

**The Concept of Modern Asceticism According to Max Weber Perspective
(Case Study of Asceticism and Its Implications in The Theological Study Program Of UKSW)**

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Abstract

Asceticism, which is often identified as the act of mortification, is an attempt by a Christian to achieve Christlike perfection. In this act of asceticism, they are willing to abandon worldly pleasures and continue to strive for perfection. Asceticism is often associated with monastic practices to evoke behaviors or attitudes such as maintaining speech, restraining the soul, lack of food, seclusion, and limiting needs. The philosophy of contemporary asceticism is more dominant than the application of Max Weber's theory. The purpose of Asceticism was used by Weber as a potential transformation toward the "empowerment of monastic power". Lastly, Weber created Protestant asceticism and monastic revival. Weber drew asceticism from religious discussions of a realistic asceticism, derived from metaphysition. Max Weber's perspective on asceticism, is continuous with the education applied at Satya Wacana Christian University. This type of research is a literature review, the type of data collection is qualitative research, the research method is the study of Max Weber's thought figure, and the data analysis technique uses observation, interviews, and documentation. The result of this research is an indicator of one's success in religion depends on one's success in life in the world. This research uses a qualitative approach, with data processing focused on literature and observation.

Keywords Asceticism, Max Weber, Modern, Implication, Monastic, Christian Mortification

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Introduction

Along with the rapid development of the times, human understanding (especially Christians) continues to experience changes and developments. This led to a difference in views about the teachings of Christianity. Technological developments and modernization also greatly affect the implementation of these teachings. What will be discussed this time is about asceticism which is an act of mortification, this action is done by shunning or abandoning worldly pleasures. The enjoyment of technology seems unavoidable, but still following and utilizing it properly and wisely, will bring good results from policies in the use of the technology, on the contrary, if it is used not following its function, the impact will be very bad for life (Kayangan, 2022).

Asceticism itself comes from the Greek language, *Askein* which means body exercise, which is usually done by soldiers or sportsmen. Meanwhile, according to the church environment, the word askese can be

interpreted as a form of a Christian performing mortification that has the aim of pursuing the wholeness of life so that it resembles the person of Christ (Sarjono & John, 2022). (Sarjono & Yohanes, 2022a)

In this article, the author will discuss the concept of modern asceticism according to Max Weber's view, as he states that asceticism is an act of rejection of the pleasures of the world, namely by avoiding social interests related to humans themselves, political activity, economic artistic, and so on, to achieve happiness at the end. Weber made asceticism a transformative potential for the phrase 'the monastic empowerment of the self, which means the *empowerment of the monastic power of the self*. The link is due to the asceticism of self-training methods as a transcendental goal. In this regard, Weber was interested in rational asceticism as opposed to '*planless world flight*' which means flying the world without a plan or also craving sensual asceticism. With this Max Weber sparked a development of protestant ascetics and also a monastic revival. Here Max Weber drew asceticism away from the religious discourse that had metaphysical properties and then developed it into a realistic idea of asceticism. According to him, a person's success in religion affects his success in living life in the world (Nurkhalis, 2015).

RESEARCH METHODS

This type of research is a literature review. Then researchers use qualitative data collection methods, namely by using exploratory and

critical analytical methods. The exploratory method itself is used to obtain information about the concept of modern asceticism according to Max Weber's perspective. Data analysis techniques use observation, interviews, and documentation. A critical instinct is used to clarify what Max Weber meant by his view of modern asceticism which was also influenced by the rapid development of this age.

This research has a main source, which is taken from a book by Max Weber entitled "The Sociology of Religion". In addition, researchers also use sources taken from other scientific works that examine Max Weber's views, both sources derived from books and journals. The main reason for this study is to find out exactly how the concept of Max Weber's view in his discussion of modern asceticism, the selection of Max Weber as the main reference for this research is also based on the role of Max Weber himself who is a sociologist who is considered one of the three founding fathers of sociology, namely Karl Marx and Emile Durkheim. (Putri, 2022a).

RESULTS AND DISCUSSION

Max Weber Biography

Max Weber had a full name, namely Maximilian Carl Emil "Max" Weber (1864-1920)(Kim, 2022). He was born in the city of Erfurt, Germany, on April 21, 1864 (Putra, 2020a). Max Weber was born to a middle-class family, he is the eldest of 7 children (Wahyuni, 2017). There are differences between Weber's

parents that have a major impact on Weber's development in terms of his intellectual orientation and the development of his psychology. Max Weber's father, who came from a Westphalia industrial and merchant family in the textile business, later became a legal lawyer and became one of the national liberal MPs in Wilhelmine politics (Kim, 2022). His father was also known as a bureaucrat who sat in the political seat and as a connoisseur of all worldly affairs. He was a bureaucrat in the city of Berlin who successfully occupied an important position in politics (Umamah, n.d.) His father was very active in law and the national liberal party, which shaped him into a man who was good at understanding politics and often interacted with politicians from Berlin. Not only that, Weber's father is also famous as a connoisseur of the world, so this is very inversely proportional to his wife.

Max Weber's mother, Helene Wallenstein Weber, was a devout Calvinist who tried as much as possible to live an ascetic life and avoided all worldly matters. Helene was born into the Wallenstein and Souchoy families, both of which are of long-standing Huguenot descent and during which generations have produced civil servants and academics. This does not close the fact that Max Weber is in an educated, cosmopolitan, and prosperous family environment. But there is another fact that cannot be covered, which is the very clear difference between Max Weber's parents, so there was tension in the household of Max Weber's parents so it had an impact and

influence that was not good for Max Weber. Because the fortress of differences between Weber's parents is quite difficult to penetrate, this makes it difficult for Weber to make his choice because Weber is like a child of both parents. Initially, Max Weber was more focused on the dynamics of his father's life, but as Max Weber got closer to his mother. Because of this, Max Weber received a negative influence that affected the psychology of his personality (Putra, 2020b, p. 42).

When he was 4 years old, he had meningitis. On the other hand, Max Weber responded with various things that had a positive impact on him, namely more fond of reading books and studying them than exercising, which this habit carried over until he reached adulthood. So at the age of 13, Max Weber managed to write several essays related to History. At the age of 15, he became a very diligent person who liked to read and was accustomed to inferring important things from what he read. So from this good habit, Max Weber managed to occupy himself with very quality things (Putra, 2020b). Related to the works that Max Weber managed to make, it turned out to have been read by the mother, which made his mother and people around him surprised and worried that what had been made by her son, would later become something foreign in the intellectual world. It has indeed been stated that Max Weber has thoughts that are not in line with his parents, so he has a different way of thinking from both. So he has a confirmation motto that can be accepted by him behind the difference in his

thinking is that God is Spirit, and where the spirit is, there is freedom.(Putra, 2020b, p. 42)

At the age of 18, he left home for a while to study at the University of Heidelberg. He had shown all his intellectual abilities, but he was weak in social terms during his time at Heidelberg University because his shyness made him a backward student. This changed so quickly after he felt interested in the dynamics of his father's life and also his way of life so he joined a very prestigious and competitive youth organization, an organization that his father had been involved in in the past. After 3 years, Max Weber left Heidelberg University to carry out his mandatory military service. In 1884, he returned to Berlin and returned home to his parents who then entered the University of Berlin. He completed his studies there for almost 8 years with a doctorate, thus becoming a lawyer there and began teaching there at the Faculty of Law in 1889. Other data suggest that Weber studied elsewhere than the universities of Heidelberg and Berlin, the universities of Strassburg and Göttingen, where, in all of these universities, Max Weber majored in Law, History, and Theology. He earned his Ph.D. for his dissertation entitled *The Medieval Commercial Association* which he obtained at the University of Berlin. Max Weber continued his research in 1891-1899 on *The Condition of Agrarian workers in The East Of Elbe Are*, for a society called the *Socialist Of The Chair*. He continued his work in 1905 by publishing one of his many works, entitled *The Protestant Ethic and The Spirit Of Capitalism* (Umamah, n.d., p.

62). The book he published in 1905 is indeed a very special work because it explains and explains the Sheehan and religiosity of his beloved mother, but here there is a little discussion that Max Weber assumed that Calvinism was capitalist (Mawikere & Hura, 2022, p. 81). And began to study religion a lot and read books about religion even though Max Weber himself was not a person or a religious figure. Another article also explained that the book he published in 1905 was unique because the teaching taught by the Roman Church to its people was, that the most important thing in life is to worship and not to oppose predetermined policies, which was later denied by Max Weber by assuming that with work, mankind will be happier and can enter heaven (Putra, 2020b, p. 43). So it's a thing that people talk about everywhere.

Max Weber married a woman named Marianne in the fall of 1893. After her marriage, she managed and lived her career well. He was entrusted to replace a famous lecturer at his university, who at that time was experiencing illness. From here on, Max Weber taught and passed about nineteen hours each week for this new activity. Max Weber undergoes and spends his time participating in religious activities, during his busy activities, he still keeps his time for religious activities. Max Weber died on June 14, 1920, while he completed his work entitled *Economy and Society*. This book has been published and translated into various languages, but this book has not been written by Max Weber himself.

In his life, he managed to create extraordinary works, although they slightly showed the tension between the bureaucratic mind of the father and the pretext and religiosity of the mother, until now the tension has not been resolved and instead affects the life of his personality and also his works. Before he died, Max Weber suffered from nerve attacks and prolonged skit. Because of this illness, he resigned from his profession to become an honorary professor at Heilderberg. By 1904, he had recovered and managed to continue his work. Max Weber managed to go through all the processes in his life well so that his name was recorded as a classic figure who influenced people's lives, he died of complications of influenza in 1920 (Putra, 2020b, p. 44)

The History of The Emergence of Asceticism

The beginning of the spread of Christianity was not easy. Because of the many challenges posed by traditional Jews, Roman religious leaders also worried that these Christians could pose a serious threat to the Roman faith. Therefore, at the beginning of the development of Christianity, it was not surprising that the Roman authorities persecuted Christians.

The first enemies of Christianity were the Jews, who forced the Roman governor to crucify Christ in Judea. After that, there came torture and persecution from the Romans. In essence, the Romans tolerated all religions in the East, as worshippers of Osiris, Mithra, and other gods also recognized the existence of Roman gods. However, the actions of the Christians denounced the Roman gods and rejected the

worship of Caesar. With these Christian actions, there was a firm attitude from the Roman government toward Christians that they had violated imperial law (Pardi, 2018).

After the persecution of Christians, the monastic movement emerged. The word monastic comes from the Greek i.e. *monachos*, which means to be alone. The monastic movement arose in Egypt and Eastern Syria. At that time, several Christians began making homes in the region, aiming to escape from the center of the city's Christian area (Tambunan, 2021). Then, they made their asceticism into the wilderness, and as the hermitage progressed began to live in groups and found monasteries (Hasibuan, 2023).

The Concept of Modern Asceticism

In English, the word *zuhud* can be interpreted as "ascetic" or "asceticism". Whereas in Islam, asceticism has the same concept as *zuhud*, which developed from the concept of Sufism. The term *zuhud* comes from Arabic i.e. the word "zahada" means interested. Etymologically, the word *zuhud* means to like something and leave it, the meaning of this is to refrain from even emptying oneself of pleasure in the world just to worship. While in terminology, *zuhud* is diverting spiritual activities that are worldly.

According to Amin Syukur, the practice of asceticism in Islam has several characteristics, namely abstaining from worldly nature to prepare for the afterlife based on postulates in religion, being practical in the preparation of the principles of *zuhud* theory, and the shed

motive, namely fear that arises in oneself with serious religious principles (Syaiful Hamali, 2017).

The initial use of the concept of asceticism was specifically for sportsmen or soldiers, where they would carry out body exercise by avoiding worldly pleasures to focus on winning the championships they participated in. But today, many religions or activities are implementing the concept into their activities. This happened because the term asceticism began to be assessed philosophically, spiritually, and ethically, with the intention that training is not only for the physical but also for the mind and soul to achieve a higher spiritual life (Girsang et al., 2024).

The practice of asceticism in Christianity itself is the result of a conflict between the holy spirit and the nature of the flesh (ego), in which the control of the flesh (ego) can be carried out with humility with others and carry out God's word with sincerity from the heart. The struggle carried out by Christians in carrying out their asceticism, does not have to sacrifice physically, but only removes the desire of the flesh for the blessings that exist in the world. In essence, ascetics have more personal dialogue with Christ, although in depictions it is often the case that ascetics focus more on personal physical sacrifice.

In the Bible, several verses explain the practices of asceticism, one of which is to train oneself not to attach importance to worldly things as stated in 2 Timothy 2:4-5: "A soldier in struggle does not concern himself with matters of his

livelihood, so that he may please his commander" (v. 4) "A sportsman can only obtain the crown of a champion if he competes according to the rules of sport". (verse 5) (Sarjono & Yohanes, 2022b)

Modern asceticism thought is more visible than the implementation of Max Weber's thought. During this time, asceticism was more hinted at as an attitude that refrained from pleasure and avoidance of ideals. Max Weber used asceticism as a transformative potential for "the monastic empowerment of the self." Because asceticism is a method of self-training to achieve transcendental goals, Weber was interested in rational asceticism, which is inversely proportional to "planless world flight" or expected sensual asceticism.

The principle of asceticism so far is an attempt to refrain from worldly problems and to refrain from all worldly influences through systematically created impulses that come from within the soul. In the perception of Max Weber affirmed that asceticism is *a rational method of living* (rational way of life). In the Western world, the concept of religion formed in the form of the spirit of "Beruf", while according to Weber's language, he called it the term "calling" as described in his book *Protestant Ethic*. He explains in his book that asceticism is based on the spirit of "Beruf" and "calling", which now steps in to spread and infiltrate everyday life (Nurkhalis, 2015b).

In modern monastic life, asceticism no longer leads to the separation of the soul from the body but the liberation of one's true self from false

life. In the context of modern culture, which is broader in scope than monastic culture, it means that asceticism is not as someone who completely leaves the world in a hermitage of nature, but as someone who can accept the chaos of public life and strive to lead a disciplined life.

According to Theophilus D.B Ziraluo in his book, the purpose of asceticism is actually to restore the original life of a sinless man and asceticism itself is a way to penetrate one's sins. In the concept of asceticism, asceticism is not a savior for a person from sinful deeds or an eraser from the deeds themselves. Instead, one must have faith in Christ and ask Christ for sin, and one will be forgiven for one's sins. For Christ alone can bring sinful man to meet a holy God (Girsang et al., 2024).

In modern life, human life is rationalized on a mechanical basis, if asceticism can be understood as an effort to rebuild the world and a form of self-expression in life, then the life of the external world will experience an increase that in the end, one can feel in achieving something that has never been achieved. So life mechanically is the higher the activity carried out, the higher the level of self-achievement achieved. Thus, mechanical life makes life rationality as a motivation for life so that self-expression remains dynamic and improvisations in worldly life to achieve success (Nurkhalis, 2015b).

If the practice of asceticism can be understood and practiced properly, it will be able to help life. But asceticism is not a focus and is not

familiar, because it is caused by a more familiar and comfortable worldly life. Asceticism also seeks to stop worldly life that is incompatible with the principles of asceticism in Christianity, with the intention that Christian asceticism seeks to save Christians from a false path (Kayangan, 2022b).

Max Weber's Perspective Asceticism Thinking

With the development of the modernization system in this rapid world, it is not surprising that the emergence of many new technologies may be familiar with the reality that we have experienced, but it is different if the religious concept also changes along with the progress of this modernization system. Especially in the discussion of the concept of Asceticism which will soon become extinct due to the lack of seriousness of its people in carrying out their obligations, thus a new term emerged from the opinion of one of the Western scientists, Max Weber, who then proposed the existence of 2 types of asceticism, namely: Asceticism rejects the world (*weltablehnende asked*) and, Asceticism that does not reject the world (Putri, 2017).

Asceticism according to him has been classified into two types that are very different two, namely; First, natural ascetic, that is, ascetic who inculcates the nature of simplicity and minimum in the material use of life, in the sense that this type of asceticism is he who does not abandon worldly life completely and in another sense does not torture himself. The second is unnatural asceticism, which has the meaning of

asceticism that involves the torture of itself, this asceticism can also be called extreme asceticism this asceticism is no longer relevant if it is still done by its people because this causes enormous harm to oneself and those around him. Although his purpose in doing so was merely to draw closer to his Lord. (Khudayberganova, 2021)

The purpose of Max Weber's opinion about ascetics that reject the world has a meaning, namely, avoiding early life and things related to fellow humans, such as social ties and psychology about kinship and society, political activities, economics, and none other than the aim of getting the afterlife. In another sense, it also shows that this ascetic practice holds that the interests of the world will interfere with its relationship with God and hinder the path to happiness in the hereafter. This ascetic feels himself to be a hero when he does this, he does not care about the life he lives, he only surrenders to God, so that God rules all the paths he takes. In contrast, one further type of asceticism, is, an asceticism that does not reject the world, that is, by always concentrating all activities in life so as not to pursue the happiness of the hereafter by withdrawing from the life of the world, but then the world is the right way to get closer to God. Adherents of asceticism are composed of individuals who have a rationalist nature, although thus they understand that enjoying wealth is strictly prohibited in ascetic life. (Princess, 2022a)

With the discovery of these two categories, Max Weber suggests that the level of human

religious qualifications has different levels, then humans also have different backgrounds to be able to understand very well about other religions, giving rise to a variety of ways humans understand them. An important point can be taken that Max Weber looks more at asceticism and does not reject the world because humans live in the world, therefore life is not that easy to leave, precisely with the existence of this world, man can take a great opportunity in using his lifetime to be able to paint as much History as possible, although it can be underlined with reasonable things, That is, asceticism is not the only way to achieve happiness after the world, but the life of the present world. (Princess, 2022b)

In this obligation to carry out asceticism, many people even torture themselves by doing harmful things, in fact it is not listed in the list of the concept of asceticism itself, to eliminate the harm their people, should understand carefully what the concept and purpose of carrying out this asceticism is. Asceticism if understood and practiced well, will later be very helpful in his daily life, it is unfortunate that Asian education is not the main focus and is considered unfamiliar because it is caused by worldly practices that are considered more familiar and comfortable (Kayangan, T.T.).

According to Max Weber, the study of asceticism also refers to capitalism, because capitalism realizes an effort to improve human welfare, capitalism is known from the protestant ethic that guides its followers to be able to live frugally, diligently work, and

disciplined to become a form of worship of God. Max Weber saw the involvement among Calvinists given the rules of each religion and determined the kind of behavior and attitudes needed to run capitalism efficiently. In carrying out capitalism, Calvinists call for focusing on worldly work and realizing an ascetic nuanced life, namely: Simple, Diligent in worship, and last but not least, Thrifty Life. Calvin himself firmly believed that they would not be rewarded by God unless they succeeded in their earthly lives, working diligently not with an instrument to salvation, but an outward sign that he had received Grace from his god. (Sztompka, 2007).

Although we know that Max Weber himself was not a very religious figure, he devoted a lot of his scientific energy to tracing the influence of religion on human life. Weber's efforts in this regard separated the four main streams of ascetic protestantism: Calvinism, Methodism, Pietism, and the Baptist sect. However, the results of Weber's analysis focused heavily on Calvinism, which occurred in the late 16th and 17th centuries. Then Weber in his identification embodies 3 main teachings, namely:

1. The doctrine that the universe exists to increase God's majesty, God exists not for the sake of man, but man exists for the benefit of God.
2. The principle possessed by God, that is, man can only know small details of Most of God's truth.
3. Believing in the existence of the Fate that God has decreed. (Weber, n.d.)

According to him, asceticism is a necessity and necessity in the capitalist order, but the existence of asceticism is always based on the existence of several variables. What is meant by the variable itself is the nature of human vocation to fulfill their psychic rights so that then a sense of need for the commercialization of life arises. This began Weber's thinking with the urgency of asceticism as an essential part of modern capitalism. But with the abundance of wealth making these connoisseurs save despicable deeds, wealth will ethically be very bad if someone uses this wealth solely to please himself. This lavish lifestyle is said to be an obstacle to the goal of building God's Kingdom, with the wealth that can be obtained and the more severe temptations that will come to test it. Therefore comes the life of ascetics who choose to live frugally and invest their wealth for a long life, they will limit consumption or will not spend more money. They pursue wealth not for the means of satisfying themselves and meeting their material needs, but for their spirituality. According to Max Weber, the asceticism possessed by Protestants is an important factor in the growth of the spirit of capitalism. This is evidenced by the success of the Netherlands and Britain in mastering the world economy in the 18-19 centuries. (*Antara Protestantisme Dan Kapitalisme: Membaca Ulang Weber – CRCs UGM*, n.d.).

Protestantism strongly rejects the monastic way of life, while ascetic life is a life in which a struggle through pure paths and special methods amid this worldly busyness. A pure

life is one in which there is no laziness and ungodliness, then living a life with this method is a very orderly and rational or reasonable life.

Implications Of Max Weber's Asceticism for Theological Students Of Satya Wacana Christian University

In Christianity, both the Old Testament and the New Testament. Spirit and soul have no separation between the two. The two complement each other, because the body is the dwelling place of the spirit, and the spirit is what moves the body. The process of movement of the human body during this time is regulated by the spirit. In the Old Testament, the book of wisdom, it says "resurrection of the righteous" means resurrection here, that the human body will be resurrected after death.

Things that cause conflicts between religious people or fellow religions in different streams which are superior and inferior partnerships are always developed. So what is the role of education in overcoming this problem? That is by holding firmly to the teachings of the Bible that have been patterned by Jesus Christ. One of the teachings related to asceticism is love because asceticism will increase love for God and fellow humans.

Asceticism, or the emptying of turbulent passions and to the furthest from the desires of the flesh or the desires that the body wants to do, is very dangerous. Because keeping the body from bad things is the greatest challenge of Christians. The forms of solidarity enhanced by students can be solidarity, humility, simplicity of self-emptiness, devotion, and service. Asceticism

education among students is needed to shape the value of spirituality of each person. And to promote moral qualities that require self-control self-discipline and awareness.

Education as a process, is challenged to be able to internalize meaning and various fundamental changes, regarding the orientation of these perspectives. Therefore, asceticism is also needed for educational transformation. By still looking at aspects of behavior, attitudes, and cultural systems. Christians are trained to prevent the lusts of the world. The need for self-control guided by education to be farthest from things that are not wanted. The pleasure that comes alone must be abandoned to obtain everlasting pleasure.

Asceticism-patterned education allows Christians to control their minds well, and to always think long so that they can plan their lives well. Being able to reject something that is not beneficial in his life. Asceticism education should always be focused on the family, community, and school environment. Because with the spinning of the wheel of life that makes the modern era, whether it is from the fields of science, technology, economics, Western ideological colonialization, and others, makes it easy for humans to do something they want. So that humans can be doctrinized by the surrounding environment to become hunters of insatiable pleasure.

Asceticism according to Max Weber is getting closer to God by continuing to carry out the routine of life as an intermediary. Not only stay to worship God and devote a lifetime of life. As

with loving one another, it can generate spiritual value which in turn will increase his faith in God. Because not a few of the humans who are too extreme in carrying out asceticism, torture themselves. Therefore, the relationship between Max Weber's perspective and that applied in Satya Wacana Christian University Education is very continuous.

Well, then how are the efforts of Satya Wacana Christian University in increasing asceticism in everyday life?

1. Monday and Friday services
2. Forming a dormitory system lecture
3. Forming peer companions
4. Doa shaft
5. Bakti social

Monday and Friday services

The more advanced technology, makes people forget God and worship Him. So for this, Satya Wacana Christian University strives to increase the value of student spirituality. That is one of them by holding ibdah on Monday and Friday. Worship on Monday is not mandatory, this is only recommended. However, worship on Friday is an obligation for Christian students of Satya Wacana Christian University. The way to attract the attention of female students to be enthusiastic about worship is to hold performances that have cultural value from their respective regions. With performances that include dance, singing, drama, and poetry that carry elements of culture and spirituality. So there is a combination of culture and religion or what can be called acculturation. Make

students excited and not bored in doing worship. Every theme is taken, its direction or review to the formation of Christian character.

Forming a dormitory system lecture

This system aims to form a spiritual who can lead himself and others. With this, students are accustomed to diligent worship. In the dormitory too, students are guided to limit interaction between men and women. And it is understood that education on association, so as not to deviate from the established rules. Likewise, the role of lecturers here is to increase special spiritual formation on promiscuity and prevention of sexual harassment.

Forming companions from peers

Selected from one of the students to accompany students with problems. Because not a few students are closed and embarrassed to tell stories directly to the lecturers. So that the role of these peers is an intermediary that connects lecturers and students, so that if there are problems within the scope of student affairs, lecturers can directly participate in providing solutions and following up on these problems. To create a sense of forgiveness for each other, because in essence humans are created not free from wrong and khilaf. The value of spirituality that can be taken from this system is, in order to remind each other of forgiveness, so as not to fall into fatal things that cause sin, then there must be a friend who can carry and embrace. From this it can also increase the love of fellow humans and will end in love for God. Therefore

asceticism is formed from a true friendship, reminding of the greatness of his God.

If there has been a problem, female students are guided to be aware and reflect on their mistakes. For students who are traumatized or psychologically disturbed, there is special treatment from psychiatrists which is one of the university items. However, sanctions still apply to university discipline deviations, if the student has violated severe regulations, the punishment is expulsion from the university.

What are the worship procedures carried out at Satya Wacana Christian University, so that students are enthusiastic about following it?

Elements that should be present in the worship:

1. Ethnicity, the point is that worship must intersect with local culture. With Batak ethnicity for example, what is valuable in Batak culture and contains philosophies in the form of dances, songs, and costumes. Make people of Batak origin feel valued. Cultural values provide education because in them there is the value of brotherhood. The most important thing is the value that spirituality education contains. From that was born, an approach from the aspect of culture and wisdom of spirituality
2. Contemporary, adapting to the millennial culture, spiritual pop songs, for example, the song of God is Good, all good. Sung among young people, in great, fellowship, or organizations that can certainly increase the value of spirituality
3. Worship with a meditative approach, there should be no crowds. All models of meditation are silence and silence. Complementing

worship are the Bible and candles. Students sit down, the pastor reads the Bible. Silence is then read also words in the form of devotional poems. Making man's love for God increase.

The purpose of holding these 3 elements in worship is to attract students to be passionate about ibadah and not feel bored with the same thing. For worship to be conceptualized, UKSW formed a team responsible for preparing worship, so that compulsory worship on Fridays was carried out in a fariasi manner. Under the control of the lecturers, of course, this team is fostered and trained to regenerate its abilities in this regard. So that someone continues, those who participate in the performance in worship are not only followed by the core team but students outside the core team are also included in this show, with the condition that they pass the liturgical and church music courses. Here also the team is trained to be able to compile systematics of worship so that students can reflect and sacralize their worship. So students who are experienced in this matter, will not become passive after entering society. Because they are certainly needed by Christians in carrying out their worship.

Initially, Friday worship was not mandatory, but it turned out to be after the relaxation of worship. There was a very drastic decline among students and lecturers. With the compulsory worship on this Friday, the value of spirituality and morals is increasing, because students who take theology majors are always educated and challenged to become pastors and

clergy, how do they succeed if in worship alone there is no will and laziness? Being disciplined in worship will discipline student life.

Performances outside the core worship include singing, dancing, drama, and poetry that have elements of spiritual value and must be modified with creativity and interesting and diverse ideas. If you enter an area that already has traditions, the traditions in the area are difficult to change because they are different. Can form a new one.

Doa shaft

Intercessory prayer is a prayer offered to people affected by calamity. This prayer is addressed to God to alleviate the calamity that befalls someone. and applies to all interfaith human beings. Since one of the teachings of Christianity is the love of one another, there is no barrier between one another in prayer.

Bakti social

In addition, social service also increases the value of asceticism. They help students affected by disasters such as accidents, and their parents died because with them will create love

CONCLUSION

Asceticism according to Max Weber is getting closer to God while still balancing it with life. It is not only monastic or silent to call on God and devote himself for a lifetime. Apply the many ways such as by helping each other, can add the value of spirituality that will lead to the achievement of faith in God. Because not a few of the humans who are too extreme in carrying out asceticism, torture themselves. Therefore,

the relationship between Max Weber's perspective and that applied in Satya Wacana Christian University Education is very continuous.

Likewise, with asceticism applied by Satya Wacana Christian University, students are directed to maintain the value of spirituality while maintaining their relationship with human beings. Social, cultural, and religious go hand in hand with established norms and rules. There are performances held during worship, such as in the form of dance, singing, drama, and poetry. Proof that the process of devotion to God is still carried out with a creative and not boring approach. However, the condition is to stick to the teachings of the Bible.

Therefore, it is concluded that asceticism according to the views of Max Weber and Satya Wacana Christian University is very continuous. No element emphasizes that to get closer to God is just to stay still, worship all the time to forget the real affairs of the world in life. The world exists as an intermediary for achieving asceticism. By presenting love for God and being human, it is also a form of worship of God.

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