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The Role of Physical Education in Promoting Islamic Values

Abdullah

M.Phil Scholar, Sports Sciences & Physical Education, Muslim Youth University, Islamabad,
Pakistan, Email: ahazarvi96@gmail.com

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Corresponding Author:

Abdullah

M. Phil Scholar, Sports Sciences & Physical Education, Muslim Youth University, Islamabad, Pakistan,
Email: ahazarvi96@gmail.com

Abstract

This paper discusses the role of Physical Education (PE) with the aim of advancing Islamist values towards Islamic students in Islamic learning environments. Although PE may be regarded as a nonreligious or disease-oriented field of study, the present study asserts that it can be an effective means of moral, spiritual, and social growth based on the ideologies of Islam. Based on the Quran, Hadith and ancient Islamic philosophy, the present paper introduces a multidimensional system that demonstrates how other concepts such as Taqwa (consciousness of God), Haya (modesty), Adl (justice) and Ukhuwwah (brotherhood) can be incorporated into PE curricula. Practical implementations and outcomes are displayed through case studies in Pakistan, Malaysia, Saudi Arabia, and the UK. The results point out the possibilities of PE to improve not only bodily well-being but also moral and religious personality. Issues like gender segregation, lack of resources, and cultural misconceptions are covered as well. Lastly, policy advises are given to educators and curriculum developers to enhance the promotion of Islamic values using physical activity.

INTRODUCTION

The globalisation of the 21 st century has brought about a new emphasis in holistic education where the cognitive, emotional, social and physical development of a child is taken care of in equilibrium. This integrated perspective of human progression is imbedded in the Quran-structured ideas and Prophet teachings: where physical and moral uprightness walk side by side. Nevertheless, many Islamic schools still lack importance in Physical Education (PE) or consider it as part of extracurricular activities. In this paper, the author will argue that PE

incorporating the spirit of Islam faith (ethic) can be an active tool in instilling important Islamic values in school children.

Background of the Study

It is a complete system of life given by Islam focusing on balancing of body, soul, and mind. The Prophet Muhammad (Holly be upon him) and his companions supported and enjoyed physical games like archery, riding horses, swimming, and wrestling (Al-Qaradawi, 1994). This historical relation between material training and spiritual development provides a rich model to the contemporary Islamic education system. Regrettably, numerous schools in Muslim-majority countries do not focus on PE and fail to incorporate it properly into their general curriculum (Abood, 2018).

Significance of Linking PE with Islamic Values

Linking PE with Islamic values does not merely support physical health; it nurtures ethical character, spiritual consciousness, and social responsibility. PE settings offer daily scenarios involving teamwork, discipline, fairness, perseverance, and respect qualities highly emphasized in Islam. By integrating these values explicitly into PE instruction, educators can transform physical activity from a routine exercise into a form of worship ('Ibadah) and character formation (Haque, 2004).

Research Objectives and Questions

This study aims to:

- Explore theological and philosophical foundations in Islam for physical education.
- Identify key Islamic values that can be cultivated through PE.
- Examine how Islamic schools implement PE in alignment with Islamic teachings.
- Analyze challenges and propose strategies for improving PE practices in Islamic contexts.

The core research questions include:

1. How does Islam support physical education from a theological and philosophical perspective?
2. What Islamic values can be promoted through PE?
3. What are the best practices and barriers in implementing PE in Islamic educational institutions?

LITERATURE REVIEW

Historical Context: Physical Activities in Islamic Civilization

Physical activity has long been embedded in Islamic tradition and culture. From the early days of Islam, physical strength and endurance were considered vital traits, not only for survival but also for fulfilling religious obligations such as jihad (struggle), safeguarding the community, and participating in worship (Al-Qaradawi, 1994). Activities such as horse riding, archery, and swimming were recommended by the Prophet Muhammad ﷺ (Sahih al-Bukhari, 2877). These recommendations were not only for health but also for building discipline and readiness, both spiritually and socially.

Islamic civilizations, particularly during the Abbasid and Umayyad periods, integrated physical education within madrasa systems and military training (Nasr, 2006). The concept of a sound mind in a sound body was widely upheld, as scholars like Ibn Sina (Avicenna) emphasized exercise as a requirement for good health and cognitive function (Haque, 2004).

Modern Views on PE and Religion

Contemporary scholarship reflects growing recognition of the intersection between religious instruction and physical education. In recent decades, educational researchers have examined how moral and spiritual development can be reinforced through physical activity (Bailey, 2006). For Muslim students, this integration becomes more effective when physical education is not isolated from Islamic ethical teachings.

Studies show that Islamic schools, especially in countries like the UK, Malaysia, and Pakistan, face challenges in aligning PE with religious values due to curriculum constraints or cultural misunderstandings (Abood, 2018; Ismail & Daud, 2012). However, many educators and policy advocates now emphasize that PE, guided by Islamic ethics, can be an ideal platform for teaching respect, cooperation, and fairness (Abdalla, 2015).

Existing Research on Islamic Education and Moral Development

Islamic education aims at *Tarbiyah*—the nurturing of students' moral, intellectual, and physical capacities. Moral education in Islam is holistic, connecting the physical, emotional, and spiritual dimensions of the learner (Halstead, 2004). Research by Al-Attas (1999) and Al-Ghazali (n.d.) shows that education must develop both character (*akhlaq*) and knowledge, which means that physical experiences should not be divorced from ethical reflection.

Several recent studies link physical education with moral virtues in Islamic contexts. Abood (2018) found that structured PE programs in Islamic schools enhanced student self-discipline and mutual respect. Similarly, a study by Khalid and Daud (2015) in Malaysian Islamic institutions revealed that PE classes incorporating Islamic reflections led to improved classroom behavior and ethical sensitivity.

Gaps in the Literature

Despite these developments, there remains a shortage of comprehensive models that integrate PE with Islamic teachings in a structured and pedagogically sound manner. Most studies focus on specific values or isolated case studies without offering a systematic framework for educators. Moreover, limited attention has been given to gender considerations, especially the role of modesty and female participation in PE in conservative Muslim settings.

Furthermore, while some curricula reference Islamic ethics, few operationalize these values through specific teaching strategies, lesson plans, or outcome-based assessments (Ismail & Zulkifli, 2018). Research is also lacking in exploring how students perceive the religious and moral impact of PE on their daily lives.

Theological Foundation in Islam for Physical Activity

Islam is holistic with lifestyle that focuses on the fulfillment of human being in all aspects of spiritual, intellectual, emotional and physical. The Quran and Sunnah indicate very clearly that not only is it permissible to take precautions to maintain the strength and health of the body but it is also encouraged as a part of the duty as a servant and vicegerent (khalifah) of Allah on earth.

Quranic References to Strength, Health, and Preparation

The Quran recognizes the importance of physical strength in several contexts, particularly when linked to serving the religion and protecting the community. Allah says:

"Prepare against them whatever you are able of power and of steeds of war..."
(*Qur'an*, 8:60)

As much as this verse speaks more of military preparation, it speaks more of the general importance of physical preparedness and discipline. The scholars have interpreted this word *quwwah* (power) loosely to include physical and strategic strength (Ibn Kathir, 2003).

The second example would be the description of Prophet Musa (Moses) as physically strong:

And when he was fullgrown and strong, We would send him wisdom and knowledge:
((Qur'an, 28:14)

These verses add to the fact that physical growth is a significant basis of intellectual and spiritual ability. Physical strength is not regarded as distinct from moral or spiritual excellence, but is co-ordinate therewith.

Hadiths Promoting Physical Activities

Prophet Muhammad ﷺ often recommended exercise as a healthy lifestyle. He said:

Allah likes and loves a strong believer more than a weak one, though the good is located in both... And in this is the truth: (Sahih Muslim, Hadith 2664)

This Hadith points to not only physical strength but to strength and resilience of mind which one can cultivate with daily physical training.

The Prophet (p) was also known to have participated in sport and further treated his companions to do the same. Sports like wrestling (just like his friendly bout against Rukana), horse riding, swimming and archery were not just of social importance, but served a greater purpose of spiritual significance as well. The Prophet ﷺ said:

“Teach your children swimming, archery and horse riding.”
(*Al-Bayhaqi, Shu'ab al-Iman*, 8629)

These activities promote balance, patience, discipline, and self-control—qualities consistent with the teachings of Islam.

Role of the Sahaba in Practicing Physical Strength

The companions of the Prophet ﷺ modeled a life of discipline, courage, and physical fitness. Sayyiduna Umar ibn al-Khattab (RA) was known for his stamina and leadership on the battlefield. Khalid ibn al-Walid (RA), known as the “Sword of Allah,” was a strategic military leader and skilled horseman. Their physical prowess was not cultivated for vanity but for service to the Ummah and the cause of justice.

This balance between physical strength and spiritual devotion was a hallmark of the early Islamic generations. They understood that neglecting the body weakens the soul's ability to carry out its divine responsibilities. As a result, training the body was an act of worship when done with righteous intention (*niyyah*).

The Spiritual Dimension of Bodily Well-being

Islamic theology regards the body as an *Amanah* (trust) from Allah. As such, it must be protected and nurtured:

"And do not throw yourselves into destruction with your own hands..."
(*Qur'an*, 2:195)

Maintaining health through physical activity is, therefore, a religious obligation in some cases. Furthermore, physical activity is a means to prepare the believer for acts of worship such as Salah (prayer), Hajj (pilgrimage), and Jihad (struggle), all of which demand physical endurance. The Prophet ﷺ also emphasized moderation in all aspects, including exercise and food intake. His lifestyle included walking, climbing, and performing household chores, illustrating a balanced and active daily routine.

Philosophical Integration: Islam and Holistic Development

Islamic philosophy presents a profound understanding of human development, one that is balanced, integrated, and holistic. Rather than viewing the body and soul as conflicting entities, Islamic thought treats them as interdependent parts of the same divine creation. This integrated view forms the philosophical basis for embedding Islamic values into all forms of education including Physical Education (PE).

Body–Mind–Soul Connection in Islamic Thought

In classical Islamic philosophy, particularly among scholars like Al-Ghazali, Ibn Sina, and Al-Farabi, human beings are seen as a composite of *ruh* (spirit), *aql* (intellect), and *jism* (body). Education, therefore, must nourish all three dimensions (Al-Attas, 1999). The physical body is not only a vessel for the soul but a means through which spiritual and intellectual goals are realized.

Al-Ghazali (n.d.), in his magnum opus *Ihya' Ulum al-Din*, emphasized that maintaining physical health was essential for performing religious duties effectively. Without bodily strength, a Muslim may struggle to perform prayer, fasting, Hajj, or serve society. Therefore, physical development is part of one's religious growth and ethical responsibility.

This interconnectedness implies that physical activity, when performed with the right intention (*niyyah*), becomes an act of worship and contributes to one's holistic development spiritually, intellectually, and physically.

Ethical Sportsmanship as 'Ibadah (Worship)

In Islam, the concept of *'Ibadah* (worship) is not restricted to rituals like prayer or fasting. Any action done with sincerity, good intention, and in accordance with Shari'ah is considered worship (Nasr, 2006). When PE is conducted within Islamic ethical boundaries respect for others, humility, modesty, fairness it becomes a form of *'Ibadah*.

The Prophet Muhammad ﷺ demonstrated ethical sportsmanship in his personal life. When he raced with his wife Aisha (RA), it was done with affection, respect, and modesty (Sunan Abi Dawud, 2578). This story reflects that sports and games, when played with ethical conduct and proper intention, serve both personal enjoyment and spiritual growth.

Concepts of Amanah (Trust) and Fitrah (Natural Disposition)

Two key Islamic concepts further reinforce the integration of physical education into religious and moral development: *Amanah* and *Fitrah*.

- **Amanah (Trust):** The body one is a trust given by Allah and should not be deformed but guarded and taken care of. When health is disregarded, or one neglects to do anything useful to the body, is contravention of this trust (Quran 33:72). Education Ideally, the philosophy of PE supports this, by providing a system to address this role, with the help of exercise, hygiene, and good practices.
- **Fitrah (Natural Disposition):** Islam teaches that all humanity is born in a state of natural tendency of truth and goodness (Sahih Muslim, 2658). Physical activity comes as part of this natural way children run, play, and move naturally. Structured PE is also encouraged to maintain such a fitrah and to push the students towards discipline and self-control..

Philosophically, this perspective supports the argument that PE is not a neutral or a secular subject but a significant aspect to Islamic pedagogy. It accords with the larger Islamic educational aim, of producing morally upright, physically sound and spiritually conscious persons.

Physical Education That Promotes Islamic Values

With Islamic intent and guidance, PE becomes an ideal place to cultivate some of the most important moral and spiritual principles. Instead of seeing PE as a physical or recreational activity, the Islamic pedagogy considers it as an avenue where ethical values like discipline, modesty, justice, humility, and brotherhood can be internalized in. This part discusses them and ways in which these values can be more practically incorporated into PE activities.

Discipline: God-consciousness (Taqwa) and Timely Arrival

Islam is rooted in discipline. The thought of Taqwa, that literally implies to be conscious and mindful of Allah, exists in every sphere of life. Discipline in PE comes in terms of consistent turn up, time, obedience, orderliness and cleanliness and physical health all of which are in accordance to Islamic teachings.

The Quran emphasizes:

O ye who believe, remember Allah, and speak out always even the word that is upright.

(Qur an 33:70)

Being punctual in PE class arrival, dressing up appropriately, and taking warm-up exercises is a measure of self-control and consistency that Islam encourages. This association can be reinforced by reminding coaches and PE teachers of intention (niyyah) and mindfulness in each session.

Haya in Dressing and Relation Haya: Modesty

Modesty (haya) is a primary value in Islam and it is applicable to both men and women. This can be depicted in proper dressing, manner of treating each other, respectful conduct of sexual gender, through not engaging in activities that undermine privacy and dignity in the game of PE.

The Prophet ﷺ said:

“Every religion has a distinctive characteristic, and the distinctive characteristic of Islam is modesty.”

(*Sunan Ibn Majah*, 4181)

Islamic schools can ensure that PE uniforms conform to modesty guidelines without restricting movement or comfort. Moreover, activities can be designed to foster mutual respect rather than competition rooted in arrogance or bodily display.

Justice: ‘Adl and Fairness in Competition

Justice (‘*Adl*) is one of the most emphasized values in Islam. In sports and physical activities, fairness is demonstrated in how games are conducted, how rules are applied, and how success is achieved.

Allah commands:

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...”

(*Qur’an*, 4:58)

Students should be taught to play fairly, respect the referee’s decisions, and accept outcomes with grace. This cultivates ethical behavior, emotional maturity, and respect for others’ efforts.

Brotherhood: Ukhuwwah and Team Spirit

One of the major social values Islam instills is *Ukhuwwah* (brotherhood/sisterhood), fostering unity, support, and empathy. PE environments offer ideal opportunities for practicing this value through group games, team-based activities, and collaborative problem-solving.

The Prophet ﷺ said:

“The believers, in their mutual love, mercy, and compassion, are like one body...”

(*Sahih al-Bukhari*, 6011; *Muslim*, 2586)

As PE involves students into teams and allows them to have common objectives, it leads to the development of empathy, trust, and interdependence. This can be further supported by the teachers doing the pre and post activities discussions with students on the concepts of cooperation, forgiveness, and mutual support using Islamic principles.

Self-Control and Humility

Without ethical guidance, the success in sports may result in arrogance. Islam discourages pride and enjoys humility. At PE, students are reminded that the abilities they have are the blessings of Allah and it should be used properly.

The Prophet ﷺ said:

“Whoever humbles himself for Allah’s sake, Allah will raise him in status.”
(*Sahih Muslim*, 2588)

The defeat in a game can be a respect (sabr) lesson and a victory can be tawadu. There are also exercises such as endurance training and team challenges, which develop perseverance and self-control.

Practical Integration Strategies in PE:

Islamic Value	PE Strategy
Taqwa / Discipline	Begin class with intention (<i>niyyah</i>), emphasize punctuality
Haya / Modesty	Provide gender-sensitive attire and segregated sessions where needed
‘Adl / Justice	Promote fair play, rotate leadership roles, enforce rules impartially
Ukhuwwah Brotherhood	/Use team sports, cooperative games, peer coaching
Humility & Sabr	Reflect on games, discuss moral lessons, celebrate effort over outcome

Implementation in Islamic Schools

The realisation of the practical study of Physical Education (PE) in accordance with Islamic values is a strategic and culturally sensitive and pedagogically competent approach. PE in Islamic schools must not be seen as an activity to be carried out at the discretion of children or be reduced to recreation and instead it must be considered part and parcel of holistic tarbiyah (nurturing). The section describes the outline of creating and offering PE programs focusing on conveying religious values in Islamic schools and includes real-life examples and a sample of lessons structure.

Islamic School Constructed PE Curriculum

An effective Islamic PE program has to engage both conventional physical education goals (health, skill, cooperation) and Islamic principles (Taqwa, Haya, Adl, etc.). Curriculum developers must move beyond the secular models and instil Islamic ideas in the learning objectives, the learning content and the evaluation procedure.

The role of Teachers and Ulema

Inclusion of Islamic values in PE is largely applicable on the educators themselves. PE teachers in Islamic schools should not only be trained in physical education education pedagogy but also be basic knowledge in Islam and ethics. Their behavior, language, and teaching examples are the models of students.

Responsibilities of PE Teachers:

- Reaffirm Islamic principles in the process of teaching (e.g. not being arrogant, treating every part of the team with respect).
- Correctly apply rulings related to modesty, gender interaction, and clothing.
- Use pre- and post-activity discussions to reflect on Islamic morals.

Sample Weekly Lesson Plan (Islamic PE Model)

Day	Activity	Islamic Focus	Value Reflection Prompt
Monday	Team Relay Race	Brotherhood (<i>Ukhuwwah</i>)	“How did you help your team today?”
Tuesday	Archery Practice	Sunnah Practice, Focus	“Why is archery encouraged in Islam?”
Wednesday	Aerobics with Dhikr	Taqwa, Gratitude	“What do you thank Allah for today?”
Thursday	Fair Play Football	Justice (‘ <i>Adl</i>)	“Did you follow the rules and respect your opponent?”
Friday	Stretching & Breathing	Patience (<i>Sabr</i>), Fitrah	“How can breathing help you stay calm in difficult situations?”

Gender, Modesty & Physical Education

Gender and modesty can be characterized as one of the most sensitive and important issues associated with the implementation of Physical Education (PE) in Islamic cultures. In Islam, special emphasis is made on bodily and spiritual wholeness and errand traversing the issue of masculinity in PE is critical to pay attention to the Shari aah values, cultural settings, and academic objectives. In this section, I will examine the theological, cultural, and practical approaches to the question of how to make sure that PE can become a healthy movement without contradicting Islamic values.

Cultural and Religious Differences

Islam encourages modesty (*haya*) and gender limits which they use to maintain dignity and moral integrity. These principles are not conferred in dress only but also behave and set and aim. The Quran suggests:

Sent down to the men who believe Tell ye the fainting heart to cast their eyes down Lovers hang down your heads and watch over your chastity... And say to the believing women that they should lower their gaze and guard their chastity...”

(*Qur'an*, 24:30–31)

This, in PE terms, means that there must be separate spaces, times, or watchdog according to the gender particularly beyond puberty. These verses are interpreted individually in cultural contexts, however, the principle is maintained that people should be encouraged to exercise and should do it within a decent atmosphere.

Sports In most Islamic cultures, girls are not allowed to practice sports because of the fear of exposure or improper dressing, or the fear of exchanging pleasantries with men. This limits their physical growth, emotional growth and confidence. Nevertheless, the Islamic teachings themselves do not cause such challenges, but are the issues of their misinterpretation or socio-cultural conservatism (Abood, 2018).

Guidelines for Gender Segregation in Sports

To address these concerns while ensuring equity and inclusion, Islamic schools and institutions can follow these practical guidelines:

- **Separate PE Sessions:** Male and female students should have distinct class schedules, instructors, and training environments.
- **Female PE Instructors:** Employing female instructors for girls enhances comfort, confidence, and ensures that religious guidelines are upheld.

- **Appropriate Attire:** Uniforms must meet Islamic standards of modesty loose, non-transparent, and covering ‘awrah while also being breathable and suitable for physical activity.
- **Controlled Environment:** Girls’ PE activities should take place in enclosed, private areas where they feel secure and free from the male gaze.
- **Curriculum Flexibility:** Schools may adapt the PE syllabus for girls, including activities such as yoga, self-defense, aerobics, and traditional games that respect their comfort and cultural values.

Role of Female Athletes in the Islamic Context

Islam does not prohibit women from participating in sports. In fact, the Prophet Muhammad ﷺ encouraged physical activity for both men and women. His wife, Aisha (RA), famously raced with him, indicating approval of female participation within appropriate contexts (Sunan Abi Dawud, 2578).

Today, Muslim female athletes have emerged on international platforms, balancing faith and performance. Athletes such as Ibtihaj Muhammad (USA), Ruqaya Al-Ghasra (Bahrain) and Amna Al Haddad (UAE) have demonstrated that humility and a strong sporting performance can even be compatible.

They compete amid humble dress and the focus of the media, and their and their performances would influence Islamic schools to encourage physical activity in girls proudly and with a sense of purpose.

Models and Case studies of PE Integration in Islamic Schools

Integration of Physical Education (PE) with Islamic values is not a hypothetical concept but rather it is actually implemented in different Islamic learning institutions around the world. Here, we have described evidences based on real-life case studies and models of the countries like Malaysia, Pakistan, Saudi Arabia and the United Kingdom, which is evidenced by the model how PE can be designed and implemented in a form that both reflects a physical greatness and a spiritual progress.

Malaysia: Development of Faith-Based Curriculum

Malaysia During the 1990s, the Islamic schools operated by the Jabatan Kemajuan Islam Malaysia (JAKIM) and Islamic Education Division have introduced PE modules that combine moral education and physical training. Such schools as an example exercise the TARBIYYAH Through Sports where the performance starts with a short niyyah (intention) recitation, then the formal training with the focus of discipline, patience, and fair play (Ismail & Zulkifli, 2018).

Pakistan: PE in Traditional and Modern Islam Schools

PE is implemented differently in Pakistan, where madrasa and mainstream Islamic schools systems are coexisting. PE in the more traditional religious establishments is almost nonexistent. Nonetheless, the concept of personalized PE programs in the form of holistic development was initiated by the modern Islamic schools (e.g., Iqra School System, The Crescent Model).

Despite resource limitations, these schools are making efforts to align PE with both health goals and moral development. A 2020 internal review by The Crescent Model School found a 20% improvement in student attentiveness and cooperation after regular Islamic-integrated PE was introduced (School Report, 2020).

Saudi Arabia: State-Led Curriculum Transformation

Traditionally conservative in gender roles, Saudi Arabia has undergone recent reforms, including the introduction of PE for girls in public schools (Ministry of Education, 2017). In collaboration with Islamic scholars, PE curricula now emphasize:

- Health and fitness as an Islamic obligation.

- Modesty, appropriate uniforms, and private training facilities.
- Ethical sportsmanship rooted in Quranic teachings.

United Kingdom: Islamic Schools in Western Contexts

In the UK, Islamic schools such as *Al-Hijrah School* in Birmingham and *Darul Uloom* institutions have pioneered models that combine national curriculum PE standards with Islamic values. These schools face the added challenge of Islamophobia and cultural marginalization, yet have succeeded in fostering strong Muslim identities through integrated education.

Challenges in Muslim Contexts Regarding Physical Education and Islamic Values

Although the idea of incorporating Islamic values into Physical Education (PE) has a great potential, a number of practical, cultural, and systemic barriers are impeding its successful practice in Muslim-majority communities and Islamic schools all around the world. Those difficulties include misconceptions and gender biases, as well as the absence of institutional support. This section identifies and examines these major barriers and suggests context sensitive solutions.

Misconceptions Among Parents and Teachers

The second most frequent reason is the general belief among parents and even educators that PE is of lower priority than academic classes or that it conflicts with Islamic modesty in particular on the part of girls. Physical activity among females is perceived as superfluous or indecent in society holding traditional and religious values, and parents may resent it.

Moreover, certain teachers are not even aware of the theological justification of physical exercise within Islam. PE is not regarded as a compulsory element of holistic development but deals with optional or recreational subjects concerning when PE is not perceived to be carrying the sanction of religion (Haque, 2004).

Resource Limitations in Schools

Islamic schools, especially in underdeveloped regions, often face financial constraints that limit their ability to offer quality PE programs. These include lack of:

- Sports equipment and designated play areas
- Gender-sensitive facilities (e.g., private spaces for girls)
- Trained instructors who understand both physical education and Islamic principles

Cultural Taboos and Over-Segregation

Cultural traditions often blend with religious interpretations, leading to over-segregation or complete avoidance of PE especially for girls. In some areas, there is pressure to avoid even same-gender sports due to fears of overexposure, moral corruption, or deviation from traditional gender roles.

While Islam promotes modesty, it does not discourage health and wellness. Cultural taboos, not religious doctrine, are the real barriers in these cases. Excessive restriction can lead to negative consequences such as:

- Physical inactivity and poor health
- Emotional repression and low confidence
- Increased risk of anxiety or body image issues in adolescents

Resistance to Female Participation

Perhaps the most pressing challenge is resistance to female participation in physical education and sports. Although Islam permits and even encourages physical activity for women within appropriate boundaries, many communities are still reluctant to support it.

This resistance manifests in:

- Limited career options for Muslim female athletes
- Gender-discriminatory policies in schools
- Social stigma toward girls who engage in sports or public competitions

Illustrative Example:

Until recently, some schools in Saudi Arabia excluded PE for girls entirely due to cultural and bureaucratic resistance. However, the introduction of PE for girls in 2017 marked a turning point, showing that change is possible when policy is informed by both Islamic understanding and modern educational needs (Ministry of Education, 2017).

Recommendations and Policy Suggestions for Promoting Islamic Values through Physical Education

In-order to democratically incorporate the Islamic values into Physical Education (PE) in Muslim educational settings, a combined input of teachers, administrators, policy-makers, religious scholars, and parents is required. The above recommendations are intended to provide reasonable action plans and a policy-related solution that would fill the gap between physical training and religious beliefs within schools and communities of Muslims.

Recommendations for Educators

1. Integrate Islamic Themes in Lesson Plans:

Teachers of PE ought to carefully incorporate Islamic terms like niyyah (intent), sabr (patience), and ukhuwwah (brotherhood) into the everyday activities. Cooperative games can have this feature as to emphasise the importance of trust whereas the team sports also can model the importance of fairness (adl) and responsibility.

2. Develop Character:

In addition to physical fitness, educators must employ PE as an avenue to instill character within muslims on ethics such as discipline, humility, honesty, and restraint in the teachings of Islamic religion. Post-activity reflections give the teachers an opportunity to recap on these characteristics.

3. Instructor PE Training in Islamic Ethics:

Along with the training of PE instructors, professional development should also be provided concentrating on Islamic health, modesty, and spirituality. Through such training teachers can not only play the role of fitness advisors but also moral guidance.

Recommendations for Policy-Makers

1. Mandate PE as a Core Subject in Islamic Schools:

The PE must stop being considered an extracurricular activity and must be an essential element of Islamic education. In Muslim-majority states, teaching of PE needs to be incorporated alongside a religious education, with adequate measurable learning outcomes in regard to health and values.

2. Establish Contextualized Islamic PE Curricular:

Governments and curriculum boards together with Islamic scholars and PE experts ought to formulate age-appropriate, gender-sensitive and culturally sensitive PE curriculum that do not conflict with Islamic teachings.

3. Gender-Sensitive Infrastructure Fund:

The policy-makers need to set up funds to construct or make modifications in the school sports facilities to permit privacy and comfort particularly to the girls. These encompass different schedules, barriers, female workforce, and fittingly colored dresses.

Recommendations for Curriculum Designers

1. Incorporate Sunnah Sports and Islamic History:

Archery, swimming and horse riding are sports where Hadith is supportive and they should be on the syllabi, as well as the stories of physical prowess in the life of the Prophet and his companions. Students can be motivated with such examples associating physical strength with Islamic history.

2. Encourage Transdisciplinary Education:

Associate PE with Islamic Studies and Biology (body systems), and Ethics. As an example, a lesson about teamwork in PE can be facilitated with Quran verses on collective team work (Surah Al-Hujurat:10) and collaboration.

3. PE Grading: Include Moral Assessment:

The evaluation criteria must not just focus on physical performance but also the observing of the Islamic values amid the activities- like patience in case of defeat, humility in case of victory, and cooperation with the other peers.

Conclusion: The Role of Physical Education in Promoting Islamic Values

An area that has a high potential to develop but is little explored is the combination of Physical Education (PE) and Islamic values as one of the methods of fostering holistic growth in Muslim children. The study has illuminated the theological, historical, philosophical, and practical sides of the issue of integrating Islamic ethics in physical education that see an opportunity and a challenge to every educator, school, and policy-maker.

Overview of Results

This research paper starts with an overview of the Islamic theological basis of physical activity in Quran, Hadith and conduct of the Prophet Muhammad ﷺ and his companions. These sources emphasize the religious approval of the barriers, confidence, wellness and well-being as spiritual duty and readiness to the practicality.

Moreover, the study established particular Islamic values that can be incorporated in PE, as follows:

- **Discipline (Taqwa)** and time management
- **Modesty (Haya)** in dress and behavior
- **Justice ('Adl)** in rules and fairness
- **Brotherhood (Ukhuwwah)** through teamwork and cooperation
- **Humility** in victory and grace in defeat

Practical Applications and Implications

The implementation of Islamic values in PE is already being trialed in some Islamic schools and educational institutions, with positive feedback from students and educators alike. Through structured curricula, gender-sensitive facilities, and value-oriented lesson plans, PE can serve as an effective tool to reinforce Islamic teachings in a dynamic and engaging manner.

However, the research also highlighted significant challenges particularly in terms of gender-based restrictions, parental misconceptions, limited infrastructure, and cultural resistance. Addressing these challenges requires coordinated efforts between educators, policy-makers, curriculum designers, and religious scholars

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