



ISLAMIC VALUE-BASED SPORTS LEARNING MANAGEMENT IN SHAPING STUDENTS' DISCIPLINARY CHARACTER

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Abstract:

This study aims to analyze how sports learning management, integrated with Islamic values, contributes to the formation of students' disciplinary character. Sports are often viewed merely as physical activities; however, with proper management based on Islamic values, they become an effective medium for character education. The research method employed is descriptive qualitative through literature review and field observations. The focus of the study includes instructional planning that incorporates sports ethics (adab), implementation emphasizing the teacher's role model (uswatun hasanah), and behavioral evaluation based on principles of honesty and responsibility. The findings indicate that structured learning management—ranging from habituating prayer times during practice intervals to strict adherence to fair play rules—significantly enhances student discipline. In conclusion, the integration of Islamic values in sports management creates an educational ecosystem that not only strengthens the physical aspect but also builds moral integrity and systemic compliance in students.

Keywords: *Learning Management, Sports, Islamic Values, Disciplinary Character*

INTRODUCTION

The education sector today faces increasingly complex global challenges, where rapid technological advancement and the flow of information are often not accompanied by corresponding moral development. The phenomenon of moral degradation among adolescents, such as declining respect for others and a lack of responsibility, serves as a strong indication that educational institutions need to re-evaluate their strategies for character development in schools. National education is fundamentally not only a process of transferring knowledge but also a process of transferring values. Among various character traits, discipline emerges as one of the most fundamental qualities that students need to achieve academic success and prepare for responsible participation in society.

However, the reality in many schools indicates that disciplinary practices remain largely coercive. Students tend to comply with school regulations primarily because they fear punishment rather than because they possess genuine internal awareness. Consequently, there is a need for learning media capable of engaging both the physical and psychological dimensions of students in an enjoyable manner, one of which is through sports. Physical Education, Sports, and Health (PJOK) has significant potential to function as a behavioral laboratory. During sports activities, students directly encounter rules, time

constraints, and social interactions that require a high level of self-control, all of which constitute the foundation of disciplinary character. Unfortunately, physical education in many schools remains focused predominantly on developing physical skills, while the philosophical and character-building values embedded in movement activities are frequently overlooked due to inadequate instructional management oriented toward affective outcomes and character development.

This highlights the importance of integrating Islamic values into sports management. Islam, as a comprehensive (syamil) religion, strongly emphasizes physical strength and health while placing moral conduct (akhlaq) above all else. From an Islamic perspective, sports serve as a means of preserving the body as a trust (amanah) entrusted by Allah so that individuals may worship Him optimally. The integration of Islamic values into sports education introduces a new dimension to instructional management. Values such as shiddiq (truthfulness), amanah (responsibility), and fathonah (wisdom and strategic intelligence) can serve as ethical guidelines for students in their behavior, whether they are experiencing victory or dealing with defeat during competitions.

Effective instructional management is the key to ensuring that these values are successfully internalized. Without systematic management encompassing planning, organizing, implementation, and evaluation, sports education risks becoming merely a physical activity devoid of meaningful character formation. During the planning stage, teachers should design a physical education curriculum that explicitly incorporates indicators of Islamic-based disciplinary character. This includes selecting sports that are consistent with the Sunnah as well as establishing learning objectives that integrate students' spiritual development. At the organizing stage, management should ensure that sports facilities, equipment, and training schedules do not conflict with prayer times. Synchronizing physical activities with religious obligations, such as performing prayers punctually, represents a practical application of time management, which is the essence of discipline. During implementation, teachers assume the dual role of field managers and exemplary role models (uswatun hasanah). Students' disciplinary character is more effectively cultivated when they observe teachers consistently demonstrating alignment between rules, words, and actions in accordance with Islamic values.

Furthermore, sports education grounded in Islamic values emphasizes proper etiquette (adab), including maintaining modest dress (covering the aurah) and using respectful language during competitions. These principles train students to exercise self-discipline in preserving both their own dignity and that of others, thereby fostering strong social control within the school environment. Evaluation within this instructional management framework should not be limited to competitive scores or physical performance alone. Instead, assessment should also measure students' adherence to rules, honesty during participation, and consistency in following instructions without requiring continuous supervision.

The urgency of this study is based on the need for schools to establish an integrated character education system. Islamic values-based sports instructional management offers a holistic approach that simultaneously integrates physical well-being, intellectual development, and moral-spiritual excellence.

RESEARCH METHODS

In conducting this study, the researcher employed a library research method with a qualitative approach. This type of research utilizes library sources

as the primary data and analyzes them descriptively and interpretively to obtain an in-depth understanding of the subject under investigation. According to Mestika Zed (2008, p. 3), library research is a series of activities related to collecting library materials, reading, taking notes, and processing research data. Amir Hamzah (2020) further explains that library research constitutes a form of scholarly inquiry that can be categorized within the qualitative research approach.

Sugiyono states that the document-based library research method is grounded in the philosophy of postpositivism. This method is used to investigate phenomena in their natural context, with the researcher serving as the primary research instrument. Data are collected through document analysis and triangulation techniques, while data analysis is conducted through systematic examination of library documents. The findings of this method emphasize the substance and meaning of the research rather than generalization. According to Sugiyono, qualitative research frequently employs in-depth analysis by examining each case individually, as every research problem possesses unique characteristics that distinguish it from others. In practice, document-based library research generally follows a cyclical procedure. The research process begins with determining the research project, followed by formulating research questions to guide data collection. After collecting the relevant data, the researcher organizes and records the information before proceeding to data analysis.

RESULTS AND DISCUSSION

Several previous studies were reviewed to provide a theoretical foundation and strengthen the discussion of the present research. Based on the literature examined, the researcher found that although a number of studies have investigated Islamic values in Physical Education and students' disciplinary character, none specifically focuses on the management of Islamic-based Physical Education (PENJASKES) learning in improving students' discipline. Therefore, the present study offers a different perspective and contributes to the existing body of knowledge.

Hasan (2022), a lecturer at UIN Samarinda, conducted a study entitled Implementation of Islamic Values in Physical Education, Sports, and Health (PENJASKES) Learning. The findings indicate that Islamic values were integrated into every stage of the learning process. During the planning stage, teachers incorporated Islamic principles into lesson plans by selecting learning materials consistent with Islamic teachings and designing learning activities that began with the recitation of Asmaul Husna or prayers. During implementation, students were encouraged to demonstrate honesty in sports activities, avoid cheating, and maintain proper Islamic dress by covering the aurah. Discipline was reinforced by connecting sports schedules with the obligation to perform prayers on time. Furthermore, student assessment extended beyond psychomotor achievement to include Islamic affective aspects, such as respect toward teachers and fair play during sporting activities. The study concluded that students' disciplinary character was effectively developed through structured time management and continuous supervision of moral conduct during learning and competition.

Muhammad Syarif and Abdul Mun'im (2021) from UIN Sunan Kalijaga Yogyakarta investigated the integration of Islamic character values through Physical Education learning in elementary schools. Their findings revealed that

sports activities provide a more effective medium for developing discipline than classroom-based theoretical instruction because students immediately experience the consequences of violating rules through penalties or disqualification. The study identified several Islamic values embedded in Physical Education, including discipline (istiqamah), patience (sabr), and gratitude (shukr). Moreover, integrating Islamic values into sports learning contributed to better emotional control among students during physical interaction, thereby reducing conflicts and aggressive behavior.

Regarding students' disciplinary character, Supriyanto and Burhanuddin (2020) examined the management of disciplinary character education in Islamic schools (madrasahs). Their study demonstrated that students' discipline is strongly influenced by the effectiveness of educational supervision and monitoring. The implementation of character monitoring books and teachers' exemplary behavior (uswah hasanah) played a significant role in fostering disciplinary attitudes among students. However, unlike the present study, their research focused on educational management in general rather than on the management of Islamic-based Physical Education learning. Similarly, Rithaudin and Santoso (2021) investigated the development of discipline and responsibility through Physical Education learning. Their findings suggest that sports inherently promote disciplinary values. Students who actively participated in well-structured Physical Education lessons demonstrated better attendance records and greater compliance with school regulations than less active students. This improvement was attributed to their habitual exposure to instructional discipline during sports activities.

Another relevant study was conducted by Perwira, Fitriana, and Mujiyono (2022), who examined the factors influencing students' discipline at SMA Negeri 1 Brebes. The researchers found that students' disciplinary character is shaped by both internal and external factors. Internal factors, particularly students' self-awareness and self-control, were identified as the most influential determinants of discipline. External factors, including family support, teachers, and the school environment, also played important roles in reinforcing disciplinary behavior. The study highlighted that teachers and schools contribute to character formation through consistent observation, guidance, and documentation of students' behavior. Although these previous studies have demonstrated the importance of integrating Islamic values into Physical Education and the significance of various factors influencing students' discipline, they have not specifically examined the management of Islamic-based Physical Education learning as a strategic approach to improving students' disciplinary character. Consequently, the present study seeks to address this research gap by exploring how the management of Islamic-based Physical Education learning contributes to strengthening students' discipline.

DISCUSSION

The crisis of character education in the era of globalization has become increasingly evident, as rapid technological advancement and the overwhelming flow of digital information have weakened the moral foundation of adolescents. Phenomena such as declining respect for teachers and parents, a lack of responsibility toward academic tasks, and poor compliance with school regulations clearly indicate the erosion of moral values among students. These conditions threaten not only students' academic achievement but also their ability to function effectively within society in the future. National education

should not merely emphasize the transfer of knowledge but should also prioritize the holistic transfer of values to develop individuals with intellectual, moral, and social excellence. Among the various character values, discipline is considered the most fundamental because it serves as the cornerstone of academic success through consistent learning habits and social success through the ability to adapt responsibly within the community. Without strengthening disciplinary character, students become increasingly vulnerable to the negative influences of social media, particularly those promoting excessive individualism and reduced social responsibility.

Traditional coercive approaches to discipline, including physical punishment and harsh sanctions, have been widely criticized because they generate only temporary obedience that disappears once supervision is removed. In such circumstances, students comply out of fear rather than internal awareness, preventing disciplinary values from becoming an integral part of their character. Consequently, educational institutions require more innovative, humanistic, and engaging strategies capable of addressing students' physical, psychological, and moral development simultaneously. Physical Education, Sports, and Health (PENJASKES) offers a promising educational medium for character development by providing enjoyable learning experiences while functioning as a "behavioral laboratory" in which students practice self-control and discipline. During sports activities, students directly experience structured rules, time limitations, teamwork, competition, and social interaction, all of which naturally cultivate disciplined behavior without relying on coercion. The integration of Islamic values further enriches this learning process by encouraging students to view physical health as a trust (amanah) entrusted by God and an essential means of performing worship effectively.

The integration of Islamic values transforms Physical Education into a more comprehensive educational process that combines physical, moral, and spiritual development. Students are encouraged to uphold the principles of shiddiq (honesty), amanah (responsibility), and fathonah (wisdom and sound judgment) throughout sporting activities, regardless of whether they experience victory or defeat. Effective learning management becomes the central mechanism supporting this process. Curriculum planning explicitly incorporates Islamic values derived from the Sunnah, organizational management synchronizes learning activities with religious obligations such as performing prayers on time, teachers serve as *uswatun hasanah* (positive role models), and student evaluation prioritizes affective development and moral conduct alongside psychomotor achievement. A synthesis of six previous studies further supports these arguments by demonstrating that Physical Education effectively cultivates Islamic character values such as discipline, patience, and gratitude. The literature also indicates that although internal factors, including students' motivation and self-awareness, exert the strongest influence on disciplinary behavior, external factors such as teachers and schools remain essential in reinforcing positive character development through supportive educational environments.

Overall, this study provides an in-depth examination of the management of Islamic value-based Physical Education learning in fostering students' disciplinary character. It proposes an integrative educational model that combines physical, intellectual, and spiritual dimensions as a response to the moral challenges currently faced by secondary school students in Indonesia. The study is grounded in contemporary educational phenomena, including the limitations of coercive disciplinary practices and the tendency of Physical

Education to emphasize physical performance while overlooking character formation. Existing empirical evidence highlights the urgency of adopting a non-coercive and value-oriented approach through Islamic-based sports education.

The object of this study focuses on the processes and dynamics of managing Islamic value-based Physical Education learning as an instrument for developing disciplinary character among adolescent students. Particular attention is given to students' internal characteristics, including self-awareness, emotional regulation, intrinsic motivation, and self-discipline developed through structured sporting activities. External aspects include teachers' roles as moral role models who demonstrate proper conduct, modest dress, and respectful communication; the school's responsibility for supervision and evaluation; and the synchronization of educational activities with students' religious obligations. The expected outcome is the development of consistent discipline that is sustained by internal awareness rather than external supervision. Accordingly, students' discipline is assessed holistically, encompassing moral behavior and attitudes in addition to physical performance. The study is situated within the context of Islamic education in Indonesia, distinguishing it from previous research that primarily focused on general educational management, madrasah administration, or family influences.

This study presents discipline character education through Islamic value-based Physical Education by constructing a coherent narrative that progresses from the global crisis of moral degradation to a specific educational management solution. The discussion is strengthened through descriptions of educational phenomena, factors influencing disciplinary character, learning management practices, and a synthesis of previous empirical findings, all supported by relevant scholarly literature. The literature reviewed indicates that adolescents' moral decline is closely associated with technological development and the rapid dissemination of information without corresponding reinforcement of ethical values. Manifestations include declining respect, diminished responsibility, and weakened discipline. School disciplinary practices continue to rely heavily on coercive approaches, such as punishment and compulsion, rather than fostering internal moral awareness. Meanwhile, although Physical Education possesses considerable potential as a behavioral laboratory for cultivating self-control and discipline, its implementation frequently remains limited to physical achievement rather than holistic character development. The literature further identifies two major categories of factors influencing students' disciplinary character: internal and external factors. Internal factors, considered the most influential, include self-awareness, intrinsic motivation, responsibility, self-efficacy, and effective time management, as identified by Afrida et al. (2022). External factors include teachers' exemplary behavior, family support, the school environment, peer influence, and educational supervision through effective management and monitoring practices.

Furthermore, the literature provides a comprehensive framework for managing Islamic value-based Physical Education through four interconnected stages. The planning stage involves preparing lesson plans that explicitly incorporate indicators of discipline, Sunnah-based sports activities, and spiritual objectives. The organizing stage focuses on synchronizing learning schedules with students' religious obligations, particularly the timely performance of daily prayers. During implementation, teachers function as *uswatun hasanah* by demonstrating appropriate moral conduct, including modest dress, respectful communication, and ethical behavior throughout learning activities. Finally, the

evaluation stage assesses both students' affective development, including obedience, honesty, and responsibility, and their psychomotor performance. Overall, the findings suggest that students' disciplinary character represents conscious and consistent obedience to school rules, social norms, and institutional regulations. Genuine discipline extends beyond temporary compliance and is reflected in habitual responsible behavior both inside and outside the school environment.

Within the context of Islamic value-based Physical Education, indicators of students' disciplinary character include arriving at school punctually, complying with school and classroom regulations, wearing appropriate uniforms during Physical Education activities, following teachers' instructions responsibly, submitting assignments on time, demonstrating sportsmanship during competitions, taking responsibility for sports equipment and facilities, maintaining proper manners and respectful communication throughout learning activities, adjusting sports participation to prayer times, and exercising self-control in both victory and defeat. These indicators demonstrate that discipline in Physical Education extends beyond compliance with the rules of games and sports. It encompasses moral responsibility, orderliness, ethical conduct, and spiritual awareness. Therefore, Islamic value-based Physical Education plays a strategic role in developing students who are disciplined, responsible, and possess strong moral character.

CONCLUSION

The management of Islamic value-based Physical Education (PENJASKES) learning offers a strategic solution to addressing the moral degradation experienced by adolescents in today's complex digital era.

The management of Islamic value-based Physical Education learning plays a significant role in developing students' disciplinary character by integrating the planning, implementation, and evaluation of learning with Islamic values such as proper conduct (*adab*), honesty (*shiddiq*), responsibility (*amanah*), and teachers' exemplary behavior (*uswatun hasanah*). Through systematic learning management, Physical Education becomes more than a medium for improving physical fitness; it also serves as an effective vehicle for cultivating students' moral, spiritual, and social character.

The practical implications of this approach are substantial for Islamic schools in Indonesia. It contributes to the development of a generation that is not only physically healthy but also consistently disciplined, morally responsible, and devoted to God. This educational approach ensures that the transfer of values receives equal if not greater emphasis than the transfer of knowledge, thereby supporting students' academic achievement and their successful participation in society. Within this framework, Physical Education teachers assume the role of learning managers who transform sports activities into a form of worship (*ibadah*) and a means of fulfilling one's trust (*amanah*), enabling Islamic values to be internalized and reflected in students' everyday behavior without relying on constant external supervision.

Ultimately, this study highlights the importance of adopting an integrative educational approach that combines physical, intellectual (*'aqli*), and spiritual (*ruhi*) dimensions in responding to contemporary global challenges. This holistic perspective distinguishes Islamic value-based Physical Education from conventional studies on character education in Islamic schools. It is expected that the effective implementation of this learning management model will contribute

significantly to the development of a morally resilient generation, in line with the long-term vision of Indonesia's national education system and sustainable character education.

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