Islamic Academic Culture (BudAi) Model as A Strategy of Education and Civilization in Sultan Agung Islamic University (UNISSULA) Semarang: Theory and Practice

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Abstract - This study discusses about "How is the images of Islamic Academic Culture (BudAi) at Sultan Agung Islamic University (Unissula) Semarang?" which is then translated into three sub formulation of the problems, namely: 1. Why must it be Islamic Academic Culture (BudAi)? 2. What is the normative foundation for the philosophy of the policy? 3. And how significant is the implementation of the policy as a strategy for education and civilization in Unissula. This is a descriptive study which uses a qualitative approach that includes historical and sociological observation and documentation process. The qualitative data obtained and collected during the study were selected and placed in one order with the exposure of argumentation. The results of this study states that in the implementation of Islamic Academic Culture (BudAi) policy both as the spiritual movement and the reconstruction movement of science on the basis of Islamic values, Unissula is considered being succesful in changing the perspective and behavior of academicians from the leaders, the lecturers, the staffs and the students. The success is truly visible by taking a look at the example of the spirit for prayer together movement, the smoking ban, the movement of Islamic dress as part of a spiritual movement.

Key words: Unissula, Islamic Academic Culture, The Reconstruction of The Knowledge.

1. Introduction

Islamic tradition values which tend to give a better life in any university are in a great demand nowadays. One of those traditions is "BudAi" (Islamic Academic Culture). *Sultan Agung* Islamic University (Unissula) Semarang has adopted and reached in a peak as any tradition in campus since Dr. dr Rofig Anwar's administration. BudAi born as a response for changing the structural society from traditional to modern. Moreover, one of the effects is the existence of liberal values in every aspect of living in the campus. It is a logical response for Unissula as an Islamic university, at least, in order to filter the liberal values which are not suitable with the values of Islamic tradition.

Nowadays, Indonesia has faced the polarization between conservative and liberal, in somehow the Indonesian presidential election which will be run in 2019, triggers the conservatives and the liberals for giving their great influences. For Muslims, most of them still keep their religious values based on Al Qur'an and Al-Hadist. Shortly, they are careful for the existence of other ideologies threating the unity of Indonesia. For the conservatives, they can learn from the great history of Indonesian civilization.

Historically, for the Indonesian people, May 20, 1962 is a commemoration of National Awakening Day. The momentum of the revival for this nation against the shackles of colonialism which was triggered for the first time in 1908 in the

national congress of Indonesia organized by Boedi Utomo national associations. But for a number of prominent figures of Islam and education in Semarang, that day was not just a commemoration of National Awakening Day, but it is a historic moment in the struggle against communist influence in the world of higher education which was getting stronger. A concrete intellectual movement with a strong commitment of higher education institutions formed a hifher educational foundation with the Islamic spirit and that is Sultan Agung Islamic University (Unissula) which had been prepared since the first time of the independence was promoted.[1]

Moreover, Muslims nowadays from day to day are always faced with a crisis that never ends. The crisis that goes on all fronts increasingly shows the peaceful face of Islam has turned out to be glooming, violent, occasionally even old-fashionedly uncivilized. On the other hand, as a group of people who are credited as the best generation, Muslims seems increasingly not to have the islamic characters due to the growing of the horizontal conflicts either based on the sects, politics, cultures, and other factors. There are at least two dominant factors which have contributed the backwardness of Muslims. The first one is from the external side. It is the enormity of the cultural onslaught of materialism that has been entered on all fronts. The second one is on the internal side. It is the crisis of identity that led Muslims to have ambivalent personality (splitted personalities).

Al-Faruqi in his book of Islamization of Knowledge: Principles and Prospective, noting that the Muslim world is currently at the lowest stairs of the low nations. In this century, there are no other people who suffered a defeat or humiliation like that of the Muslims. They have been cheated, colonized, secularized, and is De-Islamization by agents of their enemies inside and outside themselves, even through the islamic colleges. So it is not surprising then that many Muslim scholars becomes unsure about their own religion and the impact of the western hegemony has affected in all fronts and it is still going on until today. For example, in the political front, has been known together Muslims are divided and has not been seen as the massive force against Zionist. In the economic front is also apparent that Muslims have not developed and tended to be backward. The mineral resource like oil which has be granted by Allah for some Islamic countries does not become the favor it was suppposed to be for all moeslems, and no exception in for moeslems in Indonesia. The problem turns to be perfect when that hegemony also enters the areas of education, which influences the mental and the quality of Moeslems.[2]

The complexity of the scientific problems which are originated from the Western paradigm is certainly in line with the birth and development of various anthropocentrics in the West such as empiricism, relativism, liberalism, materialism, humanism and so forth. All of them have resulted in the loss of the intervention of God through His revelation which becomes a source of knowledge and truth. The separation of the revelation and wits is surely against the whole spirit of Islam.

Al Faruqi said several underlaying factors which become the soul of culture and civilization of science developed in the West such as the superiority

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[1] Djawahir muhammad, "40 Tahun Unissula; Antara Subyek dan Predikat" dalam *Buku Kenangan 40 Tahun UNISSULA* (Semarang: Sultan Agung Press, 2002), 220.
[2] Ismāʿīl Rājī al-Farūqī, *Islamization of Knowledge: Principles, and Prospective,* (terj) Anas Mahyuddin, *Islamisasi Pengetahuan* (Bandung : Penerbit Pusaka, 1982), 1.

of reasoning in guiding human life, dualistic attitude towards reality and truth, further confirming the existence of aspects of secular life, and believe in the doctrine of humanism. Hence the theme of Islamization has the meaning of epistemological resistance towards the westernization movement. If the westernization is seen as westernization, the Islamization is then seen as an effort of removing something of the process of Westernization. In other words, it purifies anything from Western influences. In terms of Al Faruqi, Islamization is the process of human liberation from magical element, blind faith, leaning on the literalism and legalism in one side. Islamization, on the other hand, deals with the liberation of the human sense of doubt (no offense), prejudice (dzann), and the empty argument (mera ') towards the achievement of belief (Yaqin) and truth (haqq) about spiritual realities, reasoning and material.[3]

Due to the importance of the education problem as the heart and the precondition of the awakening Muslims, then it will be a tough task to be faced in the 21st century. Furthermore, we should also improve and reform the system with a new construction. The dualism which is now found in the education of Moeslems, Islam dichotomy system and the secular system must be abandoned, and soon the two systems are combined integrally and filled with the spirit of Islam from the ideological program. With this combination, the Islamic knowledge will be knowledge about something that is directly related to everyday life, while the modern knowledge will be taken and incorporated into the framework of the Islamic system.

This is where the urgent need for the reformation in education such as the importance of individual development through mysticism (Sufism) as used by Al-Ghazali in the aspect of cleansing the soul,[4] before decorated with the other things or in other words the Islamization of the individuals before the Islamization of knowledge. In adddition, we also have to believe in Islam and always campaign it as a worldview and way of life by using the integrated thinkingof *tauhidi*.

Thus, the development of the advanced era requires the existence of a comprehensive educational system that is implemented in a balanced development between the values and attitudes, knowledge, intelligence, skills, communication skills and awareness of the ecological environment. In other words, the balance between science, technology and Faith and Piety which includes Intellectual Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ).

2. Methodology

This research is under descriptively qualitative method supported by an interdisciplinary approach. Data collecting consist of primary data and secondary data. The primary data are from direct observation, interview, and small discussion. Meanwhile the secondary data are from research journal, articles, books, and on-line sources. Data analysis in this research is by using the concept of ESA (Event Structural Analysis). See the figure 1.

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[3] Ibid, 34-39.
[4] Abū Ḥāmid al-Ghazālī, "Al-Risālah al-Laduniyyah" dalam *Majmū'at al- Rasāil* (Beirut: Dār al Fikr, 1996), 233.
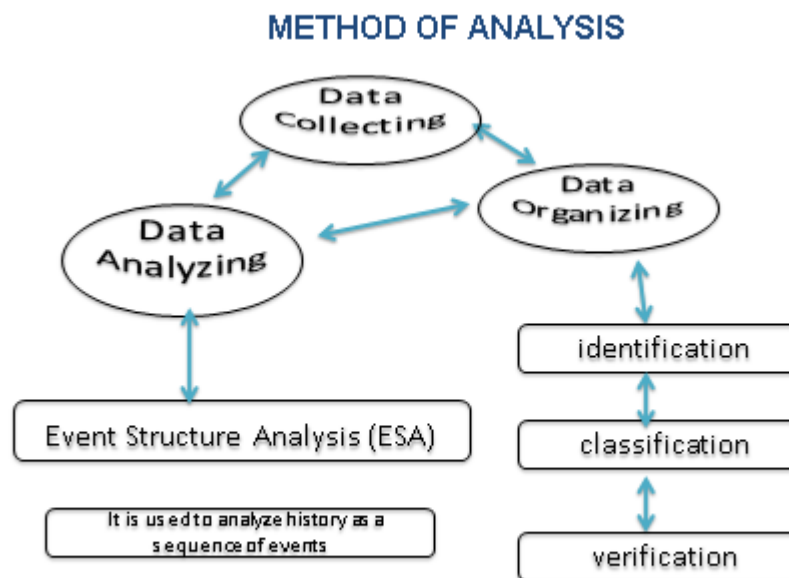
METHOD OF ANALYSIS

Figure 1 Three collaborative Steps in Qualitative Research

Population and sampling in this research are from all elements of people in the YBWSA (Council of Islamic Sultan Agung Foundation), meanwhile sampling is taken from every group, both lecturers and students in the environment of Sultan Agung Islamic University. Those data were taken from 2016 to 2018. And ESA is used as a **data analysis** to analyze history as a sequence of events[5]

This research also adopts the concept of multidisciplinary studies. Hence at least, it uses two disciplines to support the data analysis. History is specially chosen because history itself is a phenomenon. It is a transcript of the relentless surge of events, the sequential and meaningful record of human activity. BudAi is as an artifact of culture. It is derived from conservative mind in a cultural history of the Unissula Scholars' thought. It is not a cultural product, but also a great value. Moreover, those values has a long journey to be accepted by all members of Unissula environment. Even they have been embedded in the hearts of Unissula's members.

Furthermore, BudAi also involves **a theory of social change.** Change is an event of social experience which is never static. The rise of modern society can be assumed as a cause of change. Weber locates the trigger of change in the structure of religious beliefs and conceptions. The most important variables in this broad structure are conceptions about deity and their relation to the world, conceptions about the nature and destiny of man, particularly beliefs and practices [6]

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[5] Stevenson, William et al. (2003). International Journal of Qualitative Methods 2 (2) Spring.
[6] Zevedei Brabu (1971). *Society, Culture and Personality*.

3. Discussion and Results
3.1. Normative Platform philosophical BudAi

Entering the aging phase in the 21st century that changes so quickly, Unissula is faced with two choices "to be or not to be" forward or backward depending on the response given for the change. If it is judged from the four variables of progressivity votes for educational institutions covering growth, change, renewal and continuity, then Unissula can be termed as successful development of a private university. In terms of facilities, Unissula has experienced significant growth ranging from construction of new buildings, libraries, teaching hospitals, laboratories, research centers, institutions, and the increasing number of each faculty and staff as we get more students from year to year. Until now Unissula has 35 study programs of Undergraduates (S1), 5 Post Graduates, 5 Diploma and 1 Doctoral program. However, for Unissula those progresses means nothing without the progress in this the value of science and morality. The addition for the new buildings will also be worthless without the reconstruction for the development of human resources, which means mental reconstruction, manners and characters of the stokeholders.

It needs to be emphasized because as an Islamic college, Unissula has the vision and mission of being "the transetter" of values civilization, the Islamic civilization by building the scientific world on the basis of Islamic values in an atmosphere of cultural domination of the materialistic culture.[7] Along with this commitment, Unissula sought to be the central development of Islamic civilization in the spirit of the motto "In the name of Allah, Building the Best Generation" by making Takwa, Science and prayer together as a benchmark for success. Furthermore, Unissula has declared the implementation of Islamic Academic Culture or commonly known as *BudAi* as education strategies in Unissula since August 18, 2005.

Education, according to Imam Barnadib, as written by Ridlwan Nasir, is an attempt to help or assist the development of the social individual human beings, creatures of moral and religious beings.[8] More specifically, education in the view of Islam is a guidance from God so that human is able to carry out his duties as a *khalifah* (leader) on earth with full responsibility. Umar Muhammad Al Taumi Al Syaibani wrote three aspects of Islamic education goals namely (1). The individual purpose which is related to individual, lessons with their personalities. The desired changes include the behavior, activities and achievements, and their personal growth and preparation for life in the world and the hereafter; (2).The social objective related to people's lives, not only covers people's behaviour, but also growth, experiences and progresses as desired; (3). Professional objective related to education and the teaching which is considered as a science, an art, a profession and an activity among society activities.[9]

Considering education is the process of life and the lives of human beings, then the objectives can have changes and developments in line with the changes and development of the times. In this case the special purpose as a practical operative guidelines is required to be prepared to give results, both to

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[7] Rofiq Anwar, dkk, *Risalah Bismillah Membangun Generasi Khairu Ummah* (Semarang : Sultan Agung press, 2012), 39.
[8] Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal* (Yogyakarta : Pustaka Pelajar, 2005), 71.
[9] 'Umar Muhammad Al Taumī Al Shaibānī, *Falsafah al-Tarbiyah al Islāmiyah* (t.p., cet. I,1975), 319-342.

create and develop new sciences, new jobs and foster critical attitudes and behavior patterns of new trends.

To make the interpretation the purposes of Islamic education is quite relevant with what Bloom argued to use one single measurement to the goals of education that is as a product. According to Bloom, as quoted by Ridlwan Nasir, that the general objectives of education can be translated into three regional development, namely: (1). Development of cognitive areas that include the acquisition of knowledge, the development of intellectual abilities and skills; (2). Development of the affective area that includes changing interests, attitudes and values and the growing appreciation of adjustment; (3). Development of motoric skill area which includes the skills to do something.[10]

Based on the above ideas, the common goal of the common objectives of islamic education is the formation of moeslem individual who: (1). master the knowledge, ability and intellect develops skilled intellectual (cognitive aspect); (2). can explore his interests, attitudes, values, appreciation as well as develop his adjustment (affective aspect); (3). is skillful to do something (motoric aspect)

Thus, moral is the heart of islamic education, and this is where the relevance of the Prophet Muhammad saying: "*I was actually sent by God to improve morals*". Achieving the perfect character is actually educational purposes. In other words, the purpose of education is not only to fill students' common sense with new information or new lessons. Therefore, it is obvious that the fundamental purpose of education is the priority of oriented moral achievement.

In addition to the moral achievement, the other objectives of Islamic education is the effort to equip themselves in preparation for the life and the hereafter. Where in this case the Islamic education is not only concerned with the aspects of material, but also with the aspects of the hereafter. It concerns to both at once and look at those preparation as the highest and final goal for education and that's the natural view in Islam.

As we have known that it is in Islamic worldview which includes both this world and the hereafter and does not recognize the dichotomy between the sacred and the profane. The world must be linked in a very profound aspects of the afterlife, and the afterlife significance of the last and final, without negating the importance of the world. So, the reality is not limited only to the fact, that could be wrong and a dimension of reality. The reality is the actualization of something that is always true (ie truth). Thus, in the natural view of Islam, the vision of reality and truth, or take the term S.M.N. *ru'yat al-Islam lil wujud.*[11] Such a worldview has brought civilization faith, which brings together elements of both worlds. Neiteher a civilization that worships material nor the material civilization left is good. The prophet has ordered his people to work hard to conquer the world and put the world in his grasp. However, he also warned loudly: "if my people have glorified the world, it will be deprived of their power of Islam."

Departing from such understanding above, Unissula aspire to be transetter of civilization values or Islamic civilization that builds the scientific world on the basis of Islamic values to counter the dominance of materialistic culture that has been infecting people in Indonesia. Another goal is to be the antidote to the condition of education in Indonesia which practically increases the materialistic and has resulted in the destruction of the morals of the nation and

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[10] Nasir, *Mencari Tipologi,* 74.
[11] Syed Naquib Al-Attas, *Prolegomena to the Metaphysichs of Islam: An Exposition of The fundamental Elements of the Worldvies of Islam* (Kuala Lumpur:ISTAC. 2001), 2.

has plunged the nation into an *Indonesian Koeli* or colonized substantially. Hence the importance of understanding a set of Islamic Worldview as an anti thesis will participate to affect the outlook and behavior of every Muslim. And with this spirit, Unissula sought to be the central to the development of Islamic civilization in the spirit of "*Bismillah Building the Best Generation* ". Along with that, the educational paradigm will change completely, which should return to the education on the basis of the islamic values.

Khairu ummah term is very popular during Rofiq Anwar's leadership, especially after the declaration of the application of Islamic Academic Culture as an education strategy in Unissula on August 18, 2005. This motto is drawn from QS. Al-Imran: 110:

"*Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors*".

Activities commanding the good and forbidding the evil (*amr al-ma'rūf nahy al-munkar*), said Al-Ghazali is the largest matters in religion. It is something that is very important and because of that mission, God sent the prophets. If the activity of enjoining good and forbidding evil is missing, then the prophetic teachings will disappear and that leads to the destruction all generation.[12] Al-Ghazali seems to remind people that the problems of the Islamic world is not simply to be completed from the shallow factors, such as political and economic problems. But the problem of the people of should be solved from the very fundamental problem that is the true scientific knowledge. Knowledge is the basis of understanding and faith. True knowledge will lead to true understanding and true charity. Conversely, the wrong knowledge will lead somebody to misunderstandings and wrong deeds. This is the concept of knowledge in Islam. This is actually an education strategy and culture in order to build the best generation which is formulated in the policy of Islamic Academic Culture or *BudAi*.

Thus Unissula through the vision, mission and objectives have been committed to face the future with a clear and correct direction. Referring to the vision, mission and objectives, we have also formulated a strategic plan (*RENSTRA*) and operational plan (*RENOP*). However, the ideals and the plan certainly can not be realized simply without any effort which is made jointly and consistently. Therefore a civilizing movement for all citizens of the campus Unissula is then called the Islamic Academic Culture (*BudAi*).

3.2. BUDAI as Education Strategy

Education is essentially a familiarization or conditioning to live with the values which are believed to be true so that the education which is in college, specifically the Islamic colleges implement the Islamic values in all activities undertaken by the college towards its all citizens and should be supported by the environment, infrastructure and facilities for the achievement of the educational goals of Islam. Such strategies in Unissula are termed as *BudAi* which includes several activities as follows: (**1). Prayer Together Movement** The urgency of prayer togather can be understood from the word '*ummah*' (Al-Imran: 110) which is used to designate all groups compiled by anything like the same religion, the

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[12] Further more of *amr al-ma'rūf nahy al-munkar* as a deep conception, see Iḥyā 'Ulūm al-Dīn (Beirūt: Dār al-Kutub al-'Ilmiyah), 376-419.

same place or time, either forcibly or willingly. In the context of sociological, is the set of human beings whose members together toward the same direction, shoulder to shoulder, and moves dynamically brought together leadership.[13] **(2). Islamic Dressed Movement** The discussion on the basic idea of clothing as the actual need was mentioned in the Qur'an long before humans evolved as mentioned in QS. Al-Araf: 22:

"*So by deceit he brought about their fall: when they tasted of the tree, their same became manifest to them, and they began to sew together the leaves of the garden over their bodies......*".

The above verse by Qurais Shihab hinted that Adam and his partner did not merely cover their nakedness with a leaf, but the leaves on the leaf, as understood from word " يخصفان" used in the verse.[14] That they do in order that their genitalia are completely covered and the clothes they wear will neither be mini dress, transparent nor translucent. It also shows that closing our body part is human nature which is realized by Adam and his wife. At the time of their consciousness appear, it emphasize that anyone who has not had a consciousness-such as children under the age-then they will not hesitate to open up and reveal her nakedness. **(3). *Thaharah* Movement.** Islam teaches its followers to always maintain the purity and cleanliness. Therefore, Muslims are required at least to: first, to understand the concepts of thaharah properly. Secondly, they are required to make it as a collective movement in congregation because *thaharah* is one indicator of individual and group behavior which appears to be the reflection of their Islam. Furthermore, in the context of education paradigm, thaharah is one of the parts that can not be separated.[15] **(4). Movement Modeling** The human instinct is *taqlid* or imitate, especially imitating on the loved ones. In such circumstances, taqlid *is* like a coin with two sides of the eye which can not be separated. On the one hand, imitating to something good is very useful, but if imitating to something bad is truly harmful. Therefore, everyone who loves to be always doing good, so that what is imitated from him is a good thing. This is important because *taqlid* process can occur due to the element of intent, which is known as modeling or sometimes without any element of intent, which is known as osmosis or contagion happens through permeation of value between imitating and being imitated.

In connection with the above description, *taqlid* or imitating is an effective educational method to apply a value which is known as the exemplary method. Among these methods which can be used in the educational process is to show exemplary figures that are appropriate to be an example. In this case, there is no figure who deserves to be role model except the Prophet Muhammad, especially in terms of the Islamic Academic Culture in Unissula.[16] **(5). Establish Islamic Learning Society.** Islamic Learning Society is the result of the consolidation of *BudAi*. This item is based on the understanding that Islam is a religion (*dīn*) upholding science and those who have it. Given the importance of the position of science in Islam, then it is important to carry out the regeneration process scientists and scholars to be the main task for Islamic universities as once

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[13] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Ciputat:Lentera Hati, Vol.2, 2009), 222-223.
[14] M. Quraish Shihab, *Jilbab: Pakaian Wanita muslimah,* (Ciputat: Lentera Hati, 2009), 48.
[15] Anwar, Risalah, 62-63.
[16] Ali Bowo Tjahjono, "Muhammad Sebagai Uswah Hasanah" dalam *Bunga Rampai BUDAI,* (Semarang : Unissula Press, 2007), 81-83.

occurred in the history of the golden age for Islamic civilization. This is where the relevance of education model schools to be the best option that can facilitate the process of integral education in harmony.

3.3. BudAi and the Process of Knowledge Reconstruction

It is an undeniable fact that science is not value-free. Science in Western civilization which is claimed to be a value-free, is actually not really a value-free. Yet, it is only free from religious values and divinity. Human life can not be separated from environmental religion, beliefs, values, and culture which dominate the society. So the knowledge produced by humans is the product of a religion or culture. Nowadays-contemporary science that is studied is actually a science that is born from the womb of Western civilization secular ontologically which does not recognize the reality of the truth beyond the physical nature and confined to the man's involvement in history, social, politics and culture. Science is not built on revelation and religious beliefs, but built on cultural traditions reinforced by philosophical speculation associated with secular life which concentrated humans to be social beings.[17]

Contemporary science derived and built on the western way of life according to Syed Naquib al-Attas, as written Adnin Armas, are composed of five factors. 1. Reasoning is relied upon to guide humanity, 2. Be dualistic against reality and truth, 3. Reaffirming aspect of existence that projecting a secular view of life, 4. Defending the doctrine of humanism, and 5. Making drama and tragedy as the dominant elements in nature and human existence.[18]

Secularization in the Western world involves three integrated components; First, the denial of the transcendent elements in the universe, second, separating religion from politics and values are not absolute or relative, and third, the decision to separate the science from its foundations and divert it from the ultimate goal of science is to humanity. Therefore, from the aspect of exiology, contemporary sciences has given rise to serious problems. In addition ,to have misunderstood the meaning of science, western civilization also has eliminated the intent and purpose of science. Epistemological crisis conditions as described above require moeslem scientists to make an effort, what is by Kuhn called scientific revolution. In Kuhn's view, as cited by Sarjuni, the scientific revolution would happen if knowledge who had been in normal conditions has spawned anomalies resulted in the emergence of an epistemological crisis. The conditions to stimulate the emergence of a new angle (new point of view) on the consistency, accuracy, benefits of science and so forth that would eventually give birth to a new science with the new paradigm.[19]

This is where the efforts for knowledge reconstruction which are realized by putting islamic values into contemporary science is absolutely necessary. Islamization of knowledge is an epistemological program in order to establish the Islamic civilization. There are at least two repsesentatif figures relating to the Islamization of science. They are Syed Muhammad Naquib Al-Attas and Roji Isma'il Al-Faruqi. One of the differences in terms of their approach is that Al-Attas' approach emphasizes the importance of individual development through

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[17] Sarjuni, "Rekonstruksi Ilmu Pengetahuan Kontemporer" dalam *Bunga Rampai BUDAI,*
(Semarang : Unissula Press, 2007), 17-18.
[18] Adnin Armas, "Westernisasi dan Islamisasi Ilm"dalam *Islamia,* th.1 No. 6, Juli-September 2005,
13.
[19] Sarjuni, "Rekonstruksi, 19.

mysticism (Sufism), as used Al-Ghazali in the aspect of cleansing the soul before decorated by the other or in other words, making individual to be islam before the Islamization of knowledge (read: Ar-Risalah al Laduniyyah), so Al-Faruqi emphasizes on the whole members of religion or on social transformation with the perspective of oneness.

Apart from a number of differences, the two men equally came from a concern about the various problems faced by Moeslems today and occurs at all levels, particularly with regard to education. Therefore, they believe, and have always campaigned Islam as an outlook and way of life by the method of integral thinking.

3.4. The Image of BudAi Implementation in Unissula

Culture is a conditioning situation which is carried out repeatedly and continuously. No matter how small a conditioning situation is, if it is applied all the time, it would be the rock which is very strong and powerful. Therefore, a good habit should be applied althought it is a little habit, early on both in the family, community and academic community without exception.

Nearly a decade the policy of *BudAi* has been implemented in Unissula. Its position in Unissula, from time to time, has at least passed the three-time leadership. It has been consistently run primarily in terms of fostering spiritual side allthough at the same time in terms of the development of science and technology as well as the process of knowledge reconstruction has not had much change. Regarding with the spiritual management, for example, it has obviously showed us that the movement of the praying together has become a tradition which is internalized in this university. It is called as a tradition because this movement has reached the implementation on the basis of awareness of all academicians without exception. These conditions are certainly far more different from the conditions before BudAi policy was issued, where prayer becomes personal issues that does not have a relationship with the academic world. That is very different when compared to the early days of the enactment of *BudAi* which drew criticism even resistance from many parties. At such times, to encourage people to praying together takes a lot of members of motivator team who serve like the police who patrol in almost every corner of the university. That is a remarkable achievement that must be appreciated because not all campuses can implement this policy.

4. Conclusion

From the discussion above, it can be concluded that in order to realize the vision, mission and goal as a leading Islamic university, Sultan Agung Islamic University (Unissula) has made serious breakthrough by applying the policy of Islamic Academic Culture policy. As an education strategy and civilization, *BudAi* consists of first, strengthening the spiritual world to implement the civilizing movements such as the movement of the prayers, the equivalence of Islamic dress, *thaharah* movement, exemplary movement and the movement of Islamic Learning Society. While the second, the development of science and technology are realized in the form of reconstruction movement of knowledge on the basis of Islamic values.

Therefore, to carry out the practice of the Islamic values, Unissula has also formulated a strategic plan and operational plan (*RENOP*) and made a Standard Operating Procedure (SOP) with some instruments. This is the efforts

towards the best generation, the best generation in terms of a competitive context by making science, piety and togetherness as a benchmark for success.

Thus Unissula through the vision, mission and objectives have been committed to face the future with a clear direction and correct. *Allah knows best*.

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