Review of Multiple Intelligence in Islamic Religious Education Learning: Strategy and Implementation in Pesantren

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ARTICLE INFO	ABSTRACT
	This study aims to examine the extent to which the methods and applications of the theory of multiple intelligence are in harmony with the perspective of Islamic education. The foundation of this study refers to the concept of compound intelligence developed by Howard Gardner. The main focus of this research is the strategy and application of the theory of multiple intelligence in the learning process of Islamic Religious Education in the pesantren environment. This study uses a qualitative approach with data collection techniques through observation, interviews, and data analysis based on the Miles and Huberman model. The results of this study are expected to provide a more comprehensive insight into how the theory of multiple intelligences can be applied in Islamic religious learning. In addition, this research also aims to dig deeper into how this concept can optimize the cognitive and emotional potential of every student in the Islamic education system.

INTRODUCTION

Humans were created on earth with three main potentials endowed by Allah, namely intellect, senses, and conscience. (Makrufi, 2017). These three components play an important role in shaping human behavior (psychomotor). In the world of education, the development of the three potentials of intellect, senses, and conscience must be carried out in a balanced and harmonious manner. An imbalance in the development of one of the potentials can inhibit the growth and development of the individual optimally. Therefore, a holistic educational approach is needed so that every aspect of human intelligence can develop properly (Makrufi, 2017). Seeing these potentials developed through education, it becomes increasingly clear that education has a very important role in shaping the individual. Education not only sharpens the intellect to think critically, but also develops the senses to understand the environment as well as conscience to form character and morals. With the right education, a person can grow and develop optimally in various aspects of life (Aryani et al., 2022).

However, education today faces very complex challenges. One of the main problems is the quality of human resources, especially the quality of teachers at various levels of education. Teachers have a central role in guiding, inspiring, and developing students' potential. Therefore, improving competence, professionalism, and teacher welfare is a crucial factor in efforts to improve the overall quality of education. (Lafendry, 2021). In addition to the problem of the quality of human resources, another challenge in the world of education is the school mindset that is still traditional in learning methods. Many educational institutions still focus on developing logical thinking and language skills, without paying attention to other aspects of intelligence (Yaumi et al., 2018). According to Seto Mulyadi, the assessment system that only measures student achievement based on numeracy, mathematics, and language skills needs to be changed. This system tends to ignore other potentials that students have, such as kinesthetic, musical, interpersonal, and other intelligence. Therefore, a more holistic approach to education is needed so that each individual can develop according to their respective talents and potentials (Susanto, 2005).

Problems in learning Islamic Religious Education include difficulty memorizing, inability to read Arabic, low interest in learning, difficulty understanding the material, lack of creativity of teachers and students, inappropriate methods, lack of learning media, lack of parental attention, and unsupportive environmental factors (Amma, 2018).

In addition, the problem in learning Islamic Religious Education also lies in less effective learning methods and strategies (Susiana, 2017). Islamic Religious Education learning methods and strategies should be designed so that students can discover and develop their potential. The approach used not only focuses on understanding religious material, but also explores various other aspects of intelligence.

In addition, teachers must have the ability to understand the potential of each student. Although it takes time, this will create a more effective and efficient learning process. Teachers who understand their students' intelligence will be better able to help them develop their talents and potential, compared to teachers who do not have

that understanding. Unfortunately, there are still educators who only partially understand the concept of intelligence, so it is not optimal in directing student development (Almira, 2013).

Howard Gardner in his research revealed that every individual has more than one type of intelligence. He identifies eight types of intelligence that reflect the uniqueness of each person. The development of intelligence is influenced by the interaction between innate potential and the surrounding environment (Ansharullah, 2020). The Multiple Intelligences theory recognizes that human intelligence is not only limited to intellectual aspects, but also includes creative, social, and emotional abilities, which play a role in various aspects of life (Sukma Eka, 2023). In other words, the dual intelligence theory suggests that each individual has a wide range of intelligences that go beyond the cognitive aspect. Gardner identifies linguistic, logical-mathematical, kinesthetic, musical, visual-space, and naturalist intelligence, reflecting the diversity of each student's potential. This concept can increase the effectiveness of Islamic Religious Education learning by adjusting teaching methods according to students' intelligence (Sukma Eka, 2023).

The above explanation shows that the problems in learning Islamic Religious Education are still very complex, especially in determining the right methods and strategies. Difficulties in understanding students' intelligence is one of the main factors that hinder the effectiveness of learning. Therefore, by understanding the multiple intelligence of students, it is hoped that it can be a solution to overcome these problems (Karwadi, 2023).

In this article, the author will discuss an article entitled "A Review of Multiple Intelligence in Islamic Religious Education Learning: Strategy and Implementation in Islamic Boarding Schools." This study aims to analyze the strategy and implementation of the concept of multiple intelligence in Islamic Religious Education learning in Islamic boarding schools, focusing on the identification of various types of intelligence and its application in the learning process.

To facilitate this research, the study will be carried out at the Islamic Boarding School Bin Baz at the Salafiyah Wustho level (junior high school equivalent). This pesantren was chosen because it has implemented Islamic Religious Education learning in a modern and classical way. The combination of these two methods is expected to provide a clearer picture in reviewing the application of multiple intelligence among students.

LITERATURE REVIEW

The Multiple Intelligences theory was developed by Howard Gardner (1983) in response to the traditional view of measuring a child's intelligence based on a single score, such as that used in intelligence tests. Gardner rejected the concept that intelligence is limited to mere cognitive abilities and proposed that each individual has different types of intelligence that can develop according to their environment and experiences. (Emmy, 2007).

Howard Gardner changed the concept of intelligence by emphasizing that a person's intelligence should be measured by his ability to solve problems in real life, not just through intelligence tests. He rejected the view that intelligence is fixed from birth and cannot develop. Instead, Gardner asserts that intelligence can be developed through education and experience. According to him, an ability can be categorized as intelligence if it reflects a person's expertise and skills in overcoming challenges and adapting to their environment. (Kurniawan, 2015).

Gardner identified eight types of intelligence that met his criteria: logical-mathematical, verbal-linguistic, musical, visual-spatial, kinesthetic, interpersonal, intrapersonal, and naturalistic. He argues that society tends to value individuals who excel in logic and language, while other intelligences such as art, architecture, music, understanding nature, dance, or therapy often receive less the attention they deserve. (Sholeh, 2016).

From the above statement, it can be concluded that there are eight types of intelligence according to Gardner that can be developed through education. The eight intelligences include:

Logical-Mathematical Intelligence

Logical-mathematical intelligence includes the ability to think inducively and deductively, understand number patterns, and solve problems based on logical rules. This intelligence allows a person to analyze cases or problems with a systematic approach, use numbers, and make calculations in a structured and rational manner. (Solikah, 2019).

People with logical-mathematical intelligence are usually found in professions such as mathematicians, logicians, scientists, accountants, programmers, technicians, budget analysts, civil engineers, and scientists. This intelligence is not only limited to pure mathematical skills, but also includes the ability to do quick calculations, estimate numbers, solve arithmetic problems, understand the relationships between numbers, formulate patterns, and read notation systems such as dates or other codes. (Ula, 2013).

Language or Linguistic Intelligence

Being good at speaking, telling stories, and diligent listening or reading are characteristics of language or linguistic intelligence. (Sahnan, 2019). Linguistic intelligence does not depend on specific inputs or outputs, but rather is related to the ability to produce grammatically correct words, which are located in the "Broca's Region" of the human brain. (Idi et al., 2023). People with linguistic intelligence tend to use words to think, solve problems, and have the ability to understand and communicate with others effectively. (Fikriyah & Aziz, 2018).

Musical Intelligence

Musical intelligence reflects a person's ability to develop, express, and enjoy various forms of sound as well as understand pitch, rhythm, and melody(Gafur, 2013). Individuals with this intelligence tend to be sensitive to music, easily recognize rhythms, and have skills in creating and playing music. (Ahmad Bahrudin et al., 2022).

Children with a tendency to musical intelligence learn well through tone, rhythm, and melody. Therefore, teachers can support them by providing musical instruments and inviting them to sing, tap their tunes, or recognize various sounds in the surrounding environment. (Fikriyah & Aziz, 2018).

Visual-Spatial Intelligence

Visual-spatial intelligence reflects a person's ability to understand the relationship between objects and space in depth, often associated with artistic talents such as painting and architecture. Individuals with this intelligence tend to think in the form of images and learn more effectively through visual media such as images, videos, and demonstrations using props (Ilma Alfiyyah, 2022).

Kinesthetic Intelligence

Kinesthetic intelligence refers to a person's ability to align the mind with the body so that it can express ideas, emotions, and skills through harmonious, innovative, and meaningful movements. This intelligence reflects good coordination between mind and body, allowing a person to control movement precisely as well as respond to situations with appropriate physical expressions. (Nana, 2011). Individuals with kinesthetic intelligence typically excel in activities that involve body coordination and fine as well as gross motor skills. Athletes, dancers, sculptors, actors, surgeons, and sign language translators are examples of professions that often rely on this intelligence. They enjoy physical activities such as walking, dancing, running, camping, or swimming, and tend to learn more effectively through hands-on experience and real-world practice (Howard, 2013).

Interpersonal Intelligence

Interpersonal intelligence allows a person to understand, empathize, and interact with others effectively. Individuals with this intelligence tend to easily build relationships, are good at reading other people's emotions, and have good communication skills. Professions such as communicators, facilitators, leaders, politicians, therapists, counselors, and diplomats often require this intelligence. In addition, those with interpersonal intelligence generally have a high sense of empathy, are able to work in a team, and have great social responsibility in their communities. (Sahnan, 2019).

Intrapersonal Intelligence

Intrapersonal intelligence refers to a person's ability to understand themselves, recognize emotions, desires, and motivations that exist within them. Gardner states that this intelligence includes awareness of one's own feelings, be it happiness, sadness, or other emotions. Meanwhile, Lazear added that intrapersonal intelligence also includes the ability to do self-reflection, understand thought processes, and recognize one's strengths and weaknesses. At the heart of this intelligence is a deep identity and self-awareness, which allows a person to direct his or her life according to his or her values and goals (Ade Dwi, 2012). Thus, it can be said that intrapersonal intelligence in general is related to a person's ability to recognize, understand, and manage himself. This intelligence allows individuals to have a deeper awareness of their emotions, mindsets, and strengths and weaknesses, so that they are able to make the right decisions and develop their potential optimally.

People with high intrapersonal intelligence do not mean that they tend to be alone or work separately from others. Instead, they have a deep understanding of themselves, including their emotions, motivations, and life goals. With this ability, they can manage themselves well, make decisions independently, and control various tasks and responsibilities without having to depend on the direction of others.

Naturalist Intelligence

According to Howard Gardner, naturalistic intelligence is a person's ability to recognize, classify, and understand natural elements, such as flora and fauna. Individuals with this intelligence are able to observe patterns in nature, distinguish between different types of living things, and have a great interest in the environment. This ability can be utilized in various fields, such as agriculture, environmental conservation, biology, and natural exploration (Howard, 2013). People with naturalistic intelligence typically feel comfortable in the outdoors, enjoy environmental exploration, and have a high sensitivity to natural changes. They tend to be interested in activities such as gardening, animal watching, mountain climbing, or other activities that involve direct interaction with nature.

METHOD

This research uses a qualitative method, which aims to explain an event in real-life conditions. This approach is supported by literature studies, where data is collected through reading, understanding, and analyzing various books and relevant sources that support research. (Ramanda et al., 2019). The data collection techniques in this study include documentation, observation, interviews, and literature studies. By applying these four techniques, it is hoped that this research can obtain relevant data and support in-depth analysis.

This study uses the Miles and Huberman model data analysis techniques, which include data reduction, data presentation, and conclusion drawing to gain a deeper understanding of the phenomenon being studied. (Sugiyono, 2018). The Miles and Huberman data analysis model in this study consists of several stages. First, data collection begins with a literature study to ensure the relevance of the problem being studied, then continues with interviews and observations in the field. Second, data reduction, which is the process of summarizing, sorting, and filtering the data obtained for analysis, including verbatim transcription of interviews and the creation of observation tables. Third, data presentation (display data), where data that has been compiled in the form of a manuscript is processed with a clear theme flow, grouped and categorized systematically, and given a special code for each statement from the subject and informant according to the theme category and subcategory(Supratama et al., 2024).

The final stage in Miles and Huberman's data analysis model is the drawing of conclusions or verification. The results of the analysis must answer the research questions that have been formulated previously. In qualitative research, each subcategory of the theme is supported by verbatim excerpts from the interview as authentic evidence. After the data presentation, the results of the research are

explained in depth based on the components, elements, factors, and dimensions relevant to the research (Anjarima Devitri et al., 2023).

To facilitate the research on the review of multiple intelligence in Islamic Religious Education learning: strategies and implementation in Islamic boarding schools, the researcher chose Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta as the research location. This Islamic boarding school was chosen because it is known for paying attention to the intelligence and unique potential of each student. Based on the results of initial observations, this pesantren strives to accommodate various aspects of students' intelligence, even in small things that reflect their potential.

FINDINGS

In the aspect of Tahfidz, students are encouraged to memorize the Qur'an with systematic and structured guidance. This program not only emphasizes the quantity of memorization, but also on understanding and practicing the content of the Qur'an in daily life. With the combination of these three aspects, Salafiyah Wustho Islamic Centre Bin Baz seeks to produce a generation that has a strong religious understanding, good language skills, and the ability to memorize and practice the Qur'an.

This shows that the approach used is more facilitative than instructive. The school does not directly apply the theory of plural intelligence in the classroom teaching methods, but rather in an effort to recognize the potential of each student and provide a forum for them to develop this intelligence through various activities. Thus, students can channel their talents and interests in a supportive environment, both in academic and non-academic activities.

From the results of the interview, the researcher through observation found several forms of application of the theory of plural intelligence at the Salafiyah Wustho Islamic Center Bin Baz, including:

Logical-Mathematical Intelligence

Students who show a tendency in logical-mathematical intelligence at Salafiyah Wustho Islamic Centre Bin Baz are more focused on developing their abilities through learning in the classroom rather than activities outside the classroom. This was confirmed by one of the homeroom teachers, Ustadz R, who stated that when there are students with strong potential in logical-mathematical intelligence, they are directed to further explore these abilities. Given that students with this intelligence are relatively rare, special guidance is needed so that they can develop their potential optimally.

Students who have logical-mathematical intelligence not only excel in understanding numbers, but also show the ability to think systematically in understanding various aspects of Islamic Religious Education. They tend to be faster in grasping concepts related to calculations, such as the division of inheritance and buying and selling transactions in fiqh muamalah. In fact, in various PAI materials in general, they are able to understand the content of the lesson faster and more deeply than other students.

Linguistic Intelligence

The number of students who have the potential for linguistic intelligence at Salafiyah Wustho Islamic Center Bin Baz is relatively higher than the number of students who have logical-mathematical intelligence. To accommodate this potential, schools provide more learning that focuses on language deepening, especially in the classroom environment. This learning covers various aspects of language skills, such as speaking, writing, reading, and understanding texts, so that students can develop their linguistic skills optimally.

In addition to learning in the classroom, the results of observations conducted by researchers on January 15, 2025 show that there are various activities that support and accommodate the linguistic intelligence of students. The development of language skills is not only limited to the school environment, but is also applied in daily life in Islamic boarding schools. Students are encouraged to use the language learned in various activities, such as daily conversations, discussions, and presentations, so that their linguistic skills can develop more naturally and effectively.

Kinesthetic Intelligence

Students who have kinesthetic intelligence tendencies at Salafiyah Wustho Islamic Center Bin Baz are more dominant than students who have logical-mathematical and linguistic intelligence. In Islamic religious education, maintaining health and fitness is an aspect that is highly considered. Kinesthetic intelligence encourages a person to actively move, so to accommodate this potential, the school provides various extracurricular activities. Through this activity, students can channel their energy positively, as well as develop good motor skills and body coordination.

One of the people in charge of archery extracurricular at Salafiyah Wustho Islamic Centre Bin Baz revealed that this activity was designed to accommodate the talents of students who have an interest in sports. The goal is not only to provide space for students to channel positive energy, but also to encourage them to excel in various aspects of life. With activities such as archery, it is hoped that Islamic boarding school graduates will not only excel in religious understanding, but also have skills and achievements in other fields that can support their lives in the future.

Visual-Spatial Intelligence

Visual-Spatial Intelligence at the Salafiyah Wustho Islamic Centre Bin Baz does not seem to have received optimal attention. One of the factors that affects this is the restriction on the use of electronic devices, which makes access to develop this intelligence quite limited. However, according to Ustadz R, actually many students have potential in the Visual-Spatial field. This can be seen when they return home during the holidays, where their creativity in design on social media begins to show. As a form of support for students who have this intelligence, the school has provided Imla/Khot subjects that can help them develop skills in the field of visual and written arts.

Musical Intelligence

Salafiyah Wustho Islamic Centre Bin Baz has not specifically implemented or accommodated musical intelligence in its educational programs. Students who have musical intelligence develop more of their abilities independently. One form of application of this intelligence that can be found in the pesantren environment is in the rhythm of the reading of the Qur'an. Through tajweed and tahfidz learning, students

who have sensitivity to tone and rhythm can channel their potential in beautifying the reading of the Qur'an.

Interpersonal Intelligence

Interpersonal intelligence at Salafiyah Wustho Islamic Centre Bin Baz is more developed through tazkiyatun nafs programs and classroom learning. One of the caretakers of the pesantren stated that this intelligence is very suitable for life in the pesantren, where social interaction and togetherness between students takes place intensively every day. The pesantren environment that emphasizes the values of Islamic ukhuwah, cooperation, and concern for others is considered to be a natural forum for students to hone their interpersonal skills.

Intrapersonal Intelligence

Intrapersonal intelligence at Salafiyah Wustho Islamic Centre Bin Baz is more developed through the tazkiyatun nafs program. In addition, the personal approach carried out by asatidzah to students is also one way to accommodate this intelligence. According to the Head of the Islamic Boarding School, the application of intrapersonal intelligence cannot completely depend on the school environment or Islamic boarding school alone. The role of parents is highly expected in fostering self-awareness, reflection, and understanding of students' potential. With balanced support between the pesantren and family, it is hoped that students can better understand themselves and have good self-management.

Naturalist Intelligence

The intelligence of naturalists at Salafiyah Wustho Islamic Centre Bin Baz tends to receive less special attention in the form of certain programs or activities. This is due to the main focus of pesantren which focuses more on the deepening of religious knowledge than direct interaction with the natural environment or society at large. Students are more directed to deepen their understanding of Islam through study and learning in the classroom, so that opportunities to develop naturalist intelligence through natural exploration or environment-based activities are limited. However, the values of caring for nature are still taught through Islamic teachings that emphasize the importance of protecting the environment as part of the responsibility of a Muslim.

DISCUSSION

The findings of this study show that the application of multiple intelligences theory in the learning of Islamic Religious Education (PAI) at Salafiyah Wustho Islamic Centre Bin Baz runs implicitly and contextually, not as an approach formalized in the curriculum. Although it does not explicitly refer to Howard Gardner's theory, the learning strategies applied in the pesantren environment have reflected a recognition of the diversity of students' intellectual potential. This can be seen in the way pesantren provide space for development for various forms of intelligence, both through formal learning and non-academic activities.

In the aspect of logical-mathematical intelligence, although the number of students who stand out in this field is relatively limited, the strengthening of logic and numerical skills still receives special attention. This shows that pesantren have an

awareness not to generalize teaching methods, but to provide special assistance for students who show certain intellectual potential, especially in analytical PAI materials such as fiqh muamalah.

Meanwhile, linguistic intelligence is seen as the most dominant potential among students. An intensive language learning approach, both in Arabic and Indonesian, is the main strategy in strengthening students' verbal skills. Additional activities such as discussions, presentations, and daily communication practices in the pesantren environment also strengthen this aspect significantly.

Kinesthetic intelligence gets a strategic place through extracurricular activities, such as archery sports. It is not only a medium for channeling physical energy, but also a vehicle for the formation of discipline, motor coordination, and character development. The emphasis on physical fitness in Islamic education is also the basis of the philosophy that physical intelligence is an integral part of the integrity of education.

In contrast to visual-spatial intelligence, which despite having great potential, has not yet obtained optimal development space. Limited access to digital devices and technology is one of the obstacles. However, the efforts of Islamic boarding schools in organizing subjects such as imla and khot are a positive step to accommodate students' visual tendencies, especially in writing and design.

For musical intelligence, no program has been found that specifically supports the development of this intelligence. However, tajweed and tahfidz training provide an indirect space for students who have sensitivity to the rhythm and intonation of the voice, showing that the development of musicality is still ongoing in a religious context.

Interpersonal and intrapersonal intelligence are two intelligences that naturally develop in the pesantren environment. Communal life, an intense parenting system, and a tazkiyatun nafs program greatly support the formation of students' social character and self-awareness. Pesantren, in this case, functions not only as an academic institution but also as an environment for spiritual and emotional development.

Meanwhile, naturalist intelligence is not seen to be the main focus in learning design in Islamic boarding schools. The lack of environmental exploration-based activities is a challenge in itself. However, Islamic values that emphasize concern for nature are still taught normatively, although not in the form of explicit activities.

Overall, it can be concluded that the learning approach at Salafiyah Wustho Islamic Centre Bin Baz has accommodated the diversity of students' intelligence in an adaptive and flexible manner. The implementation of the theory of multiple intelligences occurs through the integration of values, culture, and pesantren activities, although it has not been formally formulated in the curriculum design. This shows that pesantren has great potential in developing a more structured multiple intelligences-based education model in the future.

CONCLUSION

Overall, this study highlights how the concept of plural intelligence can be integrated in the learning of Islamic Religious Education in Islamic boarding schools. Through interview, observation, and analysis methods using the Miles and Huberman

model, it was found that this approach not only helps in understanding the potential of students in more depth, but also contributes to increasing the effectiveness of learning. Although the implementation has not been fully structured in teaching methods, pesantren has tried to accommodate various types of intelligence through activities and learning that are in accordance with the characteristics of each student. This shows that recognition of the diversity of intelligence in Islamic religious education can enrich the learning experience and build a more comprehensive understanding of Islamic material.

Thus, the concept of plural intelligence provides a broader perspective on human potential, not only focusing on intellectual intelligence, but also covering emotional, kinesthetic, linguistic, and other aspects. In the context of Islamic religious education, the application of this theory allows the formation of a more inclusive learning environment, where each student can develop according to their own uniqueness. By understanding and accommodating different types of intelligence, pesantren can be more effective in guiding students, so that they not only excel in religious science, but also are able to hone skills that support their lives in various fields.

It is hoped that the results of this research can be the basis for the development of more varied and effective learning methods in Islamic religious education. With a more comprehensive approach, it is hoped that educators can accommodate the various intelligences of students, so that the learning process becomes more inclusive and in accordance with the potential of each individual. In addition, this research is also expected to encourage academics and education practitioners to continue to explore strategies that support the development of multiple intelligence, in order to improve the quality of education as a whole.

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