

Islamic Religious Education and a Culture of Simplicity for Limiting Student Hedonism

Wardah, Rahayu Mardikaningsih, Mila Hariani

Universitas Sunan Giri Surabaya, Indonesia

ARTICLE INFO

Article history:

Received 18 December 2024

Revised 26 December 2024

Accepted 02 January 2025

Key words:

Islamic Religious Education,
anti-hedonism,
simplicity,
self-control,
student culture,
materialism,
consumer behaviour.

ABSTRACT

Islamic Religious Education can provide a moral and educational foundation for addressing hedonistic tendencies among students by cultivating simplicity, gratitude, responsibility, and self-control. This article examines how Islamic Religious Education develops these values and how school culture can support the prevention of consumption-centered lifestyles. An integrative literature review synthesizes scholarship on Islamic education, self-control, religiosity, materialism, consumer culture, and anti-hedonistic approaches. The findings indicate that anti-hedonistic education is most effective when religious values are connected to everyday decisions involving money, trends, digital media, peer pressure, and consumption. Reflective assignments, self-discipline practices, teacher modelling, peer norms, and digital literacy can strengthen students' capacity to distinguish needs from socially driven desires. School culture further reinforces these values through inclusive activities, non-consumptive sources of enjoyment, family involvement, and institutional practices that do not equate status with possessions. Anti-hedonism should not be understood as the rejection of pleasure. Rather, it involves developing the ability to enjoy life proportionately while preventing consumption, prestige, and material ownership from becoming dominant sources of identity and self-worth.

INTRODUCTION

The development of consumer culture presents new challenges for education as adolescent identity is increasingly easily linked with material possessions, appearance, recreational experiences, digital popularity, and the ability to follow trends. Social media serves as a platform for everyone to display their lifestyle to a broader audience (Sinambela & Halizah, 2023). Social media accelerates the circulation of symbols of success so that students can compare themselves with public figures as well as peers through clothing, gadgets, entertainment venues, food, and various forms of consumption (Wilska et al., 2023). Hedonism under such circumstances is not sufficiently understood as ordinary pleasure. The problem arises when the pursuit of pleasure and recognition through consumption develops into an orientation that is more dominant than responsibility, self-control, social care, and the ability to distinguish between needs and wants. School education faces the need to develop students' ability to critically evaluate consumption

impulses so that pleasure does not evolve into the primary measure of success in life (Elfira et al., 2024).

Islamic Religious Education (PAI) has a strong basis for responding to these problems because Islamic education links knowledge with moral formation and human development (Maidugu & Isah, 2024). The success of PAI learning needs to be assessed by its influence on students' morality amid exposure to social media (Al Mursyidi & Darmawan, 2023). Halstead (2004) explains that Islamic education covers individual development, social and moral education, and the acquisition of knowledge. This framework shows that PAI does not stop at mastering information about religious teachings, but is directed at shaping ways of thinking and acting. Values such as simplicity, responsibility, gratitude, *qana'ah* (contentment), the prohibition of excess, and the ability to control impulses can be positioned as part of moral education that relates directly to students' lives. The role of competent teachers and parental attention also helps determine whether character formation succeeds (Firmansyah & Darmawan, 2023). Anti-hedonism

* Corresponding author, email address: rahayumardikaningsih@gmail.com

education in this framework does not mean prohibiting all forms of pleasure, but building the ability to place enjoyment within ethical limits so that consumption does not dominate life choices.

This idea is in line with Al-Attas's (1980) view, which links Islamic education with human formation through knowledge and *adab* (proper conduct). Islamic values can be viewed as capital that shapes the quality of students' behavior (Darmawan, 2021). Education gains meaning when knowledge helps a person recognize the proper place of things and shapes actions consistent with values. From this framework, an anti-hedonism culture can be read as training in placing wealth, pleasure, and consumption in proportional roles. Pleasant goods and experiences are not treated as the highest goal, while self-restraint is understood as part of moral maturity. For students, this kind of education can be applied through how they choose their needs, use their pocket money, respond to trends, respect others' belongings, and avoid showing off in ways that create social pressure. Religious education gains relevance when these values appear in everyday decisions and do not stop at memorizing praiseworthy behavior (Altmeyer, 2021). Lasting behavior change requires education that builds awareness, not just appeals (Gautama & Mardikaningsih, 2022).

Value formation requires a pedagogical process that allows students to give meaning to teachings and connect them with their experiences. Sahin (2013) views Islamic education through the process of *tarbiyah*, which is transformative and related to the formation of religious identity. This perspective helps explain that rejecting hedonism is ineffective if education only delivers a list of prohibitions. Students need to understand why self-control has value, how consumption shapes identity, and how religion provides standards for happiness, responsibility, and well-being. Such reflection keeps simplicity from appearing as compulsion or an inability to afford things. Simplicity can instead be understood as the ability to choose consciously, limit desires, maintain dignity, and use resources according to need. This process makes PAI a space for forming moral judgment about the consumer culture students encounter every day. Every student has the right to receive this value education regardless of family background (Fajar et al., 2022), and the best interests of students should guide educators in shaping their habits (Fajar et al., 2021).

An anti-hedonism culture at school also requires social habituation. Teachers act as educators, mentors, and shapers of students' religious behavior through various religious activities related to moral formation and human relationships (Kurniati & El-Yunusi, 2023). PAI teachers can change students' bad habits through

consistent guidance strategies. Students learn from school rules, teachers' conduct, peers' habits, religious activities, forms of rewards, and symbols regarded as valuable in the educational environment. Lessons on simplicity can lose their educational power if the school simultaneously builds social hierarchies through appearance, branded goods, or events that emphasize luxury. Consistency between PAI messages and school culture determines whether these values gain legitimacy in students' lives. Social education at school shapes students' awareness of their surroundings (Hariani & Mardikaningsih, 2022) and develops their ability to interact appropriately with others (Hariani et al., 2021). When teachers model modesty, the school encourages solidarity, and peers do not make consumption a measure of status, students receive social support to form more controlled habits. Peers as a reference group influence the pressure that students feel (Issalillah & Khayru, 2021). An anti-hedonism culture is therefore the result of the relationship between classroom learning and a social environment that reinforces behavior (Elfira et al., 2024).

Self-control is a psychological mechanism that bridges religious knowledge and action. Students may understand the prohibition of excess yet still struggle to resist the urge to buy, follow trends, or seek social acceptance through consumption. The challenge grows when digital marketing uses visuals, influencers, discounts, games, and algorithmic recommendations to create a sense of urgency. Social media accelerates the spread of content that shapes students' tastes (Darmawan & Fajar, 2024). PAI needs to help students recognize that desires do not always have to be fulfilled immediately. The ability to delay gratification, evaluate needs, plan the use of money, and assess consequences is a practical form of self-control. Critical thinking skills help students weigh consumption appeals before acting (Darmawan et al., 2024). Religious education can provide the moral reasons for these abilities, while daily practice turns them into habits. This relationship between values and habits determines whether education produces resilience against consumption pressure. Self-resilience that is trained gradually makes students better prepared to adapt to such pressure (Liwak et al., 2023).

The value of simplicity is treated as *akhlak* (moral conduct) material, while hedonism is seen as a result of media, peer association, or lifestyle change. *Akhlak* emphasizes practicing praiseworthy behavior and avoiding blameworthy behavior (Djazilan & Hariani, 2022). The relationship among PAI pedagogy, self-control, school habituation, and consumer culture pressure still requires a more focused synthesis (Defarani et al., 2024). Ethical values can serve as

students' guide in responding to lifestyle differences among them (Khayru et al., 2021). The main issue is not whether students know that excess is behavior to be avoided, but how that knowledge becomes a structure of self-control and social culture. Studies also need to distinguish anti-hedonism from the rejection of joy. Education that suppresses pleasure too much can produce resistance, whereas education that teaches the management of pleasure gives students room to enjoy life without making consumption the center of their identity.

This article aims to explain the mechanisms of Islamic Religious Education in instilling the values of simplicity and self-control, and to assess the extent to which these processes can shape a school culture that limits hedonistic tendencies. The discussion is directed toward learning strategies, the value internalization process, self-control exercises, exemplary role modeling, peer norm influence, the strengthening of consumption literacy, and the shaping of the school environment. The value of anti-hedonism in this study is defined as the ability to manage pleasure, limit excessive consumption, and build a life orientation that does not make material possessions the primary measure of self-esteem. Based on these objectives, the focus of this research encompasses an analysis of the mechanisms of Islamic Religious Education in instilling values of simplicity and self-control as the basis for forming students' anti-hedonistic attitudes, as well as an evaluation of the role of Islamic Religious Education learning and school culture in preventing the development of a hedonistic lifestyle among students.

RESEARCH METHOD

This study uses an integrative literature review to bring together works on Islamic Religious Education, value education, self-control, religiosity, materialism, consumption behavior, and anti-hedonism culture. Torraco (2005) explains that an integrative literature review can be used to critique and synthesize knowledge from various sources so that previously scattered conceptual relationships can be built into a new understanding. The search was directed toward journal articles, academic books, and scholarly works discussing Islamic education, religious education, self-control, self-discipline, materialism, consumer culture, hedonism, simplicity, and school culture. Sources were selected if they had a relationship with value formation, behavioral control, consumption, or student educational processes. Cross-disciplinary references were used selectively when capable of providing conceptual perspectives, while conclusions regarding Islamic Religious Education were still built from

directly related literature in education, religion, and psychology. Analysis was carried out through stages of searching, relevance appraisal, thematic grouping, argumentation comparison, and interpretive synthesis.

Whittemore and Knafl (2005) explain that an integrative review requires structured procedures so that sources with different approaches can be compared without losing their original character. Grant and Booth (2009) place searching, appraisal, synthesis, and analysis as the core elements that help maintain the traceability of the review process. The literature was then divided into two groups corresponding to the research problem formulations. The first group covers Islamic Religious Education methods, religiosity, value rationality, self-control, and personal discipline. The second group encompasses consumption, materialism, school culture building, pleasure management, and mechanisms for preventing hedonistic behavior. The synthesis was arranged argumentatively and not positioned as a meta-analysis or systematic review.

RESULT AND DISCUSSION

Cultivation of Simplicity and Self-Control through Islamic Religious Education

Islamic Religious Education aims to provide a deep understanding of Islamic teachings so that students are able to comprehend religious values and apply them in daily life. Islamic Religious Education can form the foundation of anti-hedonism by connecting simplicity to the way students assess needs, wants, and life goals. Simplicity is not synonymous with poverty or the rejection of quality goods. Its value lies in the ability to use something according to its function, avoid waste, and ensure that possessions do not become the center of self-esteem. The concept of qana'ah helps students build a sense of contentment without eliminating aspirations for growth. The value of gratitude positions what one owns as something that must be used responsibly. The prohibitions against israf and tabdzir place boundaries on the excessive use of resources. When these concepts are discussed through student experiences, Islamic Religious Education can shift learning from normative definitions toward exercises in evaluating consumption decisions (Zahwa et al., 2024).

Internalization of values requires a relationship among understanding, moral feelings, and habitual actions. Students who can explain the meaning of simplicity are not necessarily able to control impulses when facing promotions, peer pressure, or the desire for recognition. Teachers need to transform abstract values into questions close to experience, such as the reasons for buying new goods when old items are still

usable, the difference between needs and prestige, and the consequences of following trends merely for peer acceptance (Zhu, 2024). This process trains students to examine motives before acting. Self-control is then not treated as an external prohibition, but rather as the ability to evaluate internal drives (Elfira et al., 2024). Islamic Religious Education gains strength when religious values become the framework used by students to read their daily choices.

The recitation method can support this change because it provides opportunities for students to engage in learning activities outside of direct material delivery. Tambak (2016) explains that the recitation method in Islamic Religious Education learning is carried out by assigning tasks so that students perform learning activities and can be applied inside or outside the classroom. In anti-hedonism education, tasks can be directed toward pocket money expense journals, recording purchases over one week, reflections on needs and wants, or observations of promotional language on social media. The results are then discussed to observe the motives and consequences of consumption choices. This model gives students the opportunity to discover the relationship between religious values and real behavior. Recitations become more meaningful when tasks do not turn into routine written work, but are instead used to build reflection on habits typically performed without consideration.

Value education also needs to recognize the limitations of human rationality (Kurniawan & Darmawan, 2021). Brubaker (2013), through his reading of Weber's thought, demonstrates the complex relationship among rationality, action, and value orientation in modern society. This perspective is useful to explain why knowledge regarding good behavior does not always produce consistent decisions. Students may know that a particular purchase is not needed, yet still perform it due to status, emotion, habit, or peer pressure. Islamic Religious Education therefore needs to go beyond rational explanations of good and bad by building habits and value structures that help students when decisions are made quickly. Moral capacity is not the result of information alone. It develops through training, repetition, and reflection on situations when short-term impulses compete with believed values.

Religiosity itself also cannot be assumed to produce the same psychological pattern in all students. Radom (2011) examines differences in cognitive styles and personalities among groups with different religious orientations. Although that work is not an Islamic Religious Education school study and takes the form of a dissertation, the

questions it carries remain relevant as a reminder that religious orientation is related to variations in thinking styles and personalities. Islamic Religious Education should not treat students as uniform receivers of values. Some students receive teachings through argumentation, some through emotional experiences, and others require concrete examples. This variation implies that anti-hedonism learning needs to employ dialogue, reflection, experience, and habituation simultaneously. The exact same method does not necessarily build self-control with equal strength across all learners.

Psychological studies provide strong support for the position of self-control as an ability with broad consequences. Tangney, Baumeister, and Boone (2004) found that higher levels of self-control are related to better adjustment, higher academic achievement, better interpersonal relationships, and fewer problematic behaviors. These findings do not specifically test Islamic Religious Education, but they help explain why religious education that builds self-control can generate benefits extending beyond consumption behavior. Students who are capable of delaying impulses possess a stronger foundation for regulating learning, emotions, social relationships, and resource utilization. Within the anti-hedonism framework, self-control provides the ability to continue enjoying things without losing the capacity to determine boundaries. Self-control enables students to become decision makers rather than passive recipients of consumption stimuli.

Personal discipline reinforces this process because anti-hedonistic decisions often require the willingness to choose longer-term benefits over immediate pleasure. Duckworth and Seligman (2005) found that self-discipline in adolescents has a strong relationship with various academic outcomes and study habits. The educational value of that finding lies in the ability to delay gratification and maintain consistent actions toward goals. In impulsive purchasing, consumers sometimes do not think logically or consider decisions carefully because they follow emotional impulses resulting from attraction to a product (Darmawan & Gatheru, 2021). Islamic Religious Education can build discipline through simple, measurable targets, such as saving a portion of pocket money, limiting impulsive purchases, completing obligations before entertainment, and reducing consumption driven by the desire to show off. When exercises are performed repeatedly, control no longer depends entirely on teacher supervision. Discipline grows as a self-regulation ability that students can carry into various other decisions.

Such habituation needs to be designed so that it

does not turn into a morality that punishes pleasure. Students still need recreation, friendships, appreciation, and enjoyable experiences. Anti-hedonism education is more appropriately aimed at teaching proportion and priorities. A person can buy goods they like without making purchases the measure of happiness. Students can follow certain trends without feeling the need to follow every trend to gain social acceptance (Masfufah & Darmawan, 2023). Teachers can use moral dilemmas that reveal the difference between enjoying and overindulging. The ability to determine boundaries becomes a more realistic target than the demand to eliminate desires. This approach also reduces the likelihood of students viewing religious values as being at odds with adolescent life.

Teacher role modeling reinforces this message because students assess consistency between material and adult behavior. Islamic Religious Education teachers who teach simplicity while continuing to judge students through appearance or economic symbols will weaken the educational message. Role modeling does not mean teachers must display poverty. What is required is a proportional attitude toward goods, appreciation that does not depend on economic status, and the ability to demonstrate that self-worth stems from character and achievement. The way teachers praise, reprimand, and treat differences in ownership shapes social meaning regarding what is considered valuable. In moral education, the daily actions of teachers often become a very powerful curriculum because they are observed repeatedly by students.

Peers also determine the success of internalization because many adolescent consumption drives arise from the need for group acceptance (Elfira et al., 2024). Class norms that value material competition can drive students to buy things to avoid feeling left behind. Islamic Religious Education can use collaborative learning and discussion to build alternative norms, such as appreciation for generosity, creativity in using available goods, and care for friends with different economic capabilities. When simplicity gains social support, students do not have to fight consumption pressure alone. Group culture becomes a source of reinforcement for the values being learned. This effort also reduces the possibility of anti-hedonism turning into moral judgment against students who own expensive goods, as the educational target lies in how possessions are used and interpreted (Deftarani et al., 2024).

Digital literacy needs to enter learning because modern promotion largely operates through the creation of aspirations and feelings of inadequacy (Kurniawan & Darmawan, 2021). Students need to learn to recognize covert advertising, endorsements,

techniques for creating urgency, and the relationship between algorithms and product exposure. Personalized advertising offers higher relevance and efficiency, but its application depends on continuous monitoring of online activity and analysis of consumers' preferences, vulnerabilities, and purchasing power (Fared & Darmawan, 2021). Teachers can ask students to compare actual needs with needs that arise after viewing specific content. Discussions regarding influencers can be directed toward questions concerning sources of income, promotional purposes, and the difference between real-world experiences and digital representations. Islamic Religious Education provides a moral dimension by inviting students to evaluate honesty, simplicity, and responsibility in consumption. Literacy of this kind makes self-control more realistic because students understand how the digital environment works to shape desires (Padilha et al., 2022).

Islamic Religious Education can instill simplicity and self-control through the connection of values with consumption experiences, the use of reflective tasks, exercises in delaying gratification, role modeling, habituation, peer norms, and digital literacy. Anti-hedonism education does not require the rejection of all pleasures. Its main target is the ability of students to maintain proportion, evaluate motives, and sustain choices against social pressure and impulses. Simplicity becomes powerful when understood as freedom from dependence on consumption symbols. Self-control becomes effective when trained in observable behaviors. Islamic Religious Education then functions as a space for forming moral judgment as well as practical abilities to manage desires.

Formation of School Culture to Prevent a Hedonistic Lifestyle

An anti-hedonism culture cannot be built by Islamic Religious Education subjects alone if the school environment sends opposing social messages. School culture will be upheld by all school members as a basis for shaping behaviors and values in accordance with the principles of simplicity (Djazilan & Darmawan, 2021). Schools need to establish an agreement that achievement, character, care, and responsibility receive higher value than consumption symbols. School activities, reward systems, event appearances, and the way teachers treat economic differences can reinforce or weaken the value of simplicity. An anti-hedonism culture is not a culture that is hostile to beauty or joy. It places consumption at a reasonable measure and prevents possessions from becoming a tool to determine social status. Islamic Religious Education can become a source of values, while school

policies and interactions make them a recurring social experience (Zahwa et al., 2024).

Wilk (2022) emphasizes that the pursuit of pleasure has a strong relationship with consumer culture and needs to be accounted for when discussing changes in consumption patterns. He also demonstrates that pleasure does not always have to be positioned as something negative; the primary issue lies in the form of pleasure and the consumption consequences it produces. The practice of consumption also serves as a means to demonstrate membership in a group and establish symbolic boundaries (Aisyah & Mardikaningsih, 2023). This thought is very useful for school education. Anti-hedonism programs will easily be rejected by students if they only offer prohibitions and the reduction of pleasure. Schools can develop sources of joy that do not rely on purchasing, such as sports, arts, social activities, group games, creative work, and learning communities. This shift in the sources of pleasure ensures that reduced consumption is not felt as a total loss.

Cross-disciplinary references from Scalera, Gallina, Gasparetto, and Giovagnoni (2017) introduce the concept of anti-hedonistic mechatronic systems, which are systems intentionally designed to limit access to immediate pleasure through precommitment mechanisms. That study originates from the field of mechatronics and cannot be used as direct evidence regarding Islamic Religious Education learning. Its conceptual value lies in the idea that control does not always depend on willpower once temptation has emerged; environments can be designed to help individuals maintain previously made decisions. Schools can apply a similar logic through rules on device usage, savings activities, class commitments, or the restriction of consumptive activities during certain events. A supportive environment makes it easier for students to practice values before transient impulses take over decision-making.

Materialism needs to be distinguished from the ownership of goods. Richins and Dawson (1992) view materialism as a value orientation that places the acquisition of goods as the center of life, a source of happiness, and a measure of success. They found that individuals with higher materialism exhibit different value patterns and life satisfaction from those with lower levels. This framework helps schools assess issues more accurately. The target of anti-hedonism is not prohibiting students from owning goods, but rather preventing goods from becoming the center of identity and happiness. Islamic Religious Education can invite students to evaluate questions such as whether a person's success can be judged by the brand they wear,

whether a sense of happiness must always be followed by purchases, and how ownership affects relationships with friends (Damanik & Dora, 2024).

Kasser (2002) also outlines the psychological consequences when life becomes overly centered on materialism and consumerism. He links materialistic orientation with lower well-being and various psychological pressures. Consumerism is often associated with individuals' efforts to demonstrate their social status and prestige (Wulandari & Halizah, 2021). These findings can be used by schools to shift discussions from mere consumption morality toward student well-being. An anti-hedonism culture can be linked to peace of mind, social relationships, a sense of sufficiency, and freedom from continuous comparison. Such a message is closer to the experiences of adolescents facing pressure to appear perfect on social media. Simplicity can then be understood as a condition that reduces the burden of constantly having to show something to other people (Masfufah & Darmawan, 2023).

Schools can reinforce this message through policies on student activities. Celebrations, study tours, graduation events, and class activities can be designed so that they do not create competition over spending. School culture influences students' character, so activity policies need to be directed toward the values the school wants to build (Wanti & Darmawan, 2024). The choice of activities should take different economic capacities into account and avoid standards that make participation depend on expensive consumption. Participation in shared activities can differ according to participants' economic conditions (Khayru et al., 2025). PAI can provide an ethical basis through the values of brotherhood, care, and the prohibition of excess. Islamic values can serve as an ethical foundation for social change in educational settings (Azizi & Darmawan, 2025). When school policies are consistent with these values, students see that simplicity has an institutional form. Policies that fit local cultural values are easier to accept and implement (Mardikaningsih & Darmawan, 2023). They do not receive two conflicting messages between religious teaching and social practice (Jumahir et al., 2023). This consistency increases the likelihood that values will develop into a culture.

Sharing activities can be used to shift the orientation from ownership toward the social use of wealth. Programs such as *infaq* (charitable giving), book donations, help for classmates, or social activities need to be designed reflectively so that they do not stop at collecting funds. Teachers can invite students to discuss the reasons for sharing, the sense of sufficiency, and the relationship between personal

needs and the needs of others. Such activities let students experience that resources can produce meaning through social relationships, not only through personal consumption (Blue et al., 2018). Religious learning that involves shared activities strengthens trust and solidarity among students (Zulfa & Mardikaningsih, 2025). The process also needs to protect the dignity of recipients so that solidarity does not turn into a display of kindness. An anti-hedonism culture strengthens when giving and sharing are understood as normal habits, not occasional events.

The use of school uniforms can help reduce competition over appearance, but its effectiveness depends on the culture that accompanies it. Students can still build status through shoes, bags, gadgets, accessories, or activities outside school. Social stereotypes attached to goods and appearance can widen inequality in peer relations (Sajjapong et al., 2022). Overly detailed prohibitions can shift competition into other forms. Education needs to help students understand the reasons for symbolic equality, not merely enforce rules (Ansari et al., 2022). Teachers can discuss how symbols of consumption affect friendships and self-confidence. This awareness gives students a basis for managing differences in possessions even when school supervision is absent. Building a culture means building norms that keep working when formal rules are not being monitored. Islamic teachings can serve as a basis for order and social discipline that students carry out from their own awareness (Chonimah et al., 2025).

Family involvement determines the continuity of values because students' consumption patterns are largely shaped at home. Schools can communicate with parents about pocket money, gifts, gadget use, and ways of talking about success without emphasizing goods (Arifin et al., 2024). Family and school partnership in Islamic education is an important part of protecting adolescents' morality (Anshorullah et al., 2025). The goal is not to equalize families' economic capacity, but to convey that patterns of reward can shape a child's orientation. Gifts can still be used, but verbal praise, time together, and social experiences also need space. PAI can provide a moral language that connects school and family through simplicity, responsibility, and gratitude. A spiritual approach from an early age also helps children develop their potential (Masfufah & Darmawan, 2023). When home and school give relatively consistent messages, students find it easier to build stable habits.

School social media also needs to be consistent with the culture the school wants to build. Official

school accounts can unintentionally produce a culture of showing off if they more often display luxurious events, facilities, or prestige symbols than learning processes and student character. Digital spaces offer both opportunities and challenges for Islamic education, so they require ethical governance (Rifaid et al., 2024). Digital communication can be directed toward students' work, processes, collaboration, social service, and achievements that are not centered on consumption. Students who are involved as content creators can learn that media appeal does not have to be built on luxury. This practice also becomes media literacy education because they experience the process of choosing what deserves public attention. An anti-hedonism culture then appears in the way the school represents itself (Purnama & Asdlori, 2023).

Program evaluation needs to look at changes in behavior and norms, not merely understanding of concepts. Schools can monitor how students use pocket money, forms of peer pressure, conflicts arising from differences in possessions, involvement in sharing activities, and the ability to explain the reasons behind consumption choices (Mancone et al., 2024). Value-based assessment needs to be designed objectively so that students' spiritual and social aspects can be measured fairly (An Nafisah et al., 2025). Assessment can be carried out through reflection, observation, group discussion, and class projects without making family economic conditions a basis for judgment. Counseling services can also help monitor and guide the development of students' character (Rojak et al., 2024). The measure of success should focus on the ability to make decisions, not on how cheap or expensive the goods students own are. Students from well-off families can still show simplicity, while students with limited resources are not necessarily free from materialistic orientation. This distinction keeps anti-hedonism education from turning into an assessment of social class.

Preventing hedonism also needs to leave room for healthy pleasure. Schools that provide arts, sports, communities, religious activities, creative spaces, and warm social relationships offer sources of happiness that do not always require purchases. Students learn that enjoyable experiences can arise from skills, friendship, achievement, service, and creativity. PAI can connect these experiences with gratitude and meaningfulness. Students' social habits are formed through repeated learning practices and the reinforcement of good morals (Abiyyu et al., 2025). This approach is more constructive than building an image that religious life is identical to restraint. Anti-hedonism becomes a culture that

directs pleasure, not one that eliminates it.

PAI can prevent a hedonistic lifestyle when the values it teaches receive support from school culture. Prevention requires alignment among learning, activity policies, role modeling, peer norms, family involvement, digital communication, social activities, and the provision of non-consumptive sources of joy. Schools need to avoid approaches that measure simplicity by the price of goods or that ban pleasure altogether. A stronger goal is to shift the center of judgment from possessions toward character, relationships, ability, and meaningfulness. An anti-hedonism culture is formed when students can enjoy life without making consumption the main measure of happiness and status.

CONCLUSION

Islamic Religious Education can shape anti-hedonism attitudes through the cultivation of values such as simplicity, qana'ah, gratitude, responsibility, and self-control connected to students' daily decisions. This process requires learning that provides space for reflection, practical tasks, exercises in delaying gratification, role modeling, and digital literacy. Religious knowledge gains power when translated into the ability to assess needs, control impulses, and cope with peer and marketing pressures. The prevention of hedonism also depends on school culture. Activity policies, peer norms, school communication, family involvement, and the availability of sources of joy not centered on consumption determine the consistency of educational messages. Healthy anti-hedonism does not erase pleasure, but rather builds the ability to enjoy it proportionally without making goods, prestige, and consumptive experiences the primary measures of self-esteem.

Anti-hedonism education needs to bring together value education, self-control, consumer culture, and the shaping of the social environment. Islamic Religious Education provides the moral framework, while psychological mechanisms and school culture determine whether those values become behaviors. Islamic Religious Education teachers need to connect material with real consumption experiences, while schools need to ensure that rules and institutional symbols support simplicity. Cultural formation gains strength when students discover alternative happiness through social relationships, creativity, worship, achievement, and service. Through this pattern, religious education can strengthen students' ability to live in a consumer society without losing moral autonomy against market impulse.

REFERENCES

- Abiyyu, R., Darmawan, D., & Abror, S. (2025). Students' Social Habitus in Islamic Religious Education: Between Learning Practices and the Reinforcement of Noble Morality. *Journal of Social Science Studies*, 5(1), 193-204.
<https://jos3journals.id/index.php/jos3/article/view/432>
- Aisyah, S., & Mardikaningsih, R. (2023). Assembling the Self, Marking Boundaries: Consumption as a Practice of Identity and Social Distinction. *Journal of Social Science Studies*, 3(2), 315-326.
- Al Mursyidi, B. M., & Darmawan, D. (2023). The influence of academic success of Islamic religious education and social media involvement on student morality. *Al-Fikru: Jurnal Ilmiah*, 17(2), 321-331.
- Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Muslim Youth Movement of Malaysia.
- Altmeyer, S. (2021). Religious Education for Ecological Sustainability: An Initial Reality Check Using the Example of Everyday Decision-Making. *Journal of Religious Education*, 69(1), 57-74.
- An Nafisah, K., Darmawan, D., Mardikaningsih, R., Ghazali, S., & Hariani, M. (2025). Value-Based Assessment in Islamic Education: Pursuing High Objectivity in Measuring Spiritual and Social Affective Domains. *Journal of Social Science Studies*, 5(1), 15-26.
<https://jos3journals.id/index.php/jos3/article/view/397>
- Ansari, A., Shepard, M., & Gottfried, M. A. (2022). School Uniforms and Student Behavior: Is There a Link? *Early Childhood Research Quarterly*, 58, 278-286.
- Anshorullah, A., Aliyah, N. D., Mardikaningsih, R., Yuliastutik, Y., & Evendi, W. (2025). Family-School-Community Partnership in Islamic Education as a Strategy for Combating Adolescent Moral Decadence during Digital Disruption. *Journal of Social Science Studies*, 5(1), 93-104.
<https://jos3journals.id/index.php/jos3/article/view/424>
- Arifin, A. A., Jariah, N., Arfa, U., & Puspita, R. (2024). *Pendidikan Karakter Berbasis Keluarga dan Sekolah Menuju Generasi Emas 2045*. Penerbit Adab.
- Arifin, S., & Darmawan, D. (2021). Technology access and digital skills: Bridging the gaps in education and employment opportunities in the age of technology 4.0. *Journal of Social Science Studies*, 1(1), 163-168.
- Azizi, M. A. C., & Darmawan, D. (2025). Islamic Values as an Ethical Foundation for Social Change in Global Education. *Journal of Social Science Studies*, 5(1), 105-118.
<https://jos3journals.id/index.php/jos3/article/view/432>

w/425

- Blue, L., O'Brien, M., & Makar, K. (2018). Exploring the Classroom Practices That May Enable a Compassionate Approach to Financial Literacy Education. *Mathematics Education Research Journal*, 30(2), 143–164.
- Brubaker, R. (2013). *The Limits of Rationality* (Reprint ed., Vol. 16). Routledge.
- Chonimah, I., Mardikaningsih, R., Mufaizah, M., Masfufah, M., & Mala, A. (2025). Islamic Teachings as the Foundation of Order and Social Discipline in the Educational Environment. *Journal of Social Science Studies*, 5(1), 181–192. <https://jos3journals.id/index.php/jos3/article/view/431>
- Damanik, N. S. B., & Dora, N. (2024). Impact of Hedonistic Lifestyle on Social Interaction among High School Students: A Case Study in Indonesia. *Ilomata International Journal of Social Science*, 5(3), 866–882.
- Darmawan, D. (2021). Islamic human capital implementation as effective framework in Islamic human capital management. *Journal of Social Science Studies*, 1(1), 239–244.
- Darmawan, D., & Fajar, A. S. M. (2024). The role of social media in the distribution and dissemination of education publications in the digital age. *Studi Ilmu Sosial Indonesia*, 4(2), 41–58.
- Darmawan, D., & Gatheru, J. (2021). Understanding Impulsive Buying Behavior in Marketplace. *Journal of Social Science Studies*, 1(1), 11–18.
- Darmawan, D., Zahid, R. A., & Fajar, A. S. M. (2024). The role of blended learning in developing students' critical thinking skills in the digital age. *Studi Ilmu Sosial Indonesia*, 4(1), 71–86.
- Deftarani, D., Dhiyaulhaq, F., & Nurochman, R. (2024). Negative Impact of the Hedonism Lifestyle in the Student Environment. *Research and Innovation in Social Science Education Journal (RISSEJ)*, 2(1), 35–39.
- Djazilan, M. S., & Darmawan, D. (2021). The Influence of Parenting Style and School Culture on the Character of Student Discipline. *Studi Ilmu Sosial Indonesia*, 1(2), 53–64.
- Djazilan, M. S., & Hariani, M. (2022). Implementation of E-Learning-Based Islamic Religious Education. *Bulletin of Science, Technology and Society*, 1(2), 14–21.
- Duckworth, A. L., & Seligman, M. E. P. (2005). Self-Discipline Outdoes IQ in Predicting Academic Performance of Adolescents. *Psychological Science*, 16(12), 939–944.
- Elfira, N., Azzahra, M., Praseptia, C., Abbas, O. S., Alya, A., & Toding, I. M. (2024). Hedonisme Berdasarkan Perspektif Agama Islam. *Ikhtisar: Jurnal Pengetahuan Islam*, 4(2), 457–470.
- Fajar, A. S. M., Darmawan, D., & El-Yunusi, M. Y. M. (2021). The principle of the child's best interests in custody and post-divorce care. *Studi Ilmu Sosial Indonesia*, 1(1), 113–128.
- Fajar, A. S. M., Fauzi, A., Darmawan, D., & El-Yunusi, M. Y. M. (2022). Child status outside marriage and the right to education in family law. *Studi Ilmu Sosial Indonesia*, 2(2), 259–288.
- Fared, M. A., & Darmawan, D. (2021). Use of Consumer Behaviour Data for Personalised Advertising in Digital Marketing. *Studi Ilmu Sosial Indonesia*, 1(2), 93–108.
- Firmansyah, B., & Darmawan, D. (2023). The importance of Islamic education teacher competence and parental attention in enhancing students' character formation at Nur Al-Jadid Excellent Islamic High School. *Jurnal Cahaya Mandalika*, 4(2), 1353–1363.
- Gautama, E. C., & Mardikaningsih, R. (2022). Driving sustainable behavior change through education and public awareness. *Journal of Social Science Studies*, 2(1), 259–264.
- Grant, M. J., & Booth, A. (2009). A Typology of Reviews: An Analysis of 14 Review Types and Associated Methodologies. *Health Information & Libraries Journal*, 26(2), 91–108.
- Halstead, J. M. (2004). An Islamic Concept of Education. *Comparative Education*, 40(4), 517–529.
- Hariani, M., & Mardikaningsih, R. (2022). The social education role in shaping students' global awareness in higher education. *Journal of Social Science Studies*, 2(1), 55–60.
- Hariani, M., Safira, M. E., & Wahyuni, S. (2021). Multidisciplinary education and the growth of social competence in children. *Journal of Social Science Studies*, 1(2), 253–258.
- Issalillah, F., & Khayru, R. K. (2021). Stress and reference group contribution to achievement motivation of student. *Studi Ilmu Sosial Indonesia*, 1(1), 13–28.
- Jumahir, J., Nurdin, N., Pettalongi, A., Fitri, A., & Aftori, R. (2023). Religious Culture Implementation in State Islamic Senior High School in Indonesia. *Research and Analysis Journal*, 6(2), 19–26.
- Kasser, T. (2002). *The High Price of Materialism*. MIT Press.
- Khayru, R. K., Darmawan, D., Issalillah, F., & Mardikaningsih, R. (2025). Environmental Concern and Cleanliness Participation: The Moderating Effect of Employment Status on Urban Residents. *Journal of Social Science Studies*, 5(1), 77–84. <https://jos3journals.id/index.php/jos3/article/view/402>
- Khayru, R. K., Hardyansah, R., & Rojak, J. A. (2021). Ethical values and organizational culture structure as constructive internal conflict resolution instruments. *Journal of Social Science Studies*, 1(2), 227–232.
- Kurniati, N., & El-Yunusi, M. Y. M. (2023). Methods for Cultivating Students' Personality and Morals through Islamic Religious Education. *Bulletin of Science, Technology and Society*, 2(2), 25–30.
- Kurniawan, Y., & Darmawan, D. (2021). The Adaptive

- Learning Effect on Individual and Collecting Learning. *Journal of Social Science Studies*, 1(1), 93–98.
- Liwak, S., Darmawan, D., & El-Yunusi, M. Y. M. (2023). Adaptation readiness and resilience building of novice teachers in navigating the world of education professional work. *Journal of Social Science Studies*, 3(1), 213–222.
- Maidugu, U. A., & Isah, A. T. (2024). Islamic Education and Its Value. *Bulletin of Islamic Research*, 2(4), 725–744.
- Mancone, S., Tosti, B., Corrado, S., Spica, G., Zanon, A., & Diotaiuti, P. (2024). Youth, Money, and Behavior: The Impact of Financial Literacy Programs. *Frontiers in Education*, 9, 1397060.
- Mardikaningsih, R., & Darmawan, D. (2023). Building sustainability policies relevant to local cultural values. *Journal of Social Science Studies*, 3(1), 127–132.
- Masfufah, & Darmawan, D. (2023). Children's intelligence potential: Exploration through a spiritual approach. *Studi Ilmu Sosial Indonesia*, 3(1), 13–30.
- Masfufah, M., & Darmawan, D. (2023). The Role of Parents in Preventing Gadget Addiction in Early Childhood. *International Journal of Service Science, Management, Engineering, and Technology*, 3(3), 33–38.
- Padilha, V., Palos, A. C., & Veiga, C. V. da. (2022). The Importance of Digital Influencers for Consumption Desire Formation in Young Portuguese People. *Acta Scientiarum. Human and Social Sciences*, 44(1), e61488–e61488.
- Purnama, Y., & Asdlori, A. (2023). The Role of Social Media in Students' Social Perception and Interaction: Implications for Learning and Education. *Technology and Society Perspectives (TACIT)*, 1(2), 45–55.
- Radom, A. S. (2011). *Do Religious Conservatives and Religious Liberals Think Differently? An Exploration of Differences in Cognitive and Personality Styles* [Doctoral dissertation, Boston University].
- Richins, M. L., & Dawson, S. (1992). A Consumer Values Orientation for Materialism and Its Measurement: Scale Development and Validation. *Journal of Consumer Research*, 19(3), 303–316.
- Rifaid, M., Hariani, M., Aliyah, N. D., & Khayru, R. K. (2024). Islamic Preaching and Education in the Digital Space: Unraveling Opportunities, Obstacles, and Ethical Governance. *Journal of Social Science Studies*, 4(2), 101–112.
- Rojak, J. A., Fajar, A. S. M., & Darmawan, D. (2024). A comprehensive review of counseling's contribution to student character development in university education. *International Journal of Service Science, Management, Engineering, and Technology*, 6(1), 13–18.
- Sahin, A. (2013). *New Directions in Islamic Education: Pedagogy and Identity Formation*. Kube Publishing.
- Sajjapong, T., Darmawan, D., & Marsal, A. P. (2022). The role of social stereotypes in shaping opportunities and inequalities in society: Their impact on education, employment, and intergroup interactions. *Bulletin of Science, Technology and Society*, 1(1), 44–49.
- Scalera, L., Gallina, P., Gasparetto, A., & Giovagnoni, M. (2017). *Anti-Hedonistic Mechatronic Systems*. In *Advances in Italian Mechanism Science (Mechanisms and Machine Science, Vol. 47, pp. 543–550)*. Springer.
- Sinambela, E. A., & Halizah, S. N. (2023). Social Stratification and Lifestyle in Consumer Society: Status Expression through Consumption and Taste Formation. *Studi Ilmu Sosial Indonesia*, 3(1), 367–392.
- Tambak, S. (2016). Metode Resitasi dalam Pembelajaran Pendidikan Agama Islam. *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, 13(1), 30–51.
- Tangney, J. P., Baumeister, R. F., & Boone, A. L. (2004). High Self-Control Predicts Good Adjustment, Less Pathology, Better Grades, and Interpersonal Success. *Journal of Personality*, 72(2), 271–324.
- Torraco, R. J. (2005). Writing Integrative Literature Reviews: Guidelines and Examples. *Human Resource Development Review*, 4(3), 356–367.
- Wanti, M. W., & Darmawan, D. (2024). The influence of school culture on the character of junior high school students. *Journal of Islamic Elementary Education*, 2(2), 201–214.
- Whittemore, R., & Knafl, K. (2005). The Integrative Review: Updated Methodology. *Journal of Advanced Nursing*, 52(5), 546–553.
- Wilk, R. (2022). Taking Fun Seriously in Envisioning Sustainable Consumption. *Consumption and Society*, 1(2), 255–272.
- Wilska, T.-A., Holkkola, M., & Tuominen, J. (2023). The Role of Social Media in the Creation of Young People's Consumer Identities. *SAGE Open*, 13(2), 215824402311770–215824402311770.
- Wulandari, W., & Halizah, S. N. (2021). The Importance of Consumptive Behavior Driven by Social Needs on Individual Well-Being and Social Stability. *Journal of Social Science Studies*, 1(1), 73–78.
- Zahwa, N. F., Huda, Z., & Adona, P. (2024). Materialistic, Hedonistic, and Consumptive Lifestyle Trends: An Analysis the Learning Materials of Al-Qur'an Hadith at the Madrasah Tsanawiyah Level. *Al Bahri*, 1(2), 70–80.
- Zhu, Y. (2024). How to Integrate the Concept of Deep Teaching into the Teaching of Values in Moral Education Course. *Journal of Advanced Research in Education*, 3(3), 16–19.
- Zulfa, I., & Mardikaningsih, R. (2025). Building School Social Capital and Collective Solidarity Through Religious Learning. *Journal of Social Science Studies*, 5(1), 119–134. <https://jos3journals.id/index.php/jos3/article/view/426>

*Wardah, R. Mardikaningsih, & M. Hariani. (2025). Islamic Religious Education and a Culture of Simplicity for Limiting Student Hedonism, *Journal of Social Science Studies* 5(1), 247 – 256.