

DISCOURSE OF ASCETICISM: A CRITICAL TEXTUAL ANALYSIS AND SOCIAL-IDENTITY PRACTICES IN PESANTREN

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Abstract

The discourse of asceticism functions as a distinctive identity that reflects the idealization of pesantren life, rooted in a high level of spirituality. Previous studies have explored pesantren traditions from various angles but none have provided a holistic account of asceticism within pesantren. This research offers novelty by analyzing ascetic traditions through both discourse and social practice, highlighting how santri's interaction with their social environment shapes and sustains these values. This study aims to present expressions of asceticism within linguistic discourse and to describe its dimensions in pesantren traditions as reflections of that discourse. This research is categorized as descriptive qualitative research, employing Fairclough's conception of discourse theory, focusing on both the textual level and the dimension of social practice. Two key findings emerge: first, the linguistic characteristics of the three pesantren reflect asceticism through calligraphy and Islamic advice, promoting spiritual deepening, socio-spiritual relationships, the strengthening of faith and reliance on God, the development of intellect and character, self-restraint from materialism, and a simple way of life. Second, the dimension of asceticism in the pesantren tradition is reflected in spiritual practices and a distinctive lifestyle, such as concentration on God, affirmation of monotheism, love for the Prophet Muhammad, self-restraint from arrogance, and the creation of harmony through self-discipline. In conclusion,

within the pesantren tradition, the conception of ascetic discourse is expressed through linguistic discourse that reflects the distinctive aspects of pesantren life in deepening Islamic spirituality and embracing simplicity. Further studies are needed to compare the varying ascetic traditions practiced in pesantren across different regions. In addition, conducting surveys with santri would help reveal their perspectives on how linguistic discourse shapes and influences these ideals.

Wacana asketisme berfungsi sebagai identitas khas yang mencerminkan idealisasi kehidupan pesantren, yang berakar pada aspek spiritualitas tinggi. Kajian sebelumnya telah meneliti tradisi pesantren dari berbagai sudut namun belum ada yang memberikan gambaran menyeluruh tentang asketisme dalam pesantren. Penelitian ini menawarkan kebaruan dengan menganalisis tradisi asketis melalui perspektif wacana dan praktik sosial, serta menyoroti bagaimana interaksi santri dengan lingkungan sosialnya membentuk dan mempertahankan nilai-nilai tersebut. Penelitian ini bertujuan untuk menyajikan ekspresi-ekspresi asketisme dalam diskursus linguistik dan mendeskripsikan dimensinya dalam tradisi pesantren sebagai refleksi dari diskursus tersebut. Penelitian ini tergolong penelitian kualitatif deskriptif dengan mengambil konsepsi Fairclough tentang teori wacanan kebahasaan pada tataran tekstual dan dimensi praktis sosial. Dua temuan utama muncul: Pertama, karakteristik linguistik di tiga pesantren mencerminkan ekspresi asketisme yang berasal dari seni kaligrafi dan nasihat Islam. Wacana ini menyampaikan rekomendasi untuk memperdalam hubungan spiritual dengan Allah, hubungan sosial-spiritual, keimanan dan tawakal, pengembangan intelektualitas dan akhlak, pengendalian diri terhadap materialisme, dan kesederhanaan hidup. Kedua, dimensi asketisme dalam tradisi pesantren terwujud dalam praktik-praktik spiritual dan gaya hidup yang khas. Dimensi-dimensi ini mengarah pada fenomena seperti latihan konsentrasi yang diarahkan kepada Allah, praktik yang menegaskan keesaan Allah, mencintai Rasulullah sebagai bagian dari rukun iman, pengendalian diri terhadap kesombongan, serta upaya untuk menciptakan keharmonisan melalui saling mengatur diri. Sebagai kesimpulan, dalam tradisi pesantren, konsepsi wacana asketisme diekspresikan melalui wacana linguistik yang berisi kekhasan kehidupan pesantren dalam memperdalam spiritualitas islami dan kesederhanaan. Penelitian lebih lanjut diperlukan untuk membandingkan berbagai tradisi asketis yang dipraktikkan di pesantren di berbagai daerah. Selain itu, pelaksanaan survei terhadap para santri akan membantu mengungkap perspektif mereka mengenai bagaimana wacana kebahasaan membentuk dan memengaruhi ideal-ideal tersebut.

Keywords: Expression of asceticism; Islamic spirituality; linguistic discourse; pesantren tradition; social-identity practices

Introduction

This study focuses on the concept of asceticism as a distinctive reflection of life within the pesantren (Islamic boarding school) environment. Asceticism

is a crucial component in shaping the distinctive character of *santri* (a student who studies in *pesantren*), encompassing spiritual aspects, particularly in self-control and the pursuit of simplicity in life. According to the Republic of Indonesia Law No. 18 of 2019 (*UU Pesantren*) concerning *Pesantren*, Chapter III on the Establishment and Management of *Pesantren*, Section Two on Establishment, particularly Article 6, Letter a, it is stated that *pesantren* must have a commitment to instilling the values of *Islam rahmatan lil-alamin*, which relates to cultivating a spirit of simplicity among every *santri*. This spirit of simplicity is associated with self-control and resilience.

According to Schaefer (2007), asceticism is defined as self-control over idealistic desires aimed at achieving self-perfection through self-restraint, worship practices, and mastery over words and passions. Thus, *pesantren* serve not only as institutions for religious education but also as spaces for religious practice and application, aiming for a higher dimension of spirituality. Consequently, various *pesantren* traditions reflect distinctive ascetic practices, making asceticism a significant subject for examination.

As stated by the Director General of Islamic Education at the Ministry of Religious Affairs, the tradition of *pesantren* dates back to the 15th and 16th centuries, rooted in the era of Walisongo, who made significant contributions to the development of religious education and scholarly references framed for spiritual practice and the achievement of *akhlakul karimah* or noble character (Kemenag.go.id, 2022). A hallmark of *pesantren* education is the use of a holistic approach that not only shapes cognitive and spiritual aspects but also preserves the cultural integrity of Indonesia. This aligns with Azra's (2006, p. 74) concept of *pesantren* as institutions that teach religious knowledge and local culture to form a distinctive Indonesian Islamic identity.

According to Wahid (1974), *pesantren* are part of a specific culture that shapes unique values and undergoes cultural acculturation, resulting from the fusion of *pesantren* culture and local wisdom. This means that selecting the *pesantren* environment as the research site is relevant for examining the dimension of religiosity as a distinctive socio-cultural identity in Indonesia. The environment plays a significant role in the preservation of unique cultural traditions, as it serves as a fundamental framework for human activity (Lung & Dong, 2024, p. 3). Moreover, the *pesantren* represents a space for self-expression, which is reinforced by the view of Stucky and Andy (2020, p. 355), who assert that the environment reflects the religious elements of individuals in expressing a particular faith.

A critical discourse analysis of pesantren traditions aims to understand how ascetic practices shape students' behavior toward their environment. By comprehending the ascetic values embedded in pesantren traditions, this study seeks to identify sustainable solutions to address increasingly complex environmental challenges. In general, critical discourse serves as a form of textual linguistic inquiry that explores human activities within various interactions, particularly interactions with ecological elements, with the goal of sustaining life through human-to-human, human-to-other-organism, human-to-environment, and organism-to-environment relationships (He, 2018, p. 23).

The term ecology in this research is used to represent the symbolic embodiment of human activities that are unique to a particular environment, as reflected through textual (discourse) presentations. This aligns with Fairclough's (2010) discourse analysis framework, which divides analysis into three aspects: text, discursive practices, and social practices, connecting textual elements of discourse with socio-cultural meanings (Fairclough, 2010). Accordingly, this research focuses on Fairclough's discourse theory at the textual level and the dimension of social practices as a means of developing social aspects from existing discourse. The discourse analyzed is drawn from the linguistic texts within the pesantren environment, as well as from the social practices and ideals embedded in that linguistic discourse.

Issues regarding asceticism and pesantren traditions have been addressed in previous studies. Six earlier studies provide inspiration for this research. *First*, Sunjana et al. (2024, p. 171) discuss the transition of ascetic practices from the Hindu-Buddhist period to the Islamic period on the slopes of Mount Kumbang, reconciling pre-Islamic ascetic practices with Islamization. *Second*, Muafiah et al. (2022, p. 454) provide insights into the characteristics of pesantren as child-friendly environments through the optimization of three main areas: curriculum, management, and facilities. *Third*, Suhatrini (2016, p. 429) presents the internalization of Islamic values to shape the character of santri at Miftahul Muhajirin pesantren through spiritual activities (prayers, fasting, and the recitation of Surah Yasin). *Fourth*, Aulia et al (2024, p. 225) explore eco-friendly pesantren models as manifestations of positive environmental behaviors and sustainable best practices. *Fifth*, Adnani et al (2016, p. 143) discuss discourses regarding women's resistance within pesantren contexts. *Sixth*, Khotimah, et al. (2024, p. 409), provide a detailed description of the distinctive pesantren tradition that contains elements of humility among santri.

Based on these six previous studies, the present research examines new

aspects by providing a comprehensive description and interpretation of the dimensions of asceticism from both discourse and social practice perspectives within the unique traditions of pesantren. This approach highlights how ascetic values are embedded in pesantren life and expressed through linguistic and behavioral practices among santri. Ultimately, the study reflects the interactive relationship between santri and their social environment, emphasizing the role of asceticism in shaping sustainable cultural and spiritual behaviors.

The urgency of this research stems from three elements. *First*, examining linguistic discourse within pesantren is essential for a comprehensive understanding of textual idealization aimed at developing students' character based on high spirituality. This understanding fosters self-control against materialism, hedonism, and consumerism, and can serve as a reference for shaping Islamic character within individuals. *Second*, a thorough analysis of the relevance between linguistic discourse and the unique social-spiritual practices of pesantren provides evidence that textual elements (language) are used as tools for shaping identity and the distinctive characteristics of pesantren life. *Third*, an important aspect of this research involves examining the simple lifestyle characteristic of pesantren, which is grounded in Islamic principles. Therefore, the results of this analysis are useful for formulating indicators for implementing character education for children based on the principles of a simple lifestyle and environmental friendliness in the era of modernization.

This study departs from two research questions: First, how is asceticism expressed in the linguistic discourse of Pondok Pesantren Bangkalan? Second, how is the dimension of asceticism in the unique traditions of pesantren reflected in linguistic discourse? Accordingly, the objectives of this research are to describe the expression of asceticism in the linguistic discourse of Pondok Pesantren Bangkalan and to provide an in-depth description and interpretation of the dimension of asceticism in the unique traditions of pesantren as reflected in the linguistic discourse.

Method

This study employs a qualitative research design, in which the presentation of data consists of descriptive accounts of asceticism as expressed in linguistic discourse and within the unique traditions of pesantren. The research uses a qualitative approach with a descriptive type, adopting Fairclough's conception of discourse theory at both the textual level and the dimension of social practice. According to Arikunto (2016, p. 234), descriptive research presents

data naturally and is not intended for hypothesis testing. In this context, the descriptive method is relevant because the focus of this study lies in the natural characteristics of ascetic expressions within linguistic discourse and in the dimensions of asceticism present in the unique traditions of Islamic boarding schools (*pesantren*).

The data include textual descriptions within *pesantren* discourse that contain elements of asceticism, statements from informants, and depictions of *pesantren* traditions that embody ascetic values. The data sources consist of calligraphy, textual discourse, photographs of santri activities, and interviews with *pesantren* administrators from Pondok Pesantren Nurul Cholil, Al-Hikam Kemayoran, and Assahliyyin 4 Putri. Three Islamic boarding schools (*pesantren*) were selected as research sites: Pondok Pesantren Nurul Cholil, Al-Hikam Kemayoran, and Assahliyyin 4 Putri. The selection of these locations was based on the distinct characteristics of each *pesantren*, which are situated in different environments and apply different educational and social principles. Pondok Pesantren Nurul Cholil and Al-Hikam Kemayoran are located in the urban center of Bangkalan, whereas Assahliyyin 4 Putri is situated in a rural area, far from the reach of the city.

Data collection techniques include documentation and interviews. The documentation technique was used to collect written materials such as discourses present in the *pesantren* environment and photographs of santri activities. The interview technique was used to conduct structured question-and-answer sessions with *pesantren* administrators. The data collection process consisted of three stages: (1) the development of data collection instruments, (2) data gathering at the three *pesantren* (Pondok Pesantren Nurul Cholil, Al-Hikam Kemayoran, and Assahliyyin 4 Putri), and (3) data selection.

The data analysis in this study employs the extralingual matching method (*metode padan*), one of the approaches commonly used in linguistic analysis. According to Sudaryanto (2015, p. 15), the matching method focuses on analyzing elements external to language as references for interpreting particular meanings or patterns. The use of this method is reflected in the following stages of the data analysis process.

The validity of the data in this study was tested using the technique triangulation method. According to Sugiyono (2015, p. 127), technique triangulation is one form of triangulation used to test data validity by utilizing more than one data source. This is reflected in the use of two methods in this research: documentation and interviews. This study was conducted in three

stages: the pre-research stage (literature study, topic and title determination, problem formulation, and background preparation), the research stage (data collection and analysis), and the post-research stage (writing scientific articles).

Findings and Discussion

The results and discussion of this study are organized into two parts: the expression of asceticism within the linguistic discourse of Pondok Pesantren Bangkalan and the dimensions of asceticism reflected in its unique traditions. Overall, the discourse fulfills multiple functions—commanding, prohibiting, inviting, persuading, describing, and informing—which aligns with Critical Discourse Analysis principles that view linguistic expressions as tools for influencing and mobilizing communities (Haryatmoko, 2017, p. 5). In the Islamic setting, such expressions also act as a medium of da'wah, corresponding to TGH. M. Najmuddin's shift from oral to written da'wah (Ahyar et al., 2024, p. 115)

The Expression of Asceticism in the Linguistic Discourse of Assahliyyin 4 Putri Pesantren

At Pondok Pesantren Assahliyyin 4 Putri, linguistic discourse reflecting ascetic values appears in both the physical environment of the pesantren—such as inscriptions on the walls—and in its social media posts. The following description illustrates several linguistic expressions that embody asceticism within the environment of Pondok Pesantren Assahliyyin 4 Putri.



Figure 1. Linguistic Discourse at Pesantren Assahliyyin 4 Putri

Figure 1 illustrates the linguistic discourse found in the environment of Pondok Pesantren Assahliyyin 4 Putri. This discourse appears in the *musala* (prayer hall) of the pesantren in the form of Arabic calligraphy. The expression of asceticism in the discourse is reflected in the Arabic inscription derived from QS Al-Mu'minun verses 1-2, which state: **قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ**. The meaning of these verses is that "successful indeed are the believers (those who have faith), those who humble themselves in prayer." This discourse is categorized as an expression of asceticism at Pondok Pesantren Assahliyyin 4 Putri, emphasizing humility and spiritual focus in worship as fundamental aspects of ascetic life.

The expression of asceticism in the linguistic discourse above is reflected through informational messages or reminders that encourage performing prayer (*salat*) with full devotion. This aligns with Syukur's (2001, p. 1) view that asceticism is an activity related to the concept of *zuhud* (renunciation), which involves striving to detach oneself from worldly concerns and focus solely on worship. Prayer (*salat*) is a form of worship performed by Muslims as a means of interacting with God, the Creator. According to Darat (1906, p. 34), prayer represents a servant's interaction with their Lord in pursuit of ultimate truth and the attainment of the spiritual state of *musyahadah* (direct awareness or witnessing of God's presence).

Fahrudin et al. (2024, p. 83) explain that within the Sufi framework, the stages of interaction or closeness with God serve the purpose of purifying the soul and achieving spiritual perfection. The meaning of humility (*khusyu'*) based on QS Al-Baqarah verses 45-46 is that it refers to individuals who truly believe that they will meet their Creator—an awareness that deepens their appreciation of God's presence. This understanding strengthens a servant's detachment from worldly attachments and fosters spiritual consciousness as a meaningful interpretation of human life in this transient world. Furthermore, the function of the linguistic discourse serves as a written reminder from the pesantren to its students to maintain humility during prayer. The humility practiced in prayer directly reflects an ascetic attitude modeled after the Prophet Muhammad's devotion, embodying spiritual depth in approaching God (Nawir, 2024, p. 408).



Figure 2. Linguistic Discourse at Assahliyin 4 Putri Pesantren

Figure 2 presents a collection of linguistic discourses found within the environment of Pondok Pesantren Assahliyyin 4 Putri. These discourses are displayed above the entrances of rooms designated for female students and are presented in the form of Arabic calligraphy. The boarding school provides four rooms for female students' accommodation. Based on interview results, the linguistic discourses placed above each room entrance carry specific philosophical meanings. This philosophy relates to the placement of the discourses, which is viewed as the initial step in the students' journey toward becoming better individuals.

Moreover, each linguistic discourse above the entrances of the female students' rooms at Assahliyin 4 Putri Pesantren carries specific meanings. First, the discourse featuring the Arabic phrase *الرَّحْمَةُ* (*Ar-Rahmah*) translates to «The Most Merciful.» This phrase appears above the entrance of Room 1. The use of the term *Ar-Rahmah* aims to encourage the students residing in this room to receive God's mercy, as it reflects one of God's attributes. Second, the linguistic discourse above the entrance of Room 2 contains the Arabic term *الْهُدَايَةُ* (*Al-Hidayah*), meaning «Guidance.» This term signifies a wish for the female students entering this room to receive divine guidance in both worldly and spiritual matters. Third, the linguistic discourse above the entrance of Room 3 features *السَّلَامَةُ* (*As-Salamah*), which translates to «Safety.» The term *As-Salamah* conveys a desire for the students in this room to always receive safety from God. Fourth, the Arabic calligraphy *الْإِسْلَامُ* (*Al-Islamiyah*) appears above the entrance of Room 4, meaning «Islam.» The use

of *Al-Islamiyah* is intended to ensure that the students residing in this room develop strong faith and consistently practice and deepen their understanding of Islamic teachings.

The linguistic discourses displayed above the entrances of Rooms 1–4 collectively embody key dimensions of asceticism within Sufi ethics. The inscription in Room 1 invokes *ar-rahmah*, reminding students of God’s compassion and cultivating gratitude, which reduces materialistic inclinations and aligns with ascetic values (Husna, 2016, pp. 16–17), while also encouraging compassion toward others in accordance with Sufi teachings that enhance well-being (Aqil, 2024, p. 5384). The discourse in Room 2 reflects surrender and trust in divine guidance, a core principle of ascetic faith in God’s decrees (Taimiyah, 1963, p. 361). The expression associated with Room 3 conveys reliance on God for protection, representing *zuhud mutaqaribin*, an ascetic state of drawing near to God through complete dependence upon Him (Al-Tahanawi, 1996, p. 914). Meanwhile, the inscription in Room 4 emphasizes dedication to learning and prioritizing worship, embodying *zuhud* as a concrete form of ascetic practice (Nurkhalis, 2014, p. 196).

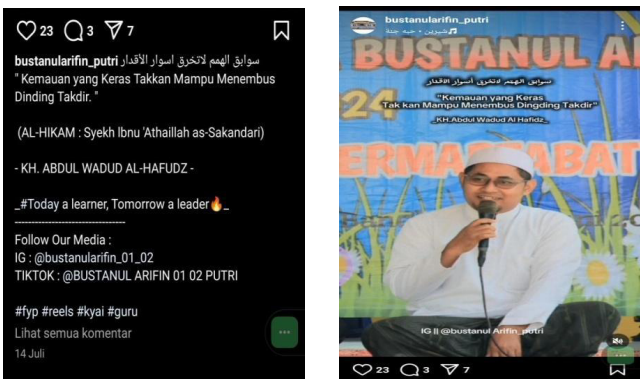


Figure 3. Linguistic Discourse on the Social Media of Assahliyyin 4 Putri Pesantren

Figure 3 represents a form of linguistic discourse found on the official social media account of *Pondok Pesantren Assahliyyin 4 Putri*. This discourse was posted on July 14, 2024, on Instagram under the account *@busatanularifin_putri*, which belongs to the foundation of the boarding school. The content of Figure 3 features a photograph of one of the caretakers of Assahliyyin 4 Putri, KH. Abdul Wadud Al-Hafudz, accompanied by a textual element containing his advice written in Arabic, along with its translation: “Strong Will Cannot Break Through the Walls of Destiny.” The advice shared by KH. Abdul Wadud

Al-Hafudz on the institution's official Instagram account is categorized as a reflection of ascetic expression.

In Figure 3, the expression of asceticism is symbolized through the meaning of KH. Abdul Wadud Al-Hafudz's advice regarding destiny. The phrase "Strong Will Cannot Break Through the Walls of Destiny" implies that human strength and determination are inherently limited, and that divine decrees are beyond human alteration. God alone possesses ultimate knowledge and authority over the course of creation. This meaning corresponds to the ascetic aspect of self-control—namely, the surrender or submission of individuals to God's decrees. Such surrender reflects faith and trust in divine will, aligning with the Islamic concept of asceticism, which emphasizes deep conviction and acceptance of all matters that originate from God (Taimiyah, 1963, p. 361).

The Asceticism in the Linguistic Discourse of Nurul Cholil Pesantren

A linguistic discourse originating from Pondok Pesantren Nurul Cholil embodies characteristics of ascetic expression. This discourse appears in the form of linguistic messages displayed within and around the boarding school, as well as on its social media platforms. Figure 4 below illustrates a form of linguistic discourse from the social media account of Pondok Pesantren Nurul Cholil in Bangkalan, posted on June 14, 2022. It features a visual depiction of students performing prayer in the prayer hall, accompanied by the title "Bersikap Tawakal" (Attitude of Surrender) and a description emphasizing submission to Allah following effort and prayer. Together, the textual and visual elements embody key aspects of ascetic expression.



Figure 4. Linguistic Discourse on the Social Media of Nurul Cholil Pesantren

In this linguistic discourse, asceticism is symbolized through the informative message conveyed by the institution to students and the public regarding *tawakal* (trust in God). *Tawakal* represents human submission to Allah after exerting effort in worldly matters (Ghoni, 2016, p. 111). This submission signifies complete trust in Allah as the Owner and Regulator of life. There are three essential connections between *tawakal* and asceticism. *First*, submission aligns with ascetic values because it positions Allah as the ultimate goal in all endeavors, highlighting the temporary nature of worldly matters and the higher value of divine blessings. *Second*, surrender to Allah reflects detachment from material dependency and worldly wealth, making it a practical manifestation of asceticism. *Third*, *tawakal* nurtures inner peace by preventing excessive attachment to worldly affairs through contentment with divine decrees. This attitude reflects the Islamic understanding of asceticism, which emphasizes effort guided by divine will while distancing oneself from materialism and luxury (David, 2007, p. 244).

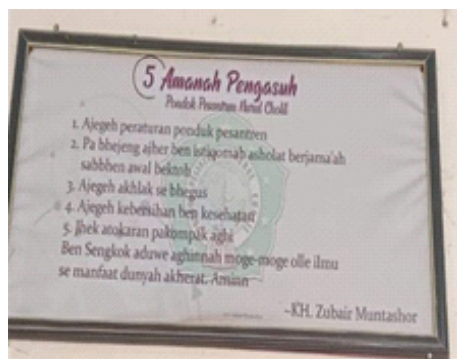


Figure 5. Linguistic Discourse at Nurul Cholil Pesantren

Figure 5 presents a linguistic discourse found within the environment of Pondok Pesantren Nurul Cholil, located in front of the male students' dormitory complex. This discourse consists of five written points representing the message of KH. Zubair Muntashor, a caretaker of Nurul Cholil Pesantren and a descendant of KH. Muntashor, the school's founder. The caretaker's message, shown in Figure 5, is written in the Madurese language. Among the points in this discourse that reflect ascetic expression is the phrase "*Pa bhejeng ajher ben istiqomah asholat berjama'ah sabbhen awal bektoh*," which means "Diligently study and be steadfast in performing congregational prayers at the beginning of each time."

The expression of asceticism is symbolized through this exhortation

reminding students to be punctual in performing congregational prayers. Timeliness in worship reflects sincerity in fulfilling religious obligations, which embodies the Sufi interpretation of prayer. According to Istianah (2015, p. 50), prayer represents an individual's spiritual awareness of the uncertainty of time, prompting believers to perform prayers promptly as a means of detachment from worldly concerns. Moreover, the command for congregational prayer in this discourse specifically applies to male students, as males are one of the key participants required for congregational prayer (Serawat, 2018, p. 20). This indicates that the message aims to instill discipline and obedience among male students in fulfilling one of Allah's commands—performing prayer in congregation.

Thus, there are two close connections between the timely performance of congregational prayers and the expression of asceticism. First, the command to perform prayers on time symbolizes the prioritization of spiritual obligations over worldly affairs, aligning with the concept of *zuhud* (asceticism), which values the afterlife above worldly concerns (Al-Ghazali, 2003, p. 351). Second, the practice of congregational prayer serves as a means of cultivating a deep inner relationship with the Creator, thereby achieving harmony between humans and God. Asceticism, as an expression of *zuhud*, seeks to attain true happiness through a harmonious relationship between humanity and the Divine (Fajri et al., 2022, p. 167).



Figure 6. Linguistic Discourse at Nurul Cholil Pesantren

Figure 6 illustrates a form of linguistic discourse at Nurul Cholil Pesantren, placed in front of the male students' dormitory. The Arabic text, translated as "A wise person speaks more in their heart, while a foolish person converses excessively without thinking," reflects the expression of asceticism.

The ascetic expression is evident in the advisory message directed at male students, emphasizing the importance of controlling one's thoughts

before speaking so that speech arises from a clear and rational mind. This aligns with the concept of asceticism as a spiritual discipline involving the control of the soul and intellect (Olson, 2011:194). Moreover, the discourse conveys the value of silence and contemplation—encouraging individuals to speak only when necessary and to avoid unproductive debates. Regulating thoughts, speech, and emotions fosters inner peace, representing ascetic practices that cultivate spirituality through restraint, silence, and self-control (Campo, 2009:65). Such discipline contributes to emotional regulation, as it harmonizes the actions of the soul, intellect, and speech (Fredrick, 2013:175). Contextually, the advice to control thoughts, the soul, and speech—or to avoid arguments—helps students guard against arrogance, reflecting the core of Islamic asceticism (*zuhud*), which seeks freedom from pride and attachment to worldly praise (Nurkholis, 2014:191).

The Expression of Asceticism in Al Hikam Kemayoran Pesantren

The expression of asceticism at Al Hikam Kemayoran Pesantren is reflected through various forms of linguistic discourse. These discourses appear both within the pesantren environment and across its social media platforms. Figure 7 below presents a form of linguistic discourse located in front of the central office of Al Hikam Kemayoran Pesantren. The discourse features a textual quotation: “Whoever abandons sin, their heart will be gentle; and whoever avoids what is forbidden and consumes what is lawful, their mind will be clear.” Presented in Indonesian, this discourse embodies elements of asceticism.



Figure 7. Linguistic Discourse at Al Hikam Kemayoran Pesantren

In Figure 7, the expression of asceticism appears through informative and advisory messages addressed to students, emphasizing the importance of

avoiding sinful and forbidden acts. The quotation highlights a key Islamic principle—the distinction between what is lawful (*halal*) and unlawful (*haram*). This message encourages self-control in refraining from indulgence in forbidden worldly matters. Self-control represents a vital component of ascetic practice, particularly in exercising restraint over consumption and avoiding material excess (Ibn & Ustman, 2003, p. 249).



Figure 8. Linguistic Discourse at Al Hikam Kemayoran Pesantren

Figure 8 represents a form of linguistic discourse at Al Hikam Kemayoran Pesantren. This figure is located in the multimedia room of the pesantren. The discourse consists of two components: visual and textual. The visual component includes a photograph of the pesantren's founder, Dr. KH. Muhammad Hasan Syafi'i, M.Ag, while the textual component conveys his advice, stating, «There are two blessings, besides faith and Islam, that people often overlook: the blessing of health and the blessing of time.» This discourse contains elements of asceticism.

In Figure 8, the expression of asceticism emphasizes the importance of appreciating the blessings of health and time—gifts that are often neglected. This advice serves as a reminder to students who use the multimedia room to remain grateful for Allah's blessings, particularly those that are not materially visible, such as well-being and the opportunity to live. Gratitude is regarded as a practice that nurtures asceticism (*zuhud*) and contributes to psychological well-being (Husna, 2016, pp. 16–17). Therefore, this linguistic discourse functions as a medium for cultivating ascetic attitudes among students within the environment of Al Hikam Kemayoran Pesantren.

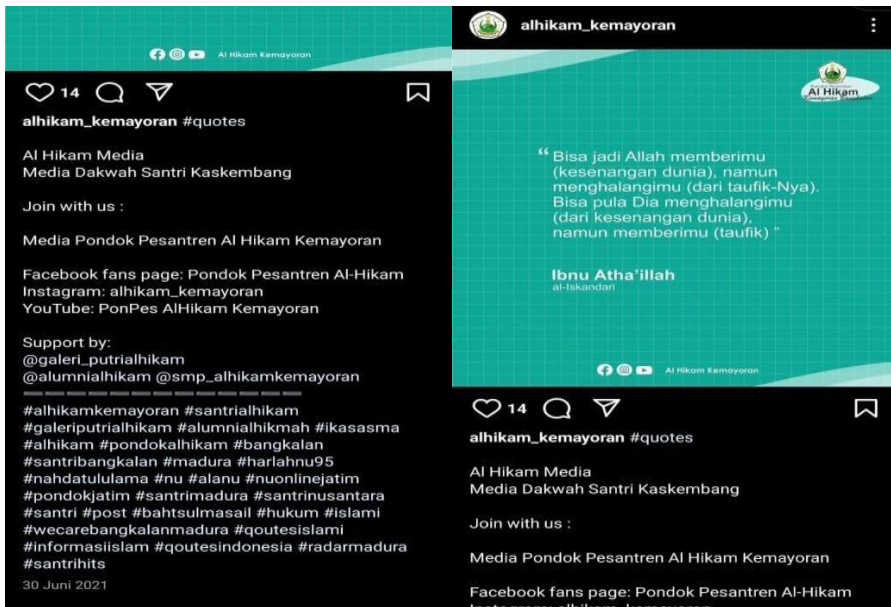


Figure 9. Linguistic Discourse on Social Media from Al Hikam Kemayoran Pesantren

Figure 9 presents a form of linguistic discourse shared through the official Instagram account of Al Hikam Kemayoran Pesantren, @alhikam_kemayoran, posted on June 30, 2021. The discourse cites a saying of Ibn Atha'illah: *“Allah may grant you worldly pleasures but withhold His guidance, or He may deny you worldly pleasures but grant you guidance.”* This expression embodies elements of asceticism.

The ascetic expression in this linguistic discourse is reflected in the profound concept of the relationship between worldly pleasures and divine guidance from Allah. This relationship encourages self-control, particularly in how individuals perceive and respond to Allah's decrees. The discourse teaches the importance of maintaining a positive disposition toward Allah while avoiding attachment to worldly pleasures that may hinder divine guidance. This notion aligns with the core principle of asceticism, which emphasizes detachment from material indulgence and luxury. Robinson (2012, p. 120) notes that one of the essential values of asceticism is the restraint from the pleasures of modern, materialistic life.

Asceticism in the Unique Traditions of Pesantren

Asceticism originates from the root word *zuhud*, which etymologically derives from the Arabic term *al-zuhd*, meaning “a lack of greed toward worldly matters” (Hafiun, 2017, p. 78). According to Ismail (2014, p. 136), *zuhud* is understood as a characteristic of a perfect Muslim, aimed at drawing closer to Allah. In this sense, *zuhud* is interpreted as a spiritual discipline focused on the afterlife through continuous self-approach to the Divine. Within the *pesantren* environment, the practice of asceticism serves not only as a form of spiritual devotion but also as an integral part of students’ daily routines and social interactions.

The analysis of asceticism’s dimensions provides a deeper interpretation of the meanings embedded within linguistic discourse. Examining these dimensions reflects the application of discourse analysis within the framework of social practices, as proposed by Fairclough. Fairclough (2001, p. 136) explains that the social practice dimension in discourse analysis focuses on how discourse represents and influences social, situational, and institutional contexts. Thus, linguistic discourse functions as a symbolic representation of *pesantren* social practices and identity, shaping students’ spiritual and moral character.

This interpretation is further supported by the framework of ecological linguistics, which analyzes language and discourse to uncover the lived experiences and values of specific communities, especially those tied to philosophical ideals or the preservation of certain environmental characteristics (Stibbe, 2015, pp. 183–184). The dimensions of asceticism within *pesantren* environments, therefore, correspond to the meanings expressed in linguistic discourses that encompass spiritual practices and lifestyle orientations.

The Dimension of Asceticism in the Spiritual Practices of Pesantren

Spiritual practice refers to activities intended to draw closer to Allah and to cultivate inner awareness. These practices are often shaped by specific environments, such as *pesantren* (Islamic boarding schools). According to Suryaningsih and Tedi (2022, p. 969), *pesantren* function as environments for acquiring knowledge, nurturing morals, and fostering spiritual values. Below are reflections of spiritual practices in three *pesantren* locations that embody elements of asceticism.



Figure 10. Congregational Prayer at Al-Hikam Kemayoran, Nurul Cholil, and Assahliyin 4 Putri

Figure 10 serves as concrete evidence of the implementation of asceticism consistent with the linguistic discourse in three pesantren: Al-Hikam Kemayoran, Nurul Cholil, and Assahliyin 4 Putri. The implementation of congregational prayers in these three pesantren has unique characteristics: 1) male students typically wear white clothes, sarongs, and caps; 2) female students are required to wear long prayer garments (*mukenah*); 3) after the congregational prayers at Al-Hikam Kemayoran, it is mandatory to read specific prayers, including Surah Al-Ikhlas 33 times, Surah Al-Falaq 33 times, Surah An-Nas 33 times, Ayat Kursi 33 times, Surah Al-Waqiah seven times, and Surah Al-Baqarah seven times; 4) at Nurul Cholil, students are required to recite *dhikr* (including *istighfar*, prayers for protection from hellfire, *tasbih*, *tahmid*, *takbir*, and the *shahada*) and a prayer after obligatory prayers; 5) at Assahliyin 4 Putri, students are required to read a general *wirid* prayer along with Salawat Shifa and prayers for safety after congregational prayers.

Based on observations, congregational prayers have become mandatory activities for students in each pesantren. This means that these activities represent a principal tradition of pesantren as they are related to the fundamental acts of worship for Muslims. The procedures for prayer are specifically regulated in Islamic jurisprudence, including in the book Maroqil 'Ubudiyah, which outlines how to pray as a means of drawing closer to Allah. It also describes how to supplicate to Allah (in prayer) with humility, including activities of *dhikr*, focus, and submission to Allah (Al-Jawai, 2019, pp. 223-224).



Figure 11. The Tradition of Samman Congregational Prayer (Nurul Cholil Pesantren)

Figure 11 illustrates a distinctive pesantren practice known as the *Samman* tradition, which reflects asceticism through the linguistic discourse of the pesantren. Originating from the *Sammaniyyah* order founded by Sheikh Muhammad bin Abdul Karim As-Samman in the 18th century (Interview with santri F, 2024), this tradition remains preserved on the island of Madura and continues to be practiced at Nurul Cholil pesantren.

The *Samman* tradition at Nurul Cholil consists of rhythmic praises to Allah—such as *La ilaha illallah*, *Allah Hayyu*, and *Allahu Rabbi*—performed in a circular formation with coordinated clapping and alternating kneeling and standing as expressions of devotion, gratitude, and unity. Led by a designated guide, participants—male students and alumni dressed in white to symbolize purity—combine bodily movement with *salawat* recitations, strengthening spiritual bonds and *ukhuwah* during weekly Thursday-night gatherings. The tradition is also performed at major events, especially during Maulid commemorations, serving as a collective remembrance of Allah, affirmation of His oneness, and emulation of the Prophet's character.

The *Samman* tradition at Nurul Cholil thus exemplifies a unique pesantren practice imbued with an ascetic dimension. Its meaning and purpose center on deepening spiritual awareness—realizing Allah's greatness and focusing on the human-divine relationship through the affirmation of divine oneness. This aligns with the *Samman* practice at Ar-Raudhah pesantren, where the recitation of *Sammaniyyah* poetry functions as *dhikr* (Bakri, 2020, pp. 72–73). Hence, the *Samman* tradition emphasizes the human connection with the Creator and reflects the essence of ascetic spirituality—the highest form of devotion

in Islam, characterized by piety and remembrance of God in all aspects of life (Gülen, 2006, p. 16). Consequently, the *Samman* tradition serves as both a spiritual and social expression of asceticism within the distinctive cultural framework of Nurul Cholil pesantren.



Figure 12. Ishari Traditions at Nurul Cholil Pesantren

Figure 12 represents one of the practices of the Ishari tradition, a distinctive custom found at Pondok Pesantren Nurul Cholil. The Ishari tradition involves the recitation of Ishari prayers, which are an ancient heritage from the Salafunassholih era that originated in Java. This prayer is one of the older forms of *salawat* compared to the Banjari prayer. Ishari, as a form of *salawat* (praises upon the Prophet), holds a high spiritual value due to its emphasis on the elements of *tarekat* (spiritual paths), thereby distancing itself from commercial activities and existing solely within the context of ulama commemorations (*haul*). The implementation of the Ishari tradition aims to deepen the awareness of Allah's presence through spiritual paths that honor the Prophet Muhammad by reciting prayers. Thus, the recitation of Ishari prayers is believed to be a means of demonstrating love and respect for the Prophet Muhammad, which subsequently leads to seeking Allah's blessings. Moreover, this recitation functions as a foundation for cultivating human piety (Ni'mah, 2020, p. 313).

Piety (*taqwa*) is interpreted as a condition in which a person who loves the Prophet Muhammad also obeys Allah's commandments, as loving and honoring the Prophet is part of the articles of faith. Based on interviews, the

Ishari tradition possesses unique characteristics at Pondok Pesantren Nurul Cholil, including: 1) participation in the Ishari tradition is mandatory for male students, who must wear white clothing as a symbol of purity or a clean heart; 2) the Ishari tradition is performed every Friday after the Ashari prayer; and 3) Ishari is celebrated during large gatherings such as the commemoration of ulama (*haul*) attended by members of Ishari from Java and Madura.

The Ishari tradition reflects a form of asceticism as it is related to spiritual practices, such as the appreciation of Allah's presence and the belief in Allah's commandments (faith in the Prophet Muhammad) through the recitation of prayers as an expression of love and respect for the Prophet Muhammad. Belief and faith in Allah's commandments are reflections of the ascetic aspect connected to the act of loving Allah in all matters (Taimiyah, 1963, p. 135). This distinctive tradition in the pesantren is also mirrored in the Cocoghen tradition at Pondok Pesantren Al-Hikam.



Figure 13. Cocoghen Traditions at Al Hikam Kemayoran Pesantren

The figures above depict the unique practices of Pondok Pesantren Al-Hikam, particularly the *Cocoghen* tradition. *Cocoghen*, derived from the Madurese language, means “to match” and contextually refers to the night welcoming the month of Maulid. The term Maulid in Arabic is referred to as *waqtul wiladah*, meaning the day of birth (Waskito, 2014). The celebration of Maulid was popularized by Salahuddin al-Ayyubi to invigorate Islamic spirit through competitions praising the Prophet Muhammad (Anwar, 1988, p. 11).

The *Cocoghen* tradition originates from a distinctive practice within the

Madurese community that continues to this day as a means of welcoming the month of Rabi'ul Awwal, particularly on its first night (Sahid, 2019). At Pondok Pesantren Al-Hikam Kemayoran, the Cocoghen tradition is characterized by the recitation of the *Barzanji* prayer. The Barzanji prayer comes from the Barzanji text written by Sheikh Ja'far bin Hasan, which narrates the life of the Prophet Muhammad from childhood to his prophethood and his struggles in spreading Islam (Ya'cub, 1974, p. 5).

The recitation of Barzanji reflects an expression of love and devotion to the Prophet Muhammad. Within the Cocoghen tradition, this love manifests as both obedience and belief in the Prophet, deepening one's faith in one of the articles of belief—faith in Allah's messengers. Such devotion represents an ascetic dimension, as it involves striving to strengthen one's obedience to Allah through spiritual love and pious remembrance (Nurkhalis, 2014, p. 192). Therefore, the Cocoghen tradition at Pondok Pesantren Al-Hikam Kemayoran stands as a distinctive expression of asceticism and serves as a reflection of pesantren social practice embedded within its linguistic discourse.



Figure 14. Quran Memorization at Al Hikam Kemayoran Pesantren

Figure 14 depicts the implementation of linguistic discourse at Pondok Pesantren Al-Hikam Kemayoran, particularly in relation to spiritual aspects. Memorization of the Qur'an is mandatory for all students, who are required to report their progress to the *ustad*. This process takes place either individually or in groups after the Maghrib prayer in the *musala*. Under the supervision of the *ustad*, students recite the verses while standing in the courtyard to improve focus and concentration, ensuring they comprehend the meanings

of the verses being memorized.

Qur'an memorization represents a distinctive pesantren tradition that cultivates discipline, as students dedicate their time and attention to spiritual growth. The memorization process not only trains students in recitation but also deepens their understanding of Allah's teachings. Such devotion and sacrifice illustrate a form of spiritual training aimed at drawing closer to Allah. Consequently, this practice reflects spiritual discipline that embodies the ascetic dimension of Islam, viewed as a form of *zuhud* or asceticism (Nurkhalis, 2014, p. 196). In this sense, the tradition of Qur'an memorization stands as evidence of linguistic discourse practices that manifest asceticism through focused attention, self-control, and appreciation of the Creator's teachings.



Figure 15. The Tradition of Reciting Burdah Prayers at Assahliyyin 4 Putri Pesantren

Figure 15 depicts a unique tradition practiced at Pondok Pesantren Assahliyyin 4 Putri, known as the tradition of reciting *Burdah* prayers. *Burdah* refers to a poem that expresses praise as a manifestation of love for the Prophet Muhammad. It is a significant work by Imam Al-Bushiri that narrates the life journey of the Prophet Muhammad, includes prayers, and serves as a means of intercession to him. The emergence of the *Burdah* poem was a response by Imam Al-Bushiri to the social and cultural decline of morals in society, marked by a relentless pursuit of worldly desires. Thus, the *Burdah* prayer was initiated to remind the Muslim community to emulate the life of the Prophet Muhammad, control their desires, and return to the teachings and laws of Islam (Abroh, 2018:5).

The implementation of the Burdah prayer at this pesantren has distinctive features: 1) all female students are required to recite the Burdah while wearing a *mukenah* (prayer garment) and forming a circle as a symbol of sanctity, reflection, and unity in remembering Allah and His Messenger; and 2) the recitation of Burdah is conducted every Friday night, a time considered auspicious for religious activities.

Certain aspects of the *Burdah* recitation embody values of asceticism, particularly in their focus on spiritual devotion as an expression of love for Allah and the Prophet Muhammad. Consequently, the tradition of reciting Burdah at Pondok Pesantren Assahliyin 4 Putri represents a distinctive pesantren practice that cultivates love for Allah and His Messenger, fosters self-restraint, and encourages the internalization of Islamic teachings. This aligns with the concept of asceticism, understood as the pursuit of self-perfection through the restraint of desires and the performance of acts of worship in accordance with divine commandments (Schaefer, 2007, p. 194).

The Dimensions of Asceticism in the Distinctive Lifestyle of Pondok Pesantren

The character of santri is shaped through the distinctive culture and traditions of pondok pesantren. According to Osborne and Nikolas (2024, pp. 3–6), tradition, as a form of social culture, significantly influences the development of human personality. The formation of santri character is reflected in the distinctive lifestyle of the pesantren. This pesantren lifestyle represents a way of living within the pesantren environment that embodies religious values and traditions. It is characterized by simplicity in clothing, meals, and sleeping arrangements—a simplicity rooted in the exemplary behavior of the Prophet Muhammad as described in *Al-Syama'il al-Muhammadiyah* (Ghofur, 2023). A simple lifestyle reflects the ascetic dimension of avoiding worldly luxuries, aligning with Perrin's (2007, p. 244) view that the essence of asceticism in Islam lies in renouncing worldly excess and acting in accordance with divine will. There are specific traditions within pondok pesantren that exemplify this simple lifestyle and contain elements of asceticism, representing the continuation of social practices embedded within the linguistic discourse of Pondok Pesantren Al-Hikam Kemayoran, Pondok Pesantren Nurul Cholil, and Pondok Pesantren Assahliyyin 4 Putri.



Figure 16. Santri Clothing Style at Pondok Pesantren Nurul Cholil

Figure 16 exemplifies the clothing style of santri at Pondok Pesantren Nurul Cholil. A notable feature is the long-sleeved garments that extend to the wrists, accompanied by a *songkok* (cap) and a *sarung* (wrap). According to interview findings, this attire is mandatory for santri during activities or programs at the pesantren, with the long sleeves symbolizing respect for the *Kyai* or *Ustad*. Furthermore, male santri are taught to dress simply while maintaining propriety and purity. Clothing considered *halal* and pure includes all garments not made of silk, are not from stolen goods (*ghashaban*), not contaminated by impurities such as urine, and not derived from the skin of carrion (Mujieb, 1994, p. 256). Thus, within the environment of Pondok Pesantren Nurul Cholil, santri are accustomed to dressing in accordance with the pesantren's distinctive norms that uphold purity, modesty, and simplicity.

The clothing style of santri reflects simplicity, embodying the principles of asceticism. This is evident in the uniformity of dress—all santri wear similar long-sleeved garments, *songkok*, and *sarung*—ensuring that no one appears luxurious or distinguished by wealth. According to Yanggo (2010, p. 15), clothing mirrors a person's spirit or personality, particularly in its expression of simplicity. Islam encourages moderation in dress—neither excessive nor shabby (Bahammam, 2013, p. 177)—aligning with Ansharullah's (2019, p. 70) view that Islamic clothing should avoid extravagance or luxury. The prescribed clothing style at Pondok Pesantren Nurul Cholil therefore accords with Islamic law and ascetic principles, emphasizing modesty and restraint. This practice, which discourages anything that hinders obedience to Allah or promotes material excess in dress, exemplifies asceticism, particularly the concept of

zuhud in its exoteric dimension (Taimiyah, 1963, p. 361).



Figures 17. Santri eating practices at Nurul Cholil Pesantren & Al-Hikam Kemayoran Pesantren

Figure 17 highlights the unique eating traditions of santri at Pondok Pesantren Nurul Cholil and Al-Hikam Kemayoran, particularly the communal sharing of food from a single tray among three santri. This practice aims to foster solidarity and curb greed. According to the teachings of the Prophet, excessive consumption can weaken faith, shifting focus to eating and potentially leading to lustful desires or health issues due to overindulgence (Irfan et al., 2023, p. 394). Second, santri are required to sit cross-legged while eating, following the Prophet's recommended etiquette, which promotes proper digestion (Irfan et al., 2023, p. 399). Additionally, eating while standing is discouraged as it does not conform with Islamic dietary etiquette (Rahma et al., 2022, p. 129). Third, santri use the fingers of the right hand to bring food to their mouths, following the practice described by Ibn Ka'ab ibn Malik in HR. Muslim, which emphasizes using three fingers.

These distinctive eating practices embody aspects of asceticism, particularly in reducing desires related to food and consuming meals simply. Al-Tahanawi (1996, p. 915) explains that *zuhud* in asceticism reflects reliance solely on Allah, supported by a simple, non-luxurious dietary pattern. Similarly, Abdullah (2024, p. 231) notes that *zuhud* involves detachment from worldly material affairs to focus on worship. Core elements of asceticism include modest wealth and minimal food consumption (Nurkhalis, 2014, p. 184). The eating practices of santri at Nurul Cholil and Al-Hikam Kemayoran thus illustrate a distinctive pesantren lifestyle characterized by asceticism, particularly in dietary habits that

avoid luxury. This tradition also reflects broader social practices embedded within the pesantren's linguistic discourse. Additional distinctive pesantren traditions that embody social and ascetic practices are described below.



Figures 18. The Tradition of Ro'an at Nurul Cholil Pesantren & Assahliyin 4 Putri Pesantren

Figure 18 represents one of the distinctive traditions of pesantren known as *ro'an*, practiced at Pondok Pesantren Nurul Cholil and Assahliyyin 4 Putri. This tradition involves activities for cleaning the pesantren environment, carried out collectively by *santri* according to a designated schedule. The *ro'an* tradition is held every Friday, where *santri* cooperate to clean assigned areas, symbolizing togetherness and equality. Contextually, this practice aims to protect *santri* from arrogance while fostering attentiveness to their surroundings as a form of gratitude to the Creator. This concept aligns with the ecological or environmental function as a foundation for developing individual spiritual aspects (Stucky & Andy, 2023, p. 357).

A key component of the *ro'an* tradition reflects asceticism, particularly through the promotion of equality and environmental care as expressions of gratitude to Allah. Instilling equality helps *santri* avoid pride, which is a behavior contrary to the principles of asceticism described in *al-Zuhd* (Al-Islamiyah, 1999, p. 54). Similarly, cultivating gratitude is an activity aimed at achieving asceticism or *zuhud*, contributing to psychological well-being (Husna, 2016, pp. 16–17). Therefore, the *ro'an* tradition at both Nurul Cholil and Assahliyin 4 Putri is considered a pesantren practice embodying ascetic

principles, emphasizing humility and gratitude.



Figures 19. The Tradition of Reng-Jhereng at Assahliyin 4 Putri Pesantren

The figures above depict the distinctive tradition of Pondok Pesantren Assahliyyin 4 Putri known as *reng-jhereng*. This tradition involves communal cooking activities conducted by santri during *haul* events at the pesantren. A distinctive feature of this activity is that the female santri have specific roles in the cooking process, such as cooking rice, frying vegetables and side dishes, and chopping ingredients. This activity serves as a form of implementing *ukhuwah islamiyah* (Islamic brotherhood) among the santri, fostering a strong sense of solidarity. Additionally, cooking together symbolizes equality in task division, promoting tolerance and controlling the desires of pride. Tolerance, as a form of religious moderation in Indonesia, aligns with the noble values of Pancasila (Aderus, et al., 2024, p. 489).

The ascetic aspect reflected in this activity is the cultivation of self-control and restraint over personal desires, thereby fostering harmonious social interactions. From a contemporary perspective, asceticism emphasizes creating communal values as a means of preserving ecological and social balance (Nurkhalis, 2014, p. 194). Therefore, the *reng-jhereng* tradition represents a distinctive pesantren practice that embodies ascetic principles through social harmony, continuing the social practices expressed in the linguistic discourse of the pesantren.

Conclusion

This research contributes to critical discourse analysis, eco-pesantren studies, and the philosophy of religion by providing a thorough examination of linguistic discourse within pesantren settings, their unique socio-religious practices, and the ideals underpinning religious development. These elements are essential in shaping the distinct identity of pesantren life and in fostering the moral and spiritual character of *santri*. Consequently, this study offers a foundational understanding for exploring the dimensions of religious philosophy. In the context of globalization, insights from this research on asceticism can inform the development of values and social ethics to address the complexities of modern life. Practically, these findings can guide the creation of character education frameworks within Islamic-based educational environments.

The study produces two major findings. *First*, linguistic discourse reflecting asceticism is expressed through textual descriptions of Qur'anic verses, calligraphic aesthetics, moral guidance from pesantren leaders, and advice from classical scholars. This discourse conveys informative messages regarding spiritual experiences, humility, punctuality in prayer, social-spiritual teachings to avoid arrogance, aspiration towards Allah, trust in Allah (*tawakal*), the importance of knowledge and morality, self-control over worldly pleasures, and gratitude towards Allah. The concept of asceticism in these discourses draws from theories of *zuhd* (renunciation), psychological well-being, morality, Sufism, and reliance on God. *Second*, the unique traditions of pesantren that embody ascetic dimensions are evident in spiritual practices such as congregational prayers, the Samman, Ishari, and Cocoghen traditions, Qur'an memorization, and Burdah recitation. These practices cultivate concentration, establishing a pure spiritual and physical connection with Allah, fostering surrender, practicing monotheism, affirming belief in the Prophet Muhammad, nurturing love for him, and encouraging modest lifestyles. Additionally, these traditions involve simple attire, disciplined eating habits to counteract greed and arrogance, maintaining a clean environment as an expression of gratitude, and promoting social harmony through mutual control of desires and negative traits.

This research focuses specifically on analyzing discourse related to asceticism and its role in shaping ascetic character through the unique traditions of pesantren. It does not explore the effects of ascetic discourse as perceived by *santri*, nor does it extend beyond the three pesantren studied in Bangkalan Regency. Therefore, further research is recommended to conduct comparative analyses of ascetic traditions across different regions and to survey *santri* to

capture their perceptions of the impact of these linguistic discourses.

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