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ISLAMIC PERSPECTIVE ON EXISTENCE OF SPORTS VALUE

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Abstract

Islam, in the view of several nations, especially the western orientalists, who regard Islam as a barrier in the mission of civilization, especially secularist ideologies, have succeeded in trapping Muslim societies into the wrong paradigm in the implementation or practice of religion. This ideology makes a dichotomy in thought for adherents of Islamic teachings by providing an understanding of the separation of the principle of life between the world and the hereafter, general knowledge with religious knowledge, between the physical and spiritual realm. Even though the two are a unified whole and inseparable. Because the presence of religion is a refinement in all dimensions of human life. The formation of a mindset that for someone who wants to succeed in his life, then there is no need to run a world case. Vice versa. Though both are running in balance and together. Al-Quran gives a clear picture, even has become a prayer in daily life as written; "Robbanaa aatina fiddunya hasanah, wafi aahiroti hasanah, waqinaa adzaa bannar" [O Lord, we give goodness to the world and the hereafter and save us from painful adzab]. In connection with the foregoing, sport, which is part of the secularist insulating solution from the point of view of values, is the philosophy of life of every human being.

Keywords: Secular, Orientalist, Sports Value

Introduction

The role of sport in human life is very important, both in physical growth and in the development of metal / spirit. The need for sports for humans becomes a necessity because since humans are born and even still in the mother's womb, sports contribute significantly. Similarly, when children, adolescents, adults, or at the elderly, sports like a service shop in maintaining one's vehicle.

Like its benefits, the presence of sport coincides with the presence of this human life. Of course, its validity also reaches the end of this world life. It means that sport does not recognize age, age, civilization, country, life strata, formal or informal. The whole go natural (Sunatulloh). The same thing was expressed by Johan Huizinaga (Hyland: 1985) that the exercise of sport does not only occur to modern society but even to people who can be said to be ancient and primitive. Although it is easy to ignore this fact, even though most sports take place at an informal level, in addition to actual participation, attendance at sporting events throughout the country may be a necessity for many people to watch. So much the role of sports and human participation in sports, of course, we must look at and examine the benefits and values contained in sports.

Sports practitioners and health practitioners widely discuss physiology studies on sports. The benefits of exercise for the human body function not only as curative healing but are far greater as preventive healing physiological studies regarding the role of sports for

human mental development occupy a strategic role in the balance and formation of one's character. Besides, sports have philosophical values for human life in social life. Of course, sports values cannot be underestimated in the social context.

Sports are very flexible with this life, especially if it is associated with religious life. Of course, sports are highly unlikely to conflict both in their usefulness and the values contained in sports. The controversy that occurs is not a matter of values and benefits in principle, but on the media used by sports players such as; dress, individual goals in doing the sport itself. Some examples of the Muslim community still leaves the issue of sports, which in religious terms are seen as deviating from the teachings of Islam. It seems that we all agree that this issue is not in the principles and values of the sport itself, but in the use of clothing for the individual. The strength of this problem is triggered by regulations in competitive sports that require clothing that is contrary to religious principles, especially Islam because in religions other than Islam this is not a serious problem. As a religious creature, every individual and society should respect and respect the attitudes and rules adopted by a religion. Moreover, each religion provides the freedom for each individual to choose his religion. And this attitude is protected by any state statute.

Perspectives of Islamic Communities About Sports

The teachings of Islam that are comprehensive and comprehensive so that they fulfill and text the whole aspects of human life, from sleeping to going to sleep again, from entering a house to making a country, even from humans to returning to their Lord, both those who are aware of humans and those who are not aware of it are facilitated, give signs, and views by Islam. Islam is a perfect religion so that it is able and certain to answer any challenges and problems that exist in this world. Moreover, sports are a part of life and human life.

Many information was about the main points of Islamic teachings about sports. It shows that the Islamic community is adaptable in all fields, and does not make it a gap in running everyday life. Frequently the question arises from the point of view, why are Islamic societies backward in the field of sports? To answer this problem, according to the authors, provide the following views; This underdevelopment in terms of competitive sports and human resources may be "yes." But if in practice (applied), maybe Muslims are better than other people. The backwardness is also inseparable from the great scenario that is carried out by western orientalis who convert the source of knowledge by claiming their findings after the collapse of the glory of Islam.

So history records the decline of Muslims in the fields of science and modern civilization. The modern world is being hit by a crisis of balance in various joints of life, Abu Hanifah considers that: inner turmoil is caused by the physical being given food that is not in proportion (as much as it is satiated), while the spirit is left hungrily ". According to them, because the modern world is more concerned with the physical body. Regardless of spirituality and vice versa. The crisis struck both Muslim and non-Muslim communities.

Roger Garuady [Syahminan Zaini 1989: 5] states that: "Europe has changed its nature, from savage foolishness to smart savagery. The Western influences of the originalists in destroying secularist Islam succeeded in trapping Muslim societies in the wrong paradigm, which separates world life from the afterlife, between general knowledge and religious knowledge. Yet if we examine and think for a moment between world life and the hereafter, or between general education and religious education, both have dependencies and cannot be separated. Because we know, to be able to come to the hereafter certainly must be in the world first, and to know the afterlife also must be supported by world science. Both of them walk in a balanced and concurrent manner. In the Koran too often, Muslims practice in prayer, such as; "Robbanaa aatina fiddunya hasanah, wafi aahiroti hasanah, waqinaa adzaa bannar" [O Lord, we give goodness in the world and to the hereafter and save us from painful adzab].

According to the concept, Islamic society is a society that is patterned by the shari'ah (teachings) of God, which is complete, balanced, whole, flexible, and can keep up with the demands of the times. During the glorious times of Islamic society, they did not separate religion from modern science, modern culture, but total cohesiveness. Islam views people who have higher knowledge (QS Al-Mujaadalah: 11, QS Faatir: 28), a fool is a heretic, even lower than an animal (QS, Al A'raf: 197, Al-Anfal: 22). So, they can master various knowledge. But in the end, there was a less selective cultural accumulation, so they included things that were contrary to Islamic teachings. So that religious leader's issue fatwas "forbid science, especially studying philosophy, because this fatwa has developed anti-science ideology among Muslims. Previously, many Islamic communities were poisoned by religious edicts which forbade sports.

Humans are two-dimensional creatures consisting of physical and spiritual, which is a unity that can not be separated. In building the body of the Prophet Muhammad SAW as a leader and idol for his people to give an example in terms of maintaining physical health, he applied it in daily life through horse riding, archery, swimming, running, and other activities that meet sports standards.

Four things must be considered to build the physical (physical), namely: (1) build strength, (2) build health, (3) build skills, and (4) build beauty. Islam wants its people to have a strong body because God prefers a strong body than a weak body. Rasulullah said. "Strong believers are better and more favored by Allah than weak believers." (H. R. Muslim). A physically weak believer can't carry out his duties as a servant of Allah perfectly.

This sport is one of the world's affairs, but it is the primary supporting sport for the afterlife, why do the writers say that? Let us examine. How can we succeed with world life that is a prerequisite in the world by worshiping directly or indirectly (with humans) if the body and soul are unable and not functioning correctly? But in the application of the world, God gives freedom as fairly as possible to human beings that are important not to come out of the corridors of religious norms, as what was conveyed in the hadith of the Prophet Muhammad "Antum a'lamu biumuuriddunyaakum" (you know better about your world affairs). Sports law, according to Islam, is permissible, may or may not be done. But if you see from the proposal of fiqh which states that: "it means that everything that will not be perfect except in the presence of something, then it becomes mandatory."

Muslims are required to be ordered to build the body, that is, to maintain health, strength, beauty, physical skills. If all of that cannot be established except through sports, then the proposition of the fiqh can be concluded that the law of sport becomes compulsory.

By sticking to revelations, hadiths, and information about science, the author believes that the law is obligatory for humans, especially for Muslims, because the sport is an application of human gratitude for health given by God to him. If we do not exercise, we are kufr with health value.

Sports Ontology

Sports philosophy, as with philosophy in general, seeks to understand nature, questioning the issue of sports critically, to obtain essential knowledge, even though the truth in the context of knowledge is tentative. In the field of sports, several concepts require in-depth study and understanding. The concept itself is "mental image," an abstraction of phenomena that appears from the perception of facts that can be captured through the senses. Within the concept, there are certain meanings, and differences in meaning occur because each person gets different perceptions about the object he observes. Some terms, as a fundamental concept in the field of sports, also experience a variety of interpretations. The basic concepts include playing, physical education, sports, recreation, dance. Thus, although the description here is not complete, there is at least a standard view among actors, policymakers, or sportspeople.

Humans reflect the characteristics of a perfect system, especially in terms of physical-physiological aspects. But he was born helpless, so he needed care and education, including providing ample opportunities to learn from the surrounding environment. How does the individual process of contact with the outside world, the world

real empirical takes place through sensing, selection, and response to so many stimuli, which are then expressed in the form of behavior-movement.

Psychological functions pulverize movement behavior that appears to take place in a very complex, fast, and smooth coordination relationship of neurophysiological-anatomical functions in highly organized functional relationships. Humans are creatures that can renew energy and carry out recycling, self-regulating, and have the ability to adapt and maintain balance or homeostasis as a keyword so that humans can keep their lives. It turns out that the visible movement is the result of the work of the whole system that is synchronous and united between the soul and body (body and mind), Hyland (1985), body, soul, mind, heart that form individual units as individuals. Physical-biological, biochemical, electronic nerve-impulse elements are integrated with mental and spiritual elements, Rusli Lutan (2001: 29).

Very many examples in everyday life that show the reciprocal link between emotional aspects and the continuity of the physiology of the body, such as the circulatory system or the respiratory system. The frequency of the pulse, for example, increases rapidly when a person experiences a state of alertness (arousal), which peaks, which can further arouse muscle tension and decrease the quality of motion coordination.

The most concrete phenomenon as a formal object of sports science is human movements in the form of incestuous movements, especially movement skills that can be mastered through the learning process. The movement of the institution that also reflects the peak of human creativity is done consciously and has a clear purpose. Humans consciously move through physical experience as a medium to interact with their environment and to achieve certain goals. In the context of education, especially physical education, this movement of association becomes the educational field of interaction between students as actors and educators as actors, or directors, as well as facilitators, borrowing a term introduced by Prof. Klaas Rijdsdorp (Rusli Lutan 2001). The realization of the movement skills cannot be torn apart and separated from the setting of the environment so that the movement skills are formed in various forms of responses and transactions between individuals and the socio-cultural environment that forms a meaningful appreciation between the two parties. Human motion which is the formal object of sports science is a complex phenomenon, encompassing socio-psycho-bio-cultural dimensions as a result of various physical activities that are exhibited by individuals or in a group setting held in the middle of social life, in a real-life system, which is controlled by tradition, values , and norms, besides being directly bound by the limited capacity of the biological capabilities themselves. The expression of the insasi movement is a universal human movement behavior, regardless of religious background, culture, ethnicity, or race.

However, in its implementation, activities which are the core of physical skill movement and pivoting on the nature of the game, still rely on ethics and moral awareness, because the sport is not an expression of low instinct or lust for violence, but is an expression of creative and beautiful human traits. And then it comes down in human life in the sense of complete prosperity, not merely physical health, but encompasses mental, emotional, social, and spiritual aspects of health. Thus, it is clear that the ultimate goal to be achieved in the development of physical education and sports is the achievement of integrated plenary welfare in civil society.

Similarities and Differences in Contemporary Angles

Similarities

Sports and religions each have an organizational structure from the world, national, regional, to the lowest levels. The organization contains a variety of rules both in general and specifically that must be imposed on everyone involved in it. The purpose of applying the rules is to guarantee the creation of harmony, justice, security, and the smoothness of people in living their life and life activities in the world.

Difference

To see the difference between sports and religion can be seen from the aspect of the source of rules and objectives. In sports, many of which become the source of the rules are solely the work of human creations, meaning that the parent organization makes regulations of sport which only contains rules relating to human relations, and from time to time undergo changes according to demands and current development. Religion is the source of its rules from the Bible, which is a direct revelation from God through the angel Gabriel. The rule in Muslim societies is called Shari'at, which the source from the Qur'an and Al-Hadith. "Islamic Sharia brought by the Prophet Muhammad SAW is the basic foundation, that foundation is solid, flexible, open to a variety of possibilities to be able to anticipate the development of the times, but still the basic foundation must not be shaken and will not be shaken." (Asyafah, 1990: 3).

From the aspect of purpose: sports activities with a set of rules imposed by each person will be a competitor for others who are both acting as actors, so that competition grows to beat and knock each other down, and eventually a winner or champion will emerge. The purpose of religion with the application of Islamic law to the people to be balanced, harmonious, harmonious, and steady. Muslims must look for a good afterlife but don't forget the world, Muslims are told to pay attention to spiritually, don't forget the body. Indeed, Islamic sharia directs the balance (QS, Al-hijr: 19, Ar-Rahmaan: 7), and humans must not violate them (QS, Ar-Rahmaan: 8) if violated there will be disharmony or crisis.

Integration of Sports and Religion

If we review, how is the implementation in everyday life in the field of the relationship between sports and religion? Muslims are shari'ated (commanded) by God, all activities or any activities that are beneficial both to himself and others, if you want to be worthy of worship and get His blessing, then when going to start or end the activity must begin and end with prayer. Similarly, in sports activities before starting begins with prayer, and after finishing, the sport ends with prayer. Thus, even though sports activities are purely worldly activities, they have worship value in the sight of God. Because Islam does not teach its people the dichotomy of interests between the world and the hereafter, as long as all these activities are intended for worship. Instead, there are ritual worship activities carried out by Muslims which contain elements of sports activities. Like the five daily obligatory prayer activities, as well as more circumcision prayer. Then the pilgrimage activities, some of the pillars there are sports activities such as Sa'i, namely jogging around the Kaaba, Tawaf, which is running between the hills Sofwa and Marwah, throwing small stones at Jumrotul Akobah. The conclusion is that there is no contradiction between sports and religion; on the contrary, they control and support each other in different activities.

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