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Physical Instruction Within The Viewpoint Of Islamic Instruction Logic

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A B S T R A C T

Within the point of view of Islamic instruction human creatures are made from two, physical (physical) and non physical (spiritual). Physical and otherworldly may be a bound together entirety that cannot be discharged and proceeds to be interconnected. Allah SWT made people with these two perspectives to attain their objectives, capacities and duties, and for the In the future. Within the Qur'an there are a few words which a few translators consider and ideas with Physical Instruction. The words are alluded to within the Qur'an with changing frequencies. Among Jismi and Jasad implies body. In Islamic devout instruction, the reason of physical instruction in Islam cannot be isolated from the objectives of Islamic Instruction in common. The most noteworthy objective that Islamic instruction needs to look for is to ended up Muslims who revere Allah SWT both in Jismiyyah and Ruhhiyyah prevalently called insan kamil (human paripurna).

INTRODUCTION

Islam pays awesome consideration to the human condition in all measurements, specifically the physical, mental, confidence, ethical, mental, magnificence and social measurements of society (Zakiah Darajat, 1995;1-8). This paper extreme to investigate Islam's concern for people, within the physical (physical) measurement. Physical in English terms physical make-up, which suggests (tarkib al-jism) and (haiat al-jism), to be specific the composition and shape of the body.(Ahmad Warsun al-Munawir;207). In other terms it is additionally called the body, specifically (jama'un, maddatun, Badanun, jismun). Implies shape, body, bunch fabric. Al-Munawir, in his word reference gives the same meaning between the terms Jism and Jasadun, specifically body, body and body. The bodies and bodies in address are bodies, bodies and human bodies, which are at that point called bodies (W.J.S Poerwadarminta, 1985;405)

The Qur'an has developed a solid intrigued within the science of physiology by giving data around Allah's creation, particularly people as a sign of His enormity. This energizes ponder and inquire about of the human body, and laid the establishment for the science of life systems and physiology in Islam. (Afzalur Rahman, 1992;344). The Qur'an in its verses, illuminates that people were made from dry clay inferred from dark mud which was given a shape. Man was made from an pith (inferred) from the ground. Allah made the quintessence of semen - which is put away - in a strong put - the womb - the semen of Allah swt made a clot of blood, that clot of blood Allah made a knot of flesh. So be a human being.

The Qur'an assist educates, that people were made from water that's scattered, which comes out between the male sulbi and female breastbone. Complementing this data, another verse reports that man was created from soil and after that from semen. In this way, the human body comes from the pith of soil, specifically that the semen that comes from the male and female breastbone, is created from the quintessence of the food eaten. The nourishment comes from plants (nabatiyah) that develop and live on the ground, and comes from animals/animals (creatures), which eat grass and plants that live and develop on the ground. From this it is said that the human body was made from the ground.

The human body, such as the method of its creation, is detailed by the Koran in its life, concurring to Islam, it is continuously related to the otherworldly (soul), this cannot be isolated. When isolated, at that point it is now not human, just as water, which could be a combination of oxygen and hydrogen, to a certain degree if one of them is isolated, at that point it is no longer water. This physical and spiritual solidarity is called human life in the world, at that point there's a require for physical upkeep within the setting of otherworldly advancement. The relationship between the physical and the spiritual human encompasses a complementary impact, specifically the relationship that influences the body, and bad habit versa.

With respect to physical upkeep, Al-Ghazali in Mizan al-'Amal, which has been cited by Zainudin et. al., clarified the virtues of the human body:

"As for the require for physical wellbeing and long life, there's no question, but some of the time what is forgotten is the excellence of a sound body and is secure from different sorts that meddled with attempting to accomplish ethicalness, has been able to suffice the implies. to induce joy. (Zainudin et,al.,1991;127)

Physical instruction in Islam can be recognized from a few angles, specifically from perspectives of reasoning, human science, physiology, nourishment, science, restorative and others. Seen from the angle of reasoning, which talks about that human fabric is physical, it is composed of shape and matter. The fabric is the body whereas the frame is the soul. With this soul, people are diverse from lifeless animals, since the soul is the living source of sentiments and thoughts. (Ibrahim Madkour, 1991;223) In other words, people comprise of two substances, namely matter that comes from the earth and soul that comes from God. In substance, people are the spirit, because the body is a tool given by the spirit to live life in this world. (Muhammad Syamsudin, 1997;77) The two physical and otherworldly substances need education, but logic emphasizes more on the otherworldly.

From the sociological angle, people as physical and otherworldly creatures are not particularly said, as it were the wonders are specified. There have been many examinations that demonstrate that people are social animals. It is said so, since people are as it were called ordinary people when they have lived together with other people. Living together, socializing is something that's absolute for people and so people cannot elude from living together or society. (Abdul Yani, 1987;8).

Seen from the physiological angle, physical instruction is an exertion to preserve the body, which comprises of existing body organs, so that they are continuously sound, counting mental wellbeing, since it influences the body's work exercises. Instruction ought to moreover pay attention to the stages related with expansive muscles. Instruction must make a most extreme commitment to building the potential of people in all phases of life, by setting them in an environment that is strong and related with responses and exercises that contribute the best. From the physiological perspective, wellness and physical arrangement are prioritized.

This article points to reveal the most issues, to be specific:

to begin with, how do instructive specialists view the human body, second, how is physical instruction in Islam, third, are there verses from the Qur'an and Hadith that examine physical instruction.

RESULTS AND DISCUSSION

A. EDUCATION EXPERTS VIEW THE HUMAN BODY.

This discussion about the human body will try to reveal it from the point of view of Islam and experts in its fields, such as: philosophy, sociology, nutrition, biology, exercise and health. From an Islamic point of view, if we refer to the source of Islamic origin, namely the Qur'an, in explaining the physical term, we will find the word (khalafa) whose root comes from fi'il madhi and mudhari' (Khalafa - yakhlufu). The word (khalafa) is a form of masdar which means creation or creation. (Mahmud Yunus;120).

In the hadith narrated by Shaykhani from Abu Hurairah, lafazh (khalafa) is combined with (al-khalafa) and (al-shurah) where lafazh (al-shurah) itself means the form of. (Ahmad Warsun al-Munawwir;858).

The understanding of the body as explained by Islam, remains integrated with the spirit, the physical and spiritual unity of man is what called humans living in the world. According to Abdul Halim Mahmud, the body is the place of the spirit and mind, and the spirit and mind are never healthy unless the body is healthy. Physical stability and strength is a great blessing from Allah, with physical strength humans can worship Allah, carry out worship in their lives and carry out Islamic obligations, in which the preservation of the body is a prerequisite. (Ali Abdul Halim Mahmud, 1994;59-60).

Fadil al-Jamali said: "Humans according to Islam consist of physical and spiritual, both of which are interconnected and influence each other.(M.Fadil al-Jamali,1993;14) Hasan Langgulung informed: "Humans according to the Qur'an are also not only basyar, which only shows the material form of eating rice and walking on the streets, but humans are human beings, who with their human spirit can occupy the caliphate on earth, carry responsibility for taklif and trust, because he is the one who specifically accepts knowledge, bayan, 'aql and the difference between good and bad (Hasan Langgulung, 1988;289).

Al-Qurtubi said: "That Allah SWT has created Adam a.s. and their offspring upright and beautiful. Abu Bakr Ibn Tahir said: "Humans are endowed with reason, able to carry out orders, can be educated, have a good body shape and get food with their hands" (Abdul Fatah Jalal, 1988;46).

The number of verses of the Koran and hadith that talk about their bodies, as well as experts in Islam who care about giving syarah (explanations), shows that Islam is very concerned about the body. Because intellectual and spiritual development will not be optimal without being supported by a healthy and strong body. Although the essence of man according to Islam is spiritual, it does not mean that the body must be subordinated, so Islam views that the whole human being is a unity between the physical and the spiritual.

From a philosophical point of view, such as Robert S. Broumbogh and Nathaniel M. Lawrence, in the *Philosopher on Education* explain: "The body referred to here is the human body. As human beings, they are physical beings, they live in a physically evolving body. Physically, humans are a complex unit and process continuously, namely biology, historically the form of the human body has evolved, for millions of years, namely in terms of metaphysics, humans are creatures who are not separated mentally and physically. (Robert S.Broumbogh dan Nathaniel M. Lawrence, 1963;160).

Charles Darwin (1809-1882 AD) and other evolutionists said: "that biological man and his innate nature have evolved from nothing into a simple cell. These simple cells became more complex cells, undergoing countless changes to produce humans." This view is contrary to philosophers from Islam, because Western philosophers, as Fadil al-Jamali called them, are materialistic philosophers, who tend to view humans as physical creatures consisting of only mechanical and chemical muscles.

There seems to be a significant difference, when quoting al-Ghazali's opinion in *Mizan al-Amal*, as quoted by Omar Muhammad al-Toumy al-Syaibany, as a Muslim philosopher he argues: "Human beings are creatures created from bodies that can be seen from the eyes and eyes soul that is responded to by reason and *basyirah*, but not by the five senses. His body is linked to the ground and his spirit to his breath or self (soul). Allah means by spirit that is what we know as soul (*al-nafs*). Allah SWT wants to hint to people who are far-sighted, that the human soul is a divine matter, it is bigger and taller than the bodies supplied on Earth." (Omar Muhammad al-Toumy al-Syaibany, 1999;133).

In Islam education is prepared to provide a healthy mind contained in a strong body, this understanding is also recognized by Plato and Aristotle. The School of Philosophy, as reported by Ibrahim 'Asmat Muthawi' in *Usul al-Tarbiyah* commented on this understanding: "that in humans there is reason, it is reason that controls the body and as an organ of the nerves, it is he who is the cause of someone's intelligence, then as a restraining medium is a body, where the body becomes a face as a face that is very useful for the mind. Physical exercise (*al-riyadah al-badaniyyah*), an effort that is very useful in this understanding, because the body exercise is a careful physical movement and actually the calm condition of the body (*Zhahir*) shows the calm of the soul (*Batin*) " (Ibrahim 'Asmat Muthawi', 1982;33-34).

Ahmad Tafsir, a doctor of Philosophy of Education, quoted Bucher as saying: "A well-developed body must be strong, meaning that one must be physically strong. Its distinguishable feature is the presence of perfectly developed muscles. The results obtained are high adaptability, fast power and ability to withstand fatigue. Another sign is active and fresh looking. (Ahmad Tafsir, 2001;42).

On the same side, Ahmad Tafsir argues: "Health and strength are also related to the ability to master philosophy and science as well as natural management. Therefore, it is more natural that Islam views a healthy and strong body as one of the characteristics of a perfect Muslim. In such a body there are senses that are healthy and work well. Good senses are needed in the mastery of philosophy and science, as well as in the management of nature.

Iqbal, as quoted by Sheikh Muhammad Asyraf, said: "In its development, humans must take into account physical conditions which are a prerequisite for activities that they do with full awareness. Iqbal emphasized that Islam is not afraid to make contact with material things. By pointing to a useful link between reality and ideal. Furthermore, Iqbal argued that Islam accepts the material world. In this regard, Iqbal strongly recommends utilizing various material sources for the attainment of the highest spiritual goals." (Syekh Muhammad Asyraf, 1981;65).

Al-Ghazali, Al-Jamali, 'Asmat Mutahwi', Ahmad Tafsir and Iqbal who are

representatives of Islam, give equal portions of both physical and spiritual forces that exist in humans. At first glance, Ghazali seems to prioritize the spiritual aspect, but when examined in depth, it is basically the same as the others, which is to provide a balanced portion. In order to become an ideal human being according to Islam, it is true that these two forces – physical and spiritual – must both develop well and be maintained in a balanced way. Because if one of them is sick, human life will not be perfect. For example, crazy people; physical condition is healthy, but the mind is sick. This reality is contrary to the concept of Islam.

Human physical abilities are far below the abilities of animals, such as the ability to run, much slower than a tiger, the ability to swim, humans are much shorter and slower in terms of distance and speed than whales, penguins and others, as well as the ability to hear and smell much less sensitive than cats and bats. However, humans have a higher ability than each of these animals. Indeed, the superiority of man lies in his prowess in various fields.

Explanation of education and physical education from various points of view of experts in their fields leads to a universal (comprehensive) conclusion, in general they agree with the concept that the human body and spirit are an integral (unified) and cannot be separated, therefore in education efforts must also be recognized as such. When observed carefully, only Darwin, Bucher, Versen and Kimball have opposite concepts, namely to say, that the physical and spiritual human beings are separate, they are more engrossed in studying humans from the material side. A thing that is contradictory, experts from general disciplines, are more inclined to the preservation of the whole body, while experts from Islamic disciplines are more inclined to the existence of spiritual than physical. These two slightly contradicting opinions basically do not harm one of them – physically and spiritually – but build and maintain the human body and spirituality towards maximum development, thus education is needed.(Muhajir,2015;116).

B. PHYSICAL EDUCATION IN ISLAM

a. Basic Understanding of Physical Education.

Physical education are two words, each of which can stand alone, namely education and physical, and both have different meanings. This discussion, will not explain separately—for avoid overlapping discussions – because the notion of education and physical education has been described in the theoretical foundation chapter. This discussion will provide a comprehensive understanding of physical education. Physical education is education that uses the body as a starting point for educating children, and children are seen as a body and soul unit. Thus the purpose of carrying out physical education in schools - other educational institutions - is identical to the purpose of education. In this case, it can be

said that the place where the term was founded is among educators. (Raul Wiriyasantosa, 1984;25).

Physical education does not mean only developing muscles and energy, but also preparing for its physical construction in a healthy and good manner. This means that in addition to paying attention to the development of the muscles and senses of students, educators must also pay attention to the biological potential that grows from their body and excesses from the whole in the form of intrinsic motivation, inclination and mental potential they have. This statement means that physical education in Islam must also accommodate the existing spiritual potential, in other words, physical education cannot be separated from spiritual strength, but both are integrated. Physical education is a means towards the formation of a healthy and strong body building, in preserving and supporting spiritual education.

Physical education in the Indonesian context is basically no different from the definition of physical education according to Islam, because both are concerned with the harmony of physical and spiritual development, although the inner meaning is of course different, because the meaning of spiritual in Islam and spiritually raised generally have different meanings. . But what is the main study in this discussion is the physical, whose meaning is not far from what is generally called. Thus, the pressing point – the similarity of physical education needs to be noted.

Hamka, gave a more specific understanding of physical education, that physical education is education for physical growth and perfection as well as mental and intellectual strength. Physical education is what Hamka means that physical education will have a positive influence on spiritual health, especially that which includes the soul and mind.(Aip Syaripudin;9).

b. Urgency of Physical Education in Islam.

Humans are born in a weak physical condition and empty of knowledge Allah gives nature to love knowledge and reveal what he does not know, gives tools - in the form of senses related to the body, such as hearing (ears), sight (eyes) and also the mind - which allows being able to know himself – which consists of both physical and spiritual – and see all the forms that are around him. (Yusuf Al-Qardawi, 1989;87).

Islam is very concerned about biological potential, in maintaining this potential can be achieved in two ways, first, maintaining or caring for the physical where he needs nutritious food, a healthy home, adequate rest or sleep and protection from disease. Second, fulfill the need for the development of biological potential by realizing the essential needs of life, namely the development of a complete and balanced personality. Therefore, Islam encourages parents to develop their biological potential in addition to other potentials

to the fullest.

Habits or practices that promote personal health are encouraged, while activities that are physically harmful should be kept to a minimum. Physical cleanliness and good appearance can be noted as examples of expected habits. This is at least an act of purification before praying, or taking a big bath after having intercourse and an order to wear nice and beautiful clothes when going to the mosque to establish prayer. The fulfillment of biological needs is necessary for human existence, or its existence as a basic human trait, such as sexual needs that must be nurtured as well as possible.(Abdurrahman Shaleh Abdullah, 1990;139).

Biological needs such as eating, drinking, health and clothing, are primary needs that must be met, to support needs such as love, security, self-esteem, freedom and others. If the primary needs cannot be realized, then humans will experience physical and spiritual irregularities. That way humans will lose the natural happiness as humans living in the world.

AL-Ghazali is very concerned about and emphasizes the physical aspects to achieve spiritual virtue. This physical purpose is to bring about harmony between body and soul, body and spirit, not just physical health. Al-Ghazali even views the physical aspect as a means to achieve human goals, and a means to carry out religious obligations. (Zaenuddin, et.al,1991;127).

Islamic education develops various potentials that exist in humans, such as spiritual, intellectual, moral and others, including the human body. The body is the physical faculties and senses. The proper functioning of the human senses depends on the overall physical condition of the human being, because proper maintenance of the human body is required to keep it in good health. Because, if the body and senses are healthy, it gives sharpness to the functioning of the body and senses. If it is connected with knowledge, namely the knowledge given by Allah and the science of achievement, then the physical senses will also function.

Islam has not forgotten the importance of physical education, it has laid down rules to maintain a healthy body, strengthen its strength and protect it from various kinds of diseases and their causes. Maintain health by meeting primary human needs, such as eating and drinking regularly, nutritiously, lawfully and well – a balanced diet. Strengthen the body's strength with regular exercise, in addition to bringing the impact of personal benefits, body strength with regular exercise, besides bringing the impact of personal benefits, body strength also aims to be a stronghold of Islam from attacks by non-Islamic enemies. Islam also commands its ummah to repent, if the body is sick, and before being sick, it is ordered to take care of it.

In terms of physical education, we need to look back at studying the history of

honorable people in ancient times, namely those who revealed the Islamic teachings of the Qur'an and concluded them so that they had healthy bodies and minds and noble character, succeeded in making good memories in their lives. clean white history sheets and prove and show that their Educational Science teachers are Islamic teachings, the Qur'an and hadith guidelines that have a deep influence and real virtue and give an interesting and impressive impression. (Mahmud Abdul Fayid,1989;91).

In some understandings of Islamic education, the physical aspect is always mentioned. Yusuf al-Qardawi informed, "Islamic education is the education of a whole person, mind and heart, spiritual and physical, morals and skills. Because Islamic education prepares humans for life, both in war, and to face society with all its good and evil, sweet and bitter. As a comparison, Muhammad Nasir in his writings "Ideology of Islamic Education", wrote that education is a physical and spiritual leader that leads to perfection and completeness of the meaning of humanity in its true meaning. (Azyumardi Azra,1999;4-5).

C. Basic Principles of Physical Education in Islam

Islam commands that long before a human being is born, that is, while still in the form of a fetus, parents are ordered to pay attention to the physical, intellectual and mental development of the fetus, namely by maintaining a good nutritional state of the mother, which is the main element for the health of the baby. So a mother who wants to give birth to a healthy baby must pay close attention to what she eats. Consumption of inadequate nutrition can affect the growth of the baby's fetus. In addition, it also has a permanent bad influence on the child as he grows. It should also be noted that the consumption of less nutrition will have an impact on the mother. (Mahjubah Magazine, 1992;48).

The Qur'an as a way of life for Muslims explains this principle of physical education. **First**, to protect human life and health, and to give obligations that always affect both of them. Among the obligations imposed by Allah according to his ability. The Prophet gave very good instructions in this health maintenance, namely that maintaining health depends on good management of food, drink, clothing, shelter, air, sleep, wakefulness, movement, silence, marriage, emptying and detention. If these elements occur according to a proper balance and are compatible with the body, country, age and habits, then it will be closer to the continuity of health and fitness.

Second, it is forbidden to go beyond the boundaries of religion, and the obligation is simple in religion. For that Islam outlines a healthy step and the right way. A healthy and correct way of seeking Allah's bounty to meet physical needs, because eating and drinking with lawful and thayyib (good) assets will affect human physical and mental growth.

Third, allow us to wear the jewelry of the world and its delicacy (beauty). The adornments and delicacy of the world were created for humans, but Islam commands not

to be excessive in consumption, because excessive is hated by Allah. Jewellery and delicacy enjoyed by humans to be grateful for and as a means of devoting themselves (worship) to Allah, not for others.

Fourth, lay the foundation for prevention (preventive) is better than treatment (curative). The Qur'an has ordered preventive measures, which include, first, cleanliness, which Islam has commanded, encourages and makes us love cleanliness. Cleanliness in Islam is the main requirement that must be fulfilled in every form of worship. As it is obligatory to perform ablution before praying.

CONCLUSION

Based on the description above, it can be concluded that Islamic education is very important for human life because it is used as a guide in determining various aspects of life. One aspect of life that is very important is about the body in a person. The body is a part of the body that is complementary to the spiritual. Physical development can be done by carrying out physical education. The religious foundation in physical education proves that Islamic religious education is interconnected with physical education and complements each other in supporting human life as caliphs on earth. If a person's body is not in good condition, then humans will not be perfect in carrying out all forms of worship. Therefore, physical education is very important as a supporter in Islamic education.

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