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Somatic-Spiritual Pedagogy: Internalizing Islamic Religious Education Values Through Pagar Nusa Martial Movements in an Athlete Pesantren

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Abstract

This study investigates the internalization of Islamic religious education values—encompassing faith (*Aqidah*), ethics (*Akhlak*), and worship (*Ibadah*)—through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan, Banyuwangi. Employing a qualitative phenomenological design, data were collected through passive participant observation, in-depth interviews with key informants, and documentary analysis, then evaluated using Miles, Huberman, and Saldana's interactive model. Findings reveal that: 1) *Aqidah* values are internalized through opening greeting stances (Salam 1 and 2) encoding *La Ghaliba Illa Billah* and *Jurus Asma' Songo*, transforming combat skills into monotheistic conviction; 2) *Akhlak* values are embedded via stances 3, 4, and 7 representing *Amar Ma'ruf*, *Nahi Munkar*, and *Silaturahmi*, complemented by the *salaman khidmah* tradition to foster teacher reverence; and 3) *Ibadah* values are interiorized through *Jurus Wudhu*, which translates ritual purification into defensive techniques alongside pre-training ablution. Methodological triangulation demonstrates that integrating movement symbolism with Muhaimin's triadic model and Sufi moral refinement (*Takhalli, Tahalli, Tajalli*) provides a novel Somatic-Spiritual Internalization Framework. This study proves that high-performance athletic development and spiritual character formation are mutually reinforcing in contemporary Islamic pedagogy.

Keywords: Somatic-spiritual pedagogy, Islamic education values, Pagar Nusa, movement stances, athlete pesantren.

Introduction

Islamic boarding schools, locally known as *pondok pesantren*, constitute the fundamental bedrock and oldest indigenous institution of Islamic education in Indonesia. Traditionally recognized for their *salaf* (classical) pedagogical heritage, pesantren have consistently served as guardians of classical Islamic scholarship, religious preservation, and moral character formation (Anwar & Maman, 2023; Husni, Walid, & Zuhriah, 2023). However, contemporary social transformations and educational modernization have presented pesantren with dual challenges: maintaining deep spiritual rootedness (*tafaqquh fiddin*) while equipping students (*santri*) with competitive non-academic achievements capable of thriving in national and international

arenas (Anshory, Muharromah, & Al Fani, 2025; Nabila, 2021). A prevailing public perception often mischaracterizes traditional pesantren as conservative institutions lagging behind modern sports and physical development standards. In response to this institutional dichotomy, Pondok Pesantren Atlet Ibnu Manan, established in 2018 in Muncar, Banyuwangi Regency, emerged as a pioneering model—the first athlete-centric Islamic boarding school in Indonesia specifically designed to harmonize religious mastery with high-performance sports achievement, particularly in martial arts (Sari, 2023).

The historical genesis of Pondok Pesantren Atlet Ibnu Manan stemmed from a profound systemic concern expressed by Islamic scholars and community leaders regarding regional and national sports competitions between Islamic institutions, such as the *Pekan Olahraga dan Seni Antar Pondok Pesantren Daerah* (POSPEDA) and *Pekan Olahraga dan Seni Antar Pondok Pesantren Nasional* (POSPENAS). Historically, many athlete representations designated for pesantren contingents were recruited from non-pesantren individuals or non-Muslim athletes due to the lack of structured sports development within traditional pesantren environments (Syifa', 2025). To rectify this operational discrepancy, Pondok Pesantren Atlet Ibnu Manan established an integrated educational framework driven by the institutional motto: *"Santri berkarakter Atlet, Atlet berkarakter Santri"* (Students with athlete character, Athletes with student character). The pesantren provides specialized facilities for non-academic combat sports—including Pencak Silat Pagar Nusa, Wushu, and Kickboxing—without compromising the core spiritual curriculum of classical Islamic texts (*kitab kuning*) and mandatory daily worship (Anwar & Maman, 2023; Suwarno, 2020).

Central to the institutional identity and spiritual strategy of Pondok Pesantren Atlet Ibnu Manan is the integration of Pencak Silat Pagar Nusa as a primary medium for value internalization. Founded formally on January 3, 1986, at Pondok Pesantren Lirboyo, Kediri, Pencak Silat Nahdlatul Ulama Pagar Nusa (PSNU Pagar Nusa) serves as an autonomous organization (*badan otonom*) under the auspices of Nahdlatul Ulama (NU), tasked with preserving, developing, and institutionalizing indigenous Indonesian self-defense arts inherited from Nusantara Islamic scholars (Syafi'i, 2023; Ridwan & Albar, 2021). Distinct from purely secular combat sports or physical arts, Pagar Nusa synthesizes physical martial techniques (*kanuragan*) with rich spiritual traditions (*amaliyah Islamiyah*) rooted in *Ahlussunnah wal Jama'ah An-Nahdliyyah* (Amin, Alfa, & Nasrullah, 2021; Sein & Thobroni, 2022). Every martial technique, movement stance (*jurus*), and organizational emblem in Pagar Nusa is intentionally imbued with philosophical codes and Islamic theological principles, rendering physical practice an embodied form of spiritual cultivation.

The conceptual framework governing value internalization in Islamic education rests upon the psychological and pedagogical transformation of external normative doctrines into an integral component of an individual's

cognitive, affective, and behavioral structure (Muhtar et al., 2018; Saetban, 2020; Nurizka & Rahim, 2020). Muhaimin (2012) posits that value internalization within Islamic educational contexts progresses through three sequential, interconnected stages: 1) Value Transformation (*transformasi nilai*), characterized by one-way verbal instruction where educators transmit cognitive knowledge regarding good and bad principles; 2) Value Transaction (*transaksi nilai*), marked by interactive, two-way dialogical communication and mutual exchange between teacher and student; and 3) Value Transinternalization (*transinternalisasi nilai*), representing the highest stage of embodiment where value transmission occurs holistically through exemplary personality alignment, mental commitment, and continuous behavioral practice. Furthermore, Islamic educational values are systematically categorized into three foundational dimensions: *Aqidah* (theological faith and *tauhid*), *Akhlak* (moral character and social ethics), and *Ibadah* (ritual worship and normative *syariat*) (Muhaimin et al., 2007; Dewanti, Muchtar, & Rijal, 2023; Astuti, 2022).

In Islamic theological discourse, *Aqidah* represents the unshakeable foundation of faith binding the human heart to total monotheism (*Tauhid Uluhiyah, Rububiyah*, and *'Ubudiyah*), encompassing belief in Allah, His angels, revealed scriptures, messengers, the Day of Judgment, and divine decree (*Qada'* and *Qadar*) as articulated in Surah An-Nisa verse 136 (Darajat, 2021; Khumaini, 2018). *Akhlak* constitutes the spontaneous manifestation of moral character residing within the human soul, divided conceptually into *Takhalli* (purging the soul of vices), *Tahalli* (adorning the self with virtues), and *Tajalli* (experiencing divine presence), as modeled by Prophet Muhammad SAW in Surah Al-Qalam verse 4 (Mulia, 2019; Kurniawan & Rohmat, 2021; Ma'arif, 2015). *Ibadah* represents the concrete behavioral manifestation of faith through ritual submission (*Ibadah Mahdhah*) and ethically oriented social relations (*Ibadah Ghairu Mahdhah*), fulfilling human purpose as expressed in Surah Az-Zumar verse 2 and Surah Al-Baqarah verse 21 (Husain, 2011; Indana, Fatikah, & Ba'dho, 2020).

A critical review of existing scholarly literature indicates growing academic interest in martial arts as a tool for character education and social intervention. Fadillah (2023) examined social control and spiritual internalization in spiritual martial arts to rehabilitate *premanisme* (delinquency). Sari (2023) analyzed the implementation of Islamic brotherhood (*ukhuwah Islamiyah, wathaniyah*, and *insaniyah*) through Pagar Nusa extracurriculars in junior secondary school. Faza and Ubaidilah (2020) investigated the urgency of Islamic education values in Gasmi martial arts at Pondok Pesantren Al-Mahrusiyah Kediri. Fitriya (2021) explored discipline, patriotism, and responsibility through martial arts in secondary schools. More recently, Alfaridzih (2024) studied Islamic education values of *Rahmatan lil 'Alamin* within university Pagar Nusa student activity units. Despite these valuable contributions, previous research has predominantly analyzed martial arts as general organizational activities or physical routines without dissecting how specific movement techniques (*jurus*)—such as opening greeting stances

(*Salam Pagar Nusa*), *Jurus Asma' Songo*, and wudhu-encoded martial forms (*Jurus TK / Wudhu*)—function as direct symbolic and somatic media for value internalization. A distinct research gap remains regarding how an athlete-specialized pesantren systematically operationalizes movement philosophy to internalize *Aqidah*, *Akhlak*, and *Ibadah*.

To bridge this empirical gap, this study systematically investigates the internalization of Islamic religious education values through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan Muncar Banyuwangi. Specifically, this research addresses three central research questions: 1) How is *Aqidah* value internalized through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan? 2) How is *Akhlak* value internalized through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan? 3) How is *Ibadah* value internalized through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan? By analyzing movement symbolism, trainer instructions, and student experiences through data triangulation, this study provides theoretical and practical insights into somatic-spiritual pedagogy in contemporary Islamic education.

Method

This research adopted a qualitative descriptive research design framed within a phenomenological perspective (Mundir, 2013; Sugiyono, 2019). A qualitative phenomenological approach was selected to capture, interpret, and describe the lived experiences, symbolic meanings, and behavioral transformations of student-athletes, martial arts trainers, and institutional leaders engaged in Pagar Nusa practice. Phenomenological inquiry facilitates a deep exploration of how physical movement stances (*jurus*) are subjectively experienced and interiorized as spiritual and ethical imperatives rather than mere mechanical motions (Abdussamad, 2021).

The study was conducted at Pondok Pesantren Atlet Ibnu Manan, located in Sidomulyo Hamlet, Sumberberas Village, Muncar District, Banyuwangi Regency, East Java Province (Postal Code 68472). Established in 2018 under the auspices of the Minhajuttullab Foundation, this research location offers unique institutional significance as the first athlete-specialized Islamic boarding school in Indonesia. The institution's dual commitment to high-performance martial sports and traditional Islamic textual studies (*kitab kuning*) provided an ideal empirical setting for examining somatic value internalization.

Informants were selected using a purposive sampling strategy (Mundir, 2013; Sugiyono, 2019), ensuring that data were gathered from key actors possessing deep experiential knowledge, institutional authority, and direct involvement in Pagar Nusa training. The primary research subjects comprised four key informants: 1) Agus Ahmad Syifa' Nailul Wafar, S.Kom., M.A.P. (Caretaker/Pengasuh of Pondok Pesantren Atlet Ibnu Manan and Chairman of PC PSNU Pagar Nusa Banyuwangi); 2) Bapak Imam Baidhowi, S.Pd.

(Member of Dewan Khos and Senior Pagar Nusa Trainer in Banyuwangi); 3) Muhammad Syafaat Hidayatullah (Religious Instructor/Ustadz and Pagar Nusa Martial Arts Coach at the pesantren); and 4) Nizar Madhbubi (Senior Student-Athlete / Santri at Pondok Pesantren Atlet Ibnu Manan).

Data collection was conducted over an intensive field research period extending from March to May 2025, utilizing three primary qualitative techniques: 1) Passive Participant Observation: The researcher conducted direct observations of late Saturday night training sessions at Gor KH. Moh. Ilyas and the pesantren courtyard, observing pre-training rituals (*wudhu, tawasul*), stance execution, trainer instructions (*wejangan*), and interpersonal interactions without participating in physical combat; 2) In-Depth Semi-Structured Interviews: Multi-stage interviews were conducted with key informants utilizing a flexible interview guide covering institutional strategy, movement philosophy, pedagogical techniques, and behavioral impacts; 3) Documentation: Documentary evidence was systematically collected, including institutional records, organizational structures, training manuals, historical archives, photograph records of movement stances, competition certificates, and formal research clearance documents.

Data analysis was executed using Miles, Huberman, and Saldana's (2014) interactive analysis model, involving four continuous, concurrent steps: 1) Data Collection; 2) Data Condensation/Reduction, wherein raw field notes, interview transcripts, and photographic records were coded, categorized, and filtered according to the three focus themes (*Aqidah*, *Akhlak*, and *Ibadah*); 3) Data Display, presenting findings through narrative texts, thematic matrices, and visual placeholders; and 4) Conclusion Drawing and Verification, wherein initial thematic patterns were rigorously cross-checked against field evidence.

To ensure rigorous data trustworthiness and validity, this study employed triangulation techniques (Sugiyono, 2019; Abdussamad, 2021). Specifically, source triangulation was applied by cross-verifying accounts across different informant categories (Caretaker, Senior Trainers, Ustadz, and Santri), while technique triangulation was established by comparing interview statements with direct observational notes and documentary photographic records, ensuring a highly credible analytical synthesis.

Results and Discussion

Institutional Profile and Strategic Context

Pondok Pesantren Atlet Ibnu Manan represents an innovative institutional model within the Indonesian Islamic education landscape. Founded in 2018 under the leadership of Agus Ahmad Syifa' Nailul Wafar, S.Kom., M.A.P., the pesantren was established to address a persistent structural void: while traditional pesantren excel in religious textual mastery, santri athletes frequently lacked formal institutional backing to compete

professionally in regional and national athletic championships. By establishing a dedicated sports infrastructure—including Gor KH. Moh. Ilyas—the pesantren nurtures student-athletes across martial disciplines (Pencak Silat Pagar Nusa, Wushu, Kickboxing) while maintaining strict adherence to Islamic boarding school traditions.



Figure 1 : atmosphere of gor kh. moh. ilyas and yard of pesantren atlet ibnu manan muncar banyuwangi

Internalization of Aqidah (Faith/Tauhid) Values Through Pagar Nusa Movements

Empirical findings demonstrate that the internalization of *Aqidah* (theological faith) at Pondok Pesantren Atlet Ibnu Manan is systematically executed by imparting the philosophical and theological meanings embedded within specific Pagar Nusa movement stances. Rather than treating martial movements as purely physical offensive or defensive tactics, senior trainers utilize opening greeting stances (*Salam Pagar Nusa* Stances 1 and 2) and specialized spiritual movement sequences (*Jurus Asma' Songo / Asmaul Husna*) as cognitive and somatic media for inculcating *Tauhid* (absolute monotheism).

Specifically, the first stance of *Salam Pagar Nusa* requires the practitioner to stand erect with closed feet and structured hand alignment, symbolizing total submission, divine awareness (*taqwa*), and readiness to stand before Allah, mirroring the opening *takbir* of Islamic ritual prayer (*Sholat*). The second stance involves an open, grounded horse-stance (*kuda-kuda*) accompanied by a prayer posture that encodes the foundational motto of Pagar Nusa: *"La Ghaliba Illa Billah"* (There is no victor except with the permission and help of Allah). This stance is designed to strip student-athletes of personal arrogance (*takabbur*), instilling a profound realization that human physical strength is entirely dependent upon divine will.

The institutional strategy for embedding faith into physical discipline was strongly articulated by the leader of Pondok Pesantren Atlet Ibnu Manan

and Chairman of PC PSNU Pagar Nusa Banyuwangi, Agus Ahmad Syifa' Nailul Wafar, S.Kom., M.A.P., who highlighted how movement stance philosophy transforms physical training into spiritual indoctrination:

> *"In this athlete pesantren, in addition to studying classical texts (kitab kuning), we systematically teach the philosophical meanings of every Pagar Nusa movement stance. The opening greeting (Salam Pagar Nusa) serves as a powerful indoctrination tool for students to maintain faith, taqwa, and Ahlussunnah wal Jama'ah tenets. From the initial standing stance to becoming a shield for NU and the nation, the philosophy reinforces that physical mastery is worthless without divine faith." (Interview, April 17, 2025)*

Through this institutional perspective, physical practice within Pagar Nusa is intentionally elevated beyond competitive athletic training, transforming bodily movement into an active pedagogical instrument for reinforcing theological commitment and institutional identity.

This institutional perspective was further supported by the pesantren's religious instructor and martial arts coach, Muhammad Syafaat Hidayatullah, who detailed how specific opening stances directly inculcate monotheistic conviction and eradicate pride during physical conditioning:

> *"The most effective movement for instilling Aqidah is the initial stance of Salam Pagar Nusa. Stance 1 and Stance 2 embody beriman kepada Allah. Stance 2 incorporates the prayer La Ghaliba Illa Billah—reminding us that human effort without prayer is arrogant, and prayer without effort is empty. We teach student-athletes never to become takabbur (arrogant) despite their combat skills." (Interview, April 18, 2025)*

By systematically pairing physical readiness with theological humility, the training framework ensures that combat proficiency directly reinforces, rather than undermines, the student-athlete's total submission to divine authority.

Elaborating on the historical and spiritual design of these movement forms, senior trainer and member of Dewan Khos, Bapak Imam Baidhowi, S.Pd., explained the connection between classical NU spiritual disciplines (*riyadhoh*) and advanced movement forms such as *Jurus Asma' Songo*:

> *"Pagar Nusa was founded by NU kiai who performed extensive spiritual discipline (riyadhoh) before designing these movement stances. Beyond the Salam, the Jurus Asma' Songo (Nine Divine Names Form) is specifically designed for Tauhid. Students execute martial strikes while vocalizing sacred names like Ya Hayyu, Ya 'Aliyu, Ya Maliyu. Upon mastering this form, students undergo a spiritual inauguration (baitan/selametan)." (Interview, May 2, 2025)*

Consequently, mastering advanced forms like *Jurus Asma' Songo* serves as both a physical achievement and a formal spiritual rite of passage, embedding sacred vocalization into the somatic memory of student-athletes.

The subjective impact of this movement-encoded theology on student-athletes was directly confirmed by senior student Nizar Madhbubi, who shared his personal cognitive reflection when executing the opening hand postures:

> *"My trainers taught me that Pagar Nusa movements contain deep Islamic values. In the opening stance, when one hand forms a tight fist representing anger and passion, the other hand is opened wide as a shield. This symbolizes that our divine faith must act as a shield to control human rage and worldly desires." (Interview, April 18, 2025)*

This internal cognitive reflection illustrates how student-athletes actively interiorize movement symbolism to regulate emotional impulses, ensuring that divine faith acts as an affective guard against worldly hostility and egoism.



Figure 2 : Execution Of Salam Pagar Nusa Stances 1 & 2

Field observations conducted on Saturday night, May 10, 2025, at Gor KH. Moh. Ilyas confirmed that before engaging in physical combat drills, student-athletes assembled in precise rows to execute *Salam Pagar Nusa* Stances 1 and 2. Trainers verbally reinforced the theological meaning of *"La Ghaliba Illa Billah"* during execution, observing whether students maintained mental focus (*khusyu*') and solemnity. This continuous practice transforms physical martial preparation into an active affirmation of monotheistic faith.

Internalization of Akhlak (Moral/Ethics) Values Through Pagar Nusa Movements

The internalization of *Akhlak* (Islamic ethics and moral character) at Pondok Pesantren Atlet Ibnu Manan focuses on shaping interpersonal behavior, humility, and moral discipline. Pedagogically, *Akhlak* values are transmitted through the symbolic movement philosophy of *Salam Pagar Nusa* Stances 3, 4, and 7, as well as through direct daily behavioral habituation (*ta'dhimul ustadz*) enforced during training.

Movement Stance 3 encodes the principle of *Amar Ma'ruf* (enjoining virtue and noble deeds), commanding student-athletes to actively embody and

champion righteousness in their personal lives and community. Stance 4 encodes *Nahi Munkar* (forbidding and confronting evil), training student-athletes to utilize their physical strength to resist oppression, injustice, and moral corruption. Stance 7 represents the preservation of *Ahlussunnah wal Jama'ah* heritage and the reinforcement of Islamic brotherhood (*Ukhuwah Islamiyah* and *Ukhuwah Nahdliyyah*), emphasizing that martial skills must never be utilized for personal bullying or aggressive domination.

Regarding the practical behavioral transformations observed among student-athletes, Agus Ahmad Syifa' Nailul Wafar, emphasized how physical training succeeds in instilling moral discipline where traditional classroom lectures sometimes struggle:

> *"Internalizing Akhlak through Pagar Nusa practice is highly effective. Some students initially struggled with formal classroom lectures (ngaji). However, through martial arts practice, we instill character and moral discipline. We receive direct reports from school teachers and parents indicating remarkable behavioral improvements—students become far more respectful, punctual, and disciplined after joining Pagar Nusa training."(Interview, April 18, 2025)*

These empirical accounts demonstrate that physical movement discipline serves as an effective alternative character-building medium, particularly for kinesthetically oriented students who require experiential learning alongside classical texts.

Exploring how specific stances encode ethical imperatives, Coach Muhammad Syafaat Hidayatullah explained how Stances 3 and 4 serve as constant physical reminders of personal moral accountability:

> *"Stance 3 (Amar Ma'ruf) and Stance 4 (Nahi Munkar) within Salam Pagar Nusa are central to moral character. We teach students that before applying Amar Ma'ruf Nahi Munkar to society, they must apply it to themselves—commanding their own bodies to do good and forbidding their own desires from committing sins."(Interview, April 18, 2025)*

Thus, the physical execution of defensive and offensive stances becomes a continuous somatic exercise in self-restraint and internal moral vigilance before engaging with external social conflicts.

Highlighting the role of institutionalized respect for teachers (*ta'dhimul ustadz*) and social harmony, senior trainer Bapak Imam Baidhowi, S.Pd., noted how pre-training behavioral rituals complement stance philosophy:

> *"The tradition of salaman (shaking hands and bowing to trainers) before training has been preserved for generations. Just as students bow to their kiai in school, martial arts students must show reverence (ta'dhim) to their trainers. Furthermore, Stance 7 in Salam Pagar Nusa explicitly teaches the preservation of silaturahmi (social harmony and brotherhood)."(Interview, May 2, 2025)*

Integrating hierarchical reverence with martial practice ensures that athletic progression remains firmly anchored in social harmony, organizational loyalty, and institutional respect.

Reflecting on the personal impact of these ethical traditions, student-athlete Nizar Madhbubi described how the daily practice of bowing to trainers instills long-term humility despite athletic achievements:

> *"Whenever we arrive at the practice field, we are required to greet and shake hands with all trainers and senior coaches. This tradition connects our hearts with our teachers. It reminds us that no matter how many championship medals we win, we remain humble students who must respect elders." (Interview, April 18, 2025)*

This lived experience underscores how daily behavioral habituation counteracts athletic vanity, sustaining an enduring culture of humility and deep respect for elders among student-athletes.



Figure 3 : Execution Of Salam Pagar Nusa Stances 3,4 & 7

Observational data recorded on May 10, 2025, revealed that prior to physical conditioning, all student-athletes lined up systematically to perform the *salaman khidmah* ritual with senior trainers. During movement execution, trainers actively corrected posture while linking movement precision to moral self-control. Documentary analysis of school attendance records and parental testimonial logs confirmed that student-athletes demonstrated significant reductions in disciplinary infractions, higher school attendance consistency, and enhanced social compliance.

Internalization of Ibadah (Worship) Values Through Jurus TK / Wudhu

The third foundational dimension of Islamic religious education values internalized through Pagar Nusa practice is *Ibadah* (ritual worship and normative *syariat*). At Pondok Pesantren Atlet Ibnu Manan, *Ibadah* value internalization centers upon *Jurus TK* (*Jurus Wudhu*)—a specialized standardized martial form designed by the late Pagar Nusa master Alm. Mbah Ali Masubagiono. *Jurus Wudhu* translates the physical sequence of Islamic ritual ablution (*wudhu*)—washing hands, rinsing the mouth, washing the face, cleansing forearms, wiping the head, washing ears, and cleansing feet—into defensive parries, strikes, and evasive horse-stances.

Pedagogically, *Jurus Wudhu* establishes a direct somatic connection between physical self-defense and spiritual purity. In Islamic jurisprudence (*fiqh*), *wudhu* constitutes a mandatory prerequisite (*syarat sah*) for the validity of ritual prayer (*Sholat*). By practicing *Jurus Wudhu*, student-athletes internalize that bodily cleanliness and ritual purity are inseparable from physical combat readiness. Furthermore, institutional rules require all student-athletes to perform actual ritual *wudhu* and participate in communal *tawasul* (spiritual dedication prayers to Prophet Muhammad SAW, NU founders, and Pagar Nusa masters) immediately before stepping onto the practice mat.

Underscoring the holistic view of worship within martial training, Agus Ahmad Syifa' Nailul Wafar, S.Kom., M.A.P., explained how *Jurus Wudhu* connects vertical devotion to God with horizontal social defense:

> *"Every martial movement in Pagar Nusa reflects worship values, encompassing both Hablum minallah (relation with God) and Hablum minannas (relation with humanity). Jurus Wudhu explicitly models ritual ablution, reinforcing that physical readiness is tied to ritual purity, which is required for mandatory daily prayer (Sholat)." (Interview, April 18, 2025)*

This dual-dimension framework ensures that martial readiness is understood not as an isolated physical skill, but as a direct extension of ritual obligation and spiritual duty.

Detailing the pedagogical execution of *Jurus Wudhu* during training routines, Coach Muhammad Syafaat Hidayatullah outlined how trainers require students to memorize movement meanings to enhance prayer discipline:

> *"Jurus TK or Jurus Wudhu is the primary movement sequence for teaching Ibadah. Created by Alm. Mbah Ali Masubagiono, this form incorporates ablution movements into martial strikes and blocks. Before practice, we require students to memorize the form's movement meanings so that they apply ritual cleanliness in their daily worship routine." (Interview, April 18, 2025)*

By linking physical movement forms to ritual requirements, the curriculum bridges the gap between athletic practice and daily religious observance.

Providing technical and spiritual context, senior trainer Imam Baidhowi, explained how martial postures within *Jurus Wudhu* reinforce physical modesty and emotional restraint as acts of worship:

> *"Jurus Wudhu encodes the physical steps of ritual purification. Additionally, stances like pasang silang bawah (lower cross-stance) carry the philosophical meaning of guarding human lower passions and modesty, which in Islam is an act of worship." (Interview, May 2, 2025)*

This symbolic coding transforms defensive stances into active expressions of Islamic modesty and self-control during combat scenarios.

Expressing how this physical-spiritual integration alters personal worship habits, student-athlete Nizar Madhbubi noted how pre-training rituals deepened his understanding of ritual purification:

> *"Before practice begins, trainers require us to take actual wudhu and recite tawasul prayers for NU kiai and Pagar Nusa founders. Learning Jurus Wudhu helped me understand why ablution is so essential—it cleanses both our physical body and our spiritual heart before standing in prayer." (Interview, April 18, 2025)*

Such personal realizations demonstrate how somatic practice deepens spiritual comprehension, transforming mandatory rituals into meaningful personal devotion.



Figure 4 : Santri Performing Ritual Wudhu Before Practice



Figure 5 : Defensive And Offensive Movements Of Jurus Wudhu / Jurus Tk

Triangulation and Theoretical Integration

To establish a comprehensive analytical interpretation, field findings were subjected to methodological triangulation—cross-analyzing interview accounts, observational notes, and documentary evidence—and integrated with foundational theories of value internalization (Muhaimin, 2012) and Sufi moral refinement (Mulia, 2019).

Value Dimension	Interview Findings	Observation Findings	Documentation Evidence
Aqidah (Faith)	Salam Stances 1 & 2 encode *Taqwa* and *La Ghaliba Illa Billah*; Jurus *Asma' Songo* inculcates monotheism. 	Students maintain solemn focus during Salam execution; vocalize *Asmaul Husna* during strikes. 	Training manuals; Asma' Songo inauguration certificates (*baitan/selametan*). 
Akhlak (Morals)	Salam Stances 3, 4 & 7 encode Amar Ma'ruf, Nahi Munkar, and Silaturahmi; *salaman khidmah* instills *ta'dhim*. 	Mandatory hand-shaking ritual with trainers; disciplined behavior during advice briefings (*wejangan*). 	Parental testimonial logs; school attendance records showing reduced infractions. 
Ibadah (Worship)	*Jurus Wudhu* encodes ablution steps; connects martial readiness with ritual purity for *Sholat*. 	Mandatory pre-training ritual *wudhu* and opening *tawasul* prayers at practice field. 	Pagar Nusa PD/PRT manuals; Jurus TK movement syllabus records. 

Figure 6 : The table below summarizes the triangulated thematic findings across the three core value dimensions

Applying Muhaimin's (2012) triadic model of value internalization reveals that Pondok Pesantren Atlet Ibnu Manan operationalizes a complete pedagogical continuum: **Value Transformation Stage:** Occurs during pre-training briefings (*wejangan*), where senior trainers verbally transmit cognitive knowledge regarding the Islamic philosophy of movement stances; **Value Transaction Stage:** Unfolds during interactive physical training, where trainers physically guide stance execution, engage in two-way dialogical feedback, and correct student postures to align physical form with spiritual intent; and **Value Transinternalization Stage:** Achieved when movement stances become instinctual somatic expressions, resulting in holistic character embodiment where student-athletes automatically manifest humility, emotional self-control, and prayer compliance in daily life.

Furthermore, integrating findings with Sufi moral refinement framework (Mulia, 2019; Muhaimin et al., 2007) demonstrates a structural alignment with *Takhalli, Tahalli*, and *Tajalli*: **Takhalli (Soul Purging):** Embodied through lower cross-defense stances (*pasang silang bawah*) and *Nahi Munkar* movements (Stance 4), which symbolize guarding human lower desires and suppressing egoistic rage; **Tahalli (Virtue Adornment):** Realized through *Amar Ma'ruf* stances (Stance 3), *Jurus Asma' Songo*, and mandatory teacher greetings (*salaman khidmah*), adorning the athlete's personality with humility, respect, and constant divine remembrance (*dhikr*); **Tajalli (Divine Manifestation):** Experienced during deep, focused movement execution and pre-training *tawasul*, wherein student-athletes experience spiritual harmony, recognizing physical strength as a divine loan (*amanah*) devoted to defending religion and nation.

Novelty and Academic Contribution

Compared to prior empirical scholarship on martial arts and character education, the findings of this study offer distinct conceptual and practical advancements to the field of Islamic pedagogy. Existing literature has predominantly approached martial arts as general extracurricular activities, social interventions, or informal avenues for behavioral modification. In contrast, this research fills a critical empirical gap by examining an athlete-specialized *pesantren* that systematically integrates sports performance with classical Islamic character formation, demonstrating how high-performance combat training can coexist harmoniously with deep spiritual discipline.

A closer comparative analysis highlights the unique position of this study within the broader academic landscape. While Fadillah (2023) investigated martial arts primarily as a mechanism of social control to rehabilitate youth delinquency, and Sari (2023) examined general values of brotherhood (*ukhuwah*) within junior high school extracurriculars, previous works rarely dissected the specific physical mechanics of martial stances. Other scholarly inquiries, such as Faza and Ubaidilah (2020) or Alfaridzih (2024), evaluated martial arts within broader organizational or university student activity units. This study extends their analytical scope by revealing how specific movement codes—such as *Salam Pagar Nusa* Stances 1–7 and *Jurus TK/Wudhu*—are intentionally operationalized as somatic media to internalize the core theological dimensions of *Aqidah*, *Akhlak*, and *Ibadah*.

Furthermore, this research introduces a novel conceptual model that bridges physical sports pedagogy with traditional Islamic educational theory. By conceptualizing martial movement as a somatic-spiritual medium, the study illustrates how abstract theological doctrines (*Tauhid*, *Amar Ma'ruf Nahi Munkar*, and ritual purification) are directly embedded into muscle memory and bodily postures. Physical combat practice is thus elevated from a mere mechanical exercise into an active, embodied form of spiritual cultivation, providing a holistic framework where athletic mastery and competitive drive directly reinforce religious piety.

Ultimately, these insights reframe the traditional discourse surrounding Islamic boarding schools and physical education. By proving that high-performance athletic development and classical textual scholarship can be systematically harmonized, this research offers a groundbreaking institutional model for modern educational facilities seeking to foster competitive athletic excellence without sacrificing deep spiritual and moral grounding.

Conclusion

Based on the empirical findings, data analysis, and theoretical synthesis regarding the internalization of Islamic religious education values through Pagar Nusa martial movements at Pondok Pesantren Atlet Ibnu Manan Muncar Banyuwangi, three major conclusions are established. First, *Aqidah* value internalization is systematically achieved through the pedagogical transmission of movement stance philosophy, particularly opening greeting

stances (*Salam Pagar Nusa* Stances 1 and 2) and *Jurus Asma' Songo*. Stance 1 instills *Taqwa* and divine awareness mirroring ritual prayer, while Stance 2 encodes the foundational motto *"La Ghaliba Illa Billah"*, effectively eradicating personal arrogance (*takabbur*) and grounding athletic combat in total *Tauhid*. Second, *Akhlak* value internalization is operationalized through *Salam Pagar Nusa* Stances 3, 4, and 7—encoding *Amar Ma'ruf*, *Nahi Munkar*, and *Ahlussunnah wal Jama'ah* preservation—combined with direct behavioral habituation such as *salaman khidmah* before practice, which instills deep reverence for teachers (*ta'dhimul ustadz*) and improves social discipline. Third, *Ibadah* value internalization is realized through *Jurus TK* (*Jurus Wudhu*), which translates Islamic ritual ablution sequences into martial techniques, alongside mandatory pre-training *wudhu* and *tawasul* prayers, establishing a somatic connection between physical readiness and ritual purity for *Sholat*.

These conclusions bear significant theoretical and practical implications for contemporary Islamic pedagogy. Theoretically, this study contributes to Islamic education literature by proposing a Somatic-Spiritual Internalization Framework, demonstrating that physical sports movements can function as active cognitive and affective media for character embodiment when synthesized with symbolic movement philosophy, Muhaimin's triadic internalization continuum, and Sufi moral refinement (*Takhalli, Tahalli, Tajalli*). Practically, this research provides Islamic boarding schools, sports institutions, and martial arts organizations with a replicable pedagogical model for integrating high-performance athletic development with character education, demonstrating that athletic competition and spiritual piety are mutually reinforcing.

Despite these contributions, this study is subject to certain limitations, as it was conducted as a single qualitative phenomenological case study focused exclusively on male student-athletes in Pagar Nusa at Pondok Pesantren Atlet Ibnu Manan. To build upon these findings, future research should expand empirically by conducting multi-site comparative studies across diverse sports *pesantren*, incorporating female student-athletes, and employing longitudinal quantitative or mixed-methods approaches to measure the long-term impact of martial value internalization on competitive athletic performance and academic achievement.

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