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PHYSICAL EDUCATION IN SAHIH AL BUKHARI: INSIGHTS FROM THE HADITH

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Kata Kunci:	ABSTRAK
Pendidikan Jasmani; Sahih Al Bukhari	Penelitian ini bertujuan untuk menganalisis istilah pendidikan jasmani dalam kitab Shahih al-Bukhārī, menganalisis materi pendidikan jasmani dalam kitab Shahih al-Bukhārī, dan menganalisis relevansi pendidikan jasmani dalam kitab Shahih al-Bukhārī dengan pendidikan Islam kontemporer. Metode penelitian ini merupakan penelitian kepustakaan. Hasil penelitian menunjukkan bahwa terdapat sejumlah hadis yang secara eksplisit maupun implisit mencerminkan perhatian Nabi Muhammad. tentang pendidikan jasmani, yaitu hadits nomor 5649, 2684, 3122, 403, 2655, 2658, 6791, 5055, 3925, 1699, 6781 dan 2920. Pendidikan jasmani dengan menjaga pola makan terdapat pada hadits nomor 4959, 631, 5043, 5153 dan 3893. Pendidikan jasmani dengan pengobatan alami terdapat pada hadits nomor 5252, 854, 5807 dan 1804. Materi tentang pendidikan olahraga dalam kitab Sahih al-Bukhari, mencakup berbagai jenis aktivitas jasmani yang relevan, seperti gulat, panahan, berkuda, melempar. Materi tentang pendidikan jasmani melalui pengobatan alami juga memuat beberapa praktik kesehatan yang diajarkan oleh Nabi Muhammad, seperti anjuran minum madu, qailulah. Relevansi pendidikan jasmani dalam kitab Sahih al-Bukhari dengan pendidikan Islam kontemporer menunjukkan bahwa nilai-nilai dan praktik pendidikan jasmani dalam hadits-hadits Sahih al-Bukhari masih sangat relevan saat ini.

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ABSTRACTS

This study aims to analyze the term physical education in the book of Sahih al-Bukhari, analyze the material of physical education in the book of Sahih al-Bukhari, and analyze the relevance of physical education in the book of Sahih al-Bukhari to contemporary Islamic education. This research method is a library research type. The results of the study show that there are a number of hadiths that explicitly or implicitly reflect the attention of the Prophet Muhammad. on physical education, namely hadith numbers 5649, 2684, 3122, 403, 2655, 2658, 6791, 5055, 3925, 1699, 6781 and 2920. Physical education by maintaining diet is found in hadith numbers 4959, 631, 5043, 5153 and 3893. Physical education with natural medicine is found in hadith numbers 5252, 854, 5807 and 1804. The material on sports education in the book of Sahih al-Bukhari, includes various types of relevant physical activities, such as wrestling, archery, horse riding, throwing. The material on physical education through natural medicine also contains several health practices taught by the Prophet Muhammad, such as the recommendation to drink honey, qailulah. The relevance of physical education in the book of Sahih al-Bukhari to contemporary Islamic education shows that the values and practices of physical education in the hadiths of Sahih al-Bukhari are still very applicable today.

A. INTRODUCTION

Education is defined as the process of changing the attitudes and behavior of an individual or group of people in an effort to mature them through teaching and training, a process of action, and a method of educating. Ki Hajar Dewantara defined education as an effort to advance a child's character, mind, and body, in order to advance the perfection of life, namely living and nurturing children in harmony with nature and society (Rianto, 2008).

In Arabic, education is called *tarbiyah* (تربية), derived from the word *rabba* *yurabbi* (ربى - يربى), meaning to nurture and educate. To understand the meaning of *tarbiyah*, perhaps we can start from the word of Allah SWT regarding the command to pray for one's parents, in Surah Al-Isra' verse 24:

And say, O my Lord, have mercy on them both, as they brought me up when I was little (Q.S. Al-Isra'/17: 24).

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: *and say, O my Lord, love them both, as they both taught me when I was little* (Q.S. Al-Isra/17: 24).

The word "Rabba" in this verse has the masdar form "tarbiyah." In Arabic dictionaries, you will find the words "rabba" (to nurture, lead), "rabba al-walada" (to nurture children), and "rabbu al-'alamīn" (God/educator of the entire universe). Thus, the overall meaning is "to educate," "to care for," "to nurture," "to nurture," and so on (Yunus, 1990).

According to Al-Ghazali, "tarbiyah" is divided into three categories: moral education, intellectual education, and physical education. Al-Ghazali explains that the virtues of the physical aspect are of four types: physical health, physical strength, physical beauty, and longevity. The necessity of physical health, strength, and longevity is undeniable (Pratama et al., 2024). As M. Sayyid Muhammad Az-Za'Balawi states in his book "Adolescent Education between Islam and Psychology," *tarbiyah* (education) means nurturing the growth of something gradually until it reaches perfection

(Muhammad, 2007)

Physical education is "a process of enjoyable adaptation and learning about organs, muscles, nerves, intellectual, social, cultural, emotional, and aesthetic aspects resulting from a selective and honest process of various physical activities" (Umar, 2020). From the above definition, it can be concluded that physical education is an educational process through movement activities, systematically designed and structured to stimulate growth and development, enhance physical abilities and skills, intelligence, character formation, and positive values and attitudes for every citizen in order to achieve comprehensive educational goals.

The author's statement above can be supplemented by the development of hard and soft skills that must be stimulated to maximize a child's response. Hard skills relate to basic movement skills and psychomotor skills. Meanwhile, soft skills are abilities related to children's intelligence (cognitive), opening thinking patterns, understanding each child's sensory results (Sudirjo, 2019).

For a Muslim, the physical body is a means of worshiping the Creator, Allah SWT, both in the form of *hablu minannas* and *hablu minallah*. Al-Ghazali viewed the physical aspect as a means to achieve human goals and to fulfill religious obligations. In another opinion, Al-Ghazali stated that the physical aspect is one of the fundamental foundations for achieving progress and happiness in human life (Dinasti et al., 2025)

The human physical identity serves as a medium for carrying out all kinds of activities. As evidence of existing reality, the body serves as a benchmark in determining a person's work. For example, in matters of position or employment, the body is a requirement for acceptance or rejection; the body is a consideration. Likewise, worshipping God is inseparable from clean, healthy, and capable limbs, which contribute to physical development, leading to the formation of a core personality (Zuhairina & et al., 2004).

During the time of the Prophet Muhammad (peace be upon him), physical education was carried out not only for health and strength but also for the purpose of defending the religion of Allah SWT. namely Islam. As the Prophet Muhammad (peace be upon him) once commanded, victorious youths were to be included in the war to defend Islam (Al-Fanjari, 2005). Furthermore, the Prophet's educational pursuits included wrestling, archery, and horse riding, all of which were intended to prepare them for the defense of Islam.

In Islam, physical education is an effort to foster a healthy and strong body, with the goal of education being to guide physical development toward the formation of a core personality (Zuhairina & et al., 2004). Physical activity is merely a means to help achieve educational goals. The goal of physical education is "to optimally develop the abilities, interests, and needs of students. Therefore, its focus is on the development of the physical, mental, and social aspects of each individual. Every educational endeavor must have a goal, including physical education" (Lengkana & Sofa, 2017). The harmony between physical growth and mental development is an effort to make the Indonesian nation strong and healthy, both physically and mentally (Muzakki, 2023).

In the book "Health Maintenance in Islam" by Mahmud Ahmad Najib, it is emphasized that exercise is highly beneficial for human health if one desires well-being. In addition to its universal benefits, exercise is closely linked to human life. Its

application extends to the end of life in this world, meaning that exercise transcends age, era, civilization, nationality, social status, and formal or informal environments. Furthermore, exercise is not limited to modern society but can also be found in ancient and primitive communities. Many perspectives demonstrate the benefits of exercise, with religion also providing its perspective. Islam differs from other religions on earth in that it not only regulates the relationship between humans and their Creator but also provides comprehensive, harmonious, clear, and logical guidance (Rahmanto, 2011).

In the physical context, Islam encourages its followers to maintain their bodies through a balanced and healthy diet, adequate rest, and regular physical activity. Worship practices such as prayer also involve physical movement that helps maintain physical fitness. Furthermore, the Prophet Muhammad (peace be upon him) also encouraged maintaining bodily hygiene as part of his religious practices. The mental aspect is also a focus in the Islamic concept of fitness. Islam emphasizes the importance of maintaining mental health through the practice of meditation, introspection, and prayer. Awareness of Allah SWT's existence and adherence to His teachings can provide inner peace and reduce stress and anxiety (Purwanto, 2003).

Physical education scientists have paid such great attention to the human body that they have contributed significantly to their thinking on how to maintain a healthy and fit body (Suharno, 2005). This proves the importance of physical education. The author believes that long before scientists discussed this topic, physical education must have been conveyed by the Prophet Muhammad (peace be upon him), as his messenger to humanity. Furthermore, the Prophet Muhammad (peace be upon him) and his companions lived in a geographical area consisting of barren mountains and vast, hot deserts. In spreading Islam, they also faced various wars. This indicates that the Prophet Muhammad (peace be upon him) and his companions must have been physically healthy, fit, muscular, and strong.

Archery is a popular sport today. In addition to maintaining physical fitness, it also trains high levels of concentration. One of the hadiths of the Prophet Muhammad (peace be upon him) is: namely his command to the children of Ismail to practice archery, this hadith is in the book of Sahih al-Bukhari hadith number 2684:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكُمْ لَا تَرْمُونَ قَالُوا كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا فَأَنَا مَعَكُمْ كُلُّكُمْ

Meaning: *Has told us 'Abdullah bin Maslamah has told us Hatim bin Isma'il from Yazid bin Abi 'Ubaid said I heard Salamah bin Al Akwa 'radiallahu 'anhu say; The Prophet sallallaahu 'alaihi wasallam once passed in front of several people from the Aslam tribe who were competing in showing their archery skills, then the Prophet sallallaahu 'alaihi wasallam said: "Archer, O Bani Isma'il, because indeed your ancestors were masters of archery. Shoot archery and I am with the Bani Isma'il." Salamah said: "Then one of the two groups held back their hands (stopped practicing archery for a moment), so the*

Prophet sallallaahu 'alaihi wasallam asked: "Why don't you continue practicing archery?" They replied: "How should we practice when you are on their side?" So the Prophet sallallaahu 'alaihi wasallam said: "Practice, for I am with you all" (H.R. Bukhari No. 2684).

The researcher believes that there are many other hadiths related to physical education in the book of Sahih al-Bukhari. Based on the explanation above, the researcher is interested in conducting further research in the form of a dissertation entitled Physical Education in the Book of Sahih al-Bukhari.

The researcher developed this topic because she felt it was crucial to study and deepen her research. This was to instill Islamic values, particularly in physical education, at an early age. This allowed children to learn the importance of maintaining physical health, a practice already taught during the time of the Prophet Muhammad (peace be upon him). Through physical education, the researcher sought to observe how children's processes and understanding of physical education theories were linked to Islamic teachings.

This study examined the relationship between Islam and sports, highlighting the importance of physical activity in maintaining health and well-being. According to Islamic teachings, health is a fundamental right and part of human nature. The Prophet Muhammad (peace be upon him) emphasized the importance of physical education, such as horse riding, swimming, and archery. These sports are considered essential for developing physical fitness, skills, precision, sportsmanship, and competition. Some Indonesian scholars argue that sports are permissible in Islam as long as they are conducted in accordance with Islamic teachings. However, if they conflict with Islamic values, such as exposing clothing or encouraging immorality, they are prohibited. The study concluded that there is no conflict between Islam and sports, but rather a harmonious relationship between the two.

B. METHOD

This study seeks to uncover physical education in the book of Sahih al-Bukhari. Therefore, the primary data sought will be hadiths relevant to physical education. In addition to the primary data outlined above, supplementary data is also needed to interpret the primary data from relevant hadith commentaries. This research is qualitative, employing a literature study. The emphasis of library research is "to discover various theories, laws, propositions, principles, opinions, ideas, and other matters that can be used to analyze and solve the research problem" (Yoisangadji, 2023).

Meanwhile, according to Zed Mestika, library research is "a series of activities related to library data collection methods, reading and recording, and processing library collection materials without requiring field research" (Zed, 2004). According to Abdul Rahman Sholeh, library research is "research that uses methods to obtain information data by placing facilities in the library, such as books, magazines, documents, records of historical stories" (Sholeh, 2005).

In this study, the researcher employed the Zed Mestika theory, which is used to discover various theories, laws, propositions, principles, opinions, and ideas that will

be processed into data. In this study, the researcher only read, recorded, and processed library collection materials without requiring field research (Zed, 2004).

The research schedule starts from March 2025 to August 2025. In this library research, the data sources which are written materials consist of primary data sources and secondary data sources. The primary data in this study were taken from the book of Sahih al-Bukhari, the work of Abu Abdillah Muhammad Bin Isma'il bin Al Muhirah bin Bardzibah Al Ju'fi Al-Bukhari. The secondary data from this study were taken from the Syarah-syarah of the book of Sahih al-Bukhari. In connection with the data used by the author (both primary data and secondary data) are data in the form of written works such as books, articles and others, then in collecting various data the author searches from various sources, reads, reviews, relates, and records the materials or materials needed to obtain information related to the discussion. Another technique that the author uses in collecting data is by collecting documents.

Documentation is carried out by collecting documents, selecting documents according to the objectives and needs of the research, explaining and recording them, interpreting them, and connecting them to other phenomena. "Documentation studies are usually also supplemented by literature studies to obtain theories and concepts as comparative material, to strengthen or reject research findings and then draw conclusions" (Sadiah, 2015: 93).

Operationally, there are several steps or stages taken in this research method, as follows:

- a. Searching for and collecting hadiths on physical education in the book of Sahih al-Bukhari, which serves as the primary data source for this research.
- b. After collecting hadiths on physical education in the book of Sahih al-Bukhari, provide an explanation or general description of these hadiths and their relationship to the research discussion.
- c. Searching for the commentary on the hadiths collected in secondary data sources, especially books that comment on Sahih al-Bukhari or other hadith books, to strengthen the connection of these hadiths to the discussion in this research.
- d. Then, seek explanations or comments from educational scholars related to the hadiths on the character of educators.
- e. The final step is to provide commentary or conclusions on each hadith about physical education in Sahih al-Bukhari.

In drawing conclusions, the following approaches are used:

1. Deductive approach. A deductive approach uses logic to draw one or more conclusions based on a given set of premises. In a complex deductive system, researchers can draw more than one conclusion. The deductive method is often described as drawing conclusions from the general to the specific (Hadi, 1981: 36). Using this deductive approach, the author analyzes data in the form of various

interpretations of hadith from Sahih al-Bukhari, both from primary and secondary sources, to discover the specific characteristics of educators contained in the hadith.

2. approach. The inductive approach emphasizes observation first, then drawing conclusions based on those observations. This method is often referred to as an approach to drawing conclusions from the specific to the general (going from the specific to the general). (Hadi, 1981:36). Departing from the results of the analysis of the character of educators in the hadith contained in the book of Sahih al-Bukhari, then the analysis is generalized so that conclusions can be drawn which are the essence of physical educators in the hadith of Sahih al-Bukhari in general.

C. RESULT AND DISCUSSION

This study identifies and analyzes hadiths in the book of Sahih al-Bukhari related to physical education through an inventory method using the Encyclopedia of Hadith 9. The research findings indicate that physical education in an Islamic perspective includes three main dimensions: fitness through exercise, health maintenance through diet, and health care through natural remedies. This third dimension forms a holistic concept of physical education that not only pays attention to physical aspects, but also integrates spiritual, moral, and social values in every activity.

1. THE TERM OF PHYSICAL EDUCATION IN THE BOOK SHAHIH AL-BUKHARI

This study successfully identified hadiths that are directly or implicitly related to physical education, which are grouped into three main categories based on a systematic methodological approach.

a. The Term Physical Education with Exercise in the Book of Sahih al-Bukhari

1) Wrestling

The term wrestling is found in hadith number 5649 in the book: Adab chapter: Beware of anger. Explanation in *Fathu al-Bāri a comprehensive syarah* (explanation) of Sahih al-Bukhari by Imam Ibn Hajar al-Asqalani, this hadith is discussed in the context of the chapter on morals and adab. Ibn Hajar highlights that self-control when angry is an indicator of one's inner strength and spiritual maturity. This hadith teaches that true strength in Islam is measured by one's ability to control one's emotions, not by physical strength alone. Self-control when angry reflects one's maturity, wisdom, and depth of faith.

2) Archery

There are two hadiths about archery, namely hadith number 2684 and 3122. The Prophet saw used real situations as educational moments: motivating, appreciating, and then directing if there was a mistake or misunderstanding.

3) Horse racing

There are four hadiths about horse racing: 403, 2655, 2658, and 6791. Ibn Hajar emphasized that the primary purpose of horse racing was as a form of training and preparation, particularly in the context of jihad and self-defense.

He linked this activity to Allah's command in the Quran to prepare one's strength as much as possible, including training horses for war.

4) Throw

The term throwing sport is found in hadith number 5055 of the Book: Slaughter and Hunting, chapter: Game hit by a spear shaft. This hadith is narrated by 'Adi bin Hatim ra., who asked the Prophet Muhammad s.a.w. about the ruling on hunting with trained dogs and the use of *al-mi'r āḍ* (a type of throwing tool).

5) Run

After conducting an inventory using the keyword "running," the researcher found two hadiths, the first numbered 3925 and the second 1699. The hadith above, narrated by Ibn Abbas ra, describes how the Prophet Muhammad saw jogged (*ramal*) during the *awaf* (*circumambulation*) at the House of Allah and during the *sa'i* (*circumambulation*) between Safa and Marwah. This action was carried out to demonstrate the strength of the Muslims to the polytheists of Mecca who considered the Muslims weak due to the fever of Medina.

6) Walk

The term walking is used in hadith number 6781 in the Book: Holding fast to the Book and the Sunnah, Chapter: The Prophet's command to follow what has been commanded. Relevant to physical education in Islam, although Ibn Hajar does not explicitly link this hadith to physical education such as jogging, the Prophet's action of walking to the Quba Mosque can be interpreted as an example of maintaining physical fitness. In the context of Islamic education, this demonstrates the importance of physical activity as part of everyday life.

7) Jump

The term "jumping" appears in Hadith 2920, Book One-Fifth, chapter: Food Obtained from War Zones. While this Hadith does not directly address jumping, it illustrates the importance of physical readiness, reflexes, and ethical awareness in everyday activities. In the context of Islamic education, it emphasizes that physical activities such as jumping are not only beneficial for health but must also be carried out consciously and ethically.

b. Physical Education Terms by Maintaining Diet in the Book Sahih al-Bukhari

There are 5 hadiths in the book Sahih al-Bukhari Regarding maintaining diet, researchers use the keyword food.

1) Dining Etiquette

Eating etiquette is found in hadith number 4959 of the Book: Food chapter: Eating from those closest to you. The above hadith is from Umar bin Abu Salamah ra. which tells that when he was a child and was under the care of the Prophet Muhammad. his hands move to and fro while eating. Rasulullah saw. then said: " *O child, say 'Bismillah', eat with your right hand, and eat from what is close to you.*"

2) Prioritize Eating

There are two hadiths in the book of *Ṣ a ḥ ī ḥ al- Bukhārī* about prioritizing the first meal 631 and the second 5043. Ibn Hajar al-'Asqalani in *Fath al-Bari* explains that the Prophet's command to prioritize eating before prayer aims to enable a person to perform prayer with reverence *and* without mental distractions due to hunger. He emphasized that hunger can disrupt concentration in prayer, so eating food first is more important in such situations.

3) Eat One Intestine

The term eating one intestine is found in hadith number 5043 of the Book: Food Chapter: If dinner is ready then there should be no rush. Ibn Hajar al-'Asqalani, in his syarah *Fath al-Bari* explains that what is meant by one intestine is that the believer eats with full awareness and control. He eats simply because he needs to, not following his desires.

4) Alcohol Eliminates Common Sense

The term "*khamr* eliminates reason" is found in hadith number 5153 of the Book of Drinks, chapter: "*Khamr* from dates." Ibn Hajar al-Asqalani, in his work *Fath al-Bari*, provides explanations of the hadiths, including those discussing *khamr* and reason. He also emphasized that Islam commands the preservation of five basic principles (*al- ḍ aruriyat al-khamsah*) : religion, soul, intellect, descendants, and wealth. The prohibition of *alcohol* is included in the context of maintaining the intellect, which also impacts physical health. Alcohol and intoxicants damage the physical body, decreasing body coordination, endurance, and fitness.

5) The Prohibition of Eating Onions and Tame Donkeys

The prohibition on eating onions and donkey meat is found in hadith number 3893 of the Book of War Chapter: Battle of Khaibar. Ibn Hajar al-'Asqalani in *Fath al-Bari* explains that the prohibition on eating donkey meat is haram, while the prohibition on eating garlic is makruh. He highlights that a single prohibition can encompass two different levels of law: haram and makruh. The prohibition on eating garlic is associated with its impact on bad breath which can disturb the comfort of the congregation during congregational prayers in the mosque.

c. The term Physical Education with Natural Medicine in the Book of Sahih al-Bukhari

After the researcher conducted research, there were 4 hadiths related to physical treatment and its purpose for physical health education, namely drinking honey, sleeping in *Qailulah* and cupping.

a) Drink Honey

The term "drinking honey" appears in Hadith number 5252 of the Book of Medicine, chapter "Treatment with Honey." This hadith is narrated by Abu Sa'id al-Khudri about a man who complained to the Prophet Muhammad (peace be upon him) that his brother had a stomach ache. The Prophet (peace be upon him) repeatedly gave him honey, until the brother finally recovered. This is one of the main arguments in Islam regarding the medicinal properties of honey.

b) Qailullah's Sleep

There are two hadiths, namely hadith number 854 and hadith number 5807. Ibn Hajar explains that *qailulah* It is a sunnah habit that helps the body restore energy. He stated that napping can maintain physical health, aid concentration and stamina for nighttime worship, such as *qiyamullail*, and is medically excellent for physical and mental regeneration. *Ibn Hajar stated that qailulah is a practice recommended by the Prophet Muhammad (peace be upon him) and his companions, either before or after Friday prayers, depending on the time of day.*

c) Cupping

The term cupping is found in hadith number 1804 of the Book of Fasting, chapter: Cupping and vomiting for the fasting person. The relevance of this hadith to physical education is that This hadith has strong relevance in the context of physical education and health, especially in the principle of wisely managing physical conditions.

2. PHYSICAL EDUCATION MATERIAL IN THE BOOK SAHIH AL-BUKHARI

Physical education in Islam is firmly grounded in the hadiths of the Prophet Muhammad (peace be upon him), as narrated in the book of Hadith al-Bukhārī. This material covers various aspects such as physical fitness, maintaining a healthy diet, and physical health. The following is an explanation of the physical education material in the book of Hadith al - Bukhārī.

a. Physical Fitness

Islam encourages its followers to maintain fitness through various forms of sports and physical activity. The physical fitness material found includes seven types of activities: wrestling, archery, horse racing, javelin throwing, running, walking, and jumping. Each activity has specific educational value:

- 1) Wrestling, physical education material with wrestling researchers found in hadith number 5649
- 2) Archery, material about the sport of archery that researchers found in the 2684th hadith in the book Ṣ a ḥ ī ḥ al-Bukh ā r ī
- 3) Horse racing, researchers found in the book Sahih al-Bukhari there are several hadiths about horse riding
- 4) Javelin throw, after conducting research in the book of Ṣ a ḥ ī ḥ al- Bukhārī there is a hadith from the companion of the Prophet Muhammad SAW. Adi Hatim who was hunting animals using trained dogs and throwing spears, according to the book of Sahih al-Bukharithe hadith is found in the 5055th hadith
- 5) Running, In the book of Sahih al-Bukhariit is explained that the Prophet saw deliberately jogged between the two hills mentioned above in front of the disbelievers to show the physical strength of the Muslims, according to HR. Bukhari no. 3925
- 6) Walking, After conducting research in the book of Sahih al-Bukhari, researchers found a hadith that tells of the habit of the Prophet Muhammad saw. who regularly visited the Quba mosque outside the city of Medina,

sometimes he came on foot, and sometimes by riding a vehicle in the form of a camel. The Quba Mosque was the first mosque built by the Prophet saw. on his journey of migration from Mecca to Medina. The hadith is number 6781.

- 7) Jumping, researchers found a hadith in the book Sahih al-Bukhari related to physical education material, namely in hadith 2920.

An important finding is that each of these activities is not only aimed at physical fitness alone, but also has spiritual, moral and social dimensions.

b. Physical Education Material by Maintaining Diet

The five hadiths discovered form the conceptual framework of an Islamic diet that emphasizes balance, cleanliness, modesty, and awareness of the impact of food on the body and society. These dietary principles include:

- 1) Eating etiquette such as using the right hand and not blowing on food in Hadith No. 4959.
- 2) Prioritizing eating before prayer if food is available is stated in Hadith No. 631.
- 3) Recommendations for eating in moderation and prohibitions against excessive eating in Hadith No. 5043.
- 4) The prohibition on consuming alcohol which can damage common sense is stated in Hadith No. 5153.
- 5) The prohibition of eating raw onions and donkey meat due to its negative impact on the social environment and health is stated in Hadith No. 3893.

These findings indicate that dietary education in Islam is comprehensive, encompassing physical, spiritual, and social health aspects simultaneously.

c. Physical Health Education Material with Natural Medicine

Three health practices taught by the Prophet Muhammad (peace be upon him) reflect a preventive and curative approach to physical health education:

- 1) Drink Honey
In the hadith of Sahih al-Bukhari number 5252, the Prophet Muhammad said about the use of honey as medicine.
- 2) Qailulah Sleep
In the Hadith of al- Bukhārī , there are two hadiths that indicate the practice of sleeping in a *state of rest* , namely hadiths number 854 and 5807. These two hadiths indicate that *rest was a habit practiced by the Prophet* (peace be upon him) and his companions to support their stamina for worship, especially night prayers, and other physical activities. This practice is also relevant in the context of modern health because it has been scientifically proven to

increase productivity, memory, and endurance. In this study, the researcher only explains hadith number 854.

3) Cupping

One popular hadith is narrated by Imam al-Bukhari, number 1804, which mentions that the Prophet Muhammad (peace be upon him) underwent cupping while in the state of ihram. This demonstrates that cupping was not only permitted but was even performed by the Prophet himself, even under certain conditions of worship, demonstrating *the flexibility* and importance of this treatment.

3. THE RELEVANCE OF PHYSICAL EDUCATION IN THE BOOK SAHIH AL-BUKHARI WITH CONTEMPORARY ISLAMIC EDUCATION

The research findings show that the concept of physical education in Sahih al-Bukhari has high relevance to contemporary Islamic education, which can be analyzed from various aspects.

a. The Relevance of Physical Education in the Book of Sahih al-Bukhari to Contemporary Islamic Education

Each type of sport found in the hadith has relevance to the contemporary context, as shown in Table 1 for the sport of wrestling:

1. Wrestling Sport

Table 1. The relevance of wrestling in the book Sahih al-Bukhari to contemporary Islamic scientific education

Aspect	The Time of the Prophet and Companions	Contemporary Relevance
Physique	Endurance and body strength training	Islamic curricular and extracurricular sports
Moral	Humility, courage, and discipline	Character education and competitive ethics
Social	Means of preaching and building brotherhood	Uniting students/Islamic boarding school students between
Health	Maintaining stamina for worship and jihad	Physical and mental therapy in the thibb nabawi approach

Source: Research Results, 2025

2. Archery (*Ramyu*)

The implementation of archery in the world of Islamic education and therapy can be done by considering the following: extracurricular archery in madrasas, autism therapy programs, self-defense training, archery programs as worship and community da'wah.

3. Horse Riding (*Rukūb al-Khayl*)

Implementation in the world of Islamic Education and Health today, horse riding is integrated into Islamic boarding schools and schools as an extracurricular activity, Islamic therapy clinics for autism, ADHD, anxiety patients, outbound training based on Islamic values to shape character.

4. Javelin Throw (*Mi'rā ḍ*)

The sport of javelin throwing (*mi'rā ḍ*) was known and practiced during the time of the Prophet (peace be upon him) and his companions, as recorded in the *Ṣaḥīḥ al-Bukhārī* and described by scholars such as Ibn Hajar. In the context of modern Islamic physical education, this practice remains relevant as a means of physical development, therapy, self-defense training, and Islamic character building.

5. Run

Contemporary Islamic education shows that running can be part of the Islamic physical education curriculum, mental therapy, and the development of a healthy and strong Islamic character.

6. Walk

Walking to the mosque during the time of the Prophet (peace be upon him) and his companions was a practice of great spiritual value as well as physical health. Hadiths in *Saḥīḥ al-Bukhārī* demonstrate the importance of walking to the mosque as a highly rewarding act of charity. Contemporary education affirms that regularly walking to the mosque is an Islamic activity that positively impacts physical and mental health, as well as the development of Islamic character.

7. Jumping (*Qafz*)

Jumping is an activity practiced during the time of the Prophet Muhammad (peace be upon him) and his companions in various situations such as war, physical training, and strategy. In the book of *Hadith al-Bukhārī*, this activity is recorded as part of healthy and agile physical behavior. Implementation of jumping in the world of Islamic education includes self-defense training, Islamic outbound activities to build character, physical exercise, and therapy for motor disorders.

b. The Relevance of the Concept of the Prophet Muhammad's Diet in the Hadith of *Saḥīḥ al-Bukhārī* to Contemporary Islamic Education

The Prophet Muhammad's (peace be upon him) diet is highly consistent with modern medical principles and can serve as the basis for Islamic physical education and public health strategies for Muslims. The principle of moderation in eating aligns with the concept of a balanced diet, the prohibition of alcohol is

in line with efforts to prevent liver disease and mental disorders, and eating etiquette promotes mindful *eating* , a trend now prevalent in modern nutrition.

c. The Relevance of Physical Education Through Natural Medicine in the Hadith of Sahih al-Bukhari to Contemporary Islamic Education

Natural physical health treatment during the time of the Prophet and his companions in the book Sahih al-Bukhari The Prophet Muhammad (peace be upon him) exemplified natural treatments based on herbs, honey, cupping, and environmental therapy. This treatment is known in Islam as *at-thibb an-nabawī* (*the Prophet 's treatment*).

Natural treatments during the time of the Prophet (peace be upon him) and his companions, such as honey, cupping, and Zamzam water, were part of *the tibbiyah sunnah* recognized in the narrations of al - Bukhārī . These principles emphasize balanced healing between the physical and spiritual . Contemporary education confirms their effectiveness in modern medicine and encourages integration into Islamic physical education, public health, and therapy systems. These treatment patterns are highly relevant for implementation in a modern, more natural and preventative Islamic lifestyle.

Discussion

Physical education, often considered separate from religious education, actually has a deep connection in Islam. However, integrating the two within the context of formal education remains a challenge. Islamic teachings prioritize not only spiritual health but also physical health as a form of worship. Previous research (Hidayat et al., 2023) has demonstrated a gap between the potential and practice of integrating physical education and Islam. In-depth analysis shows that physical activity contributes significantly to an individual's holistic development, encompassing the physical, mental, and spiritual dimensions (Saputra et al., 2023). The importance of integrating physical and spiritual aspects in education has been emphasized in various hadiths.

Physical education is an integral part of character building and the overall quality of human life. In the Islamic context, the concept of physical education is not limited to physical activity alone, but encompasses spiritual and ethical aspects, as well as responsibility for physical health as a trust from Allah SWT. Islamic teachings place great emphasis on fitness, diet, and physical health, as reflected in various authoritative sources, including the hadiths narrated in the Book of Sahih al-Bukhari. According to data from the Ministry of Education, students in religious schools tend to have lower levels of physical activity than students in public schools (Muthmainnah et al., 2021). This reinforces the need to integrate physical education into the curriculum of religious schools. Many previous studies have focused solely on theoretical aspects without providing practical guidance that can be implemented in the school curriculum. This study aims to fill this gap by providing a readily applicable integration model.

Wrestling is a martial art that uses strength and technique to control, lock, and take down an opponent in a legitimate manner according to the rules of the competition (Suharno, 2025). This definition adds the aspect of controlling the opponent as an essential element of wrestling technique. Wrestling requires self-control and patience. This teaches a Muslim to have controlled desires and a stable mentality. Wrestling is also used as part of self-defense skills, especially in the context of protecting oneself, one's family, and society from threats or injustice. (Al-Qaradawi, 1994).

The relevance of wrestling during the time of the Prophet Muhammad (peace be upon him) and his Companions to contemporary Islamic education demonstrates the continuity of values between classical Islamic tradition and modern physical education. Wrestling, in the context of the Prophet Muhammad (peace be upon him), was not only a physical activity but also a mental and moral education. Contemporary Islamic education seeks to bring these values to life in Islamic education and therapy.

According to Yusuf al-Qaradawi in *Al-Ḥalāl wa al-Ḥarām fī al-Islām*, "Islam recognizes the importance of sports that strengthen the body, as long as they do not neglect Islamic obligations and maintain good manners." Wahbah al-Zuhaili also stated that "Sports activities such as wrestling are highly recommended in Islam if they have good intentions and do not cause harm." In the curricula of modern Islamic boarding schools such as Gontor and Al-Azhar in Egypt, wrestling is a sport preserved to foster discipline, strength, and courage. As a reminder of these two primary human roles, a healthy body is required to carry them out optimally. Physical health is an integral part of spiritual balance, as the body is the abode of the spirit. Good physical condition will affect one's inner state. Physical and mental health are closely interconnected in human life. Both must be balanced for a person to function optimally. (Latif, 2022).

Archery is one of the recommended practices recommended by the Prophet Muhammad (peace be upon him). Many Muslims have forgotten this sport, even though archery is quite important. Through archery, an individual's emotions can be trained to focus on a single target. If an individual's emotions are disturbed, the target will certainly be off target. "Indirectly, archery trains individuals to remain calm and control their emotions. Therefore, only calm and patient individuals can become good archers" (Khadijah & Sitompul, 2020). In *Fathul Bāri*, Ibn Hajar al-Asqalani emphasized the importance of archery in Islam, especially in the context of jihad and the defense of the ummah. He quoted a hadith from Uqbah ibn Amir, which stated that those who are skilled at archery but abandon it are among those who disobey the Prophet Muhammad (peace be upon him).

Archery is a sport highly recommended by the Prophet Muhammad (peace be upon him). In various Hadiths (hadith), as explained in the previous chapter, archery is not only a means of self-defense but also a means of physical and spiritual education, as well as military strategy. Archery during the Prophet's time was not merely a sport, but also an integral part of physical development, spirituality, and

Islamic self-defense. In the Hadith of al-Bukhārī, the Prophet (peace be upon him) even links archery to the identity of a true Muslim. Contemporary education emphasizes the crucial role of archery in the development of Islamic physical education, mental therapy, and character education. Therefore, this practice is highly relevant for implementation in the education and lifestyle of Muslims today.

Running is a popular sport among athletes. It is not only easy but also requires minimal equipment; it requires only physical preparation and simple techniques. Running is a popular choice among Muslims because it is a relatively simple activity that can be easily done in various locations. However, when engaging in running, it is important for Muslims to consider aspects relevant to Islamic teachings (Shields, 2009). From an Islamic perspective, running is not merely a physical activity, but also involves values and principles reflected in religious teachings. This includes aspects such as a good purpose in running, the principles of moderation and balance, protection of the private parts, prioritizing worship, and the ethics and etiquette that must be maintained during exercise.

Running (sā'ī) from the perspective of Sahih al-Bukhari has dual dimensions of worship and physical activity. The Prophet Muhammad (peace be upon him) himself practiced it both in the context of worship (sa'i) and as a social sport. Modern education demonstrates that running has significant benefits for physical and mental development and can be part of the Islamic physical education curriculum. Contemporary Islamic education demonstrates that running can be part of the Islamic physical education curriculum, mental therapy, and the development of a healthy and strong Islamic character.

The relevance of physical education in Sahih al-Bukhari's book to contemporary Islamic education can be analyzed through historical-theological and scientific approaches. The hadiths in Sahih al-Bukhari indicate that the Prophet Muhammad (peace be upon him) recommended various forms of physical activity such as wrestling, archery, horse riding, javelin throwing, running, walking, and jumping as means of physical development and preparation for jihad. Contemporary Islamic education then reconstructed this practice as part of physical education that is integral to the curriculum and life of Muslims.

Research conducted by (Maslani, 2023) also proposed the idea that physical education is part of the goals of Islamic education and must be given equal attention alongside education in faith, morals, and reason. Broadly speaking, based on interpretations of relevant hadiths on physical education, at least two main reasons for implementing physical education are identified. The exercise recommended by the Prophet also emphasizes the importance of physical health. Islam strongly emphasizes the importance of maintaining physical health as part of faith. For example, Q.S. Al-Anfal: 60 emphasizes the importance of preparing strength. Good physical health enables individuals to optimally perform religious duties, such as prayer and fasting. Furthermore, exercise is also important for mental health, reducing stress, and increasing focus while studying (Aulia, 2024).

In line with this, (Celine, 2024) also noted the importance of implementing this approach effectively. Furthermore, the potential for adapting this hadith-based

physical education approach is also highly relevant in the international Muslim community. Given the universal principles of Islamic education, this approach can be applied in various countries with Muslim communities, strengthening the link between the physical and spiritual aspects of education, and promoting a healthy lifestyle in line with Islamic teachings at a global level.

In this case, it implicitly encourages us to exercise, where physical training was necessary in warfare at that time. However, today, sports and physical training are needed to maintain physical health and fitness, as well as physical strength and agility. The Prophet Muhammad (peace be upon him) as a role model has also given recommendations for exercise, where he recommended archery and horse riding. He also wrestled and regularly ran and walked, as can be seen from the hadiths about physical activity or sports that exist and that the Prophet Muhammad (peace be upon him) did in the previous sub-chapter. In addition, Umar r.a. during his reign also included sports lessons such as swimming, archery, and horse riding into the Kuttab curriculum (Batubara & Ariani, 2016).

The urgency and strategy of integrating Islamic values into the modern school curriculum are crucial to shaping a generation that excels intellectually, spiritually, and morally. Islamic values such as honesty, responsibility, compassion, and tolerance are believed to strengthen students' character to face the challenges of the times. A modern curriculum that emphasizes 21st-century competencies, such as digital literacy, critical thinking, and collaboration, can be contextually integrated with Islamic values. This integration process involves aligning educational visions, developing Islamic-infused teaching materials, and training teachers to deliver the material holistically. Despite challenges such as limited resources and resistance from some, this integration can be achieved through a systematic, participatory approach oriented toward the development of the whole person. Therefore, integrating Islamic values into the modern school curriculum is a strategic step toward creating character-based, inclusive education grounded in transcendental values.

Physical education plays a crucial role in developing qualified human resources for the globalization era. The quality of the physical education teaching and learning process in schools is determined, in part, by the quality of the physical education teachers. Adequate and appropriate physical education facilities and infrastructure enable students to engage in physical education with joy during the teaching and learning process. Integrating sports into physical education is an effective approach to developing physically and mentally healthy, competitive, creative, and innovative human resources capable of making careful and rapid decisions.

CONCLUSION

Physical education not only aims to maintain physical fitness, but also serves as a medium for educating individuals to appreciate and care for their bodies as a form of gratitude for the gifts of Allah SWT. In Islam, every movement, exercise, and physical activity is not solely for achievement, but also a manifestation of the belief that maintaining health and fitness is part of obedience to Allah SWT and serves as a training tool in preparation for jihad.

The term physical education is found in the book of Sahih al-Bukhari, and contains several hadith that explicitly and implicitly reflect the Prophet's emphasis on physical activity as part of a comprehensive education. Physical education in this book is divided into three forms: physical education with sports fitness, found in hadiths 5649, 2684, 3122, 403, 2655, 2658, 6791, 5055, 3925, 1699, 6781, and 2920. Physical education with maintaining a healthy diet is found in hadiths 4959, 631, 5043, 5153, and 3893. Physical education with natural remedies is found in hadiths 5252, 854, 5807, and 1804.

The sports education material in Sahih al-Bukhari covers various types of relevant physical activities, such as wrestling, archery, horse riding, throwing, running, walking, and jumping. These activities reflect the direct practices of the Prophet Muhammad (peace be upon him). and his companions in maintaining physical fitness, defending themselves, and improving dexterity, which are useful in daily life and warfare.

The relevance of physical education in Sahih al-Bukhari's book to contemporary Islamic education demonstrates that the values and practices of physical education in Sahih al-Bukhari's hadith remain highly applicable today. Modern research in Islamic education and physical health demonstrates that exercise plays a vital role in character formation, improving concentration in learning, and preventing disease. This confirms that Islamic teachings have emphasized physical health from the earliest times. Physical education is an integral part of holistic Islamic education, which should be continuously revitalized and synergized with modern scientific and pedagogical approaches to address the challenges of education in the contemporary era.

Research on physical education in Sahih al-Bukhari has several significant limitations, particularly in terms of the availability and completeness of reference sources from classical Islamic literature. One major limitation lies in the difficulty of finding classical texts that explicitly and specifically address the topic of physical education in a systematic and structured manner, as is typical of modern educational approaches. Classical texts, including Sahih al-Bukhari, do contain a number of hadith related to physical activities such as wrestling, archery, horse riding, running, and maintaining physical health through diet and natural remedies. However, the explanations in these texts are general in nature and do not delve deeply into the concept of physical education as a discipline or curriculum.

Furthermore, the hadith related to physical activity in Sahih al-Bukhari generally consist only of recommendations or commands to perform certain physical activities or maintain physical health, without detailed technical explanations of methods, stages, duration of exercise, and indicators of success, as is commonly found in contemporary physical education studies. This limits researchers' efforts to examine the values of physical education in these texts in terms of gathering applicable or implementable data. Another limitation is the lack of a term or terminology directly equivalent to "physical education" in classical language and concepts, requiring researchers to interpret and reconstruct the meaning of relevant hadith narratives. This effort necessarily contains an element of subjectivity and requires great care to avoid deviating from the original context of the hadith text. Therefore, this research is more

exploratory and interpretive in nature, rather than descriptive-experimental, as is the approach used in modern physical education research.

The goals of physical education and health from an Islamic perspective. First, to maintain and preserve physical health, such as respiratory organs, blood circulation, food digestion, muscle and nerve training, training dexterity and agility, and so on. Second, to shape children's character, such as training children's patience, courage, honesty, sportsmanship (honesty), obedience to regulations, love and diligence in work, and so on. Third, to cultivate feelings of sociality, such as helping each other, cooperation, loyalty (solidarity), and so on, which can generally be achieved through group games and group work.

Furthermore, with a structured and comprehensive integration of physical education into the primary education curriculum, there is great potential to improve students' physical health, develop social and emotional skills, and instill the values of sportsmanship and fair play. Through a more inclusive and health-oriented approach, physical education can have a positive impact on students' holistic development. Therefore, collaboration between various stakeholders in the education sector, such as the government, schools, and the community, is essential to overcome existing barriers and capitalize on available opportunities. Thus, the integration of physical education into the primary education curriculum can be more effective in achieving holistic, balanced, and meaningful educational goals for students' physical, mental, and social development.

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