

The Integrity of Islamic Values in Physical Education Learning at SDIT Alam Nurul Islam Dua Ngawi

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Abstract

This study aims to analyze the integration of Islamic values in Physical Education, Sports, and Health (PJOK) learning at SDIT Alam Nurul Islam Dua Ngawi. This study used a qualitative, descriptive approach. Data were collected through observation, interviews, and documentation, then analyzed using the Miles and Huberman model. The results indicate that the integration of Islamic values in PJOK learning is implemented systematically through habituation and direct practice. Values such as discipline, honesty, sportsmanship, and cooperation are instilled in learning activities. The success of integration is supported by the role of teachers as role models and a religious school environment. Challenges faced include time constraints, differences in student characteristics, and limited learning media. Thus, PJOK learning has the potential to be an effective means of shaping student character based on Islamic values.

Kata kunci: *Islamic Values, Character Education, Islamic Elementary School*

ABSTRACT

Penelitian ini bertujuan untuk menganalisis integrasi nilai-nilai Islami dalam pembelajaran Pendidikan Jasmani, Olahraga, dan Kesehatan (PJOK) di SDIT Alam Nurul Islam Dua Ngawi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islami dalam pembelajaran PJOK dilaksanakan secara sistematis melalui pembiasaan dan praktik langsung. Nilai-nilai seperti disiplin, kejujuran, sportivitas, dan kerja sama ditanamkan dalam aktivitas pembelajaran. Keberhasilan integrasi didukung oleh peran guru sebagai teladan serta lingkungan sekolah yang religius. Adapun kendala yang dihadapi meliputi keterbatasan waktu, perbedaan karakteristik siswa, dan keterbatasan media pembelajaran. Dengan demikian, pembelajaran PJOK memiliki potensi sebagai sarana efektif dalam membentuk karakter peserta didik berbasis nilai-nilai Islami.

Keywords: *nilai Islami, pendidikan karakter, sekolah dasar Islam terpadu*

I. INTRODUCTION

Physical Education, Sports, and Health (PJOK) is an integral part of the education system that has a strategic role in developing physical fitness, motor skills, as well as social and emotional aspects of students. Through PJOK learning, students are not only trained to have a healthy and fit body, but also to form positive attitudes and behaviors such as discipline, cooperation, responsibility, and sportsmanship. Physical education not only aims to improve physical abilities, but also functions as a means of shaping the character and personality of students as a whole (Husdarta, 2011).

Physical education has an important contribution to the development of social values through interaction in physical activities, such as games and sports (Lutan, 2001). These activities allow students to learn about rules, honesty, teamwork, and the ability to control emotions. Thus, PJOK can be an effective medium in instilling essential life values.

In the perspective of Islamic education, the learning process not only emphasizes on cognitive and psychomotor aspects, but also affective aspects related to the formation of Islamic morals and character. Islamic education aims to form a human being who is balanced between physical and spiritual aspects, Islamic education is the process of cultivating *adab* which includes the recognition and recognition of the correct order of life according to Islamic teachings. Therefore, every subject, including PJOK, should integrate Islamic values in its learning process (Al-Attas, 1995).

The concept of holistic education also emphasizes the importance of a balance between different aspects of student development. Holistic education views students as whole individuals, so the educational process must be able to develop intellectual, emotional, social, physical, and spiritual dimensions in a balanced manner (Tilaar, 2012). In this context, PJOK learning in Islamic-based schools has a great opportunity to integrate spiritual values into physical activity.

Integrated Islamic Elementary School (SDIT) is an educational institution that systematically integrates Islamic values into all aspects of learning. SDIT not only emphasizes academic achievements, but also the formation of Islamic character through habituation and example. The concept of an integrated Islamic school emphasizes the integration of science and Islamic values in a complete unity (Suyatno, 2015). Thus, PJOK learning at SDIT is expected to be not only oriented to physical aspects, but also able to instill Islamic values in each of its activities.

Values such as discipline, sportsmanship, responsibility, cooperation, and honesty are universal values that are also taught in Islam. In the Qur'an and Hadith, these values are an important part of a Muslim's life. For example, the concepts of honesty (*shiddiq*), amanah (responsibility), and *ukhuwah* (brotherhood) are very relevant to be applied in sports activities. Therefore, PJOK learning can be an effective means to internalize these values through direct experiences experienced by students.

However, in practice, the integration of Islamic values in PJOK learning has not always been carried out optimally. There are still PJOK learning that tend to focus on physical aspects and motor skills only, without associating them with Islamic values. This can be caused by various factors, such as limited learning time, lack of teachers' understanding of value integration, and the lack of systematic guidance in implementing Islamic values in PJOK learning.

In addition, another challenge faced is the difference in the characteristics of students, which affects the level of acceptance and understanding of the values taught. According to Majid (2014), the success of character education is greatly influenced by consistency in habituation and example from educators. Therefore, PJOK teachers have a very important role in integrating Islamic values through an appropriate and contextual approach.

SDIT Alam Nurul Islam Dua Ngawi as one of the integrated Islamic educational institutions has great potential in developing PJOK learning based on Islamic values. A religious school environment and the existence of a religious habituation program are supporting factors in the implementation of Islamic values. However, the extent to which this integration is carried out in PJOK learning still needs to be studied in depth.

Based on this description, this research is important to be conducted in order to understand how the implementation of the integration of Islamic values in PJOK learning is implemented, as well as identify factors that support and hinder its implementation. Thus, the results of this research are expected to contribute to the development of PJOK learning which is not only oriented to physical aspects, but also able to shape the Islamic character of students.

The formulation of the problems in this study is: (1) how to implement PJOK learning at SDIT Alam Nurul Islam Dua Ngawi; (2) how to integrate Islamic values in PJOK learning; and (3) what are the supporting and inhibiting factors in the implementation of the integration of Islamic values.

II. METHOD

This research uses a qualitative approach with a descriptive research type that aims to understand and describe in depth the integration of Islamic values in the learning of Physical Education, Sports, and Health (PJOK). The qualitative approach was chosen because it was able to reveal the phenomenon naturally according to the conditions in the field and emphasize the meaning behind an event. Qualitative research is used to research on the condition of natural objects, where researchers play a key role as a key instrument in data collection (Sugiyono, 2018). The subjects in this study include PJOK teachers and students at SDIT Alam Nurul Islam Dua Ngawi. The selection of subjects is carried out purposively, which is based on the consideration that the subject is directly involved in the learning process so that it can provide relevant and in-depth information. This is in line with the opinion of

Arikunto (2013) who states that the selection of subjects in qualitative research is based on the goals and needs of research data.

Data collection techniques are carried out through observation, interviews, and documentation. Observations are carried out directly on the PJOK learning process to obtain a clear picture of the implementation of learning and the integration of Islamic values in it. Observation is a method of data collection that is carried out by observing and systematically recording the symptoms being studied (Hadi, 2004). Furthermore, interviews were conducted with PJOK teachers to explore in-depth information related to strategies, obstacles, and efforts made in instilling Islamic values in students. This interview is semi-structured so that the researcher still has guidelines but remains flexible in digging up information. In addition, documentation is used as supporting data, such as Learning Implementation Plans (RPP), school records, and documentation of activities in the form of photos during the learning process. Documentation is a source of data that can be used to test, interpret, and complete research data (Moleong, 2017).

The data analysis technique in this study uses an interactive analysis model proposed by Miles and Huberman, which includes three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting, focusing, and simplifying data obtained from the field to suit research needs. Furthermore, the data is presented in the form of a descriptive narrative so that it makes it easier to understand the patterns and relationships between the data. The last stage is drawing conclusions, which is the process of formulating the meaning of the data that has been thoroughly analyzed. The three stages take place interactively and continuously until the data obtained is considered saturated (Miles & Huberman, 1994). By using these approaches and techniques, it is hoped that this research will be able to produce valid and in-depth data on the integration of Islamic values in PJOK learning at SDIT Alam Nurul Islam Dua Ngawi.

III. RESULTS AND DISCUSSION

Implementation of PJOK Learning

Based on the results of observations made at SDIT Alam Nurul Islam Dua Ngawi, the implementation of Physical Education, Sports, and Health (PJOK) learning has been running in accordance with the applicable curriculum. Learning activities include various physical activities such as gymnastics, ball games, and physical fitness exercises designed to develop students' motor skills and fitness. The learning process is carried out in a structured manner starting from the introductory, core, to closing activities.

In the preliminary activity, the teacher begins learning by conditioning students, providing perceptions, and conveying learning objectives. On several occasions, teachers also relate the material to the students' daily experiences to make it easier to understand. This is in line with Mulyasa's opinion that preliminary activities aim to prepare students mentally and physically to be ready to participate in learning (Mulyasa, 2013).

Furthermore, in the core activities, teachers apply an active and participatory learning approach by directly involving students in various physical activities.

Students are not only the object of learning, but also play an active role in every activity carried out. For example, in a ball game, students are divided into groups to practice teamwork and play skills. The teacher acts as a facilitator who provides direction, example movements, and corrections to mistakes made by students. This approach is in accordance with the active learning theory put forward by Sardiman, which states that learning will be more effective if students are directly involved in the learning process (Sardiman, 2011).

In addition, in the implementation of PJOK learning, teachers also pay attention to physical learning principles such as safety, fun, and meaningfulness. Teachers ensure that every activity carried out is safe for students and adjusted to their ability level. This is important because PJOK learning not only aims to improve physical skills, but also provide a fun learning experience. Good physical education learning must be able to create a pleasant atmosphere so that students are motivated to be actively moving (Lutan, 2001).

In the closing activity, the teacher evaluated the activities that had been carried out and provided feedback to students. Evaluations not only focus on aspects of physical skills, but also include students' attitudes and participation during learning. Teachers also reinforce the positive values that arise during activities, such as cooperation and sportsmanship. This is in line with Sudjana's opinion that evaluation in learning is not only aimed at measuring learning outcomes, but also as a means to improve the learning process (Sudjana, 2010).

Furthermore, the results of observations show that PJOK teachers at SDIT Alam Nurul Islam Dua Ngawi have been able to manage the classroom well. Teachers can create a conducive learning atmosphere, so that students can participate in activities in an orderly and enthusiastic manner. The interaction between teachers and students is also well established, which is shown through active communication and motivation during learning.

Thus, it can be concluded that the implementation of PJOK learning at SDIT Alam Nurul Islam Dua Ngawi has run effectively and in accordance with good learning principles. Teachers not only play the role of delivering material, but also as facilitators and motivators who are able to activate students in the learning process. This shows that PJOK learning is not only oriented to the physical aspect, but also to the development of students' attitudes and character as a whole.

Integration of Islamic Values

Based on the results of observations and interviews, the integration of Islamic values in Physical Education, Sports, and Health (PJOK) learning at SDIT Alam Nurul Islam Dua Ngawi is carried out in a structured manner through various forms of habituation and real activities in the learning process. This integration is not only theoretical, but is realized directly in the activities carried out by students, so that these values are easier to understand and internalize.

One of the most visible forms of integration of Islamic values is the habit of praying before and after learning. This activity is carried out consistently as part of the opening and closing of learning. Through this habit, students are taught to always remember Allah SWT in every activity, including sports activities. This is in line with the concept of Islamic education which emphasizes the importance of

building spiritual awareness in every aspect of life. Islamic education aims to form human beings who have manners, namely awareness of the relationship with God, fellow humans, and the environment (Al-Attas, 1995).

In addition, the value of sportsmanship is also instilled directly in every game activity. The teacher emphasized the importance of honesty, such as admitting mistakes when committing in-game offenses. For example, when there is a violation in a ball game, students are directed to be honest without having to wait for a reprimand from the teacher. Instilling this value is very important because sportsmanship is one of the main values in sports which is also in line with Islamic teachings, especially the value of honesty (*shiddiq*). Effective character education must include aspects of moral knowing, moral feeling, and moral action, so that students not only know values, but also feel and do it in daily life (Lickona, 2012).

Discipline values are also an important part of the integration of Islamic values in PJOK learning. This can be seen from the students' habits in following the rules of the game, lining up neatly before the activity starts, and obeying the teacher's instructions during the lesson. Discipline in this context is not only interpreted as obedience to rules, but also as a form of responsibility towards oneself and others. Discipline is one of the important factors in the success of character education, because through discipline students learn to control themselves and act in accordance with applicable norms (Tu'u, 2004).

Furthermore, the value of cooperation is also instilled through team play activities. In activities such as ball games, students are trained to cooperate with each other in achieving common goals. They learn to respect each team member's role, help each other, and communicate well. The value of this cooperation is in line with the concept of *ukhuwah* in Islam, which is brotherhood based on a sense of togetherness and mutual help. Cooperative learning can increase positive social interaction and develop cooperative skills between students (Johnson & Johnson, 1999).

In addition to these values, the integration of Islamic values is also carried out through the cultivation of the concept that maintaining health is part of worship. The teacher provides an understanding to students that the sports activities carried out are not only aimed at maintaining physical fitness, but also as a form of gratitude to Allah SWT for the blessings of health. This is important to foster awareness that health is a mandate that must be maintained. In Islam, maintaining health is part of the *maqashid sharia*, which is to protect the soul (*hifdz an-nafs*). Thus, PJOK learning can be a means to instill spiritual awareness as well as responsibility for personal health.

Overall, the results of this study show that the integration of Islamic values in PJOK learning is more effective through direct practice than through just the delivery of theory. This is in line with the theory of character education which states that values will be easier to instill if students experience and practice them directly in daily life. Internalization of values will be more successful if it is done through habituation, example, and real experience experienced by students (Majid, 2014).

Thus, the integration of Islamic values in PJOK learning at SDIT Alam Nurul Islam Dua Ngawi not only enriches the learning process, but also contributes to the formation of students' Islamic character as a whole.

Analysis of Linkages with Theory

Based on the results of the research that has been presented previously, the integration of Islamic values in the learning of Physical Education, Sports, and Health (PJOK) at SDIT Alam Nurul Islam Dua Ngawi shows a strong relationship with the theory of character education. Character education basically aims to shape the personality of students through the process of internalizing moral values that is carried out in a sustainable manner. This process is not only carried out through cognitive material delivery, but also through habituation and example in daily life.

Character education includes three main components, namely moral knowing (knowledge of values), moral feeling (feelings of values), and moral action (real actions based on values). In the context of PJOK learning at SDIT Alam Nurul Islam Dua Ngawi, these three components are clearly visible in learning practices. Students are not only given an understanding of the importance of values such as discipline, honesty, and cooperation, but are also trained to feel the importance of these values and practice them directly in sports activities (Lickona, 2012).

Furthermore, the habit formation theory emphasizes that a person's character is formed through habits that are carried out continuously. Aristotle in his concept of virtue ethics states that virtue does not appear instantaneously, but is formed through repeated actions until it becomes a habit. This is in line with learning practices in the field, where students are accustomed to praying before and after activities, being honest when playing, and disciplined in following the rules. This habit slowly forms an Islamic character in students.

In addition to habituation, teacher role models also have a very important role in the character education process. Teachers not only function as material presenters, but also as role models for students. According to Bandura in social learning theory, individuals learn through the process of observation and imitation of the behavior of others, especially figures who are considered role models (Bandura, 1977). In this case, PJOK teachers are figures observed by students in their attitudes, actions, and interactions. When teachers show a disciplined, honest, and fair attitude, students tend to imitate these behaviors in learning activities.

In the context of Islamic education, exemplary or *uswah hasanah* is the main method in instilling Islamic values. The Prophet Muhammad PBUH became an exemplary example in all aspects of life, so the exemplary method is considered the most effective approach in Islamic character education. This shows that the role of teachers as role models is very relevant in shaping the character of students.

PJOK learning has its own advantages as a character education medium because it involves physical activity and direct social interaction. Physical education provides opportunities for students to learn social values through real experiences, such as cooperation, sportsmanship, and responsibility (Lutan, 2001). Activities such as team games allow students to deal with real-life situations that require them to make decisions, work together, as well as control emotions. In addition, experiential learning approaches are also relevant in this context. Kolb stated that learning will be more meaningful when students are directly involved in the experience, then reflect on the experience to gain understanding (Kolb, 1984). In PJOK learning, students not only receive explanations of Islamic values, but directly experience them in game and

sports activities. This makes the process of internalizing values more effective and profound.

Thus, it can be concluded that the implementation of PJOK learning at SDIT Alam Nurul Islam Dua Ngawi has a strong suitability with various theories of character education. The integration of Islamic values through habituation, example, and direct experience in learning activities shows that character education is not only theoretical, but must be realized in real practice. This strengthens the role of PJOK as one of the effective media in shaping the Islamic character of students holistically.

Supporting and Inhibiting Factors

Based on the results of observations and interviews conducted at SDIT Alam Nurul Islam Dua Ngawi, the implementation of the integration of Islamic values in Physical Education, Sports, and Health (PJOK) learning is influenced by various factors, both supportive and inhibiting. The success of the implementation of these values is inseparable from the condition of the school environment, the role of teachers, and the characteristics of students involved in the learning process.

One of the main supporting factors is the religious school environment. SDIT as an Islamic-based educational institution has a school culture that emphasizes Islamic values in every activity. Such an environment has a positive influence on the formation of students' character, because they are accustomed to an atmosphere that supports the practice of Islamic values. A conducive school environment is one of the important components in the success of character education, because values will be easier to instill if supported by a consistent school culture (Lickona, 2012).

In addition, the example of teachers is also a very important supporting factor. Teachers not only play the role of teachers, but also as figures who become examples for students in behaving and behaving. In PJOK learning, teachers show disciplined, sportsmanship, honesty, and responsibility, which are then imitated by students. This is in line with Bandura's social learning theory, which states that individuals learn through the process of observation and imitation of the behavior of others. Thus, the example of teachers becomes an effective means of instilling Islamic values in students (Bandura, 1977).

Another supporting factor is the existence of a religious habituation program implemented in schools. Activities such as joint prayer, habituation of manners, and other religious activities are part of the students' routine. This habituation program helps strengthen the internalization of Islamic values in students. According to Majid, habituation is one of the effective strategies in character education, because values that are carried out repeatedly will be embedded into habits in individuals (Majid, 2014).

However, in its implementation there are several inhibiting factors that need to be considered. One of the main obstacles is the limitation of learning time. The time available in PJOK learning is often more focused on achieving physical skill competencies, so that the integration of Islamic values cannot be carried out optimally. This is in line with Mulyasa's opinion that time constraints are one of the obstacles in the implementation of ideal learning, especially in integrating various aspects of learning simultaneously (Mulyasa, 2013).

In addition, the difference in student characteristics is also a challenge in the application of Islamic values. Each student has a different background, ability, and level of understanding, so the response to the values taught is also not the same. There are students who easily accept and practice these values, but there are also those who need more intensive guidance. According to Uno, individual differences are a factor that must be considered in the learning process, because they can affect the success of achieving educational goals (Uno, 2011).

Another inhibiting factor is the limitation of value-based learning media. In PJOK learning, the media used still tends to focus on physical tools and facilities for sports activities, while media that are specifically designed to support the integration of Islamic values are still limited. In fact, the use of appropriate learning media can help clarify the delivery of values and improve student understanding. Learning media has an important role in increasing the effectiveness of the teaching and learning process, including in the delivery of educational values (Hamalik, 2010).

Overall, supporting factors such as the religious environment, teacher examples, and religious habituation programs make a major contribution to the success of the integration of Islamic values in PJOK learning. However, inhibiting factors such as time constraints, differences in student character, and lack of value-based learning media need to be considered to improve the quality of learning. Therefore, continuous efforts are needed from schools and teachers to optimize supporting factors and minimize existing obstacles, so that the integration of Islamic values in PJOK learning can run more effectively and optimally.

IV. CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the integration of Islamic values in the learning of Physical Education, Sports, and Health (PJOK) at SDIT Alam Nurul Islam Dua Ngawi has been carried out quite well and systematically. This integration process is not only carried out theoretically, but also realized through direct practice in daily learning activities. This can be seen from the habit of prayer before and after learning, instilling sportsmanship in the game, applying discipline in following the rules, and strengthening the value of cooperation through team activities.

The implementation of PJOK learning which is carried out actively and participatively provides a wide space for students to experience firsthand the values taught. Through physical activities such as games and sports, students not only develop physical abilities, but also learn to internalize Islamic values in daily life. Thus, PJOK learning not only functions as a means of physical development, but also as an effective medium in the formation of students' Islamic character.

In addition, the role of teachers as facilitators as well as role models has a huge contribution to the success of the integration of Islamic values. Teachers not only deliver learning materials, but also provide real examples in attitude and behavior. This example is an important factor because students tend to imitate the behavior shown by the teacher. With habituation that is carried out consistently and

supported by a religious school environment, the process of internalizing Islamic values can take place more effectively and sustainably.

However, in its implementation there are still several obstacles that need attention. Limited learning time is one of the factors that hinder the optimization of value integration, because teachers must divide time between the achievement of physical skill competencies and value instilling. In addition, the difference in students' characteristics also affects the level of success in understanding and applying the values taught. Not all students have the same level of awareness and understanding, so a more varied and adaptive approach from teachers is needed.

In addition, the limitations of value-based learning media are also a challenge in the learning process. The media used is still more focused on physical facilities, so it has not fully supported the optimal delivery of Islamic values. Therefore, innovation is needed in the development of learning media that is able to integrate physical aspects and values in a balanced manner.

Based on these findings, it can be concluded that the integration of Islamic values in PJOK learning has great potential in shaping the character of students holistically. Therefore, continuous efforts are needed to improve the quality of its implementation, including through more effective time management, improving teachers' competence in integrating grades, and developing more innovative media and learning methods. Thus, it is hoped that PJOK learning will not only be a means to improve physical fitness, but also be able to produce a generation that has Islamic character, noble character, and is able to apply these values in daily life.

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