverse conditions of each campus. In terms of learning content, most campus mosques offer thematic Islamic studies, character education, and Qur'an memorization as core components. Some mosques, such as the Salman Mosque at ITB, have even developed internal curricula complete with formal syllabi (Mariyam, 2017), while others – such as several campus mosques in Yogyakarta – implement weekly thematic sessions without structured curricular frameworks (Habibi, 2015). The Islamic content generally includes theological foundations ('aqīdah), jurisprudence of worship *(fiqh)*, digital ethics, and contemporary issues such as environmentalism and Islamic economics.

With respect to instructional methods, most campus mosques employ mentoring, ḥalaqah, and small group study sessions. Weekly mentoring programs are often personalized, facilitating intensive interactions between mentors and mentees. Studies at ITB and UGM have demonstrated the effectiveness of these approaches in enhancing students' religious understanding and character development (Najamunnisa, Darmawan, & Nurbayani, 2017). Meanwhile, ḥalaqah methods are widely utilized in Islamic universities like UIN Malang, where students participate in small-group discussions focused on Qur'anic exegesis and Hadith interpretation (Haq, 2023). Evaluation of religious development programs is generally informal and rarely conducted using quantitative measures. However, some campus mosques have adopted qualitative or narrative evaluation techniques, including activity reports, participation tracking, and documentation of student involvement in social initiatives. At the campus mosque of Universitas PGRI Madiun (UNIPMA), for instance, evaluations include mentoring reports and observations of student engagement in community service (Anwar, Wardani, & Vitriana, 2019). These assessments tend to be longitudinal and character-focused, aligning more closely with holistic educational goals than with formal academic metrics.

Another critical finding concerns the role of institutional and structural support. Campus mosques that receive backing from university leadership tend to develop more sustainable and well-structured programs. Conversely, autonomous mosques lacking institutional financial and academic support often face challenges in systematic growth

and program development (Siskandar & Yani, 2020). Accordingly, policy support and close collaboration between the university administration and the takmīr (mosque management board) are essential for the successful implementation of integrative Islamic education. The active involvement of students in mosque governance also significantly influences program effectiveness. Universities such as ITB, UNS, and Telkom University employ student-led takmīr leadership models supervised by faculty advisors. This structure allows students to acquire hands-on experience in organizational management, program planning, and values-based leadership (Saputra & Syarifah, 2022). In addition to fostering social and leadership competencies, such involvement constitutes an integral part of the integrative educational process – merging spiritual development with practical skill-building.

Finally, the success of mosque-based education depends on the extent to which the mosque is embedded within the university's academic ecosystem. At Telkom University, for example, the large student body and technology-focused environment present unique challenges in integrating Islamic values into modern academic life (Telkom University, 2024). Addressing these challenges requires innovative solutions, including digital daʿwah platforms, technology-based leadership training, and synergistic programming between mosque activities and academic faculties. Such initiatives are essential for effectively bridging the spiritual and intellectual dimensions of student development.

General Patterns of Campus Mosque-Based Education

Campus mosques across various Indonesian universities exhibit relatively consistent patterns in student development, particularly concerning spiritual orientation and character formation. Despite institutional and cultural differences, a recurring trend emerges: campus mosques function as non-formal educational platforms emphasizing the holistic development of the Islamic personality. Educational activities extend beyond cognitive religious instruction to include value internalization, character building, and moral development (Haq, 2023). This is evident in a wide range of student-led programs, including regular Islamic studies, ḥalaqah sessions, mentoring, and Islamic leadership training. One of the most prominent patterns across nearly all campus mosque studies is the use of mentoring as the primary method of student development. At the Salman Mosque, ITB, for example, the mentoring system operates as a structured, tiered leadership and moral development program for first-year students (Najamunnisa, Darmawan, & Nurbayani, 2017). A similar model is implemented at Telkom University, where mentoring is a central pillar for nurturing students' spiritual character within a technology-oriented academic setting. This method is regarded as more personal, relatable, and compatible with contemporary student dynamics, as it allows for intensive, direct interaction between mentors and mentees (Telkom University, 2024).

Halaqah sessions and thematic Islamic studies are also integral components of mosque-based education. These sessions may be open to the general public or limited to selected participants and commonly address topics such as monotheism (tawḥīd), jurisprudence (fiqh), ethics (adab), and contemporary issues including Islamic ecology, sharīʿah economics, and digital ethics. At UGM and UIN Malang, these activities are

conducted using semester-based syllabi to ensure continuity and progression in learning (Haq, 2023). These sessions provide forums for intellectual discourse and are instrumental in cultivating students' critical and transformative Islamic thinking. Programs such as Qur'ān memorization (taḥfīẓ), worship guidance, and murottal recitation training are also widely practiced. At Universitas PGRI Madiun (UNIPMA) and UIN Samarinda, these practices are not viewed merely as spiritual rituals but as disciplines that cultivate perseverance, sincerity, and time management (Anwar, Wardani, & Vitriana, 2019; Nasir & Rijal, 2022). They play a central role in instilling core values such as istiqāmah (consistency), amānah (trustworthiness), and responsibility – qualities essential for both academic success and social life.

Regarding organizational structure, most campus mosques are managed by student committees under the supervision of faculty advisors or student affairs offices. This structure not only promotes ownership and accountability but also provides practical experience in organizational learning. Students take on roles not merely as participants, but as leaders, planners, and facilitators of Islamic educational activities. At UNS, the campus mosque is used as a leadership training laboratory involving students from various faculties (Saputra & Syarifah, 2022). This model affirms the mosque's capacity to function as a site for leadership cultivation, character education, and social responsibility. Beyond specific methods and structures, the overarching goal of campus mosque-based education is to form individuals who possess strong IMTAQ–IPTEK (faith and knowledge) competencies, enabling them to respond effectively to contemporary challenges. The aim is not merely to produce religiously observant students, but to develop well-rounded individuals engaged in academic, social, and leadership domains. This objective is reflected in initiatives such as campus da'wah training, social action programs, and seminars on Islamic values in the digital era, as implemented by institutions like PTIQ Jakarta and UIN Yogyakarta (Siskandar & Yani, 2020; Hasan & Al Fajar, 2025). These efforts confirm that integrative education aspires to cultivate individuals who internalize and apply Islamic values in all aspects of life.

In terms of evaluation, most campus mosques have yet to establish formal systems for assessing student development. Evaluation practices are generally informal and include activity reports, weekly reflections, and qualitative observations of student participation. Nonetheless, institutions such as UNIPMA and ITB have begun to implement basic assessment tools, including progress tracking for mentees, attendance monitoring, and participant feedback mechanisms (Anwar, Wardani, & Vitriana, 2019; Mariyam, 2017). Although still in early stages, these efforts show promise for the development of participatory evaluation systems that assess not only cognitive outcomes but also affective and behavioral growth. Another significant pattern is the integration of mosque programs with community engagement activities. At UIN SMH and UIN Samarinda, for example, mosque initiatives include student-managed zakāt distribution, community service, public education, and digital da'wah collaborations (Ma'zumi, 2019; Nasir & Rijal, 2022). These activities position the mosque as not only an internal site of spiritual formation but also a socially engaged institution responsive to external needs. This dimension underscores the mosque's potential as an agent of social transformation within and beyond the campus.

The role of campus mosques as inclusive and multicultural spaces is increasingly recognized in several public universities. At institutions like Telkom University – which enroll students from diverse cultural and religious backgrounds – the mosque has initiated more inclusive and dialogical programs. These include interfaith forums, interdisciplinary discussions, and Islamic studies informed by social-scientific perspectives. Such efforts aim to promote a moderate and humanistic interpretation of Islam suited to Indonesia's pluralistic academic environment (Telkom University, 2024). In conclusion, the general pattern indicates that campus mosques serve as strategic venues for character education rooted in Islamic values, employing approaches that are flexible and responsive to student needs. A campus mosque does not need to replicate the model of a traditional pesantren or madrasah; rather, it may thrive as a vibrant, reflective Islamic community center. As Hartono (2022) argues, integrative education involves forming holistic individuals, and campus mosques play a pivotal role in fostering a value-driven ecosystem supportive of that mission. Recognizing these patterns is essential for developing a conceptual framework that can be adapted across various universities in Indonesia.

Strengthening the Role of Campus Mosques in Students' Religious Development

Campus mosques possess considerable potential to serve as centers for students' religious and character development, particularly within public universities where religious education is not embedded as a core element of the formal curriculum. This potential arises from the mosque's strategic position as a non-formal spiritual space intrinsically connected to student life. A mosque is not merely a place of ritual worship but a venue for actualizing Islamic values within the academic environment. In this context, campus mosques serve to fill the spiritual void often left unaddressed by formal education systems. Previous studies have shown that activities such as mentoring, ḥalaqah study circles, Islamic leadership training, and character-building programs play a vital role in shaping students' moral integrity (Maryam, 2017; Haq, 2023). However, the effectiveness of these programs is frequently dependent on individual initiatives and has not yet been fully institutionalized within university systems.

Efforts to enhance the mosque's role as a student development institution must begin with institutional revitalization. Many campus mosques are still managed by voluntary takmīr boards, lack standardized procedures for student development, and function with limited collaboration with university bodies. Anwar, Wardani, and Vitriana (2019) recommend the formation of professional mosque boards equipped with clear roadmaps for implementing student development programs. In practical terms, collaboration with institutional units – such as the Directorate of Student Affairs, the Alumni Bureau, and Islamic Student Organizations (Lembaga Dakwah Kampus or LDK) – is essential. Such integration would facilitate administrative and logistical support for mosque programs and could provide recognition or incentives for students involved in daʿwah and character education initiatives. Moreover, establishing regional or cluster-based Campus Mosque Communication Forums would foster inter-campus coordination and promote the exchange of best practices.

Sustainability is another crucial factor in strengthening campus mosque programs. Many mosques operate impactful flagship initiatives that eventually fade due to the

absence of structured leadership regeneration. Thus, it is essential to establish a mentoring-based cadre system wherein senior students mentor juniors, who are gradually groomed to take on leadership roles within the mosque board. This model ensures program continuity while simultaneously cultivating leadership and a sense of social responsibility. The successes of the Salman Mosque at ITB, and the mosque management systems at UIN Malang and UNS, demonstrate that tiered, community-based development models effectively produce committed and visionary student leaders. In the digital era, campus mosques must also evolve into centers for digital da'wah. While traditional formats such as sermons and in-person lectures remain valuable, they must be augmented with digital strategies including social media content, podcasts, and YouTube channels designed for digitally native students. Studies by Saputra and Syarifah (2022) and Siskandar and Yani (2020) affirm that digitally engaged mosques can effectively reach students who may not be physically present on campus. Indeed, the rise of virtual da'wah opens opportunities for inter-campus collaboration through webinars, panel discussions, and the development of cross-campus Islamic student organization networks.

Campus mosques also play a critical role in integrating IMTAQ (faith and piety) with IPTEK (science and technology)—a long-standing challenge in secular academic settings. While higher education institutions tend to emphasize rationality, productivity, and professional competencies, they often marginalize students' spiritual development. The mosque serves as a unique space that bridges this gap, fostering a worldview in which academic pursuits are regarded as acts of worship. Experiences from UGM, UMY, and UIN Yogyakarta indicate that such integration produces graduates who are not only intellectually capable but also morally grounded and socially engaged (Habibi, 2015). Institutional recognition is also fundamental to enhancing the mosque's role in student development. Currently, few universities formally recognize campus mosques as integral to their student character formation strategies. Often, the mosque is perceived as a peripheral facility rather than a formative institution. To rectify this, universities should incorporate mosque-based programs into their co-curricular assessment frameworks. Doing so would elevate the institutional standing of the mosque and enable it to serve as a strategic partner in cultivating graduates who are intellectually, ethically, and spiritually well-rounded.
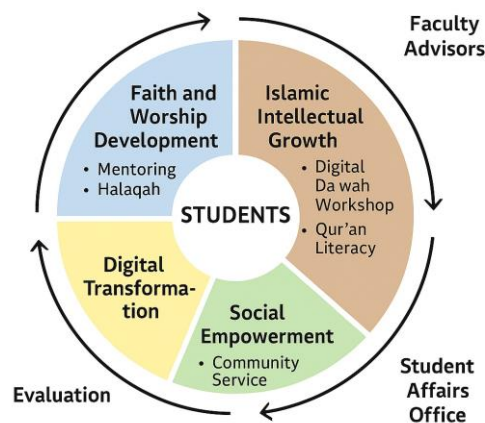

Figure 1. Diagram of Strengthening the Role of Campus Mosques

In addition to institutional strengthening, campus mosque programs must expand their scope and respond proactively to contemporary student challenges. Today's students face multifaceted pressures, including identity crises, mental health issues, and the pervasive influence of a fast-paced, instant-gratification culture. Campus mosques must develop programs that directly address these concerns – such as Islamic counseling clinics, digital literacy initiatives grounded in Islamic ethical values, and interdisciplinary thematic forums. These could encompass topics such as technological ethics, contemporary Islamic economics, and fiqh related to social media. With such responsive and relevant programming, campus mosques can evolve into vibrant and engaging centers that resonate with the real-life needs of modern students.

A practical approach to advancing this role can be conceptualized through a campus mosque development framework structured around four core pillars: 1) Faith and Worship Development; 2) Islamic Intellectual Growth; 3) Social Empowerment, and 4) Digital Transformation. These pillars are designed to function within an annual program cycle, supported by clear performance indicators. Activities such as mentoring, classical ḥalaqah sessions, community service, Qur'anic literacy programs, and digital da'wah workshops constitute a structured curriculum aligned with each pillar. Evaluation criteria are based on student participation levels, character assessments, and measurable spiritual growth.

Moreover, advancing the role of campus mosques requires strong cross-sectoral collaboration. Mosque boards cannot operate effectively in isolation. Active partnerships with faculty advisors, alumni networks, university departments, and external Islamic NGOs can enhance resource availability and improve program quality. For example, professional training for young preachers, campus-based spiritual leadership programs, and benchmarking visits to exemplary mosque institutions can all broaden developmental horizons and foster a more contextual and transformative understanding of Islam among students.

Finally, efforts to strengthen the mosque's role must transcend symbolic religious rituals and pursue a long-term, strategic vision. This vision should position the campus mosque as a central hub for student character formation. In the era of Society 5.0 and growing global uncertainty, students require more than technical and academic skills – they need a strong moral compass, spiritual resilience, and a commitment to societal contribution. In this regard, the campus mosque must serve not only as a sanctuary for religious observance but as a guardian of values and an agent of transformation for both students and the broader university ecosystem.

The Relevance and Implications of Religious Development at Masjid Syamsul Ulum for Telkom University

Masjid Syamsul Ulum at Telkom University occupies a strategic position as a center for spiritual development within an academic institution grounded in technology, science, and entrepreneurship (Zainul Irfan, Iqbal, Dwi, & Suwawi, 2015). Given the university's emphasis on innovation and business-oriented disciplines, the need for balancing scientific advancement with Islamic values becomes increasingly essential. The mosque

serves as an alternative educational space that offers religious experiences not limited to ritual worship but encompassing ethical, moral, and spiritual formation. This role is particularly significant considering that character and spiritual development are not explicitly integrated into the formal academic curriculum – allowing the mosque to address this critical gap. Masjid Syamsul Ulum has the potential to serve as a hub for internalizing Telkom University's institutional values through Islamic education aligned with its cultural foundation, namely the HEI values: Harmony, Excellence, and Integrity. For instance, the value of Harmony in Holistic can be realized through mosque programs that foster togetherness, appreciation of diversity, and inter-faculty collaboration in developing an inclusive and moderate da'wah community. This inclusivity is essential given the diversity of Telkom University's student body, which encompasses various regional, cultural, and religious backgrounds. The mosque, therefore, must function as an inclusive – rather than exclusive – space (Telkom University, 2024).

The Harmony in Holistic principle also encourages the mosque to move beyond monologic religious lectures by promoting interactive, interdisciplinary ḥalaqah sessions, thematic discussions, and socially-engaged spiritual projects. Through such approaches, students are not only recipients of religious knowledge but also active participants in the dissemination and embodiment of Islamic values within the campus ecosystem. Harmony becomes a lived experience as students navigate Islam in multicultural and multidisciplinary contexts, applying its principles to their academic and social lives. The second value, Excellence in Empathy and Ethics, is particularly relevant for the development of professional Islamic character. Mosque-based programs such as Islamic mentoring, training in empathetic communication, Islamic perspectives on time management, and ethical conduct in academic life provide avenues for cultivating this form of excellence. The goal is not merely academic performance, but moral discernment and socially responsible behavior – qualities essential for both professional and spiritual growth.

Masjid Syamsul Ulum can also serve as a key institution in reinforcing Integrity in Interdependence, a value encompassing honesty, responsibility, and communal trust. Programs such as adab (Islamic manners) studies, training in organizational trustworthiness, and academic integrity workshops can facilitate the internalization of these values. Within a technology-driven academic environment, such values form the ethical basis for innovation, research, and collaboration. Embedding the HEI values into mosque programs enables the integration of spiritual development with institutional culture. When mosque activities are rooted in HEI philosophy, Islamic education becomes a vehicle for realizing Telkom University's broader educational mission. This alignment elevates the mosque from a peripheral facility to a strategic partner in producing graduates who are not only technically proficient but also ethically grounded.

To operationalize this integration, Masjid Syamsul Ulum could adopt a tiered developmental framework based on HEI values. For example, the introductory stage could emphasize social harmony and interfaith tolerance; the intermediate stage could focus on spiritual competence and ethical leadership; and the advanced stage could target academic

integrity and professional responsibility. This developmental model offers both structure and flexibility, providing students with a clear yet adaptable path toward holistic Islamic growth. The relevance of this model is further reflected in the potential for interdisciplinary collaboration between mosque programs and academic faculties. For instance, discussions on ethics in technology could involve the Faculty of Informatics; seminars on sharia-compliant business practices could partner with the Faculty of Economics and Business; and visual daʿwah workshops could collaborate with the Faculty of Creative Industries. Such collaborations not only integrate religious values with academic disciplines but also provide creative platforms for students to express Islamic identity within their respective fields.

The long-term impact of integrating HEI values into mosque-based programming is the cultivation of Telkom University graduates who embody spiritual depth, ethical integrity, and collaborative innovation. Masjid Syamsul Ulum stands as both a symbol and a site of this transformation – a place where the university's educational vision is realized through Islamic values, producing not just technocrats but morally conscious, globally engaged leaders. By aligning mosque development initiatives with institutional values, Masjid Syamsul Ulum moves beyond its traditional religious function to become a catalyst for character education and institutional transformation. In doing so, it evolves from a spiritual annex into a dynamic center for values formation, intellectual inspiration, and the integration of Islam with modern advancement.

Conclusion

This study finds that religious development models for university students implemented through campus mosques tend to exhibit a consistent core structure. These include IMTAQ–IPTEK-oriented development goals, thematic Islamic learning content, mentoring and ḥalaqah-based methods, and informal, engagement-centered evaluation mechanisms. While such practices are evident across various public universities in Indonesia, the findings reveal that these models are often not systematically documented as part of an institutional framework or structured educational strategy. As a result, campus mosques remain susceptible to programmatic stagnation or directional discontinuity – especially during leadership transitions or in the absence of formal institutional support.

From a scholarly perspective, this article contributes a cross-study synthesis that enriches the academic discourse on campus mosques as agents of non-formal religious education within higher education settings. It not only affirms the mosque's historical role in moral and spiritual formation but also offers a renewed narrative: that campus mosques – particularly within secular universities – possess substantial potential to function as integrative spaces where Islamic values converge with students' academic and professional trajectories. This synthetic approach adds analytical depth to a previously fragmented and context-specific body of literature, while also opening pathways for the development of policy frameworks grounded in best practices.

However, this study is limited by its exclusive reliance on literature-based analysis without the incorporation of empirical fieldwork. It does not include observational data, interviews with takmir (mosque administrators), or students' perspectives on the effectiveness of campus mosque programs. Therefore, future research is recommended to empirically test and refine these findings through in-depth case studies, participatory surveys, or implementation evaluations. With more comprehensive and contextually grounded data, policy formulation and program development for campus mosques can become more precise, practical, and impactful.

Acknowledgments

Ethical Statement

This study was conducted using a literature-based qualitative approach and did not involve direct interaction with human participants, thereby minimizing ethical risks typically associated with empirical research. All data analyzed were derived from publicly accessible academic publications, including peer-reviewed journal articles, theses, and institutional reports. Proper citation and acknowledgment of original authors were ensured to maintain academic integrity and respect for intellectual property. The study adhered to ethical standards in academic research by avoiding plagiarism, misrepresentation of findings, and conflicts of interest. No personal, sensitive, or identifiable information was collected or disclosed. Furthermore, the researchers maintained neutrality in interpreting findings and ensured that institutional and individual cases were presented respectfully, without causing reputational harm. As the research aims to support the enhancement of campus mosque programs for student religious development, it is guided by a commitment to educational ethics, cultural sensitivity, and constructive academic contribution.

CRediT Author Statement

- **Author 1:** Conceptualization, Methodology, Investigation, Formal analysis.
- **Author 2:** Conceptualization, Supervision, Writing – Reviewing and Editing.
- **Author 3:** Conceptualization, Methodology, Investigation, Writing – Original draft preparation.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The datasets generated and analyzed during the current study are available upon reasonable request.

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