

Consistency of Fasting Monday - Thursday on Self-Control

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ABSTRACT

Self-control is important for everyone. When individuals are able to control themselves, they can solve their problems. One form of self-control is by fasting on Monday and Thursday. Maundy Monday fasting has a positive impact on individuals who run it. The results of previous research state that by fasting on Monday and Thursday, individuals can control themselves and also emotions. Fasting on Monday and Thursday does not only mean holding back hunger, thirst, but also how we are able to restrain ourselves, restrain emotions, and restrain lust. In this study, the author will examine the consistency of fasting on Monday and Thursday on self-control. The research method used is descriptive analytical. The result of this study is that fasting on Monday can affect individual self-control. Where individuals who often carry out fasting on Monday are certainly able to control themselves better than people who do not fast on Monday.

Keywords: Self-Control, Individual, Monday-Thursday Fasting

ABSTRAK

Pengendalian diri menjadi hal yang penting bagi setiap orang. Ketika Individu mampu mengontrol dirinya maka ia bisa menyelesaikan masalahnya. Salah satu bentuk pengendalian diri dengan melakukan puasa senin kamis. Puasa senin kamis memberi dampak positif pada Individu yang menjalankannya. Hasil dari penelitian terdahulu menyebutkan bahwa dengan menjalankan puasa senin kamis, individu bisa mengontrol diri dan juga emosi. Puasa senin dan kamis bukan hanya bermakna menahan lapar, haus saja, namun juga bagaimana kita mampu menahan diri, menahan emosi, dan menahan nafsu. Pada penelitian ini, Penulis akan meneliti mengenai konsistensi puasa senin kamis terhadap self control. Metode penelitian yang dilakukan adalah deskriptif analitis. Hasil dari penelitian ini yaitu puasa senin kamis dapat mempengaruhi self control individu. Dimana individu yang sering melaksanakan puasa senin kamis pastinya mampu mengendalikan diri lebih baik dari orang yang tidak berpuasa senin kamis.

Kata Kunci: Kontrol Diri, Individu, Puasa Senin-Kamis

Introduction

Self-control is a psychological variable that includes a person's ability to change his behavior, the ability to manage important or unimportant information to choose actions that he believes (Abdulla, et al, 2022). According to Rahmadani (2022), Ghufroon & Risnawati (2010) *Self-control* is a person's ability to understand the state of self and the environment. In addition, it also has the skills to control and manage behavioral factors in accordance with the circumstances and conditions to show itself in socializing, such as the ability to attract attention, change behavior to suit others, make others happy and close their feelings. Meanwhile, according to (Marsela & Suoriatna, 2019) Individuals who have the ability to adjust their behavior based on certain standards, including morals, values and rules in society that can lead to positive behavior.

The factors of *self-control* according to Sudewi, et al, (2021) that exist in individuals are 3 factors, namely: (1) individual factors themselves, such as temperament, cognitive processes, age and gender. (2) environmental factors, such as parents, teachers, friends, siblings, learning environment, and family environment. (3) intentional intervening factors in the form of self-control training. Individuals who have low self-control will find it difficult to manage emotions which can lead to problems (Marsela & Suoriatna, 2019). Changes such as increasing emotions, changing bodies, changing interests, and changing patterns of behavior from being conflicting every time there is a change (Madjid, et al, 2021). Therefore, training is needed to train self-control. Nur et al., (2023). argue that self-control can be trained independently by being consistent in fasting on Monday and Thursday.

According to Calhoun and Acocella in ((Sa'adah et al., n.d.) individuals have two reasons why they must control themselves continuously. The first is because the individual lives in a group must control himself so as not to disturb other individuals, and the second is that society always encourages individuals to build individuals to build better standards for themselves. Harlock argues that self-control in individuals is closely related to controlling emotions and urges in the individual.

Aspects of Self-Control

According to Tangney, et al in (Sawal et al., n.d.) there are three aspects of self-control

1. *Breaking Habits*

Something that relates to behaving in a way that is different from what is usually done.

2. *Resisting Temptation*

Resisting temptation is something that relates to how one assesses their self-regulation to resist temptation.

3. *Self Dicipline*

Self Dicipline refers to the ability to improve so that individuals are more controlled.

According to Sarafino 1994 in (Sawal et al., n.d.) suggests five aspects of self-control, namely

1. *Behavioral Control*

Ability to take concrete actions to mitigate the effects of disruptive factors

2. *Cognitive Control*

A person's ability to use thoughts or make strategies when faced with problems

3. *Control in decision making (decisional control)*

An opportunity to choose between common actions or alternative options.

4. *Informational control*

Includes what he knows about the problem, such as what will happen, why, and the consequences.

5. *Control over past experience (retrospective control)*

It is to believe that problems are caused by certain people.

Ekaptiningrum (2023) suggests that fasting is very useful in increasing self-control where when someone is fasting his soul will be trained to be disciplined and diligent so that his heart will feel calm and also the heart will be trained to respond to all things calmly and can reduce stress on the self.

According to Ayi Yunus R, the word *Shaum* in Arabic is often used to describe fasting. *Shaum* itself means refraining from everything, for example refraining from eating, drinking, lust, and speaking that is not useful. Meanwhile, according to the term, fasting is refraining from something that invalidates it for one day, starting from dawn to sunset with the intention and several conditions (Aizid, 2015). Mifta Faridl (2007) suggests that fasting is a form of worship refraining from eating, drinking, and things that cancel it from dawn to sunset and seeking the pleasure of Allah.

According to Muhammad Syahrur (2007) fasting is an act of worship that has a connection with natural human instincts, such as the need for drink, food, and sex. The basis of fasting is control of the human mind either consciously or unconsciously and against the impulses that are human. And fasting is a purely individual act of worship. The practice of fasting has an important impact on mental health, as it can train patience and help individuals regulate their emotions. The Prophet Muhammad also said that fasting has many benefits, including as a way to obtain forgiveness for past sins, increase piety, and get abundant rewards ((Laqueena et al., 2023).

The positive effects of fasting on depression, anxiety, and stress also include social and spiritual dimensions. In this study, it is hypothesized that the improvement of someone who is depressed is not only caused by fasting alone but also by changes in lifestyle while fasting. For example, smoking is something that breaks the fast, so fasting can have a positive impact on health. And fasting can also affect a person's sleep patterns where people who fast generally go to bed earlier and wake up earlier so that this balance of sleep patterns can help improve physical or psychological health (Bertelot *et al*, 2021).

Fasting that is required in Islam there are two types of fasting, namely mandatory fasting and voluntary fasting. Compulsory fasting is fasting that must be done by Muslims and the time of implementation has been determined, namely during the full month of Ramadan. Meanwhile sunnah fasting is the time of implementation is not required, but highly recommended and the time of implementation is also at a certain time and can also be implemented at any time. There are many voluntary fasts that are prescribed in Islam, one of which is *semin-tamis* fasting. According to Hanifah Nur Ilmi (2023) fasting *senin kamis* not only refrain from hunger and thirst physically.

Conceptually, fasting also has the meaning of refraining and staying away from all prohibitions and actions prohibited by Allah, both in word and deed. Thus, fasting on Mondays and Thursdays can be considered as an effective way to train self-control skills. Alhamdu & Diana Sari (2018), Rasulullah SAW. routinely carry out the sunnah fasting on Monday and Thursday. He rarely

left this fast because he realized the virtues and benefits contained in it. Rasulullah SAW. considered Monday and Thursday as special days, so he always carried out sunnah fasting on those two days. However, when a sunnah practice is then required, it can provide its own burden for individuals who carry it out.

Evidence for Fasting on Mondays and Thursdays

وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ ؟ قَالَ: ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ اَوْ اُنزِلَ عَلَيَّ فِيهِ

"The Messenger of Allah was asked about fasting on Mondays, and he replied: It is the day I was born, the day I was sent, or the day the revelation was revealed to me." (Muslim narration no. 1162).

اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَحَرَّى صِيَامَ الْاِثْنَيْنِ وَالْخَمِيْسِ

"The Messenger of Allah used to choose to fast on Mondays and Thursdays." (HR. Al-Nasai and Ibn Majah).

اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَحَرَّى صِيَامَ الْاِثْنَيْنِ وَالْخَمِيْسِيَا رَسُوْلَ اللّٰهِ ، اِنَّكَ تَصُوْمُ لَا تَكَادُ اَنْ تُفْطِرَ، وَتُفْطِرُ حَتَّى لَا تَكَادُ اَنْ تَصُوْمَ اِلَّا يَوْمَيْنِ اِنْ دَخَلَا فِي صِيَامِكَ وَالْاَصْمَتُهُمَا قَالَ: اَيُّ يَوْمَيْنِ ؟ قَالَ: قُلْتُ: يَوْمَ الْاِثْنَيْنِ، وَيَوْمَ الْخَمِيْسِ قَالَ: ذَاكَ يَوْمَانِ تُعْرَضُ فِيهِمَا الْاَعْمَالُ عَلَيَّ رَبِّ الْعَالَمِيْنَ، وَاُحِبُّ اَنْ يُعْرَضَ عَمَلِيْ وَاَنَا صَائِمٌ

"I said to the Messenger of Allah. "O Messenger of Allah, you are seen fasting to the extent that it is thought that there is no time for you not to fast. You are also seen not fasting, to the extent that it is thought that you never fast. Except for two days that you meet him and fast on them. "The Prophet asked, "What are these two days?" Usamah replied, "Monday and Thursday." Then he said, "These two days are the time when deeds are presented to the Lord of the Worlds (to Allah). I like it best when my deeds are presented while I am fasting." (Al-Nasa'i no. 2358 and Imam Ahmad no. 21753). This research aims to see the consistency of Monday Thursday fasting on *self-control*. The main problem of this research is to see the consistency of Monday-Thursday fasting.

Method

This study uses qualitative research methods and uses a descriptive analysis design. Qualitative research method is a method used to examine objects and researchers become the object of research (Sugiyono, 2016 in novasi Research et al., 2021). Descriptive research is research that examines conditions, objects, people, thoughts or events that are happening with the aim of making descriptions in a systematic, accurate, and descriptive form regarding research facts (Nazir, 2014). Descriptive qualitative research is research that describes and describes phenomena that are either natural or artificial (Syaodih, 2011).

This research collects data through observation, interviews, documentation/literature study techniques. Subject selection using purposive sampling technique. Purposive sampling is a sampling technique based on specific objectives and considerations not based on random, regional, or strata (Arikunto, 2006).

Interviews are used as a data collection technique in finding the problem under study and also if the researcher wants to know in-depth things about the subject (Sugiyono, 2016 in Lenaini). An interview is a meeting between two people, one person acts as a questioner (*interviewer*) and the other answers questions (*interviewee*) from the questioner regarding research problems (Fadhallah, 2020). In this study, researchers conducted in-depth interviews with one subject who had problems with himself, the researcher would provide therapy to the researcher after interviewing the researcher about the researcher's problem. With interviews, researchers know in depth about participants in interpreting phenomena and situations that occur and this is not found in observation (Susan Stainback in Sugiyono 2016).

(Setianingsih, 2018) argues that observation is an activity of observing the situation, object, or event to be studied. Observation is a technique used in data collection by observing and recording the behavior or state of the object. Another opinion also says that observation is the activity of recording symptoms or events assisted by instruments or measuring instruments to record or record them for scientific or other purposes. In conducting observations, the researcher observes the subject in conducting consultations.

Literature study is a technique in data collection that examines books, literature, reports, notes related to the problem to be solved. This technique is needed to obtain the opinions of previous experts by studying pre-existing literature. It is also used to obtain secondary data which will be the basis for researchers in comparing theory and practice in the field. This secondary data is through the method of reading literature, browsing, and the results of previous research studies, as well as other sources relevant to the research (Nazir, 2013).

In upholding the rights of participants in the study before the data collection process was carried out, the researcher briefly explained about this study. The rights obtained by participants are that participants have the right to withdraw from the study if they feel unable to continue therapy in the study. Apart from that in terms of publication and reporting of results. The research participants' identities will be kept confidential. If the participant has received information and agrees to it, the participant will sign an informed consent.

Participants

The participant is an adolescent girl who is 17 years old and lives in Palembang city. Participants currently have low *self-control*, how to overcome this is given Monday-Thursday fasting therapy for 2 weeks or 4 days (Monday and Thursday). The therapy is carried out independently under the supervision of the researcher.

Result

Based on the results of interviews conducted with informants, the results of the interviews will be organized based on themes, *coding*, and supporting theories. The results of the interviews that have been conducted by informants and the therapy that has been given, namely Monday-Thursday fasting therapy as can be seen in Table 1, show that there are quite visible changes from informants who are given Monday-Thursday fasting therapy, this is very helpful for informants in carrying out daily activities in controlling themselves. Where this is when the informant consults in

the first interview the informant feels that he is quite depressed because he has emotions that are difficult to control, the informant feels that it is difficult for him to adjust to his environment, this makes the informant very uncomfortable with himself or his environment. When the informant feels angry and has difficulty controlling his emotions, the informant shows a tendency to throw things when he feels unstable emotions. Even so, informants can still control themselves within reasonable limits and remain calm by staying away from the surrounding environment and trying to calm down so that informants still have to try to adjust when facing conflicts or problems faced patiently.

Cognitive self-control can be seen with several things that can be done by informants such as for example fasting on Monday and Thursday where fasting on Monday and Thursday is something that makes a person able to train himself so that he can make his soul and mind clean where this not only forms a healthy physical but also forms a person's psychological aspects. Fasting is also psychologically able to make a person train himself so that he is able to control himself from all the things or situations he faces so that he is able to give a wise reaction in making decisions. In addition, fasting also provides the essence of refraining from acts that are prohibited by religion and provides a healthy lifestyle.

| Big Theme | Small Theme | Coding | Supporting Theory |
|-----------------------|---------------------|---|-------------------|
| <i>Self - Control</i> | | <i>"...I like to get angry, yes kak so I can't control my emotions so I like to get angry myself kak (W1 B2527)</i> | Behavior Control |
| | Situation Control | <i>Usually if someone's behavior is like not in accordance with what we apply to ourselves so anyway contrary to attitude us (W133-35)</i> | Behavior Control |
| | Modifying Behaviour | <i>"...for Example anger but it can't be vented but it can't be vented so it gets angry eh so crying but if it can be vented then it doesn't cry" (W1B87-89)</i> | Behavior Control |
| | Self-Control | <i>"...for self-control, the first thing is to stay away first if you are still angry, the first thing is to stay away if you don't drink if you don't do ablution if you don't sleep" (W1B93-96)</i> | Self-Control |

“...fasting is refraining from something we don't like or from something we are emotional about, so I remember that fasting if I get angry is canceled, so I don't get angry”
Self-Control
(W1B190-192)

Discussion

This study uses a qualitative approach to prove a consistency of fasting on Monday to *self-control*. According to Aisyah, et al, (2023) fasting not only provides benefits for physical health, but also has a positive impact on one's health. Adolescents who have high self-control are able to direct and control behavior, to positive consequences (Nahayu 2020). Self-control is defined as a person's ability to plan, organize, and mobilize which can produce positive results for *themselves* (Ghufron & Rini, 2010), this is in accordance with the subject's statement, namely “...fasting is refraining from something we don't like or from something from us emotionally so yes remember that if fasting if you get angry it is canceled, so don't get angry. Self-control is related to emotions because emotions are basically reciprocal.

The results of this study are also in line with those conducted by Ilmi (2022) with the same title Monday-Thursday fasting has an influence on *self-control*. Rahmi (2015) suggests fasting is refraining from the rise of dawn until sunset from something that invalidates fasting from certain intentions. Fasting is a good ethical development and can be used as a means of training to develop various commendable traits (Hasanah, et al, 2023). Fasting on Monday and Thursday is a sunnah fast that is carried out on Monday Thursday (Permana, 2022).

By Abu Hurairah ra, the Messenger of Allah (SAW) fasted most *Mondays and Thursdays*, as stated in his words, “All deeds are spread out on Mondays and Thursdays. That is when Allah forgives every Muslim or every believer, except the one who commits an open sin. Allah says, ‘Postpone it for him’.” (HR. Ahmad with a shalih sanad).

Fasting on Mondays and Thursdays has many benefits, according to Fahreza & sa'dullah (2024) fasting on Mondays and Thursday benefits in terms of physical health, mental health, and individual spiritual behavior. Fasting *senin kamus* is also beneficial for controlling yourself from negative thoughts, lust, anger, revenge, envy, heart, and other negative traits (maslahat 2022).

Meanwhile, according to Fiddari and Tarmudi, (2020: 197- 210) by carrying out fasting individuals can hold their emotions and also be able to control themselves when faced with life problems. Tarmizi Taher also said the same thing, that fasting can strengthen awareness, control emotions, and also create emotional balance. By doing Monday-Thursday fasting can help the subject to control himself. Nursari (2018), there is a positive influence on mental health therefore, to overcome mental instability, Monday and Thursday fasting can be done.

Conclusion

The results showed that Monday-Thursday fasting can affect individual self-control, where individuals who consistently carry out the fast tend to be able to control themselves better than individuals who do not carry it out. Monday-Thursday fasting has a positive impact on individuals, not only in physical terms but also in psychological aspects. Fasting helps individuals train themselves to control their emotions, refrain from acts prohibited by religion, and provide a sense of solidarity with fellow Muslims. By practicing Monday-Thursday fasting, individuals can benefit from physical health, mental health, and positive spiritual behavior.

Furthermore, Monday-Thursday fasting can also be considered as an effective way to train an individual's self-control ability. This fast not only impacts the physical aspect, but also shapes the psychological aspect of the individual, helping to control emotions and create balance in daily life. With consistency in practicing Monday-Thursday fasting, individuals can develop better self-control and respond to situations wisely. There are several suggestions for future research such as increasing the number of participants and considering more systematic sampling techniques, as well as adding measurements or instruments to measure self-control and conducting a more comprehensive literature search.

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