



EDUCATIONAL TRADITIONS OF THE PROPHET'S SPORTS IN THE FORMATION OF PHYSICAL AND MENTAL HEALTH

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Abstract

Modern society's awareness of the importance of a healthy lifestyle has brought new ideas that are not only limited to diet and sleep, but also exercise. In this case, exercise is believed to be important in realizing physical and mental health. However, some groups limit the practice of exercise to archery, swimming, and horseback riding, as referred to the hadith delivered by the prophet. This study aims to analyze the concept of sports in the Prophetic traditions as a basis for developing a holistic sports education program, as well as to examine the permissibility of the Prophetic sports tradition through the contextualization of hadith in the modern era. Through a qualitative approach based on literature study, the author uses a collection of literature and relevant sources of information as research sources. In analyzing the data, the author uses the stages proposed by Miles & Huberman, namely data identification, data reduction, data presentation, and conclusion drawing. From two questions; how is the contextualization of sports hadith in realizing physical and mental health?, and how is the application of hadith about sports in the development of sports education programs?. The results show that the concept of sports in the prophet's traditions is not seen from the form of sports alone, such as swimming, archery and horse riding, but rather on the aspect of its purpose and usefulness. Philosophically, the purpose and benefits of sports education in children through the context of archery and horse riding during the Prophet's time are more directed at the form of children's education so that they become individuals who understand the goals and objectives of life, calmness, concentration, and strategies in achieving these goals, including mastery of modern technological means that support the ease of physical activity in facilitating towards every goal of life.

Keywords: Sports Education, Prophet's Sports Traditions, Physical Health, Mental Health, Goal of Life

Abstrak

Kesadaran masyarakat modern terhadap pentingnya pola hidup sehat telah membawa gagasan baru yang tidak hanya terbatas pada pola makan dan tidur saja, tetapi juga olahraga. Dalam hal ini, olahraga diyakini sebagai hal penting dalam mewujudkan kesehatan fisik dan mental. Hanya saja, beberapa kelompok membatasi praktik olahraga dalam bentuk memanah, berenang, dan menunggang kuda, sebagaimana merujuk pada hadis yang disampaikan oleh nabi. Penelitian ini bertujuan untuk menganalisis konsep olahraga dalam hadis-hadis Nabi sebagai landasan untuk mengembangkan program pendidikan olahraga yang holistic, serta telaah kesunahan tradisi olahraga Nabi yang digali melalui kontekstualisasi hadis di era modern. Melalui pendekatan kualitatif berbasis studi pustaka, penulis menggunakan kumpulan literatur dan sumber-sumber informasi yang relevan sebagai sumber penelitian. Adapun dalam menganalisis data, penulis menggunakan tahapan yang dikemukakan oleh Miles & Huberman, yaitu identifikasi data, reduksi data, penyajian data dan penarikan kesimpulan. Dari dua pertanyaan; bagaimana kontekstualisasi hadis olahraga dalam mewujudkan kesehatan fisik dan mental?, dan bagaimana penerapan hadis tentang olahraga dalam pengembangan program pendidikan olahraga?. Hasil penelitian menunjukkan bahwa konsep olahraga dalam hadis-hadis nabi tidak dilihat dari bentuk olahraganya semata, seperti berenang, memanah dan berkuda, namun lebih pada aspek tujuan dan kebermanfaatannya. Secara filosofis, tujuan dan manfaat pendidikan olahraga pada anak melalui konteks memanah dan berkuda pada masa Rasulullah lebih mengarah pada bentuk pendidikan anak agar mereka menjadi pribadi yang memahami tujuan dan sasaran hidup, ketenangan, konsentrasi dan strategi dalam mencapai tujuan tersebut, termasuk penguasaan sarana teknologi modern yang menunjang kemudahan aktivitas fisik dalam memudahkan menuju setiap tujuan hidup.

Kata Kunci: Pendidikan Olah Raga, Tradisi Olah Raga Nabi, Kesehatan Fisik dan Mental

A. Introduction

Sports education plays a significant role in shaping an individual's physical and mental health. (Salahudin & Rusdin, 2020) As time progresses, modern society increasingly recognizes the importance of a healthy lifestyle, which not only includes aspects of diet and sleep patterns but also involves regular physical activity. In this context, the sports traditions of the Prophet, as part of the Islamic cultural heritage, emerge as a rich source of positive values related to health. (Kamal, 2020) Some argue that, to cope with technological advancements and changing lifestyles in the modern era, classical traditions such as archery, horseback riding, and swimming, as taught by Prophet Muhammad, become increasingly important to explore and adapt. (Sobirin, 2018)

The resurgence of various training centers for archery and horseback riding as efforts to revive the Prophet's Sunnah reflects the high motivation of Muslims to maintain these traditions. This has led some groups to seemingly restrict the sports education for children recommended by the Prophet to merely archery, horseback riding, and swimming, while excluding other forms of sports from the Sunnah. This understanding has faced rejection from several quarters, as it is seen as a form of radicalism and associated with terrorism (Sobirin, 2018) and indirectly, these sports have their own identity. Archery, horseback riding, and swimming are often considered as sports practiced by intolerant groups, while other forms of sports are referred to as sports outside the sunnah.

To cope with the more literal view of understanding hadith, some says that it is important to contextually understand the Hadiths about teaching children archery, horseback riding, and swimming, and to integrate the values from the Prophet's sports traditions into the context of modern sports education. As Sports are not solely about physical activity but also encompass spiritual and mental dimensions. The Hadiths related to physical activities performed by Prophet Muhammad saw provide valuable guidance in forming a holistic approach to health. Several previous literatures have discussed this topic, including an article by Mohamad Sobirin, which examines some Muslim communities in Indonesia reviving the Prophet's sports traditions and their connection to radical Islamism, that his research points to two basic reasons for the success of prophetic sports. These two points relate to theological and health issues, where every sport needs to be legitimized by the hadith (and the Qur'an).

In addition, any exercise that is practiced needs to be certain to have a favorable impact on the body. (Sobirin, 2018) This argument is corroborated by Salahudin and Rusdin's research, that the original law of sports according to Islam is sunnah, provided that what they do does not contradict the basic principles of

Islam. for example in terms of clothing, individual goals, and media used by sports. (Salahudin & Rusdin, 2020) An article by Hikmat Kamal on physical health education from a Hadith perspective; (Kamal, 2020) and an article by Bunayar discussing physical education and sports in the Prophet's Hadiths (Bunayar, 2022) show that exercise basically has a good impact on the body. In addition to muscle building, endurance strength, and building a physically healthy body, exercise can also have a positive impact on a person's mental development.

These previous articles share similarities with this research, as they all discuss sports from an Islamic perspective. However, this study has a more specific focus, aiming to analyze the concepts of sports in the Prophet's Hadiths as a foundation for developing a holistic sports education program, as well as to examine the Sunnah of the Prophet's sports traditions through the contextualization of Hadiths. This analysis is expected to provide new insights into the Sunnah of sports, emphasizing the importance of balanced physical activities in achieving optimal physical and mental health in the modern era. Thus, the results of this research are anticipated to serve as a foundation for positive changes in sports education practices, contributing to the formation of a healthier generation both physically and mentally, and providing insights into the recommended sports in the modern era.

Deaprtng from the description, there are two questions that will form the basis of the research. The first, how is the contextualization of sports hadith in realizing physical and mental health?; and the second, how is the application of hadith about sports in the development of sports education programs?. As for the analysis, the author uses the stages proposed by Miles & Huberman, namely data identification, data reduction, data presentation and conclusion drawing. This is supported by a literature approach that refers to primary data from prophetic traditions and secondary data from articles that explain the relationship between exercise and mental health. The study's results are intended to provide a complete picture of sports in Islam, especially those explained by the prophet through his hadiths, so that there are no more differences that lead to division regarding the terminology of sunnah sports and sports outside the sunnah.

B. Sports Education

Sports education has two main meanings, namely education and sports. Education is a systematic process designed to transfer knowledge, skills, values, and cultural norms from one generation to the next. (Muaz & Ruswandi, 2022) Education aims to transfer knowledge, skills, values, and cultural norms from one generation to the next. This includes mastering academic material, practical skills, and character building. (Kossah et al., 2022) In this regard, education not only

focuses on academic aspects but also on character and ethical development. It involves the cultivation of values such as responsibility, integrity, honesty, and a positive attitude toward oneself and others.

Sports are efforts to improve physical fitness through activities that involve body movement, strengthen muscles, and enhance the cardiovascular system. (al-Fanjari, 1996) Physical activities in sports also have a positive impact on mental health. Sports can reduce stress, improve mood, and help address anxiety and depression issues. Participation in sports allows individuals to develop motor skills, coordination, and specific tactics depending on the chosen sport. Engaging in sports often creates opportunities to develop character, including values such as discipline, fighting spirit, honesty, and sportsmanship. Athletes are also taught to respect rules, opponents, and referees. Therefore, sports can be an important component in achieving life balance. Regular sports can help individuals maintain a balance between work and personal life and manage stress. (Salahudin & Rusdin, 2020)

Sports education is an educational approach focused on the physical, mental, and social development through structured sports and physical activities. (Bunayar, 2022) The primary objective of sports education is to cultivate individuals who are physically and mentally healthy, develop sports skills and knowledge, and encourage active participation in physical activities throughout their lives. (Irmansyah et al., 2020) Additionally, sports education aims to enhance motor and physical skills, including coordination, speed, strength, and endurance, as well as to maintain mental health. (Salahudin & Rusdin, 2020) In terms of physical health, students can improve physical fitness, control weight, enhance heart health, and reduce the risk of chronic diseases. Regarding mental health, sports education provides opportunities to develop character, sportsmanship, teamwork, and sports ethics. Students are also taught to appreciate victories and defeats, respect opponents, and uphold the values of fair play. In a broader context, sports education can integrate cultural and traditional values, creating awareness about cultural diversity and local values that enrich the sports experience.

C. Physical and Mental Health

Physical health refers to the optimal condition and functioning of the body, where organs and bodily systems operate effectively without significant disturbances or diseases. Physical health not only involves the absence of illness but also encompasses the body's ability to function well, perform daily activities without difficulty, and maintain fitness and vitality. (Juniarto et al., 2022) The aspect of physical health also includes a balanced diet and adequate nutrition.

Proper nutrition aids in the growth and maintenance of cells, sustains energy levels, and supports organ functions. Engaging in regular physical activities such as walking, running, swimming, or exercising is an integral part of maintaining physical health. Physical activity helps improve physical fitness, manage weight, and enhance cardiovascular health. (Prasetyo, 2015) Therefore, efforts to maintain physical health can be achieved through a combination of a healthy lifestyle, regular physical activity, and attention to the overall needs of the body.

Meanwhile, mental health refers to the state of an individual's psychological well-being. It encompasses emotional, psychological, and social health, enabling individuals to cope with life's stresses, contribute to society, and achieve their full potential. (Trikusuma & Hendriani, 2021) Mental health is not merely the absence of mental disorders but also includes the ability to manage emotions, interact with others, and face life's challenges positively. Mental health is influenced by the quality of social relationships. Positive interactions with others, social support, and community involvement can contribute to psychological well-being. (Rahmawaty et al., 2022) Individuals with good mental health tend to have a high degree of independence and resilience against life's pressures. They can overcome obstacles with optimism and perseverance.

The relationship between physical and mental health is complex and interrelated. The two cannot be entirely separated, as the condition of one aspect of health can influence the other. Physical activities not only enhance physical health but also have a positive impact on mental health. (Khairuddin, 2017) Exercise can stimulate the release of endorphins, hormones that can improve mood and reduce stress. Maintaining a healthy lifestyle, including a balanced diet and adequate sleep, can provide positive support for both physical and mental health. (Dharmawan & Argaheni, 2021) Poor mental health, such as high levels of stress or anxiety disorders, can negatively impact physical health. (Vibriyanti, 2020) Chronic stress can increase the risk of cardiovascular diseases, weaken the immune system, and affect the digestive system. Conversely, chronic physical illnesses or certain medical conditions can affect a person's mental health. By understanding the interconnection between physical and mental health, a holistic approach to healthcare can be developed. Encouraging a healthy lifestyle, regular exercise, and good mental health care are important steps in maintaining a balance between physical and mental health.

D. Contextualization of Hadith in Sports Education

Hadith is one of the important sources of Islamic teachings, besides the Qur'an. In the context of Islam, Hadith refers to all the sayings, actions, and approvals of the Prophet Muhammad SAW. (al-Māliki, 2002, p. 3) Hadith holds

an important position in Islam as the second source of law after the Qur'an. These two sources, referred to as the "primary sources of teachings," provide guidelines for the lives of Muslims. (Amalia, 2019; Rukmana, 2019) In order to understand each hadith, sometimes it is necessary to take an approach that is more geared towards the real conditions of today. This is then called contextualization, which is the reading of hadith in their appropriate historical, social, cultural, and situational contexts. (Wijaya & Afriani, 2021) This concept aligns with the term re-actualization, which means bringing something, whether a thought or otherwise, into the current context. (Suryadilaga, 2017) The purpose of contextualizing Hadith is to understand and interpret them more accurately, considering the environmental factors and specific conditions in which the Hadith emerged. (Yuslem, 2010)

Several factors need to be considered in the contextualization of Hadith, including; 1) Situational and Historical Context, (Usman, 2016) which involves tracing the events that occurred when the Prophet Muhammad conveyed the Hadith, as well as the conditions of the society and social environment; (Ghozali, 2014) 2) Culture and Tradition, where the interpretation of Hadith needs to account for the cultural values and social norms prevailing at that time, as these can influence the correct understanding of the Hadith's message; (Almuttaqin, 2023) 3) Contextual Differences, which means understanding that past situations and conditions may differ from the present context. (Fithoroini & Mukti, 2021) Therefore, the interpretation of Hadith needs to be adjusted to the realities and needs of contemporary society; 4) Consistency with Religious Principles, meaning that while contextualization is necessary, the interpretation of Hadith must remain consistent with the fundamental principles of the religion. (Channa AW, 2011) Hence, the application of contextualization should not deviate from the core values of Islam.

The contextualization of Hadith in sports education involves placing the sayings, actions, and approvals of the Prophet Muhammad saw within their appropriate historical, social, cultural, and situational contexts to better understand and apply these teachings in the realm of physical education. This process aligns with the concept of re-actualization, which seeks to bring past thoughts and teachings into the contemporary context.

Although there are no detailed records of a formal sports education system during the time of Prophet Muhammad saw, Hadiths and narrations provide an understanding that the Prophet recognized the importance of physical activity and sports as part of a healthy and balanced lifestyle. Several principles and practices of sports education during the Prophet's time can be drawn from various narrations that document his physical activities, including archery, horseback

riding, and swimming. A collection of Hadiths concerning archery, horseback riding, and swimming can be identified as follows:

No	Theme	Text of Hadith	Sources
1	Archery	<p>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَقَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ آبَاءَكُمْ كَانُوا رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكُمْ لَا تَرْمُونَ قَالُوا كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا فَأَنَا مَعَكُمْ كُلِّكُمْ</p> <p><i>"The Prophet (may Allah's peace and blessings be upon him) said: "Shoot, O Children of Ishmael, for your father was an archer, and I am with the Children of Fulan." (QS. Al-Baqarah [2]: 273).</i></p>	<p>صحيح البخاري ٢٦٨٤</p>
2	Archery	<p>حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا حَاتِمُ بْنُ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَقَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ آبَاءَكُمْ كَانُوا رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكُمْ لَا تَرْمُونَ فَقَالُوا يَا رَسُولَ اللَّهِ نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ</p> <p><i>The Prophet (may Allah's peace and blessings be upon him) said: "Shoot archery with the children of Ishmael, for your father was an archer". " One of the two groups grabbed their hands, so the Prophet (may Allah's peace and blessings be upon him) asked them: "What are you doing, are you not arching?" They replied: "Yes, O Messenger of Allah, we are arching, and you are with them." He said, "Take up archery while I am with you." They replied, "Yes, O Messenger of Allah, we are archery, while you are with them." He said, "Shoot, while I am with you.</i></p>	<p>صحيح البخاري ٣١٢٢</p>

3	Archery	<p>حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ وَيَكْفِيكُمْ اللَّهُ فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ وَحَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ حَدَّثَنَا الْوَلِيدُ عَنْ بَكْرِ بْنِ مُضَرَ عَنْ عَمْرُو بْنِ الْحَارِثِ عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْنُله</p> <p><i>I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Lands will be opened to you and Allah will provide for you, so one of you will not be unable to play with his arrows."</i></p>	<p>صحيح مسلم ٣٥٤٢</p>
4	Archery	<p>حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ رَجُلٍ لَمْ يُسَمِّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ { وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } قَالَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ ثَلَاثَ مَرَّاتٍ أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ الْأَرْضَ وَسَتُكْفَوْنَ الْمُؤْنَةَ فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ. قَالَ أَبُو عِيْسَى وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ رَوَاهُ أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَحَدِيثُ وَكِيعٍ أَصَحُّ وَصَالِحُ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ وَقَدْ أَدْرَكَ ابْنَ عُمَرَ</p> <p><i>The Messenger of Allah (blessings and peace of Allah be upon him) recited this verse on the pulpit, "And prepare for them whatever force you can." He said, "That strength is archery." He said, "Allah will conquer this land for you, and you will be relieved of its burdens, so let none of you neglect archery." (QS. Al-Baqarah [2]: 155).</i></p>	<p>سنن الترمذي ٣٠٠٨</p>

5	Archery	<p>حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي أَبُو سَلَامٍ عَنْ خَالِدِ بْنِ زَيْدٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْحَيَّرَ وَالرَّامِيَ بِهِ وَمُنْبِلُهُ وَارْمُوهُ وَارْكَبُوا وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا لَيْسَ مِنَ اللَّهِوَ إِلَّا ثَلَاثُ تَأْدِيبِ الرَّجُلِ فَرَسُهُ وَمَلَاعِبَتُهُ أَهْلُهُ وَرَمِيهِ بِقَوْسِهِ وَتَبْلِهِ وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا أَوْ قَالَ كَفَرَهَا</p> <p><i>I heard the Messenger of Allah (peace and blessings of Allah be upon him) say that Allah, the Almighty, will admit three people into Paradise with a single arrow: the maker of the arrow, who thinks good of his workmanship, the archer, and the shooter. It is better for me than for you to ride, for there are only three amusements: disciplining a man's horse, playing with his family, and shooting with his bow and arrow, and whoever abandons archery after he has learned it for want of it, it is a blessing that he has abandoned or disbelieved.</i></p>	<p>سنن أبي داود ٢١٥٢</p>
6	Archery and Horseback Riding	<p>أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي ذِئْبٍ عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا سَبَقَ إِلَّا فِي نَصْلِ أَوْ خَافِرٍ أَوْ حُفٍّ</p> <p><i>The Messenger of Allah (peace and blessings of Allah be upon him) said that there is no race except in a blade, a hoof, or a slipper.</i></p>	<p>سنن النسائي ٣٥٢٩</p>

7	Swimming and Archery	<p>حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ عَنْ حَكِيمِ بْنِ حَكِيمٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كَتَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَنْ عَلِّمُوا غِلْمَانَكُمْ الْعَوْمَ وَمُقَاتِلَتَكُمْ الرَّمْيَ فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَعْرَاضِ فَجَاءَ سَهْمٌ غَرِبَ إِلَى غُلَامٍ فَقَتَلَهُ فَلَمْ يُوجَدَ لَهُ أَصْلٌ وَكَانَ فِي حَجَرٍ خَالٍ لَهُ فَكَتَبَ فِيهِ أَبُو عُبَيْدَةَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ إِلَى مَنْ أَدْفَعَ عَقْلَهُ فَكَتَبَ إِلَيْهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ وَالْحَالُ وَارِثٌ مَنْ لَا وَارِثَ لَهُ</p> <p><i>Omar, may Allah be pleased with him, wrote to Abu Ubaydah bin al-Jarrah to teach your boys to float and your fighters to shoot, so they would go to the targets. A strange arrow came to a boy and killed him, but there was no root to it, and he was in the custody of an uncle.</i></p>	<p>مسند أحمد ٣٠٥</p>
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For the Hadith that explains the command to teach children swimming and archery, which is often used as a basis for sports education for children, after examination (*takhrij*), it turns out that the Hadith is not included in the two Sahih books, neither Bukhari nor Muslim. The Hadith is only found in the book *Kanzul Umal fi Sunanil Aqwal wal Af'al* by 'Alauddin Ali bin Hisamuddin Al-Hindi and the book *Jamiul Ahadith* by Imam As-Suyuthi. The Hadith only reaches Umar bin Khattab and is not classified as *marfu'* (attributed to the Prophet) but rather *mauquf* (attributed to a companion). In another narration by Ibn Umar with a slightly similar wording, it does not mention horseback riding or the recommendation to ride horses at all. This Hadith is found in the book *Syu'abul Iman* by Al-Baihaqi; (al-Baihaqi, 2000, p. 401)

عن ابن عمر ، قال : قال رسول الله صلى الله عليه وسلم : « علموا أبناءكم السباحة والرمي ، والمرأة المغزل » عبيد العطار منكر الحديث

On the authority of Ibn Umar, he said: The Messenger of Allah, may Allah bless him and grant him peace, said: "Teach your children swimming and throwing, and the woman the spindle." Ubayd al-Attar is a denier of hadith.

Based on its quality, this tradition is considered weak by scholars because one of its narrators, Ubaid Al-Athar, is judged to be a munkar (rejected tradition).

(al-Baihaqī, 2000, p. 401) While from a historical point of view, the *asbabul wurud* (the specific reason for the revelation of the hadith) of the sports-related traditions is missing, the general/macro *asbabul wurud* can be understood from the socio-historical context in which the traditions were delivered. In the early era of Islam, Muslims often faced inhumane treatment from disbelievers and polytheists who were unhappy with the arrival of Islam. To defend themselves, Muslims had to engage in the conflicts that led to wars. At that time, a formal military system had not yet been established, so every Muslim served as a soldier. Archery was very important as it allowed them to target enemies from a long distance. Therefore, archery troops were very realistic to combat the enemy.

It is understandable that the Prophet motivated his companions to be enthusiastic in practicing archery skills. All these efforts were part of the Prophet's strategy to prepare the Muslim Ummah as a strong army capable of defeating the enemies of Islam. With this ability, the sovereignty of Islam as a religion and social entity was guaranteed. In addition, archery and horseback riding are the traditions of the ancestors of the Arabs. (Khamdan, 2012) Archery and horseback riding skills are needed to fulfill the needs of daily life, such as hunting wild animals. For this reason, horses have a fairly basic function for the lives of Muslims, both for war vehicles, hunting, and for other activities. (Hitti, 2005, pp. 215–216) This socio-historical reason largely explains why many Hadiths about archery and horseback riding were delivered by the Prophet Muhammad.

Moreover, the Hadith narrated by Jabir bin Abdillah does not directly instruct Muslims to teach their children the three skills of swimming, archery, and horseback riding. In reality, what is often cited as the basis is not a Hadith, but rather a saying of Umar bin al-Khattab: "Teach your children horseback riding, swimming, and archery." In many contexts, this saying is frequently considered a Hadith of the Prophet. Literalist proponents interpret and understand this saying as it is stated. Armed with this belief, they incorporate archery, swimming, and horseback riding into formal education curricula. The recent proliferation of archery and horseback riding classes in various Islamic schools reflects a literal understanding of this Hadith. (Sobirin, 2018) For them, archery is more than just an ordinary sport; practicing archery is seen as reviving the Sunnah of the Prophet.

Conversely, proponents of the contextualist view believe that the Hadith should be understood contextually and not merely by following its literal wording. Indonesian fiqh expert Ahmad Sarwat, for instance, considers archery, swimming, and horseback riding to be permissible (*mubah*). He argues that it is an overreach to regard this Hadith as Sunnah and even more so to treat it as obligatory. In *Sharh al-Minhāj*, Imam al-Nawawī explains that the Hadith "أَلَا إِنَّ"

"الْقُوَّةُ الرَّمِي" informs about the virtue of archery. Its orientation is towards confronting enemies in the context of warfare and becoming skilled in sports. (Al-Nawāwī, n.d., pp. 356–357) The repetition of the Hadith three times is merely a recommendation by the Sharia to learn archery. All of this is in the context of preparing troops for war, self-defense, or simply for exercise. (Al-Syawkānī, 1993, p. 96)

In the book *Faidhul Qadir*, Al-Munawi tries to position the activity of training horses as an effort to win a war. He states, "What is meant by 'training horses' is riding them, racing them, traveling with them, and teaching the horse necessary skills. As for the meaning of horse, it refers to any vehicle used for warfare." From Al-Munawi's explanation, we can conclude that the horse was merely a part of the war equipment of that time. In the modern era, filled with innovations, as a manifestation of the concept of "horse" mentioned by Al-Munawi, we are expected to be able to utilize advanced equipment that can be used in combat. Examples include tanks, helicopters, fighter jets, or various other primary weapon systems. These tools are crucial in physical battles that require technological sophistication and military strength. (Choironi, 2017)

In the context of swimming, as conveyed by the companion Umar (RA), if interpreted textually, it would not be relevant to the situation and conditions of the Arabian Peninsula at that time, which was far from the sea and one of the arid regions with a lack of water. Therefore, the meaning of swimming in this context can be interpreted contextually as physical movement/activity, and it can also be understood as strategizing in facing problems (waves). The main goal in swimming is for a swimmer to be able to survive and avoid being overwhelmed by the water waves. Moreover, swimming is an excellent sport for addressing physical and mental health issues. (Susanto, 2008) Some benefits of swimming (Rufaindah, 2018, pp. 43–49) include maintaining heart health, supporting lung health and function, building muscle mass, reducing weight, alleviating stress, improving sleep quality, relieving back pain, easing arthritis, and addressing pinched nerve conditions.

From the above analysis, it is evident that the command ultimately aims at building military strength through mastering techniques and high skills in weaponry and combat equipment. During that period, archery was considered a highly effective weapon in combat, horses were the main vehicles for warfare, and swimming skills were deemed essential for physical strength. In other words, the command reflects the Prophet's strategy in preparing Muslims to face potential physical conflicts. Strength through the use of weapons and combat equipment with high skill levels was essential in the context of warfare.

In the modern era, if the Hadith is understood and practiced only textually, the result would be the preparation of strong athletes rather than preparing for reliable military strength. This is because these three skills have now become sports branches rather than skills that can enhance modern combat capabilities. If, during the time of the Prophet, swimming, archery, and horseback riding were understood as preparations for Muslims to engage in jihad, this indicates that over time, war preparations must follow the development of more advanced technology and equipment.

Although Prophet Muhammad saw understood this command in the context of archery skills, the reality is that the ability to shoot enemies from a distance is not limited to archery. In today's era, the use of modern equipment such as pistols, rifles, and similar weapons is considered more optimal than bows and arrows. Similarly, horseback riding as a means of war transport has evolved in the modern era with the development of more sophisticated, powerful, and safer combat equipment such as tanks, helicopters, fighter jets, and various other primary weapon systems. Therefore, mastering these modern tools is prioritized in the context of physical preparation for jihad.

In the context of modern children's education related to sports and physical defense, the textual meaning serves as both an encouragement and a command to become strong and resilient Muslims in all aspects, both physically and spiritually. This is supported by the Hadith:

عن الأعرج عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل لو أني فعلت كان كذا وكذا ولكن قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان. (صحيح مسلم ٤٨١٦)

On the authority of Abu Hurairah, he said: "The Messenger of Allah, peace and blessings be upon him, said: 'A strong believer is better and more beloved to Allah the Almighty than a weak believer, although there is good in each. Strive to attain what benefits you, seek help from Allah the Almighty, and do not be helpless. If something befalls you, do not say, "If only I had done this or that, then such and such would have happened." Instead, say, "This is the decree of Allah, and what He wills, He does." For indeed, the phrase "if only" opens the way for the devil's temptation."

In the context of modern sports education, the focus is not specifically on swimming, archery, and horseback riding, but encompasses all types of sports that provide similar benefits in developing children who are strong both physically and mentally. The Sunnah in practicing these three forms of sports lies

not in the specific activities as *washilah* (means) but in their objectives, which is to develop strong physical and mental capacities. As Yusuf Qardhawi suggests, understanding the Hadith involves considering whether the Sunnah is *sunnah ghayah* (ultimate purpose) or *sunnah wasilah* (the intermediary means). (Socheh, 2020, p. 88) Therefore, any form of sport that aims to build physical and mental strength and does not contradict Islamic law is considered Sunnah of the Prophet Muhammad.

The objectives of sports and health education from an Islamic perspective have profound dimensions. Firstly, the goal is to maintain and care for the body's health, involving the care of respiratory, circulatory, digestive systems, as well as muscle and nerve training. Additionally, agility and dexterity are emphasized to achieve optimal physical condition. Secondly, sports and health education from an Islamic perspective aims to shape children's character. This includes training patience, courage, and honesty. The concept of sportsmanship, which encompasses honesty and adherence to rules, as well as values such as enthusiasm and diligence in work, is also a focus in character development efforts. Thirdly, another goal is to foster a sense of social responsibility through practices of mutual assistance, cooperation, solidarity, and other values that can be gained through group games and teamwork activities. Sports and health education in the Islamic perspective is not only about the physical aspect but also serves as a means to develop strong moral and social values within individuals. (Bunayar, 2022)

E. Conclusion

The concept of sports in the Hadiths of the Prophet serves as a foundational basis for developing a holistic sports education program. It emphasizes the objectives and benefits of the activities rather than the specific forms of swimming, archery, and horseback riding. In the modern era, the aim of sports education for children through the context of these activities during the Prophet's time is to teach children to understand their life goals and targets, and to develop tranquility, concentration, and strategic thinking in achieving those goals. Additionally, it is essential for children to master modern technological tools that facilitate physical activities, such as vehicles, information technology, and other resources.

Furthermore, archery, swimming, and horseback riding should not be considered exclusive sports that constitute the Sunnah of the Prophet, but rather as recommendations and commands to become resilient and strong Muslims in all aspects, both physically and spiritually. The Sunnah lies in the objectives and benefits of the sports prescribed by the Prophet, which include mastery of weapons, strategy, and transportation, as well as the strengthening of physical

and mental capacities. In today's context of physical peace, training should focus on mental and intellectual resilience in facing modern life's challenges. Thus, any form of sport that aims to build physical and mental strength and does not contradict Islamic law is considered to embody the Sunnah of the Prophet Muhammad saw.

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