

## Analysis of physical education in MAS Istiqomah Sri Gunting (perspective of Islamic education philosophy)

Muhammad Rusdi<sup>1</sup>, Salaminawati<sup>2</sup>, Usiono<sup>3</sup>, Anri Naldi<sup>4</sup>

Universitas Medan Area<sup>1,4</sup>, Universitas Islam Negeri Sumatera Utara Medan<sup>2,3</sup>

rusdi@staff.uma.ac.id<sup>1</sup>, salminawati@uinsu.ac.id<sup>2</sup>, usiono@uinsu.ac.id<sup>3</sup>,

anrinaldi@staff.uma.ac.id<sup>4</sup>

DOI: 10.18326/attarbiyah.v8i1. 61-72

Submitted:  
24 January 2023

Revised:  
09 August 2023

Accepted:  
16 August 2023

### Abstract

This study aims to analyze physical education conducted at MAS Istiqomah Sri Gunting based on the perspective of Islamic education philosophy. This research is qualitative research with a phenomenological approach, and the tools used as data collectors are observations, interviews, document studies, and data analysis techniques through data collection steps, data reduction, data presentation, conclusion: Withdrawal/Verification, and validity testing. The results showed that the purpose of physical education at MAS Istiqomah Sri Gunting had not been based on the philosophy of Islamic education because it has not entirely followed health rules in dressing, following health rules about housing, maintaining hygiene, treating diseases, getting used to exercising and regulating eating and drinking patterns. The purpose of physical education is carried out based on the objectives of the educational curriculum used today as recommended by the government. This is reinforced by the absence of learning materials or actions that lead to the habits advocated through the Qur'an and hadith, as well as the opinions of scholars. As the hadith recommended, there were no student learning activities in archery, horse riding, or swimming. So it can be concluded, based on the analysis of the philosophy of Islamic education physical education conducted at MAS Istiqomah Sri Gunting, the objectives and implementation cannot be said to be sourced from the Quran, hadith, and the opinions of scholars as the source of Islamic educational philosophy.

**Keywords:** implementation, Islamic educational philosophy, physical education

## INTRODUCTION

Physical education in the perspective of Islamic educational philosophy is physical education that must be implemented based on the sources of the Quran, hadith, and the opinions of scholars. Religious foundation in physical education based on the Quran and hadith (Suharto, 2021.) The problem with physical education in Islamic educational institutions is that it is challenging to find institutions that follow physical education according to the objectives and implementation recommended by Islamic educational philosophy. This is due to the performance and change of the academic curriculum in Indonesia is not synergized by Islamic educational institutions through learning in Islamic educational institutions such as madrasas, which are more directed to the national education curriculum. Lack of understanding and knowledge of Islamic education in educational institutions in integrating Islamic education with the current academic curriculum. With knowledge and skills, there should be an excellent opportunity to utilize the development of science and technology to combine Islamic education with the educational curriculum through extracurricular activities and local content activities in learning.

Implementing physical education following the perspective of Islamic education philosophy in Indonesia means physical education that has a role following the objectives of national education, namely forming superior human resources physically and mentally. Physical education is vital to include healthy human beings with a noble mind and a good mindset to realize the national goal of education that creates superior human resources in the future (Kahar et al., 2018). Implementing physical education in the current curriculum is based on existing ones by integrating with self-planned curricula in schools. The curriculum at the Ashabul Kahfi Islamic boarding school combines the curriculum at the education unit level with the cottage curriculum (Wardani et al., 2017). The results showed that Pondok Pesantren Rahmadiyah Al-Islamy applies an integral character-based education model which includes aspects of *aqidah*, spirit, body, and reason. The process of internalizing character through a comprehensive approach, habituation, example, discipline and culture (Mubarok, 2019).

The physical education curriculum starts from the role of parents in providing healthy and good food, decent clothing, comfortable housing, following health rules, healthy eating, protecting themselves from infectious diseases, treating diseases, not endangering themselves

and others, and getting used to exercising. As for highly recommended sports such as; archery, swimming, riding, and throwing spears, familiarize *zuhud* life, and instill officer character (Suprayitno & Mujahidin, 2020). Therefore, Ibn Sina classifies the curriculum in terms of physical aspects, ethics, and skills Ibn Sina detailed based on the age group of 3-5 years, ages 6-14 years, and ages 14 years and over (Nasution, 2020).

The main challenge in Islamic education is how to achieve the goals of Islamic education that have been formulated can be completed in the age of scientific and technological progress. According to Ibn Sina, the purpose of Islamic Education is that it must be directed at the development of all potentials possessed by humans to perfect development, such as physical, ethical, and intellectual development (Rahman & Wahyuningtyas, 2023). Islamic education aims to form or create worship experts, form a pious personality, and become the Caliph of God on Earth (Nasution et al., 2023). Abd al-Rahman Shaleh Abd Allah, in his book, Educational Theory, a Quranic Outlook, states that the purpose of Islamic education can be classified into four dimensions, namely: the purpose of physical education (*al-ahdaf al-jismiyah*), the purpose of *spiritual education* (*al-ahdaf al-ruhaniyah*), the purpose of reason education (*al-ahdaf al-aqliyah*) and the *purpose of social education* (*al-ahdaf al-ijtimaiyah*) (Sundari et al., 2023). In addition, how the implementation of Islamic education follows the sources of knowledge, namely the Quran and Hadith. One of them is Physical Education from the perspective of Islamic educational philosophy. In the effective press of Islamic educational philosophy, the purpose of physical education in Islam cannot be separated from the purpose of Islamic education in general. The highest goal to be achieved by Islamic education is to become Muslims who are *Shahadah* to Allah SWT, both *Jismiyyah* and *Ruhiyyah*, popularly called *insan kamil* (complete man) (Kahar et al., 2018). Islamic education teaches about creed, worship, morals, and intellectuals and teaches things related to health and physical strength, namely physical education. Allah loves the firm believers over the weak (Bunayar, 2022).

The purpose of physical education that HAMKA hopes for is to form a harmonious and balanced life between body and soul. Still, He mentions the harmony of body and soul by creating a healthier, long-lived, courageous, and agile life to achieve a balanced life between soul, mind, and body. A healthy, long-lived, brave, and dexterous civilization will be formed that will change the lives of these Muslims (Rochim, 2017).

Physical education in the Qur'an is; (a) maintaining cleanliness (Al-Maidah: 6, An-Nisaa: 43, Al-Baqarah: 222), (b) regulating diet (Al-A'raf: 31, Al-Mukmin: 43, Al-Maidah: 5), (c) regular rest and exercise (Al-Furqan: 47, Al-Qashahs: 73, An-Naba': 9, Ar-Rum: 23). (2) The relevance of physical education in education. Physical education is integrated with the purpose of Islamic education, namely the growing potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, democratic, and responsible citizens (Nopel, 2022).

Implementing physical education in the philosophy of Islamic education is the subject matter that already exists in the Qur'an and the Prophet's hadith. In its implementation, it follows the methods contained in the Qur'an and hadith. As the Prophet taught, such as archery, horse riding, and swimming, physical education is taught in the Qur'an and hadith how to maintain good hygiene of self, family, and community.

Many more verses and hadiths discussing cleanliness are essential message for Islamic educational institutions to implement cleanliness in education in madrasas. Physical education in Kitab *at-tahliyyah wa at-targhib* is to follow health rules in dressing, following health rules about shelter, maintaining hygiene, treating diseases, getting used to exercising, and regulating eating and drinking patterns. And the implication in Islamic education is that Islamic education aims to form *Insan al-kamil*. Those goals can be internalized into the curriculum. At the same time, educators can use the motion method as a learning method in PAI for students to pay attention and apply it, such as maintaining cleanliness and maintaining a diet in daily life (Hakiman & Mustofa, 2022).

Looking at the results of existing research, the most crucial fundamental difference that will be examined is physical education based on Islamic teachings, namely with the philosophical approach of Islamic education that has never been done research in Islamic educational institutions. So the study conducted by researchers at Islamic educational institutions tries to see physical education from the Islamic educational philosophy perspective. By looking at how the purpose of physical education carried out at MAS Istiqomah Sri Gunting is under the view of Islamic educational philosophy and how the implementation of physical education at MAS Istiqomah Sri Gunting using the analysis of Islamic education philosophy. This is done to see whether the current madrasah curriculum follows Islamic educational philosophy's views.

## METHOD

This type of research is qualitative research with a phenomenological approach. Qualitative research is a method to explore and understand the meaning that some individuals or groups of people derive from social or humanitarian problems (Creswell & Creswell, 2018). The primary data sources in qualitative research are words and actions. The rest are additional data, such as documents and others. Concerning the basis of data that researchers will collect, our words and actions. This will be divided into primary and secondary data (Moleong, 2014).

Data collection techniques are used in this study to obtain accurate information or data so that it can be accounted for as scientific research. The methods are observations, interviews, and document studies. Data analysis techniques through data collection, data reduction, data presentation, conclusions: Withdrawal/Verification (Miles & Huberman, 1992).

The techniques for checking the data validity carried out by researchers in this study are credibility, transferability, dependence, and certainty. The purpose of checking the validity of data is so that the research results can be accounted for (Moleong, 2014).

## RESULT AND DISCUSSION

The Istiqomah Sri Gunting Sunggal Education Foundation was founded on July 20, 1996, by Mr. Drs. H. Ali Imran, MA, and his beloved wife, Dr. Hj. Madaliya, MA. The Istiqomah Sri Gunting Sunggal *madrasah tsanawiyah* college foundation is located in the Sri Gunting Housing Complex Block II Sei Beras Sekata Village, Sunggal District, Deli Serdang District. *Madrasah Aliyah* Istiqomah Sri Gunting is led by Syubbanul Akhyaril Aliya Sekedang. With Madrasah Statistical Number, 131212070038, National School Principal Number, 69941578, School Establishment Certificate, Kd.02.01/5/PP.00./2302/2015 and Operational License Certificate: 477/Kw.02/2-e/PP.00/03/2020.

The Vision and Mission of MAS Istiqomah Sri Gunting, Vision, bring a generation of intelligent, healthy, cheerful, and creative who excel in achievements and work based on faith and piety. Mission, organizing education and teaching based on plural intelligence and thematic approaches to develop self-potential. Carry out active, creative, practical, and fun learning. Madrasah Alyah is an educational institution at the same level as general education, such as SMA, SMK, and SMEA. Still, the difference is that *madrasah aliyah* dominates Islamic

Religious education lessons compared to public schools. Deli Serdang Regency North Sumatra Has several Popular *Madrasah Aliyah* (MA); according to its Accreditation, Deli Serdang Regency has 52 *Madrasah Aliyah* (MA) that the Ministry of Education and Culture has accredited. Physical Education material at MAS Istiqomah Sri Gunting is carried out in Physical Education Learning.

Table. 1 Physical Education Material at MAS Istiqomah Sri Gunting

No	Class	Material
1.	X	Football, Volleyball, Basketball, <i>Softball</i> Games, Badminton Games, Table Tennis Games, Athletics (Long Jump), Athletics (High Jump), Martial Arts (Pencak Silat) , Agility Gymnastics, Table Jumping Rhythmic Gymnastics Motion Activities , Physical Fitness Activities, Breaststroke Swimming Activities, Healthy Food and Drink, Disease Prevention Through Physical Activity, Drugs and Psychotropics
2.	XI	Football, Volleyball, Basketball, <i>Softball</i> Games, Badminton Games, Table Tennis Games, Athletics (Long Jump), Athletics (High Jump), Martial Arts (Pencak Silat) , Agility Gymnastics, Table Jumping Motion Activities Rhythmic Gymnastics Fitness Activities, Physical Swimming Activities, Drug and Psychotropic Prevention, Healthy Living Culture.
3.	XII	Football, Volleyball, Basketball, <i>Softball</i> Games, Badminton Games, Table Tennis Games, Athletics (Shot Put), Athletics (Javelin Throw), Martial Arts (Pencak Silat), Floor Gymnastics, Rhythmic Activities, Physical Fitness Activities, Swimming Activities, Healthy Living Culture

Physical Education activities at MAS Istiqomah Sri Gunting are carried out in extracurricular activities, such as silat, football, scouts, paskibraka, swimming, and drum band.



Source: Documentation

Picture. 1 Extracurricular Activities at MAS Istiqomah Sri Gunting

#### *Purpose of Physical Education at MAS Istiqomah Sri Gunting*

Physical education conducted at MAS Istiqomah Sri Gunting aims to prepare students with robust physical and spiritual health. Of course, with intense physical and spiritual strength, you will get closer to Allah SWT in every action done. Because of substantial material and spiritual opportunities for students to master education in the learning process. This is based on the results of an interview conducted with the head of the Madrasah as the top holder of the leadership explained:

Syubbanul Akhyaril explained that the primary purpose of physical education in educational institutions must align with the objectives of Islamic education and national education. This means educating the generation of an Islamic nation and forming solid physical health for each student. Of course, a muscular physique will develop student activity in participating in learning in madrasas. Moreover, education in this madrassa, in addition to physical education, also teaches general and religious education following the educational curriculum. Of course, also with a muscular physique will be able to encourage students to follow existing learning following existing programs. Because the programs in this madrasa promote religious education, starting from worship activities that follow Islamic teachings. Solid physical health will potentially improve each student's character and character education.

In the Qur'an, the purpose of Islamic education is to seek the pleasure of Allah SWT. This follows Allah SWT's statement in surah Al-Baqarah verse 207: "*And among men, there are those who sacrifice themselves for seeking the pleasure of Allah; and Allah is merciful to His servants.*"

The purpose of Islamic education is related to the fear of Allah SWT. This follows Allah's statement, in surah Ali Imran verse 102: "O you who believe, fear Him. and do not die unless you are Muslim." The purpose of Islamic education is related to the worship of Allah SWT. This follows Allah's statement in surah Al-Dzariyat verse 56: "And I did not create jinns and men but that they might serve Me."

The purpose of Islamic education is to seek the pleasure of Allah SWT. This follows Allah SWT's statement in surah Al-Baqarah verse 30: "Remember when your Lord said to the angels, I am indeed going to make a caliph in the land. They said, Why would You make a caliphate on the earth who will do damage to it and shed blood, while we always glorify You? He said I know what you do not know." The hadiths of the Prophet about the purpose of Islamic education: first, as self-devotion to Allah Almighty. ('Abdullah), second, to make students have noble morals; third, to achieve happiness in life in the world and the hereafter; fourth, to develop students' potential; and fifth form a firm believer (Rohman, 2021).

The highest goal to be achieved by Islamic education is to create Muslim people who are shahadah to Allah Almighty. Because practically Islamic education is directed to provide convenience assistance to all humans in developing the potential of *jismiah* and *ruhiyahnya* against Allah Swt (Al Rasyidin, 2008). The primary purpose of education in a word is (*fadilah*) to the main one (Al-Abrasyi, 1975). The general purpose of Islamic education is to a perfect Muslim, a God-fearing human, or a man of faith atau manusia yang worship Allah Swt (Tafsir, 1992). The primary purpose of Islamic education is character and moral education (Lubis & Asry, 2020).

According to Ibn Khaldun, there are three levels of objectives of Islamic education, namely. Skill development in specific fields and proficiency of professional skills following the requirements of the times, Therefore, by prioritizing good thinking, education must be formed and implemented by paying attention to the growth and development of student's mental capacities (Walidin, 2003).

The development of the physical dimension is carried out by training various physical skills so that students can perform physical tasks wholly and correctly. Physical education is a process through physical activity that is systematically designed and structured to stimulate growth and development, improve physical abilities, skills, and intelligence, and formation of attitudes and values from a mindset that favors citizens in achieving educational goals



(Asari et al., 2016). The purpose of physical education in Islam cannot be separated from the pursuit of Islamic education in general. The ultimate goal to be achieved through Islamic education is to become a Muslim who is committed to Allah Almighty both in *Jismiah* and *Ruhiya* (Nopel, 2022).

#### *Implementation of Physical Education at MAS Istiqomah Sri Gunting*

The implementation of physical education carried out at MAS Istiqomah Sri Gunting is carried out in the learning process through biological education materials that follow the Islamic education curriculum and national instruction, namely the 2013 Curriculum. As explained by the head of the Madrasah.

Syubbanul Akhyaril said that so far, the implementation of physical education has been carried out based on a curriculum that follows current education, namely the 2013 curriculum, and now with an independent learning approach. Its implementation is carried out in learning with the submission of the existing curriculum; of course, in addition to the curriculum from the government, the performance is also carried out according to the madrasah program through extracurricular activities such as silat, scouts, paskibraka, swimming, drum band. Student activities are also carried out to maintain personal hygiene, and in the school environment, the school does post announcements to care about cleanliness.

In Islamic education, the physical education materials must be applied to students described in the Qur'an. Physical education in the Quran is; (a) maintaining cleanliness (Al-Maidah: 6, An-Nisaa: 43, Al-Baqarah: 222), (b) regulating diet (Al-A'raf: 31, Al-Mukmin: 43, Al-Maidah: 5), (c) regular rest and exercise (Al-Furqan: 47, Al-Qashahs: 73, An-Naba': 9, Ar-Rum: 23).

Educational institutions should equip students in addition to religious science, skills, and personality. One of the contents of the Islamic education curriculum is the sunnah of Allah, namely the change and development of nature and human life where they are required to equip themselves with knowledge, skills, and personality to be able to anticipate and color changes for the better (Al Rashidin, 2018). Likewise, the characteristics of the Islamic education curriculum must be linked to the curriculum. There are interests, abilities, needs, and individual differences between learners. In addition, it is also related to the environment, culture, and society where the curriculum is implemented (Al Rashidin, 2018).

So it can be concluded that the implementation of physical education in Islamic education in the perspective of Islamic education philosophy in madrassas by implementing Islamic education with programs that are arranged in such a way that the educational curriculum becomes meaningful because the curriculum will not mean anything if it is not implemented in situations and conditions where mutual educative interaction is created between educators on the one hand and students on the other (Al Rasyidin, 2008). Islamic education teaches about creed, worship, morals, and intellectuals and teaches things related to health and physical strength, namely physical education. Allah loves the firm believers over the weak (Bunayar, 2022). According to Al Ghazali's thought, the material aspects of Islamic education include faith, morals, reason, and social and physical education (Azzahra, 2023).

Islamic education teaches about creed, worship, morals, and intellectuals and teaches things related to health and physical strength, namely physical education. Allah loves the firm believers over the weak (Bunayar, 2022). According to Al Ghazali's thought, the material aspects of Islamic education include faith, morals, reason, and social and physical education (Azzahra, 2023).

## CONCLUSION

Based on the analysis of physical education at MAS Istiqomah Sri Gunting based on the philosophy of Islamic Education, the perspective of Islamic Education philosophy is challenging to find today in Islamic Education Institutions in particular. As a result of the implementation and changes in the educational curriculum in Indonesia, Islamic educational institutions are not synergized through learning in Islamic educational institutions such as madrasas, which are more directed to the national education curriculum.

Lack of understanding and knowledge about Islamic education in educational institutions in integrating Islamic education with the current academic curriculum. With knowledge and skills, there should be an excellent opportunity to take advantage of the development of science and technology by integrating Islamic education with the educational curriculum through extracurricular activities and local content activities in learning. This is a recommendation to maintain the purity of the objectives of Islamic Education, namely the Qur'an, Hadith, and the opinions of Islamic thinkers. Furthermore, in the implementation of physical education in Islamic Education Institutions, in addition to seeing the objectives, it

is necessary to deepen the material to be delivered in Islamic Education Institutions because the material offered and implemented currently in Islamic Education Institutions, especially in Indonesia, is not based on the Islamic Education curriculum.

## REFERENCES

- Al-Abrasyi, M. A. (1975). Dasar-dasar pokok pendidikan Islam, terj. In *Bustami A. Gani dan Djohar Bahry. Jakarta: Bulan Bintang. Bulan Bintang.*
- Al Rasyidin. (2008). *Falsafah Pendidikan Islami: Membangun Kerangka Ontologi, Epistemologi dan Aksiologi Praktik Pendidikan Islami*. Bandung: Citapustaka Media Perintis.
- Asari, H. et.al. (2016). *Filsafat Pendidikan Islami Menguak Nilai-nilai Pendidikan dalam Tradisi Islam*. Medan: Perdana Publishing.
- Budiman, S., & Suharto, A. W. B. (2021). Filsafat Ilmu Pendidikan Islam dalam Perspektif Pendidikan Jasmani. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)*, 5(3), 505–514. <https://doi.org/10.36312/jisip.v5i3.2195>.
- Bunayar. (2022). Pendidikan Jasmani dan Olahraga. *DIMAR: Jurnal Pendidikan Islam*, 3(2), 252–275. <https://doi.org/10.58577/dimar.v3i2.59>.
- Creswell, J.W. & Creswell, J. D. (2018). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publication.
- Azzahra, F. (2023). Pendidikan Islam dalam Perspektif Al-Ghazali. *Indonesian Research Journal and Education*. 3(1).
- Hakiman, H., & Mustofa, K. K. (2022). Pendidikan Jasmani dalam Kitab At-Tahliyyah Wa At-Targhib dan Implikasinya dalam Pendidikan Islam. *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam*, 5(2), 153. <https://doi.org/10.30659/jspi.5.2.153-176>.
- Kahar, S. (2018). Pendidikan Jasmani dan Pengaruhnya Terhadap Pendidikan Islam. *Itqan*. 9(2), 61–80.
- Lubis, L. & Asry, W. (2020). *Ilmu Pendidikan Islam*. Medan: Perdana Publishing.
- Miles, M. B., & Huberman, A. M. (1992). *Qualitative Data Analysis: A Sourcebook of New Method*. Terjemahan Tjetjep Rohendi Rohidi. *Analisis Data Kualitatif: Buku Sumber tentang Metode-metode Baru*. UI-PRESS.
- Moleong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.

- Mubarok, A. Z. (2019). Model pendekatan pendidikan karakter di pesantren terpadu. *Ta'dibuna: Jurnal Pendidikan Islam*, 8(1), 134. <https://doi.org/10.32832/tadibuna.v8i1.1680>
- Nasution, H. A. (2020). Pendidikan Karakter Perspektif Ibnu Sina. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 7(1), 737–748. <https://doi.org/10.32505/ikhtibar.v7i1.612>.
- Nasution, N.H., Alwardah, S., Syawal, H., & Ok, A. H. (2023). Hakikat Tujuan Pendidikan Islam. *Al-Ikram: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*. 1(1).
- Nopel, P. (2022). Pendidikan jasmani dalam Al-Qur'an: Studi tafsir tematik. *Edu Sportivo: Indonesian Journal of Physical Education*, 3(2), 186–191. [https://doi.org/10.25299/es:ijope.2022.vol3\(2\).9131](https://doi.org/10.25299/es:ijope.2022.vol3(2).9131).
- Rahman, F., & Wahyuningtyas, A. (2023). Konsep dan Tujuan Pendidikan Islam Menurut Ibnu Sina dalam Membangun Karakter Siswa di Era Digitalisasi. *Journal on Education*, 05(02), 2353–2368.
- Rochim. (2017). Konsep Pendidikan Jasmani, Akal dan Hati dalam Perspektif Hamka. *Jurnal Tarbiyatuna*, 2(2), 59–83.
- Rohman, F. (2021). Tujuan pendidikan Islam pada hadis-hadis populer dalam Shahihain. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(3), 367. <https://doi.org/10.32832/tadibuna.v10i3.5107>.
- Sundari, N., Warramah, M., & Nurkholiq, A. (2023). Tujuan Pendidikan Islam Dalam Al-Qur'an dan Hadist. *Jurnal Multidisiplin Indonesia*, 2(7). 1426-1434.
- Suprayitno, S., & Mujahidin, E. (2020). Kurikulum Pendidikan Jasmani: Studi Analisis Kitab Tarbiyatul Aulad Fil Islam. *Tawazun: Jurnal Pendidikan Islam*. 13(1). 75.
- Tafsir, A. (1992). *Ilmu Pendidikan Dalam Perspektif*. Bandung: PT. Remaja Rosda Karya.
- Walidin, W. (2003). *Konstelasi Pemikiran pedagogik Ibnu Khaldun Perspektif Pendidikan Modern*. Lhokseumawe: Yayasan Nadiya.
- Wardani, K., Soekardi., & Fakhruddin (2017). Kajian Pendidikan Jasmani Olahraga dan Kesehatan di Pondok Pesantren Askhabul Kahfi Kota Semarang. *Journal of Physical Education and Sports*, 6(1), 57–65.