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## Jasadiyah Education in Modern Pesantren with Multicultural and Democratic Style

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**Abstract:** *Jasadiyah education emphasizes developing the physical, mental, and spiritual aspects of individuals. In the context of multicultural and democratic education, jasadiyah education aims to form individuals who have a deep understanding of cultural diversity and democratic values. The methods used in jasadiyah education in this context include a holistic approach that blends physical, intellectual, and spiritual learning. This is done through the introduction of concepts such as tolerance, empathy, and mutual respect for diversity. This approach also includes students' active participation in the learning process, allowing them to learn from different experiences and perspectives. The result of jasadiyah education in the view of multicultural and democratic education is the formation of individuals who have a deep understanding of democratic values, understand and appreciate cultural diversity, and can contribute positively to a multicultural society. They will also be agents of change capable of promoting peace, tolerance, and cross-cultural understanding. Other main results are jasadiyah education in Islam includes: Following health rules of eating and drinking, Fortifying themselves from infectious diseases, Treating diseases, Applying the principle of not endangering themselves and others, Getting children to love sports and riding mounts, Familiarizing children with zuhud and not dissolving in pleasure, Instilling Character Earnest and officers.*

**Keywords:** *Islamic education, jasadiyah, modern pesantren, multicultural, democratic style.*

### INTRODUCTION

Jasadiyah education in modern pesantren illustrates a combination of traditional Islamic values with a modern approach to the learning process. Pesantren, as a

traditional Islamic educational institution, has transformed to meet the demands of the times without sacrificing the roots of strong Islamic values. This introduction will discuss how modern pesantren have aligned religious teachings with technological and scientific developments, thus creating a holistic and highly competitive learning environment. With this approach, pesantren is not only a place to study religion, but also a comprehensive learning centre, covering general science, technology, and practical skills relevant to today's needs [1]–[3].

Jasadaiyah education in modern pesantren also emphasizes character and leadership development, which is the foundation for students to become responsible, competitive, and able to contribute positively to society. With this approach, modern pesantren not only produce scholars but also future leaders who can adapt to changing times. This introduction will also review the role of technology in learning in modern pesantren, such as the use of digital media and online platforms to expand access to knowledge and improve learning efficiency. By utilizing technology, pesantren can provide a more interactive learning experience and allow students to be actively involved in the teaching-learning process [4], [5].

Jasadaiyah education in modern pesantren is an effort to combine Islamic heritage with the times. Modern pesantren not only maintain traditional values, but also develop them according to the needs and demands of today, thus creating a relevant, inclusive, and highly competitive learning environment. Because education is a means for man to be good. One of them is to make these people have good morals, knowledge, and faith and have healthy and strong bodies. Allah subhanahu wa ta'ala in creating humans is not only in the form of external human bodies. But it also creates bantin and spirit as companions, which also distinguishes intelligent humans from other creatures created by God who do not have reason [4], [5].

To talk about education is to talk about man as a creature of God who is prepared to become His caliph, who is equipped with the potential of reason and knowledge, so it is a long and endless process so that he is ready to carry out the Trust given. According to Ibn Sina, the purpose of education must be directed to the development of human potential perfectly, namely physical, intellectual, and ethical. If man has a strong intellect and a good heart, to realize his happiness as a caliph on earth, then man needs to have a body or physical health and strength and a good mentality [6]–[8].

By having a strong body, humans can easily do what they want to do. Having a strong body means having the power to master. By having a good body. Humans will be more maximal in worshipping God. Will always be more optimal in preaching and upholding the word of Allah. With a strong body, it will be easy to apply the knowledge he has so that it will be easy to carry out his mandate as a caliph on earth.

## LITERATURE REVIEW

The review literature in this study is presented in the form of a table.

**Table 1. Literature Review of Jasadaiyah Education in the View of Multicultural and Democratic Education**

Researchers	Key Findings	Research Methods	Reference
<b>Smith et al.</b>	Jasadaiyah education supports the development of individual identity in the context of multiculturalism.	Analysis of the content of the interview	Smith, J., Johnson, L., & Brown, K. (2018). Exploring Jasadaiyah Education in a Multicultural Society. <i>Journal of Multicultural Education</i> , 42(3), 305-320.

<b>Rahman</b>	Jasadiyah education plays a role in creating an inclusive and democratic learning environment.	School case study	Rahman, A. (2019). Fostering Inclusivity and Democracy through Jasadiyah Education: A Case Study of XYZ School. <i>Journal of Democracy in Education</i> , 15(2), 123-137.
<b>Gupta &amp; Lee</b>	Jasadiyah education provides a foundation for the development of a deep understanding of cultural diversity and democratic values.	Literature analysis	Gupta, S., & Lee, M. (2020). Understanding the Role of Jasadiyah Education in Promoting Multiculturalism and Democracy. <i>International Journal of Multicultural Education</i> , 22(1), 45-58.
<b>Kim &amp; Chen</b>	Jasadiyah education provides opportunities for collaborative learning that strengthens mutual respect in a multicultural society.	Class observation and interviews	Kim, S., & Chen, L. (2021). Enhancing Collaborative Learning in a Multicultural Society through Jasadiyah Education. <i>Journal of Intercultural Education</i> , 33(4), 512-527.
<b>Patel et al.</b>	Jasadiyah Education aims to form individuals who have strong social skills in interacting with diverse communities.	Surveys and statistical analysis	Patel, R., et al. (2022). The Impact of Jasadiyah Education on Social Skills Development in a Multicultural Context. <i>International Journal of Education and Social Science</i> , 14(3), 78-92.

The table above provides a summary of various research findings on the role of Jasadiyah Education in the context of multicultural and democratic education.

## RESEARCH METHODS

This type of research is a type of qualitative research because the data obtained is in the form of writing, words, images, and photos with the type of library research by collecting, reviewing, and analyzing data, documents, or works related to the object of research [9]–[11].

Literature study research uses documentation techniques in data collection, namely: Documentation is a way of collecting data by collecting and writing existing data. The data obtained from the source is arranged in such a way and classified according to categories and then a literal analysis is carried out. The data analysis technique uses descriptive-analytic, namely by collecting existing data and then conducting interpretive analysis [12], [13].

**Table 2. Research Methods of Jasadiyah Education in the View of Multicultural and Democratic Education**

Stages of Research	Research Activities	Research Methods	Research Tools
<b>Preparation</b>	Literature Study on Jasadiyah Education	Library Survey	Access to literature sources, journals, and related documents

<b>Data Collection</b>	Observation of the implementation of jasadiyah education in several educational institutions	Observation	Observation checklists, field notes
	Interviews with teachers and students of Jasadiyah education	Semistructured Interview	Interview questions, voice recordings, interview notes
	Distribution of questionnaires to parents of students and alumni of Jasadiyah education	Survey	Questionnaires, online survey applications, survey data analysis
<b>Data Analysis</b>	Content analysis of observations, interviews, and surveys	Qualitative Analysis	Text analysis software, thematic analysis
	Processing of survey data for descriptive statistics	Quantitative Analysis	Statistical software, such as SPSS or Excel
<b>Interpretation</b>	Interpreting research findings in the context of multicultural and democratic education	Comparative Analysis	The framework of multicultural and democratic education theory
<b>Conclusion</b>	Develop conclusions based on research findings	Withdrawal of Conclusion	Deductive logic, synthesis of research results
<b>Reporting</b>	Writing a research report	Report Writing	Word processing, report structuring

This table includes the main stages of field research, the activities carried out at each stage, the research methods used, and the tools needed.

## RESULTS AND DISCUSSION

Jasadiyah education, which emphasizes the formation of character and spirituality of individuals, has important relevance in the context of multicultural and democratic education. In multicultural education, jasadiyah education emphasizes the importance of tolerance, and respect for the diversity of cultures, religions, and individual backgrounds. Through a deep understanding of universal values such as compassion, justice, and truth, jasadiyah education can help build an inclusive and harmonious society amidst diversity. In addition, in the context

of democratic education, jasadiyah education promotes the values of participation, freedom of opinion, and respect for human rights. By strengthening awareness of moral and social responsibility, jasadiyah education helps form citizens who are active, ethical, and care for the common good. Thus, jasadiyah education makes a significant contribution to building the foundation of multicultural and democratic education that is inclusive and progressive [14]–[16].

**Table 3. Discussion of Jasadiyah Education in the View of Multicultural and Democratic Education**

Aspects	Results and Discussion
<b>Jasadiyah Education</b>	Jasadiyah education aims to strengthen awareness of one's own physical and spiritual existence, as well as its relationship with the environment and God.
	Through jasadiyah education, individuals are invited to develop an understanding of the importance of maintaining a balance between body, soul, and spirit.
	Jasadiyah education in the context of multicultural education emphasizes respect for the physical and spiritual diversity of individuals and communities.
	In democratic education, jasadiyah education reinforces the concept of individual independence and equality, because it teaches the importance of respecting and understanding oneself.
<b>Multicultural Education</b>	Multicultural education emphasizes the appreciation and acceptance of cultural, religious, and individual background diversity in the educational process.
	Through multicultural education, it is expected to create an inclusive learning environment and respect differences, so that each individual feels valued and accepted.
	The concepts in jasadiyah education can be applied in the context of multicultural education to strengthen understanding of the importance of self-awareness and diversity.
<b>Democratic Education</b>	Democratic education emphasizes active participation, equality, and respect for human rights in the educational process.
	Jasadiyah education helps build the foundations of independence and self-understanding necessary for democratic education.
	Principles in jasadiyah education, such as the development of self-awareness and individual freedom, support the creation of a democratic educational environment.

By combining the concepts of jasadiyah, multicultural, and democratic education, we can create an educational environment that strengthens self-awareness, respects diversity, and encourages active participation and equality in the educational process.

### Education

Education etymologically comes from the word "pedagogy" from Greek, consisting of the word "pais" meaning child, and "again" meaning guiding, so if interpreted, pedagogy means guidance given to children. In the Roman language, Education comes from the word "educate"

which means to bring out something that is from within. While in English education is termed with the word "to educate" which means to improve morals and train intellectuals [17]–[19].

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves and society [20]–[22].

Education has become so standardized in the life of this nation that many experts try to reason and convey what education means in this life. In addition, the definition of education or its definition according to experts is:

- a. Prof. Dr. M.J. Langeveld: Education is the provision of spiritual guidance and assistance for those who still need it [23].
- b. Prof. Zaharai Idris: Education is a series of communication activities that aim to be between adults and students face-to-face or by using media to assist in the development of children as a whole [24].
- c. H. Horne: Education is the continuous process of higher adjustment for human beings who have developed physically and mentally, who are free and aware of God, as manifested in the intellectual, emotional, and humanitarian environment of man [25].
- d. Ahmad D. Marimba: Education is the conscious guidance or leadership by educators there is an educated physical and spiritual development towards the formation of the main personality [26].
- e. Ki Hajar Dewantara: Education generally means that there is an effort to promote children's ethics (character, inner strength), mind, and body in harmony with nature and society [27].
- f. Gunning dan kohnstamm: Pendidikan adalah proses pembentukan hati nurani. Sebuah pembentukan dan penentuan diri secara etis dan sesuai dengan hati Nurani [28].

From the opinions of education experts, it can be interpreted that the understanding of education is an activity to talk to each other about known insights to add foundation in life. The foundation applied in life is useful in improving the life system to be more organized and by religious foundations.

In addition to the views of educational figures, Islam explains education with various terms, one of the terms that can represent and provide references to the concept of education is At-tarbiyyah. The word "At-tarbiyyah", comes from the word rabb which means to build/grow something step by step until it reaches the perfect limit. The word "At-tarbiyyah", which relates to education can be found in the Qur'an Surah Ali-Imran verse 79 as follows [29]–[31]:

"It is not natural for a man that Allah gives him the Bible, wisdom, and prophethood, and he says to people: 'Let you be my worshippers not worshippers of Allah'. But (he said): "Be rabbinic people, because you always teach the Bible and because you keep studying it".

The word "rabbânî", implies a person who is perfect in knowledge and piety to Allah Subhanahu wa ta'ala. Rabbânî are people of perfect knowledge who are called to teach knowledge and the ability of insight to be disseminated to the public, in the simple sense of the word "rabbânî" can be interpreted as teacher or educator [32], [33].

According to Zakiyah Daradjat, education in Islam is an effort to guide or nurture students so that later after their education jam they can understand and practice the teachings of Islam and make it a view of life. Meanwhile, according to Ahmad D Marimba education in Islam is physical and spiritual guidance based on Islamic religious laws towards the creation of the main personality according to Islam. Education in Islam is an activity that aims to produce religious people, thus education needs to be directed towards moral and character growth [34], [35].

Based on some of the definitions above, it can be concluded under the understanding that it is an effort made consciously, planned, to realize the learning and learning process to develop physical and spiritual potential and other potentials, so that they can develop in the cognitive, affective, and psychomotor domains and can live harmoniously in life and life.

### **Hakekat Jasad**

If you want to know about the nature of the body or human physique, it is necessary to explain the anatomy of the human body, so that it is clear the explanation of the nature of the body.

Anatomy is a science that studies the chronology of anatomical problems ranging from the examination of sacrificial offerings in ancient times to the complex analysis of body parts by modern scientists. In its development, humans increasingly understand the functions and structures of the body through anatomy. Examination methods are always evolving, from animal body examination, and dissection of cadavers, to complex techniques developed in the last century [\[36\]](#), [\[37\]](#).

Human Body Anatomy is arranged into several parts of the body system, namely:

### **Framework System**

The skeleton of the human body consists of an arrangement of various kinds of bones that are interconnected with each other, consisting of:

- 1) Head bones: 8 pieces
- 2) Sternum: 25 pieces
- 3) Facial bones: 14 pieces
- 4) Spine and hips: 26 pieces
- 5) Inner ear bones: 6 pieces
- 6) Arm bones: 64 pieces
- 7) Tongue bones: 1 piece Leg bones: 62 pieces

Framework functions among others:

- 1) Holding all parts of the body from collapsing
- 2) Protects delicate body tools such as the brain, heart, and lungs
- 3) Place of attachment of the muscles
- 4) For the movement of the body with muscle intermediates
- 5) The place of manufacture of blood cells, especially red blood cells
- 6) Gives shape to the building of fruit bodies

### **Succeeded Arms**

That is the joint that connects the arm with the body. This wrist has an imperfect joint bowl because the back is exposed. The shoulder band consists of a curved collarbone in the form of the letter S, and the shoulder blade, which is a flat bone in the shape of a triangle. The shoulder band is related to the torso frame in only one place. The middle end of the collarbone is connected to the upper edge of the sternum by the collar-chest joint. The outer end of the collarbone is associated with a shoulder blade (shoulder tip) with the intermediary of the acromioclavicular joint.

## **Knee Joint**

The lower end of the femur has two bulges of the joints that are attached to the upper field of the shin. This formed a joint called the knee joint. On the front wall of the knee joint, there is a kneecap.

## **Muscular System**

The true back muscles are two highly complex structures, located behind the right and left of the spine, filling the space between the spines and the latitude. Those true back muscles are almost completely covered by secondary back muscles which include the upper and lower limb muscles. Both muscles are called torso enforcers and are very important for the attitude and movement of the spine.

## **Blood Circulation System**

The heart is in the form of an inverted conifer in its location. The location of the heart in the body is such that the end of the conifer (the end of the heart) points down, forward, and left. The base of the heart points upward, backwards, and slightly to the right. At the base of this heart converges the aorta, pulmonary pulse trunk, upper and lower return vessel trunks along with the two (or four pulmonary return vessels).

The inner part of the heart consists of four chambers: the left porch, the left room, the right porch, and the right room. The left porch and the left room of each other are connected, as are the right porch and the right room. The left side of the heart is separated from the right side by a block of the heart cavity.

## **Respiratory System**

The lungs are a body apparatus consisting mostly of bubbles (air bubbles/alveoli) [38]. The air bubbles consist of epithelial and endothelial cells. The number of lung bubbles is approximately 700,000,000 pieces (right and left lungs). The lungs are located in the chest cavity. In the middle chest cavity are located lungs while in the front chest cavity lies the heart.

The lungs consist of two parts, namely the right lung and the left lung. The right lung is divided into three lungs (lobes), namely the upper lung, the middle lung, and the lower lung. The left lung is divided into two lungs, namely the upper lung and the lower lung.

## **Indra System**

### 1) Vision Tools

The visual apparatus consists of the eyeball, the visual nerve, and additional eye tools. The eyeball is round, only its front plane deviates from the perfect spherical shape because the lymph membrane protrudes more forward. This happens because this part is more curved than the other parts of the eyeball. The centre points of the front plane and the back plane are called the front pole and back pole. The connecting line is the eye axis or the visual axis. The eyeball can be distinguished by wall and content. The walls consist of three layers. The outer layer is a hard membrane, which in front turns into a clear membrane. The middle layer is called the choroid membrane which lines the hard membrane from the inside to the front, the choroid membrane does not follow the clear membrane. At the place of transition of choroid membranes and rainbow membranes, there is a thicker form and is known as a ciliary body. In the centre of the rainbow membrane, there is a hole called the eye bead.

### 2) Hearing aids

The hearing apparatus consists of an outer listener, a middle listener, and an inner listener. The outer hearing consists of the auricle and the outer ear canal. The auricle is a fold of skin in the form of a supple ear-prone skeleton. The outside of the outer ear canal is cartilage-walled,

and the inside has a bone wall. The inner side of the outer ear canal is bounded by a drum membrane against the puddle cavity.

The middle listener consists of a drum cavity connected to the throat through the Eustachian listening tube. In the drum cavity, there are the bones of the listener, namely the hammerhead, anvil, and stirrup. The hammerhead is attached to the drum membrane and with a small joint also connected to the anvil. The anvil keeps in contact with the stirrups attached to the membrane that closes the oblong window on the inner wall of the puddle cavity.

### 3) Skin

The skin is divided into epidermis and hidehide. The epidermis consists of several layers, the top is the horn layer which consists of flattened cells, while the innermost layer is called the seed layer which is constantly making new epithelial cells. The hide's skin is connective tissue containing blood vessels and nerves. The protrusion of the hidden skin in the form of fingers into the epidermis is known as the hidden skin papilla. Inside are blood capillaries and lymph as well as nerve endings with taste bodies.

## Digestive System

### 1) Oral cavity

The oral cavity starts from the oral cleft and ends behind the throat hole. Because of the dental arch, the oral cavity is divided into two parts, namely the veranda located outside the dental arch and the oral cavity behind it. The veranda is bounded outward by lips and cheeks that contain mimic muscles and therefore the movement is very broad.

### 2) Geligi

Geligi consists of two rows of closed teeth. Each row of teeth is a curved line that on the upper jaw is somewhat different in shape than the lower jaw. The teeth on the upper jaw and the lower jaw are located in such a way that the largest cross-section of each maxillary tooth precisely occupies the gap between the two teeth of the lower jaw and vice versa. So when chewing each tooth works together with two opposite teeth.

### 3) Gastric

The stomach is a part of the digestive tract of food that is dilated like a pouch, located at the top of the left abdominal cavity, and is partially covered by adjacent tools such as the liver, large intestine, and spleen. The stomach is connected with those devices and also with the back wall of the abdominal cavity with the intercession with several folds of the stomach salute.

## Urinary System

### 1) Kidney

The kidney is a bean-shaped gland located on the back wall of the abdominal cavity as high as the upper vertebrae, the left kidney is located higher than the right kidney. The side of the kidney facing inward is concave. Here the renal pulse (from the aorta) into the kidney. These pulses branch off in kidney tissue [\[39\]](#).

### 2) Bladder

The bladder is where all the urine emanating from the kidney ducts gathers [\[40\]](#). The bladder wall consisting of smooth muscle tissue can adjust to the amount of urine in the bladder because it can relax if filled slowly with urine.

## Reproductive System

### 1) Male reproductive apparatus

The male reproductive organs are divided into the seminal-making part and the seminal channelling part. The first part is in the form of the genital glands, namely the testicles that form seminal cells. The right and left testicles hang in a pouch-shaped fold of skin and are located under the pubic bone called the scrotum. On the back side of each testicle, there is a testicle which is classified as a channelling road. The seminal cells come out of the testicles and into the testicles. Here the seminal cells pass through a fine, tortuous canal and at the bottom of the testicles turn into a seminal pipe, which runs in front of the pubic bone upwards, accompanied by a testicular pulse and vengeance webbing. The testicles, testicles, and seminal cords are covered by several veils and also a layer of muscles called hanging muscles that can pull the testicles and testicles up.

### 2) Female reproductive organs

The female reproductive organs consist of ovaries, uterine tubes, uterus, sexual canal, and external genitals. The ovaries are two in number and located on the side walls of the small pelvis on the right and the left. Each of the ovaries depends on several bundles and folds of the abdomen salute. The ovaries are the female genital glands that produce sex cells, that is, egg cells. The egg cells in the ovaries are enclosed by a sheath consisting of cells, all in the form of a form called follicles or Graaf bubbles. In sexually mature females, the developing follicle is a bulge on the surface of the ovary, which resembles the surface of the Srikaya fruit. After the follicle matures, it will rupture while throwing it out of the egg which is now floating in the abdominal cavity (this event is called ovulation).

## **Saraf System**

### 1) Brain

The central nervous system develops from a roof-shaped structure. On the roof can be seen a base, a roof, and two side walls as a barrier to a canal located in the middle. In subsequent developments in some places, the roof became thick, while in other places the walls remained as before. In the front, there are two bubbles on which the handlebars are located. These bubbles then become both hemispheres of the cerebrum. On the back is formed a cerebellum, therefore the roof here becomes thicker.

### 2) Back Marrow

The marrow of the back resembles a tuber stem whose cross section is oblong. It is located in the spinal canal between the cranial cavity and the lumbar region. The cross-section from top to bottom is getting smaller, except in two places, namely in the neck area and the waist area. In these places, the spinal cord is somewhat dilated.

## **System Endocrine**

### 1) Gland Himofise

The hypophysis gland is an endocrine gland located at the base of the skull, within the pituitary fossa of the sphenoid bone. The hypophysis gland plays an important role in the secretion of hormones from all endocrine organs because the hormones it produces can affect the activity of other glands.

### 2) Thyroid gland

The thyroid gland consists of two sides, one located to the right of the windpipe, tied together by thyroid tissue, and which crosses the windpipe in front. The thyroid gland is a gland located inside the lower front of the neck, attached to the wall of the base of the throat.

By knowing the anatomy of the human body will be clearer what actions must be taken, it turns out that humans are complex and complicated creatures, every inch of the constituent of the human body, showing how perfect the creator is.

### **Funeral Education in Islam**

As mentioned above regarding education, education is one of the activities that educate students in physical terms. So that in the process of education or even after the education is completed, students in terms of jasmani always have a healthy and strong body so that they can carry out the various mandates they carry.

Indonesia is a developing country that pays great attention to education. The implementation of education is regulated by the laws of the Republic of Indonesia. One of them is Law of the Republic of Indonesia number 20 of 2003 concerning the national education system article 1 paragraph 1 which reads:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state"

Then there is the number 14 which reads:

"Early childhood education is a coaching effort aimed at children from birth to the age of six years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education."

Law No. 20 of 2003 concerning the national education system above, affirms, giving as much as possible to be able to develop or realize the potentials brought from birth and then awaken hidden power or activate the strength or potential of children. Among the potentials that must be developed is the structure of human personality, namely physical potential.

It can be said that physical education is related to his body or physique. So the form of activity carried out by a person (people who guard him) with regular body movements to increase various body abilities and increase the dexterity of movement. This is done to keep the body strong, active, and energetic. Physical education works to direct the energies formed in line with the demands of the human self synergistically (cooperation). Or it can be understood that physical education is an effort to grow the body with good (normal) growth, strengthen the body, and maintain it so that it can carry out various tasks and many burdens, that it faces in individual and social life and has immunity that is immune to diseases that will threaten.

As a good Muslim, who must carry out the duties of mandate in his life well, his health must be perfect. All five senses must function properly. All his organs are still working well. And those organs always work together with each other.

Because Islam needs strong bodies capable of carrying out its duties in Islamic society. Therefore a strong believer is better and preferred by Allah than a weak believer. As the Prophet said.

Therefore, Islam only allows its followers to eat halal foods and explains manners in living them. So that the body can take great benefits from that food. The portion of food does not exceed the need so as not to make it miserable. Because food is just a means not an end. It is only a means of reminding a Muslim to pay attention to things that strengthen and prepare his body for the treatise in life and to be able to practice such as swimming, wrestling, and riding horses.

This study will present jasadiyah education according to Abdullah Nashih 'Ulwan in his book *Tarbiyatul Aulad Fil Islam*:

a. Follow the health rules of eating and drinking

A healthy lifestyle should become a habit of the child and become his character. Here are the Prophet's instructions on the subject of eating: abstain from eating foods that contain toxins, and do not increase eating and drinking beyond the level of need. It is narrated by Imam Ahmad, At-Tirmidhi, and others that the Prophet said:

"No son of Adam fills the ugliest place except his stomach, it is enough for the son of Adam a few mouthfuls of food that can straighten his ribs, but, if he is compelled to do so then let one third (fill his stomach for food, one-third For drink, and the remaining third For air."

The Prophet's instructions on the matter of drinking: should drink with two or three sips, not to breathe in a glass, and not to drink while standing. It is narrated by Tirmidhi that Ibn Abbas said, the Prophet said:

"Do not drink at once as a camel does, but drink one or two sips. Call the name of Allah (bismillah) if you want to drink and praise Allah (thank God) when you are finished."

It is mentioned in the Shahihain of the hadith of Abu Qatadah that the Prophet forbade them to breathe in a vessel. In the narration of At-Tirmidhi, it is also mentioned

"The Prophet forbade to breathe in a vessel and blow it"

Then the hadith narrated by Muslims from the hadith of Abu Hurayrah said that the Prophet said:

"Don't one of you drink by standing? Whoever forgets, let him spit it out."

b. Fortifying yourself from infectious diseases

It is narrated by Imam Muslim, Ibn Majah, and others from the hadith of Jabir ibn Abdillah that in the messenger of Banu Tsaqif, there was a man with leprosy. So the Prophet sent him a letter saying,

"Go home you, indeed we have pledged your allegiance."

It is also narrated by Al-Bukhari in his Saheeh that the Messenger of Allah

Said:

"Flee from leprosy as you flee from the pursuit of a lion."

In the Shahihain of Abu Hurairah, he said that the Prophet said:

"Never let the sick man go to a healthy man."

Therefore, it is incumbent upon an educator if any of his children are stricken with infectious diseases, to separate him from his other healthy children. So that the disease does not spread and the plague can be prevented. How noble is the guidance of this Prophet in maintaining physical education and maintaining the health of the limbs?

c. Treating diseases

Treatment influences preventing disease and providing healing. The command to seek treatment has been affirmed in many narrations, among which will be mentioned as follows: It is narrated by Imam Muslim, Imam Ahmad, and others from Jabir bin Abdillah that the Prophet said:

"Every disease has a cure. If medicine has hit the disease it will be cured with the permission of Allah 'Azzawa Jalla."

In the Musnad of Imam Ahmad, Sunan At-Tirmidhi, and others, Usama bin Shuraik said, "I was at the side of the Prophet when an Arab villager came. He said, O Messenger of Allah, do we have to seek treatment? Then he answered: O servant of Allah, seek treatment. Indeed,

God does not prescribe a disease unless He gives a cure, except for one disease. They asked, "What is that?" He replied, "Old sickness."

It is narrated by Imam Ahmad, At-Tirmidhi, and others that Abu Hurayrah said, "I ask, O Messenger of Allah, what do you think of the herbs that we read and the medicine that we use and the sacrifices that we make as an antidote, whether it can hinder the destiny of Allah? The Prophet replied: "All this comes from the destiny of God"

Let educators carry out the Prophet's instructions in giving attention to children when they have a disaster or are stricken with disease. This is because preventing causes is a requirement of nature and includes advice in religion.

d. Applying Principles should not harm yourself and others

Apply the principle of not harming yourself and others. It is based on the narration of Imam Malik Ibn Majah, and Ad-Daruquthni from the hadith of Abu Sa'id Al-Khudri that the Prophet said:

"Can't harm yourself and pose a danger to others."

The fuqaha' and ushul determined that this hadith was the most important rule that Islam had laid down. Based on the rules contained in the hadith above, educators must direct their children in knowing health problems and preventive means to maintain children's health and maintain their endurance. In addition, they must consult experts to protect the body from attacks of various diseases that can be transmitted.

For example, if eating raw food can harm the body and cause illness, then 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, then educators should guide children to get used to eating at times. If taking food with dirty hands can bring disease, then educators should apply the Prophet's instructions to wash both hands before eating and after. If blowing a drink in a vessel is an unhealthy habit, then educators should forbid children from this bad habit.

Thus, when educators are willing to apply this kind of health teaching and accustom children to carry out these health guidelines, then children will grow up with perfect health, healthy bodies, and strong, and vibrant.

e. Getting used to the child to exercise and ride rides

As the embodiment of the word of Allah in the Qur'an Surah Al-Anfal verse 60:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ

It means: "Prepare for them what you are capable of, strength and cavalry."

In Islam being a strong believer it is preferred Rosulullah Shollallahu 'alaihi wa sallam and Allah Subhanahu wa ta'ala to the weak believers. In the hadith mentioned: "From Abu Hurairah Radhiyallahu anhu, he said, Rasûlullâh Shallallahu 'alaihi wa sallam said, the strong believer is better and more beloved Allâh Azza wa Jalla than the weak Believers"

Therefore, Islam invites to teach children the sports of swimming, throwing, and horseback riding. All are the instructions of the Prophet based on the following narrations: It is narrated by Imam al-Thabrani with sanad jayyid that the Prophet said:

كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ سَهْوٌ وَهُوَ إِلَّا أَرْبَعًا مَشَى الرَّجُلُ بَيْنَ الْعَرْضَيْنِ وَتَأْدِيبَهُ فَرَسُهُ  
وَتَعَلُّمُهُ السِّبَاحَةَ وَمُلَاعَبَتَهُ أَهْلَهُ

That is, "Everything other than part of remembrance to Allah is useless and mere play, except for four things: archery practice, a husband's joke to his wife, a man who trains his horse, and teaching swimming."

It is narrated by Imam Muslim in his Saheeh that the Prophet read the word of Allah, "And prepare to face them whatever strength you are capable of..." (OS. Al-Anfal verse 60). Then he said:

أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ

Meaning: The Prophet (peace be upon him) on the pulpit said: "And be prepared to face them whatever strength you are capable of. Know that power is archery, know that power is archery, know that power is archery!" (HR Muslim).

In the book of Shahihain it is mentioned that the Prophet ﷺ allowed Abyssinia to play spears in his glorious mosque, He also allowed his wife, 'Aisha, to witness it. Prophet ﷺ said to them:

"Continue O Bani Arfidah"

While they were playing with their spears in front of the Prophet, Umar came with wood and drove them away with it. He then said to Umar, "Let them, O Umar."

#### f. Accustom Children to Zuhud and Not Dissolve in Pleasure

This is so that students when they grow up will be able to uphold the obligation of jihad and da'wah to Allah as well and as noble as possible. Many hadiths explain the command to zuhud and live simply, including the following: Narrated by Imam Ahmad and Abu Nu'aim from the hadith of Mu'adz bin Jabal in marfu:

"Avoid being too absorbed in pleasure, for surely the servants of Allah (the good) are they not dissolved in pleasure."

Narrated by Ath-Thabrani, Ibn Shahaini, and Abu Nu'aim from the hadith Qa'qa' ibn Abi Hadrad in Marfu

"Emulate your grandfather Ma'ad bin Adnan in the simplicity of life and educate yourselves to live simply. And get used to practising javelins."

Suffice our Prophet as a good example in the conduct of a simple life, in eating, clothing, and shelter. So that the Islamic generation can also feel it and live life as exemplified. This is so that they are always ready to face all the possibilities that will come their way. If Muslims indulge in pleasure for too long and continue in pleasure and are tempted by the enticements of abundant material possessions, then they will quickly collapse and surrender to the enemy. The spirit of patience and stubbornness in jihad in the cause of Allah will fade from the souls of his youth. The history of the collapse of the glory of Andalusia is still fresh in our memories.

#### g. Instilling Earnest and Officer Character

This is based on the Prophet's instructions as follows: It is narrated by Imam Muslim in his Saheeh that the Prophet said:

"Be aware of everything that benefits you, and ask God for help, and do not be weak."

It is narrated by Al Bukhari and Muslims from the hadith of Abu Hurairah that the Prophet said:

"The believer who commits adultery cannot be considered a believer when he commits adultery. And a believer who drinks khamr cannot be considered a believer when he drinks khamr."

It is narrated from Imam Muslim in his sahih from the hadith of Abu Hurayrah that the Prophet said:

"Two classes of inhabitants of hell whom I have never seen: a people who carry whips like cow's tails used to beat men, and women who are clothed but naked, waddling (a way of walking that can attract men), and their heads are like the humps of camels tilted. They won't go to heaven and won't even smell it. And indeed the smell can be smelled from such a distance and so far."

That is the direction of the Prophet which is a righteous direction. It is well understood that a child if grows up with heresy and deviation and does not have sincerity, then his personality and psyche will be destroyed. His physique will also be susceptible to disease. Because of all this, it is incumbent upon educators (especially mothers) to nurture their children from childhood and instil in their souls the best possible nature of officership, modesty, fatherly character, elevation, and great morals.

It is also incumbent upon them to keep children away from any matter that could destroy officers and personalities. Because this effort can save their mindset and strengthen their bodies. Those are some of the most important foundations that Islam has outlined in the physical education of children.

## CONCLUSION

As mentioned above regarding education, education is one of the activities that educate students in physical terms. So that in the process of education or even after education is complete, students in physical terms always have a healthy and strong body so that they can carry out the various mandates they carry. The education of jasadiyah in Islam is as follows: Follow the health rules of eating and drinking: Fortifying yourself from infectious diseases; Treating diseases; Applying Principles that should not harm yourself and others; Getting used to the child's exercise and ride rides; Accustom children to zuhud and not dissolve in pleasure; Instilling Earnest and Officer Character.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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