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Fisik dalam Perspektif Filsafat Pendidikan Islam (Kajian Pengajaran Kekuatan Jasmani pada Anak Usia Dasar)

Helfinasyam^{1✉}, Salminawati², Usiono³

Universitas Islam Negeri Sumatera Utara Medan, Indonesia

helfinasyam1909@gmail.com, salminawati@uinsu.ac.id, usiono@uinsu.ac.id

Abstrak

Dalam Islam, pendidikan jasmani tidak kurang pentingnya dari pendidikan lain. Karena dalam perspektif pendidikan Islam manusia diciptakan dari dua unsur, fisik (Jasmani) dan non fisik (Ruhani). Jasmani dan ruhani merupakan satu kesatuan yang utuh yang tidak bisa dipisahkan dan selalu berhubungan serta saling berpengaruh, hingga Allah SWT menciptakan manusia dengan dua aspek ini di dunia untuk mencapai tujuan, fungsi dan tugasnya, dan di akhirat manusia dibangkitkan oleh Allah dengan dua aspek ini juga untuk menerima segala balasan baik dan buruk-Nya. Penelitian menggunakan penelitian kepustakaan atau library research mengambil kesimpulan dengan menggunakan metode analisis isi, yaitu melakukan kesimpulan-kesimpulan (inferensi) yang dapat ditiru dan dengan data yang valid, dengan memperhatikan konteksnya. Metode ini dimaksudkan untuk menganalisis seluruh pembahasan mengenai jasmani ditinjau dari perspektif filsafat pendidikan Islam dari beberapa literatur atau *manuscript* yang mengkaji hal ini. Hasil penelitian ini menyimpulkan bahwa pengajaran jasmani adalah hal penting untuk diberikan kepada anak sejak usia dasar. Sebagaimana Rasulullah saw. telah mengajarkan para sahabat untuk mengajarkan anak mereka berkuda, berenang, dan memanah yang kesemuanya membutuhkan kekuatan fisik. Dengan demikian, kesehatan jasmani akan menjadi faktor pendorong bagi anak usia dasar dalam penguatan aspek non-fisik atau rohani.

Kata Kunci: Anak Usia Dasar, Fisik, Pengajaran Jasmani.

Abstract

In Islam, physical education is no less important than other education. Because in the perspective of Islamic education, humans are created from two elements, physical (physical) and non-physical (spiritual). The physical and spiritual are a unified whole that cannot be separated and are always related and influence each other, so that Allah SWT creates humans with these two aspects in the world to achieve their goals, functions and duties, and in the hereafter humans are resurrected by Allah with these two aspects as well to receive all His good and bad rewards. Research using library research or library research draws conclusions using content analysis methods, namely making conclusions (inferences) that can be imitated and with valid data, taking into account the context. This method is intended to analyze all discussions regarding the body in terms of the perspective of Islamic educational philosophy from several literature or manuscripts that examine this matter. The results of this study concluded that physical education is an important thing to give to children from an elementary age. As Rasulullah SAW. has taught friends to teach their children to ride, swim, and archery, all of which require physical strength. Thus, physical health will be a driving factor for elementary age children in strengthening non-physical or spiritual aspects.

Keywords: Elementary Children, Physical, Physical Teaching.

PRELIMINARY

Islam has always given extraordinary attention to physical health problems. Physical health is an important element which is the main support for carrying out all activities and especially worship to Allah SWT. Broadly speaking, the presence of the Islamic religion is of course with the aim of protecting religion, mind, soul, body, lineage, and also property. So, in order to be able to carry out what is the purpose of the presence of Islam, what has a very important role here is physical health (Agustini, *et.al.*, 2016: 229).

Islam wants every Muslim to be a strong figure, that is, physically and mentally strong. Allah SWT has reminded his people to become a generation of Muslims who are physically and spiritually strong (Asnelly, 1995). In the Qur'an Allah SWT says in the letter An-Nisaa: Verse 9, namely: Meaning: "And let fear Allah those who leave behind them weak children, whom they fear for their (well-being). therefore they should fear Allah and let them speak the true word" (Qs. An-Nisaa: 9).

Education provides a lot of lessons that can be learned from, which are held in schools. Learning material at school is in the form of knowledge about scientific theory and is also given a calculation and also gets a basic theory in sports and in it there is education that is able to change human identity, even though it is simple but has a very broad scope, namely physical education (Asrul & Ja'far, 2016).

Physical education is education that is carried out through physical activity as the main medium for achieving educational goals. The forms of physical activity that are commonly used by students are in accordance with the contents listed in the curriculum for the forms of sports movements so that physical education in schools will include sports branches with the aim of developing student education. Meanwhile, physical education in Indonesia has been translated into a more operational form (Bremer & Llyod, 2014).

According to the Ministry of National Education, physical education is an integral part of education as a whole, aiming to develop aspects of physical fitness, movement skills, critical thinking skills, social skills, reasoning, emotional stability, moral action, aspects of a healthy lifestyle and the introduction of a clean environment through physical activity, sports. and health selected systematically planned in order to achieve national education goals (Budiman, *et.al.*, 2020).

Humans in an educational perspective are given two potentials, namely physical potential and spiritual potential. Spiritual potential is not doubted by Islamic education, because spirituality is equipped with reason and heart as the main instrument in Islamic Education. But Muslims often ignore the body which is part of the whole human being. The Qur'an explains that humans are creatures that have two functions which simultaneously have two main tasks. The first as caliph fil Ardhi. Second, humans as God's creation are assigned to worship him (Depag, 2013).

Human physical education is never separated from spiritual education, meaning that the human body and spirit unite. When Physical Education is carried out, there is spiritual education in it, and vice versa. Islam always prioritizes a healthy soul, because a healthy soul will create a strong body. The two perspectives above provide lessons to us Muslims, that Physical Education cannot be separated from spiritual education. This means that when we talk about the spiritual, we cannot ignore the physical, and vice versa, when we talk about the physical, Muslim educators also cannot separate the spiritual. Based on this background, the researchers are interested in conducting further research which is poured into a study entitled: "*Fisik dalam Perspektif Filsafat Pendidikan Islam (Kajian Pengajaran Kekuatan Jasmani pada Anak Usia Dasar)*".

METHOD

The type of research used in this study is library research or library research, namely research conducted through the approach of collecting data or scientific writing that reviews and explains research objects or what is often referred to as library data collection, in this study examines what was done to solve a problem that is basically based on a critical and in-depth study of the relevant literature. Sources of data from this research are the results of research or writing by previous researchers or literature written and published by an author who does not directly observe or participate in the facts he describes, but provides comments or criticism of the history of pre-Islamic civilizations and its influence on Islamic education, especially the philosophy of Islamic education which reviews the principles of the physical. Because this research is called Library Research research, the data collection technique used in this research is literature data collection, namely by collecting library materials that are related or continuous (coherent) with the object of the discussion under study.

The data contained in the literature is collected and processed by: (1) Editing, namely re-examining the data obtained, especially in terms of completeness, clarity of meaning and coherence of opinion from one expert to another from the point of view of educational philosophy Islam (2) Organizing, namely compiling the data obtained with a predetermined framework. (3) Discovery of research results, namely carrying out further analysis of the results of compiling data using predetermined principles, theories and methods so that certain conclusions (inferences) are obtained which are the results of answers to the problem formulation (Assingkily, 2021).

RESULTS AND DISCUSSION

Based on the results of the literature review above, the researcher found an analytical study of Physical Education in the Perspective of Islamic Education Philosophy. The understanding of axiology in the philosophy of Islamic education can be explained by the science that studies the nature of the values of education itself. In this case axiology is closely related to the goodness and beauty of value and judgment. This is a field of study about where values come from, roots and norms as well as substantive values and value standards. Ethics deals with quality, personal morality and social behavior (Faridah & Eva, 2016).

Furthermore, Suryasumantri explained that the notion of axiology is part of the philosophy of science which discusses the use and use of knowledge, relating to the use of knowledge and moral principles, the relationship between procedures and the operationalization of moral norms and professionalism (Al-Rasyidin, 2017). For now, science is no longer a tool that helps humans achieve their goals in life, but can even change the nature of humanity itself, or in other words, science is no longer a tool that helps humans achieve their goals in life to become good human beings, but also creates goals life itself. This means that humans have made their own goals according to their own desires or desires and for their own interests. In the philosophy of Islamic education, talking about axiology means talking about the purpose of education itself, namely the formation of human beings who have good morals and are good people (Irmansyah, 2020).

A person's personality is greatly influenced by the dimension of the spirit which is a gift from Allah SWT, not the dimension of the body. The body is essentially a vehicle for the enactment of human spiritual impulses or desires. In an Islamic perspective, in order to achieve a perfect human being through education, it is necessary to balance the mind, heart and soul. In this case, the process of ta'lim, tarbiyah, or ta'dib in the formation of Muslim personality must start from tazkiyatun nafs. When the nafs is clean from bad influences, it easily accepts the essence of religion itself (Maksuni, 2009).

The function of education morally must be aimed at the good of humanity without demeaning or changing the nature of humanity. The implementation of education is always related to its axiology. In this case it will be explained how far Islamic education has a role in helping achieve a prosperous human life in this world and in the hereafter. Humans learn from their experiences and assume that nature follows its laws and rules, meaning this explains the revelations of Allah and hadith. Islamic education is the result of human culture, which prioritizes objective quantity and overrides subjective qualities related to personal desires so that with education, humans will not be selfish (Nugroho, 2020).

We see from a more operational point of view, the goals of Islamic Education must at least refer to two main things, namely: *first*, the purpose, function and task of human creation by Allah SWT, namely as *Syuhud, Abdullah, and Khalifah Fil Al-Ard*. In this context, Islamic Education should be aimed at: (a) Develop the potential of students' nature of monotheism so that they have the capacity or ability to realize the Shahadah towards Allah SWT throughout their lives on earth; (b) Develop the divine potential of students so that they are capable of guiding and directing, or recognizing and recognizing, or realizing and actualizing themselves and their community as Abdullah who sincerely continuously worships or dedicates himself to him; and (c) Developing the human potential of students so that they have the ability to direct and guide the realization or actualization of themselves and their communities to carry out their duties and their role as caliphs of Allah on earth (Paramitha & Anggara, 2018; Ulum, *et al.*, 2006).

Second, human nature as a complete integration between the Jismiyyah and Ruhiyyah dimensions. In this case Islamic education aims to: (a) Actualizing the jismiyyah potential of students to the fullest, so that they are capable or skilled in carrying out the tasks of their material physical life; and (b) Developing all spiritual potential of students to the fullest, so that they can become human beings who are intellectually intelligent (*Aqliyah*), morally-emotionally commendable (*Qalbiyah*) and spiritually enlightened (*Nafsiyah*) (Rahman, 2020).

In the perspective of Islamic educational philosophy, students are all al-insan, al-basyar or bani adam who are in the process of developing towards perfection or a condition that is considered perfect (Insan

Kamil). In this sense where the *Jismiyyah* and *Ruhiyyah* dimensions of students through the *Ta'lim*, *Tarbiyah* and *Ta'dib* processes are directed regularly and continuously (Sartinah, 2008).

To achieve the best level in the ability to actualize all of its power or strength so that all elements or members of the human body reach the best level in their ability to carry out Physical-Biological tasks, such as moving, moving, and carrying out various other physical activities. Likewise with the perfection of the spiritual dimension. In this sense, students' *Aql*, *Nafs*, and *Qalb* reach the best level in thinking or reasoning, in relying on and purifying themselves (*Nafs Al-muthmainnah*) and in capturing light and understanding truth (Suhami, 2017).

If we look at it from the physical side, every student must be able to protect his body from dirt, uncleanness, unclean food and drink, and other physical sins. Every learner must always take care that his every need, such as food, drink, clothing, shelter, etc., is all obtained in a way that is lawful and clean. In this case it is very important for every parent to provide a living that is lawful and good. It is good to see how to obtain it, the sustenance is then given to their children so that they will later easily seek knowledge (Suherman, 2009; Syah, 2007).

Parents must also choose a good and clean environment for their children so that they are not influenced by bad habits that develop around their environment. Everything that is important in Islamic education is an aspect of the goal. Because, by knowing the goal, we can move forward and adjust to the desired concept. In the Koran there are many statements of verses that indicate the goals of Islamic education itself, including individual goals. Individual goals in Islamic education are highly reflected by the attitude or behavior of each individual.

6 **CONCLUSION**

Based on the description of the findings and discussion above, it can be concluded that in the Perspective of Philosophy of Islamic Education, physical education in Islam cannot be separated from the goals of Islamic education in general. The highest goal to be achieved by Islamic Education is to create Muslim human beings who are devoted to Allah SWT. Therefore, at a practical level, all programs and practices of Islamic Education are directed at providing convenience assistance to all human beings in developing the potential of *Jismiyyah* and *Ruhiyyah* so that they are capable of actualizing their *Shahadah* to Allah SWT. fulfilling his function as 'Abd Allah and carrying out his duties as *Khalifah* perfectly. This human profile is popularly known as *Kamil Insan* or plenary human. Thus, physical teaching is important to give to children from the basic age. As the Prophet Muhammad. Has taught friends to teach their children riding, swimming, and archery whose findings require physical strength. Thus, physical health will be a driving factor for basic age children in strengthening non-physical or spiritual aspects.

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