

THE EXPLORATORY ANALYSIS OF ASCETICISM IN ISLAMIC RELIGIOUS EDUCATION

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Absrtract

Islamic religious education is not solely about discussing how Muslims carry out their religious teachings, but it also discusses issues with a wider range of educational interests capable of creating human happiness and success in the world and the hereafter. For this reason, a proper education system must be created so that it can produce humanity in accordance with Islamic teachings. Reformation in Islamic education requires the contextualization of Islamic religious education in accordance with the original sources in the Qur'an and Assunnah so that there is a relevance between Islamic religious education and current situations. Although Islamic education keeps updated to the current situation, spiritual values (asceticism) and ahlakul karimah are not abandoned. The spiritual values (asceticism) in relation to Islamic religious education must be developed and taught, but how to teach and internalize them to people, especially to students, requires basic thoughts and findings so that ascetic attainment of Islamic religious education can be reached.

Key words: Asceticism, Islamic Religious Education

Introduction

Humans are essentially created by God as always complaining; when they get something bad, they always grumble, and when they get something good too, they are not satisfied and not grateful. This is why humans always want more and more. In their efforts to satisfy their greed, they collect wealth - abundant wealth, high position and rank, they love their woman or wife excessively, and even they collect jewelry and valuable objects, luxury homes, without taking into account the redundant value of their acts, or what we call as *mubazir*. Humans like that feel

they will live eternally in the world, and do not think that they will die and have life after death¹.

Humans like that are categorized as hedonists, that is, people who are perceived to be life oriented to luxury and glamour. They like to waste or spend wealth for personal happiness. They forget to think about other people, the distress of others, and the poverty that exists around them. All those actions are a waste. As moslems they are actually supposed to look for happiness in a modest way. With sufficient fulfillment of physical needs, they should feel the peace of mind and soul.

Basically humans need wealth and property in order to maintain their survival, in order to achieve the pleasure and happiness. However, not all of their life should be shed only to achieve misguided wealth and happiness. They are not supposed to spend whole part of their time to pursue and achieve happiness, while human obligations as “*abid*” are abandoned². The purpose of human life is to achieve happiness in the world and the hereafter world (sa'adutud-daraini), not just working and gathering wealth for happiness in the world. Working, looking for wealth are solely for the sake of fulfilling the obligation as humanbeing, while his property and wealth are used for the goodness and prosperity of other people.

In an effort to understand the ideal and true purpose of life in accordance with religious teachings, there needs to be a long learning process, from understanding religious teachings to the implementation stage. The process is not easy, it takes a cognitive internalization to instill them in their heart, and even requires practice.

One of the processes in understanding the purpose of life is through teaching and learning, both in school, in madrasas, in mosques, in the majlis of science, at home, and wherever religious knowledge is obtained. Likewise the learning should begin early, from childhood to old age(long life education).

Religious education that has been taught in schools seems to have not provided maximum results on the values of Islamic teachings. Many indicators show this, such as lack of religious awareness, moral decadence that is spread everywhere, brawls, disobedience that are often seen in everyday life, rampant corruption in all parts of the archipelago.

Therefore, Islamic religious education in schools have come under the spotlight from various parties who question its effectiveness in schools. Is a model of Islamic religious education that is able to internalize the teachings of religion into the hearts of every human being needed? This then has become a homework for observers of Islamic religious education.

¹ Holger Daun and Reza Arjmand, “Islamic Education,” in *International Handbook on Globalisation, Education and Policy Research* (Springer, 2005), 377–88.

² Ibnu Rusydi, “FILSAFAT POLITIK ISLAM; Sebuah Pengantar,” *Risâlah, Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2015): 110–23.

Research Method

The study was qualitative approach with the descriptive type. Accordingly, this study will analyze the essence of asceticism of Islamic religious education. The research data obtained from scientific research library literature. The study will discuss the exploratory analysis about the existence of asceticism in Islamic religious education and how to implement it in the real world.

Results and Discussion

Understanding The Meaning of Asceticism

Asceticism is a term taken from the Greek word *askein*, meaning "train". In this case what is meant by training is an attempt by a person to draw himself closer to God through various means such as death of body, or to blame himself. This behavior is done because his body is considered a real barrier in approaching God. Because the body is a barrier, they do something to purify themselves by doing the term "abstinence", which is abstaining from eating, sleeping, allowing themselves to be exposed to the heat of the sun or the cold of the night, abstaining from having sex, and even to the point of self-torture³.

Almost all religions in the world know and practice what is called asceticism. In India, asceticism is done by the way of escaping from "samsara" (suffering) that surrounds human life. The method of escape is to terminate oneself, the body being deemed evil must be destroyed. This behavior then became the subject of teaching for Indians who embrace Buddhism and Brahmanism.

Asceticism is also found in Jewish religion. Ascetic in this religion begins with its encounter with Greek culture, where the figure who combines Judaism with Greek culture is Philo of Alexandria. What Philo introduced is that the world and the God will not be able to unite except by means of what is called logos. Meanwhile, in humans, the body and spirit will always clash unless they are bridged by contemplation (self-reflection). With that contemplation the spirit will be liberated from one's body, then the spirit will rise at a higher level which is at the divine level⁴.

In Christianity, asceticism is interpreted as a strenuous exercise, namely through the release of oneself from worldly desires in achieving true freedom. The asceticism is usually practiced by monks in Christian churches. They torture themselves in various ways, in the hope that what they do is an act favored by their Lord. They say that "we punish ourselves because we know very well that each pain makes us valuable now, we will have hundreds of points of pleasure soon". Thus, in their view, it can be done through suicide or intentional death by themselves⁵.

In Hinduism, asceticism is defined as absolute self-liberation to unite oneself with the Brahmins. In this religion, asceticism is carried out by distancing oneself from worldly pleasures, with the model of excessive fasting, reducing the time of sleep, distancing and even forbidding themselves from all the pleasures of the world by torturing themselves, bearing the burden of disasters, considering themselves as

³ Ensiklopedi Nasional Indonesia, "Jilid IA/Amy, PT," *Cipta Adi Pusaka, Jakarta*, 1988.

⁴ Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29.

⁵ Henry Hazlitt and Cuk Ananta Wijaya, *Dasar-Dasar Moralitas* (Pustaka Pelajar, 2003).

always in grieve and feel disappointed. They never expect to die, because death will only move them to a new life. They only expect their own destruction to be united in Brahma. Therefore, Hindus in their lives are always overwhelmed with misery, restraining from delights, being negative, living a life begging, and torturing themselves⁶.

In Buddhism the principle of *tanasukh* becomes a reference in life, namely the principle in which the five senses and feelings relate to the outside world. It means that one's character contains attractions and abilities arising from the past, that is, the life which one has experienced in the past shapes his/her personality in a new life. Thus, in Buddhism, we must free ourselves from the rebirth of birth, so that humans can get to Nirvana. Buddhist asceticism is about suffering which is divided into four criteria: a. that suffering must exist, namely the existence of death, sickness, having children, distress in life due to separation from loved ones, and the meeting of humans with their enemies. Those all are suffering; b. that what makes the suffering is one's lust and desire that comes from within. Besides that a sense of wanting to get pleasure, a great sense of wanting to own the world, and longing for the future world are also the causes of suffering; c. that suffering can disappear when that desire disappears with the loss of lust and loss of love for the world, d. to eradicate the suffering it must be done through a good way, such as following the right opinion, positive feelings, saying good words, behaving well, having a good lifestyle, being always grateful, having good memory, and always thinking of good things⁷.

In Islam asceticism can be understood by two values, namely *qana'ah* which is feeling enough with what one has, and *tawassuth*, which is the existence of a balance of life. The term *qana'ah* can be understood by fulfilling basic human needs at the minimum level of eligibility of living standards. While *tawassuth* is defined as the existence of a life balance in an effort to refrain from the extremism of euphoria in modern life which is materialistic⁸. *Qana'ah* and *tawassuth* are understood not to provide motivation that leads to the search for excess, but leads to a tranquility and comfort in what they have and possess. This is known in Islam as "*zuhud*".

The classic term for asceticism in Islam is identical to *tabattul* (termination of worldly affairs), another term is *shalihat* (piety)⁹. While according to Sayyed Hossein Nasr ascetic was identical with the term *zuhud*¹⁰. Practically the term asceticism is also identical with *riyadhah* (willingness). These terms are some of the words that can be related to the attitude of asceticism in Islam. However, in the course of the history of asceticism in Islam, the term *zuhud* is more widely known and more

⁶ Ahmad Shalaby, *Perbandingan Agama: Agama-Agama Besar Di India (Hindu-Jaina-Buddha)* (Bumi Aksara, 1998).

⁷ Shalaby.

⁸ James T Robinson, *Asceticism, Eschatology, Opposition to Philosophy: The Arabic Translation and Commentary of Salmon Ben Yeroham on Qohelet (Ecclesiastes)*. *Karaite Texts and Studies*, vol. 5 (Brill, 2012).

⁹ Christophe Jaffrelot, *Religion, Caste, and Politics in India* (Primus Books, 2010).

¹⁰ Seyyed Hossein Nasr, *Sufi Essays* (Suny press, 1991).

famous as is usually done by Sufis as an idealization of life in placing human interests before God.

Implicitly in Islam, asceticism is believed to be an act of filtering the greed for materialism. Basically, humans are not able to put themselves in an ideal position, which is between loving wealth and fulfilling just sufficient needs. Seeking and collecting wealth actually will not bring a wisdom in one's life, because within what one possesses there is a portion of the rights of the poor. Therefore, excessive control of wealth balanced by the obligation to pay *zakat* and *infaq* then giving a living for the poor is expected to foster a psychological balance to reduce greed¹¹.

Stacking wealth for a Muslim is not relevant, because accumulating wealth does not bring much wisdom and benefit. Here a great soul is needed to foster the spirit of contribution to social piety by changing the mindset of the *hub al-mâl* (love of wealth) to the *hub al-nâs* (love of humans). This indicates that social worship is comparable to other worship except that social worship is more synonymous with contributive and participatory activities.

Related to this issue, Ibn Taymiyyah explained that asceticism in Islam must be kept in accordance with the Shari'a to the point that what must be practiced is to leave everything that is not useful in our journey to the hereafter world, then remain consistent with high confidence in the heart and continue to accept what is in one's possession is obtained as it is¹². Departing from this thought, asceticism must be carried out as an effort to encourage people to avoid excessive love of the world (*hub Ad-dunya*). More over, asceticism is directed to respect themselves through efforts to meet the needs of a sufficient and decent life, so that life is calm and serene, so that one is be able to foster a cautious attitude, and has strong consideration of the reward that will be obtained.

Understanding The Meaning And Direction of Islamic Religious Education

Islamic religious education is a serious and well planned effort in preparing students to understand, and practice the teachings of Islam through the process of guidance and teaching¹³. Islamic Education based on Government Regulation No. 55 of 2007 Chapter I article 2 states that religious education is an education that provides understanding, knowledge, shape attitudes and personality and skills to students in practicing their religious teachings, which is carried out at least through a learning process in all levels and types of education¹⁴.

Religious education concerns human life comprehensively, not just equipping children with understanding of religion and intellectual development alone, but it must touch the personality of the children themselves, like making them

¹¹ Muḥammad 'Alī Sabzavārī, *Tuḥfah Yi-'Abbāsī: The Golden Chain of Sufism in Shī'ite Islam* (University Press of America, 2008).

¹² Ibnu Taimiyah, "Majmu'ah Al-Fatawâ Li Syaikh Al-Islâm," *Riyâdh: Matabi 'Riyâdh*, 1963.

¹³ R I Departemen Agama, "Pedoman Umum Agama Islam Sekolah Umum Dan Sekolah Luar Biasa" (Jakarta: Dirjen Kelembagaan Agama Islam, Direktorat Madrasah dan Pendidikan ..., 2003).

¹⁴ Peraturan Pemerintah Republik Indonesia Nomor, "Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan," *Jakarta: Kemenag*, 55AD.

accustomed to doing good deeds in accordance with religious teachings, having good relationship both vertically (relationship with God) and horizontally (relationship with other God's creatures), and also understanding themselves¹⁵. Thus, Islamic religious education not only teaches the values of worldly issues, but also teaches human readiness to live in the hereafter world.

Direction of Islamic Education is a conscious effort prepared for students, so that students are able to understand, to carry out, and to always practice religious teachings. As for the emphasis that must be given in Islamic religious education is the practice of religious teachings in daily life. Thus Islamic religious education must be projected to increase the component of being (practice), but still there must be a process of knowing and doing.

The direction of Islamic religious education cannot be separated from the study of the purpose of Islamic religious education itself¹⁶, as stated by Islamic education thinkers such as Syed Muhammad Naquib Al-Attas¹⁷, Muhammad Athiyah al-Abrasyi¹⁸. Practically the purpose of Islamic religious education is to produce intelligent and devout Muslim generations. The ideological objective is that Islamic religious education must be the main pillar in the formation of Islamic faith for Muslim generations which is used as a foundation for other education¹⁹.

Islamic Religious Education is expected to take people to master religious teachings comprehensively, and also to practice these teachings in their lives. In addition, Islamic religious education emphasizes on the formation of perfect human behaviors, meaning that Islamic religious education is taught to form human beings with akhlakul karimah in accordance with what was practiced by the prophet Muhammad²⁰.

Islamic religious education is not solely about discussing how Muslims carry out their religious teachings, but more than that it is discussing issues with a wider range of educational interests, capable of creating human happiness and success in the world until the hereafter. For this reason, an education system must be created so that it can produce humanity which is expected to be in accordance with religious teachings.

Reformation in Islamic education requires the contextualization of Islamic religious education in accordance with its²¹ original sources of the Qur'an and Assunnah so that there is a relevance between Islamic religious education and

¹⁵ Majid Abdul and Dian Andayani, "Pendidikan Karakter Perspektif Islam," *Bandung: PT Remaja Rosdakarya*, 2012.

¹⁶ Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Jakarta: Pemerintah Republik Indonesia*, 2003.

¹⁷ Syed Muhammad Naquib Al-Attas, "Konsep Pendidikan Dalam Islam, Penerjemah Haidar Bagir, Cet III," *Bandung: Mizan*, 1990.

¹⁸ M Athiyah Al-Abrasyi, "Dasar-Dasar Pokok Pendidikan Islam. Cet. Ke-5," *Jakarta: Bulan Bintang*, 1987.

¹⁹ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Ulum* 13, no. 1 (2013): 25–38.

²⁰ Filsafat Zuhairini, "Pendidikan Islam" (Jakarta: Bumi Aksara, 1995).

²¹ Jumal Ahmad and A Proses Kejadian Manusia, "Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah," *Pasca Sarjana UIN Syarif Hidayatullah* 3 (2018): 320.

current situations²². Although Islamic education keeps up with the times, spiritual values (asceticism) and *ahlakul karimah* are not abandoned.

What remains a long debate about Islamic religious education is whether Islam itself has its own concept of education in an Islamic context or it does not have it at all. Education is present to prepare humans for life and its problems. This is what is then still being shared with Muslims, so that such broad directions and goals can be achieved.

Asceticism in Islamic Religion Education

In general, asceticism is interpreted as self-denial through various ways for an ideal desire. Asceticism like this can be regarded as a religious doctrine that leads to high spiritual values by imposing self-discipline and self-denial. Another meaning of asceticism is the achievement of self-perfection, namely to hold back one's body and soul, to worship much, to refrain from unwholesome actions, to hold back lust, to be careful in one's speech, and to be abstain from what is forbidden²³.

From this understanding, asceticism in practice is a way of regulating oneself from desires that cannot be fulfilled, as a saying "like fire that burns iron, just like the temptation that burns desire" (*adagium Ignis probat ferrum, et tentatio justum*). Asceticism is basically to provide a foundation for independence through a variety of ways such as mobilizing, sensitivity, feelings and at times become victims of decisions taken in life²⁴.

Asceticism can also be understood as an agent of change, namely changing the error attitude (ignorance) towards a life safety (salvation). In this case human life must experience and feel the saturation from world ephoria which results in moral decadence, the emergence of disobedience, prostitution, promiscuity, corrupt behavior, and others. As a result of the ephoria, there needs to be an action with an ascetic approach, namely changing the bad lifestyle to good one. Besides, it is a necessity that human life cannot be separated from the paradox cycle, that is human life between good and bad. Both collide with each other, because humans are always preoccupied with worldly pleasures, so the tendency of humans to forget to improve themselves continuously between doing life piety (good attitude) or always busy with their lives (business).

In the current global development, human beings are placed at the highest level in achieving material happiness, as stated by Max Weber that modern humans wants the orgy of materialism²⁵. Human life in the modern era today is more directed to consumptive lifestyles. With such life-style humans in the modern era now grow sectoral ego, so that there is a freedom to determine their attitude: either

²² Zuhairini, "Pendidikan Islam."

²³ Udo Schaefer, *Bahá'í Ethics in Light of Scripture: Volume 2: Virtues and Divine Commandments*, vol. 2 (Udo Schaefer, 2007).

²⁴ Geoffrey Galt Harpham, *The Ascetic Imperative in Culture and Criticism* (University of Chicago Press, 1992).

²⁵ Weber Max and Parsons Talcott, "The Protestant Ethic and the Spirit of Capitalism," *New York: Charles Scribner's Sons*, 1958.

they want to follow the hedonism, or liberalism, or to live a piety life. This life pattern by Max Weber is called as *calling*.

In Islam asceticism is used as the foundation of religious spiritual life, where the pattern of life of Muslims is built with a rule of life and regularity of life, such as distancing themselves from unwholesome actions, distancing themselves from disobedience, purifying themselves from sinful acts, fostering patience, being fair, loving each other, always remembering and approaching God, and so on²⁶. On the other hand, asceticism sometimes is misinterpreted, as there is a feeling of prohibition of loving valuables, then there is excessive worry that one will lose the pleasures of the world, and there is an unpleasant feeling by limiting the soul from all its pleasures, and even at its peak the absence of servitude to God²⁷.

Asceticism according to Ibn Khaldun is identical with the concept of *zuhud*, which is more concerned with the afterlife by performing *mahdhoh* worship, and alienating his soul only for worship²⁸. Meanwhile, in the view of Al-Mawdudi in criticizing the Sufis, asceticism is considered to exceed the limits of normal life, so they are considered to have fallen between atheism-polytheism, until finally falling into the conflict of blurred concept of Islam.

At a certain time the pattern of asceticism is re-formulated with a rational Sufi pattern, with the *Sufi order* or *Thabi'i* model through the concept of interpolation from Sufistic privacy. With this concept, it grows a power where social, cultural and religious struggles have spread throughout life. However, this condition is indicated between the point of view of belief, or doctrine, or as a way of life only. Basically asceticism in Islam can be interpreted as an effort to adjust the will of God (The Divine Will offers), and to be away from the luxury of the world (The denial of luxuries)²⁹.

Asceticism in the modern world today is experiencing a change in its mindset. The model proposed by Max Weber with the term *calling* provides concrete evidence of the behavior of human life by leading to a materialistic lifestyle. Humans have always assumed that God likes and loves bourgeois people. Meanwhile asceticism in Islam is more directed to the concept of reducing wealth (*faqir*) and reducing food (*ju'i*), but in essence asceticism in Islam is not focused solely on such things. And in Islam the model of life does not distance oneself from the social life of the community, or even lives in isolation³⁰.

From the understanding of asceticism mentioned above, then how to stick it in humans, especially to students, needs the existence of basic thoughts and findings, so that ascetic attainment of Islamic religious education can be achieved.

²⁶ Fethullah Gülen and M Fethullah Gülen, *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*, vol. 3 (Tughra Books, 2004).

²⁷ Gülen and Gülen.

²⁸ Abdurrahman Ibn Khaldoun, "Al-Muqaddimah [The Introduction]" (Ed. and Annotated by) Abdurrahman Adil Ibn Saad," *Cairo: Dar Dahabiya*, 2006.

²⁹ David B Perrin, *Studying Christian Spirituality* (Routledge, 2007).

³⁰ Ahmad Syathori, "KONSEP WELFARE-ECONOMIC: ANTARA ETIKA BISNIS ISLAM DAN PROTESTAN," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 3, no. 1 (2016): 78–93.

There are several things that must be done in implementing Islamic education so that the ideals of education can be achieved, including:

1. Strengthening the Curriculum System

Islamic education with its various models and patterns remains oriented towards giving provision to achieve happiness in the world and in the hereafter world. Because of that direction, Islamic education must always be dynamic, there is always a renewal of models and concepts, and also the need for actualization of changes and developments in life. This needs to be done in connection with changes in social, cultural and religious life²⁸. Islamic education should not be monotonous which only provides provisions for happiness after death (eschatology) only, but Islamic Education must also be able to provide provisions for the happiness of life in the world.

Delivering the ideal Islamic Education as expected by Muslims to achieve the goal of Education is not easy. It needs genius thinking and actualization. And this is what is difficult to practice. When viewed in real life, Islamic education is now very saddening, because the results of Islamic education that have been done can not meet the idealism of Islamic teachings. And even now in Islamic education there has been a prolonged crisis. This is what must be solved, namely the reform of Islamic Education.

One of the things that must be considered and renewed for the realization of the idealism of Islamic education is the issue of teaching content and delivery methodology in learning. In this case what must be renewed is the issue of curriculum. While this curriculum in Islamic education is considered partial and less comprehensive, and even not integral (covering various aspects of life). Islamic religious education is only understood as the transfer of knowledge and the values of Islamic teachings contained in religious texts, while the social sciences (and natural sciences are considered to be general (secular) knowledge.

According to Syed Muhammad Naquib Al-Attas, solving the problem of Islamic education as mentioned above is the hardest task of the ummah (muslims) in this century. if Muslimm want to rise again as in the heyday of Muslims in the past, then Islamic Education must be able to reform itself as best as possible and be able to overcome the problem of Education in Islam.²⁹ Similarly, the most serious problem facing the Islamic world today is the issue of education. Therefore the world of Islamic education must be able to face the challenges of the world in the future³¹.

So far there is something that is not right in the world of Islamic education in terms of the concepts (curriculum, process, goals) and its actualization³². Therefore, in Islamic religious education there is a need for conceptual change, the need for reform, the need for new formulations, and reconstruction, or reorganization in it. This is very much needed to be done, and in fact this has been realized and pursued

³¹ Al-Attas, "Konsep Pendidikan Dalam Islam, Penerjemah Haidar Bagir, Cet III."

³² Ali Miftakhu Rosyad, "The IMPLEMENTASI NILAI-NILAI MULTIKULTURALISME MELALUI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM (THE IMPLEMENTATION OF MULTICULTURALISM VALUES THROUGH LEARNING OF ISLAMIC RELIGION EDUCATION)," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 1 (2019): 1–18.

by Muslim thinkers, as evidenced by the holding of several international level conferences on Islamic education.

In modern education today the curriculum reform is a shared thought of Islamic education experts. One of the thinkers of Islamic education reform, Muhammad Athiyah Alabrasyi, gave a solution for the curriculum. He said that the curriculum must have the following basic principles³³:

- a. The curriculum must refer to education that is oriented to spiritual values and minds. Related to this, in education there must be a lesson about aqidah (divinity).
 - b. The curriculum must contain guidance on living a noble and honorable life, and the perfection of life, such as morality, fiqh, and so on.
 - c. The subjects attempted to contain scientific and ideological values. This is very important because humans need to understand science as a provision in living their lives, but do not forget the most fundamental thing is the Islamic ideology.
 - d. The subjects presented must be oriented to things that are practical, meaning that the lesson must provide benefits and can be used by humans.
 - e. In Islamic education it must be pursued the existence of vocational education, engineering, and industry. This is very important to be done for provision in empowering students' life. But not to forget religious studies, and even they first learned and memorized the Koran.
 - f. The curriculum must contain study of language that can support the achievement of other sciences, such as linguistics and its branches.
2. Implement the Internalization Learning model

To teach diversity for students and to instill asceticism, a method called internalization or personalization is needed. It is the method of incorporating cognitive and affective into the heart of the learners so that students are accustomed to and carry out the values of Islamic teachings³⁴.

Something that has been known can only be known, its place in the brain. To find out if students already know, the teacher can provide exam questions or tests, if the answer is correct, it means that the student already knows (understand). What is already known, the student is able to carry it out. The place is in the limbs. What settles in the brain and in the body may just stay there. Both of them are still outside the internal personality, therefore knowledge and ability to implement must be included in the internal area. The process carried out to include cognitive and affective is then referred to as internalization, while the process and effort to make knowledge and ability to do it merge in a person is called Personalization. Both terms are basically the same³⁵. Internalization / personalization methods are

³³ Al-Abrasyi, "Dasar-Dasar Pokok Pendidikan Islam. Cet. Ke-5."

³⁴ Ali Miftakhu Rosyad, "THE IMPLEMENTATION OF INDUCTIVE TEACHING AND LEARNING METHODS IN ISLAMIC EDUCATION LEARNING," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 60–75.

³⁵ M Syazali et al., "Islamic-Nuanced Linear Algebra Module with Problem-Based Learning Approach for Linear Equation System Material," in *Journal of Physics: Conference Series*, vol. 1155 (IOP Publishing, 2019), 12097.

expected to be able to provide a deep understanding of the teachings of Islam to the stage of *being* which in turn is able to shape students into people with good character and behavior. Some of internalization methods that are able to form students' good ethical and character traits include the following:

- a. Exemplification, namely educators (teachers) exemplify the Muslim personality in various aspects, both the implementation of general (*'am*) worship and the special (*khas*) worship. Examination is not only by educators, but everyone who has contacts with students, including all teachers, principals, all school employees, janitors, school guards / security guards, and people who sell around the school. And more importantly is modeling by parents at home.
- b. *Habituation of Activities in Schools*, namely the school or policy holders in schools make policies about habituation of giving aid to poor people, or require students to perform the prayer, and so on.
- c. *Substituting activities that are ceremonial with other forms*. such as replacing ceremonial *isra mi'raj* activities by gathering students to perform *sunnah* prayers and *wiridan*.
- d. *Variation of Prayers*, Prayers to start the lesson may be done by reading a verse or several verses of the Koran. The prayer after finishing learning should not be one kind of prayer only, it may be replaced with a kind of *wirid* reading, for example the teacher says, "Class, we have finished studying, we will go home, let's read the *verse of Kursi* 3 times.
- e. *Getting students used to reading Al-Qur'an*, About ten minutes before the first lesson starts, it is recommended that students read the Qur'an that they bring from home. The same thing is done at the end of the lesson. In addition students are given the task of getting used to reading al-Qur'an at home by proof of a letter signed by a parent or cleric.
- f. *Always Thahir (pure)*, meaning that the students are always in a state of ablution, their ablution is never canceled, the teacher can encourage their students to always be thahir (pure), of course the teacher exemplifies this habit for students, they are expected to be aware that they are in a pure state, which when in contact with the opposite sex will be canceled, from this side there will be a positive impact on students.
- g. *Sunnah Fasting*, students are strongly encouraged to carry out the Sunnah fast, such as Monday and Thursday fasting, just Monday or Thursday. Teachers should be the models first.

Regarding asceticism in Islamic religious education, the internalization model is very necessary. It should be done when religious education is taught both related to worship, *muamalah* and *akhlak / tasawuf*, all of which lead to a way of approaching Allah SWT. With this internalization, human beings including students are accustomed and get used to doing good deeds that are in accordance with Islamic teachings, so that asceticism is developed in humans or students³⁶.

³⁶ Ibnu Rusydi, "Paradigma Pendidikan Agama Integratif-Transformatif," *Jurnal Pendidikan Islam*, 1970, <https://doi.org/10.14421/jpi.2011.11.105-120>.

In addition to the method of internalization / personalization, students must also be given clear doctrine, as stated by Muhammad Athiyah al-Abrasyi, among others:³³

- a. Before learning, you must cleanse yourself of all the bad qualities because learning is also worship.
- b. Learning is intended to deepen and fill spiritually, as a basis for self-approach to Allah SWT.
- c. In studying, there must be great determination despite leaving his family and homeland.
- d. Students must learn until the end of a certain period with the same teachers, meaning that students should not often change teachers. If they change teachers, it must be based on a careful consideration.
- e. Learning must have a professional teacher, and students must also be instilled in respecting the teacher.
- f. Students must have good Islamic ethics, such as students are not allowed to sit in the teacher's chair, not to walk in front of their teacher, and not even to speak at will, unless there is permission from the teachers.
- g. Students must have loving personality for each other, respect and love each other, and instill brotherhood.
- h. Students must have a great determination in learning until the end of their lives
- i. Students must not underestimate a particular field of science.

Conclusion

According to research discussion, the conclusion is:

1. Asceticism is a term taken from the Greek, *askein*, meaning "to train". In this case what is meant by training is an attempt by a person to draw himself closer to God through various means such as death of body, or to blame himself. This behavior is done because one's body is considered a real barrier in approaching God. Because their body is a barrier, they do something to purify themselves by doing the term "abstinence", which is abstaining from eating, abstaining from sleep, allowing themselves to be exposed to the heat of the sun or the cold of the night, abstaining from sexuality, and even to the point of self-torture.
2. Almost all religions in the world like Hinduism, Buddhism, Judaism, Christianity and Islam know and practice what is called asceticism
3. Asceticism can also be understood as an agent of change, that is changing the attitude of error (ignorance) towards a life safety (salvation). In this case human life surely experiences and feels the saturation of life from world ephoria which results in moral decadence, emergence of disobedience, prostitution, promiscuity, corrupt behavior, and others. As a result of the ephoria, there needs to be an action with an ascetic approach, namely changing the bad lifestyle to good one. Besides, it is a necessity that human life cannot be separated from the paradox cycle, that is human life between good and bad. Both collide with each other, because humans are always preoccupied by worldly pleasures, so the

- tendency of humans is to forget to improve themselves continuously between doing life piety (good attitude) or always busy with their lives (bussines).
4. In the next development asceticism undergoes a transformation of its meaning: that asceticism is the basis of the Islamic spiritual life namely regularity, avoidance of big and small sins, patience and piety, loving and remembering God wherever they are
 5. Religious education is education that provides knowledge, shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures on all paths, levels, and types of education
 6. The purpose of education in Islam is to produce a good human being, namely universal human (Al-Insan Al-Kamil). Kamil people in question are human beings characterized by: first; a balanced human being, having integrated two dimensions of personality; a) vertical isoteric dimensions which are essentially submissive and obedient to God and b) the dimensions of exoteric, dialectical, horizontal, carrying a safety mission for their natural social environment. Second; human beings are balanced in the quality of thought, their thinking (zikir) and deeds (amal).
 7. The way of instilling asceticism in humans, especially in students, requires the existence of basic thoughts and findings, so that asceticism in Islamic religious education can be achieved. There are several things that must be done in implementing Islamic education so that the ideals of education can be achieved, including strengthening the curriculum system and applying the model of internalization of learning.

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Kambali

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