Cakrawala Dini:

Jurnal Pendidikan Anak Usia Dini

Analysis of Learning Innovation Based on Multiple Intelligences (MI) Used in Teaching of Islamic Education

Ibnaturrofi Khoeriah[1], Muhammad Wildan Shohib[2], Ahmad Nubail[3]*

[1,2]Universitas Muhammadiyah Surakarta, Indonesia
[3]Istanbul Sabahattin Zaim University, Turkey
Correspondence: E-mail: g000194284@student.ums.ac.id

A B S T R A C T

The existence of a dichotomy for students in the classroom makes transferring knowledge from teachers to students an inequality that runs ineffectively due to the difference between intelligent and unintelligent students, especially in learning Islamic education. This study analyzes learning innovations based on multiple intelligences (MI) in Islamic education subjects. This study is qualitative in nature, uses a library research approach, and the data analysis used is a descriptive-qualitative analysis. The data sources employed are from previous relevant research on multiple intelligence (MI)-based learning, such as international and national journals. However, Howard Gardner, a psychologist from Harvard University, adopted the study. This study revealed awareness that every student born into this world has their own uniqueness, which has the right to be recognized and appreciated in their learning environment and in developing their potential. Multiple intelligence (MI)-based learning is a form of learning innovation that can be an option for Islamic education teachers in Indonesia. Implementing multiple intelligences (MI)-based learning is intended to accommodate students' diverse intelligences.

A R T I C L E   I N F O

1. INTRODUCTION

In implementing learning, it is not uncommon to find a dichotomy between intelligent and unintelligent children. Labeling hyperactivity, student achievement below ability, and learning disorders encourages educators to study the theory of multiple intelligences (MI). An education expert and psychologist from Harvard University, Howard Gardner, believes that there are no humans who are not intelligent. Gardner opposes the theory of the intelligent-unintelligent dichotomy, especially regarding intelligence, which only refers to three types of intelligence: logical, mathematical, linguistic, and spatial, or what is commonly known as the intelligence quotient (IQ). Through complex research involving anthropology, cognitive psychology, developmental psychology, psychometrics, biographical studies, animal physiology, and neuroanatomy, the term multiple intelligences (MI) was then developed. Gardner, together with Kornhaber, stated that intelligence is "a potential, the presence of which allows individuals access to forms of thought that correspond to certain types of content" so that it is not just "thing" (Hanafin, 2014).

Islamic education teaches various types of learning material that students must study. However, this is sometimes challenging for students to understand and absorb because each student has his or her own intelligence. With this theory, it has implications for educators and the world of education to be able to see children or students as unique individuals. So that educators can see various variations in learning with the Multiple Intelligences theory, An educator not only looks at students based on their scores but also by measuring their ability to solve problems that occur in life (Nurhidayati, 2016; Wahyudi & Alafiah, 2016).

Principles in the Multiple Intelligences (MI) theory emphasize that each child is not measured based on high or low intelligence but tends to be based on the uniqueness that exists in each child. It must be realized that Allah created humans with a perfect form equipped with the potential of intelligence that other creatures do not have (Idris, 2021). It is hoped that this potential can then be exploited and utilized in life so that it can carry out the mandate of life from Allah SWT in order to create *rahmatan lil alamin* on the face of the earth, which is the mission of Islam, which is none other than the mission of Islamic education (Azis et al., 2022).

Komariah & Nihayah (2023) said Islamic education has a role to play in teaching students so that they can carry out the mandate of life from Allah. However, unfortunately, several studies conducted by previous experts show that the lack of methodology in learning Islamic education is still inherent, so Islamic education, which is held in Indonesian schools, still has the same problem, namely not being able to attract students' interest in learning (Ikmal & Sukaeni, 2021).

For this reason, learning innovations in Islamic education are needed that are creative and right on target because it is unimaginable if, in the teaching and learning process, the methods are carried out in the same way continuously (monotonously), so that innovation in Islamic education learning has become a necessity and is something that must be explored and then implemented. It is hoped that this learning innovation based on multiple intelligences will be a breakthrough for educators in transferring knowledge more precisely because learning variations have been adapted to the diverse intelligences of students in the class.

2. METHODS

This study is qualitative in nature, and the analysis used is descriptive. Qualitative research is a research method that uses an inductive thinking process that aims to gain an understanding of social phenomena or symptoms by focusing more on a complete picture of the phenomenon being studied rather than breaking it down into interrelated variables. Qualitative research is more concerned with the accuracy and adequacy of data. What is emphasized in qualitative research is data validity, namely the correspondence between what is recorded as data and what happens in the setting studied. The method used in this research is describing words and language in a particular natural context and utilizing various natural methods (Adlini et al., 2022). This research also uses library research with a descriptive analysis approach. With this descriptive analysis, researchers can obtain comprehensive and in-depth data so that they can provide answers to the problems faced by Islamic education teachers. These Islamic education teaching methods are effective or right on target. The data sources are national and international journals that's previous research relevant to learning based on multiple intelligences. After viewing these sources as data material, the author analyzes, synthesizes, and hypothesizes the results of the data findings (Setyawan & Anwar, 2020).

3. RESULTS AND DISCUSSION

In the early 1980s, the theory of multiple intelligences (MI) was discovered by Dr. Howard Gardner. Before the discovery of this theory, a person's intelligence was mainly determined by a person's ability to complete the intelligence quotient (IQ), which was developed by Alfred Binet in 1900. The intelligence quotient (IQ) test combines verbal and nonverbal tasks, and then the test results will be a standard figure of human intelligence.

The higher a person's intelligence quotient (IQ) test is said to be, the higher the person's intellectual intelligence, and vice versa, the lower the intelligence quotient (IQ) test, the lower the person's intellectual intelligence level, and they are labeled stupid. Gardner disagreed and criticized the idea of intelligence compiled by Alfred Binet. Based on Gardner's definition of intelligence, previously widely believed IQ tests must be more representative. IQ only represents linguistic and logical-mathematical intelligence, while other intelligences do not. Gardner agrees that intelligence is the ability to solve problems and produce products in various settings while harmonizing with real situations.

His studies of human intelligence found that all humans have seven different intelligence spectrums. In its development, the possibility of continuing to increase This is proven in the book Frames of Mind (1993), which states that initially, the intelligence mentioned was only seven, then it was increased to nine. That is also why Gardner uses the word "multiple," which represents that intelligence is broad and there is the possibility of continuing to increase. Each intelligence has its own uniqueness and characteristics, which have the right to continue to be appreciated and developed. The following is a description and explanation of the various types of intelligence initiated by Howard Gardner.

3.1 Linguistic Intelligence

This intelligence focuses on the ability to use language and words, both orally and in writing, as possessed by a journalist, poet, editor, playwright, writer, actor, or orator. In terms of language, those who have this ability have high sensitivity to the meaning of words

(semantics) and the rules between words (syntax). On the sound and the rhythm of word expressions (phonology), and finally, the differences in language functions (pragmatics). Language intelligence makes a child have the character of a person who enjoys reading and writing, is good at telling stories, enjoys learning foreign languages, has a solid ability to remember names or facts, is enthusiastic when discussing ideas he has with his friends, and has a suitable learning style. It is by reading, writing, telling stories, recording, listening, memorizing, and asking questions about letters, words, and sentences. So, students who have this intelligence will feel more suited to activities such as discussions, stories, speeches, and lectures (Wahyudi & Alafiah, 2016). To maximize the potential of students with this intelligence, teachers can also give assignments to create short stories, rhymes, stories, or even speech texts related to Islamic education material. See **Table 1** below; the table explains learning methods appropriate to linguistic intelligence teachers can apply in class.

Table 1. Learning Methods Suitable for Linguistic Intelligence.

Discussion Method	• Panel discussion Several panelists, consisting of 4-5 people, discuss a problem in front of an audience—the audience as observers, the panelists who carry out the discussion. • Small Group Discussion Divide students into small groups of 3-5 people or a maximum of 10 people. The teacher prepares general problems, which are then divided into sub-chapter problems that each small group must solve. Group representatives then present the final results.
Lecture Method with Audio - Visual Media	The teacher conveys material or things that are still unfamiliar to students orally. In delivering this material, the teacher provides additional teaching enrichment with Audio-Visual Media's help.

Note. The Information in this table is adapted from (Amaliah et al., 2013).

3.2 Logical-Mathematical Intelligence

One figure who has this intelligence is Albert Einstein. This intelligence includes scientific abilities, or what is often referred to as critical thinking abilities (Fikriyah & Aziz, 2018). Tax accountants, scientists, computer programmers, and mathematicians use this intelligence. Logical-mathematical intelligence is the basis for solving problems in the face of many problems. Those with this intelligence tend to avoid getting confused; grouping problems deductively and inductively is easy. They are people sensitive to logical patterns, abstraction, calculation, and categorization. So, through learning involving numbers, charts, graphs, and schemes and not too much use of extended reading, a child with logical-

mathematical intelligence can develop well (Aziz et al., 2022). They are implementing this intelligence in Islamic education material, for example, when calculating zakat, inheritance, etc. Apart from Islamic education lessons, which correlate with the number of students with intelligence, they are also interested in the material through experiments or research because they will be asked to think logically. See **Table 2** below; the table explains learning methods appropriate to logical-mathematical intelligence teachers can apply in class.

Table 2. Learning Methods Suitable for Logical-Mathematical Intelligence.

Problem-Based Learning (PBL)	Teachers confront students with problems and are then asked to find solutions to problems through research and investigation using theories, concepts, and principles from various scientific disciplines and perspectives.

Note. The Information in this table is adapted from (Mutmainah, 2021).

3.3 Spatial Intelligence

Spatial and visual intelligence are closely related to space and images. Students with this intelligence will usually tend to fantasize or imagine. From the name alone, it is clear that those with spatial or visual intelligence will undoubtedly be dominant in liking everything related to an image. So, for them to understand the learning material, it will be constructive if they use pictures because they are used to thinking imaginatively. An Islamic education teacher can work around this to increase the potential and understanding of his students with spatial intelligence by providing facilities such as picture books or moving animated learning videos (Derakhshan & Faribi, 2015). For example, in prayer learning material, students will more easily understand and memorize prayer movements and their readings if pictures of prayer movements support them. Another example is that teachers can also understand students with this intelligence by providing lessons such as painting and drawing as activities to explore their imagination. See **Table 3** below; the table explains learning methods appropriate to spatial intelligence teachers can apply in class.

Table 3. Learning Methods Suitable for SpatialIntelligence.

Picture Textbooks	Teachers choose picture books to make it easier for students to understand and memorize, for example, Islamic fairy tale books and prayer movement books.
Drawing and Painting	Teachers can explore students' imaginations by providing creative opportunities to make calligraphic drawings with varied models and shapes, including animals, abstracts, buildings, etc.

Note. The Information in this table is adapted from (Mutmainah, 2021).

3.4 Kinesthetic Intelligence

Kinesthetic intelligence, or physical intelligence, is when they solve problems with the ability to use their body to express ideas and feelings (Abdi et al., 2013). A person who has this intelligence tends not to be able to keep still; they will have a habit of moving their body. Not infrequently, even when they are paying attention to someone who is talking to them, they play or move their feet or hands. This intelligence also makes them creative and skilled as flower arranging, embroidery, and sewing. Imitation is one of their advantages, so if it is implemented in Islamic education learning materials, examples include the practice of funeral prayers and the Hajj pilgrimage. Other activities that can develop this intelligence include holding a drama with an Islamic education nuance, and they will undoubtedly find it easy to play the role. See **Table 4** below; the table explains learning methods appropriate to kinesthetic intelligence teachers can apply in class (Ahyat, 2017).

Table 4. Learning Methods Suitable for Kinesthetic Intelligence.

Role Playing	The teacher divides the students into several groups, then prepares and gives a scenario to be shown to each group; each group displays the scenario, the groups that are not performing are asked to observe, then closes with discussion, evaluation, and concluding.

Note. The Information in this table is adapted from (Ilmi, 2022).

3.5 Musical Intelligence

Musical intelligence is the ability to feel, differentiate, change, and express musical and sound forms. This intelligence makes a student sensitive to rhythm, tone, melody, and timbre (the tone color in a piece of music). Those with this intelligence will efficiently respond to various sounds, including human voices and sounds from the natural environment. Their desire is not just to enjoy themselves; they will also develop their abilities in playing musical instruments and singing. The ability to understand, change, and express musical form. Teachers can encourage students who have musical intelligence in language classes or as a memorization method because the use of music in the classroom is nothing new. It will undoubtedly change the level of learning; Students understand and enjoy this method better, so musical intelligence influences learning (Derakhshan & Faribi, 2015).

Islamic Education Teachers can provide space for exploration for students who have musical intelligence through Islamic education material as part of Islamic culture, such as the skill of playing tambourine music (Munzaini et al., 2023). The principle of learning strategiesis that learning activities are not just about memorizing but also about learning to gain the desired experience. See **Table 5** below; the table explains learning methods appropriate to musical intelligence teachers can apply in class (Arliyanti & Wafa, 2020)

Table 5. Learning Methods Suitable for Musical Intelligence.

Demonstration Method	After explaining the material, the teacher continues demonstrating how to do something. This can be done to give students an example of how to beat in song accompaniment when using the tambourine musical instrument.

Note. The Information in this table is adapted from (Arliyanti & Wafa, 2020).

3.6 Interpersonal Intelligence

Interpersonal intelligence is the ability to be sensitive to other people's feelings, intentions, character, motivation, and temperament. This intelligence enables a person to differentiate between various interpersonal signals while responding effectively to signals such as facial expressions, voice, and body movements pragmatically. This intelligence is also directly related to a person's ability to build relationships, communicate with many people, maintain relationships with these people, and understand the various roles that exist in a group (Mundiri & Zahra, 2017). This intelligence will make it easier for teachers because students can work together well. This can be implemented in learning using the method of social interaction with other people, which will undoubtedly make learning run effectively.

3.7 Intrapersonal Intelligence

Intrapersonal intelligence has core cognitive units, such as self-awareness, self-regulation executive functions, self-other management (Shearer, 2018). Students who have this intelligence will appear to know themselves better, and they will understand what their desires, dreams, strengths, and weaknesses are. So, the correlation is that when teachers present material, they will automatically think about it. This intrapersonal intelligence also makes them students who grow with self-confidence; they focus on their goals and are optimistic about achieving them process, teachers must help them find a calm learning atmosphere because this makes them able to think smoothly. The learning activities that are suitable for students are those that provide opportunities for them to reflect, contemplate, clarify, and plan (Afandi, 2014).

3.8 Naturalist Intelligence

Naturalist intelligence is expertise in recognizing and classifying various species in an environment, including flora and fauna. Children with naturalist intelligence are interested in the outside world or the animal world, which is usually shown from an early age. By emphasizing protecting the environment in their lessons, teachers can significantly develop this intelligence. The character of someone with naturalist intelligence is that they like to walk in open nature, such as beaches, mountains, forests, and parks. They are figures who love animals. All of these things are certainly in line with Islamic education subjects because almost all of the learning content of the curriculum contains the prohibition of doing damage to the earth, as mentioned in the Al-Quran so that its implementation in Islamic

education learning, a teacher can teach his students to learn farming as a form of protecting and caring for the surrounding environment (Aryani et al., 2022).

3.9 Existentialist Intelligence

Al-Fatlawi & Abdel-Moneim (2021) said existential intelligence is the ability to place oneself concerning the existential features of a human condition, such as the meaning of life, death, the final journey of the physical and psychological world, and profound experiences of love for others. This intelligence gives the characteristic that they have sensitivity in answering the most profound problems of human existence (Alhamuddin, 2018). A person with this intelligence is related to the spiritual dimension of every human being, which must be considered because humans are creatures of reality, so that its implementation can be applied in Islamic education in the study of Aqidah and morals, where students will learn about the purpose for which they were created on earth and what things they need to apply in living a good life towards God, others, and themselves.

4. CONCLUSION

The theory of multiple intelligences emerged as a form of criticism of Binet's IQ theory, which limits intelligence to logical-mathematical and linguistic intelligence only. Meanwhile, in the Multiple Intelligence (MI) theory, there are nine human intelligences, namely: (a) linguistic intelligence; (b) logical-mathematical intelligence; (c) spatial intelligence; (d) kinesthetic intelligence; (e) musical intelligence; (f) intrapersonal intelligence; (g) intrapersonal intelligence; (h) naturalist intelligence; and (i) existentialist intelligence. Multiple intelligence-based learning is a form of learning innovation that can be an option for Islamic Religious Education teachers in Indonesia. Moreover, multiple intelligences-based learning means using an interdisciplinary approach in developing learning material and content, using multiple learning models, and using authentic assessment in evaluating learning. This is intended to accommodate the diversity of intelligence possessed by students.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

6. REFERENCES

Abdi, A., Laei, S., and Ahmadyan, H. (2013). The effect of teaching strategy based on multiple intelligences on students' academic achievement in science course. *Universal Journal of Educational Research, 1*(4), 281-284.

Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., dan Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Edumaspul: Jurnal Pendidikan, 6*(1), 974-980.

Afandi, M. (2014). Pendidikan islam dan multiple intelligences*. Potensia: Jurnal Kependidikan Islam, 13*(2), 135-148.

Ahyat, N. (2017). Metode pembelajaran pendidikan agama islam. *Edusiana: Jurnal Manajemen dan Pendidikan Islam*, *4*(1), 24–31.

Alhamuddin, A. (2018). Penerapan multiple intelligences approach dalam pembelajaran

pendidikan agama islam di sekolah dasar. *Jurnal Pemikiran dan Pendidikan Islam, 7*(1), 23.

Al-Fatlawi, A. S., and Abdel-Moneim, H. H. (2021). The enjoyment of life and its relationship to existential intelligence among university students. *PalArch's Journal of Archaeology of Egypt/Egyptology, 18*(7), 2853-2900.

Amaliah, R. A., Fadhil, A., dan Nurulita, S. (2013*).* Penerapan metode ceramah dan diskusi dalam meningkatkan hasil belajar PAI di SMAN 44 Jakarta*. Jurnal Studi Al- Qur'an: Membangun Tradisi Berfikir Qur'an, 10*(1), 119-129.

Arliyanti, A. F., dan Wafa, U. W. (2020). Strategi pembelajaran ekstrakurikuler rebana di RA Nahdlatus Shibyan Jepara. *Pelataran Seni*, *5*(1), 67–79.

Aryani, W. D., Rahmat, A., Darmawan, M. D., Abduh, M., dan Rikza, M. R. (2022). Pengembangan kecerdasan majemuk (multiple intelligences) di madrasah. *Jurnal Pendidikan Indonesia : Teori, Penelitian, dan Inovasi*, *2*(3), 2807-3878.

Azis, A. B., Sofa, M. L., dan Amin, A. (2022). Implementasi inovasi pembelajaran PAI berbasis multiple intelligence. *Jurnal Pendidikan dan Konseling*, *4*(1), 1790-1802.

Derakhshan, A., and Faribi, M. (2015). Multiple intelligences: Language learning and teaching. *International Journal of English Linguistics, 5*(4), 63.

Fikriyah, F. Z., dan Aziz, J. A. (2018). Penerapan konsep multiple intelligences pada pembelajaran PAI. *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam, 1*(02), 220-244.

Hanafin, J. (2014). Multiple intelligences theory, action research, and teacher professional development: The irish MI project. *Australian Journal of Teacher Education*, 39(4), 126-141.

Idris, R. (2021). Humans as pedagogic creatures: slamic and western view. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan, 24*(2), 316-327.

Ikmal, H., dan Sukaeni, W. (2021). Inovasi pembelajaran pendidikan agama islam berbasis multiple intelligences di SMAN 1 Kedungpring Lamongan. *Kuttab: Jurnal Ilmu Pendidikan Islam*, *05*(01), 34–47.

Ilmi, Z. (2022). Pengunaan metode role playing untuk meningkatkan hasil belajar siswa pada materi munakahat di SMKN 3 Banjarbaru. *Fakultas Tarbiyah dan Ilmu Keguruan (FTIK) IAIN Palangka Raya*, *1*(1), 436–448.

Komariah, N., and Nihayah, I. (2023). Improving The Personality Character of Students Through Learning Islamic Religious Education. *At-Tadzkir: Islamic Education Journal, 2*(1), 65-77.

Mutmainah, H. (2021). Metode pembelajaran pendidikan agama islam aktif dan kreatif di Madrasah Aliyah Darul Ulum Banyuanyar Kecamatan Palengan Kabupaten Pamekasan. *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam*, *14*(2), 2029-2045.

Mundiri, A., and Zahra, I. (2017). Organizational culture base on total quality management in islamic educational institution. *ADRI International Journal of Islamic Studies and Social Sciences*, *1*(1), 1–11.

Munzaini, M., Sugiyo, S., and Hasyim, A. D. (2023). Implementation of multiple intelligences in bayt Al-Hikmah Pasuruan first middle school. *Language Circle: Journal of Language and Literature, 17*(2), 357-367.

Nurhidayati, T. (2016). Inovasi pembelajaran PAI berbasis multiple intelligences. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *3*(1), 23-56.

Setyawan, C. E., dan Anwar, K. (2020). Peran bahasa arab dalam pendidikan islam sebagai urgensitas mengahadapi revolusi industri 4.0. *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab*, *1*(1), 11–19.

Shearer, B. (2018). Multiple intelligences in teaching and education: Lessons learned from

neuroscience. *Journal of Intelligence*, *6*(3), 38.

Wahyudi, D., dan Alafiah, T. (2016). Studi penerapan strategi pembelajaran berbasis multiple intelligences dalam mata pelajaran pendidikan agama islam. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, *8*(2), 255-282.