



## *Subuh Mubarakah* in Formation of Academic Culture at University

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**Abstract:** Academic Culture is the habituation that can characterize an institution in college; good quality culture ensures the development of proper academic services. Technology advancement that threatens morality and academic culture must be anticipated with spiritually nuanced programs like the *Subuh Mubarakah* program. As with any program, evaluation must be carried out. This research aims to evaluate behavior change and the benefits of academic culture activities. This is descriptive quantitative non-associative research, with a questionnaire as the instrument; participants included 43 lecturers and 504 students from Padang State University's Faculty of Tourism and Hospitality. According to the research results, the benefits of improving personal qualities that encourage the quality of faith and pious deeds as a Muslim are very high, and the development of a quality academic culture of *kriya*, *ruhiyah*, and *badaniyah* from personal lecturers and students. The program evaluation recommends that the *Subuh mubarakah* always be carried out by developing studies that align with the needs of lecturers and students to ensure the program's benefits in the realization of an academic culture that becomes the self-image of a quality institution.

**Keywords:** Academic culture; evaluation; *Subuh Mubarakah*.

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### INTRODUCTION

In line with Islamic thought in education, modernization in Islamic religious education and renewal in disseminating education in Islam have been widely carried out. Education is the cultivation and habituation of life with values that are believed to be true (Abidin et al., 2022; Alfurqan, 2020; Aripin & Nurdiansyah, 2022). This causes learning achievement in the form of knowledge is not enough to be an indicator of the success of one's education. However, the formation of student character is essentially an educational goal according to the definition of education itself (Misawa, 2013; Suradi, 2018).

Thoughts and efforts to reform Islamic education are permitted as long as they are in the spirit of renewal and implementation of Islam and in actualizing the teachings of Islam in the lives of the people and are consistent (*qath'iy*) in their lives. Renewal can be accepted as bringing a better, modern, and beneficial understanding of Islam that is flexible (*ijtihad*) by the context of people's lives in changing times and places (K. M. Arif, 2020). One of the findings in the field of education for the formation of student character is the Model Concept Attainment with Islamic Academic Culture Assisted by Pop-Up Books (Maharani et al., 2018; Nuridin, 2015). This model has points (1) building an Islamic learning society, (2) congregational prayer movement, (3) Islamic dress movement, (4) *taharah* movement, (5)

exemplary movement, (6) Islamic hospitality movement, and (7) Islamic hospitality movement quality of life. Another learning method for instilling superior character is by integrating the values of Pancasila with the material contained in the Islamic Religious Education student book which is carried out to provide new insights, that in essence all the values contained in Pancasila have been contained in the Islamic Religious Education student book through the material, although it has not yet been implemented. clearly or explicitly (Adillah, 2022; I. Arifin et al., 2020; Sumardjoko & Musyiam, 2018). So that the integration of Pancasila values is expected to be able to form an understanding of Pancasila and Islamic values which must be upheld and applied in everyday life, and be able to ward off anti-Pancasila teachings that are currently rife in Indonesian society (Achadi & Fithriyana, 2020; S. Amir, 2013).

Religious activities are important to shape the quality of education. As was done at Madrasah Tsanawiyah Negeri 4 Pangandaran, based on research it was stated that there was a significant influence between religious activities and the quality of education (S. N. Amir et al., 2022; Muhammad et al., 2022). Spirituality is very significant in this life. Islam has a very important spiritual tradition, namely praying every day and night. This tradition is at the heart of Islamic spirituality because prayer begins with a deep intention to communicate with God and ends with greetings of peace to fellow human beings (Ma & Wang, 2022). Based on the results of research that analyses the description of the spiritual needs of families with children with chronic diseases in the paediatric inpatient room at Al Islam Bandung Hospital which shows the results that the dimension of belief is 57.4% which is the highest dimension, followed by the dimension of the strength of 57.1% and Family's preference dimension of 52.3%. This reinforces the assumption that spiritual strength is important in all circumstances, even in the most difficult situations (Bolghan-Abadi et al., 2014; Charkhabi et al., 2014; Pant & Srivastava, 2019). As a result, Islamic education programs that are carried out to harmonize functions in expanding Islam in the educational environment are required.

*Subuh mubarakah* is a form of religious activity. Religious activities consist of two words, namely activity and religion. Activity has the meaning of busyness or activity. More broadly activities or activities can be interpreted as actions or activities carried out by someone in everyday life in the form of speech, action, or creativity in the midst of the environment. Meanwhile, religion is the characteristics contained in religion or everything about religion (Kurnianto et al., 2020). *Subuh mubarakah* is one of the programs implemented at Padang State University that is related to the aforementioned objectives. The purpose of the implementation of this religious program is primarily to improve the spiritual quality and soft skills of the academic community for a better campus life. The implementation of the *Subuh mubarakah* program departs from the campus vision to become a superior and dignified campus. It is not only related to academic achievement and excellence but it is also believed that difficulties in achieving academic goals by lecturers and students are the result of a lack of spiritual strength (Falb & Pargament, 2014; Lima et al., 2020). Understanding the essence of life with a religious touch becomes a mandatory activity with the principle that humans are not solely aimed at satisfying worldly life, but are actually God's creatures with complementary bodies and souls (Rahman & Shah, 2015; Wigglesworth, 2013). The higher demands for tasks in academic activities that are not balanced with a strong spiritual touch will make it easy for humans to experience stress and pressure, this will damage the order of human life and cause the erosion of a good academic culture among the academic community.

The importance of developing a good academic culture in order to enlighten the academic community. The issue of a bad academic culture (Dill, 2012). The implementation of the college function in order to create a generation that is not anti-reality. One thing to keep an eye out for is the systematic impact of pragmatism ideology in education, which leads the academic community to think critically, quickly, and pragmatically. This way of thinking must be replaced with philosophical thinking that sharpens reason and mind, thinking guided by texts and contexts that lead the academic community to think in non-reality (Kuntz et al., 2012). Academic culture as a school subsystem plays an important role in efforts to build and develop the culture and civilization of society (civil society) and the nation as a whole. Building an academic culture is not an easy matter. Efforts are needed to socialize academic activities so that it becomes a habit among academics to carry out the norms of these academic activities (Brophy, 2010; Duff & Anderson, 2015; Weidman et al., 2014).

Academic culture can be defined as the totality of academic life and activities that members of the academic community live, interpret, and practice in educational institutions. This term is also known as campus culture, and it aims to increase intellectuality, honesty, truthfulness, and devotion to humanity through positive actions (Mulyono & Wekke, 2018; Shen & Tian, 2012). A good academic culture can develop superior characters and reflect an attitude of honesty, critical, creative, objective, analytical, constructive, dynamic, dialogical, appreciative of scientific work, free of prejudice, and willing to argue correctly based on facts.

Problems that can arise without training in an academic culture with a religious atmosphere, especially Islam as the majority religion, will result in deviations in the character of the academic community on a campus in the future. The pressure of assignments and academic demands for students and lecturers causes high levels of stress. An academic culture that is not properly developed leads to behavioral imbalances in the academic community (Horwitz, 2021; Rosikin et al., 2023). Dishonesty is a current problem that students and lecturers face as a result of academic pressure because it covers facts in arguing, the tendency to avoid academic responsibility in order to avoid social conflicts, uncontrollable critical attitudes that cause low social sensitivity in students, a lack of objectivity, and the emergence of psychological stress. As a result, various approaches with Islamic spiritual elements, such as *subuh mubarakah*, were developed as extra-curricular learning models in a campus environment.

There are various activities that academics can engage in on campus to form a positive academic culture. A study using a concept attainment model with an Islamic academic culture, assisted by a pop-up book on flat-sided geometry, can significantly improve students' conceptual understanding; the sample results show a significant increase in conceptual understanding (Maharani et al., 2018). In general, the educational environment, specifically parents, campus, and society, significantly impacts student morale. However, the role of lecturers on campus, as well as *ustadz* or religious leaders as a community, becomes important in an effort to form morals and be responsible for improving the soul, straightening deviations, and appointing students from humiliating situations, as well as advocating for good association (Habibi & Prasetyo, 2022).

Although students were given Islamic Religious Education courses during their first semester of college, it is believed that religious education should be provided to students throughout their life journey, especially when they become adults and have student status. A lack of understanding of Islamic religious education will result in a lack of application, use, and benefits of what has been learned. According to research, while Islamic religious

education can be useful in changing students' behavior and religious attitudes, real behavioral changes will be obtained if individuals are given sufficient and continuous information about norms, Islamic religious values, and information. This is what creates in students a strong religious attitude (Ismail, 2016; Rafiki & Wahab, 2014). This continuous information is then used as the *Subuh mubarakah* program implemented by Padang State University with the aim of supporting the vision of national education in forming a generation of piety and superior character. This *subuh mubarakah* activity not only attracts the attention of students, but also of lecturers who have an interest and desire to increase their religious-spiritual knowledge.

However, the *Subuh mubarakah* activity has not yet been evaluated to determine how far the program has progressed based on student and lecturer reactions to the program, how the program's achievements are, and how the program can provide benefits for a good academic culture for lecturers and students. This evaluation research will make recommendations for the *Subuh mubarakah* program, such as whether it should be continued, continued with improvements, or discontinued if it does not benefit the academic community at Padang State University. As a result, the objectives of this research are to describe how the *Subuh mubarakah* program is implemented as a mandatory and routine program at Padang State University in order to form an Islamic academic culture for the academic community. The main issue in this study is how to manage the reactions of students and teachers, how to complete the program's goals, what materials to expect, and the academic culture that stems from the *Subuh Mubarakah* program at the Faculty of Tourism and Hospitality, Padang State University.

## METHODS

Quantitative research methods are used in this study. According to the principle, quantitative research is described by describing the research findings using statistical data, which are then interpreted using qualitative meaning. Data analysis was carried out by describing each assessment indicator based on the average data value and percentage of results under the assessment category. Group explanation technique based on the average value of the group. The average (mean) is obtained by adding up the data of all individuals in the group, then dividing it by the number of individuals in the group.

Data description is done to determine the position of the data in a group. The description of the data is followed by an analysis of the level of achievement of the respondents using the percentage formula as follows;

$$Percentage = \frac{\text{Total Score}}{\text{Total High Score}} \times 100\%$$

The category of the level of achievement of the respondents used the following classification:

Table 3. Range of Research Questionnaire Respondent Achievement Level (TCR) Categories

Number	Percentage	Category
1	90% – 100%	Higest
2	80% – 89%	High
3	65% – 79%	Middle
4	55% – 64%	Low
5	0% – 54%	Lowest

The research subjects were the entire academic community of the Faculty of Tourism were required by academic rules to participate in the *Subuh mubarakah* program. The number of lecturers who provided research samples was 43, while the humans who provided research samples were 504 students from all batches and majors.

### Instrument and Data Analysis Technique

The instrument was developed referring to the training program evaluation model developed by Kirkpatrick, aiming to assess the results of a program whose specifications are related to Human Resource Development (PSDM) (Ambiyar & Dewi, 2019). The assessment component related to the Kirkpatrick Model was developed by Donald L. Kirkpatrick (1991), the conceptual framework developed aims to help develop data on what indicators should be captured in the evaluation of the HRD program with 4 levels of evaluation that have components, namely; Reaction, Learning, Behavior and Program Results (Result). Data analysis is presented in the form of quantitative data with presentation techniques and explanations of qualitative descriptions of research results to interpret research results.

## RESULT AND DISCUSSION

### Changes in Program Participant's Behavior

Evaluating changes in participant behavior following the *Subuh mubarakah* activity in accordance with Muslim obligations.

Table 2. Changes in Program Participants' Behaviour

Study Material	Student		Lecturer	
	$\Sigma$	%	$\Sigma$	%
Discipline in praying on time	2260	89.7	199	92.6
Improving the standard of religious practice	2235	88.7	197	91.6
Improving the quality of behavior according to Islamic religious guidance	2237	88.8	203	94.4
Always have positive thinking in life to Allah and others	2256	89.5	201	93.5
Average		89.4		93.0

The success of a program can be seen from the extent to which the program achieves its goals, even in theory, program evaluation can only be said to be successful when it has been able to exceed program standards and targets (Ambiyar and Dewi 2019). The *Subuh mubarakah* program basically aims to provide changes in the behavior of the academic community for the better to fulfill their obligations as Muslims. Discipline in praying on time is the primary indicator of a Muslim's ability to fulfill his obligations as an obedient and obedient servant to Allah as the creator's main commandment. Disciplinary behavior is associated with a person's mental attitude, which includes a willingness to comply with the applicable provisions, rules, and norms when carrying out an obligation or responsibility (Arif et al., 2019). Discipline in a positive sense requires education and guidance because it requires self-discipline, someone who already has awareness will be easy to direct his behavior in discipline and complete responsibilities (Arifin, 2017). This will form self-motivation to carry out activities related to responsibility. In doing something this personal motivational impulse will automatically raise awareness in action. Daily habits will shape a person's behaviour. If someone has a noble character, then where he goes and with whom



they associate will be accepted and liked by the people around him in everyday life, this was stated in research on morals and ethics in Islam which states that behaviours are formed from daily habits (Habibah, 2015). A person's actions cannot be separated from his past learning experiences, and his behavior depends on the expectations and judgments given to the objects he faces. The behavior and piety that is displayed in daily life make an important contribution compared to the achievement of values (numbers) (Malik, 2011; Rahim, 2020). The formation of personality or character as a caliph certainly requires individual maturity, this means that to fulfill this main goal, the development of human resources is a necessity (Werner, 2014).

This is the goal of the *shubuh Mubarakah* activity, the emergence of a sense of awareness in carrying out responsibilities as a Muslim, namely *shalat*. *Shalat* is the primary responsibility of a Muslim who will be accountable to Allah. *Salat* etymologically means prayer, although some words and deeds begin with *takbir* and end with *salam*, depending on the circumstances. Prayer facing the heart (soul) to Allah, who causes fear of Him and grows in the soul a sense of His greatness and the perfection of His power. *Shalat* is not only related to human obligations to the Creator, but it is also a requirement for a Muslim to ensure that his life is carried out more calmly and better. Many research findings show that practicing *shalat* with discipline can improve the quality and quantity of one's life. The *shalat* discipline factor is one of the factors that influence student learning outcomes. Students who are disciplined in their prayer performance will always remember Allah, who gave life and existence, and avoid laziness, lethargy, and a sense of restlessness; prayer is also a shield against bad deeds, behave honestly, do good, do not cheat, and have a positive character and behavior. others are the result of prayer discipline.

The development of human resource quality is not an easy or simple task because it requires a broad and deep understanding at the level of forming basic human concepts as well as careful calculations. The development paradigm that is oriented towards comparative advantage by relying more on natural resources and cheap labor is now beginning to experience a shift towards development that emphasizes competitive advantage (Powell & Clarke, 2013); however, this must be balanced with the formation of good mental and character by instilling norms. Religion is a trait contained in religion, for that religious practice is an attitude that grows or is owned by a person and will color attitudes and actions in everyday life. Religious attitudes and actions are those that are by religious teachings. According to the above definition, religious activities are businesses carried out by a person or group continuously or that have to do with religious values. Because it is related to Islam in this case, religious activities here correlate with the implementation of Islamic religious values, such as *dhikr*, religious lectures or *tussah*, and reading *Asmaul Husna* together (Syukri et al., 2019).

Research that supports this finding is that the factors that influence lecturers in efforts to build student character are due to differences in maturity carried out through efforts to build and change student thinking paradigms to become more mature human beings due to psychological, socio-emotional and cultural differences, continuous mentoring is carried out through classroom learning, workshops, and personal consultations (McConnell, 2018). This relates to how the academic culture should be carried out with how lecturers and students can respect each other as a habit because, in essence, humans are the same before God, while the difference is the level of piety. The findings of this study suggest that the *Subuh mubarakah* program, as implemented, is beneficial in achieving the program's objectives, namely to very well improve the quality of worship and virtuous

behavior of lecturers (93 %) and to be good in improving the quality of worship and good deeds for students (89%). As a result, this can be expanded and improved to provide greater benefits to the academic community.

### Benefits of Activities in Academic Culture

Islamic nuanced education should emphasize the practice of worship in shaping children's discipline at school. Teaching that focuses too much on cognitive aspects of religious studies just to pass exams is too late (out to date) (Suradi 2018). Now what is needed is the appreciation of religious education to form a motivated and disciplined society. Assess several results that have an impact on improving the quality of the organization (UNP) with this activity. The academic culture reflects the function of *fikriyah*, *rufiyaa*, and *jasadiyah* in academic activities.

Table 3. Benefits of *Subuh Mubarakah* Program in Academic Culture

Academic Culture	Characteristics of Behavior	Student		Lecturer	
		Σ	%	Σ	%
<i>Fikriyah</i>	Think clearly	2243	89	200	93
	Critical thinking	2159	87	197	91
	Creative thinking in academic matters	2186	87	197	91
	Systematic thinking	2160	86	195	90
Total		87		92	
<i>Ruhiyah</i>	Sharpen intuition	2140	85	190	88
	Fix your heart and mind	2239	89	197	92
	Become a human who is more sensitive to others	2204	88	194	90
	Become a human with increased faith quality	2213	87	193	89
Total		90		87	
<i>Jasadiyah</i>	More active in developing knowledge	2153	85	190	88
	More active in applying knowledge	2176	86	188	87
	Prefers to learn new knowledge	2197	87	196	91
	More discipline in carrying out academic activities	2165	86	194	90
	More responsible in academic function	2173	8	194	90
Total		86		89	

The evaluation of the *Subuh Mubarakah* program yielded an assessment of how the program helps in the creation of academic costs for lecturers and students. This study summarizes the evaluation of three indicators of Islamic academic culture. The *fikriyah* indicator related to improving the quality of the ability to think, critically, systematically, and creatively in academic matters, the results obtained were 86.8% for students and a higher percentage score for lecturers 91.7%. *Ruhiyah* indicators on increasing intuition, heart and mentality, sensitivity to others, and increasing faith quality as God's creatures obtained a higher average score for students by 90%, while lecturers had an average score of 87.3%. The assessment of *jasadiyah* indicators in increasing activeness in the development of science, activeness in the application of science, likes to learn new knowledge, discipline in carrying out academic tasks and responsibilities in academic functions revealed results of 86.2 % for students and 89.5 % for lecturers. The assessment score of a high number in improving the quality of academic culture indicates that students and lecturers recognize the benefits of *Subuh mubarakah* activities in improving academic culture quality. This spiritual program has a positive impact on the academic community of Padang State University's Faculty of Tourism and Hospitality. The demand to improve the quality of intellectual and character

academic culture as an effort to improve the ability to compete in the application of the tri dharma of higher education in the campus environment can be realized. Academic culture based on positive character values is the foundation for high-quality academic activities. The challenges of humanity in the twenty-first century pose a threat to the decline of morality and positive character. The emergence of moral problems and indecision in maintaining human morality as a result of the decline of culture and values in the eyes of society must be anticipated as early and as thoroughly as possible. One way to anticipate this is to apply a good and maximum academic culture in the campus environment (Musradinur 2019). One way to improve the quality of Islamic academic culture is to (1) build an Islamic learning society, (2) a congregational prayer movement, (3) Islamic dress movement, (4) a *taharah* movement, (5) exemplary movement, (6) movement Islamic hospitality, and (7) the quality of life movement (Maharani, Ubaidah, and Aminudin 2018).

Based on the findings of the research, it can be recommended that students and lecturers feel an improvement in the quality of their behavior after participating in *Subuh mubarakah* activities. The desire to be better, the pattern of thought, sensitivity to life, and physical health all combine to form the desire for better things. The emergence of a better academic culture will affect the performance of the academic community, and the occurrence of changes and renewals in the learning environment towards a better direction will lead to comfort; the end of a well-organized and well-executed academic culture is the emergence of a dignified civilization in the community within the campus environment. Arif 2019). Islamic morality has several features and special characteristics (characteristics) that distinguish it from other moral systems. Among the characteristics of Islamic morality are: (a) *Rabbaniyah* or attributed to Rabb (God), (b) *Insaniyah* (humane), (c) *Syumuliyah* (universal and includes all life), and (d) *Wasathiyah* (middle attitude). (Bafadhol 2017). Character education functions to form and develop the potential of human beings or Indonesian citizens so that they have good thoughts, good hearts, and good behavior by the Pancasila philosophy of life (Susanti 2013). Education needs to restore the reasoning of criticism of higher education campuses by getting out of the power circle of pragmatism domination and returning to the basic philosophy of national education, namely Pancasila, which contains spirituality, humanism, unity in diversity, democracy, and justice (Nuryanto 2017). If these values become the basic foundation of higher education, then the opportunity to maintain critical reasoning will be maintained. Pancasila is normatively the basis of philosophy in the life of the nation and state, and national education is also based on this philosophy. However, at the practical level, what is dominant is not the philosophy of Pancasila but another ideology based on capitalism-neoliberalism, which is based on the ideology of competition and corporate values.

This will also have an impact on the best educational services that students and prospective students can receive. The program hopes that the improvement in the quality of this academic culture will be felt directly by students by increasing the quality of service and regularity that characterizes Padang State University's Faculty of Tourism and Hospitality. A quality academic culture that is felt directly by the academic community with the emergence of service quality and regularity of academic culture will give rise to its characteristics/characteristics for the institution, which is a point of difference with other institutions to be seen by prospective students which are commonly referred to as an image (brand) an institution (Budiarti and Haryanto 2016). Morals have two objectives: First, morals with God. Second, morals with fellow creatures. Therefore, it is not true that moral problems are only associated with problems in human relations (Habibah 2015). Morals have two



objectives: First, morals with God. Second, morals with fellow creatures. Therefore, it is not true that moral problems are only associated with problems in human relations (Habibah 2015).

The findings of this study indicate that *Subuh mubarakah* activities can have a positive impact on academic culture and that increasing academic culture through this program is a good step toward improving service quality and regularity in academic activities. This recommendation is based on an evaluation of the benefits of *Subuh Mubarakah* program activities. This means that activities can continue to be carried out by focusing on the material that students and lecturers want to study the most, namely material and discussion of morals, namely the law that governs social morals in life.

## CONCLUSION

The potentials that are given to humans are Allah's guidance (guidance) which is intended for humans so that they can carry out an attitude of life that is in harmony with the nature of their creation. Human resource development, based on the Islamic concept, is to form human beings who have noble character, always worship Allah, who spreads mercy to the universe, and fears Allah. This is the direction of human resource development goals according to the Islamic concept.

According to the research presented, the evaluation of the *Subuh Mubarakah* program in improving the quality of academic culture within the Faculty of Tourism and Hospitality, State University of Padang, demonstrates that the *Subuh Mubarakah* program has provided benefits to the program objectives. The program has instilled self-motivation to carry out dependent-related activities. The assessment of improving the quality of academic culture received a high score, indicating that students and lecturers recognize the benefits of *Subuh mubarakah* activities in improving academic culture quality. This spiritual program has a positive impact on the academic community of the Faculty of Tourism and Hospitality, Padang State University. The demand to improve the quality of intellectual, academic culture, which is characterized as an effort to improve the ability to compete in the application of the tri dharma of higher education in the campus environment, can be realized.

Education aims to create human beings who have noble characters with changes in behavior for the better—making students have noble morals, namely a change in the behavior of students in a better direction. This educational goal is, at the same time, a concrete form of the most important educational goal, namely faith and piety to God Almighty. Based on the findings of the research, it can be recommended that students and lecturers feel an improvement in the quality of their behavior after participating in *Subuh mubarakah* activities. The desire to be better, the thinking pattern, and sensitivity to life and health become the desire for better things.

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