

Epistemological Integration and Physical Education Practice from a Hadith Perspective: A Comprehensive Analysis

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ABSTRACT

In practice, physical education often suffers from secular reductionism, narrowly understood as the mechanization of physical activity without the intimacy of moral and spiritual values due to the influence of philosophical dualism. In response to this paradigmatic anomaly, Islam offers a holistic philosophical construction that views the body as an imperative trust from Allah SWT that must be maintained and optimized to support the mission of worship and vicegerency. This study aimed to dismantle, reconstruct, and comprehensively examine the concept of physical education from the epistemological perspective of hadith while evaluating its applied relevance in contemporary educational curricula. Using a qualitative method through library research, this study descriptively and argumentatively dissects primary and secondary sources. The results show that the prophetic Sunnah functionally classifies physical activities into cardiovascular endurance instruments (such as running and swimming) and cognitive and concentration instruments (such as archery and horseback riding). All these practices must be supported by a foundation for nutritional management and sanitation. Through the *ma'anil hadith* approach, the concept of a "strong believer" is proven to refer not merely to muscular brutality, but to a synergistic combination of depth of faith and readiness for physical mobility. In conclusion, the physical education curriculum must submit to the Islamic prophetic blueprint to transform mechanical movements into a fundamental method for holistic moral character building.

Keywords: *Physical Education, Islamic Epistemology, Ma'anil Hadith, Character Education, Philosophical Dualism.*

Introduction

Education, at its core, is a comprehensive process of human development that, epistemologically speaking, cannot be reduced to a single domain but rather encompasses the integrated development of intellectual, spiritual, emotional, and physical aspects (Purwanto, 2011). Failure to view human beings as whole entities often leads to an identity crisis and moral degradation within the formal education system. In the context of national education, physical education, ontologically speaking, occupies a position and plays a crucial role in shaping students who are not only healthy and fit but also possess a noble character (Sartinah, 2011). This understanding underpins the philosophical assumption that the body is not merely a meaningless biological instrument but rather an existential vessel that supports all human conscious activities in interacting with the environment and the Creator.

The theological foundations and practical applications of these values are authoritatively reflected in various sources of Islamic teachings, particularly the Qur'an and Hadith, which proactively encourage believers to live healthy, strong, and productive lives as they carry out their mission of stewardship on Earth (Bunayar, 2022). The manifestation of this prophetic encouragement is evident in how the Prophet positioned physical strength not as a tool for arrogant domination, but as an essential prerequisite for optimizing the quantity and quality of worship as well as social benefit. Therefore, it can be logically argued that physical education from an Islamic perspective has a far more comprehensive and broader dimension; it is not merely about training muscle fibers but serves as a strategic instrument for the formation of moral character and personality (Marimba, 1996).

In response to the demands of the times and in line with the evolving discourse on character education in the global academic sphere, the essential integration of Islamic values into the design of physical education instruction has become increasingly relevant and urgent (Na'im & Tsauqi, 2011). Physical education that is integrated with and imbued by these prophetic Islamic values is hypothesized to not only boost students' physical fitness levels but also simultaneously instill strict discipline, high sportsmanship, a sense of communal responsibility, and complete spiritual awareness (Asmar, 2020). This framework will ensure the emergence of a civilization supported by individuals who are physically and mentally well-rounded.

The primary rationale underlying the urgency of this study stems from the axiological reality that education is a continuous process that

utilizes physical activity to intentionally bring about holistic changes in an individual's qualities (Sartinah, 2011). The imbalance in the allocation of educational resources where cognitive aspects are prioritized to the point of mental exhaustion while physical aspects are neglected and undervalued has produced a generation suffering from an imbalance in psychomotor capabilities (Purwanto, 1998). Physical education must be placed at the center of the educational hierarchy, on par with the sciences and humanities, because intellectual intelligence requires an optimal physical framework to function at maximum efficiency.

From a historical and theological perspective, the Prophet Muhammad (peace be upon him) explicitly encouraged his followers to proactively maintain their physical health through various authentic hadiths, including crucial recommendations regarding archery, instructions on horseback riding, the importance of maintaining a healthy diet, and the obligation to maintain personal hygiene (Baharits, 2001). The fundamental argument is that physical education is vital and inseparable from human existence, both from a vertical perspective regarding human obedience to His commands and a horizontal perspective of fulfilling one's social roles (Ramayulis, 2002). Neglecting the command to care for the body is tantamount to denying a part of the completeness of Sharia itself.

This close correlation between physical fitness and spiritual well-being logically ensures that human worship can be performed perfectly and without being hindered by organ dysfunction (Agus, 2018). From a sociological perspective, physically fit individuals possess the capacity to collaborate optimally, ensuring that the outcomes of their collaboration become more effective and efficient (Bunayar, 2022). An ancient yet still relevant postulate asserts that within a healthy body lies a strong spirit, whereas a frail body leads to a weakening of the continuity of worship and the degradation of a community's spiritual resilience.

In the empirical and applied domains, literature indicates a strong causal correlation between physical activity and individual development. Sartinah (2011) demonstrated that physical education plays an instrumental role in enhancing students' motor development and social skills. Muhajir (2004) conceptualized the theory and practice of physical education as a central and effective element of the curriculum at the secondary level. This innovative approach to evaluating psychomotor achievements was subsequently examined in depth by Asmar (2020) using video-based instruments. From the perspective of contemporary theological integration, Bunayar (2022) presents a discourse on the

importance of making Islamic values the primary paradigm for analyzing physical education. This is highly relevant to the demands of the times, as argued by Na'im and Tsauqi (2011), that education must be able to apply multicultural concepts while remaining grounded in the foundation of noble ethics.

Although the various works of literature mentioned above thoroughly examine the philosophical goals of education in general and acknowledge the importance of physical activity for motor skills, there is a real epistemological gap. Most of the modern literature is trapped in a secular scientific paradigm that focuses solely on muscle and cardiovascular hypertrophy, isolating authoritative religious texts (Sartinah, 2011). In contrast, conventional Islamic educational literature often treats hadith as a static moral dogma, without employing the in-depth *ma'anil hadith* methodology to extract practical and clinical values from the Prophet's specific recommendations for implementation (Bunayar, 2022). The academic exploration that integrates modern sports science with the epistemology of the prophetic Sunnah within a single curriculum framework from elementary to secondary school remains neglected and incomplete.

Based on the crucial arguments and rationalizations outlined above, this study aims to deconstruct, reconstruct, and examine the concept of physical education from the perspective of Islamic law, drawing upon the corpus of hadith literature (Ramayulis, 2002). In addition to establishing a theoretical framework, a derivative objective of this study aims to evaluate the feasibility and practical relevance of this concept within the scope of contemporary educational practice in formal schools (Asmar, 2020).

Methods

This qualitative study was methodologically designed using an analytical and rigorous literature review (*library research*) approach, which serves as the most appropriate framework for exploring complex theological, philosophical, and pedagogical concepts. By adopting this design, the research systematically tracks, selects, and examines various primary and secondary scientific sources to construct a comprehensive and holistic understanding of physical education (Purwanto, 2011). Primary sources encompass authoritative Islamic texts, including the Qur'an, canonical Hadith collections, and classical scholarly treatises that provide the foundational epistemological blueprint. Concurrently, secondary sources consist of contemporary academic journals, modern

educational textbooks, and empirical articles in the fields of sports science and character education. This deliberate triangulation of classical dogmatic literature with modern scientific discourse ensures that the study remains authentic in its theological roots while maintaining high academic rigor and practical relevance.

The analysis was subsequently conducted using a descriptive-argumentative approach, moving significantly beyond mere summarization to critically evaluate, interpret, and synthesize the gathered data. In this analytical phase, the literature findings were meticulously categorized and grouped based on central themes such as cardiovascular endurance, cognitive concentration, and axiological moral building and aligned precisely with their relevance to the research objectives (Muhajir, 2004). This thematic grouping facilitated a structured extraction of *ma'anil hadith* (the deeper contextual meanings of the prophetic traditions), allowing the translation of abstract philosophical doctrines into actionable pedagogical frameworks for teaching. Through this highly argumentative synthesis, the study actively addresses existing epistemological gaps, ultimately proposing a cohesive and scientifically defensible model for integrating prophetic values into modern physical education curriculum.

Results and Discussion

The Philosophical Foundations and Essence of Physical Education

Etymologically, within the framework of the Indonesian language, the root of the word “Pendidikan” derives from the base morpheme “*didik*,” which is prefixed with “*pe-an*”; lexically, this signifies an “action,” a concrete act, and a method of guiding toward improvement (Poerwardaminta, 1976). In the historical context of Ancient Greece, this term is rooted in the concept of *paedagogos*, which socioculturally refers to a companion or guide who constantly ensures the social interaction and safety of schoolchildren during their journeys (Purwanto, 1998). This meaning, which initially seemed pragmatic, continued to undergo sublimation until it culminated in the most noble task: guiding the enlightenment of the human mind and body.

At the formal legal level in Indonesia, Law No. 20 of 2003 authoritatively states that education is a highly conscious and carefully planned endeavor (Republic of Indonesia 2003). This concrete effort is orchestrated so that students autonomously and actively develop their full latent potential to achieve religious spiritual strength, a noble character, emotional control, and comprehensive intelligence (Ramayulis, 2002).

Without a planned design of consciousness, education will fall into a process of mechanical indoctrination.

Moreover, all elements and aspects of these core competencies must be realized and ingrained in every student (Marimba, 1996). Therefore, the educational structure requires an art of curriculum planning that is both integrative and robust, so that ultimately every learner transforms into an *insan al-Kamil* a well-rounded individual with a balance of physical and spiritual qualities (Asmar, 2020). The absence of this balance constitutes a betrayal of the ideal of human creation itself.

In the realm of pedagogy, it has been clearly demonstrated that the fundamental purpose of education can never be separated from physical needs (Sartinah, 2011). The essence of education is the moral responsibility to guide students so that they can grow to their full potential, both physically and spiritually, and develop creativity, emotional intelligence, and the determination to support the future of civilization (Purwanto, 2011). Marginalizing the physical aspect undermines the integrity of humanity.

In response, physical education is normatively categorized not as an elective subject, but as a fundamental subject that must be taken by all students at every level (Muhajir, 2004). This state-sanctioned status is reinforced by National Sports System Law No. 3 of 2005, which explicitly mandates that physical education be instilled in children as early as possible (Republic of Indonesia, 2005). This regulation serves as evidence that national resilience cannot be separated from the collective fitness of citizens.

Classification of Endurance Training

As the second pillar and source of jurisprudence in the supremacy of Islamic teachings, hadith plays an unparalleled and vital role in guiding Muslim conduct (Bunayar, 2022). Various hadith texts contain detailed methodological explanations and prescriptive recommendations from the Prophet, who consciously encouraged his followers to exercise consistently (Baharits, 2001). This second revelation legitimizes the idea that physical exercise is not merely a biological activity but holds theological value. The most fundamental category in the prophetic sports framework consists of structured physical activities that are physiologically designed specifically to build physical endurance and resilience (Sartinah, 2011). This is authentically documented when the Prophet Muhammad (peace be upon him) himself deigned to participate in a marathon race with Aisha (may Allah be pleased with her) during a

historic journey (Agus, 2018). This romantic yet heroic story carries a pedagogical message that speed, mobility, and cardiovascular fitness are essential investments for young Muslims.

In addition to land-based activities, the scope of physical fitness extends to aquatic environments through swimming (Muhajir, 2004). A well-known tradition quotes the words of the Prophet Muhammad (peace be upon him), who explicitly instructed the guardians of children: “Teach your children the skill of swimming and the art of archery...” indicating that survival skills in various natural environments are religiously mandated competencies (Ramayulis, 2002). Failure to teach these survival skills constitutes educational negligence. The two clusters of authentic hadiths mentioned above serve as the epistemological foundation and essential material basis for the scholarly framework of Islamic education (Al-Abrasyi, 1969). This narrative establishes the rational principle that lung stamina and excellent physical endurance are critically needed by every human being to consistently carry out the routine obligations of their duties as God’s vicegerents (Purwanto, 2011). Failure to maintain stamina is directly proportional to failure to achieve righteous deeds.

In conclusion, sprinting and the flutter kick in swimming are high-intensity cardiovascular exercises designed to push the limits of the static endurance of the human body (Asmar, 2020). Physical conditioning, particularly respiratory capacity, is vital for success in sports disciplines (Suryobroto & Agus, n.d.). A fit body is the foundation of a free spirit.

Physical Activity, Cognition, Concentration, and Maintenance Patterns

The next level of sports not only makes you sweat but also intricately demands the brain’s athletic capacity to train at higher levels of concentration (Baharits, 2001). The art of archery is established as a masterpiece of physical skill, evidenced by the rhetorical words of the Prophet Muhammad (peace be upon him) from the pulpit, repeatedly affirming, “Know that the very essence of strength lies in the mastery of archery’s accuracy” (Marimba, 1996). The linguistic repetition in the Prophet’s words is not without meaning; it serves as a doctrine urging Muslims to prioritize a sharp vision and precise execution. This sentiment is reinforced by the compilations of Al-Bazzar and Thabrani, in which the Prophet (peace be upon him) officially declared that archery is “your most noble and best pastime” (Agus, 2018). From a modern biomechanical perspective, archery is synonymous with the ability to aim at precise targets, maintain hand stability and equilibrium, and sharpen

analytical instincts regarding wind resistance (Sartinah, 2011). This sport integrates eye-hand coordination, core muscles, and frontal lobe intelligence into unified action.

The harmony between courage and physical coordination reaches its peak in the discipline of horseback riding (Muhajir, 2004). Philosophically and sociologically, a horse symbolizes the wild power of nature; thus, the rider is tested on their capacity to subdue, master, and manage the untamed energy of their mount to gallop toward their intended goal (Ramayulis, 2002). This analogy serves as a simulation of the essence of self-leadership (ego control) on a brutal canvas of life.

However, all such physical prowess will crumble if not supported by a rational fuel supply, namely through the management of a nutritious diet (Al-Abrasyi, 1969). The Prophet Muhammad (peace be upon him) scientifically emphasized the urgency of stomach control: “A true believer digests his food at the rate of one intestine, while the greedy mind of an unbeliever consumes the portion of seven intestines” (Bunayar, 2022). This saying stands in contrast to a hedonistic lifestyle, guiding people to eat only to sustain their physical strength for the sake of devotion to God.

The culmination of the entire process of physical self-care is cleanliness (Purwanto, 1998). Environmental and personal hygiene exert a profound systemic influence on physical health indicators; therefore, his absolute emphasis is encapsulated in the theological adage that “External environmental cleanliness is an essential manifestation of inner faith” (Na'im & Tsauqi, 2011). Without cleanliness, a strong body becomes a breeding ground for germs and diseases.

Epistemological Implications and the Relevance of Hadith in the Modern Curriculum

The framework of physical education objectives can never be separated from the foundational roots of the Islamic educational vision, as highlighted by the classical scholar Al-Abrasyi (1969). He established five crucial interrelated foundations: the formation of a moral and ethical core, preparation for both this world and the hereafter, the pursuit of technical and vocational livelihoods, the cultivation of a scientific and analytical spirit, and readiness for technical and professional performance (Marimba, 1996). A curriculum architecture that neglects any of these five pillars will produce graduates who are ill-equipped to function effectively in society.

If this grand vision is put into practice, physical education will

serve as a vital driving force for achieving balance and optimal fitness (Sartinah, 2011). Anatomically and physiologically, the goal is to consistently maintain vitality in the respiratory system, increase blood circulation, improve digestive function, and maintain the tension of muscle fibers and the electrical activity of the central nervous system (Muhajir, 2004). This fitness is not merely an athletic achievement but rather a preparation to face the complexities of the challenges facing humanity.

Imam al-Ghazali's profound perspective is highly relevant here; he argues that a physical curriculum should support human functionality so that one can wisely balance investments in the maintenance of both the physical body and spiritual core (Agus, 2018). Although the spirit is regarded as the central essence guiding the journey of human life toward noble behavior, it requires a responsive material vehicle (Ramayulis, 2002). The separation of anatomy and theology is a misguided understanding of human destiny.

Ontological facts confirm that the human spirit is not designed to exist in isolation and function independently without being mechanically supported and balanced by the body's physical health (Purwanto 2011). This balanced and symmetrical maintenance effort is logically expected to produce individuals who are not merely arrogant for flaunting muscular bodies, but who simultaneously possess the inner grandeur of a moral soul (Asmar, 2020). Only from this combination will true leaders of civilization emerge.

The Qur'an, explicitly through the lens of the exegesis of Surah Al-Isra [17]:36, demonstrates the epistemological truth that true education is neither an idolization of the physical world in and of itself nor, conversely, a mere worship of spiritual intoxication (Bunayar, 2022). It is a masterpiece of symmetrical synergy that dictates harmony between the coarse physical body and the pure spirit, the breath of the divine (Baharits, 2001). This integrated approach is the ultimate solution to the failures of the modern secular education system.

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Analysis of *Ma'anil Hadis* Regarding the Construction of the Concept of The Strong Believer

The validity of the doctrine of physical fitness is best illustrated by the analysis of Imam Muslim's narration from the key eyewitness Abu Hurairah; may Allah be pleased with him (Al-Abrasyi 1969). In that text, the Messenger of Allah declared emphatically, "A believer who is strong both physically and spiritually clearly possesses far greater khair (goodness) and is undoubtedly far more absolutely beloved in the presence of Allah, the Almighty and Exalted, than a believer whose capacity is weak" (Na'im & Tsauqi, 2011). This prophetic declaration shatters the mentality of pessimism and blind resignation (fatalism) among faithful.

The use of the linguistic term *al-Qawiyyu* (strong) in the text of this hadith, from a semiotic perspective, does not refer to physical strength but rather to Allah's love for functional beauty (Agus, 2018). Hadith scholars agree that this strength is a synergistic combination of the depth of faith and physical readiness to win the competition on the stage of both worldly and otherworldly civilizations (Marimba, 1996). A weak body is considered unfit to bear the burden of a religious mission that demands extraordinary resilience and militancy.

Theological analysis emphasizes the necessity of a strong physique to build a shield for the fortress of a militant Islamic civilization (Ramayulis 2002). The philosophy behind the mastery of archery and

horsemanship permeates the cognitive curriculum; indeed, this generation is indoctrinated to ceaselessly learn to focus on the deployment of energy and direction toward a specific target of the civilization they aim for (Baharits, 2001). A vision without execution is an illusion.

To reach this level of *maqam*, a state of super-concentration an individual must practice selflessness and discipline (Purwanto, 1998). Self-mastery in the realm of sports is merely a training ground, where this psychological skill will eventually be applied in *real time* to various other critical challenges in sociological reality (Sartinah, 2011). Sports have become a mental laboratory for pioneering the intellectual awakening of people.

The culmination of all this leads to a single conclusion: macro-level goals can only be achieved with precision when the human subject successfully harmonizes the equilibrium of the physical body's organs with the resonance of rational thought (Muhajir 2004). This comprehensive study of *ma'anil hadis* legitimately debunks the outdated notion that physical education is merely a waste of sweat that distracts from dhikr (Bunayar, 2022). Indeed, the sweat dripping from the measured exercise is *dzikir fi'li* (action) that upholds the dignity of religion.

The Axiological Implications of Physical Education for Character Development

From a sociological and axiological perspective, the effective utilization of sports facilities and children's play areas is essential for the development of muscle fibers and joint anatomy (Sartinah, 2011). Progressive thinker Adnan Hasan Shalih Baharits provides theoretical verification that tactical play methods supported by the Prophet's hadith have proven effective in mobilizing all a child's latent physical energy reserves (Baharits, 2001). These kinetic activities are not a waste of time, but rather the foundation of functional human movement.

Within the spectrum of cognitive development, surges in the growth of neural circuits and synaptic speed have been shown to be linearly correlated with the extent of a child's motor access within the physical environment (Purwanto, 2011). Cutting-edge scientific experiments align with this principle, showing that groups of young children given the freedom to play in open spaces exhibit an acceleration in intellectual growth far exceeding the normal threshold (Asmar, 2020). Confining students exclusively to theoretical spaces is tantamount to

imprisoning their neurological future.

Imam Al-Ghazali was far ahead of his time in recognizing the vital importance of communal dynamics within a peer group (Agus, 2018). Learning on the sports field serves as the most brutal yet most honest social laboratory for training the agility of adaptive interaction, appreciating the boundaries of respect for others' freedom, and testing the real-world synergy of collaborative leadership (Na'im & Tsauqi, 2011). While formal classrooms may teach the theoretical principles of social ethics, the sports arena is where this competence is rigorously tested.

Ethics and moral values are authentically forged in the dirt and grass fields of sports (Ramayulis, 2002). Through the friction of competitive matches wrapped in sportsmanship, everyone internalizes universal values of unadulterated honesty, embraces a sense of trust, restrains the surge of arrogant ambition, and upholds moral justice in real-world social interactions (Marimba, 1996). Consequently, avoiding sports competition risks breeding a generation that lacks a moral fighting spirit.

The pinnacle of physical integration is the sublimation of the ability to engineer creative value (Muhajir, 2004). Through the freedom to explore physical expression in the arena of play, a person's survival instinct remains ignited, constantly sparking and testing a series of tactical problem-solving ideas. This process occurs within their imagination as a manifestation of the functional responsibility inherent in the role of the world's vicegerent (Al-Abrasyi, 1969). Ultimately, physical movement is a blank canvas on which humanity paints the resilience of its civilization.

Conclusion

The holistic and definitive conclusion of this academic study reaffirms, from an ontological perspective, that the most fundamental essence of education is, in fact, the relay-like process of transferring wisdom and sustaining the life force from adults to the younger generation. One way this mission is carried out is through the mandatory instrument of physical education, a conscious, empirical effort designed to stimulate the body's cognitive functions and sharpen students' analytical and concentration abilities. Sports are not merely biological relaxation; they are a training technique for confronting the disruptions of the times that shatter passive reasoning.

With this comprehensive foundation, the contemporary Physical Education curriculum paradigm must align with the blueprint of

prophetic Islamic values that transform mechanical physical movement into a method for laying the fundamental foundations of a well-rounded moral and character development. Physical Education is institutionalized not to produce spiritually barren athletes but rather to serve as a production machine for future heroes whose physical fitness is calibrated, mental fortitude is honed, the quality of their spiritual integrity is transcendent, and whose monotheistic values are unmatched. This represents the victory of Islamic epistemology over the hegemony of secular reductionism, which undermines the universal order of humanity.

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