

Multiple Intelligence Theory in the Perspective of Islamic Education: A Case Study at Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta

Husna Nashihin¹, Riky Supratama², Andi Prastowo³, Naila Nur Khoiriyah Mursyidah⁴.

INISNU Temanggung, Indonesia¹, UIN Sunan Kalijaga, Indonesia², UIN Sunan Kalijaga, Indonesia³, Al Azhar University, Egypt⁴.

Abstract

This study discusses the Theory of Multiple Intelligence in the Perspective of Islamic Education and its implementation at Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta. Based on the concept of multiple intelligences developed by Howard Gardner, this research aims to explore the extent to which the theory of multiple intelligences aligns with the perspective of Islamic education. Through a qualitative method involving interviews, observations, and data analysis using the Miles and Huberman model, this study highlights the application of the theory of multiple intelligences in Islamic religious education at the institution. The findings of this research are expected to provide a deeper understanding of how the concept of multiple intelligences can enhance the effectiveness of Islamic religious education and comprehend the cognitive and emotional potentials of each individual in the context of Islamic education.

Keywords: Islamic Education, Multiple Intelligence, Salafiyah Wustho

Abstrak

Penelitian ini membahas tentang Teori Kecerdasan Majemuk dalam Perspektif Pendidikan Islam dan implementasinya di Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta. Berdasarkan konsep kecerdasan majemuk yang dikembangkan oleh Howard Gardner, penelitian ini bertujuan untuk mengeksplorasi sejauh mana kesesuaian teori kecerdasan majemuk dengan perspektif pendidikan Islam. Melalui metode kualitatif yang melibatkan wawancara, observasi, dan analisis data dengan menggunakan model Miles dan Huberman, penelitian ini menyoroti penerapan teori kecerdasan majemuk dalam pendidikan agama Islam di lembaga tersebut. Temuan penelitian ini diharapkan dapat memberikan pemahaman yang lebih mendalam tentang bagaimana konsep kecerdasan majemuk dapat meningkatkan efektivitas pendidikan agama Islam dan memahami potensi kognitif dan emosional setiap individu dalam konteks pendidikan Islam.

Kata kunci: Pendidikan Islam, Kecerdasan Majemuk, Salafiyah Wustho

INTRODUCTION

In Islam, it is explained that Allah SWT created humans through various processes, starting from the land and developing into nutfah, alaqah, and becoming humans (Azizah 2019). Thus, the multi-capable and perfect being created by Allah Almighty is human (Mualimin, 2017). Allah Almighty has created man as ahsanu taqwim as best as creation and subdued nature and everything for man to be able to guard, supervise, and preserve. Living in this universe (Heru Juabdin, 2016).

The essence of man in the Islamic concept is a creature created by Allah SWT, has various potentials to grow towards perfection (Syarif, 2017). The potential possessed by humans must continue to be developed in order to be better. The potential that exists in humans varies so much that one scientist conducted research on it.

From the results of Howard Gardner's research, it is known that every human being born carries the potential of not only one but several intelligences. He found the existence of eight intelligences possessed by each individual (Alfian Nurul Khoirulloh, Hafidz, 2023). These eight intelligences represent the uniqueness of each individual. Intelligence or ability develops in accordance with the interaction between these abilities and the environment that affects them (Ansharullah, 2020). Multiple Intelligences is a theory that recognizes that human intelligence is not only limited to intellectual abilities, but also includes other abilities, such as creative abilities, social abilities, and emotional abilities (Sukma Eka, 2023). In other words, the theory of multiple intelligences suggests that each person has different types of intelligence that include more than just cognitive intelligence (Zakarya, Hafidz, Martaputu, 2023). Gardner identified different types of intelligence, including linguistic, logical-mathematical, kinesthetic, musical, visual-space, and naturalist intelligence (Sumarjoko, Braham Maya Baratullah et al., 2023). This concept increases the understanding of the diversity of each student's cognitive and emotional potential, which allows for increased efficiency of Islamic Religious Education (Sukma Eka, 2023).

Islamic education not only provides knowledge and knowledge transfer to students, but also considers all potentials, fitrah, and intelligence of students so that students become Muslims who apply Islamic shari'a in daily life and live happily both in this world and the hereafter (Suminto, 2020) (Nurdianzah, Mirza, and Anas 2023). According to Islamic education, everyone was created to function as a caliph on Earth and possess fitrah, i.e. the innate ability to do things such as faith, intelligence, language, communication, and physical abilities (Moh, 2020).

Human intelligence does not only depend on aspects of intellectual intelligence or IQ (intelligence quotient). The theory of intelligence experienced the culmination of a paradigm shift in 1983 when Howard Gardner, leader of Harvard University's Project Zero announced a change in the meaning of intelligence from previous understanding (Efendi, 2018).

The difference between the research that the researcher will do with previous research is that this study will discuss and analyze the theory of plural intelligence in the lens of Islamic education and how it is applied in schools. While in previous research was not much discussed in Islamic education. This research is based on curiosity to research the extent to which this theory can be applied in Islamic education. Therefore, this research researchers conducted in one of the Islamic boarding schools in the Bantul area, Yogyakarta.

This research took place at Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta. Salafiyah Wustho Islamic Centre Bin Baz is an education level equivalent to SMP / MTs held in the Islamic Boarding School Bin Baz Islamic Centre. In accordance with its vision and mission, SW ICBB in addition to emphasizing aspects of memorization of the Quran, diniyah, morals and Arabic, also provides general subject matter including Mathematics, Indonesian, English, Science, Social Studies, and Civics (Admin ICBB, 2024).

This research has three formulations of problems including; first, is the theory of multiple intelligence in accordance with the perspective of Islamic education? Second, how is the application of the theory of plural intelligence to Islamic religious

education at Salafiyah wustho Islamic center bin baz?, third, what are the supporting and inhibiting factors of the theory of plural intelligence theory to Islamic religious education at Salafiyah wustho Islamic center bin Baz?

METHOD

In this study the author used a qualitative type of research (Syaiful Anam, 2023). Qualitative research is research that tries to explain an event that occurs in real-world conditions. This research is based on literature studies that intend to collect data by reading, understanding and analyzing from books or sources needed (Ramanda et al., 2019). While the data collection techniques in this study used documentation, observation, interviews and literature studies. Of the four data collection techniques above, researchers hope to be able to get the data needed in this study.

This study used the technical data analysis model of Miles and Huberman (Sugiyono, 2018). This model consists of several stages, namely: first, data collection usually begins with a literature study to ensure that the problem to be studied really exists. After that, researchers began collecting data in the field through interviews and observations. Second, data reduction is the process of summarizing, selecting, and sorting all types of data collected in the field to be converted into writing to be analyzed. Both verbatim and observation tables will be created from recorded interviews with subjects. After the data is compiled in the form of a script, the presentation of data is carried out to process semi-finished data into writing with a clear theme flow, grouped and categorized into a more concrete form, and ending with coding. Enter and list each statement of the subject and informant according to the theme category and subcategory, as well as provide a specific code for each statement given by the subject in the process of assigning this code. The final stage of data analysis of the Miles and Huberman model is inference or verification. The results led to previous research questions. In qualitative research, descriptions of all theme subcategorizations are included with verbatim quotes from interviews are included in conclusions. After being described, research results must be explained to answer

research questions based on components, elements, factors, and dimensions of research (Anjarima Devitri et al., 2023).

To ensure the validity of the data in this study, researchers applied triangulation techniques to guarantee the credibility of data obtained from the field. Triangulation is done by utilizing several other data sources beyond the main findings to compare, check, and confirm the data obtained (Sugiyono, 2019). Then the research subjects in this study are students, teachers, principals and administrative departments.

RESULT AND DISCUSSION

The Theory of Multiple Intelligence in Accordance with The Perspective of Islamic Education

The theory of multiple intelligences is a theory of intelligence developed by Howard Gardner (1983). This theory is a reaction to Howard Gardner's disapproval of the view that has developed since the early 20th century, that a child's intelligence is determined only by a single score as revealed by intelligence tests (Emmy, 2007).

The concept of intelligence has changed because of Gardner's findings about a person's intelligence. According to Gardner, the way a person can solve problems in everyday life is the best way to measure his intelligence. The old concept that intelligence remains from birth to adulthood and cannot be significantly changed is in contrast to the idea that intelligence can be developed through a lot of education. For Gardner, an ability is called intelligence when it shows a person's skills and skills to solve problems and difficulties found in his life (Kurniawan, 2015).

Gardner selected eight intelligences that he held to meet these criteria, namely logical-mathematical, verbal-linguistic, Musical, Visual-Spatial, kinesthetic, interpersonal, intrapersonal, and naturalist (Triana et al., 2023). Gardner thinks that we tend to value only people who are experts in logic (mathematics) and language, but pay less attention to people who have talents in other intelligences such as artists, architects, musicians, naturalists, dancers, therapists, and others (Sholeh, 2016).

From the sentence above, we can describe that there are eight intelligences according to Gardner that can be improved through education. The eight intelligences are:

Logical-Mathematical Intelligence contains the ability to think inductively and deductively, think according to logical rules, understand and analyze number patterns, and solve problems (Hadisi et al., 2023). The intelligence of mathematical logic is defined as the capacity to use numbers, think logically to analyze cases or problems and perform systematic calculations (Solikah, 2019).

Mathematicians, logicians, scientists, accountants, programmers, technicians, budget analysts, civil scientists, and scientists usually have this type of intelligence. Basically, excellence in logical-mathematical intelligence is not limited to mathematicians (Rhain et al., 2023). Logical-mathematical intelligence includes the ability to calculate quickly, estimate, solve arithmetic problems, understand or make excuses about relationships between numbers, solve patterns or complete the rhythm of numbers, and read dates or other notation systems (Ula, 2013). The characteristics of individuals who have this ability are (Sahnan, 2019): Frequently ask, experiment, assemble or string together puzzles, Happy and good at playing numbers and counting, Happy creating scenarios and organizing things, Ability to think logically inductively and deductively and enjoys collecting things and thinking abstractly and symbolically.

Language Intelligence or Linguistics is Being articulate, fond of telling stories, diligently listening to stories or reading are signs of linguistic or linguistic intelligence (Sahnan, 2019). Linguistic intelligence does not depend on any particular input or output. Producing grammatically correct words is located in the "Broca's Region" of the human brain (Idi et al., 2023). People with this intelligence use words to think and solve problems, and they are also good at understanding others (Fikriyah & Aziz, 2018).

The characteristics of individuals who exhibit linguistic or linguistic intelligence are (Sahnan, 2019): Love to read, tell stories, or tell stories, Frequent

speaking, dialogue, speaking, and foreign languages, and there is the ability to connect or string together words and sentences orally and in writing.

Musical Intelligence is the ability to develop, express, and enjoy different forms of sounds and pitches as well as the ability to think with pitch, rhythm, rhythm, and melody is also called musical intelligence (Zakarya, Hafidz, Martaputu, 2023). Songwriters, soap opera performers, individuals who are sensitive to tone, individuals who can follow the rhythm of music, and individuals who listen to various pieces of music with a certain degree of sharpness are all individuals who have this type of intelligence. People who have exceptional musical intelligence will be very sensitive to sound and music. They will quickly learn and play music (Ahmad Bahrudin et al., 2022).

Musical tones, rhythms, and melodies are a good way of learning for children who have a tendency to musical intelligence (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Therefore, teachers should help children express themselves musically by using musical instruments and doing simple activities such as singing along, patting pitches, and distinguishing sounds or sounds around them (Fikriyah & Aziz, 2018).

Visual-spatial intelligence contains a person's ability to understand more deeply the relationship between objects and space. So do not be surprised if this intelligence is associated with artistic talent, especially painting and architecture (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). People with high visual intelligence tend to think with pictures and are excellent when learning through visual presentations such as pictures, videos, and demonstrations using props (Ilma Alfiyyah, 2022).

Kinesthetic intelligence is the ability to align the mind with the body so that the speech of the mind can be translated into beautiful, innovative, and meaningful body movements. "Kinesthetic intelligence is a harmony between mind and body, where the mind is trained to utilize the body as it should and the body is trained to be able to respond to the expression of forces and thoughts", according to the definition

quoted from the paper (Nana, 2011). This body movement intelligence is widely possessed by athletes, dancers, sculptors, actors, surgeons, and interpreters of body gesture language. People with body intelligence will really enjoy physical activities such as walking, dancing, running, camping, or swimming (Howard, 2013).

Interpersonal intelligence is the ability to understand and be sensitive to the feelings, intentions, motivations, dispositions, and temperaments of others or the ability to communicate and interact with others well. This interpersonal intelligence is widely possessed by communicators, facilitators, mass mobilizers, politicians, therapists, trainers, counselors, diplomats, management consultants, and negotiators (Muchamad Chairudin, 2023). People with ordinary interpersonal intelligence have a great sense of compassion and social responsibility (Sahnan, 2019).

Intrapersonal intelligence according to Gardner as an ability to recognize feelings that exist in oneself, such as feelings of pleasure or sadness. The ability to recognize feelings is not the only aspect of intrapersonal intelligence. Lazear states that intrapersonal intelligence is the ability of self-introspection, which allows to reflect on oneself so that it is aware of every aspect of oneself, such as knowledge of one's own feelings, thought processes, self-reflection, and knowledge of one's desires. According to Lazear, the essence of intrapersonal intelligence is twofold: identity and the ability to recognize one's own strengths and weaknesses (Ade Dwi, 2012). Thus, it can be said that intrapersonal intelligence in general is related to the ability to know and understand oneself.

People with high intrapersonal intelligence do not necessarily have a tendency to work alone or shut themselves up. However, being able to recognize himself well and have good self-management so that he is able to control various activities and work on his own without waiting for other people's instructions.

Naturalist Intelligence is According to Howard Gardner, naturalistic intelligence is a person's ability to understand flora and fauna well, be able to make important differences in nature, be able to understand and enjoy nature, and be able to use those abilities productively in hunting, farming, and developing knowledge of

nature (Howard, 2013). Naturalist intelligence is usually able to live outdoors and relate well to nature.

In relation to multiple intelligences with Islamic education, there are several verses of the Qur'an that explain multiple intelligences that have relevance to Islamic education, namely: (Mualimin, 2017)

Q.S Ali-Imran [3]: 190-191 (Mathematical Intelligence / Logic), Allah Almighty gave man the ability to do both good and bad. This happens because humans are given reason so that they can choose what is good and what is bad. With good nature and intelligence given to humans, there is an opportunity for them to become Ulul al-Albab. Man ulul albab is one who has all the intelligence and abilities given by Allah Almighty, because of the desire and potential of that individual to become the best being, as mentioned in surah Ali-Imran verses 190-191.

Q.S Ar-Rahman [55]: 1-4 (Linguistic Intelligence), In one of the verses of the Qur'an, Q.S. Ar-Rahman, verses 1-4, the core verses 3 and 4 explain how Allah created man, who is the only being on Earth who has reason and thought. God also calls people to read and speak well.

Q.S Al-Isra' [17]: 36 (Intrapersonal Intelligence), In verse 36 of surah al-Isra', Allah clearly forbids us to "join in", or forbids us to do something without knowing the cause and cause, because it will inevitably have a negative impact on our worship efforts in this world. Therefore, it is very important to understand the reasons that drive us to do something before doing it.

Q.S Al-Hujurat [49]: 13 (Interpersonal Intelligence), In verse 13 of surah Al-Hujurat, Allah may want to point out that all of us, mankind, are not just people who embrace Islam, but all human beings in this world are created with various kinds of differences, created intentionally by the Owner of everything, the world and the Hereafter. However, with various kinds of differences, such as differences in ethnicity, nation, religion, language, skin color, and other differences, it is expected that there will be tolerance and harmony in the life of society, religion, nation, and state.

Q.S Al-Qashas [28]: 77 (Naturalist Intelligence), In the perspective of the Qur'anic verse, contained in Q.S. Al-Qashas verse 77, it is mentioned that everyone should be eager to seek merit in the world while paying attention to our obligations in this world. That is, as Muslims we are strongly encouraged to seek as much reward and charity as possible for our provision in the Hereafter. We are required to use or take advantage of all the gifts and fortunes that Allah Almighty has given to his servants. Because the world is only temporary, only a place where we prepare provisions for the afterlife, and the main purpose of our life is in the hereafter.

The Application of the Theory of Multiple Intelligence to Islamic Religious Education at Salafiyah Wustho Islamic Center bin Baz

Application of the Theory of Multiple Intelligences in Salafist Wustho Islamic Centre Bin Baz. Salafiyah Wustho Islamic Centre Bin Baz is an educational institution equivalent to junior high or junior high school. Islamic Education at Salafiyah Wustho Islamic Center Bin Baz emphasizes three aspects, namely, diniyah, language and tahfidz. In emphasizing the diniyah aspect, students study several subjects such as Aqidah, Akhlaq, Fiqh, Tafsir Quran, Hadith, Manhaj and Siroh. Meanwhile, in improving the language aspect, students study several subjects such as Muhadatsah, Nahwu, Shorof, Tathbiq Qiroah, and Kitabah / Imla.

From the results of the researcher's interview with the principal of the Salafiyah Wustho Islamic Center Bin Baz on March 5, 2024, stated that in the context of the application of the theory of plural intelligence in Islamic Education at the Salafiyah Wustho Islamic Center Bin Baz is not applied through teaching methods, but its application is only limited to knowing the potential of students from eight plural intelligences. Then if you know the potential of student intelligence, its application is directed through various activities and learning. In essence, all the intelligence of students as much as possible is facilitated by the school.

From the results of the interview above, researchers through observation found several applications of the theory of plural intelligence in Salafiyah Wustho Islamic Center Bin Baz including:

Logical-Mathematical Intelligence, Santri who have the potential for logical-mathematical intelligence at the Salafiyah Wustho Islamic Center Bin Baz tend to be more directed to follow the learning in class than non-class activities. This was confirmed directly by one of the homeroom teachers at Salafiyah Wustho Islamic Center Bin Baz, Ustadz Zulkarnain, S.Pd said When finding students who have potential in Logical-Mathematical intelligence, we tend to direct them to deepen that intelligence. Santri with this kind of potential is very rarely found, therefore it must be given more special guidance.

Santri with logical-mathematical intelligence like this is not only good at numbers. In Islamic religious education tends to understand the material provided faster. Especially on religious materials related to calculations such as the division of inheritance, and discussion of buying and selling transactions. Even in all PAI materials are quite fast in understanding the content of the material presented.

Linguistic Intelligence, For students who have the potential for linguistic intelligence at the Salafiyah Wustho Islamic Center Bin Baz tend to be quite a lot compared to students who have logical-mathematical intelligence. In accommodating students with intelligence like this, schools provide more education through classroom learning about language deepening.

In addition to classroom learning, observations made by researchers on March 7, 2024 found that there is quite a lot of classroom learning that supports or accommodates students' linguistic intelligence. Language learning is not only applied in schools, but also applied in pesantren environments.

Kinesthetic Intelligence, Students who have potential Kinesthetic intelligence at the Salafiyah Wustho Islamic Center Bin Baz tend to be more than students who have two previous intelligences. In Islamic Religious Education, health care is very important. Meanwhile, this is in accordance with the concept of kinesthetic intelligence which tends to encourage a person to move (Leasa et al. 2017). While at the Salafiyah Wustho Islamic Centre Bin Baz to accommodate this kind of intelligence by preparing extracurriculars.

From the results of an interview with one of the people in charge of archery extracurricular. He said that archery extracurricular aims to accommodate the talents of students who like sports activities. The hope is that pesantren graduates not only understand religion but can excel in all aspects of life. One way is to accommodate the existing talents of students, such as archery and so on.

Visual-Spatial Intelligence at the Salafist Wustho Islamic Centre Bin Baz is not enough. This is due to the lack of attention to this intelligence. From the observations of researchers, this can be caused by restrictions on the use of electronic devices. Access to develop this intelligence is quite limited. Ustadz Ruslan Jayadi said that there are actually many students with Visual-Spatial intelligence. It can be noticed that when students take a holiday to their respective homes, they can see creative designs on student social media. One form of school attention to Visual-Spatial intelligence is the imla/khot subject.

Musical Intelligence, Salafiyah Wustho Islamic Center Bin Baz does not apply and accommodate the musical intelligence of students. Santri who have more musical intelligence improve their abilities independently. For example, rhythm in the recitation of the Qur'an.

Interpersonal intelligence is more widely applied through *tazkiyatun nafs* and classroom learning. According to one of the caretakers of the pesantren at the Salafiyah Wustho Islamic Center, Bin Baz stated that interpersonal intelligence is very suitable for the pesantren environment. Communication and togetherness of students every day in pesantren is considered capable of accommodating interpersonal intelligence.

Intrapersonal intelligence is more widely applied through *tazkiyatun nafs*. The approach of *asatidzah* to students can also accommodate intrapersonal intelligence. According to the head of the Salafiyah Islamic boarding school Wustho Islamic Center Bin Baz stated that in the application of Intrapersonal intelligence, it is not enough just from school support, but the role of parents is expected to be able to grow Intrapersonal intelligence. In Naturalist intelligence, pesantren tend to be less

comprehensive. Because students are more directed to deepen knowledge than muamalah with society.

The Supporting and Inhibiting Factors of the Theory of Plural Intelligence Theory to Islamic Religious Education at Salafiyah Wustho Islamic Center bin Baz

Supporting and Inhibiting Factors of Multiple Intelligence Theory in Salafiyah Wustho Islamic Centre Bin Baz. Factors supporting the application of the Theory of Multiple Intelligences at the Salafiyah Wustho Islamic Centre Bin Baz include: Educators who have fields, Educators are a very central factor in improving the intelligence of students. With the existence of educators who have their fields, it will make it easier for schools to accommodate the intelligence possessed by students. Mapping in teaching will be much better if educators in schools have their fields. An environment that supports the application of various intelligences, The pesantren environment is a very easy environment to prepare and accommodate the intelligence of students. Ustadz Ruslan Jayadi said that the pesantren environment greatly facilitates the grouping of intelligence possessed by students.

Inhibiting Factors: Restrictions on the use of electronics, Researchers observed the restriction of electronic use as an inhibiting factor. One of the intelligences that will be hampered from this limitation is Visual-Spatial intelligence. Facilities and Infrastructure, Infrastructure facilities that are still minimal to improve the intelligence of students are an inhibiting factor in the application of this theory. For example, a means to improve musical intelligence. In accommodating kinesthetic intelligence also requires adequate infrastructure. If the infrastructure has not been completed, it will make intelligence development less effective.

CONCLUSION

In this study, the Theory of Multiple Intelligence in the Perspective of Islamic Education has been discussed and its application at the Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. Through data analysis involving interviews, observations, and the Miles and Huberman model, it was found that the concept of multiple

intelligences has significant relevance in the context of Islamic religious education. The application of this theory in these educational institutions contributes positively in increasing the effectiveness of Islamic religious learning and understanding the uniqueness and potential of each individual.

In conclusion, the concept of multiple intelligence provides a holistic view of human intelligence, not only limited to intellectual intelligence, but also involves various other aspects such as emotional, kinesthetic, linguistic, and so on. By understanding and applying this theory in Islamic religious education, it can create an inclusive learning environment and support the optimal development of learners.

It is hoped that the results of this study can make a positive contribution in the development of more diverse and effective learning methods in the context of Islamic religious education, as well as encourage researchers and education practitioners to continue to explore individual potentials comprehensively in an effort to improve the quality of education.

REFERENCES

- Ade Dwi, U. (2012). Peningkatan Kecerdasan Intrapersonal dan Kecerdasan Interpersonal Melalui Pembelajaran Project Approach. *JIV-Jurnal Ilmiah Visi*, 7(2), 138–152. <https://journal.unj.ac.id/unj/index.php/jiv/article/view/3668>
- Admin ICBB. (2024, March 13). *Salafiyah Wustha ICBB*. <https://Binbaz.or.Id/Salafiyah-Wustha-Icbb/>.
- Alfian Nurul Khoirulloh, Hafidz, H. N. (2023). Strategi Menghafal Al-Qur'an Santri Pondok Pesantren Tahfidzul Qur'an Griya Qur'an 3 Klaten. *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Ahmad Bahrudin, A., Mochamad, L. S., & Alfauzan, A. (2022). Implementasi Inovasi Pembelajaran PAI Berbasis Multiple Intellegences. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 1790–1802. <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/6865>
- Anjarima Devitri, K., Dwi Sarwindah, S., & Rahma, K. (2023). Resiliensi remaja korban kekerasan seksual di Kabupaten Timor Tengah Selatan: Analisis Model Miles dan Huberman. *INNER: Journal of Psychological Research*, 3(2), 301–311. <https://aksiologi.org/index.php/inner/article/view/1261>
- Ansharullah, A. (2020). PENDIDIKAN ISLAM DALAM PERSPEKTIF KECERDASAN JAMAK (MULTIPLE INTELLIGENCES). *Instruksional*, 1(2), 181. <https://doi.org/10.24853/instruksional.1.2.181-204>
- Azizah, Nurul. 2019. "NILAI-NILAI PENDIDIKAN ISLAM DALAM HADIS-HADIS AKIKAH." *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 7(1). doi: 10.31942/pgrs.v7i1.2725.
- Efendi, Moh. Y. (2018). KONSEP MULTIPLE INTELLIGENCES DAN IMPLEMENTASNYA DALAM MENGEMBANGKAN KECERDASAN PESERTA DIDIK DI SD KITA BOJONEGORO. *JEC (Journal of Education and Counseling)*, 1(2), 123–131. <https://doi.org/10.32665/jec.v1i2.59>
- Emmy, B. (2007). Pembelajaran melalui bermain berbasis kecerdasan jamak pada anak usia dini. *Lembaran Ilmu Kependidikan*, 32(2). <https://journal.unnes.ac.id/nju/LIK/article/view/531>
- Fikriyah, F. Z., & Aziz, J. A. (2018). Penerapan Konsep Multiple Intellegences pada Pembelajaran PAI. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(02), 220–244. <https://doi.org/10.37542/iq.v1i02.17>

- Hadisi, L., Hakim, M. R., Musthan, Z., Nashihin, H., & Kendari, I. (2023). Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District. *Edukasi Islami: Jurnal Pendidikan Islam*, c, 1879–1892. <https://doi.org/10.30868/ei.v12i03.4296>
- Heru Juabdin, sada. (2016). Manusia dalam perspektif agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 7(1), 129–142. <http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/1498>
- Howard, G. (2013). *Multiple Intelligences* (Vol. 1). Daras Books.
- Idi, W., Destriani, D., Asri, K., & Riza, F. (2023). Strategi Guru Dalam Mengembangkan Kecerdasan Linguistik Siswa. *Jurnal Tarbiyatuna: Kajian Pendidikan Islam*, 7(1), 54-69. <https://ejournal.iaibrahimy.ac.id/index.php/tarbiyatuna/article/view/684>
- Ilma Alfiyyah, A. (2022). *Pengaruh Penggunaan Metode Mind Mapping Terhadap Peningkatan Kecerdasan Visual-Spasial Siswa Kelas V di MIS Hayatul Islamiyah Cinangka* [Bachelor's thesis]. UIN Syarif Hidayatullah Jakarta.
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514–522.
- Kurniawan, A. (2015). PEMBELAJARAN DENGAN KECERDASAN JAMAK DI SEKOLAH. *Al Ibtida: Jurnal Pendidikan Guru MI*, 2(2). <https://doi.org/10.24235/al.ibtida.snj.v2i2.127>
- Leasa, Marleny, Aloysius D. Corebima, Ibrohim, and Hadi Suwono. 2017. "Emotional Intelligence among Auditory, Reading, and Kinesthetic Learning Styles of Elementary School Students in Ambon-Indonesia." *International Electronic Journal of Elementary Education* 10(1). doi: 10.26822/iejee.2017131889.
- Moh, Z. F. (2020). *Pendidikan Humanis dalam Pendidikan Islam Perspektif Abdul Munir Mulkhan Dan Hasan Langgulung* [Tesis]. INSTITUT AGAMA ISLAM NEGERI MADURA.
- Mualimin, M. (2017). Lembaga Pendidikan Islam Terpadu. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 99. <https://doi.org/10.24042/atjpi.v8i1.2099>
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. *Attractive : Innovative Education Journal*, 5(2), 754–765.

- Nana, W. (2011). Pengaruh pembelajaran gerak dan lagu dalam meningkatkan kecerdasan musikal dan kecerdasan kinestetik anak usia dini. *Jurnal Penelitian Pendidikan*, 2(2), 154–163.
- Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, H. N. (2023). Pemanfaatan Media Sosial sebagai Dakwah Digital dalam Penyiaran Agama Kalangan Kaum Milenial di Instagram (Ustadz Hanan Attaki). *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Nurdianzah, Erry, Mahbub Wijaya Mirza, and Rohman Anas. 2023. "NILAI-NILAI PENDIDIKAN ISLAM DALAM SEJARAH DAKWAH NABI MUHAMMAD DI MADINAH SEBAGAI SARANA PENENEMAN KARAKTER PADA REMAJA." *Jurnal Progress: Wahana Kreativitas Dan Intelektualitas* 11(November):163–76. doi: 10.31942/pgrs.v11i2.9865.
- Ramanda, R., Akbar, Z., & Wirasti, R. A. M. K. (2019). STUDI KEPUSTAKAAN MENGENAI LANDASAN TEORI BODY IMAGE BAGI PERKEMBANGAN REMAJA. *JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 5(2), 121. <https://doi.org/10.22373/je.v5i2.5019>
- Rhain, A., Hafidz, Nashihin, H., Srihananto, T. H., & Hermawati, T. (2023). Tahsin Reading Assistance for Islamic Boarding School Tahfidz Qur'an Muhammadiyah Daarul Arqom Sawahan Ngemplak Boyolali. *Jurnal Pengabdian Masyarakat Bestari*, 2(1), 27–44. <https://doi.org/10.55927/jpmb.v2i1.2729>
- Sahnan, A. (2019). Multiple Intelligence dalam Pembelajaran Pai (Al-Qur`An Hadits Sd/Mi). *Auladuna : Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 1(1), 44–66. <https://doi.org/10.36835/au.v1i1.162>
- Sumarjoko, Braham Maya Baratullah, A. A., Musthan, Z., Ulfa, H., Sarwadi, Ahmadi, & Nashihin, H. (2023). Pesantren Property : Case study in Pesantren Property Ploso , Banguncipto Village , Sentolo District , Kulon Progo Regency. *Namibian Studies*, 33, 3399–3415.
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Sholeh, K. (2016). *Kecerdasan Majemuk Berorientasi pada Partisipasi Peserta Didik*. Pustaka Pelajar.
- Solikah, N. I. (2019). *Program full day shcool sebagai upaya pengembangan multi intelegensi siswa sdmt ronowijayan siman ponorogo* [Tesis]. IAIN Ponorogo.

- Sugiyono. (2018). *Metode Penelitian Kualitatif untuk Penelitian yang Bersifat: Eksploratif, Enterpretif, Interaktif dan Konstruktif*. CV. Alfabeta.
- Sukma Eka, W. (2023). Teori Kecerdasan Ganda dalam Praktek Pembelajaran PAI. *Jurnal Al-Qiyam*, 4(2), 97-109.
- Suminto, S. (2020). Asas Psikologis dan Implikasinya Dalam Pendidikan Agama Islam Perspektif Hasan Langgulung. *Andragogi : Jurnal Ilmiah Pendidikan Agama Islam*, 2(1), 9. <https://doi.org/10.33474/ja.v2i1.4976>
- Syarif, M. (2017). Hakekat Manusia dan Implikasinya Pada Pendidikan Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2(2), 135–147. [https://doi.org/10.25299/althariqah.2017.vol2\(2\).1042](https://doi.org/10.25299/althariqah.2017.vol2(2).1042)
- Triana, N., Yahya, M. D., Nashihin, H., Sugito, S., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam dii Pondok Pesantren. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 299–314. <https://doi.org/10.30868/ei.v12i01.2917>
- Ula, S. (2013). *Revolusi Belajar : Optimalisasi Kecerdasan Melalui Pembelajaran Berbasis Kecerdasan Majemuk*. Ar-Ruzz Media.
- Zakarya, Hafidz, Martaputu, H. N. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Motivasi Belajar peserta didik di SMA Muhammadiyah 1 Surakarta. *Pendidikan Agama Islam (PAI) Dalam Kurikulum Nasional*, 2(2), 1–13.