



BASIC PHYSICAL EDUCATION OF CHILDREN IN ISLAM (ABDULLAH NASHIH ULWAN'S PERSPECTIVE ANALYSIS IN THE BOOK OF *TARBIYATUL AULAD FIL ISLAM*)

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ABSTRACT

Currently, there are more and more phenomena of attitudes or habits that can damage the body or body which has a negative impact on the faith, morals, psychology and minds of children. So that in this case it is important for parents and educators to know and understand the big responsibility in providing basic physical education to their children according to Islamic teachings. The purpose of this research is to find out the basic physical education of children in Islam according to Abdullah Nashih Ulwan. This research is a type of library research, namely research conducted through critical and in-depth assessment of library materials that are considered relevant to the research topic. The results of this study show that basic physical education for children in Islam includes: 1) Providing a good, lawful living for their family and children, 2) Following health rules in eating, drinking and sleeping; 3) Protect yourself from infectious diseases; 4) Treat Diseases; 5) Principles of not endangering oneself and others; 6) Familiarize children with sports and riding, such as the sport recommended by the Prophet. namely; archery, swimming, horse riding, and spear throwing practice; 7) Familiarize children to be zuhud and not dissolve in pleasures; 8) Instill firm character, attack children and stay away from reactions, deviations and mischiefs.

Keywords: Children, Islam, Physical Education

ABSTRAK

Saat ini semakin banyak ditemukan fenomena sikap atau kebiasaan yang dapat merusak fisik atau jasmani yang berdampak negatif pada keimanan, moral, psikologis dan akal pikiran anak. Sehingga dalam hal ini penting untuk diketahui dan dipahami oleh orang tua dan juga para pendidik terkait tanggung jawab besar dalam memberikan pendidikan dasar jasmani terhadap anak-anak mereka sesuai ajaran Islam. Tujuan dari penelitian ini adalah untuk mengetahui pendidikan dasar jasmani terhadap anak dalam Islam menurut Abdullah Nashih Ulwan. Penelitian ini merupakan jenis penelitian kepustakaan yaitu penelitian yang dilakukan melalui pengkajian kritis dan mendalam pada bahan-bahan pustaka yang dianggap relevan dengan topik penelitian. Adapun hasil dari penelitian ini diketahui pendidikan dasar jasmani terhadap anak dalam Islam meliputi: 1) Memberikan nafkah yang halal lagi baik kepada keluarga dan anak-anaknya, 2) Mengikuti aturan-aturan kesehatan dalam makan, minum dan tidur; 3) Membentengi diri dari penyakit menular; 4) Mengobati Penyakit; 5) Menerapkan prinsip tidak boleh membahayakan diri sendiri dan orang lain; 6) Membiasakan anak gemar berolahraga dan menaiki tunggangan, seperti olahraga yang dianjurkan Nabi Saw. yakni; memanah, berenang, berkuda, dan berlatih melempar tombak; 7) Membiasakan anak untuk zuhud dan tidak larut dalam kenikmatan; 8) Menanamkan karakter tegas, perwira kepada anak dan menjauhkan diri dari pengangguran, penyimpangan dan kenakalan.

Kata kunci: Anak, Islam, Pendidikan Jasmani

1. Introduction

Humans must have balance, healthy physically and spiritually. Both affect each other and cannot stand alone. A healthy soul will function if it is supported by a healthy body, a healthy mind lies in a healthy body. Physical condition greatly affects a person's overall health (Hashman, 2021). According to Tony Buzan, in the world of education the results of psychological and medical health research prove that those who are active or physically healthier and fitter get better scores on all mental skills tests, compared to those who are not fit. (Buzan, 2019).

Physical health is one of the most important things in the process of determining the success of a child's education. And to maintain physical health, of course it will not be achieved without a mature thought and action. So education also has an important role and position to foster and create physical health. Thus, physical education must receive serious attention to develop all the basic potential of students as pedagogical beings (Suprayitno & Mujahidin, 2020).

Physical education is part of human education, if it is considered it will give strength to the body and influence on life processes, both mental, physical and environmental. With physical education, personal discipline, high sportsmanship, cooperation and so on (Amaliati, 2020). Physical education also has an impact on the teaching and learning process and the process of seeking knowledge through the senses. Thus, the five senses need to be trained so that they can be used carefully and achieve educational goals, namely to be sensitive, thorough and integrated with reason (Kahar, 2019). Physical education in Islam as part of the expected problem-solving efforts in the midst of societal problems, in which Islamic education tends to be underestimated in the midst of people's lives, when in fact Islam is a comprehensive and balanced religion, building human existence in total so that they are able to fulfill their duties as caliphs on this earth (Muhajir, 2019).

Abdullah Nashih Ulwan, a contemporary thinker, pays great attention to the world of education, this can be seen in his various works which show concern for various educational problems. One of them is the book *Tarbiyatul Aulad Fil Islam*. In this book, Abdullah Nashih Ulwan describes seven basic Islamic education for children that must be given by parents and educators. The seven basic education consists of faith education, moral education, physical or physical education, intellectual education, psychological or psychological education, social education and the last is sex education. (Ulwan, 2020). The seven basic education for children is very important given by parents and educators to children, so that they grow up to be someone who obeys His commands and avoids immoral acts prohibited by religion. One of the basic education that is rarely paid attention to by parents or educators is physical education, even though Islam gives a great responsibility to parents and educators to provide basic physical education to children, so that the children of generations of people grow along with good physical, healthy growth. body, passionate and enthusiastic (Ulwan, 2020).

Important matters conveyed by Abdullah Nashih Ulwan are things that must be done by parents as a form of parental and educator responsibility for children's physical or physical education. They should do this in the best way possible, so that children and the current generation grow up to become someone who is healthy in mind, spirit, mind and soul to obtain security, comfort and peace (Ulwan, 2020). In line with what was conveyed by Nashih Ulwan, the current generation of children is expected to have a strong physical, healthy mentality accompanied by a good spiritual condition with morals and character that

are in accordance with Islamic teachings so that they are protected from various things that deviate from Shari'a. 'at. So to make this happen, parents and educators must provide basic education in accordance with Islamic teachings, including in physical or physical education.

Currently, there are more and more phenomena of attitudes or habits that can damage the body or body which have a negative impact on the faith, morals, psychology and minds of children. So in this case it is important to know and understand by people parents as well as educators have a big responsibility in providing basic physical education to their children according to Islamic teachings, including paying attention to the growth and development of children so that they become strong, healthy physically and spiritually. Basic physical education in Islam is education that is prepared for the growth and development of a child so that he can grow physically strong and healthy. So that on this issue, Islam really pays attention to the balance between the physical and spiritual human beings to become perfect servants of Allah.

2. Method

This research is a type of library research, namely research conducted through critical and in-depth studies of library materials that are considered relevant (Sari & Asmendri, 2020). This data collection relates to a series of activities obtained from the library data collection method, researchers read, study, and record and process the research material obtained (Hamzah, 2020). The data sources in this study were the book *Tarbiyatul Aulad Fil Islam* by Abdullah Nashih Ulwan and its translations, as well as various works of literature relevant to this research, such as books, papers and journal articles. The data analysis technique used in this study uses a descriptive-analysis method (Darmalaksana, 2020). In describing matters related to the subject of this study, the authors use data sources related to the research .

3. Results and Discussion

Abdullah Nashih Ulwan is a scholar, faqih, preacher, and educator. He was born in the village of Qadhi 'Askar in the city of Halab, Syria in 1347H/1928 AD, in a very religious family, which was well known for its piety and piety. His lineage reached Al-Husain bin Ali bin Abi Talib ra. He worked as a teacher and earned a doctorate in jurisprudence and da'wah. He died on Saturday, 5 Muharram 1398 H/29 August 1987 AD, in Jeddah. His body was brought to Mecca and then buried there (Ulwan, 2020). During his lifetime, Abdullah Nashih Ulwan wrote many phenomenal works according to his area of expertise, one of which is the book *Tarbiyatul Aulad Fil Islam* which contains the broad concept of children's education in Islam. This book discusses 3 parts, namely: the first part has 4 chapters, the second part has 7 chapters and the third part has 3 chapters but chapter 1 is divided into two and chapter 2 is divided into two, so it is divided into 5 parts. As for basic physical or physical education for children in Islam, it is listed in the second part of article 3 pages 213-254.

One of the responsibilities that must be borne by parents/educators is the responsibility of physical or physical education to children. This is intended so that children can grow and mature by having a strong, healthy and vibrant physique. Islam has outlined several methods for educating children physically, so that educators and parents know the magnitude of the responsibility and trust that Allah has placed on them. The forms of responsibility for physical education include:

1. The obligation to give N afkah To Families and Children

It is an obligation for parents, especially fathers as the head of the family to provide the best for their children. This is as said by Allah in QS. Al-Baqarah verse 233, which

means: “...Dan kewajiban ayah memberi makan dan pakaian kepada para ibu dengan cara ma’ruf...”.

A father who provides a living for his family will get a great reward from Allah SWT. On the other hand, if he is reluctant to provide for his children and family while he has the ability, he will also get a big sin from Allah SWT. As the words of the Prophet Muhammad, which means: “Cukuplah seseorang itu dianggap berdosa manakala ia menahan (tidak menafkahi) orang yang memiliki makanan (keluarga).” (HR. Muslim)

As for what is included in the maintenance that a father must fulfill towards his family is providing good food, shelter and clothing, so that their bodies are protected from disease.

2. Follow the Rules of Health in Eating and Drinking

The healthy lifestyle should become a child's habit and become his character. The following is the Prophet's instructions. in matters of food, namely: avoiding themselves from consuming foods that contain poison and not eating and drinking more than their level of need. While the guidance of the Prophet SAW. in matters of drinking, namely: with two or three sips, it is forbidden to breathe into a glass and not to drink while standing. Narrated by Muslim from the hadith of Abu Hurairah ra. He said that the Prophet SAW. said, which means: “Janganlah salah seorang di antara kalian itu minum dengan berdiri”.

As for the instructions of the Prophet SAW. in sleeping problems, namely: sitting leaning on the right side of the shoulder, because sleeping leaning on the left side of the shoulder can harm the heart and constrict breathing. It was narrated by Al-Bukhari and Muslim that Al-Bara' bin 'Azib ra. said, Rasulullah SAW. said which means: “Jika engkau hendak tidur maka hendaklah berwudhu seperti wudhunya shalat, kemudian berbaringlah dengan bertumpu pada sisi badanmu yang sebelah kanan”.

3. Fortify Yourself from Communicable Diseases

There are several hadiths that the author includes in this book, which relate to fortifying oneself from infectious diseases, one of which is the hadith found in *Shahihain* from Abu Hurairah ra. He said that Rasulullah SAW. said, which means: “Janganlah sekali-kali orang yang sakit itu mendatangi orang yang sehat.” Therefore, it is mandatory for educators/parents (especially mothers) if one of their children has an infectious disease, they should separate them from other healthy children. So that the disease does not spread and epidemics can be prevented. How sublime is this guidance of the Prophet in maintaining physical education and maintaining the health of the limbs.

4. Treat Diseases

Treatment has an influence in preventing disease and providing healing. Orders for treatment have been confirmed in many traditions, one of which was narrated by Imam Muslim, Imam Ahmad and other than Jabir bin Abdillah ra. that the Prophet said which means: “Setiap penyakit itu ada obatnya. Jika obat telah mengenai penyakit maka akan sembuh dengan izin Allah ‘Azza wa Jalla”.

Let parents and educators carry out the instructions of the Prophet. in giving attention to children when they have a disaster or disease. This is due, preventing causes is a natural demand and includes recommendations in religion.

5. Applying the Principles of No Harm to Yourself and Others

This is based on the history of Imam Malik, Ibn Majah and Ad-Daruquthni from the hadith of Abu Sa'id Al-Khudri ra. that Rasulullah SAW. said which means: “Tidak boleh membahayakan diri sendiri dan menimpakan bahaya kepada orang lain”. The fuqaha' and ushul experts determined that this hadith is the most important rule that has been laid down by Islam. Based on the rules contained in the hadith above, it is mandatory for educators/parents (especially mothers) to direct their children to know about health problems

and preventive methods in their efforts to maintain children's health and maintain their body's resilience. In addition, it is obligatory for them to consult experts in order to protect the body from attacks by various infectious diseases.

For example, if eating raw food can harm the body and cause illness, educators should direct children to get used to eating cooked food. If eating vegetables or fruits that have not been washed first can cause illness, educators should accustom children to eating vegetables or fruits that have been washed first. If mixing one food with another food can cause pain in the respiratory tract and digestive tract, educators should guide children to get used to eating at certain times. If taking food with dirty hands can bring disease, then educators should apply the Prophet's instructions to wash hands before eating and after. If blowing the drink in the cup is an unhealthy habit, then educators should prohibit children from this bad habit.

6. Familiarize children who like to exercise and ride a horse

As the embodiment of the word of Allah SWT in QS. Al-Anfal verse 60, which means: *"Dan siapkanlah untuk menghadapi mereka kekuatan apa saja yang kamu sanggupi...."*. Likewise the words of Rasulullah SAW. which was narrated by Imam Muslim, which means: *"Mukmin yang kuat itu lebih baik dan lebih dicintai Allah daripada mukmin yang lemah"*. For this reason, Islam invites children to teach swimming, throwing, archery and horseback riding. All are instructions from the Prophet. based on the following narrations: Narrated by Imam At-Thabrani with sanad jayyid that Rasulullah SAW. said, which means: *"Segala sesuatu yang bukan termasuk dzikir kepada Allah maka itu adalah (perbuatan) sia-sia, kecuali empat hal; berjalannya seseorang di antara dua tujuan (untuk memanah), mendidik kudanya, bercanda dengan keluarganya, dan mengajarnya berenang"*. It was narrated by Al-Bazar and At-Thabrani with the jayyid sanad that Rasulullah SAW. said, which means: *"Hendaklah kalian bermain melempar (panah) karena sesungguhnya itu adalah permainan yang paling baik"*.

7. Accustoming Children to Zuhud and Not Dissolving in Enjoyment

This is intended so that when they grow up, children can uphold the obligations of jihad and da'wah to Allah as well and as nobly as possible. There are many hadiths that explain the commandment to be ascetic and live simply, one of which was narrated by Imam Ahmad and Abu Nu'aim from the hadith of Mu'adz bin Jabal ra. marfu', which means: *"Hindarilah oleh kalian terlalu larut dalam kenikmatan (kemewahan) karena sesungguhnya hamba Allah (yang baik) itu adalah mereka tidak larut dalam kenikmatan (kemewahan)."*

Suffice our Prophet as a good example in behaving in a simple life, in eating, clothing, and shelter. So that the Islamic generation can also feel it and live life as it has been exemplified. This is so that they are always ready to face all eventualities that will confront them. If Muslims are too late in pleasure and continue to be in pleasure and tempted by the seduction of abundant wealth, then they will quickly collapse and surrender to the enemy. The spirit of patience and steadfastness in jihad in the way of Allah will fade from the souls of its youth. The history of the fall of Andalusia's glory is still fresh in our minds.

8. Instilling Firm Character , Officers in Children and Keeping Yourself Away from Unemployment , Irregularities and Deprivation

This is based on the instructions of the Prophet SAW. as follows: It was narrated by Imam Muslim in his *Sahih* that the Prophet SAW. said, which means: *"Tamaklah terhadap segala sesuatu yang memberi manfaat kepadamu dan mintalah pertolongan kepada Allah dan janganlah engkau lemah"*. Narrated by Imam Muslim in his *Sahih* from the hadith of Abu Hurairah ra. that the Prophet said, which means: *"Dua golongan yang menjadi penduduk neraka yang belum pernah kulihat; suatu kaum yang membawa cemeti seperti"*

ekor sapi digunakannya untuk memukuli manusia, dan wanita-wanita yang berpakaian tetapi telanjang, berlenggok-lenggok (cara berjalan yang bisa menarik perhatian laki-laki), dan kepala mereka bagaikan punuk unta yang miring. Mereka tidak akan masuk surga dan bahkan tidak akan men-cium baunya. Dan sesungguhnya baunya bisa tercium dari jarak sekian dan sekian”.

That is the direction of Rasulullah SAW. which is a straight line. As we all understand that if a child grows up with delusions and deviations, and does not have sincerity, then his personality and psyche will be destroyed. His physique will also be susceptible to disease. Because of all of this, it is obligatory for educators/parents (especially mothers) to take care of their children from childhood and instill into their souls the true nature of heroism, modesty, fatherly character, height, and noble character as best they can. It is also incumbent on them to keep children away from every matter that could destroy their virtuosity and personality. Because, actually this effort can save their mindset and strengthen their bodies. Those are some of the most important foundations outlined by Islam in children's physical education.

Apart from that, there are several dangerous phenomena that are closely related to physical/physical health which include children's lives that must be watched out for, so they don't fall into it. These phenomena include:

a. Cigarette Phenomenon

Including the sad sight in today's society is the spread of smoking behavior in children. There are two biggest dangers posed by smoking. First, the health and psychiatric hazard. Second, the danger of property (economy). Regarding the shar'i law on smoking based on texts sourced from the Alquran (such as QS. Al-Aa'raf: 157, QS. Al-Maidah: 100) and Hadith narrated by Bukhari, Imam Ahmad and Ibn Majah, also based on facts who stipulates that the harm to the body and health and its ugliness is obvious, then avoiding it is obligatory and consuming it is unlawful. Meanwhile, those who said about smoking being permissible or just makruh from among the fuqaha' in ancient times, they relied on the argument of the rule " *Al-Ashlu fi asy-sya'i al-ibahah* " (the original law of everything is permissible).

The first prevention efforts or solutions to overcome this smoking phenomenon are to return to the state by announcing it through the mass media widely that prohibits smoking, continuously exposing it to its dangers and major impacts. The state should also act by increasing production and price taxes and strictly prohibiting smoking in public places (Nurkhalim, et al, 2021). Then if there are small children who are used to smoking because of negligence from the family, it is obligatory for educators to provide supervision of the behavior of their children and know their every move. (Jatmika, et al, 2019). Straighten up if they stray, so they can return to a good and safe life. And always instill the habit of feeling watched by God and fearing Him, so that children can stay away from things that are bad and not good (Hayati & Sulami 2019).

b. Masturbation Phenomenon

This one disease affects many teenagers (Mahfiana, et al. 2019). The main factor driving its spread is because they often see slander such as women's clothing, their waddling way of walking, their makeup, watching soap operas and films that can arouse lust, also through magazines, books containing pornographic stories and sexual stimulation. They are the greatest influences on the mental health of the youth and morals. The impact caused by the masturbation phenomenon is divided into three, namely: the impact on the body, the impact on sexuality and the impact on psychology. Regarding the syar'i law regarding masturbation, Islam has determined that the law on masturbation is unlawful, this is based on the arguments of the Alquran (QS. Al-Mukminun: 5-7, QS. Al-Baqarah: 195) and the

Hadith of the Prophet SAW . (Inzah, 2021). The fuqaha' said, "It is illegal to do masturbation with the hands if the goal is just to vent one's lust. However, if he has been controlled by lust which makes his mind become erratic, restless, and cannot stem the act of adultery, then masturbating can help him calm down. Therefore, this matter becomes permissible. The culprit does not get a reward nor does he get a sin" (Al-Hafidz, 2020).

The most appropriate solution to overcome this problem can be done by getting married at a young age, increasing sunnah fasting if it is not yet possible/allowable to marry young, avoiding everything that can stimulate lust, filling free time with useful activities, choosing good associations. and carrying out medical instructions, such as increasing sports and agility games, avoiding or reducing food and drinks that contain hormones that can stimulate and arouse lust, such as coffee and tea (Maesaroh, et al, 2019). The most important thing is to always instill a feeling of fear of sinning against Allah SWT. towards children (Abidin, 2019).

c. Phenomenon of Liquor and Drugs

We often encounter this phenomenon in neglected children who have lost direction and education. Apart from that, we also encounter children who walk on deviated paths because their parents neglect to provide supervision. Then they join forces with bad people, so they are affected by their corrupt and despicable behavior (Solina, et al, 2019). There are several negative impacts arising from alcohol and narcotics, including: the impact on health and reason, the economic impact, as well as the psychological, moral and social impact (Lukman, et al, (2021). Views of Islamic law towards alcohol and In fact, Islam has condemned all types of liquor and drugs as forbidden. This is based on the agreement and evidence from the Alquran (QS. Al-Maidah: 90-91, QS. Al-A'raf: 57) and Hadith. Drugs are forbidden because it can weaken or anesthetize the consumer. In fact, it is considered illegitimate based on the prohibition of alcohol, because it is considered to be able to block the mind and remove it from the character of a healthy and righteous mind, then it is included in alcohol which is forbidden until the Day of Resurrection. Included in the category of drugs is cannabis, cocaine, opium and others. Using khamr for treatment is unlawful and sinful for those who consume it. As for the case of mixing certain drugs with alcohol in the lowest concentration above (because of an emergency) then it is permissible. (QS. Al-Baqarah: 173).

The solutions to overcome the problem of the phenomenon of drinking and drugs are: proper education, prohibiting the causes and punishing the perpetrators (Hakim, 2020).

d. The Phenomenon of Adultery and Homosexuality

This is the most dangerous social phenomenon for teenagers who are about to enter adulthood. The impact caused by the phenomenon of adultery and homosexuality is enormous, including: physical health impacts, such as syphilis (lion king), gonorrhea, and the spread of infectious diseases (Dewi, 2019). In addition , it also has social, moral and psychological impacts. According to the view of Islamic law, the act of adultery and *liwath* (homosexuality) has been strictly forbidden based on the agreement of the fuqaha' and the mujtahid (Ilham, 2019). Based on the arguments sourced from the Alquran (QS. Al-Isra': 32, QS. Al-Furqan: 68, QS. Asy-Syu'ara: 165-166, QS. Al-Ankabut: 28-29 and Hadith Prophet Saw. (Zumaro, 2021). As narrated by Al-Bukhari and Muslim which means: "*Tidaklah seorang pezina itu saat melakukan perbuatan zina dikatakan sebagai seorang mukmin*". There are two punishments for adulterers from an Islamic point of view (Noverayanti, 2019). First, flogging and exile (QS. An-Nur: 2). Second, stoning. Meanwhile, the punishment for *liwath*, scholars agree that the act of *liwath* includes adultery, but it is indeed distinguished in determining the punishment (Malik, 2019).

The solution to the problem of this phenomenon is basically the same as the solution taken in overcoming the habit of masturbation, considering that both are in the same condition and are interrelated (Aryanti, 2019). Another solution is that this ummah will not be good except by following the goodness of the previous ummah (Husaini, 2019). Then the most important things in reducing these dangers, in fact the logical, orderly, simple, and consistent discipline that we create for children is very important to maintain their safety, in addition to their efforts to find peace (Ramadhani, 2020). And actually taking care of children in the first years is left to the family, and the family is responsible for all forms of negligence. Whereas in the second year, children should be taught to try to avoid various kinds of danger by teaching children gently not to touch heating devices, fire, or other hot objects rashly (Ulwan, 2020).

Those are the most important matters outlined by Islam in educating children's bodies. All of these are preventive measures that parents and educators should implement. So that the children of our current generation will be healthy, strong, and feel safe, comfortable and calm (Ulwan, 2020).

4. Conclusion

Based on the results of an in-depth study that the author conducted in the second part of article 3 in the book *Tarbiyatul Aulad fi al Islam* by Abdullah Nashih 'Ulwan as mentioned above, it can be concluded that there are several important points that can be used as a reference as a guide for parents and children educators in providing basic physical education to children in Islam include 8 important basic physical education guidelines that must be given to children, namely; 1) Abdullah Nashih 'Ulwan emphasized that basic physical education starts from the family, namely by the way the father provides a living for his family and children, such as a comfortable place to live, proper clothing, healthy, halal and good food, so that it can support physical growth and development of children; 2) Follow the rules of health in eating, drinking and sleeping; 3) Protect yourself from infectious diseases; 4) Treat Diseases; 5) Applying the principle of not endangering oneself and others; 6) Familiarize children with sports and riding, such as the sport recommended by the Prophet. namely; archery, swimming, horse riding, and spear throwing practice; 7) Familiarize children to be zuhud and not dissolve in pleasures; 8) Instill firm character, officers in children and keep away from unemployment, irregularities and delinquency.

With these references and guidelines, it is hoped that parents and educators can have guidelines in educating children's physique, so that children will grow physically healthy, strong and enthusiastic.

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