Effectiveness of Campus Gate Closure Policy During Zuhur Prayer in Shaping Students' Religious Behavior at Muhammadiyah Purwokerto University

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Abstract

Introduction to The Problem: Universities not only function as centers of scientific development but also as spaces for character and religious value formation. At Muhammadiyah Purwokerto University (UMP), this is reflected in the policy of closing campus gates during zuhur prayer to encourage timely worship and support the internalization of Islamic values. **Purpose:** The policy is driven by the need to foster student religiosity through a supportive environment, as it does not develop automatically. Institutional efforts like campus regulations can be effective if designed wisely and inclusively. **Methods:** This article uses qualitative research with a research approach model of in-depth interviews with relevant sources and direct observation in the campus environment, data analysis techniques in this study are data reduction, data presentation, and conclusion drawing. **Findings**: The study revealed mixed student responses to the campus gate closure policy during zuhur prayer at UMP. While 62.5% supported it for encouraging timely worship, 41.1% found it ineffective due to issues like limited mosque capacity, differing religiosity levels, and schedule disruptions. The policy may boost short-term compliance but lacks impact on long-term religious internalization without a more persuasive, student-centered approach. **Research Implications:** Proving that the campus policy in the form of closing the gate during zuhur prayer gets pros and cons from the campus community. The application of education with coercion methods is not relevant for students considering the needs and differences of students. **Originality:** The lack of students who are willing to fill out the questionnaire, henceforth it is prioritized to conduct more direct interviews.

Keywords: Policy, Religiosity, Behavior, Awareness, Students

Introduction

University as an institution of higher education not only acts as a center for the development of science, but is also responsible for the formation of character and moral values, including student religiosity. Despite the complexity and challenges of education in the current era of

globalization-where many educational institutions tend to ignore religious values in the education process. (Rahma Anindya, 2024). Prayer is an obligation that Muslims perform every day at least five times a day as a form of gratitude and our faith in Allah SWT. When performing prayer, all aspects of health (physical, mental and mind) synergize harmoniously. (Yulianti & Cahyani, 2019).

In this context, Muhammadiyah Purwokerto University implements a restriction policy in the form of closing the campus gate during the zuhur prayer time. This policy aims to encourage students to worship on time while creating a campus atmosphere that supports the internalization of Islamic values. However, the effectiveness of this policy has drawn pros and cons among students, considering that a coercive approach is considered less relevant for higher education.

The background of this study is based on previous research which shows that disciplining through structural policies like this is not necessarily effective if it is not accompanied by intrinsic awareness from individuals. The phenomenon of waning religiosity values in the era of advances in science and technology (IPTEK), where gadgets and social media often neglect students from the obligation to worship. Some students actually take advantage of the gate closing time to gather or queue without praying, while the limited capacity of the mosque is also an obstacle. This raises the question of how far the restriction policy can shape sustainable religious awareness.

This study aims to analyze the effectiveness of the campus gate closure policy during zuhur prayer in improving student religiosity, as well as identifying the positive and negative impacts that arise from the policy. By using a qualitative approach through interviews and direct observation, this research is expected to provide holistic recommendations for the development of campus policies that are more humanist and based on individual awareness. The results of this study are also expected to be a reference for other educational institutions in designing effective and sustainable strategies for instilling religious values.

Literature Review

The ineffectiveness of the implementation of the congregational zuhur prayer program is also caused by the lack of understanding and awareness of some of the program's behaviors of cultural formation efforts whose purpose is to promote an attitude of discipline in accordance with the school's Vision and Mission. Another inhibiting factor is the lack of time discipline from both teachers and students so that delays often occur. So that causes the implementation of this program to run less optimally because there are still school residents who are less supportive and aware of the importance of the implementation of school culture through congregational dhuhur prayer which serves to advance the school and shape the character of students. (Kamni, 2014).

Students are individuals who experience a transition period from late adolescence to early

adulthood with many changes in duties and responsibilities that will be faced. (Awaliyah et al., 2017) In this case, it proves that the policy of closing the campus gate is considered less effective due to the lack of student awareness in maintaining their prayers, even the phenomenon that occurs seems to prove everything, students prefer to wait for the gate to open rather than pray first at the campus mosque. Prayer is one of the worship services that is a means of communicating with Allah SWT. Prayer as a form of worship has rules in its implementation that we must follow in accordance with what is syari "atkan. (Mardhiah, 2021).

Discipline will be easier to enforce if it arises from the awareness of each person to always act according to the rules without any external coercion. Based on this statement, it shows that if someone has an awareness or his mind is open to implementing discipline, then he will implement it. (Septirahmah et al., 2021). University as an institution of higher education is one of the important resources. Formal (campus), informal (family), and non-formal institutions (tutoring, recitation) have an influence and impact on student character, whether intentional or not. (Masrukhin, 2013). Habituation of positive behavior through daily habits, such as time discipline, maintaining cleanliness, or sharing with others, is also an important part of character education. (Ayub & Fuadi, 2024).

When talking about discipline at the campus level, it is actually not the realm, because discipline should have been obtained at the level below. The application of student discipline values can be achieved with advice in every lecture, just 5-10 minutes for motivation and discipline. The importance of prayer as an act of worship is not just a ritual, but also has a far- reaching impact on personal discipline and quality of life. (Muhammad Zainul Arifin & Ainur Rofiq Sofa, 2024). Education not only forms intelligent people, but also has superior character and personality. (Wahono Margi, 2018)

The impact of advances in science and technology (IPTEK) has increasingly affected the fading of religious feelings and widened the gap between traditional values and rational technological values. (Hazin & Laila, 2022). As a result of the development of social media, many students are negligent in using the social media they have, even they spend their time only using the social media. (Haryono & Panuntun, 2019).

Current reality proves that technology, especially social media, has a huge impact on people's lives. If technology is utilized wisely, it will have a positive influence on human life, but if it is misused and makes negligence, it will be a disaster for humans themselves, for example, when prayer time arrives the majority of people will be more comfortable with the gadget they are holding than praying. In this case the campus policy closes the portal with the intention that students stop to perform zuhur prayers first before going home but they prefer to stop in front of

the portal while playing cellphones.

Methods

If you look at the meaning implied in the title and the problems studied in this research using the type of case study research and field research with a qualitative approach, which in this study is based on the results of interviews with UMP students. In this qualitative research, there are several main keys in case study research and field research, among others: The researcher is the main instrument who will see firsthand the situation at the location related to the campus gate closure policy and its impact. More emphasis on process than results because literary works are works that are rich in interpretation and the analysis is inductive.

Meaning becomes the main point. The main source researched when conducting research is direct observation. The researcher also used existing literature in previous journals and used it as a source to find out existing factual results and strengthen the argument.

In addition, researchers also use study research methods in the data collection process by using data methods that can be used as support for researchers in this research process. The source used is a questionnaire filled out directly by UMP students.

At the time of data analysis, researchers also used a direct interview method with UMP students containing propositions, hypotheses, assumptions from students. This way of thinking includes perspective, which is used to see data that is relevant and in accordance with the topic under study. Descriptive way of thinking, which is used to describe data systematically in accordance with the descriptions made by researchers. Descriptive analysis, which is used to describe the data in a way that is in accordance with the objectives of this study, namely identifying the cultivation of a religious culture with the aim of improving character building and Islamicity in students.

Result

Islam is generally separated into three components, namely belief, worship, and morals, all of which are interrelated with each other according to Endang Saifuddin Anshari. Meanwhile, Muhaimin emphasized that there are two kinds of religious education contexts, namely vertical and horizontal. The vertical is in the form of interpersonal interaction between a person and Allah (hablum minallah), such as prayer, fasting, reciting the Koran, and other practices. While the horizontal one is in the form of relationships between fellow humans or between students (hablum minannas) at school, as well as relationships with the surrounding natural environment. In essence, the division of religious values into these different forms is the same because the moral dimension consisting of horizontal forms, relationships with fellow humans (hablum minannas), and the

dimension of belief or faith, namely the relationship between humans and Allah (hablum minallah) is the same. (Umro, 2018).

In this study, researchers focused on student behavior towards the UMP policy in the form of closing campus gates which intersects directly with two general components of Islam, namely worship and morals. Based on the results of the questionnaire distributed to active UMP students, it can be seen from the pie chart below.
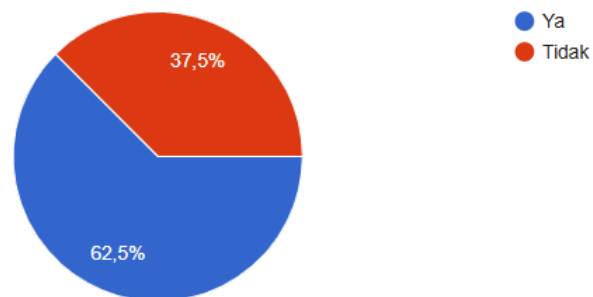

Figure 1. Student Opinions on the Policy of Closing Campus
Gates During Zuhr Prayers

The majority of respondents as much as 62.5% agreed with the policy, one respondent argued "Effective, because it does not delay the obligation to pray, so that by the time they arrive at the boarding house they have already performed the zuhur prayer." The implementation of prayer has been determined so that we cannot arbitrarily change, advance or delay the time of implementation (Wahyu & Maulana, 2022). In this case, it proves that there are some people who must be forced first to do something. Personality or morals are education that cannot be taught in the form of learning alone, but the need for habituation in everyday life. (Setiawan et al., 2021)

Education is the process of guiding humans from darkness, ignorance and enlightening knowledge. In a broad sense, education, both formal and informal, includes everything that expands human knowledge about themselves and the world in which they live. According to the way education is divided into three types, namely: 1) Pressure, which is education based on coercion (with violence). 2) Training to form habits. 3) Education that is intended to form a good conscience. (Zamroni, 2017).

Pressure education is often an early stage in the learning process, where individuals are introduced to rules and responsibilities through a strict approach. For young people with low self-control, reinforcement of self-monitoring, environmental restructuring, or encouragement can improve compliance (Hutapea et al., n.d.). Although rigid, these methods play an important role in building a foundation of discipline and order. The next stage is repeated practice to form positive habits, such as honesty, responsibility and work ethic. Over time, education progresses to a higher stage of conscience formation, where one not only knows what is right, but also has the

inner drive to act ethically and morally. The concept of education through coercion listed in the campus policy in the form of closing the gate during zuhur prayers, indirectly this policy forces students not to leave campus first before performing zuhur prayers.

The nature of morals according to al-Ghazali includes two conditions: 1) The action must be constant, which is done repeatedly in the same form so that it can become a habit. Example: someone who donates property only once in a while because of a sudden impulse, then that person cannot be said to be generous as long as the trait does not settle and permeate the soul. 2) The continuous action must grow easily as a reflection of his soul without consideration and thought, that is, not because of pressure, coercion from others, or the influence and persuasion of beautiful things and so on. For example: someone who gives away property because of pressure and moral considerations. Then it is not included in the class of people who are generous. Generosity as a trait and attitude inherent in a person obtained due to upbringing or instinct. (Zamroni, 2017).

True morality is an inherent trait of personality that is manifested through actions that fulfill two basic conditions: constancy (done repeatedly until it becomes a habit) and spontaneity (arises naturally from within the soul without coercion from outside). True morals must have become an integral part of one's identity, either through a consistent educational process or as a manifestation of well-developed fitrah. The discipline of the five daily prayers is also assessed by whether a student performs the five daily prayers in a day and night. (Rahmah et al., 2023)
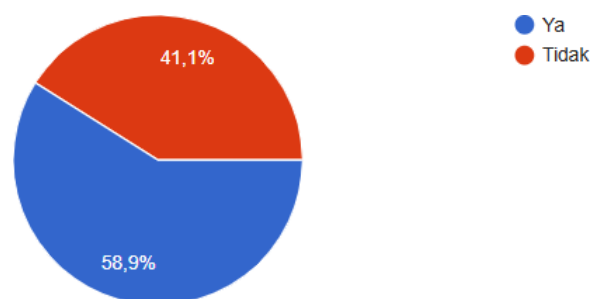

Figure 2. Effectiveness of Campus Gate Closure Policy
during Zuhr Prayer According to Students

According to the results of respondents in the questionnaire, 58.9% of respondents considered that the policy was effective in increasing the value of student religiosity, especially in congregational zuhur prayers at the mosque before leaving campus, one respondent said "Because it can remind all students of the obligation to pray. Although actually prayer is an obligation and every student should be able to carry it out directly without being reminded. But then again, not all students have the same level of religiosity. Therefore, this policy can also be justified". From this opinion, it can be concluded that the policy can encourage students to pray first.

Another opinion states "The policy is quite effective. By closing the campus gate during the

zuhur prayer time, students are encouraged not to go straight home and prefer to pray first. Closing the gate creates a time lag that can be utilized to perform worship without feeling rushed. In addition, this is also a form of reminder that prayer is the main obligation for Muslims, especially in a campus environment based on Islamic values such as Muhammadiyah Purwokerto University." It can be concluded that the policy should indeed be implemented on the campus of Muhammadiyah Purwokerto University because it is in line with the Vision of an Excellent, Modern and Islamic Campus.

Discussion

According to research conducted by Rahman et al. (2020), similar policies in other educational institutions show that closing access during worship times can increase student participation in religious activities. This is in line with motivation theory which states that a supportive environment can increase positive individual behavior (Deci & Ryan, 2000).

However, the policy reaps the pros and cons among students, behind it there are students who disagree with the policy, because it disrupts student activities. One student argued that "Closing the gate becomes an obstacle when we are in a precarious position to leave and are in a hurry. and as a woman if you don't pray, you have to wait for the gate to open", which means that this policy can interfere with students in productive activities.

Another opinion also stated that "In my opinion, closing the gate during zuhur prayer is less effective because everyone has different business, and not everyone can or should pray, especially women who are absent. In addition, there are also those who want to rest immediately, so they prefer to pray inside the dormitory rather than in a public place. This policy may be good for some people, but it is not always appropriate for all situations." In this case, the policy of closing the campus gates is an action that does not consider the different interests and needs of each student.

One respondent gave an answer regarding the ineffectiveness of the campus policy as follows "Because sometimes there is a time when you want to pray zuhur on the way home, or the journey to the next destination, which should be able to save time by traveling on the way and then looking for a mosque on the way but we have to start from the UMP mosque which may be far from the next destination."

For students who have homes far from campus, it is an advantage to be able to steal the start of the trip first and stop at the mosque in the direction of returning home to pray, otherwise if the gate is closed, the estimated return will be longer because they cannot travel first.

"Because the problem is the noisy brong motorcycle exhaust users with the gathering of students when closed can make noise during prayer". Campus policies that aim to make students

better turn out to be splashing water, in the sense that this policy has a negative value, making people who are praying in congregation at the mosque not feel solemn in worship.

In this case another opinion added "Because if the gate is closed or opened at zuhur prayer time, it cannot predict students will pray zuhur first, it all depends on each person. And those who enter the campus gate at Zuhr prayer time are not only students but also the community, so it's a bit disturbing." Closing the gates has a negative impact on disruption plus it is ineffective in its implementation.

Another respondent said that "In my opinion it is not effective, it is actually good for it but if you look at the reality most students don't even pray and instead queue in front of the gate to wait for the gate to open, with the closure it becomes ineffective and even if it continues, the capacity of the mosque on campus if required is not sufficient for us to pray all there."

The reality on the ground shows that most students do not utilize this time to pray, but instead gather and queue in front of the closed gates. In addition, the limited capacity of the on-campus mosque is also a significant obstacle to praying zuhur in congregation. This has the potential to cause accumulation and inconvenience for students who want to worship solemnly. Although it has a positive purpose in increasing awareness of worship, the policy of closing the campus gate during prayer time is less effective in its implementation. The implementation of morals (character) in education begins with teaching, namely the concept of good and bad things through the teaching system. (Kulsum & Muhid, 2022) Without adequate facilities and a more persuasive approach, this policy risks causing negative impacts, such as crowds in front of the gate and the inappropriate capacity of the campus mosque. Therefore, policy evaluation and the provision of supporting facilities need to be considered to achieve the expected spiritual goals.

The process of character building, apart from requiring communities of character (families, schools, religious institutions, media, government and various other parties), is also influenced by the level of resilience that exists in each individual (Syakhirul Alim et al., n.d.). Character education is a conscious effort directed from the scope of learning for the growth and development of human potential that has a good character, a big soul, and so on. Education is a process in the form of habits, knowledge, skills that continue from generation to generation. (Pakai, 2022)

The practice of worship routines, the meaning of religious holidays through religious activities and the placement of religious symbols in the family environment also become students' learning and experience of worship. (Larasaty et al., 2024) Character education has three main functions. This is as stated by Zubaedi in Santika's article. The three main functions are first, the function of forming and developing potential. Character education forms and develops the potential of students to have good thoughts, good hearts, and behave in accordance with the philosophy of

Pancasila. Second, the function of repair and strengthening. Character education improves and strengthens the role of families, education units, communities, and governments to participate and take responsibility in the development of citizens' potential and nation building towards an advanced, independent, and prosperous nation. Third, the filtering function. Character education sorts out the nation's own culture and filters out the cultures of other nations that are not in accordance with the values of national culture and dignified national character. (Wulandari et al., 2021).

According to Suyatno (2010), referring to the concept of a holistic approach and various efforts made by educational institutions, it is necessary to believe that the character education process must be carried out continuously, so that the moral values that have been embedded in the child's personality do not only arrive at a certain level of education or only appear in the family environment. In addition, the moral practices that he shows are not impressed as a formality, but are truly embedded in his soul. (Dharmawan, n.d.).

Religious education for adults must be done more critically and analytically so that they can understand their religion and beliefs more deeply (Naily, 2023). Theological problems are human problems, in general, wherever humans are in their communities. It is certain that morals and ethics play a role as a guide to good and bad behavior in the association of fellow humans, which is always associated with religiosity. (Tanamal, 2022)

Conclusion

This study examines the effectiveness of the policy of limiting the closure of the campus gate of Muhammadiyah Purwokerto University during zuhur prayer as an effort to uphold the value of student religiosity. The results showed that this policy was indeed able to increase student participation in congregational prayer, as seen from 62.5% of respondents who approved the policy. However, this policy has also drawn pros and cons among students, with some considering it a reminder of religious obligations, while others see it as an obstacle to mobility and productive activities.

The research findings reveal that the effectiveness of this policy in shaping long-term religious awareness is limited. While this restrictive policy may trigger temporary compliance, it does not necessarily reflect the internalization of true religious values. Some students take advantage of the gate closing time to gather or queue without praying, while the limited capacity of the mosque is also an obstacle. This shows that a structural approach is not enough without being accompanied by a persuasive and dialogical approach to build awareness from within students.

This study recommends the need for policy evaluation by considering a more holistic and

humanist approach. University efforts should not only be through the curriculum with religious courses, but also through other courses that can always be linked to religious values. (Susilana et al., 2020) The combination of a strict policy with education, adequate facilities, and an individual awareness-based approach is considered more effective in achieving the goal of religious character formation. Islamic-based higher education institutions need to design policies that are responsive to the needs and dynamics of students, so that they do not only create false compliance, but also encourage deep and sustainable appreciation of religious values.

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