

## Understanding and Implementing the Islamic Academic Culture of Unissula and the Tagline of Unissula in Sendangguwo, Semarang

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### Abstract

*This study aims to socialize Budai (Islamic Academic Culture) and the tag-line of Unissula (Sultan Agung Islamic University) – namely BMGKU (Bismillah Building Generation of Khaira Ummah) to the community and to explore how community members understand and practice these things. From this socialization and deepening, the community is expected to be more familiar with Unissula's vision, mission, and goals, so that they are interested in loving Unissula and appreciating Unissula. The problem that arises in this service program is that people do not understand and practice the Unissula (BMGKU) and Budai taglines. The methods used in this program are lectures, questionnaires, and observation. The data collected is qualitative data which includes data on understanding and practice of "Bismillah" (asmaul husna) and aspects of Khaira Ummah (faith, amar ma'ruf, nahi munkar). In addition, data on understanding and practice of Budai (thaharah movement, congregational prayers, Islamic clothing, social etiquette, and receiving guests) were also collected using these methods. This community service program will be very useful for the promotion of Unissula and the socialization of Budai and the tagline of Unissula (BMGKU) to the community. In addition, this service is a community development program to better understand and practice Islamic teachings, which include aqidah, worship, and morality. The people who are fostered so that they become Khaira Ummah are the embodiment of Faith and Taqwa. People who believe and fear Allah will get great blessings from Allah Swt (Surah al-A'raaf 7:96). The results of mentoring in community service show that the majority of respondents (more than 60%) understand and practice the concept of Budai and the Tag-line BMGKU. Finally, this service program produced a material module for the socialization of Budai and the tagline of Unissula (BMGKU), as well as for community development.*

**Keywords:** Unissula; Bismillah; Khaira Ummah; Academic Culture; Best Person

### INTRODUCTION

Allah (Swt) commands believers to practice Islam in *kafa* (thoroughly, 100%). Islamic *Kafa* is living by using Islamic rules in all dimensions, namely the dimensions of space, time, aspects of life, and humanity. In other words, the teachings of Islam must be understood and practiced

anywhere, anytime, in all aspects of life, and by all human beings covering all parts of the body. Allah (SwT) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا  
خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

O believers, enter Islam completely and do not follow in the footsteps of Satan. Indeed, he to you is a clear enemy. (QS *al-Baqarah* 2:208)

Terminologically, Islam is a perfect system of rules of life and includes all aspects of life like belief, reasoning, morals, and practice, which system is built on obedience and sincerity to serve Allah Almighty. Islam is not limited to ritual teachings but to the actual in all aspects of life such as economy, education, health, politics, technology, art, etc. In English, the word "Islam" can be an abbreviation of the *Ideal System of Living for All of Mankind*. (An ideal system of life for all human beings)

The word 'Islam' comes from the word *aslama* which means to surrender (submit, obey), and from the word *salima* which means to be saved. Islam is an attitude of submission, obedience, and surrender to Allah, the Creator of nature, to be safe in this world and the Hereafter. This understanding applies to all creatures, not only humans. This is stated in a verse in the Qur'an that contains the word *aslama* (surrender): QS *al-Imran* 3:19,83,85.

Unissula as an Islamic University tries to implement Islam *kafa*. One way is by giving birth to the concept of Budai as an educational strategy on campus. Budai is also applied outside the campus, namely in the family and community. Budai cannot be separated from the Vision and Mission of Unissula, an Islamic campus that has a long history since the beginning of Unissula's establishment, namely in 1962, at that time the Faculty of Shari'ah (later named the Faculty of Islamic Religion) was one of the faculties that was opened for the first time. How do people understand and practice the Buddha?

## METHODOLOGY

Service data is qualitative and quantitative (to some extent). Qualitative data are facts that show the level of quality such as public understanding of the study material. Quantitative data are facts that show the level of number as a percentage. Research data are also primary (data from the first source/person, namely mosque worshippers and mosque ta'mir administrators) and secondary (data from the second or third person/source, such as the community around the mosque). Data is sourced from literature (books, journals, magazines, newspapers), various websites on the *internet*, and from the field (respondents, informants, places/locations, and documents).

Informants are the ones who provide information for this devotion. Respondents are people who respond to the questions given, both during interviews and questionnaires. Informants and respondents in this study were mosque ta'mir administrators and Muslim mosque worshippers. They followed studies on the *tag lines* Unissula and Budai. They include male and female genders, different levels of education, and various occupations.

Data collection was conducted by interviews and questionnaires. Interviews were conducted in-depth with mosque taker managers and mosque worshippers. Interviews with worshippers of mosques or musholas, i.e. Muslims, were conducted to obtain data on how they understood Unissula's tagline and the concept of Budai and how to practice it. While interviews

with mosque taker administrators were conducted to obtain data on how to guide their worshippers, such as mosque activity programs, materials and methods of congregational development, worship facilities, supporting and inhibiting factors, and so on.

The research was distributed to the respondents, namely Muslims who became worshippers of mosques/prayer rooms. The questionnaire contains questions about Asmaul Husna, the concept of faith, amar ma'ruf, nahi mungkar, movements in Budai, and so on. Questionnaires are given before and after service, *pre-test*, and *post-test*. The number of questionnaires distributed was around 100 pieces.

The method of data analysis in this service is mainly qualitative analysis, while quantitative analysis is needed to a certain extent. Qualitative analysis is done by describing existing information or social facts, then analyzing them by understanding deeply, relating concepts or theories to one another, classifying in certain criteria, explaining classifications, linking between classifications, evaluating them, and finally concluding them. Quantitative analysis is the analysis of numbers obtained from research data. The form of quantitative analysis is a percentage number and a number of numbers. These figures are obtained from documents, literature, respondents or informants.

### **The Concept of Budai**

Sultan Agung Islamic University (UNISSULA) is a faith-based university. As a faith-based university, UNISSULA has formulated a vision to become a leading Islamic university in building the best generation (*khaira ummah*), developing science and technology based on Islamic values and Islamic civilization towards a prosperous society blessed by Allah within the framework of *rahmatan lil a'lamin* (UNISSULA Statute, 2011). In realizing this vision, Islamic Academic Culture (Budai) has been implemented as an implementation to guide students who will create the best generation (Supadie, 2008). The process of student guidance based on Islamic Academic Culture has experienced various obstacles (Choeroni, 2000). Budai has several positive movements, such as the *thaharah* (cleanliness) movement, the congregational prayer movement, the Islamic clothing movement, the reception process, and the social tradition.

#### **a. Thaharah (Hygiene) Movement**

The *Thaharah* movement is a movement to maintain physical and inner cleanliness, both on campus and in the community. The Prophet said in the Hadith, which means, "Cleanliness is part of faith". This shows that cleanliness includes physical and mental, physical and spiritual hygiene. Lecturers should set an example and encourage students to maintain cleanliness.

#### **b. Congregational Prayer Movement**

The congregational prayer movement is a movement carried out by encouraging and mobilizing the entire Unissula academic community (lecturers, staff, and students) to enforce congregational prayers, both while working on campus (dhuhur and asr prayers) and at home/mosque (maghrib, isha, and dawn prayers). The role of leaders and lecturers on campus: mobilizing students to pray in congregation on campus (Dhuhur and Asr). Lecturers must set an example/example of congregational prayer.

Allah (swt) commands congregational prayer in *al-Baqarah* 2:43; *an-Nisaa* 4:102.

QS *al-Baqarah* (2) verse 43: "And establish prayers, pay zakat and ruku'lah with those who ruku". QS *an-Nisaa* 4:102:

And when you are in the midst of them (your companions) and you want to pray with them, then let a group of them stand (pray) with you and bear weapons, then when they (who pray with you) bow down (have perfected greed), let them move from behind you (to face the

enemy) and let the second group come who have not prayed, and pray them with you, and let them be on standby and bear arms. The unbelievers want you to be caught off guard against your weapons and your possessions, and they attack you all at once. "And there is no sin upon you to lay down your weapons, if ye have any trouble because of rain or because ye are sick; and be ready for you. Indeed, Allah has provided humiliating punishment for the unbelievers

Hadith: "Congregational prayer is more important than solitary prayer by twenty-seven degrees (H.R. Bukhari & Muslim)

**c. Islamic Fashion Movement**

The Islamic Fashion Movement is a movement that encourages all Unissula academicians (lecturers, staff, and students) to dress following Islamic teachings. Islamic clothing includes several aspects, namely the aspect of covering the aurat, the aspect of health/hygiene, the aspect of modesty, and the aspect of beauty. Allah (swt) said in QS *an-Nur* 24:30-31; *al-Ahzaab* 33:59; *al-A'raaf* 7:26.

O son of Adam, Behold, we have sent down to you garments to cover your flesh and beautiful garments for adornment. and Clothing of piety That is the best. such are some of the signs of Allah's power, May they always remember (QS *al-A'raaf* 7:26)

O Prophet, say to your wives, daughters, and wives of believers: "Let them stretch out their veils all over their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is the Most Forgiving and Merciful (QS *al-Ahzaab* 33:59)

Hadith: "... indeed, the woman, when she reaches puberty, should not reveal anything of herself but 'this' and 'this'", said the Prophet (peace be upon him), pointing to her face and palms (HR Abu Dawud).

**d. Hosting Adab**

Hosting is the attitude of a guest and the usher (host). Guests include *tangible* (people coming) and *intangible* (phone, SMS, email, etc.). Students are "guests" who must be best served.

O men of faith, do not enter a house that is not yours before asking permission and greeting its inhabitants. It is better for you, that you (always) remember (QS *an-Nur* 24:27)

If you do not find anyone in it, do not enter before you have permission. And if it is said to you, "Go back, then return it. It is clean for you and Allah is All-Knowing of what you do (QS *an-Nur* 24:28)

The Holy Prophet(saw) stated, "Do not meet women whose husbands are not by their side, for indeed Satan flows in one among you in his bloodstream" (HR. Tirmizi)

**e. Social Adab**

Life cannot be separated from association and da'wah. Da'wah is inviting oneself and others to be in the "way" (laws, rules, regulations) of Allah. Da'wah is done with wisdom (knowledge, wisdom), good lessons (*akhlaqul karimah*), and better argumentation. Humans as social beings are certainly related to other humans. The relationship is manifested by introduction (*ta'aruf*), understanding (*tafahum*), mutual help (*ta'awun*), and mutual assurance (*takaful*). Allah (swt) said:

O people, We created you from a man and a woman and made you nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing of you. Indeed, Allah is All-Knowing, All-Knowing (QS *al-Hujuraat* 49:13)

Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better who strays from His way, and He knows better those who are instructed. (QS *an-Nahl* 24:125)

Hadith: Someone asked the Prophet (peace be upon him), "What kind of Islam is good?" The Prophet (peace be upon him) replied, "Distribute food to the poor and greet those he knows and those he does not know" (HR Bukhari)

Islamic brotherhood (association) can be done and realized with the following:

1. S-1 = *Salam* (Greetings)
2. S-2 = *Salam* (Greeting), *Senyum* (smile)
3. S-3 = *Salam* (Greeting), *Senyum* (smile), *Salaman* (shake hand)
4. Islamic fashion
5. Be peaceful, friendly, just, modest, and helpful
6. Keeping an eye view of other types
7. Maintain association with other types, to be careful

## **RESULT AND DISCUSSION**

To reconstruct science based on Islamic values, respondents always or often find out the Islamic basics of science. They amount to 71%. A large number (90%) of respondents admitted that they often even always use Islamic values as guidelines in their daily activities<sup>2</sup>, and they often even always try to connect charity and knowledge learned with Islamic values, as much as 86%.

To build the *Islamic Learning Society*, the majority (87%) of respondents claimed to love knowledge and motivated themselves to learn. As many as 37% of respondents also motivate friends to love knowledge & learn. A total of 54% of respondents admitted to motivating themselves to like reading and discussing, and 45% of respondents motivated friends.

To appreciate knowledge, respondents were asked about respect for knowledge, honesty in knowledge, rejection of plagiarism (copy of other people's work, and enthusiasm for learning from younger people. Almost all respondents (97%) appreciated the council of knowledge. The majority of respondents (93%) try to always be honest in knowledge, so as many as 83% of respondents try to avoid plagiarism and 81% of respondents are willing to learn from younger people.

Prayer is a pillar of Islam and a pillar of Islam that must be upheld. Jama'ah prayer is a prayer that is more valuable than praying alone. The majority of respondents (77%) stated that they often even always perform congregational prayers in mosques/prayer rooms. They (89% of respondents) claimed to understand how to pray to pilgrims. A total of 69% invited others to perform congregational prayers. In addition, they (67% of respondents) admitted to praying at the beginning of prayer time, not late. This shows that most respondents are disciplined in congregational prayers.

God said, which means:

O son of Adam, Behold, we have sent down to you garments to cover your flesh and beautiful garments for adornment. and Clothing of piety That is the best. such are some of the signs of Allah's power, May they always remember (QS *al-A'raaf* 7:26)

O Prophet, say to your wives, daughters, and wives of believers: "Let them stretch out their veils all over their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is the Most Forgiving and Merciful (QS *al-Ahzaab* 33:59)

These verses are the cornerstone of Islamic dress. As many as 83% of respondents admitted that they often even always wear Islamic clothing according to Islamic regulations. Respondents who understand Islamic clothing as much as 79%. They (81%) admitted to reminding others to wear clothes according to Islamic law. Only 7% of respondents wear T-shirts when praying in mosques

Allah (Swt) said, which means, "..... Indeed, Allah loves those who repent and loves those who purify themselves. (Al-Baqarah 2:222). The Holy Prophetsa stated that 'Cleanliness is half faith' (HR Ahmad); "Allah will not accept prayers that are not holy" (HR Muslim). Taharah (cleanliness) is a very important Islamic teaching because it involves acts of worship, accepted or not. All respondents (100%) admitted to keeping themselves clean. Most of them (79%) keep themselves up for ablution. They all (100%) put the garbage where it belongs. Almost all (96%) maintain cleanliness in the home and environment.

The Qur'an speaks of an example in Surah *al-Ahzaab* verse 21 which translates as follows: Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot. (QS *al-Ahzaab* 33:21). Because of this verse, as many as 89% of respondents claimed to emulate the Prophet Muhammad in everyday life. They (70%) admitted to always showing up at meetings on time. They (91%) claim to learn to do their best. As many as 83% of respondents claimed to be consistent with what was said and done.

Prophet Muhammad (peace be upon him) is a good example for mankind all over the world, because of his noble character. The hadith narrated by the companions of Ali ibn Abi Talib states that he was the kindest person, the most honest person, the most missed person, and the best descendant. Anyone who approaches him will immediately feel respect and reverence. And whoever hangs out with him will immediately appreciate and love him. I have never seen anyone else like him (Narration from Ali ibn Abi Talib). Allah says in the Quran, which means; And We did not send you, but to (be) a mercy to the hosts (Al-Anbiyaa, 21:107).

The results of the dedication survey showed that the respondents practiced the noble morals exemplified by the Holy Prophet, for example; As many as 89% admitted to starting activities with bismillah and ending with Alhamdulillah; 92% admitted to keeping verbal so as not to say bad things to others; 92% said they respected parents and teachers; 92% profess to be cautious of prejudice; and 81% of respondents admitted to maintaining association between men and women according to Islamic law.

## CONCLUSION

Understanding and practicing Budai has strengths, namely a good Budai concept and support from various parties on campus and in the village. It is used to face challenges or obstacles ahead. However, there are weaknesses or shortcomings found, such as a lack of socialization and lack of funds. These shortcomings do not reduce the enthusiasm for Unissula to continue to preserve and develop Budai in the future, to realize "Bismillah Building a Generation of *Khaira Ummah*" while living anywhere and anytime.

Unissula as an Islamic University tries to implement Islam kafa. One way is with the concept of Budai as an educational strategy on campus. However, Budai is also applied outside the campus, namely in the family and community. Budai cannot be separated from the Vision and Mission of Unissula, an Islamic campus that has a long history since the beginning of Unissula's establishment, in 1962. However, the problem is that people do not fully understand the topics in the tagline and Budai. Therefore, a solution is needed, namely the transfer of knowledge about tag lines and Budai to the community, through studies, then assistance is carried out for its

application. The results of assistance in service showed that the majority of respondents (more than 60%) understood and practiced the concept of Budai.

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