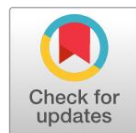


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The Implementation of Islamic Religious Education in Fostering the Motivation to Excel Among Student Athletes: A Qualitative Study at the Yatuna Pencak Silat Club in Jakarta

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ABSTRACT

Background. Islamic Religious Education (PAI) plays a vital role in developing students' moral character, discipline, mental strength, and resilience. However, the application of PAI values as part of the process of fostering athletic achievement particularly for student pencak silat athletes has not yet been fully realized.

Purpose. This study aims to examine the implementation of Islamic Education (PAI) in pencak silat training activities, identify various conditions that serve as supporting factors or obstacles to its implementation, and understand the contribution of Islamic values to the development of achievement motivation among student athletes at the Yatuna Jakarta Pencak Silat Martial Arts Club.

Method. The approach used was a qualitative descriptive study with a case study design. The sources of information for the study consisted of club officials, coaches, student athletes, and parents, who were selected based on purposive sampling. Data collection was conducted through participatory observation, in-depth interviews, and a review of documentation, while the validity of the information was reinforced through a process of triangulation.

Results. Research findings show that Islamic Education (PAI) values have become an integral part of the training culture through the practice of praying before and after training, performing the daily prayers, reciting and reviewing the Qur'an, periodically completing a full recitation of the Qur'an, providing religious guidance, and fostering an attitude of respect and proper conduct toward coaches, parents, seniors, and fellow athletes.

Conclusion. Athletes are not merely guided to achieve victory or win medals; they are also encouraged to view their achievements as an expression of responsibility, gratitude, and devotion; as a means of developing their potential; and as a way to bring honor to their families and institutions.

KEYWORDS

Islamic Religious, Motivation to Excel, Pencak Silat

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INTRODUCTION

Islamic Religious Education plays a fundamental role in shaping individuals so that they not only understand Islamic teachings and knowledge but are also able to reflect those values through their attitudes, behavior, and character in daily life. The meaning of Islamic Religious Education should not be limited to the transfer of knowledge regarding faith, worship, law, or various concepts



religious, but should be viewed as a holistic and ongoing process of character development (Usra, 2024).

From an Islamic perspective, faith is closely linked to the development of moral character, because the beliefs ingrained within a person must be manifested through actions and behaviors that reflect those values. Moral character, therefore, becomes the tangible expression of one's beliefs, reflected through words, attitudes, and conscious actions. This understanding underscores that Islamic Religious Education plays a role in shaping individuals who possess a strong moral foundation as well as the ability to guide and control their behavior (Nurhidayah, 2025). This process involves fostering values such as piety, honesty, responsibility, discipline, patience, and perseverance as essential elements in character development. The application of these values is not only necessary in educational settings and community life but is also relevant to training in the field of sports. Athletes who undergo intensive training require strong character and resilience to cope with pressure, the demands of training, competition, and various challenges throughout the process of achieving excellence. On this basis, Islamic Religious Education can serve as a foundation for shaping athletes' personalities in a balanced manner by integrating physical strength, mental maturity, and spiritual steadfastness (Soeswoyo, 2025).

Character development through Islamic Religious Education is closely linked to an individual's ability to control behavior, guide actions, and adopt the appropriate attitude when facing various situations. Religious values can serve as a moral foundation that helps a person understand the line between good and bad behavior, while also fostering the development of a responsible personality. In the educational process, the cultivation of religious character is not limited to achieving an understanding of religious concepts and knowledge but encompasses the process of internalizing and applying these values in daily life. The urgency of applying these values becomes increasingly evident in training environments with high physical and psychological demands, including the training of student-athletes. Student-athletes face unique challenges, as they are required to fulfill their academic obligations while consistently participating in a series of athletic training sessions and competitions. This situation demands self-management skills, discipline, emotional control, and perseverance in achieving goals. Islamic Religious Education can provide a foundation of values so that the pursuit of achievement is not solely directed toward victory, winning awards, or recognition from the social environment (Parihar, 2026).

Developments in the field of sports education indicate that an athlete's performance is not solely dependent on physical condition or mastery of technical skills. Athletic performance is shaped through a training process that encompasses various aspects, such as physical readiness, technical competence, mental toughness, discipline, and sustained motivation. Good technical mastery alone does not guarantee that an athlete will achieve maximum results if it is not accompanied by an inner drive to train consistently and face the demands of competition. Motivation plays a strategic role in this process because it drives individuals to remain engaged in an activity, directs their actions toward their goals, and sustains their perseverance when facing various obstacles. For student-athletes, the role of motivation becomes more complex because athletic activities must be balanced with academic responsibilities. The training load, increasingly intense competition, the pressure to achieve, the experience of defeat, and the demand to maintain consistent performance all have the potential to affect an athlete's psychological state (Welis, 2024).

Pencak silat is a unique form of sport because it combines various aspects, ranging from physical ability, agility, mental strength, discipline, courage, and self-control to cultural values. As it has evolved, pencak silat is no longer viewed merely as a self-defense activity but also serves as a

means of shaping an individual's character. The values it embodies such as courtesy, courage, perseverance, sportsmanship, self-control, and responsibility align with the character values that are an integral part of Islamic Religious Education (Nelson, 2025). From an Islamic perspective, sports can be understood as a positive activity that supports the maintenance of physical health and the strengthening of resilience, as long as they are practiced within the framework of Sharia principles. Sports activities can also serve as a means of maintaining physical health which is a trust entrusted to us while preparing individuals to face life's various challenges. In the practice of pencak silat, consistent training not only contributes to improved fitness and physical endurance but also helps build psychological strength and mental resilience (Umar, 2024).

The need for such integration is increasingly important in the development of student-athletes, given that their developmental stage is not solely focused on improving athletic skills but also encompasses the formation of identity, character, habits, and life orientation. The training activities undertaken by student athletes can essentially serve as an educational platform that takes place outside the school setting, particularly since the relationship between coaches and athletes is generally close and ongoing. The role of the coach is thus not limited to providing technical instruction but can be expanded to include fostering discipline, responsibility, acceptance of both victory and defeat, and the ability to manage pressure during competition (Nurhidayah, 2024). Integrating this training process with the values of Islamic Religious Education allows the sports training environment to evolve into an educational space that internalizes religious values through direct experience. The practice of worship, the delivery of religious counsel, the cultivation of good manners, and the instillation of honest and disciplined behavior can be applied in harmony with the development of athletes' physical, technical, and mental aspects. Through this type of training approach, religious values are not merely understood as theoretical knowledge but can be internalized and embodied as part of the athletes' daily experiences during the training process (Sinulingga, 2026).

The issue is evident in the suboptimal integration of Islamic religious education values—which, in theory, play a strategic role in shaping mindset and character—into the system for fostering athletic excellence. Advances in science and the demand for high performance have driven clubs to increasingly focus on improving physical ability, technical mastery, and in-game strategy. However, the application of religious values as part of the training process has yet to receive adequate attention. This situation warrants careful examination because student athletes require preparation that extends beyond mere athletic skills to include the psychological resilience needed to maintain motivation and cope with various pressures during competitions. In practice, there are still student pencak silat athletes who have not demonstrated mental resilience or an optimal drive to excel in consistently participating in training sessions. Low motivation has the potential to impact the continuity of training, the ability to overcome obstacles, resilience in the face of failure, and commitment to achieving predetermined performance goals (Ihsan, 2025).

The Yatuna Jakarta Pencak Silat Martial Arts Club is part of the Yatuna Foundation, a nonprofit organization open to the public. This club was selected as the research site because it integrates pencak silat training with Islamic religious education in the development of student athletes. This setting provides an opportunity to examine the relationship between religious values, the training process, and the athletes' motivation to excel. The development process involves coaches, athletes, parents, and administrators, each playing mutually supportive roles. Coaches apply Islamic values during training sessions, while athletes undergo the process of developing motivation to excel. Parents and administrators observe the athletes' progress throughout the development program. Thus, Yatuna functions not only as a sports facility but also as a social and

educational environment. The religious culture that develops during training activities allows Islamic values to be internalized into the athletes' lives. This study employs a qualitative approach to understand this process based on the experiences and perspectives of those directly involved in the development of student athletes.

Previous studies provide an empirical foundation while also highlighting aspects that remain open to further research. Mulyana, (2024) proves that PAI contributes to instilling religious values in students. The similarity with this study lies in the implementation of PAI as a means of values formation, while the difference lies in the research subjects and setting, which focus on student athletes in sports clubs. Hizni, (2026) demonstrates the relationship between achievement, power, and affiliation motivation and Islamic Education learning. The study Karisman, (2025) found that pencak silat can strengthen students' religiosity, discipline, responsibility, sportsmanship, and resilience. This study offers a novel approach by integrating Islamic Education (PAI), achievement motivation, and the coaching of student athletes at the Yatuna Jakarta Pencak Silat Club. Training is positioned as a space for religious learning through a combination of worship, religious guidance, etiquette, physical training, technique, and mental coaching. This integration is examined as the foundation for fostering both achievement motivation and the holistic development of athletes' character.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a descriptive design to gain an in-depth understanding of social phenomena in their natural setting at the research site. The focus of the study is on the implementation of Islamic Religious Education (PAI) integrated with the physical and mental development of student athletes. The analysis covers behavior, religious practices, emotional responses, and the perspectives of athletes, coaches, and administrators of the Yatuna Pencak Silat Club. This approach allows the researcher to understand the process of religious character formation through social interactions that occur without manipulation of the research conditions. The researcher served as the primary instrument, directly involved in the field data collection process. Research data consisted of narrative descriptions obtained through observation, in-depth interviews, and supporting documentation. This design was used to comprehensively describe the process of instilling religious values in pencak silat training activities. The study also examines the relationship between these values and the development of student-athletes' motivation to excel. The motivation observed includes both intrinsic drives and external factors. Thus, the research aims to comprehensively understand the contribution of the integration of religious values to character formation and the sustained motivation of student-athletes to excel (Jamal, 2024).

This study was conducted at the Yatuna Pencak Silat Martial Arts Club, Jl. Pusdiklat Depnaker, Makasar Village, East Jakarta. The research was carried out over a period of six months, from November 2025 to April 2026. This duration was set to support a systematic and continuous data collection process, ranging from the preparation stage, observation of daily training activities, and guidance in competition preparation, to data processing and analysis. The Yatuna Pencak Silat Club was selected through purposive sampling based on environmental characteristics relevant to the research focus. This club operates under the Soeprapto Soeparno Foundation for Orphans and the Visually Impaired, a nonprofit organization that provides training services not only to children in orphanages but also to the general public. The club's uniqueness lies in the integration of physical training based on the principles of Long-Term Athlete Development (LTAD)—with a strong religious environment. Islamic practices—such as regular prayer, recitation review (murojaah), and completing the recitation of the entire Qur'an (khataman)—are integral parts of the

athletes' training routine. This approach is particularly relevant because the club has successfully developed student athletes to achieve accomplishments at the regional, national, and even international levels.

The research subjects included individuals selected as informants because they had firsthand understanding of the phenomenon under study. Informants were selected using purposive sampling based on criteria aligned with the research focus. The informants consisted of coaches from the Yatuna Pencak Silat Club, who served as mentors for technical and physical training, as well as instillers of Islamic Education (PAI) values and moral exemplary behavior. Student athletes at the elementary, middle, and high school levels are the ones who directly experience the coaching process and the development of motivation to excel. The Yatuna Foundation's board of directors serves as a source of information regarding policies, institutional vision, and support for the integration of Islamic Religious Education (PAI). The athletes' parents provide supporting information regarding changes in their children's attitudes, discipline, and mental-religious development within the family environment. The research focuses on the implementation of Islamic Religious Education (PAI) in the pencak silat training program. The study also examines the impact of this implementation on the development of student-athletes' motivation to excel at the Yatuna Jakarta Pencak Silat Club.

Qualitative data analysis was conducted interactively and continuously from the collection of field data through the preparation of the report. The data analysis procedure followed the following stages (Mardius, 2026):

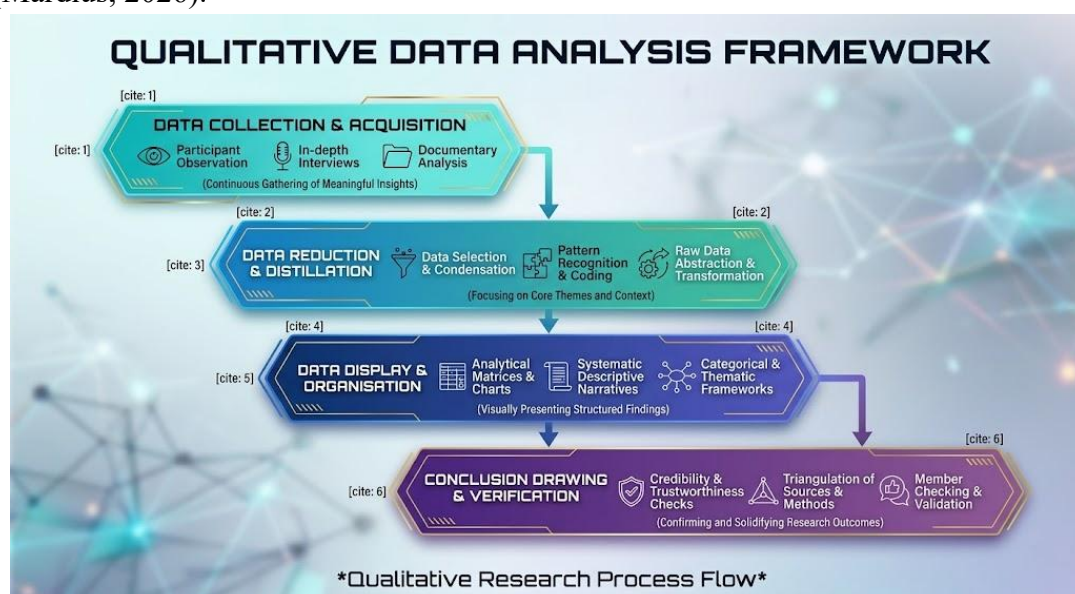


Figure 1. Interactive qualitative data analysis framework

Analisis data dalam penelitian ini dilakukan melalui tiga tahapan utama, yaitu reduksi data, data presentation, as well as drawing conclusions and verification. The data reduction stage was carried out by selecting, focusing on, simplifying, and grouping the data obtained from field notes, interview results, and research documents, while setting aside information unrelated to the focus of the study and categorizing important data based on themes, such as the implementation of Islamic Education (PAI), character building, and motivation to excel (Poplawska, 2025). The reduced data is then systematically presented in the form of descriptive analyses, matrices, or categorical groupings to help researchers identify patterns and relationships among the factors under study. The final stage involves drawing conclusions and verification, which entails formulating findings based on the established data patterns and then retesting preliminary conclusions by cross-referencing

them with empirical evidence in the field to ensure that the research results are credible, valid, and reliable (Risma, 2025).

RESULT AND DISCUSSION

Based on findings gathered through observation, interviews, and documentation, the implementation of Islamic Religious Education (PAI) at the Yatuna Pencak Silat Club in Jakarta is integrated into the entire student-athlete training program. Islamic values are not presented as supplementary activities separate from sports, but are internalized as part of the training culture and practiced consistently. This integration is reflected in the practice of praying before and after training, performing the daily prayers, reading and reciting memorized verses from the Qur'an, completing the khataman (completion of the Qur'an), delivering religious counsel, and fostering ethical conduct in relationships among athletes and with coaches. The training program is designed to integrate the development of physical, technical, and mental abilities with the strengthening of spiritual and moral values. This makes the Yatuna training facility not only a space for developing martial arts skills but also an environment for practical religious education. The role of the coach extends beyond technical guidance, as they also serve as character mentors and role models who exemplify religious behavior. The training process ultimately serves as a means of instilling values through the athletes' direct experiences and practices. The religious culture that has developed is also inseparable from the character of the Yatuna Foundation, which has been grounded in social concern and a religious orientation from the very beginning.

Based on interviews with the coaches, the implementation of PAI has been integrated into the series of physical and technical training activities. Training sessions generally begin with a group prayer and, at certain times, include the Dhuha prayer or other sunnah prayers, followed by warm-ups, practice of basic techniques and combinations, physical training, match simulations or sparring, cool-downs, and a closing prayer. Throughout the training process, the coach consistently instills the values of discipline, moral character, hard work, patience, trust in God, and responsibility. The coach's role as a role model is crucial because these values are not only conveyed through instructions but are also embodied in daily attitudes and behavior. The management views the coach as a key figure who must demonstrate consistency in performing religious duties, fostering a strong work ethic, and managing emotions. This approach indicates that the implementation of Islamic Education (PAI) occurs through direct experience and habit formation, not merely through the verbal delivery of religious material. The values of tawhid, patience, gratitude, and tawakal are internalized through the athletes' attitudes as they train, face pressure, achieve victory, or accept defeat.

The athletes' experiences show that the implementation of PAI has become an integral part of the training process at Yatuna. The training sessions are conducted in a structured manner, beginning with prayer and sunnah prayers, followed by warm-ups, core exercises, cool-downs, and concluding with prayer or Quran recitation. Religious activities, such as the periodic completion of the Qur'an (khataman), help foster a religious atmosphere while strengthening bonds among the athletes. Athletes' participation in training is driven by a variety of goals, ranging from the desire to achieve success, develop personal abilities, master martial arts skills, to finding a positive social environment. For some athletes, achieving success is seen as a means of preparing for the future and bringing pride to their parents, while others view training as a way to maintain health, enhance personal capacity, and build self-confidence. The values of Islamic Education (PAI) instilled during training further reinforce these motivations. Training is no longer understood merely as an effort to win competitions, but also as a means of self-development, fostering responsibility, and cultivating

personal qualities. This situation demonstrates that athletes' motivation to excel develops through a combination of competitive orientation, family values, moral responsibility, and spiritual awareness. Field observations show that the internalization of Islamic Education (PAI) values is reflected in various behaviors that support the development of athletes' motivation to excel. During training sessions, athletes appeared capable of participating regularly, following the coach's instructions, trying out various techniques, and demonstrating readiness in simulated matches. They also demonstrated the ability to manage their emotions, respect teammates and opponents alike, maintain proper etiquette in interactions, and persist even when facing highly challenging training sessions. These findings suggest that the motivation to excel is not merely tied to the desire to win competitions but is also reflected through consistency, resilience in enduring the process, and the ability to regulate one's behavior. The practice of religious rituals and prayer provides a foundation of values that helps athletes view training as a meaningful endeavor with positive significance. The discipline that develops gradually does not stem solely from external demands or the coach's rules but evolves into a conscious effort to regulate one's own behavior. Athletes learn to manage their time, fulfill their training obligations, and complete the responsibilities assigned to them. In this context, PAI serves as a source of internal reinforcement that helps develop self-control and behavioral consistency. These observational findings further corroborate the interview data, as religious values, discipline, self-control, and a spirit of dedication to training are clearly evident in daily training activities.

Table 1. Key findings on the implementation of pai and the development of achievement motivation among student athletes at the yatuna jakarta pencak silat club

Aspects Examined	Forms of Implementation/Findings	Impact on Athletes
Cultivating a habit of worship	Prayer, salat, recitation of the Qur'an, review, and completing the recitation of the Qur'an	Enhancing religious awareness and self-control
Instilling moral values	Greetings, good manners, and respect for coaches, parents, friends, and opponents	Building character and a sense of responsibility
Coaches serving as role models	Discipline, religious guidance, religious practices, and moral strengthening	Strengthening discipline and consistency in training
Motivational coaching	Encouraging hard work, patience, trust in God, and a drive to excel	Enhancing perseverance and fighting spirit
Family support	Prayer, guidance, moral encouragement, and support for training	Strengthening athletes' mental resilience
Foundation support	Providing venues, facilities, and space for religious activities	Ensuring the sustainability of the development program
Barriers	Tardiness, school commitments, environmental influences, and limited facilities	Requires ongoing guidance and program adjustments

The table shows that the development of athletes' motivation to excel at Yatuna is shaped by the synergy between spiritual aspects, character building, training regimens, and the support of the coaching environment. The practice of religious rituals serves as the foundation for fostering religious awareness, while the reinforcement of moral values and the coaches' exemplary conduct play a role in cultivating disciplined and responsible behavior. The involvement of families and the foundation also provides social and institutional reinforcement, ensuring that the training process

can proceed continuously (Parani, 2026). The various challenges encountered are essentially situational in nature and can be minimized through consistent mentoring and coaching. These conditions underscore that athletes' motivation to excel does not stem solely from physical training and technical mastery, but rather develops through an educational environment that involves coaches, families, foundations, and the athletes themselves. The existence of training schedules, rules and regulations, photo and video documentation, communication records, records of achievements, and religious activities further reinforces the evidence that this integration process is taking place in a tangible and systematic manner (Ong, 2026).

From the perspective of motivation to excel, the research findings show that the implementation of PAI helps strengthen athletes' discipline, perseverance, self-confidence, emotional regulation skills, and psychological readiness when facing competitions. When facing defeat, athletes do not immediately view the outcome as a reason to halt the training process, but rather use it as a basis for evaluation to improve their skills and enhance the quality of their training (Ediyono, 2025). Cultivating patience and trust in God helps athletes accept competition results wisely while maintaining the drive to continue improving. The drive to excel is further reflected in their efforts to achieve goals, bring pride to their parents, uphold the club's reputation, and prepare for a better future. Changes in discipline, a sense of responsibility, and the ability to control emotions are also viewed by club officials as signs of the athletes' growing motivation to excel (Purnamasari, 2026). Therefore, the meaning of achievement is not only measured by medals or victories, but also by the quality of effort and the process undertaken to achieve goals. Documentation of the competitions shows that athletes possess self-confidence, sportsmanship, emotional control, and a fighting spirit that support competitive achievement. These findings confirm that the internalization of religious values does not hinder the achievement of success; rather, it provides a moral and psychological foundation that helps foster competitive motivation in a positive, healthy, and focused manner (Sukmana, 2025).

The implementation of PAI at Yatuna is influenced by various conditions stemming from both the club's internal and external environments—some of which support the development process, while others pose challenges. The role of the family is a key factor, providing permission, guidance, motivation, prayers, and emotional support when athletes face setbacks. Institutional support from the foundation is also evident through the provision of training venues and basic facilities that support the program's continuity. The club's religious and family-oriented atmosphere helps create an environment conducive to instilling Islamic values, while a systematically structured training regimen helps foster consistency in the athletes' attitudes and behavior (Subekti, 2025). Nevertheless, the implementation of the training program still faces a number of challenges, including inconsistent punctuality, the influence of social circles outside the club environment, time constraints due to academic demands, and the need to improve certain training facilities. These conditions underscore that the internalization of PAI values requires a continuous training process and does not occur instantly. The program's success depends heavily on the integrated roles of coaches, athletes, families, and foundation administrators in ensuring the continuity of the training program. Overall, the supporting factors are relatively stronger than the obstacles identified, so the implementation of the PAI culture at Yatuna can continue consistently (Purnomo, 2026).

In general, the triangulation results obtained through interviews, observations, and documentation reveal a consistent relationship between the implementation of Islamic Religious Education (PAI) and the development of achievement motivation among student athletes at the Yatuna Jakarta Pencak Silat Club. Interview data describe the informants' experiences and understanding of religious values, while observations show the manifestation of these values in the

athletes' behavior during the training process. Documentation further supports these findings through administrative and visual evidence demonstrating the continuity of coaching activities (As' Ary, 2026). These three data sources point to a similar pattern of findings, namely that Islamic Education (PAI) is implemented through the cultivation of religious practices, the development of proper conduct, the exemplary behavior of coaches, the strengthening of moral values, and the creation of a religious training environment. The internalization of these values contributes to the development of discipline, self-control, mental resilience, fighting spirit, and an athlete's achievement orientation. Yatuna's distinctive character is evident in its efforts to transform the training environment into a developmental space that integrates athletic achievement with the strengthening of faith and character. Athletes are not only guided to develop competitive skills but are also nurtured to become responsible, sportsmanlike, patient individuals with spiritual awareness. Thus, the implementation of PAI at Yatuna can be viewed as a development process that integrates knowledge, attitude, morality, spirituality, and physical ability in a holistic manner in the development of student-athletes (Hamid, 2024).

CONCLUSION

Based on the research findings, the implementation of Islamic Religious Education (PAI) at the Yatuna Pencak Silat Club in Jakarta has been integrated into the overall process of training student athletes. Religious education is not conducted as a separate, additional activity distinct from sports activities but is embodied through various practices during training, such as reciting prayers before and after practice, performing prayers, reciting the Quran, reviewing Quranic verses, completing the recitation of the entire Quran, providing religious guidance, and fostering proper conduct in daily life. The role of coaches as role models further strengthens this process, as Islamic values are not only conveyed through advice but also exemplified through their attitudes and behavior during training. The religious atmosphere that has developed within the Yatuna environment broadens the focus of training from merely improving physical and technical abilities to fostering the athletes' personal development and spiritual maturity. Observations indicate that this process of instilling religious values is reflected in increased discipline, courtesy, emotional self-control, a sense of responsibility, and respect toward coaches, fellow athletes, and opponents. Documentary evidence also confirms that religious practices have become an integral and ongoing part of the club's training system. These findings underscore that pencak silat activities at Yatuna simultaneously serve as an educational tool that integrates the development of athletic achievement with the internalization of Islamic values.

The implementation of Islamic Education (PAI) plays a role in strengthening student-athletes' motivation to excel by fostering discipline, consistency in training, mental toughness, self-control, and readiness to face competition. Athletes' focus is not solely directed toward winning, but also toward understanding that achievement is the result of hard work, responsibility, patience, and dedication throughout the process. The values of tawakal (trust in God) and patience provide a foundation for athletes to respond constructively to failure, so that defeat can serve as a basis for evaluation to improve their abilities and enhance future achievements. The desire to achieve is also driven by the hope of making parents proud, preparing for the future, and making a positive contribution to the community. Research findings indicate that this motivation stems from internal drives and does not rely solely on external rewards such as medals or victories in competitions. Family support, the example set by coaches, a religious atmosphere, a structured training program, and institutional support from the foundation all help strengthen this motivational process. PAI ultimately serves as a foundation of values that guides athletes' competitive spirit so that it develops

in a healthy manner, while remaining grounded in moral and spiritual principles and the development of positive character.

Although the implementation of Islamic Religious Education (PAI) and the development of motivation to excel among student-athletes at Yatuna have been quite effective, this study still identifies several challenges that need to be addressed in the training process. These challenges include inconsistent discipline among some athletes, the influence of peer groups outside the club, scheduling conflicts between training and academic activities, and the condition of certain facilities that require improvement or renovation. While these obstacles have not halted the program's implementation, they highlight that the development of athletes' character and motivation requires consistent and sustained guidance. A comparative analysis of data from interviews, observations, and documentation reveals consistent findings that the success of the development program at Yatuna is heavily influenced by the involvement and cooperation among administrators, coaches, athletes, families, and the foundation. Yatuna's defining strength lies in its ability to integrate athletic achievements with the cultivation of faith, moral values, and character within the same training environment. Thus, the implementation of PAI at the Yatuna Jakarta Pencak Silat Club can be understood as a training approach that not only focuses on improving physical capacity and technical skills but also develops athletes who possess discipline, mental toughness, sportsmanship, responsibility, and spiritual awareness.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the course of preparing this work, the author employed Google Gemini assistance for language refinement, academic paraphrasing, and plagiarism detection to ensure that the content was original and free from duplication. Following the use of this tool, the author conducted a thorough review and revision of the material, thereby accepting full responsibility for the accuracy, integrity, and authenticity of the publication.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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