



# JURNAL BASICEDU

Volume 7 Nomor 1 Tahun 2023 Halaman 887 - 893

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



## Physical Fitness in the Perspective of Islamic Education Philosophy (A Study of Teaching Physical Strength on Elementary Children)

**Helfinasyam<sup>1✉</sup>, Salminawati<sup>2</sup>, Usiono<sup>3</sup>**

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

E-mail: [helfinasyam1909@gmail.com](mailto:helfinasyam1909@gmail.com)<sup>1</sup>, [salminawati@uinsu.ac.id](mailto:salminawati@uinsu.ac.id)<sup>2</sup>, [usiono@uinsu.ac.id](mailto:usiono@uinsu.ac.id)<sup>3</sup>

### 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). Penelitian ini bertujuan untuk menganalisa pendidikan jasmani bagi anak usia dasar. 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 menemukan 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. Kesimpulan penelitian ialah (1) pendidikan jasmani sangat dibutuhkan dalam perkembangan fisik dan motorik anak usia dasar; (2) kebugaran jasmani sangat dibutuhkan anak untuk meningkatkan konsentrasi belajar; dan (3) anak yang sehat jasmani rohani berpeluang menciptakan produk belajar yang kritis dan konstruktif.

**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). This study aims to analyze physical education for elementary-age children. Research using library research concludes 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 found 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. The conclusions of the study are (1) physical education is very much needed in the physical and motor development of elementary-age children; (2) physical fitness is needed by children to increase their concentration in learning; and (3) physically and mentally healthy children have the opportunity to create critical and constructive learning products.*

**Keywords:** Elementary Children, Physical, Physical Teaching.

Copyright (c) 2023 Helfinasyam, Salminawati, Usiono

✉ Corresponding author :

Email : [helfinasyam1909@gmail.com](mailto:helfinasyam1909@gmail.com)

DOI : <https://doi.org/10.31004/basicedu.v7i1.4694>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 7 No 1 Tahun 2023

p-ISSN 2580-3735 e-ISSN 2580-1147

## INTRODUCTION

Islam has always given extraordinary attention to physical health problems. Physical health is an important element that is the main support for carrying out all activities and especially worships to Allah SWT. Broadly speaking, the presence of the Islamic religion is of course to protect religion, mind, soul, body, lineage, and also property. So, 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 it there is education that can 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 physical education in schools will include sports branches to develop student education. Meanwhile, physical education in Indonesia has been translated into a more operational form (Bremer & Lloyd, 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 to achieve national education goals (Budiman, *et.al.*, 2020).

Humans from an educational perspective are given two potentials, namely physical potential and spiritual potential. The 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 that simultaneously have two main tasks. The first was caliph fil Ardhi. Second, humans as God's creation are assigned to worship him (Depag, 2013).

Relevant studies on physical education have been reviewed by previous researchers from various scientific perspectives. These include highlighting the aspect of modifying physical education media in schools (Saputra, 2015), coaching and sports education facilities on the performance of Physical Education teachers (Pramono, 2012), implementing physical education at the elementary school level (Supriyadi, 2018), implementing hybrid learning in the pandemic era Covid-19 in physical education subjects (Hidayatullah & Anwar, 2020), efforts to train children's physical and motor movements (Anwar, 2005), the potential importance of physical education in the Covid-19 Pandemic era (Herlina & Suherman, 2020), the development of traditional games through physical education (Asriansyah, 2018), high-level motor skills (Setiawan, *et.al.*, 2020), thematic learning models in sports and health physical education (Gandasari, 2019), noble character development in students (Rosmi, 2016), and increasing students' emotional intelligence through physical and spiritual education (Rustiana, 2013).

Referring to the literature review above, there is a gap in previous studies on this topic, where there has been no study that specifically discusses physical education from the perspective of the philosophy of Islamic education. Human physical education is never separated from spiritual education, meaning that the human body

and spirit are united. 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 give birth to a strong body. The two perspectives above provide lessons to us Muslims, that Physical Education cannot be separated from spiritual education. This means that if we talk about the spiritual then we cannot ignore the physical, and vice versa if we talk about the physical, Muslim educators also cannot separate the spiritual. Based on this background, the researcher is interested in conducting further research which is outlined in a study entitled: "Physics in the Perspective of Islamic Educational Philosophy (Study of Teaching Physical Strength in Elementary Children)". Through this research, it is hoped that it will become a basic point of study that outlines the relevance of physical education for elementary-age children in the view of the philosophy of Islamic education.

## **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, this study examines what was done to solve a problem that is 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. Sources of research data include 5 articles, 10 books, and other additional data retrieved from a credible and up-to-date website for the last 10 years. 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 (Assingkiy, 2021). This research data is declared valid if it meets the criteria of credibility, transferability, dependability, and confirmability.

## **RESULTS AND DISCUSSION**

Based on the results of the literature review above, the researcher found an analytical study of Physical Education from 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, and also creates goals in life itself. This means that humans have made their own goals according to their desires or desires and for their 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. From an Islamic perspective, 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 the hereafter. Humans learn from their experiences and assume that nature follows its laws and rules. 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) Developing 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) Developing 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 can 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 is 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).

From 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 of thinking or reasoning, by relying on and purifying themselves (*Nafs Al-muthmainnah*) and capturing light and understanding truth (Suharni, 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, every parent needs 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 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 Quran, many statements of verses 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.

Physical matters are often neglected, even though getting used to sports and physical education from an early or elementary age in children, will be able to help optimize physical and motor development for elementary-age children. Furthermore, Lengkana & Sofa (2017) explained that educational games and physical education have been proven to help children concentrate more on learning, and have an impact on student achievement. In line with this, Rahayu (2016) added that elementary-age children need proper physical training, to facilitate learning activities. In connection with the description above, it is understood that children need simultaneous encouragement from adults, especially physical education teachers to increase children's physical and motor development.

Based on the description above, it is clear that sports and health physical education (PJOK) for elementary-age children is very important. This is in line with Islamic advice through the hadith of the Prophet Muhammad. who ordered that children be taught swimming, archery, and horse riding. Apart from these three having their meaning to be taught to children, these sports are also synonymous with physical education which trains children's motor skills, intellectual intelligence, concentration, and emotional levels of children. Thus, Islam recommends physical education as one of the main lessons for elementary-age children.

## CONCLUSION

Based on the description of the findings and discussion above, it can be concluded that in the Perspective of the 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 a 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.

## BIBLIOGRAPHY

- Agustini, Tomi, & Sudjana. (2016). Peningkatan Keterampilan Gerak Dasar Lokomotor Menggunakan Metode Bermain Dalam Pembelajaran Pendidikan Jasmani Kelas III C SDN Krian 3 Kabupaten Sidoarjo. *Jurnal Pendidikan Jasmani*, 229.
- Al-Rasyidin. (2017). *Filsafat Pendidikan Islam dalam Membangun Kerangka Ontologi Epistemologi dan Aksiologi Praktek Pendidikan Islami*. Citapustaka Media Printis.
- Anwar, M. H. (2005). "Pendidikan Jasmani Sekolah Dasar Sebagai Wahana Kompensasi Gerak Anak" *Jurnal Pendidikan Jasmani Indonesia*, 3(1). <https://journal.uny.ac.id/index.php/jpji/article/view/6171>.
- Asnelly. (1995). *Mendambakan Anak Saleh Prinsip-Prinsip Pendidikan Anak Dalam Islam*. Al-Bayan.
- Asriansyah, A. (2018). "Pengembangan Permainan Tradisional untuk Melestarikan Budaya Bangsa Melalui Pembelajaran Pendidikan Jasmani Sekolah Dasar" *Jurnal Pendidikan Jasmani dan Olahraga*, 3(1), 82-88. <https://ejournal.upi.edu/index.php/penjas/article/view/10597>.

- 892 *Physical Fitness in the Perspective of Islamic Education Philosophy (A Study of Teaching Physical Strength on Elementary Children) – Helfinasyam, Salminawati, Usiono*  
DOI: <https://doi.org/10.31004/basicedu.v7i1.4694>
- Asrul, & Ja'far. (2016). *Falsafah Pendidikan Islam Mengungkap Nilai-Nilai Pendidikan Dalam Tradisi Islam*. Perdana Publishing.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Bremer, & Lioyd. (2014). The Importance of Fundamental Motor Skill Proficiency for Physical Activity in Elementary School Age Females. *PHENx Journal*, 3.
- Budiman, Rusmana, & Wargadinata. (2020). *Outdoor Education of Emphathy Student*. STKIP Pasundan.
- Depag. (2013). *Al-Quran dan Terjemahan*. Sygma.
- Faridah, & Eva. (2016). *Mengajar Pendidikan Jasmani Melalui Permainan*. Fakultas Ilmu Keolahragaan.
- Gandasari, M. F. (2019). "Pengembangan Model Pembelajaran Tematik Pendidikan Jasmani Olahraga dan Kesehatan untuk Sekolah Dasar" *Jurnal Pendidikan Jasmani Indonesia*, 15(1), 22-27.  
<http://download.garuda.kemdikbud.go.id/article.php?article=1509077&val=468&title=Pengembangan%20model%20pembelajaran%20tematik%20pendidikan%20jasmani%20olahraga%20dan%20kesehatan%20untuk%20sekolah%20dasar>.
- Herlina, H., & Suherman, M. (2020). "Potensi Pembelajaran Pendidikan Jasmani Olahraga dan Kesehatan (PJOK) di Tengah Pandemi Corona Virus Disease (Covid)-19 di Sekolah Dasar" *Tadulako Journal Sport Sciences and Physical Education*, 8(1), 1-7.  
<http://jurnal.untad.ac.id/jurnal/index.php/pjkr/article/view/16186>.
- Hidayatullah, F., & Anwar, K. (2020). "Hybrid Learning dalam Pembelajaran Pendidikan Jasmani Sekolah Dasar dan Menengah Maupun Pendidikan Olahraga Perguruan Tinggi" *Prosiding SENOPATI (Seminar Olahraga dalam Pendidikan Teknologi dan Inovasi)*, 1(1), 10-16.  
<http://publikasi.stkipgri-bkl.ac.id/index.php/senopati/article/view/502>.
- Irmansyah. (2020). *Pendidikan Jasmani Olahraga dan Kesehatan di Sekolah Dasar*.
- Lengkana, A. S., & Sofa, N. S. N. (2017). "Kebijakan Pendidikan Jasmani dalam Pendidikan" *Jurnal Olahraga*, 3(1), 1-12. <http://jurnalolahraga.stkipasundan.ac.id/index.php/jurnalolahraga/article/view/67>.
- Mahmud, & Abdul Halim, A. (1994). *Silsilah al-Tarbiyah fil al-Qur'an fi Surah al-Maidah*. Al-Islamy, Daar al-Tauzi wa Nasyri.
- Maksuni. (2009). *Paradoks Guru Pendidikan Jasmani*. Departemen Pendidikan Olahraga Universitas Pendidikan Indonesia.
- Nugroho. (2020). Minat Belajar Siswa Mata Pelajaran Pendidikan Jasmani di SD Teladan Suci Jakarta Timur. *Jurnal Pendidikan Jasmani Adaptif*, 82. <https://doi.org/1021009>
- Paramitha, & Anggara. (2018). Revitalisasi Pendidikan Jasmani Untuk Anak Usia Dini Melalui Penerapan Model Bermain Edukatif Berbasis Alam. *Jurnal Pendidikan Jasmani dan Olahraga*, 42.
- Pramono, H. (2012). "Pengaruh Sistem Pembinaan, Sarana Prasarana dan Pendidikan Latihan Terhadap Kompetensi Kinerja Guru Pendidikan Jasmani Sekolah Dasar di Kota Semarang" *Jurnal Penelitian Pendidikan*, 29(1). <https://journal.unnes.ac.id/nju/index.php/jpp/article/view/5640>.
- Rahayu, E. T. (2016). "Strategi Pembelajaran Pendidikan Jasmani: Implementasi pada Pembelajaran Pendidikan Jasmani, Olahraga, dan Kesehatan" *Prosiding IAIN Palangkaraya*.  
[http://senayan.iain-palangkaraya.ac.id/index.php?p=show\\_detail&id=11902&keywords=](http://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=11902&keywords=).
- Rahman. (2020). *Implementasi Spirit Keilmuan Wahyu Memandu Ilmu dalam Bidang Pendidikan Jasmani*. Ilmiah Penjas.
- Rosmi, Y. F. (2016). "Pendidikan Jasmani dan Pengembangan Karakter Siswa Sekolah Dasar" *Wahana*, 66(1), 55-61. <https://jurnal.unipasby.ac.id/index.php/whn/article/view/482>.
- Rustiana, E. R. (2013). "Upaya Peningkatan Kecerdasan Emosi Siswa Sekolah Dasar Melalui Pendidikan

893 *Physical Fitness in the Perspective of Islamic Education Philosophy (A Study of Teaching Physical Strength on Elementary Children) – Helfinasyam, Salminawati, Usiono*  
DOI: <https://doi.org/10.31004/basicedu.v7i1.4694>

Jasmani Harmoni” *Jurnal Cakrawala Pendidikan*, 5(1).  
<https://journal.uny.ac.id/index.php/cp/article/view/1267>.

Saputra, I. (2015). “Modifikasi Media Pembelajaran Pendidikan Jasmani Sekolah Dasar” *Jurnal Ilmu Keolahragaan*, 14(2), 35-41. <https://jurnal.unimed.ac.id/2012/index.php/JIK/article/view/6112>.

Sartinah. (2008). *Peran Pendidikan Jasmani, Olahraga dan Kesehatan dalam Perkembangan Gerak dan Keterampilan Sosial Siswa Sekolah Dasar*. Jurusan Pendidikan Olah raga Fakultas Ilmu Keolahragaan Universitas Negeri Yogyakarta.

Setiawan, A., Yudiana, Y., Ugelta, S., Oktriani, S., Budi, D. R., & Listiandi, A. D. (2020). “Hasil Belajar Pendidikan Jasmani dan Olahraga Siswa Sekolah Dasar: Pengaruh Keterampilan Motorik (Tinggi) dan Model Pembelajaran (Kooperatif)” *TEGAR: Journal of Teaching Physical Education in Elementary School*, 3(2), 59-65. <https://ejournal.upi.edu/index.php/tegar/article/view/030210>.

Suharni. (2017). *Pendidikan Jasmani, Olahraga dan Kesehatan (PJOK) Sebagai Sarana Pendidikan Moral*. University Research Colloquium.

Suherman. (2009). *Pengembangan Model Pembelajaran Outdoor Education Pendidikan Jasmani Berbasis Kompetensi di Sekolah Dasar*. Departemen Pendidikan Olahraga Universitas Pendidikan Indonesia.

Supriyadi, M. (2018). “Pelaksanaan Proses Belajar Mengajar Pendidikan Jasmani Olahraga dan Kesehatan pada Sekolah Dasar” *Gelandang Olahraga: Jurnal Pendidikan Jasmani dan Olahraga*, 1(2), 64-73.  
<https://journal.ipm2kpe.or.id/index.php/JPJO/article/view/136>.

Syah, M. (2007). *Psikologi Pendidikan Dengan Pendekatan Baru*. PT Remaja Rosdakarya.

Ulum, Samsul, M., & Supriyanto, T. (2006). *Tarbiyah Qur'aniyah*. Malang Press.