

RELIGION, EDUCATION, AND SPORTS: INTERNALIZATION OF ISLAMIC EDUCATION VALUES IN MAHATMA SPORTS

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Religion, Education, And Sports: Internalization Of Islamic Education Values In Mahatma Sports Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

Abstract

This article analyzes the need to internalize the values of Islamic education in sports. One of the sports that promotes Islamic values is Mahatma. Facts on the ground show that sports that develop in the midst of society today do not prioritize spiritual health only prioritizing physical health alone, while spiritual health also needs attention. So that this discussion is well directed, the authors focus the problem of discussion on how to internalize the values of Islamic education in Mahatma sports. The study was conducted at the Ministry of Religion in Padang, located at Jl. Duku No.5 Ujung Gurun, Padang Barat District Padang West Sumatra. The

purpose of this study is to look at the efforts of sports participants in internalizing the value of Islamic education in every sports movement, it is necessary to have a detailed assessment of the stages of inculcation. This research is a descriptive qualitative research that is describing and interpreting objects as they are and analyzing them using scientific methods. Data collection by observation, direct interviews and documentation. The technique used in data analysis is data display, data reduction and conclusions carried out with snowballsampling techniques. The data validity technique uses source triangulation. The results showed that the internalization of Islamic education values for Mahatma sports members was through the establishment of rules of dress, ablution, reciting Istighfar, Al-Fatihah, praying, breathing, remembrance, blessing, friendly smile and the emergence of mutual forgiveness. Through internalization, the impact resulting from Mahatma's sport on health is not only physical health, it also increases gratitude, sincerity, serenity, and draws closer to Allah SWT. Constraints on the field were found that this sport does not yet have its own place as a sports center so that the implementation of the sport still hitched a ride in another agency, namely the Ministry of Religion and MTsN Model Padang City

Keywords: nternalization, Islamic Education, and Mahatma Sports

A. Introduction

This research tries to see the novelty of sports in general. The novelty that wants to be studied in this study is that sporting activities can be used as worship activities by reciting the dhikr on every sports movement performed. So, the Mahatma sport is one of the newest sports that puts forward an approach to Allah SWT. This sport is not included in the sports that are contested, this sport is movements such as gymnastics, but each movement is accompanied by remembrance to Allah SWT.

Islam strongly emphasizes the importance of maintaining health, not only physical health but also spiritual health (Surah Yunus / 10:57). However, many people who are physically fit but neglect spiritual health. Conversely some people focus on spiritual health, but their bodies are neglected. For this reason, an education and

training is needed that can lead to physical and spiritual health. Training like this can be realized one of them by exercising¹.

Of the various sports that developed at this time, there is one sport that emphasizes both aspects, namely Mahatma. Ahmad Riva'i explained that the sport of mahatma was founded with the Sacred Purpose so that life could be beneficial to people, by inviting people to be healthy and free from their pain in a fast, cheap, easy, and safe way. Everything is done with sincere intentions and expect the pleasure of Allah SWT .

The existence of Mahatma sports is in line with what is mandated by RI Law Number 20 Year 2003 concerning the National Education System Chapter II Article 3 b National Education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming at developing the potential of students in order to be a man of faith and devotion to God Almighty, noble, healthy, knowledgeable, competent, creative, independent, and to be a democratic and responsible citizen.

Whereas Health Law 39/2009 chapter VI on Health Efforts, articles 47 and 48, health efforts are carried out in the form of activities with promotive, preventive, curative and rehabilitative approaches that are carried out in an integrated, comprehensive, and sustainable manner. The implementation of health efforts as referred to in Article 47 shall be carried out through the following activities: a. health services; b. traditional health services; c. health improvement and disease prevention; d. disease healing and health recovery; e. reproduction health; f. family planning; g. school health; h. sports health². This is in line with what is mandated by Unesco (1978) physical education is a process of education of a person as an individual or community member who is carried out consciously and systematically through various physical activities in order to

¹ Sika, "Analisis Dan Perancangan Sistem Penunjang Keputusan Kenaikan Jabatan Dengan Metode Simple Additive Weighting."

² Sudjadi Et Al., "Penerapan Pelayanan Kesehatan Masyarakat Miskin Yang Ideal Dalam Pelayanan Kesehatan Masyarakat Miskin Melalui Program Jamkesmas."

improve physical abilities and skills, growth of intelligence and character formation³

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Several other studies in an effort to shape character through the inculcation of educational values⁴, then the formation of leadership in shaping character through sports education⁵, all of these studies lead to the enhancement of educational values. So, in this study, more emphasis on the inculcation of Islamic educational values to shape character through Mahatma sports.

This study aims to see how the process of inculcating the values of Islamic education in Mahatma sports conducted at the Ministry of Religion in Padang City and its implementation steps.

B. Definition of Mahatma Sports

According to Ahmad Riva'i Mahatma is an abbreviation of Advanced Healthy Together (MAHATMA). Mahatma sports are performed with a triangle breath, namely breathing, pressure and exhaust breath accompanied by prayer, remembrance, and blessings of the Prophet, centered 2 fingers below the navel in order to activate the body's electrical energy (bio-energy) which can treat various diseases both physical and spiritual. While internalization is appreciation, planting, deepening (a process)⁶. Al-Ghazali said

³ Mirhan, "Hubungan Antara Percaya Diri Dan Kerja Keras Dalam Olahraga Dan Keterampilan Hidup."

⁴ "Membentuk Karakter Siswa Sekolah Dasar Menggunakan Pendidikan Jasmani Dan Olahraga."

⁵ Maliki, "Kepemimpinan Dalam Olah Raga Membangun Karakter Bangsa (Sebuah Perspektif Pembangunan Kewarganegaraan)."

⁶ Triana, "Internalisasi Jihad Dalam Pendidikan Karater."

education must lead to the realization of religious goals. and morals, with their emphasis on acquiring virtue and taqarub to God and not seeking high position or getting the splendor of the world ⁷. While Al-Bana's thoughts about education are inseparable from his view of Islam which includes all aspects and touches all aspects of human affairs both for world life and ukhrawi life⁸.

Value is a set of beliefs or feelings that are believed to be an identity that gives a special style to patterns of thought, attachment or behavior, Islamic education today does not have to have normative and historical values that base the sources of Islamic religious teachings⁹. Thus, a value system can provide a general standard that is believed that is taken from the objective situation or lifted from beliefs, public identities that become sharia. Sometimes values grow in humans so strongly that all paths of behavior, behavior, and attitudes towards everything will be imbued with these values. This means, by internalizing the values in human beings, they will not only practice but be able to spread and maintain their values¹⁰.

Furthermore Nasihin revealed that the need to internalize the value of education was due to the influence of the west in education today. According to him, internalization of the value of education is very effective if it is carried out by the exemplary process¹¹. The same thing was expressed by Nurul Zuriah that the initial stage in the process of internalizing values is that children are allowed to live together according to their reasoning and continue step by step. The higher the level of children's education the deeper the elements of understanding, argumentation, and reasoning. Life values should be internalized based on the example and reality that exists in society¹².

⁷ Fleeson Et AL., "Konsep Pendidikan Akhlak Menurut Imam Al-Ghazali."

⁸ Muizzuddin, "Metode Pendidikan Moral Menurut Hasan Al Banna."

⁹ Muhammad Haris, "Pendidikan Islam Dalam Perspektif Prof. H.M Arifin."

¹⁰ Inawati, "Strategi Pengembangan Moral Dan Nilai Agama Untuk Anak Usia Dini Asti Inawati."

¹¹ Nasihin, "Internalisasi Nilai-Nilai Agama Islam Dalam Pembinaan Akhlak Mulia."

¹² Norliza Hussin And Khadijah Abd Razak, "Pembentukan Akhlak Muslim Menurut Perspektif Islam."

Whereas the values of Islamic education in language consist of two terms, namely "Islamic values and education." Values are defined as characteristics that are important or useful to humanity¹³. That is the quality that really evokes an appreciation response¹⁴. Islamic education values are traits or things that are inherent in Islamic education that are used as a basis for humans to achieve the goals of human life, namely serving Allah SWT and carrying out the mandate as a caliph on earth. This value needs to be instilled in Islamic education institutions both formal, informal, and non-formal, with the hope of the various Islamic educational institutions born of people who have Muslim and Muslim personalities¹⁵.

C. Integration of Sports and Religion.

All activities or any activities that are useful for yourself or others, if you want to be worthy of worship and get the pleasure of Allah SWT, when going to start or end the activity must start with prayer, as well as in sports activities that are merely worldly activities, but has the value of worship beside Allah SWT¹⁶, because religion does not teach the dichotomy of the interests between the world and the hereafter to the people, as long as all these activities are intended for worship. Besides that exercise is beneficial for the human body, the benefits of exercise for the human body are not only healing curatively but also far greater as preventive healing.

Mahatma Sports including Non-Formal Education

The embodiment of national education gave birth to various forms of education in the midst of society, one of which gave birth to non-formal education¹⁷. Non-formal education according to Law Number 20 of 2003 can be defined as an education channel outside of formal education that can be implemented in a structured and tiered

¹³ Widyanti, "Penerapan Nilai-Nilai Kearifan Lokal Dalam Budaya."

¹⁴ Nor Kalsum Mohd Isa, "Pengetahuan, Sikap Dan Tingkah Laku Pelajar Upsi Terhadap Prinsip-Prinsip Kampus Lestari Awareness, Attitude And Behaviour Of Upsi Students Towards The Principles Of A Sustainable Campus."

¹⁵ Indrawan, "Pendidikan Karakter Dalam Perspektif Islam."

¹⁶ "Pengaruh Zikrullah Pada Manusia Menurut Perspektif Sains."

¹⁷ Ali, "Implementasi Kurikulum Pendidikan Nasional 2013."

manner¹⁸. Non-formal education can also be interpreted as an intentional learning activity by citizens of learning and learning within an organized (structured) setting that occurs outside the school system¹⁹. So, in this case, Mahatma sports is included in the category of non-formal education because it carries out organized, structured, and implemented education outside the school system²⁰.

Fathurrohman put forward several characteristics of non-formal education as follows: (1) usually related to short and practical missions, (2) places of learning are usually outside the classroom, (3) registration requirements are more flexible, (4) evidence of having assessed science from their skills, not from their certificates, (5) the contents, staff or structure are not organized, (6) participants are usually voluntary, (7) in the form of side activities, (8) lessons are rarely stratified or sequential, (9) the cost of education is usually cheaper from formal education, (10) the recipient requirements are usually lighter, (11) the assessment of success is judged by the ability to demonstrate skills, (12) is not limited to participants and certain curricula, but can be renewed and developed²¹.

D. Linkages of National Education Goals with Mahatma Sports

As a basis for the general goals of adult education based on the objectives of the Indonesian National Education formulated in PERMENDIKNAS Number 49 of 2007, in point b number 2 namely: referring to the vision and mission of the National Education Goals and relevant to the needs of community empowerment, in the form of developing potential participants educate people to become people who have faith and are devoted to God Almighty, noble, healthy, knowledgeable, competent, creative, independent, and become citizens who are democratic and responsible²².

¹⁸ Fitri And Mulyono, "Journal Of Non Formal Education And Community Empowerment."

¹⁹ Miradj And Sumarno, "Pemberdayaan Masyarakat Miskin, Melalui Proses Pendidikan Nonformal, Upaya Meningkatkan Kesejahteraan Sosial Di Kabupaten Halmahera Barat."

²⁰ Yuliawan, "Pembentukan Karakter Anak Dengan Jiwa Sportif Melalui Pendidikan Jasmani Olahraga Dan Kesehatan."

²¹ Fathurrohman, "Model-Model Pembelajaran."

²² Padmowihardjo, "Pengertian Dan Konsep Pendidikan Orang Dewasa."

The realization of adult education goals mandated by the Indonesian National Education Law is seen in Mahatma sports in the form of five attitudes that must be possessed, namely: 1) Loving God Almighty: as evidenced by always seeking His Rida, always making remembrance with longing, and love. 2) Loving the Prophet is proven by following the Prophet, imitating his character. 3) Loving others is proven by loving others. 4) Friendly smile, polite, modest (tawadhu'), honest, respecting the older, loving the younger, glorifying the teacher, gentle, positive thinking, friendship, competing to do good and enthusiasm 5) anytime anywhere always invites people become healthy²³.

Based on the realization of the adult education goals above, in relation to the exercise of Mahatma in the Ministry of Religion in Padang, Mr. Japeri explained that Mahatma sports contain values of Islamic education based on the Koran and Hadith. Such as remembrance, loving the Prophet, friendly smile, please help, honest, and everything is carried out only to seek the pleasure of Allah SWT. So in sports Mahatma exercises while worshiping which is certainly an adult education goal, which is to improve the quality of worship. Then Mahatma exercise can reduce and avoid dependence on chemical drugs, in addition to worship that we get in Mahatma sports is healthy.

E. RESEARCH METHOD

This type of research is field research. The approach used in this research is a phenomenological approach with a descriptive qualitative method that is describing and interpreting objects according to what they are and analyzing them using scientific methods. Data collection techniques used were observation, interviews and documentation conducted with snowballsampling technique of 22 people consisting of 19 men and 3 women. The data analysis stage is obtained from the results of observations, interviews and documentation studies that are analyzed to find out their meaning by connecting data, reducing data and drawing conclusions. The data validity technique uses source triangulation.

²³ Darlis, "Hakikat Pendidikan Islam: Telaah Antara Hubungan Pendidikan Informal, Non Formal Dan Formal."

F. DISCUSSION RESULTS

According to Rivai, the Coordinator of Mahatma sports implementation in the Ministry of Religion in Padang was carried out based on the Mahatma Indonesia Sports Guidelines book. Mahatma Sports has an organizational legal basis from the Minister of Justice with Decree Number C.21 78.HT.01.05 TH 2006, on September 27, 2006. And has also been registered with the Directorate General of Tax, Ministry of Finance of the Republic of Indonesia, at the Jakarta Tax Service Office East, with NPWP (Taxpayer Identification Number) 02,448,327.3-005,000, (Legal basis and Taxpayer Identification Number Attached).

Mahatma Sports Vision, namely: Being the best of humans, which is beneficial for others. While the Mahatma Sports Mission, namely:

1. Useful for others
2. Inviting people to be healthy and free from their diseases in a fast, cheap, easy and safe way.
3. Looking for the pleasure of Allah SWT.

Mahatma's sporting goals are: Inviting people to be healthy, in a fast, cheap, easy and safe way.

The implementation of the vision and mission as well as the sports objectives of Mahatma are contained in Mahatma's attitude, namely:

1. Loving Allah, proven by seeking His pleasure, always remembering Him (always dhikr) with longing and love.
2. Loving the Prophet, proven by following the Prophet, imitating his character.
3. Loving others, proven by loving others.
4. A friendly smile, good manners, modesty (tawadhuk), respect for the older, love the younger, glorify the teacher, honest, loyal, many grateful, gentle, positive thinking, friendship, racing to do good.
5. Whenever and wherever always invites people to be healthy

G. Structure of Mahatma Sports Ministry of Religion Padang

Mahatma Sports Padang City Ministry of Religion was established on February 2, 2016 aimed at instilling the values of

Islamic Education under the auspices of the City of Padang Ministry of Religion. Japeri of the Ministry of Religion in Padang said that with the Mahatma sport held at the Ministry of Religion, it was hoped that it could improve morale, work sincerely and provide good service to the community. Because the purpose of Mahatma is to create Physical and Spiritual Health.

The duties and responsibilities of the Mahatma sports in the Ministry of Religion in Padang are divided into sections according to their respective duties based on the management structure determined by the head of the network to be forwarded to the Mahatma Sports Trustees of Indonesia.

H. Age of Mahatma Sports Participants

When viewed in terms of age, Mahatma sports are classified as adult education, because one of the age requirements for being a member of Mahatma sports is a minimum age of 17 years and above, meaning that under 17 years of age are not permitted to become members of Mahatma unless they are sick, because the purpose of Mahatma's sport is to physical and spiritual health. As the name suggests Mahatma is healthy progressing together.

In the Adult Education book Karangan Suprijanto explains the age range of a person is said to be an adult if the age has reached 16-18 years while under 16 years can be categorized as children. Judging from the psychological if someone has been able to direct themselves, do not always depend on others, want to be responsible, independent, dare to take risks and be able to make decisions. While the biological characteristics of someone who has shown secondary sex in men, among others, growth of Adam's apple in the neck, the sound changes become large and heavy, and the growth of hairs on the body such as mustache, beard, beard, hair on the chest. Among women, among others, the occurrence of menstruation, and the growth of breasts (Suprijanto, 2015, p. 46).

The general objectives of adult education have seven main principles: (1) Health: physical, mental, and security / safety. (2) Useful family members, (3) Occupational guidance, training, and economic efficiency, (4) Citizenship education: democratic principles, correct, local, state, and national, (5) Use of free time: physical reaction, mind, and spirituality; appreciation and personality

development, (6) Ethics: moral values, service life, and personal responsibility, (7) Mastery of basic knowledge: learning suggestions such as reading, writing, language and methods of scientific thinking (Suprijanto, 2015, p. 50) . From these principles, physical, mental and safety health are the main points of the goals of adult education.

The stages of the exercise of Mahatma

Each member of the Mahatma sport before training must wear a Mahatma sport uniform and membership pin according to his level. The Mahatma sport membership pin between the trainer and the participant is different. Each trainer uses a pin according to his level in Mahatma sports. Light blue for middle trainers, dark blue for permanent trainers while the circle ring network chairman is red. This pin must be worn while training and it is not justified Mahatma's sports training does not use pins.

Furthermore, the participants must first perform ablution first and be holy and inward in order to practice according to what is expected. If during ablution is canceled then the related person must renew his ablution by asking permission from the trainer to take ablution and rejoin the training. When practicing Mahatma sports participants it is not permissible to spit in the field, speak and upright because it is a dishonorable gesture and one of good behavior.

The authors conclude that each stage of the above mahatma sports activities prioritizes the inculcation of Islamic educational values. Starting from how to dress, ablution before starting, giving advice related to sports goals, as well as maintaining and maintaining the boundaries of genitalia between male and female participants.

I. Internalization Of Islamic Education Values In Mahatma Mahatma Kemenag Padang.

The form of internalization of the value of Islamic education in this sport is seen from the way of dressing, the rules of discipline, how to start sports, each movement is accompanied by prayer and remembrance, and each movement must create hospitality.

How to dress

Benefits and uses of clothing for participants in Mahatma sports, Edy Oktaviandi explains Mahatma sports clothing functions as follows:

Maintain honor. Mahatma sport participants should realize and maintain their honor and dignity after being appointed as Mahatma sport participants. Because clothes show one's identity. After being inducted as a member of Mahatma sport, it should be responsible for maintaining the good name of Mahatma sport. And if it is misused for things that are in accordance with predetermined rules such as shirk, following a certain flow of belief then the participant in question will be fired from members of the Mahatma sport.

Mahatma sportswear should be able to provide a sense of security and comfort before practice during training and after completing Mahatma sports training because it is implanted to Mahatma sport participants so as not to wear tight clothing after showing body pustur. Because it will disturb and influence the concentration and thoughts of various kinds of Mahatma exercise training. Participants are not allowed to dress that can disturb concentration while practicing Mahatma sports.

Clean and specially designed. Dressing in Mahatma sports is seen as worshipping God, and thus Mahatma sports participants are emphasized in wearing clothes that are in line with Islamic educational values. Mahatma's sports clothes should be clean. Because clothes that are used for exercise will also be used later for prayer. Mahatma sport clothes cover the genitals at the same time can be used to carry out prayer when the prayer time comes during practice. At the time of repentance prayer, lightening or opening of energy, TC rate increases and meetings are emphasized to keep in sports clothes.

Mahatma sports clothes are designed according to the needs and comfort while training. In Mahatma Sports pants a waist strap is attached. The rope is tied to the waist according to your needs. So that it can help with suppressing the triangle's breath. Because the breath while exercising should not leak and continue to be pressed until the moment the skill is finished, which counts up to twenty times. Shortly suppressed breath will accelerate blood circulation throughout the body and produce good energy (Japeri, 2017).

Discipline rules. One form of planting disciplined members is the use of pins. Each exercise pin must be worn, if not the training grounds are separated. The pins worn during training vary in color according to the level of training and membership in Mahatma sports. White pins are for ordinary members, green pins are for trainer assistants, blue pins are for middle trainers and branch leaders, red pins are for network leaders, and yellow pins are for coaches.

To increase participation, also given an appreciation in the form of an award pin. This appreciation was given to participants who had advanced, so they felt honored when pinned by Mahatma's sports organizer. At that time also given a spiritual splash from the trainer so as not to be arrogant and to take advantage of knowledge for our brothers and sisters in need. This pin exchange is carried out for the fastest time in three months if it meets the specified requirements including always participating in training

How to start sports

1. Ablution 'before the sport.

Mahatma sports are seen as worship to get closer to Allah SWT. Thus the Mahatma sport must be in a sacred state of small and large hadats, which is preceded by ablution '. After that the sport begins with reading Istighfar, Ta'awudz, Basmallah, Creed, Shalawat and reading Alfatihah. At the time of the sport the participant is encouraged to keep in remembrance of Allah SWT (Oktafiandi, 2017, p. 10 Januari).

Internalization of the value of Islamic education in wudoo 'which is teaching life to always be healthy, the movement of wudu' has an impact on physical and spiritual health. Starting from gargling, mouth rinses can clean mouth and throat, suppurating gums, protect teeth by removing food debris contained in the teeth. Gargling also strengthens facial muscles well and can calm one's soul. Then wash the nose, inhaling water through the nose helps to make the nostrils clear of germs, dust, bacteria and microbes. Because the nostrils are vulnerable places occupied by microbes and viruses that will spread throughout the body.

Then wash your face and hands until the elbows are also useful to remove dust and microbes. Removes sweat and cleanses the skin of fat produced by skin glands, and this is an ideal place for bacterial

breeding. Then washing both feet with a massage creates a feeling of calm and satisfaction. Because the soles of the feet are a reflection of all body devices. People who perform ablution as if he massaged the whole body one by one even though he washed the soles of his feet with water. This is one of the secrets of the feeling of calm and comfort that is felt by a Muslim after ablution. Therefore ablution 'has a very big role in the life of a Muslim, ablution' makes someone aware of health and cleanliness.

2. Read Alfatiah Before Mahatma Sports

Reading Alfatiah before it starts is a requirement in Mahatma's sport that must not be abandoned. The aim is to ask for a blessing in the form of health while the sport is taking place. The recitation of Surat al-Fatihah is also a shipment of prayers to the parents of sports participants who have died to be forgiven of all their sins and mistakes in this world and the hereafter.

3. Pray before and after exercise

Before praying is done, the trainer gives advice to the participants. The advice given intends to straighten out the intention that every member of Mahatma's sport will always increase faith and devotion to Allah, carry out all of Allah's commands and stay away from His prohibitions. Praying starts in a pure and clean state by raising both hands.

Prayer is done by raising both hands. Hands raised in a straight position parallel to the shoulders. When starting the movement the trainer reminds participants to read the prayer. And beg for healing the disease. The power of prayer is crucial for healing disease. Whatever the severity of the disease if God wants to be healed, the disease will be cured. For participants who are already sick and unable to raise their hands, they can pray as usual.

Prayer starts with the praise of Allah, then the blessings of the Prophet. Praying in the Mahatma sport becomes the determinant of what the Mahatma sport participants want to be achieved because it is only Allah SWT that can heal illnesses, we can only treat while only God Almighty can heal. Therefore, whether or not a disease is cured by a Mahatma sport participant depends on their prayers. They must be earnest in praying when to pray by shedding tears.

Among the Mahatma sports participants, they should pray by humbling and humbling the face of Allah SWT. Participants are expected to be really prejudiced to God. Because Allah will grant prayers as thought by His servants to Him. It was really planted with Mahatma sport participants. So that their various illnesses and problems after being a member of Mahatma's sport were resolveMd well. Then, it should start with a pure intention and prejudice to Allah SWT (Martius, p. 11 Januari 2017)..

4. Dhikr

Participants perform the dhikr in each movement by taking a breath through the nose accompanied by reading laillahailallah then breathing is pressed two fingers under the navel by reading Allah, Allah, Allah as much as possible and try not to be interrupted until the completion of one movement. Remembrance is very helpful in the healing process of the illness experienced by participants. Because of the enormous influence of remembrance for the healing of illnesses experienced by participants, the trainer always reminds and checks directly with their hands whether they are dhikr or not. It's okay the movement isn't right and the breath is interrupted but the dhikr is still read.

Dhikr in the Mahatma sport is done by dhikr in the heart when taking breath accompanied by reading Laillahailallah then breath is carried to the stomach of two fingers below the navel then pressed and held by reading Allah, Allah as much as possible in the heart. When the movement is complete, the breath is released slowly through the nose by reading Muhammadarasulullah Saw. In this Mahatma sport the regulation of breath is called as if the triangle breath works to smooth the circulation of blood throughout the body. Interhal your own breath between 5 to 20 seconds, with the aim of:

- a. Taking the first breath for 5 seconds is intended for the health of the back of the cerebellum.
- b. Taking a second breath for 10 seconds is intended for heart health.
- c. Taking a third breath for 15 seconds is aimed at the health of the upper body from the navel to the head.

- d. Taking four breaths for 20 seconds is aimed at the health of the lower body from the navel to the feet.
- e. Taking a fifth breath for 15 seconds is intended for the health of the whole body.
- f. Take a sixth breath for 10 seconds pleading to God that the body be wrapped in energy.
- g. Taking the seventh breath for 5 seconds surrenders everything only to Allah (Oktafiandi, p. 11 Januari 2017)..

5. Prophet's blessings

The Prophet's blessing is read when the breath is released slowly through the nose. By reading the blessings of the Prophet, it is hoped that the prayers that are read during fast practice are granted by Allah SWT (Darmansyah, p. Wawancara 17 Januari 2017). Physical and Spiritual Health is obtained because in sports it is inculcated and internalized and the values of Islamic Education are carried out, that humans can only strive while the results of God determine. Praying in Islam is highly recommended even prayer is the brain of worship. People who don't want to pray are said by Allah arrogant people who are placed in Hell Jahannam as the Word of Allah SWT in QS. Al-Mu'min / 40: 60, "and your Lord said:" Pray to Me, surely I will allow it for you. Indeed, those who boast of worshiping Me will go to hell in Hell in an insulting state ". The values of Islamic education that are instilled in the blessings of the Prophet in the Mahatma sport in the form of loving the Prophet, remembering the merits of the Prophet and praying for the Prophet.

From the interview that the author conducted with the Ministry of Religion in Padang, on January 20, 2017, the Islamic education from the dhikr reminds us to always remember Allah anytime. The command to dhikr in the Koran to always dhikr is very much. With remembrance of Allah the heart will calm the soul will feel roomy. If the heart feels calm and the soul feels roomy, the disease will disappear. This is confirmed by Yahya Jaya's opinion that remembrance as a psychiatric drug that has been practiced by people towards healing victims of narcotics at Suralaya Islamic Boarding School in West Java.

Every movement creates friendliness. Starting from the movement of applause in front of the face, aiming that energy about the face and make the face ageless. Diseases that are on the face will heal quickly. Applause in front of the face accompanied by a friendly smile aims to get facial health (Sabrussalam, p. Wawancara 18 Januari 2017).. The author's observations made on January 18, 2017 at the training center of the Ministry of Religion in Padang. Participants are encouraged to clap in front of their faces after completing each movement. Interviews by the author with Sabrussalam and Edy Oktafiandi sports coach Mahatma of the Ministry of Religion in Padang explained that applauding in the face accompanied by a friendly smile instilled the values of Islamic education, namely (a) Eliminating arrogance and arrogance, participants were instilled to be humble and tawadhuk to Allah SWT. (b) Eliminating anger and instilling affection, participants are prohibited from being angry because if angry their energy will disappear, but if they are already angry, ask God to forgive you so that his energy will recover.

Therefore participants were taught that in educating children the best is to educate with love and affection not with violence. (c) Always smile in serving people, participants are required to provide services with a friendly smile when there are other participants who join Mahatma, may not serve people with a frown. Because the smile symbolizes the cleanliness and purity of one's heart and is a worship to seek the pleasure of Allah SWT (Riva'i, 2013, p. 5). (d) Shaking hands with each other, the exercise is completed. Men and women should not touch except with their muhrim, this aims to avoid slander. Men and women shook hands with just a little bit of a head with his hands in front of his face. Shaking hands with men is like shaking hands in general and after shaking hands they embrace by holding both shoulders. Greetings start from senior coaches to ordinary members. It is hoped that the greetings can establish closer brotherhood between the trainer and the participants, and between the participants themselves.

J. Conclusions

Based on the above research, the authors conclude that the form of internalization of the value of Islamic education in sports is viewed from several aspects, ranging from how to dress, namely by

covering the genitals, maintaining honor, clean and in a special design. Furthermore, from the aspect of discipline, in the form of disciplinary rules through the provision of appreciation in the form of an award Pin to participants who value time. How to start the sport begins with ablution 'before the sport is done, reading Alfatiah, praying before and after exercise, dhikr and pray. The attitude in exercising prioritizes the internalization of the values of aqidah education, worship, and morals. In this sport, every movement must reflect the politeness and friendliness that are part of the purpose of instilling the value of Islamic education itself[.]

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