

Analysis of The Objectives of Tarbiyah Al-Jismiyah According to Abdul Hamid Al-Zintani in The Book of Usus At-Tarbiyah Al-Islamiyah

Avrizal Akhmad Setiawan¹, Basuki Basuki^{2*}

^{1,2*} Universitas Islam Negeri Kiai Ageng Muhammad Besari, Ponorogo, Indonesia

*Corresponding email: basuki@uinponorogo.ac.id

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Abstrak

Tarbiyah merupakan keniscayaan yang harus dilakukan oleh pendidik, meliputi Tarbiyah Jismiyah, Tarbiyah Ruhiyah, Tarbiyah Aqliyah, Tarbiyah Khuluqiyah, Tarbiyah Wujdaniyah, dan Tarbiyah Ijtima'iyah. Artikel ini akan menjelaskan At-Tarbiyah Al-jismiyah dalam proses pendidikan. Metode penelitian untuk menjelaskan pentingnya At-Tarbiyah Al-Jismiyah dalam artikel ini menggunakan penelitian kepustakaan atau library research. Sumber data utama yaitu kitab Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah karya Abdul Hamid Al-Shayid Al-Zintani. Dengan menggunakan analisis konten ditemukan bahwa tujuan At-Tarbiyah Al-Jismiyah Menurut Abdul Hamid Al-Zintani dalam kitab Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah ditemukan empat tujuan dari At-Tarbiyah Al-jismiyah, yaitu: (1) mengembangkan kesadaran akan pola makan sehat, (2) mendorong perhatian pada kebersihan individu dan lingkungan, (3) menyerukan perhatian pada kebugaran jasmani dan istirahat yang cukup, dan (4) menggunakan kekuatan dan kemampuan jasmani di jalan yang halal dan diridhoi Allah. Temuan ini diharapkan dapat menunjukkan pentingnya konsep At-Tarbiyah Al-Jismiyah menurut Al-Zintani dan dijadikan landasan konseptual bagi pendidik dalam mengintegrasikan pendidikan jasmani dalam kurikulum pendidikan Islam. Oleh karena itu, penelitian ini merekomendasikan agar tujuan At-Tarbiyah Al-Jismiyah diintegrasikan secara sistematis dalam kurikulum dan praktik pembelajaran pendidikan Islam guna mendukung pembentukan peserta didik yang sehat, cerdas, dan berakhhlak.

Kata kunci: Al-Zintani, At-Tarbiyah Al-jismiyah, Tarbiyah Jismiyah

Abstract

Tarbiyah is a necessity that must be carried out by educators, encompassing three main aspects: Tarbiyah Jismiyah, Tarbiyah Ruhiyah, Tarbiyah Aqliyah, Tarbiyah Khuluqiyah, Tarbiyah Wujdaniyah, and Tarbiyah Ijtima'iyah. This article focuses on explaining At-Tarbiyah Al-Jismiyah within the educational process. The research method used to elaborate on the importance of At-Tarbiyah Al-Jismiyah is library research. The primary data source is the book Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah written by Abdul Hamid Al-Shayid Al-Zintani. Using content analysis, it was found that the objectives of At-Tarbiyah Al-Jismiyah according to Abdul Hamid Al-Zintani in the mentioned book consist of four main goals: (1) developing awareness of healthy eating habits, (2) encouraging attention to personal and environmental cleanliness, (3) promoting concern for physical fitness and adequate rest, and (4) using physical strength and abilities in a halal and Allah praised way. This study is expected to demonstrate the importance of Al-Zintani's concept of At-Tarbiyah Al-Jismiyah and to serve as a conceptual foundation for educators in integrating physical education into the Islamic education curriculum. Therefore, this study recommends that the objectives of At-Tarbiyah Al-Jismiyah be systematically integrated into the curriculum and instructional practices of Islamic education to support the development of students who are healthy, intellectually capable, and possess good moral character.

Keywords: Al-Zintani, At-Tarbiyah Al-jismiyah, Tarbiyah Jismiyah

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INTRODUCTION

Education is a teaching and learning activity that contains knowledge, skills and values passed down from generation to generation through the learning process, research, and training activities (Kurniawan, 2018). The education a child receives must be comprehensive, covering spiritual, mental, emotional, moral, social, and physical aspects (Al-Zintani, 1993). One important aspect of Islamic education is *At-Tarbiyah Al-Jismiyah*, which means physical education. It is undeniable that a healthy and strong physical condition is a major prerequisite for students in carrying out their learning activities, worship, and social roles (Purwati, 2020). Various studies show that students' physical fitness and nutritional knowledge are still low. For example, Burhaein's study on the bleep test results of 6th grade students at Muhammadiyah Danaraja Elementary School showed that the majority were in the very low physical fitness category, with a frequency of 26 children (89.6%) (Burhaein & Anjeli, 2025). Fauzan's research stated that there was a relationship between the nutritional status of students and their academic achievement at SDN 13 Teluk Pandan with a p-value of 0.039 ($p<0.05$) (Fauzan et al., 2021). And Purba's research on students in classes XI A and XI B at MTs Al-Washliyah, Celawan Village, Pantai Cermin. District, Serdang Regency, stated that 41.9% of adolescents still have poor nutritional knowledge (Purba et al., 2024). This phenomenon is an important issue to be researched and solved. If not addressed, it will conflict with the educational goal of achieving the actualisation of students' physical and spiritual abilities (quwwah al-jismiyah wa al-ruhiyah) (Putri Siregar et al., 2024). It also conflicts with the psychomotor aspect in Bloom's taxonomy, which is related to physical and motor skills (Afif & Purnomo, 2025).

Based on book reviews and previous research findings, a solution to this problem has been found. Namely, the importance of understanding the objectives of *At-Tarbiyah Al-Jismiyah* (physical education). In the book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah*, *At-Tarbiyah Al-Jismiyah* is an aspect of Islamic education that has the general objective of enabling students to maintain their health and physical fitness. This is because if every individual takes care of Allah's trust in their body and health, they will attain happiness in this world and the hereafter (Al-Zintani, 1993) Based on the above description, this article aims to analyse the objectives of *Tarbiyah Al-Jismiyah* according to Abdul Hamid Al-Shayid Al-Zintani in the book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah* and its relevance to the context of contemporary Islamic education. This study presents a novelty by integrating Abdul Hamid Al-Zintani's thoughts on *At-Tarbiyah Al-Jismiyah* textually with a contemporary approach based on previous research data. Thus, it is hoped that it will broaden the understanding of Islamic physical education. The author chose the book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah*, because it has several advantages, namely: (1) This book presents an in-depth analysis of the concept of tarbiyah based on the sunnah of the Prophet, making it an addition to the knowledge of Islamic education. (2) The author of the book includes a comprehensive and thorough approach to education that covers spiritual, intellectual, emotional, moral, and physical aspects. (3) The Arabic language used is relatively easy to understand for students or researchers who have an intermediate command of Arabic.

RESEARCH METHOD

The research method used in writing this article is the library research. The library research is a series of activities involving data collection, reading, and then processing research materials without going directly to the field (Zed, 2014). The stages in this research according to Khulthau in Ningsih are (1) selecting a research topic, (2) determining the focus of the research, (3) collecting data from literary sources, (4) presenting the data, and (5) writing a research report (Ningsih & Wiryosutomo, 2022). The primary data source in this article is the book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah* by Abdul Hamid Al-Shayid

Al-Zintani (Al-Zintani, 1993). Meanwhile, the secondary data source is an article about *At-Tarbiyah Al-Jismiyah* published in a scientific journal. The data collection technique used is documentation (Sugiyono, 2013). This involved collecting data in the form of written documents about *At-Tarbiyah Al-Jismiyah* found in books and scientific articles. The technique used to analyse data from primary and secondary data sources was content analysis (Krippendorf, 2016). This involved searching for content or information in the primary data sources, which was then analysed or corroborated with secondary data sources. Data validity testing uses the source triangulation technique (Sugiyono, 2013). This involves checking the data obtained from various literature sources, both books and scientific articles.

RESULT AND DISCUSSION

Result

The Book of *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah* is a monumental work by a scholar named Abdul Hamid Al-Zintani, who hails from Zintan in northwestern Libya. This book is dedicated to every young Muslim who is eager to build their personal and social life on the pillars of guidance and piety, knowledge and faith, kindness and virtue. The book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah* has several advantages, namely: (1) This book presents an in-depth analysis of the concept of tarbiyah based on the Sunnah of the Prophet, making it an addition to Islamic education. (2) The author of the book includes a comprehensive and thorough approach to education that covers spiritual, intellectual, emotional, moral, and physical aspects. (3) The Arabic language used is still easy to understand for students or researchers who have an intermediate command of Arabic. This book contains the concepts and principles of Islamic education.

According to Al-Zintani, *At-Tarbiyah* or education is the process of shaping a healthy and well-rounded personality in all aspects, including spiritual, mental, emotional, moral, social, and physical. It also enables individuals to adapt to the social environment and nature where they live. Al-Zintani divides *At-Tarbiyah* into six aspects, namely *At-Tarbiyah Al-Jismiyah* (Physical Education), *At-Tarbiyah Ar-Ruhiyah* (Spiritual Education), *At-Tarbiyah Al-Aqliyah* (Intellectual Education), *At-Tarbiyah Al-Wujdaniyah* (Emotional Education), *At-Tarbiyah Al-Khuluqiyah* (Moral Education), and *At-Tarbiyah Al-Ijtima'iyah* (Social Education). Meanwhile, *At-Tarbiyah Al-Jismiyah* is one aspect of Islamic education that has the general objective of enabling students to maintain their health and physical fitness. This is because if each individual takes care of Allah's trust in their body and health, they will obtain happiness in this world and the hereafter (Al-Zintani, 1993). In the Qur'an, the aspect of *tarbiyah jismiyah* is mentioned in several verses, including QS. Al-Baqarah: 233 (Fulfilling Physical Needs), QS. Al-Anfal: 60 (Encouragement to exercise/physical endurance), QS. Al-Baqarah: 195, and QS. Al-Nisa': 29 (Maintaining health) (Faridah, 2024). In the Book of *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah*, the objectives of *At-Tarbiyah Al-Jismiyah* are outlined in four points, namely (1) Developing awareness of healthy eating patterns. (2) Encouraging attention to individual and environmental hygiene. (3) Calling attention to physical fitness and adequate rest. (4) Using physical strength and abilities in ways that are lawful and pleasing to Allah.

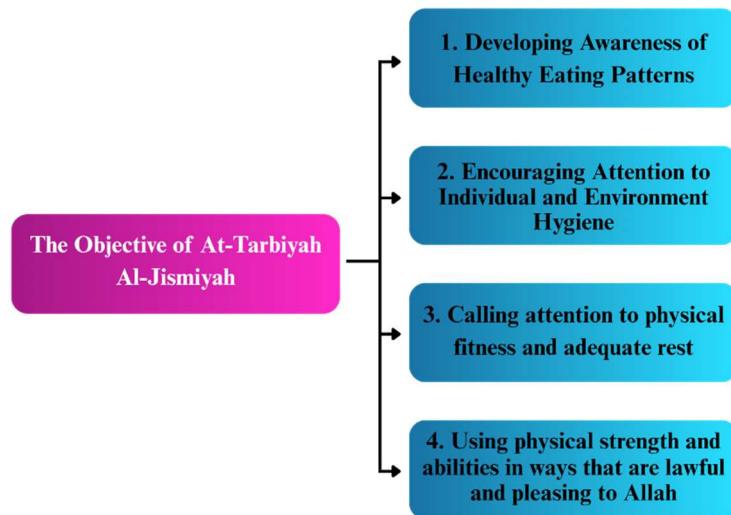


Figure 1. Points of objectives of At-Tarbiyah Al-Jismiyah

Discussion

According to Al-Zintani in his Book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah*, the objectives of *At-Tarbiyah Al-Jismiyah* are outlined in four points.

Developing Awareness of Healthy Eating Patterns.

According to Al-Zintani in the book *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah*, the objective of *At-Tarbiyah Al-Jismiyah* is to develop awareness of healthy eating patterns because consuming healthy food will help meet our nutritional needs. This will help promote good physical development, maintain health, prevent disease, and provide energy for daily activities, including studying (Al-Zintani, 1993).

In Islam, Allah SWT has commanded us to eat halal and good food as stated in QS. Al-Baqarah verse 168 which reads:

يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

“O mankind, eat from what is on the earth that is halal and good.”

According to Ibn Kathir's interpretation in the article by Ilmia & Ridwan, the meaning of thayyih is everything that is halal and good and does not cause harm to the body or soul (Ilmia & Ridwan, 2023). This means that thayib food is certainly healthy food, namely food that contains nutrients that are important for the body (Herlianty et al., 2024). Such as vegetables and fruits as sources of vitamins, meat as a source of protein, milk as a source of minerals, and sources of carbohydrates, namely rice, cassava, and potatoes. Al-Zintani's opinion in the book is also supported by research that mentions the relationship between nutritious food and academic achievement. Although nutritious food is not the only factor that influences academic achievement, according to research conducted by Rosita, nutritional status has a significant influence on the academic achievement of students at SDN 01 Guguk Malintang Kota Padangpanjang (Hayatus et al., 2014). In Arfines' research, it is mentioned that nutritional status affects academic achievement because poor nutritional status can cause reduced brain cell development. This automatically hinders students' IQ and cognitive development. In addition, malnourished children are more susceptible to illness and frequent absences from class, which leads to a decline in academic achievement (Arfines & Puspitasari, 2017). Therefore, it can be said that the relationship between nutritional status and academic achievement is unidirectional. This means that the better a child's nutritional status, the better their academic performance will be (Fauzan et al., 2021). This shows that Al-Zintani's view on the importance of a healthy diet is not only theoretical but also in line with research findings that confirm the relationship between nutritional status and student academic performance.

Encouraging Attention to Personal and Environmental Hygiene.

It is no secret that maintaining hygiene is one of the most important ways to prevent disease. Hygiene here includes personal hygiene practised by individuals from the moment they wake up until they go back to sleep, including all personal matters, from bodily hygiene and various parts of the body, to the hygiene of drinks, food and clothing. It also includes the cleanliness of the surrounding environment, both the home environment and the school environment. Therefore, education about personal and environmental hygiene is still included in the scope of physical education, which is the goal of *At-Tarbiyah Al-Jismiyah* (Al-Zintani, 1993). Berdasarkan pengertian tersebut, Al-Zintani membagi kebersihan yang harus dijaga menjadi dua jenis, yaitu kebersihan diri sendiri dan kebersihan lingkungan sekitar.

Personal hygiene can be understood as efforts to maintain personal cleanliness in order to avoid disease (Suprobo et al., 2022). One way of practising personal hygiene is to adopt habits such as washing your hands after activities, which has been proven to prevent diseases such as diarrhoea and intestinal worms (Hijriana et al., 2023). In Islam, there is also the concept of thaharah, which is the act of cleansing oneself from impurities and hadats through wudhu, tayamum, and mandi wajib (Nuralifya et al., 2025). This shows that Islam places great importance on cleanliness for its followers. Likewise, maintaining environmental hygiene is also important. Maintaining environmental hygiene requires not only individual efforts but also public awareness (Manulu et al., 2024). Students need to be given direct education about caring for the environment through activities such as sorting waste, recycling waste into useful items, and planting trees. With learning that is not only in the classroom but also requires students to care for the cleanliness of their surroundings, it will create a holistic and in-depth learning experience (Novanto et al., 2025).

Calling Attention to Physical Fitness and Adequate Rest.

The undeniable goal of physical education is to maintain physical fitness and the healthy development of bodily functions. According to Al-Zintani, this can be achieved by engaging in several sports activities such as walking, running, sprinting, swimming, horse riding, and so on, as these will have a positive and effective impact on good physical growth. In addition, adequate rest is also necessary to restore energy and stamina after carrying out daily activities (Al-Zintani, 1993).

Al-Zintani's opinion is a necessity. Being physically fit and strong will certainly facilitate all our activities, including worship and study. Al-Zintani also emphasises the importance of tawazun or balance between exercise and physical activity with adequate rest in order to achieve optimal physical fitness. Excessive exercise will certainly cause fatigue and injury because the body does not have time to recover. Conversely, too much rest and minimal physical activity will cause laziness and illness because the body is not fit.

The virtue of a mukmin who maintains optimal physical condition is explained in the following hadith narrated by Abu Hurairah:

المُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ

“A strong mukmin is better and more beloved to Allah than a weak mukmin.” (Narrated by Muslim). This hadith illustrates that a mukmin must be strong, both physically and spiritually. Physical strength refers to having a strong physique, while spiritual strength refers to having strong faith and carrying out the commands of Allah and Rasulullah (Ramdan, 2024). In education, maintaining physical fitness is also one of the factors that influence students' interest in learning (Maulida et al., 2018). In Bloom's Taxonomy, students' physical fitness is one of the main focuses of the psychomotor domain (Sari et al., 2024). This is the domain related to the physical, coordination, and use of students' motor skills, both gross motor skills such as running and jumping, or fine motor skills such as writing and drawing (Nafiaty, 2021). In addition to regular exercise, factors that influence physical fitness are adequate rest and sleep quality. This is because the body needs recovery time, which is obtained through sleep or rest. The recovery period is used by the body to remove lactic acid and other harmful substances

(Gunarsa & Wibowo, 2021). By exercising and getting adequate rest, students will be in good physical condition, which will increase their interest in learning. The findings from the research data above show that Al-Zintani's opinion on maintaining physical fitness is relevant in the context of contemporary education.

Utilising Physical Strength and Abilities in a Lawful and Allah-Pleasing Manner.

In the book *Usus At-Tarbiyah Al-Islamiyah*, Al-Zintani emphasises the importance. Of prioritising the use of physical strength, abilities, and energy in a lawful and Allah-pleasing manner, in accordance with the practices of the Prophet, such as performing acts of worship like prayer, fasting, pilgrimage, and jihad, and striving to provide for one's family by seeking lawful income, using the senses of sight, hearing, touch, taste, and smell in their proper places and in accordance with Islamic law. Additionally, one must avoid sins and transgressions such as adultery, drinking alcohol, and consuming haram substances, as these are the sources of various diseases. For if every individual safeguards the trust of Allah SWT over their body and health, they will attain happiness in this world and the hereafter (Al-Zintani, 1993).

The purpose of Allah creating us is to be *Abdullah* (servants of Allah) and *Khalifatullah* (caliphs of Allah on earth). Therefore, health in Islam is not limited to physical condition alone. More than that, it is a trust given by Allah so that we can use it to worship and interact well with others (Nugraheni & Hayati, 2025). For example, using our bodies and senses to engage in activities that are pleasing to Allah, such as learning, seeking halal livelihood, and doing good deeds in accordance with Islamic law. We must also avoid sins and transgressions such as adultery, drinking alcohol, and consuming haram (forbidden) substances, as these are the sources of various diseases. Allah SWT says:

وَلَا تُنْقِضُوا فِي سَبِيلِ اللهِ وَلَا تُلْهِنُوهُمْ إِلَى التَّهْلِكَةِ وَأَخْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“And spend in the way of Allah, and do not throw yourselves into destruction, and do good. Verily, Allah loves those who do good.” (QS. Al-Baqarah: 195) This verse explains that we are forbidden from plunging ourselves into destruction, which can be interpreted as actions that harm ourselves. Examples include drinking alcohol, committing adultery, and consuming what is forbidden (Saputra & Hidayat, 2023). By taking care of the body, a person can worship optimally, be productive in lawful work, and live with social welfare (Astiwara, 2025). Therefore, Al-Zintani is correct in saying that worldly and hereafter. Happiness will be achieved if we take care of the trust that Allah has given us in the form of physical health. Thus, the concept of physical education in Al-Zintani's thought does not stop at merely maintaining physical health, rather, the physical health we maintain is solely aimed at servitude and seeking Allah's pleasure in this world and the hereafter.

CONCLUSION AND RECOMMENDATIONS

Based on the results and discussion above, it was found that the objectives of *At-Tarbiyah Al-Jismiyah* according to Abdul Hamid Al-Zintani in the Book of *Usus At-Tarbiyah Al-Islamiyah fi as-Sunnah an-Nabawiyah* are four objectives of *At-Tarbiyah Al-Jismiyah*, namely developing awareness of healthy eating patterns, encouraging attention to personal and environmental hygiene, calling for attention to physical fitness and adequate rest, and using physical strength and abilities in ways that are lawful and pleasing to Allah. Thus, it can be concluded that *At-Tarbiyah Al-Jismiyah* plays an important role in complementing the objectives of Islamic education to shape individuals who are strong both physically and spiritually. These findings are expected to demonstrate the importance of the concept of *At-Tarbiyah Al-Jismiyah* according to Al-Zintani and serve as a conceptual basis for educators in integrating physical education into the Islamic education curriculum.

The obstacle in this study was the difficulty in obtaining biographical information on Abdul Hamid Al-Zintani due to limited sources. Future studies could correspond or interview academics and relevant institutions in regions that publish a lot of tarbiyah literature in order to obtain more accurate biographical data. In addition, the research could develop comparative study between the thoughts of Al-Zintani and other Islamic education figure well as expand the

analysis through field research on the implementation of the objectivu *At-Tarbiyah Al-Jismiyah* in the context of contemporary education, so that the resulting s would be more comprehensive and applicable.

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