

The Influence of Monday-Thursday Fasting Intensity on the Patience of Islamic Religious Education Students

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ABSTRACT

Purpose of the study: This study aims to reveal whether there is a correlation between the intensity of performing the Monday Thursday sunnah fast and the level of patience of Islamic Religious Education students.

Methodology: The research method uses a quantitative approach. The population of this study was 153 students of Islamic Religious Education. The sample in this study was 40 students. The researcher used a data collection method in the form of a questionnaire. Instrument analysis includes validity and reliability analysis. Then process the data that has been obtained using the product moment formula.

Main Findings: The results of this study indicate that the Intensity of Carrying Out Sunnah Fasting on Mondays and Thursdays is in the good category as indicated by an average value of 77.47. Meanwhile, the Level of Patience of Islamic Religious Education Students is included in the sufficient category as indicated by an average value of 74.45.

Novelty/Originality of this study: This study can reveal how routine spiritual practices have a significant influence in shaping the character of patience among young academics.

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1. INTRODUCTION

In living life in this world, a person is never free from two things related to the desires that exist in him. First, getting something that is desired [1]. For example, obtaining physical health, safety, wealth, position, many brothers, many means, many followers and students, and all the pleasures of the world. All of that sometimes leads humans towards an excessive life and then carried away by the pleasures of the world that are permitted which finally leads them towards arrogance and conceit. Many of them when they feel sufficient, will do whatever they want so that they go beyond the limits [2], [3]. And this is not allowed in Islam, in every action a person must think first and must not demand according to his wishes [4].

Patience must always be instilled in every human being in all situations and conditions [5], [6]. Second, getting something unwanted or disliked, such as calamities and disasters. Calamities, both physical and non-physical, will befall someone, whether in the form of hunger, thirst, pain, fear, loss of loved ones and so on [6], [7]. Such trials are natural and human, no one can avoid them. What is needed is to accept it with patience, while returning everything to Allah subhanahu wa ta'ala [8]. To face and live life, especially facing calamities and disasters (something that is disliked), humans must be very patient, people who are patient will reach a high degree in the world and in the hereafter, because they have become humans who are accompanied by Allah.

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A person is said to be patient when he gets a problem and does not respond emotionally. A patient person will submit everything to Allah and believe that Allah will give the best for him so that he will not feel anxious and grieve too deeply because he believes that Allah subhanahu wa ta'ala is always with those who are patient [9]-[11]. And one way to practice patience is fasting. Salaf scholars said: "Fasting is patience", because patience is restraining the soul from following the call of lust and anger, so for that we can fast to practice patience [12].

A person who is fasting will be guarded by his behavior by his fast [13]. For example, when he wants to tell a lie, he remembers that he is fasting. When he wants to say dirty words, curse and criticize others, he remembers that he is fasting. If he wants to gossip about his brother or friend, he is afraid that the reward of his fast will be lost. If so, then the possibility of his deeds being covered by that goodness is very large.

Fasting is an effective means of physical exercise and spiritual purification according to its definition (alimsāk) which means refraining from eating, drinking and sexual intercourse, from dawn to sunset, accompanied by refraining from vain deeds, lies, gossip, slander [14]. This last aspect is the core and essence of fasting itself, because the meaning of fasting is more than that, a fasting person must firmly maintain moral values. By fasting, humans are educated to do good and noble things. Because acts that are evil and sinful can invalidate fasting [15]. By fasting, every human being can change and complete morals in their lives at a better level.

As for fasting that is done to train patience, it is not only fasting during the month of Ramadan, but also sunnah fasting as taught by the Prophet Muhammad shallallahu 'alaihi wasallam [16], [17]. Among the fasts exemplified by him are David's fast, Monday and Thursday fasting, 6 days of fasting in the month of Shawwal, and others [18]. It is clear that people who fast are better able to maintain their moral behavior [19]. And especially from things related to the rights of others. Because the meaning of fasting itself according to language means to restrain. Fasting is a form of worship activity to Allah subhanahu wa ta'ala by refraining from eating, drinking, lust, and other things that can break the fast from sunrise to sunset with the intention beforehand [18].

The sunnah fast that is widely practiced, especially among students and college students, is the sunnah fast on Monday and Thursday [20]. Because on that day is the day where our deeds are reported to Allah subhanahu wa ta'ala. So by training ourselves to fast on Monday and Thursday, it is hoped that when our deeds are reported in a good and good condition [17]. People who fast on Monday and Thursday will gradually be trained to become sincere people. Because the initial capital for carrying out the Monday and Thursday sunnah fast can be ascertained to be based on sincere intentions. Implementation of fasting is a manifestation of obedience to the command of Allah subhanahu wa ta'ala which can keep a Muslim away from His torment because fasting is atonement for sins [21]. Fasting can also teach honesty, patience and discipline, strengthen determination to carry out every job and help clarity of mind. Monday and Thursday sunnah fasting is the sunnah worship that is most favored by the Prophet Muhammad shallallahu 'alaihi wasallam [22].

Previous research conducted by Annisa et al [16] emphasizes the frequency of fasting which is done for three consecutive days every month, focusing on how fasting can affect emotional control and increase patience in the short term. However, the current study offers a new perspective by examining sunnah fasting which is done more routinely, namely twice a week (Monday and Thursday). This study explores whether a higher intensity of fasting consistently every week has a more significant impact on the level of patience of students, compared to Ayyamul Bidh fasting which is done less frequently. This gap is important to see how the frequency of fasting affects the process of character formation, especially in the aspect of patience.

This study presents novelty by highlighting the relationship between the frequency of Monday-Thursday sunnah fasting and increased patience, especially among Islamic Religious Education students. Most previous studies have focused more on the benefits of fasting in general or Ayyamul Bidh fasting, but this study provides a new perspective by examining the impact of more intensive routine fasting twice a week. The urgency of this study lies in the need to find an effective method in forming the character of patience in students in the modern era, where emotional and mental challenges are increasingly complex. Thus, this study is expected to provide a significant contribution to the development of character education methods in the context of Islamic education, as well as providing an empirical basis for the benefits of sunnah fasting in everyday life. Based on the background above, This study aims to reveal whether there is a correlation between the intensity of performing the Monday Thursday sunnah fast and the level of patience of Islamic Religious Education students.

2. RESEARCH METHOD

2.1. Research Design

In line with the objectives to be achieved in this study, this type of research is quantitative research. This study uses a quantitative approach, because the data collected through a questionnaire method to find out how big the correlation is between the intensity of Monday-Thursday sunnah fasting and the level of patience of islamic religious education students at Walisongo State Islamic University, Semarang, then analyzed through calculations using statistical formulas.

2.2. Population and Sample

Population is a generalization area consisting of objects/subjects that have certain qualities and characteristics determined by researchers to be studied and then conclusions drawn [23]-[25]. The population of this study was all Islamic religious education student of Walisongo State Islamic University ,Semarang, totaling 153 students. The sample is part of the number and characteristics possessed by the population [26], [27]. So the sample of this study is a number of individuals taken from the population or can be said to be the real object of the study. In sampling, if the number of subjects is less than 100, it is better to take all of them. While if the number of subjects is greater or more than 100, then it can be taken between 10-15% and or 20-25% or more. The sample in this study was taken 26% of 153 students, namely: $153 \times 26\% = 39.78$. Rounded up to 40.

The sampling technique used is simple random sampling, it is said to be simple because the sampling of population members is done randomly without considering the strata in the population. In this study, researchers went directly to respondents and gave questionnaires to be filled in according to the actual conditions of the respondents.

2.3. Data Collection Technique

The first data collection technique used in this study was using questionnaire techniques. Questionnaire is a data collection technique conducted by giving a set of written questions or statements to respondents to be answered [28], [29]. In this study, a questionnaire or survey was used to obtain data on the intensity of carrying out the Monday-Thursday sunnah fast and its correlation with the level of patience of Islamic religious education students, Walisongo State Islamic University, Semarang.

The instrument used is a direct questionnaire, namely a questionnaire sent directly and answered by respondents. The questionnaire in this study is closed, where the questionnaire has four alternative answers that must be selected by respondents without the possibility of providing other answers. So that respondents only need to choose one alternative answer that suits what they want.

This method is used by researchers to collect data on the intensity of carrying out the Monday-Thursday sunnah fast and the level of patience of Islamic religious education students, Walisongo State Islamic University, Semarang by providing a list of statements to be answered by respondents in writing.

Table 1. Instrument for Intensity of Carrying Out Sunnah Fasting on Mondays and Thursdays and Level of Patience

Research Variables	Indicator	Instrument Item No.		Number of Questions
		Positive	Negative	
Intensity of Doing Sunnah Fasting on Monday and Thursday	Frequency	1,2,3,4	5,6,7	7
	Sincerity	8,9,10,11	12,13	6
	Motivation	17,18,19	14,15,16	6
Patience	No complaining	1,2,3	4,5	5
	Not hopeless	6,7	8,9	4
	Carry out the commands of Allah subhanahu wa ta'ala and abandon His prohibitions	10,11,12,13	14,15,16	7
	Able to hold back emotions or anger	17,18,19,20	21	5
	Amount	24	16	40

2.4. Data Analysis Techniques

After the data is collected, the next step is to analyze the data. This analysis process consists of several stages. The first stage is the initial analysis, where the frequency distribution is compiled to tabulate the data that has been collected. This distribution is made based on the answers to the questionnaire that has been filled out by the respondents, aiming to provide an overview of the data distribution before further testing is carried out.

Next, a requirement test is carried out which includes a normality test and a homogeneity test. The normality test is used to determine whether the data distribution is normal or not [30], [31]. The test used is the Kolmogorov-Smirnov normality test which is calculated using the SPSS 16.0 program. The SPSS output results are interpreted with a significance level of $\alpha = 0.05$. If the significance (Asymp. Sig. (2-tailed)) obtained is greater than α , then the sample comes from a normally distributed population [32]. Conversely, if the significance is less than α , then the sample comes from a population that is not normally distributed. In addition, a homogeneity test is carried out to test whether the population has a homogeneous or heterogeneous variance. This test is conducted using One-Way Anova which is also calculated using SPSS 16.0. If the significance of One-Way Anova is greater than 0.05, then the variance is said to be homogeneous. If it is less than 0.05, the variance is declared non-homogeneous.

The last stage is hypothesis testing which aims to test the truth of the proposed hypothesis. This process involves data processing to find the correlation between the independent variable (X) and the dependent variable

(Y) using the Product Moment correlation. After the correlation coefficient value between the two variables is known, conclusions are drawn by comparing the results of the calculated r with the table r at a significance level of 5% and 1%. If the calculated r is greater than or equal to the table r , then the alternative hypothesis (H_a) is accepted and the null hypothesis (H_0) is rejected, which means that there is a significant positive correlation between variables X and Y.

3. RESULTS AND DISCUSSION

a. Intensity of Doing Sunnah Fasting on Monday and Thursday

Table 2. Frequency Distribution of Intensity of Sunnah Fasting on Monday and Thursday

No	Interval	X (Middle Value)	F	FX	Mean	%	Category
1	47 – 53	50	1	50		2.5%	Very Less
2	54 – 60	57	0	0		0%	Very less
3	61 – 67	64	8	512		20%	Not enough
4	68 – 74	71	6	426	77.47	15%	Enough
5	75 – 81	78	6	268		15%	Good
6	82 – 88	85	15	1275		37.5%	Very good
7	89 – 95	92	4	368		10%	Very Good
Amount			40	3099		100%	

From the results of the data calculation, it can be seen that the mean of the Monday-Thursday fasting intensity variable is 77.47. This means that the intensity of the Monday-Thursday sunnah fasting carried out by islamic religious education students is included in the good category.

b. Student Patience Level

Table 3. Frequency Distribution of Students' Patience Levels

No	Interval	X (Middle Value)	F	FX	Mean	%	Category
1	48 – 54	51	2	102		5%	Very Less
2	55 – 61	58	3	174		7.5%	Very less
3	62 – 68	65	8	520		20%	Not enough
4	69 – 75	72	8	576	74.45	20%	Enough
5	76 – 82	79	8	632		20%	Good
6	83 – 89	86	7	602		17.5%	Very good
7	90 – 96	93	4	372		10%	Very Good
Amount			40	2978		100%	

From the results of the data calculation, it can be seen that the mean of the variable of the level of student patience is 74.45. This means that the level of patience of islamic religious education students of Walisongo State Islamic University, Semarang is included in the sufficient category.

The results of the questionnaire on the intensity of performing the Monday Thursday sunnah fasting, the highest value was 93 and the lowest value was 47 with an average of 77.47, which is in the good criteria with a percentage of 15%. And the results of the questionnaire on the level of patience of islamic religious education students Walisongo State Islamic University, Semarang, the highest value was 94 and the lowest value was 48 with an average of 74.45, which is in the sufficient criteria with a percentage of 20%.

The results of the normality test of the questionnaire on the intensity of fasting on Monday and Thursday and the questionnaire on the level of patience of students that have been calculated using the SPSS version 16.0 program, the data showed a normal distribution. Furthermore, a homogeneity test was carried out and it can be concluded that the questionnaire on the intensity of fasting on Monday and Thursday and the questionnaire on the level of patience of students are homogeneous, meaning they have the same variance. The calculation results obtained the average value of the questionnaire on the intensity of fasting on Monday and Thursday is 77.47 and the average value of the questionnaire on the level of patience of students is 74.45. After conducting a correlation test using the Pearson product moment correlation formula, the results obtained $r_{\text{count}} > r_{\text{table}}$ at a significance level of 5% and 1%, then H_a is accepted and H_0 is rejected. So it can be concluded that there is a positive correlation (relationship) between the intensity of fasting on Monday and Thursday and the level of patience of islamic religious education students of Walisongo State Islamic University, Semarang.

A positive relationship between the intensity of performing Monday Thursday sunnah fasting and the level of student patience means that there is a unidirectional relationship between the intensity of performing Monday Thursday sunnah fasting and the level of student patience, if the intensity of performing Monday Thursday

sunnah fasting is better, then the level of student patience will increase. Likewise, if the intensity of performing Monday Thursday sunnah fasting is lower, then the level of student patience will decrease.

After it is known that there is a positive relationship between the intensity of performing Monday Thursday sunnah fasting and the level of patience of students, the next stage is to calculate how much contribution or contribution is given by the intensity of performing Monday Thursday sunnah fasting to the level of patience of students with the Determination Coefficient. From the calculation of the Determination Coefficient above, the basic competency is 17%. This means that the intensity of performing Monday Thursday sunnah fasting only affects the level of patience of students by 17%, and the remaining 83% is determined by other factors that have not been studied by the researcher. The final stage is to prove whether there is a significant relationship between the intensity of performing Monday Thursday sunnah fasting and the level of patience of students is through the t-test.

Based on the calculation above, the $t_{\text{calculated}}$ value is 2.752. After obtaining the calculated t_{value} , it is then consulted with the t_{table} . At a significance level of 5% and 1% with $df = 40 - 2 = 38$, the obtained t_{table} is 2.02 and 2.71. Because the $t_{\text{calculated}} (2.752) \geq t_{\text{table}} (2.02 \text{ and } 2.71)$, there is a significant relationship between the intensity of performing Monday-Thursday sunnah fasting and the level of patience of students. So it can be concluded that there is a significant correlation (relationship) between the intensity of performing Monday-Thursday sunnah fasting and the level of patience of islamic religious education students of Walisongo State Islamic University, Semarang.

This study has a significant impact in providing a deeper understanding of how regular sunnah fasting can affect character formation, especially patience, in students. The results of this study are expected to provide practical contributions in the world of Islamic education, especially in developing effective character education methods through fasting. However, this study also has several limitations, including the research subjects which are limited to Islamic Religious Education students, so the results may be less generalizable to other populations. In addition, external factors that affect the level of patience, such as the social environment and psychological conditions, may not have been fully controlled in this study, which could affect the final results and data interpretation.

4. CONCLUSION

Based on the data analysis that has been done, it can be concluded that the average intensity of the implementation of Monday-Thursday sunnah fasting is 77.47 with good criteria. Meanwhile, the level of patience of islamic religious education students is 74.45 with sufficient criteria. The results of the Pearson correlation test show that the calculated r value is 0.4076, which is greater than the r table at the 5% and 1% significance levels, so that the alternative hypothesis (H_a) is accepted. This indicates a positive correlation between Monday-Thursday sunnah fasting and the level of patience of students, where the higher the intensity of fasting, the higher the level of patience of students. For further research, it is recommended to involve a wider sample and consider other factors that may affect patience, such as the social environment and spiritual support, so that the results obtained are more comprehensive and applicable.

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