JUARA : Jurnal Olahraga
E-ISSN 2655-1896 ISSN 2443-1117
https://doi.org/10.33222/juara.v7i3.2274

Sunnah Prayer and Sunnah Fasting on Increasing the Character Value of Physical Education in Boarding Boards

Eko Yogaswara[1*], Adang Sudrazat[2], Anggi Setia Lengkana[3]

[1,2,3] Faculty of Physical Education and Health, Universitas Pendidikan Indonesia, Jl. DR. Setiabudi No.229, Isola, West Java Province, 40154, Indonesia
*e-mail: ekoyogaswara@upi.edu , adang.sudrazat@upi.edu , asetialengkana@upi.edu

Info Artikel

Article History:

Received 10 June 2022

Approved 28 September 2022

Published 02 October 2022

Keywords:

Penjas Characters, Sunnah Prayers, Sunnah Fasting

Abstrak

Pesantren is an educational institution to educate and gain knowledge, not only religious knowledge. Still, it must be able to form character based on the character values of the Ministry of National Education. The research that the researcher conducted aims to analyze the activities of sunnah worship to increase character values in the Salafi Islamic Boarding School environment. This research was conducted with descriptive research through a quantitative approach. The data processing and analysis results show that sunnah prayers and sunnah fasting on increasing character values in physical education results, which can be accepted that there is a significant effect. Although based on the calculation of determination, it is known that the increase of 21.2% and 78.8% is influenced by other factors not examined.

. © 2022 Eko Yogaswara, Adang Sudrazat, Anggi Setia Lengkana
Under the license CC BY-SA 4.0

✉Alamat korespondensi: Jl. Dr. Setiabudhi No.29, Isola, Kec. Sukasari, Kota Bandung, Jawa Barat 40154

E-mail: rekoyogaswara@upi.edu

INTRODUCTION

Informal education is a path of family and environmental education in the form of independent learning activities, for example, the introduction of God and good and evil. Formal education is a structured and tiered educational path consisting of primary, secondary, and higher education. Meanwhile, non-formal education is organized for community members who need educational services that function as substitutes and additions. It complements formal education by supporting lifelong education, such as Islamic boarding schools. (Friskawati, 2021; Syafei et al., 2021) Islamic boarding schools are traditional schools where students live and study together under the guidance of a Kiai. The dormitory for the santri is located in the pesantren complex, where the Kiai also resides, with the main facilities being a

mashallah/langar/mosque as a place of worship, a study room, and a centre for other religious activities. This complex is generally surrounded by a fence or wall, which helps control the entry and exit of students according to the regulations in force in a pesantren (Nazeer et al., 2016; Shahidi et al., 2020) Islamic boarding schools are divided into two categories, namely salafiah and khalafi. Safiya Islamic boarding schools are Islamic boarding schools that still run the traditional system while maintaining the teaching of classical books as the core of education in Islamic boarding schools. While khalafiyah pesantren have included general lessons in the madrasas, they have developed or have opened types of public schools within the pesantren environment (Hadiana et al., 2022).

In the context of developing the macro character of the life of the Indonesian nation and state, the implementation of character education is a commitment to all sectors of life, not just the national education sector (Hamzah & Hadiana, 2018; Suherman et al., 2021). Active involvement from other government sectors, especially the religious sector, welfare, government, communication and information, health, law and human rights, youth and sports, is also possible. At the results evaluation stage, a program assessment for continuous improvement is carried out, which is designed and implemented to detect character actualization in students as an indicator that the process of cultivating and empowering character is working well, producing a solid attitude and an argumentative mind (Zheng et al., 2020; Mulyana, 2017). Moreover, character education is holistically centred on formal and non-formal education units in micro character development. Formal and non-formal education units are the main areas that optimally utilize and empower all existing learning environments to initiate, improve, strengthen, and continually perfect the process of character education (Neshteruk et al., 2020; Kauh, 2020).

Therefore the researchers tried to examine the sunnah prayer and Sunnah fasting habituation activities that they usually do every day and whether sunnah prayers and fasting can improve students' character in physical education learning because prayer and fasting are virtues to physical health. , psychic, moral and spiritual person and there are many more benefits from prayer, by the understanding contained in the Al-Qur'an letter Al Ankabut verse 45 regarding practices that can prevent oneself from heinous and unjust acts, namely "Read the Book (Al-Qur'an) that has been revealed to you (Muhammad) and pray. Verily prayer prevents (acts) vile and unjust. Moreover, (know) the remembrance of Allah (prayer) is greater (its priority than other worship). Allah knows what you do. Moreover, in fasting, there are many virtues, as in "(HR. Tirmidhi) then fasting is worship which has many benefits; in the Qur'an, Allah SWT says, "And fasting is better for you if you know." (Surah Al-Baqarah 2: 5). fasting is an education and straightening of the soul and a cure for various mental ailments in the body.

In other words, fasting can prevent oneself from various immoral things because fasting can subdue the passions that encourage immoral acts. Fasting is also an exercise for humans to be patient in enduring hunger and thirst and preventing lust. Furthermore, the patience learned from fasting will be applied to all aspects of his life.

METHODS

Based on the problems studied, the method used in this research is a descriptive method with a quantitative approach (Ramadan & Juniarti, 2020). Descriptive research is research that gives an accurate description of an individual, condition, symptom or group. Moreover, according to (Emzir, 2017), explaining the notion of a quantitative approach is an approach that principally uses postpositivism in developing science (such as relating causation, reduction to variables, hypotheses and specific questions with measurement, observation, and theory testing), using research strategies such as surveys and experiments that require statistical data.

Data were collected from questionnaires (questionnaires), interviews (interviews), and documentation, followed by descriptive analysis and classical assumption tests through a statistical approach. The use of statistics is based on data from respondents and will be generalized as material for conclusions. Use statistics require requirements, then test first data validity, instrument reliability, and classic assumption test. Data processing will use the help of a computer program, IBM SPSS Statistics 24.

FINDINGS AND DISCUSSION

Results of data processing with statistical approach using aids computer program IBM SPSS Statistics 24, the results of the classical assumption test are as follows. The first analysis of the normality test obtained from Kolmogorov-Smirnov is 0.491 with a probability of 0.053. because the probability of 0.053 > 0.05 means that the distribution of sunnah prayer variables is usually distributed. As well as the second analysis was obtained from Kolmogorov-Smirnov of 0.085 with a probability of 0.089. Because the probability is 0.89 > 0.05, the distribution of sunnah fasting variables is normal.

The linearity test concluded that the sig. The linearity of df is one, and sig is 1,000, so it can be concluded that variables X and Y have a relationship between Sunnah prayer and Sunnah fasting on increasing the character of physical education. Based on the results of the heteroscedasticity test in table 4.6, it can be seen that the value of sig. of each variable is equal to the variable X_1 is 0.206, and for the variable X_2 is 0.122. From these results, it can be concluded that the regression equation model does not experience heteroscedasticity. This is because the value of each variable is not significant or the Sig value. Greater than 0.05.

The results of the tolerance value multicollinearity test show that the independent variable tolerance value is more significant than 0.10, namely 0.749 variable X_1 and 0.749 variable X_2, which means there is a correlation between the independent variables. The VIF calculation results also show that the independent variables have VIF values greater than 10, namely 53,448 X_1 variables and 53,448 X_2 variables. Based on the table above, it can be concluded that there is multicollinearity between independent variables in this method. The effect of Sunnah prayers and fasting on increasing physical education character does not occur in multicollinearity.

The D value is 1.861, and compared to the table value using a significance of 5%, the number of samples is 95 (n), and the number of independent samples is 2 (k = 2). The statistical results show that the value of (DU) 1.7091 is more minor than (D) 1.861 and more diminutive than (4-DU = 2.2909), 1.7091 < 1.861 < 2.2909 so it can be concluded that in this regression equation there is no there is a positive or negative autocorrelation based on the Durbin Watson table. This shows that there is no autocorrelation, so the regression model is feasible to use

The t and f tests show that the sig for the effect of X_1 on Y is 0.005 <0.05, and the calculated t value is (2.900), which means that t count > t table (2.98609 > 1.98607) and a significant level is (0.005 < 0.05) if t count <t table then Ho is rejected, and H_1 is accepted which means that there is a significant effect of sunnah prayers on improving physical education characters. The variable (X_2) t count is (2.313), which means that t count > t table (2.313 > 1.98609) and a significant level is (0.023 <0.05) if t count > t table then Ho is rejected, and Ha is accepted, which means that there is a significant effect of Sunnah fasting on improving physical education characters. From the calculated F test of (13.682) while the F table is obtained through the F table (df = 2, df: n -k) so that df: 2 and Df : (95-2 = 93) then the obtained F table value is (3.09) means Fcount > Ftable. (13.682 > 3.09), then the calculated F is greater than the F table, and the significant level is (0.000 <0.05). Thus Ho is rejected, and H_1 is accepted, which means the model is feasible and research can be continued for further research.

In the summary model determination coefficient test, the correlation coefficient (R) is 0.479, which means that the correlation or relationship between the improvement of physical education character and the independent variables Sunnah prayer and Sunnah fasting means that the model's ability to explain the dependent variable is minimal below 0.5. The adjusted R square, or the coefficient of determination, is 0.212. This means that variations from Sunnah prayers and sunnah fasting explain 21.2% of the variation or change in improving the character of physical education. The rest (78.8%) is explained by other causes (Ghozali, 2011).

CONCLUSION

Where the results of the research based on the analysis show that the implementation of Sunnah prayers and sunnah fasting can be said to have a significant effect on improving student character both can be seen from the calculation of the t-test, namely it is known that the sig for the influence of Sunnah prayers X_1 on increasing physical education character Y is equal to 0.005 <0.05 and the value of t count is (2.900) which means that t count > t table (2.98609 > 1.98607) and a significant level is (0.005 <0.05) if t count <t table then Ho is rejected, and H_1 is accepted which means that there is a significant effect of sunnah prayers on improving the character of physical education. Moreover, the Variable Spread of Profit Sharing for Sunnah fasting X_2 t count value of (2.313) which means that t count > t table (2.313 > 1.98609) and a significant level of (0.023 <0.05), if t count > t table then Ho rejected and Ha accepted, which means that there is a significant effect of Sunnah fasting on improving the character of physical education, thus the initial hypothesis which states that sunnah prayer and Sunnah fasting on improving students' physical education character can be accepted.

The conclusion is that religious activities are not only critical in the life of humans and their creators but can also play a role both in socializing with the people in their environment and in the life of the state, which is reflected in and is marked by complying with state regulations.

REFERENCES

Emzir. (2017). *Metode Penelitian Pendidikan: Kuantitatif dan Kualitatif*. Rajawali Pres.

Friskawati, G. F. (2021). Students's Academic Level Stress During Online Learning in Physical Education. *JUARA : Jurnal Olahraga*, *6*(1), 79–87. https://doi.org/10.33222/juara.v6i1.1164

Hadiana, O., Subarjah, H., Ma'mun, A., Mulyana, M., Budi, D. R., & Rahadian, A. (2022). Pencak Silat Tapak Suci: Overview in a Historical Perspective of Muhammadiyah Autonomic Organizations in Indonesia. *JUARA : Jurnal Olahraga*, *7*(2), 408–416. https://doi.org/10.33222/juara.v7i2.1915

Hamzah, B., & Hadiana, O. (2018). Pengaruh Penggunaan Model Problem Based Learning Terhadap Keterampilan Passing Dalam Permainan Futsal. *JUARA : Jurnal Olahraga*, *3*(1), 1. https://doi.org/10.33222/juara.v3i1.210

Kauh, T. J. (2020). Building a culture of health through research: The role of the physical activity research center. *Preventive Medicine*, *130*, 105894. https://doi.org/10.1016/J.YPMED.2019.105894

Mulyana, N. (2017). No Title. *JUARA : Jurnal Olahraga*, *2*(1), 18. https://doi.org/10.33222/juara.v2i1.7

Nazeer, M. T., Rabia, R., & Gill, S. A. (2016).

Impact of Fitness Awareness on Physical Fitness and Exercise ACTIVITIES OF VISITORS IN PUBLIC PARKS. *Science International (Lahore)*, *28*(5), 99–102.

Neshteruk, C. D., Mazzucca, S., Vaughn, A. E., Jones, D. J., & Ward, D. S. (2020). Identifying patterns of physical activity and screen time parenting practices and associations with preschool children's physical activity and adiposity. *Preventive Medicine Reports*, *18*, 101068. https://doi.org/10.1016/J.PMEDR.2020.101068

Ramadan, Gilang & Juniarti, Y. (2020). *Metode penelitian : pendekatan kuantitatif, kualitatif dan R & D*. CV Sadari Press.

Shahidi, S. H., Stewart Williams, J., & Hassani, F. (2020). Physical activity during COVID-19 quarantine. *Acta Paediatrica*, 0–1. https://doi.org/10.1111/apa.15420

Suherman, A., Suherman, A., Juliantine, T., & Mahendra, A. (2021). Thematic Learning Based On Physical Literacy for Early Children. *JUARA : Jurnal Olahraga*, *6*(2), 318–331. https://doi.org/10.33222/juara.v6i2.1347

Syafei, M., Budi, D. R., Listiandi, A. D., Hidayat, R., Kusnandar, Setiawan, A., Oktirani, S., Kuswari, M., Ramadan, G., Friskawati, G. F., & Stephani, M. R. (2021). Identification of Overweight and Obesity Causative Factors in Students. *Annals of Tropical Medicine & Public Health*, *24*(03). https://doi.org/10.36295/asro.2021.24316

Zheng, X., Chen, J., Guo, Y., Xiong, Q., Hu, Y., Shi, S., Li, C., & Yu, Q. (2020). The Buffer Effect of Physical Activity: Why Does Parental Marital Satisfaction Affect Adolescents' Problematic Internet Use. *Addictive Behaviors Reports*, 100271. https://doi.org/10.1016/J.ABREP.2020.100271