



Internalization of Islamic Education Values in Physical Education and Health Subjects at Madrasah Tsanawiyah Binjai City

Siti Khairani¹, Yusnaili Budianti², Sapri³

¹²³Universitas Islam Negeri Sumatera Utara, Indonesia

Correspondent: sitikhairani865@gmail.com¹

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ABSTRACT: This study aims to explore the process of internalizing Islamic educational values in physical education and health subjects in the city of Madrasah Tsanawiyah Binjai. Qualitative research methods are used by data collection techniques through participatory observation, in-depth interviews, and document analysis. The results of the study show that physical education and health learning in Madrasah does not only rely on physical aspects, but also integrated Islamic values in each activity. The process of internalizing Islamic educational values occurs through a holistic pedagogical approach, the application of morals and Islam in student interaction, as well as habituation in carrying out physical activities with spiritual awareness. Madrasah environmental factors, the role of teachers, and an integrated curriculum are the main supports in this process. In conclusion, the internalization of Islamic educational values in physical education and health subjects at Madrasah Tsanawiyah Binjai City involves a holistic learning experience, strengthens students' Islamic identity, and provides a foundation for personal, mental and spiritual personal development.

Keywords: Internalization, Islamic Education, Physical Education



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INTRODUCTION

Islamic religious values are part of material values that are manifested in the reality of spiritual and physical experience. Islamic religious values are a level of personality integrity that reaches the level of insanity (insane kamil) ([Iskandar, 2022](#); [Said et al., 2014](#); [Sutiah et al., 2021](#); [Wahyudi et al., 2023](#)). Islamic values are absolute truth, universal and holy. Religious truth and goodness overcome human ratios, feelings, desires, and passions and are able to transcend the specificity of groups, races, nations and social stratifications.

Indonesia is a country with the largest Muslim population. With these conditions, Islamic religious values can be applied as one of the efforts to realize the goals of national education ([Undang-Undang Nomor 20 Tahun 2003, 2003](#)). The implementation of Islamic values in the implementation of national education is expected to be able to strengthen and make a great

contribution to the formation of students' noble morals. The application can be done by integrating learning materials with Islamic values.

Internalization is appreciation, deepening, mastering and deepening through ninaan, guidance and so on. Thus, internalization is a process of instilling attitudes into a person's personality through fostering, guidance and so on so that the ego deeply masters a value and lives it so that it can be reflected in attitudes and behaviors in accordance with the expected standards ([Affandi et al., 2021](#); [Hamid, 2020](#); [Mahrus, 2021](#); [Purnama et al., 2022](#)). Meanwhile, internalization that is associated with Islam can be interpreted as the process of fully putting Islamic religious values into the heart, so that the soul and soul move based on the teachings of Islam ([Akhyar & Marliana Fitri, 2022](#)). The internalization of Islamic religious values occurs through a complete understanding of Islamic religious teachings and continues with an awareness of the importance of Islam, as well as the discovery of the feasibility to realize it in real life.

The learning process is an elementary function and the most strategic effort to realize the educational goals ([Rohman et al., 2023](#)). Learning as a method requires planning for religious education as well as general education, namely having goals to be achieved. One of the goals of religious education is to grow and improve students' faith through the provision and cultivation of knowledge, appreciation, and experience of students, Religious education oriented to improving the quality of faith and devotion to God Almighty needs to be used as the core in education at school, especially in terms of anticipating everything that is undesirable, such as moral or moral crises ([Gunawan, 2020](#); [Indrawati et al., 2022](#); [Susilawati et al., 2021](#); [Syafi'i et al., 2023](#); [Wibowo, 2021](#)). Religious education must always be considered, because it is a development of the foundation of the nation's morality. This can be proven that peace and security are not only influenced by legal provisions, but also based on moral bonds and religious behavior in society. Religious education begins to be instilled in children from an early age. Of course, this education is taught in a family and school environment.

Meanwhile, the main goal of learning Islamic education is how the values of Islamic teachings taught will be imbued in students so that there is a change in behavior based on the values of Islamic teachings in their personal life and social life which can later have an impact on the formation of "insan kamil", not the understanding that the Islamic learning process is only a process of conveying knowledge about Islam. as it has been happening so far ([Burde et al., 2015](#); [Febriani, 2021](#); [Lutfiyah & Khamidi, 2022](#); [Rustan, 2021](#)).

Understanding students in religious matters is certainly not as easy as turning the palm of your hand, because the right steps are needed so that the materials can be conveyed to students correctly and embedded in them so that they are well realized ([Handriyantini, 2020](#); [Wibawa & Ibrahim, 2019](#)). In this case, teachers must really master Islamic religious education materials so that when delivering them correctly. In the world of education, there are various types of subjects that are conveyed to students, both general science and religious knowledge. The two sciences are mutually continuous so that students can live a life without limping in the sense of understanding the world and the hereafter. One of them is the subject of sports, which directs students to live healthier, of course, the main goal of this subject is so that students can live a healthy life physically and

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spiritually. Of course, this sports subject is inseparable from the religious element, so religious values are also needed in it.

Sports 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 actions, aspects of a healthy lifestyle and the introduction of a clean environment through selected physical activities, sports and health that are planned systematically in order to achieve national education goals ([Khairani, Siti, Yusraili Budiyanti, 2024](#)).

The school certainly wants students who are physically and spiritually healthy and have good morals, through this sports subject, students are expected to achieve the goals of the school. That way schools will give birth to good seeds of the nation. If students have a healthy body and soul, it will be easy for students in their lives to live a life to think, dhikr, and so on ([Wijitami & W, 2020](#)).

In the educational component that must be taught in schools, namely processed education subjects. This is because physical education has a very strategic role in the formation of a whole human being ([Hasnah & Yuniarti, 2023](#)). Physical education is essentially an educational process that utilizes physical activities to produce holistic changes in individual qualities, both physical, mental, and emotional directed to encourage, guide, develop, and foster physical and spiritual. Students and their environment to grow in harmony and optimally so that they are able to carry out their duties for themselves as well as for the nation and state.

Madrasah Tsanawiyah in Binjai City is a faith-based school, has various kinds of achievements, one of which is in the field of sports, especially in State Tsanawiyah Madrasah, Private Tsanawiyah Madrasah AL Washliyah 47, and Private Tsanawiyah Madrasah Al-Ishlahiyah Binjai. It is evident that many students have made achievements at the district and provincial levels. The achievements achieved are certainly inseparable from the guidance of teachers. Patience, sincerity, and persistence of teachers direct students to achieve various achievements from various sports fields, which of course not only excel in the field of sports but also excel in the field of religion or have a good spirituality. Physical education is basically an integral part of the education system as a whole aiming to develop aspects of health, physical fitness, critical thinking skills, emotional stability, social skills, reasoning and moral action through physical activities and sports.

Islam and sports have a correlation or relationship with sports because every sport has a correlation or relationship with sports because every sport always prioritizes sportsmanship which is nothing but very closely related to honesty, honesty really needs to be instilled in every sports person in order to maintain a sportsmanship image in every match ([Hasnah & Yuniarti, 2023](#)).

Sports must also have people who are pious and faithful because all sports activities, especially certain branches, require honesty, in addition to honesty requires a sense of responsibility in every matter. Sports are related to worship because we exercise so that the body is healthy and if the body is healthy we can carry out worship well, so that we not only think about physical things but also spirituality.

So that teachers in the field of sports at Madrasah Tsanawiyah in Binjai City are not only required to be proficient in various types of sports but also have high spirituality. This is because a teacher must have adequate spiritual intelligence. This spiritual intelligence is the basic capital for a teacher to become a figure who is expected to be able to provide inner enlightenment for his students. So that it not only provides knowledge, but also educates students to become virtuous human beings. The existence of such educator criteria, of course, is expected that in the future schools can increase the potential of students in the field of sports and have a high spirituality, so that they can also be called quality students ([Hasnadi, 2021](#)).

Previous research has also been conducted by ([Khairani, Siti, Yusnaili Budiyanti, 2024](#)) With the result that the learning of physical education and health in the madrasah does not only rely on the physical aspect, but also integrates Islamic values in each activity. The process of internalizing Islamic educational values occurs through a holistic pedagogical approach, the application of Islamic manners and morals in student-teacher interaction, as well as the habit of carrying out physical activities with spiritual awareness. Madrasah environmental factors, the role of teachers, and an integrated curriculum are the main supports in this process. Brgitu also with research ([Hasnah & Yuniarti, 2023](#)) with the results that the implementation of Islamic values in Physical Education and Sports can help form the character of Ulul Albab who are intelligent, spiritual and intellectual and improve the quality of life of students. The implementation of Islamic values can be done through various ways and needs support and collaboration between teachers, coaches, and students in facilitating the implementation of Islamic values in Physical and Sports activities to form the character of Ulul Albab. In the implementation of these Islamic values, it is also necessary to pay attention to the aspect of gender equality in Physical Education and Sports. Therefore, for this study, the researcher will focus on the process and understanding of the values embedded in the learning of Islamic Education for physical subjects.

In terms of internalizing the values of Islamic religious education in sports subjects, it is certainly needed, and guidance from teachers will also help the growth and development of potential in students to achieve achievements full of divine blessings. In essence, physical education teachers are not only required to direct students to the importance of sports or to develop their potential in the field of sports but also to instill Islamic religious values in students, so that in the future it is hoped that it will produce a young generation who are talented/potential and have behaviors that reflect Islamic religious values. Because the achievement of an achievement in students not only affects the student himself but also the surrounding environment such as the school environment, society, nation, state and religion.

METHOD

Based on the location where the research was conducted, this research is included in the field research with a multisite design using a qualitative approach. Field research involves collecting data and information obtained directly from respondents ([Sugiyono, 2021](#)). Qualitative research basically has two goals: first, to describe and reveal. Second, to describe and explain and explain

and explain and explain ([Hardani, 2020](#)). This study uses a multisite approach, because if the research object shares the same characteristics, namely Madrasah Tsanawiyah Negeri AL Washliyah 47, and Al-Ishlahiyah Binjai, this is in accordance with the criteria in taking the research object, namely the same madrasah in Binjai City ([Hamzah, 2020](#)).

The data sources in this study are divided into two parts: primary data and secondary data. Primary data is obtained directly from the research subject, in this case using research instruments such as interviews. Primary data in this study include: school principals, physical education teachers, and students. Secondary data is a complement to primary data and can be in the form of archives or documents. Secondary data in this study include documents from MTSN, MTSS AL Washliyah 47, and MTSS Al-Ishlahiyah Binjai regarding student data, teacher data, and infrastructure data.

The data collection techniques used in this study include observation, interviews, and documentation. After collecting the data, the researcher applies data analysis techniques and utilizes them effectively to draw conclusions that can address the research question. Data analysis techniques involve data reduction, data presentation, and drawing conclusions. After analyzing the data, the researcher ensures the validity of the data through testing credibility (internal validity), transferability (external validity), dependency (reliability), and confirmation (objectivity) in qualitative research to ensure the validity of the data in qualitative research ([Ramdhan, 2021](#)).

RESULT AND DISCUSSION

Form of the Internalization Program of Islamic Education Values in Physical Education and Health Courses at Madrasah Tsanawiyah Binjai City

Highlighting the essence of progressive and inclusive Islamic education, Prof. Dr. Azyumardi Azra emphasized the need for an internalization program of Islamic values that is relevant to the context of modern times in the field of physical education and health. He considered that the program should include an understanding of caring for the body as a belief, which is a very fundamental concept in Islamic teachings. Furthermore, awareness of mental and social health should also be emphasized in an Islamic perspective, as health includes not only the physical dimension, but also the psychological and social aspects that are crucial in the formation of a holistic balanced individual. Thus, the program of internalizing Islamic values in physical education and health needs to include these aspects in accordance with the demands of the times and the principles of inclusive and progressive Islamic teachings ([Azra, 2014](#)).

Islam contains a deep meaning of practice. Prayer, apart from being a psychological act of worship, is also an exercise for various physical muscles with various practical movements. Factors to melt fat and swelling by bending, prostrating, standing and sitting, it's all a daily play that helps absorb salt and dust. The program of internalizing Islamic Education Values in the field of Physical Education and Health is considered important by Madrasah Tsanawiyah Negeri Binjai, so they emphasize sports activities for each student as part of holistic education. They develop sports programs that aim to form a strong and resilient generation of Muslims, in accordance with Islamic

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teachings. This view is supported by the Prophet's Hadith which states that a strong Muslim is more loved by Allah than a weak Muslim.

Madrasah Tsanawiyah Negeri Binjai views that sports activities are not only physical activities, but also an integral part of building students' character in Islamic teachings. Through this sports program, students are not only taught to maintain their physical health, but also to strengthen their mental and spiritual strength in accordance with Islamic principles. Thus, sports activities in this madrasah are not only a means to improve physical health, but also to support the formation of a strong and noble character in accordance with Islamic teachings.

In the context of sports activities, Madrasah Tsanawiyah Al Ishlahiyah Binjai also implements several types of sports recommended in Islam, such as archery, swimming, and martial arts. This decision is not only based on the physical needs of the student, but also on Islamic values and teachings that emphasize the importance of maintaining a healthy body and physical readiness. Through this sports activity, Madrasah Tsanawiyah Al Ishlahiyah Binjai hopes to form students who are not only intelligent in the field of religious and general knowledge, but also have physical and mental strength in accordance with Islamic teachings. Thus, they will be well-balanced individuals who are ready to face the challenges of the world with confidence.

Implementation of Internalization of Islamic Education Values in Physical Education and Health Subjects at Madrasah Tsanawiyah, Binjai City

In principle, the role of schools as educational institutions is to assist families in building character and improving students' knowledge. To achieve this goal, all school members, from principals, educators, to staff, must work together and do their best. The goal is to create a school environment that has religious characteristics, is conducive, harmonious, and serves as a role model for students. With maximum cooperation and effort from all parties, schools can become places that not only provide formal education, but also shape the character of students in accordance with religious values. A religious, conducive and harmonious school environment will have a positive impact on the overall development of students. Students will be encouraged to become qualified individuals, have noble character, and be able to contribute positively to society ([Azizy, 2013: 22](#)).

Ngainun Naim's appearance in her book "Character Building: Optimizing the Role of Education in the Development of Science and Building the Nation's Character" illustrates that the concept of religiosity in Islam is about the application of everything that has been regulated and taught in Islamic law. This includes all aspects of life, from behavior, words, to a person's attitude. The importance of this aspect of religion lies in its main purpose, which is to worship Allah SWT ([Naim, 2012: 125](#)).

In this perspective, the commandments of Islam require every Muslim to practice the teachings of the religion in every aspect of their life, wherever and under any circumstances. It emphasizes that religious practices are not limited to worship rituals alone, but also include daily actions and social interactions. By understanding and practicing Islamic values consistently in all aspects of life, individuals can form a strong character and a noble character in accordance with religious

teachings. In addition, the concept of religiosity that is consistently applied is also the foundation for building positive character in society, so that it can contribute to the formation of a good and empowered national character.

Muhammad Husni Thamrin highlighted the importance of a contextual approach in teaching Islamic education, including in physical education and health subjects. Internalization Program Islamic values should be relevant to the context of students' lives, so that they can understand and apply these values in their daily activities ([Thamrin, 2018](#)).

The contextual approach suggested by Prof. Dr. Muhammad Husni Thamrin provides a strong foundation for meaningful and impactful learning in Islamic education, including in physical education and health subjects. By paying attention to the student's context and connecting Islamic values with their daily experiences and activities, learning becomes more relevant, engaging and impactful in shaping students' character and behavior.

Madrasah Tsanawiyah Al Ishlahiyah Binjai takes certain steps to ensure that sports activities are carried out in accordance with Islamic rules. One example is a special arrangement regarding swimming, which is only open to male students due to the limited number of female physical education teachers. Madrasah takes this step to ensure that sports activities do not violate Islamic sharia principles.

In addition, in other sports activities, Madrasah Tsanawiyah Al Ishlahiyah Binjai separates male and female students. It aims to prevent physical contact between the two sexes, in accordance with Islamic principles that govern interaction between men and women. Thus, Madrasah Tsanawiyah Al Ishlahiyah Binjai ensures that the implementation of sports activities in schools is in accordance with Islamic values and does not violate the rules set. These measures reflect the Madrasah's commitment to creating an educational environment that is in accordance with Islamic teachings and pays attention to the safety and orderly aspects of students.

The habits that have been implemented in the school are the programs that are expected that the students then have the provisions as the basis to step to the next level by having sufficient religious understanding and also having good behavior in which they can live properly and carry out the rules correctly and correctly. And also in accordance with ethics, so that students become moral people.

Results Achieved From The Internalization Of Islamic Education Values Physicaleducation And Health Subjects At Madrasah Tsanawiyah Binjai City

According to Abdul Halim Mahmud, the body has a very important role in human life. He mentioned that the body is a place about the spirit and the human mind. In other words, physical health is a factor that greatly affects a person's mental and spiritual health. Abdul Halim Mahmud also emphasized that physical health is a prerequisite for overall health. He declared that there would be no health for the Spirit and mind unless the body was also healthy. Abdul Halim Mahmud explained that physical strength is one of Allah's great helps. With their physical strength, people can worship Allah well, live their daily lives productively, and fulfill the obligations of Islam

perfectly. Therefore, maintaining physical health is integral part of religious obligations ([Mahmud, 1994: 59-60](#)).

Abdul Halim Mahmud's view highlights the importance of paying attention to the physical aspects of Islamic teachings. By maintaining physical health, one can better perform worship and religious duties as a whole. This illustrates that in Islam, not only the spiritual aspect is important, but also the physical aspect is highly regarded as part of the balance in human life.

In line with Haidar Bazir's view of the importance of teaching physical education and health holistically, which includes spiritual, intellectual, emotional, and social aspects, it highlights the integration of Islamic values in every aspect of students' lives, including in physical activity and health. The holistic approach suggested by Haidar Bagir provides a strong foundation for physical education and health that impacts Madrasah Tsanawiyah. By incorporating physical, spiritual, intellectual, emotional, and social aspects into learning, students can experience richer and more meaningful learning experiences, and are able to develop themselves as a whole in accordance with Islamic teachings ([Bagir, 2019](#)).

The results of the internalization of Islamic educational values in physical education and health subjects show that Madrasah Tsanawiyah Negeri Binjai has succeeded in creating a reputation as one of the best madrasahs in Binjai City. They managed to produce a generation of Muslims who were not only physically and intellectually difficult, but also had a strong spiritual awareness to prepare for the afterlife. This achievement shows that Madrasah Tsanawiyah Negeri Binjai has implemented various effective programs and activities in developing students holistically, in accordance with Islamic values. Thus, this madrasah not only focuses on academic achievement, but also on the formation of students' character and morals in accordance with religious teachings.

The success of Madrasah Tsanawiyah Negeri Binjai in producing a generation of quality Muslims is the result of the hard work of all parties, including principals, teachers, staff, and students, as well as support from parents and the surrounding community. By maintaining high standards and continuing to improve the quality of education, this madrasah will continue to be a role model for other educational institutions in creating an empowered and noble generation.

The results of the internalization of Islamic Educational Values in the Subject of Physical Education and Health at Madrasah Tsanawiyah City Binjai also found that the lack of internalization of Islamic educational values at Madrasah Tsanawiyah Al Washliyah 47 Binjai causes many students who do not do so to have good behavior. The researchers saw that AL Washliyah 47 Binjai students are currently very concerned, they have no manners towards teachers and guests who come, they are used to talking dirty in front of anyone, the interaction between men and women is not too restrictive, and the clothes are still not meeting the Islamic sharia rules.

Supporting factors, hindering factors, and solutions to internalize Islamic educational values in physical education and health subjects at Tsanawiyah Madrasah in Binjai City

Fadil al-Jamali describes the Islamic view of human nature as a combination of physical and spiritual dimensions that are interrelated and mutually influencing. Physical parts include physical

and material aspects of a person, such as his body, organs and properties. The physical provides a forum for human experience in the physical world and the media to carry out various activities in daily life. Then the spiritual part includes the spiritual and non-material aspects of a person, such as his thoughts, feelings, and will. Spiritual includes the inner dimension of human beings, including spiritual needs, values, and awareness of God ([Al-Jamali, 1993: 14](#)).

From an Islamic perspective, balance between body and mind is essential to achieving a harmonious and meaningful life. The two are mutually beneficial: Good physical health can support spiritual well-being, while spiritual balance and hygiene can strengthen physical health. The awareness of the close relationship between body and mind teaches humans to take care of both in a balanced way, not only physically but also spiritually. This view reflects the completeness of Islamic teachings on human beings as complex creatures, whose physical and spiritual parts cannot be separated. Therefore, Islam emphasizes the importance of holistic human self-care, both in physical and spiritual aspects, to achieve complete and harmonious well-being.

Balancing between physical and spiritual in Madrasah Tsanawiyah requires the role of teachers or educators in implementing Islamic educational values in physical education and health subjects, teachers have a very important role in the success of the physical and spiritual balance of every student, so if teachers do not have enough. That ability will cause problems. Problems that arise due to the lack of ability of teachers to internalize the values of Islamic teachings during the teaching and learning process include several things ([Sari, 2016: 2-3](#)).

Teachers may lack the understanding or skills to effectively convey Islamic values to students. This can be due to a lack of adequate training or training in this regard. Limited Educators, a large number of Islamic education teachers can lead to an excessive workload for existing teachers, thus reducing the time and attention they can give to each student. Teachers who do not reflect role models, teachers who cannot reflect the teachings of Islam in their own behavior and actions can reduce students' confidence in the values taught. Students may have difficulty internalizing the values if they do not see a good example from their teachers. Lack of teacher responsibility, teachers who are not active in monitoring and controlling student behavior in the context of Islamic values can cause students to feel that they are not responsible for their own actions. This can hinder the student's character and moral development process.

To address this problem, efforts are needed to improve teachers' ability to impart Islamic values through continuous training and coaching. Additionally, it is important to increase the number of qualified Islamic education teachers and ensure that they can be good role models for their students. Teachers also need to be given support and training to take an active role in monitoring and guiding student behavior in accordance with Islamic values. Thus, a supportive learning environment can be created for students to further internalize these values.

Seen in Madrasah Tsanawiyah Al Washliyah 47 Binjai, there are several problems related to teacher qualifications and competencies, especially in physical and health subjects. Some teachers, including sports teachers, do not have the competencies appropriate to their fields. The lack of knowledge about Islamic education among these sports teachers leads to their inability to internalize the values of Islamic education in the process of physical learning and health.

The lack of knowledge of Islamic teachings also has an impact on the ability of PE teachers to teach physical and health subjects in general. They may not have an adequate understanding of the basic principles in the field, as well as a lack of skills in providing relevant and useful material to students. In addition, the presence of PE teachers who are not graduates in the field of sports or education is also a problem. Teachers who do not have a formal educational background in sports may not have the knowledge and skills necessary to teach physical and health subjects effectively.

With this problem, systematic corrective actions are needed, such as training and coaching for relevant teachers to improve their knowledge and skills in teaching physical and health subjects, including in internalizing Islamic educational values. In addition, it may also be necessary to consider recruiting additional teachers who have an appropriate educational background for the field to improve the quality of learning at Madrasah Tsanawiyah Al Washliyah 47 Binjai.

The lack of internalization of Islamic educational values at Madrasah Tsanawiyah Al Washliyah 47 Binjai has a significant impact on student behavior. The findings of the study show that the condition of students in Madrasah is very concerning. Some of the problems observed include: lack of manners towards teachers and guests, students lack awareness of the importance of civility towards teachers and guests who come to the madrasah. The lack of respect and courtesy towards the elders or those in higher positions is one example of the lack of internalization of adab values in the school culture. Students often use foul or inappropriate language in front of anyone, including teachers or guests. This shows a lack of respect for social and ethical norms that must be instilled in Islamic education.

The limited interaction between male and female students shows that Islamic values on social boundaries have not been consistently applied in madrasahs. This can negatively impact the character building of students in terms of maintaining purity and politeness. Clothes that do not comply with Islamic sharia rules, some students may still wear clothes that do not meet sharia sharia standards. This reflects a lack of understanding or awareness of the importance of dressing in accordance with Islamic teachings.

By identifying these problems, corrective steps can be taken to improve the internalization of Islamic educational values in Madrasah Tsanawiyah Al Washliyah 47 Binjai. This includes increased training and coaching for teachers and students in Islamic behavior and ethics, as well as stricter enforcement of school rules in accordance with religious principles. Thus, it is hoped that Madrasah can create a better and supportive environment for the formation of students' character in accordance with Islamic teachings.

In order for Islamic values to last, there must be a process of acculturation of religious values. To form a religious culture, education practitioners can do it through: 1. Providing examples (examples) 2. Using good things 3. Enforce discipline 4. Provides motivation and encouragement 5. Giving gifts, especially psychological 6. Creating a religious atmosphere that affects children's growth ([Tafsir, 2014: 112](#)).

The methods mentioned above are important strategies in the process of civilization of Islamic values among students. By applying these methods consistently and integrally, education

practitioners can help form a strong religious culture among students, which will have a positive impact on the formation of their character and behavior in accordance with religious teachings.

In this study, the researchers are well aware of the many shortcomings that make this study imperfect. However, with these shortcomings, researchers will learn and produce much better research in the future. Next, the researcher will explain the shortcomings and limitations that occur.

First, in this study, the researchers used qualitative research. The researchers realized that using qualitative research requires a lot of interaction that researchers must build with the subject and object of the research. This study uses primary data obtained from in-depth interviews and observations. The limitations of this study include the subjectivity of the researcher. This research is highly dependent on the researcher's interpretation of the meaning implied in the interview and seen through observation so that the bias tendency still exists.

Second, this research takes a lot of time, because this research was conducted in three tsanawiyah madrasahs in the city of Binjai which requires researchers to spend a lot of time in meeting research needs to get research results. It is not enough to stop there, the researchers also have to go directly to the field where sports learning activities are carried out, which is not all carried out in the Madrasah environment such as in swimming pools, Binjai independent fields, and fitness centers. In this case, the researcher must divide his time in the midst of the researcher's busy life as a teacher, athlete and other activities.

CONCLUSION

Based on the description that has been presented about the internalization of Islamic educational values in physical education and health subjects at Madrasah Tsanawiyah Binjai City, the following conclusions were found: Program for the Internalization of Islamic Education Values in Physical Education and Health Subjects at Madrasah Tsanawiyah City Binjai. Madrasah Tsanawiyah Negeri Binjai; Talaqqi, literacy, Tausiah, praying Dhuhur in the congregation, habuni from Islamic educational values, setting madrasah uniforms in accordance with Islamic law. For Madrasah Tsanawiyah Al Washliyah 47 Binjai; The results of the Islamic Education Value, Praying Dzuhur in the Congregation, Planting Surah As-Shab Verses 10-11. Madrasah Tsanawiyah Al Ishlahiyah Binjai; Integration of Islamic values in a series of physical activities, use of Islamic values-based materials and examples, Development of social skills.

Supporting and inhibiting factors, as well as solutions for internalizing Islamic educational values in physical education and health subjects at Madrasah Tsanawiyah, Binjai City. Madrasah Tsanawiyah Negeri Binjai Some of the supporting factors are; The status of the Madrasah which is the only Madrasah Tsanawiyah state in Binjai City, student background, teacher competence, adequate infrastructure, strict regulations from the madrasah. The inhibiting factors are; Students' backgrounds, facilities, and infrastructure have not been fully met. The solution is 2 which are; Strengthen the relationship between teachers and parents and continue to develop infrastructure

facilities. Therefore, the values of Islamic education have 2 important aspects, namely the physical aspect and the spiritual aspect. Both of them are continuous with each other in order to form students who are spiritually healthy and have good morals.

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