BESTARI: Jurnal Studi Pendidikan Islam
Vol. 21, No. 2, 2024
p-ISSN 1907-1337; e-ISSN 2807-6532
DOI: https://doi.org/10.36667/bestari.v21i2.1804

Application of Multiple Intelligences in Learning: An Islamic Educational Perspective

Irman Nurmansyah[1]
[1]Lembaga Pendidikan Islam Yayasan Al-Muttaqin, Tasikmalaya, Jawa Barat
Email: irmannurmansyah@gmail.com[1]

Received: June 21, 2024 | Accepted: December 22, 2024

Abstract

This article elaborates on the concept of multiple intelligences from an Islamic education perspective. This study uses a literature review method, where researchers conduct a study of literature or literature relevant to the concept of multiple intelligences. The results of the research show that the perspective of Islamic education, multiple intelligences have a strong connection between the educational process and multiple intelligences because Islamic education, in the realm of theory, has humanized humans by emphasizing that every human being has their characteristics or potential, which if developed optimally, it will produce advanced, successful and superior humans. Humans with superior abilities can use them for the benefit of the populace. It is by the multiple intelligence perspective, which states that every human being is intelligent and no human being is stupid because every human has nine intelligence categories. Which type of intelligence will develop optimally depends on a person's innate abilities, and the methods or approaches used in education must be appropriate to that type of intelligence. Many contemporary alternative learning models can be applied to maximize students' intelligence in an Islamic education environment.

Abstrak

Artikel ini bertujuan untuk mengelaborasi konsep kecerdasan majemuk (*multiple intelligences*) dalam perspektif pendidikan Islam. Kajian ini menggunakan metode kajian pustaka (literature review), di mana peneliti melakukan kajian terhadap pustaka atau literature-literatur yang relevan dengan konsep kecerdasan majemuk. Hasil penelitian menunjukkan bahwa dalam perspektif pendidikan Islam, kecerdasan majemuk memiliki keterkaitan kuat antara proses pendidikan dengan kecerdasan majemuk, karena pendidikan Islam dalam ranah teori telah memanusiakan manusia dengan menegaskan bahwa setiap manusia mempunyai sifat atau potensinya masing-masing, yang apabila dikembangkan secara optimal maka akan menghasilkan manusia yang maju, sukses, dan unggul. Manusia maju yang dapat menggunakan keahliannya untuk kemaslahatan rakyat. Hal ini sesuai dengan perspektif kecerdasan majemuk yang menyatakan bahwa setiap manusia itu cerdas dan tidak ada manusia yang bodoh karena setiap manusia mempunyai sembilan kategori kecerdasan.

Jenis kecerdasan mana yang akan berkembang secara optimal tergantung pada kemampuan bawaan seseorang, dan metode atau pendekatan yang digunakan dalam pendidikan harus sesuai dengan jenis kecerdasan tersebut. Terdapat banyak model pembelajaran alternatif kontemporer yang bisa diterapkan untuk memaksimalkan kecerdasan peserta didik di lingkungan pendidikan Islam.

Keywords: Intelligences, multiple intelligences, Islamic education

INTRODUCTION

In the perspective of Islamic education, the theory of multiple intelligences can provide hope, not only to broaden insights or horizons in the field of education and learning, but also important to maximize all potential students according to the capacity and advantages of students, where one student with another can have different types and advantages of intelligence (Rozhana & Anwar, 2022). The importance of the theory of multiple intelligences lies in its capacity to facilitate reflection on various categories of talents and cognitive abilities (Abidin, 2017: 73). Gaining a deeper understanding of the specific types of intelligence that a person prefers can facilitate the recognition and identification of personal preferences (Batdı, 2017). However, it is important to realize that labeling individuals should not be the primary goal of using this type of intelligence, because multiple intelligences should not be combined with the concept of learning styles (Swami, 2006). Rather than trying to align the knowledge gained with one's perceived intelligence type, it is more advisable to prioritize the acquisition of new knowledge and skills through various forms and models of learning (Moran, 2006).

The process by which humans learn and understand information is constantly evolving. On the other hand, the world is changing at a drastic rate. Therefore, the teaching practices used in the current education system need to be continuously developed (Green, 2005). Islamic education practitioners need to consider the best way for students to learn. Because in essence, humans are intellectual beings who acquire a set of diverse intelligences (Gardner, 1999). Humans learn and understand information in their own unique way. By incorporating Howard Gardner's theory of multiple intelligences into learning practices, educators in Islamic educational institutions have the opportunity to provide a better learning environment by examining the areas of strength of students, while expanding their ways of thinking (Gardner, 2020). For generations, the view of human intelligence has been limited. This view dominates the public education system in various countries, including Indonesia. Initially, in the early psychometric and behaviorist eras, intelligence was believed to be a single, inherited entity (Gardner, 1983). This way of thinking is still the paradigm that students are taught today. Today, many researchers

believe that there are multiple intelligences, and that each intelligence rarely operates independently of the others, with its own strengths and limitations (Gardner, 1983).

When humans develop skills or solve problems, these intelligences work simultaneously and can complement each other (Gardner, 1999). Because humans excel in many different areas, Gardner's theory of multiple intelligences can provide students with a better understanding of how they learn. When students are able to identify which type of multiple intelligence they are using to learn material, they can tailor the information to their learning (Bilash, 2009). Then, students are not only able to understand the information more clearly, but are able to understand the material even when taught in alternative ways (Bilash, 2009).

Howard Gardner's theory of multiple intelligences emphasizes the importance of utilizing human intelligences to their fullest potential (Gardner, 1999). Gardner (2020) asserts that because each person has a unique configuration of intelligences, educators must take this into account when teaching, mentoring, or nurturing. As much as possible, educators should teach individuals in ways that they can learn (Schrand, 2008). And educators should assess them in ways that allow them to demonstrate what they have understood and apply their knowledge and skills in unfamiliar contexts. The current universal approach to education limits students' potential to learn.

The majority of students' time in Islamic educational institutions is focused on preparing them for standardized tests. If Gardner's claim about humans acquiring multiple intelligences is true and state assessments are limited to the success of students with linguistic and logical-mathematical intelligences, then there needs to be a complete change in the educational system in which students are taught, because students are not being efficiently assessed on their actual knowledge (Gardner, 1983). It seems important to incorporate Gardner's theory of multiple intelligences into teaching practices in Islamic educational institutions. Therefore, this article attempts to elaborate the concept of multiple intelligences from the perspective of Islamic education.

METHODS

This study employs a methodology known as a literature review, in which the researchers undertake an evaluation of the academic literature that is pertinent to the idea of multiple intelligences. The following types of publications are included in the review of the literature: papers published in scientific journals, articles presented at scientific meetings, books (books or book chapters), encyclopedias, research reports, theses, and dissertations. In this structure for a scientific essay, the literature is first read, then studied, reviewed, or analyzed, and then poured into the piece..

RESULTS AND DISCUSSION

The word intelligence comes from the Latin noun intellēctus, which is derived from the verb intelligere, meaning to understand or comprehend (Bohlin et al., 2012: 86). In the Middle Ages, the word intellēctus became the scientific technical term for understanding, and is a translation of the Greek philosophical term nous. However, this term is closely associated with teleological scholastic metaphysical and cosmological theories, including the theory of the immortality of the soul, and the concept of the active intellect (also known as active intelligence). This approach to the study of nature was strongly rejected by early modern philosophers such as Francis Bacon, Thomas Hobbes, John Locke, and David Hume, all of whom preferred "understanding" (rather than "intellect" or "intelligence"). Intelligence can be defined as the general mental ability to think, solve problems, and learn. Because of its general nature, intelligence integrates cognitive functions such as perception, attention, memory, language, or planning (Colom et al., 2010: 489).

Reasoning, problem solving, and learning are important aspects of human intelligence. People can brainstorm on any issue, and many problems can be solved. Intelligence can also be defined as the ability to solve complex problems or make decisions with outcomes that benefit the doer, and has evolved in life forms to adapt to diverse environments for their survival and reproduction. For animals, problem solving and decision making are functions of their nervous system, including the brain, so intelligence is closely related to the nervous system (Pasiak, 2006: 16). Although current definitions of intelligence vary widely, experts generally agree that intelligence involves mental abilities such as logic, reasoning, problem solving, and planning (Colom et al., 2010: 105). Current definitions of intelligence tend to state that intelligence is the ability to: (1) Learn from experience (the acquisition, retention, and use of knowledge are important components of intelligence). (2) Recognize problems, where in order to use knowledge, one must first identify problems that may be solved. (3) Problem solving, where people must use what they have learned to find solutions to problems (Loori, 2005).

Meanwhile, human intelligence is a mental quality consisting of the ability to learn from experience, adapt to new situations, understand and handle abstract concepts, and use knowledge to manipulate the environment (Goleman, 2006: 47). Modern researchers generally emphasize different aspects of intelligence in their definitions. Even in the past, experts also had different views on intelligence. For example, in a 1921 symposium, American psychologists Lewis Terman and Edward L. Thorndike had different opinions on the definition of intelligence. Terman emphasized the ability to think abstractly and Thorndike emphasized learning and the ability to respond well to questions (Santrock, 2007: 20). However, recently, psychologists generally agree that adaptation to the

environment is the key to understanding what intelligence is and what its function is. This adaptation can occur in various situations. For example, a student in school learns the material he needs to know in order to excel in an educational program; a doctor treating a patient with unfamiliar symptoms learns about the underlying disease; or an artist reworking a painting to convey a more beautiful and impressive impression. In general, adaptation involves changing oneself in order to deal more effectively with the environment, but it can also mean changing the environment or finding a completely new environment (Thalib, 2010: 43).

Effective adaptation refers to a number of cognitive processes, such as perception, learning, memory, reasoning, and problem solving (Pasiak, 2006: 32). The main emphasis in the definition of intelligence is that intelligence is not a cognitive or mental process alone, but rather a selective combination of these processes that are deliberately directed towards effective adaptation. Thus, a doctor studying a new disease adapts by perceiving the material on the disease in the medical literature, learning what the material contains, remembering the crucial aspects needed to treat his patient, and then using reason to solve the problem. information according to the patient's needs. Intelligence, as a whole, is no longer seen as a single ability, but as an effective combination of many abilities.

Multiple intelligences is a theory of human intelligence first proposed by psychologist Howard Gardner in his book Frames of Mind (Gardner, 1983). In essence, multiple intelligences is the proposition that individuals have the potential to develop any combination of eight intelligences, or separate areas of intelligence; the proposition is based on Gardner's assertion that an individual's cognitive capacities cannot be adequately represented by a single measure, such as an IQ score. Rather, because each person manifests different levels of separate intelligences, a unique cognitive profile would be a better representation of an individual's strengths and weaknesses. In this theory, each person possesses all of the intelligences to some degree (Chongde & Tsingan, 2003).

Gardner proposed that for a cognitive capacity to qualify as an independent "intelligence" (rather than as a sub-skill or combination of other types of intelligence), it must meet eight specific criteria. First, the capacity must be able to be symbolized comprehensively using a specific notation that conveys its essential meaning. Second, there must be neurological evidence that certain areas of the brain are specialized to control a particular capacity. Third, there must be case studies showing that some subgroups of people (such as child prodigies) show increased mastery of a particular intelligence. Fourth, the intelligence must have evolutionary relevance across history and cultures. Fifth, the capacity must have a unique developmental history for each individual, reflecting varying degrees of mastery across people. Sixth, the intelligence must be measurable in psychometric studies that reflect differences in the levels of mastery across intelligences. Seventh, the intelligence must have a set of

core operations that can be demonstrated to be useful. Finally, the proposed intelligence must be plausible based on existing intelligence measures (Gardner, 1983: 27).

Howard Gardner first proposed the theory of multiple intelligences in 1983, in which he expanded the definition of intelligence and outlined several types of intellectual competencies. Gardner developed a set of eight inclusion criteria while evaluating each "type" of intelligence based on various disciplines. He wrote that humans may possess these intelligences, but their intelligence profiles may differ individually based on genetics or experience (Nolen, 2003: 117).

Gardner defines intelligence as "the biopsychological potential to process information that can be activated in a cultural environment to solve problems or create products that are valued within a culture" (Gardner, 1993: 28). Howard Gardner's Theory of Multiple Intelligences argues that individuals possess different types of intelligence, rather than one general intelligence. These types include areas such as linguistic, logical-mathematical, musical, spatial, bodily-kinesthetic, interpersonal, intrapersonal, and naturalistic intelligence, emphasizing a broader understanding of human capabilities. Howard Gardner's theory of multiple intelligences states that humans are not born with all the intelligences they possess. This theory challenges the traditional notion that there is only one type of intelligence, sometimes known as "g" for general intelligence, which focuses only on cognitive abilities (Gardner, 2016: 31).

To expand on this understanding of intelligence, Gardner introduced eight types of intelligence consisting of: linguistic, logical/mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal, and naturalistic (Gardner, 1983: 5–8). Gardner notes that linguistic and logical-mathematical modalities are most valued in schools and society. Gardner also suggests that there may be other "candidate" intelligences—such as spiritual intelligence, existential intelligence, and moral intelligence—but he is not convinced that they meet his original inclusion criteria. Gardner's original theoretical model included seven separate intelligences, and an eighth was added in 1999 (Gardner, 2008: 42): linguistic, musical, logical-mathematical, spatial, bodily-kinesthetic, interpersonal, intrapersonal, naturalistic (Gardner, 2008: 42).

These eight intelligences can be grouped into language-related, person-related, or object-related intelligences (Gardner, 2008: 42). Linguistic and musical intelligences are said to be language-related, because both involve auditory and oral functions, which Gardner believes are central to the development of verbal and rhythmic skills. Linguistic (or verbal-linguistic) intelligence, which is manifested both orally and in writing, is the ability to use words and language effectively. Those with high levels of verbal-linguistic intelligence have the ability to manipulate syntax and sentence structure, easily master foreign languages, and usually use a large vocabulary. Musical intelligence includes the ability to understand

and express variations in rhythm, pitch, and melody; the ability to compose and perform music; and the ability to appreciate music and distinguish subtleties of its form. It is similar to linguistic intelligence in its structure and origins, and uses many of the same auditory and oral resources. Musical intelligence is related to the brain area that also controls other intelligences, such as those found in players who have sharp bodily-kinesthetic intelligence or composers who are adept at applying logical-mathematical intelligence in manipulating ratios and patterns (Karamikabir, 2012: 29).

Personal-related intelligence includes interpersonal and intrapersonal cognitive capacities. Intrapersonal intelligence is identified with self-knowledge, self-understanding, and the ability to distinguish one's strengths and weaknesses as a means to guide one's actions. Interpersonal intelligence is manifested in the ability to understand, perceive, and appreciate the feelings and moods of others. Those with high interpersonal intelligence are able to get along well with others, work together, communicate effectively, empathize with others, and motivate others. The four object-related intelligences—logical-mathematical, bodily-kinesthetic, naturalistic, and spatial—are stimulated and engaged by the concrete objects encountered and the experiences they have. These include physical features of the environment such as plants and animals, concrete objects, and abstractions or numbers used to organize the environment. Those who demonstrate high levels of logical-mathematical intelligence are able to easily see patterns, follow sequences of instructions, complete mathematical calculations, generate categories and classifications, and apply these skills in everyday use.

Bodily-kinesthetic intelligence is manifested in physical development, athletic ability, manual dexterity, and an understanding of physical health. It includes the ability to perform certain valuable functions, such as those of a surgeon or mechanic, as well as the ability to express ideas and feelings as a craftsman and performer. Spatial intelligence, according to Gardner, is manifested in at least three ways: (1) the ability to perceive an object in the spatial realm accurately, (2) the ability to represent one's ideas in two or three dimensions, and (3) the ability to move an object through space by imagining it being rotated or by viewing it from different perspectives. Although spatial intelligence may be highly visual, its visual component refers more directly to one's ability to create mental representations of reality (Gardner, 2016).

Naturalistic intelligence is a new addition to Gardner's theoretical model and is not as widely accepted as the other seven models. It includes the ability to recognize plants, animals, and other parts of the natural environment and to see patterns and organizational structures found in nature. Most importantly, research is still inconclusive as to whether naturalistic intelligence meets the criteria for isolation in neurophysiology (Gardner, 2016: 53).

a. Linguistic Intelligence

Linguistic intelligence is part of Howard Gardner's theory of multiple intelligences that relates to sensitivity to spoken and written language, the ability to learn language, and the capacity to use language to achieve specific goals (Gardner, 1993: 17). People with linguistic intelligence, such as William Shakespeare or Oprah Winfrey, have the ability to analyze information and create something that involves spoken and written language such as speeches, books, discussions, debates and others. Careers that can be supported by linguistic intelligence are lawyers, speakers/hosts, authors, journalists, curators (García-Hernández, 2006: 38)

b. Logical-Mathematical Intelligence

Logical-mathematical intelligence refers to the ability to analyze problems logically, perform mathematical operations, and investigate problems scientifically. People with logical-mathematical intelligence, such as Albert Einstein and Bill Gates, have the ability to develop equations and proofs, make calculations, and solve abstract problems. Careers that can be supported by logical-mathematical intelligence are mathematicians, accountants, statisticians, scientists, computer analysts.

c. Spatial Intelligence

Spatial intelligence has the potential to recognize and manipulate broad spatial patterns (used, for example, by navigators and pilots) as well as patterns in more limited areas, such as those important to sculptors, surgeons, chess players, graphic artists, or architects. People with spatial intelligence, such as Frank Lloyd Wright and Amelia Earhart, have the ability to recognize and manipulate large-scale and fine-grained spatial images. Careers that can be supported by spatial intelligence are pilots, surgeons, architects, graphic artists, interior designers.

d. Bodily-Kinesthetic Intelligence

Bodily-kinesthetic intelligence is the potential to use the whole body or body parts (such as the hands or mouth) to solve problems or create fashion products. People with bodily-kinesthetic intelligence, such as Michael Jordan and Simone Biles, have the ability to use their own bodies to create products, perform skills, or solve problems through mind-body integration. Careers that can be supported by bodily-kinesthetic intelligence include dancers, athletes, surgeons, mechanics, carpenters, and physical therapists.

e. Musical Intelligence

Musical intelligence refers to skills in the performance, composition, and appreciation of musical patterns. People with musical intelligence, such as Beethoven and Ed Sheeran, have the ability to recognize and create musical tones, rhythms, timbres, and pitches. Careers that can be supported by musical intelligence are singers, composers, musicians.

f. Interpersonal Intelligence

Interpersonal intelligence is the ability to understand the intentions, motivations, and desires of others and as a result to work effectively with others. People with interpersonal intelligence, such as Mahatma Gandhi and Mother Teresa, have the ability to recognize and understand the moods, desires, motivations, and intentions of others. Careers that can be supported by interpersonal intelligence are teachers, psychologists, managers, salespeople, public relations.

g. Intrapersonal Intelligence

Intrapersonal intelligence is the ability to understand oneself, to have an effective working model of oneself—including one's own desires, fears, and capacities—and to use that information effectively in managing one's own life. People with intrapersonal intelligence, such as Aristotle and Maya Angelou, have the ability to recognize and understand one's own moods, desires, motivations, and intentions. This type of intelligence can help a person understand which life goals are important and how to achieve them. Careers that can be supported by intrapersonal intelligence are doctors, psychologists, counselors, entrepreneurs.

h. Naturalist Intelligence

Naturalistic intelligence involves the ability to recognize and classify species—flora and fauna—in one's environment. People with naturalistic intelligence, such as Charles Darwin and Jane Goddall, have the ability to identify and differentiate between different types of plants, animals, and weather formations found in nature. Careers that can be supported by naturalist intelligence include botanist, biologist, astronomer, meteorologist, geologist.

Gardner (1983) proposed that there is no single, unified intelligence, but rather a set of multiple intelligences that are relatively distinct, independent, and modular. Initially, his theory of multiple intelligences consisted of seven intelligences: interpersonal, intrapersonal, musical, bodily-kinesthetic, spatial, linguistic, and logical-mathematical intelligences. Gardner (1998) later proposed one further domain of intelligence as a confirmed part of his theory—naturalist intelligence.

Much of the opposition to the theory of multiple intelligences has come from cognitive psychologists and psychometricians. Cognitive psychologists such as Waterhouse (2006) have argued that there is no empirical evidence for the validity of the theory of multiple intelligences (Pérez, 2011: 71). Psychometricians, or psychologists involved in testing, argue that intelligence tests support the concept of a single general intelligence, "g," rather than eight distinct competencies (Gottfredson, 2004). Other research has argued that Gardner's intelligences are second or third to the "g" factor (Visser, Ashton, & Vernon, 2006).

Some responses to these criticisms include that Multiple Intelligences theory does not deny the existence of a "g" factor; it proposes that it is equivalent to the other intelligences. Many critics ignore Gardner's criteria for inclusion. These criteria are well supported by empirical evidence in psychology, biology, neuroscience, and more. Gardner acknowledges that traditional psychologists criticize the lack of operational definitions of intelligence, that is, finding ways to measure and test for multiple competencies (Davis et al., 2011).

Gardner was surprised to learn that Multiple Intelligences theory has been most widely used in educational contexts. He developed the theory to challenge academic psychologists, and as such it does not provide much in the way of educational advice. Therefore, teachers and educators can take the theory and apply it as they see fit. As the theory gained popularity in the field, Gardner stated that practitioners should determine the best use of the theory in the classroom. He often turned down opportunities to assist in the development of curriculum that used the theory of multiple intelligences, preferring instead to provide feedback (Gardner, 2011). Much of the criticism came from those removed from the classroom, such as journalists and academics. Educators are typically not held to the same standards of evidence and are less concerned with abstract inconsistencies, which gives them the freedom to apply it to their students and let the results speak for themselves (Armstrong, 2019).

The most important educational implications of the theory of multiple intelligences can be summarized through individuation and pluralization. Individuation argues that because everyone is different, there is no logical reason to teach and assess students identically. Individualized education used to be reserved for the wealthy and others who could afford to hire tutors to meet each student's individual needs. Technology now allows more people to access a variety of learning and assessments depending on their needs. Pluralization, the idea that topics and skills should be taught in more than one way, activates an individual's multiple intelligences. Presenting a variety of learning activities and approaches helps reach all students and encourages them to think about a subject from different perspectives, deepening their knowledge of the topic (Gardner, 2011b).

A common misconception about the theory of multiple intelligences is that it is synonymous with learning styles. Gardner states that learning styles refer to the way a person feels most comfortable performing various tasks and materials. The theory of multiple intelligences states that each person has all eight intelligences at varying levels of proficiency and that a person's learning style is not related to the area in which they are most intelligent. For example, someone with linguistic intelligence may not learn best through writing and reading. Classifying students based on their learning style or intelligence alone can limit their learning potential. Research shows that students are more engaged and learn best when they

are given a variety of ways to demonstrate their knowledge and skills, which also helps teachers more accurately assess student learning (Darling-Hammond, 2010).

Islamic Education Perspective on the Concept of Multiple Intelligences

In the realm of Islamic education, the concept of reason is commonly symbolized by the terms fitrah, capacity, or ability. Ramayulis emphasized that fitrah, a fundamental ability for human development bestowed by Allah SWT, has a very great value and needs to be fostered so that individuals can achieve perfection (Ramayulis, 2008). The statement above can be found in Surah Ar-Rum verse 30 of the Qur'an, So set your faces straight towards the religion of Allah; (stay upon) the nature of Allah upon which He has created man. There is no change in the nature of Allah. (That is) the right religion; but most people do not know (Q.S. Ar-Rum: 30).

The verse conveys the message to direct one's focus towards religion in a way that is in harmony with his natural inclination. This inclination is inherent in the nature of Allah, and man was created upon and distinct from this nature. It is emphasized that this nature remains unchanged. Creation is associated with it. This represents the orthodox belief system, yet most people are still unaware of its existence. As indicated in the above verse, it is clear that fitrah is a divine gift, specifically a fundamental ability characterized by an innate tendency towards function, sometimes called potential.

According to Islam, humans were created by a divine entity known as God, who designed them with a unique combination of physical and spiritual attributes that distinguish them from other living organisms (animals). When the divine breath or insufflation occurs, in which God bestows a soul upon humans during the physical and non-physical events of humans, it is at this point that humans, in their optimal state, acquire certain attributes associated with divinity. The difference between God's omnipotence and the limited power bestowed upon humans is a striking difference. Humans possess some divine attributes, sometimes referred to as fitrah, that are inherently embedded in them from birth. For example, the attribute *Al-Alim* (All-Knowing) is ascribed to God, whereas humans have the capacity to acquire knowledge. In Islamic theology, it is believed that humans have the capacity to feel love and appreciation, parallel to the attributes Ar Rahman and Ar-Rahim, which signify the highest qualities of mercy and compassion. In addition, humans are endowed with the potential to carry out acts of creation, utilization, and preservation of nature, in line with the concept of Al-Khaliq which means the Creator. According to Achmadi (2005:44), the following aspects are in line with the attributes of perfection attached to the names of Allah (*asmâ'u al-husna*).

Therefore, nature is a basic ability that exists in every human being (in this case students) and must be developed through appropriate education in order to achieve perfect development. The following are the

types of traits or potentials that humans have: (a) Physical potential (physicomotor) is the physical potential of humans that can be utilized for various purposes to meet the needs of life. (b) Intellectual mental potential (IQ) is the ability of the human brain to plan, calculate, analyze, and understand information. (c) Spiritual mental potential (SQ) is the potential for intelligence that exists in humans and is associated with the spirit of human faith and morals. (d) Social emotional potential (EQ) is the capacity of the human brain to manage anger and accept responsibility.

Therefore, the relationship between Islamic education and multiple intelligences is that Islamic education in the realm of theory has humanized humans by emphasizing that every human being has their own traits or potentials, which if developed optimally will produce humans who are advanced, successful, and superior. Advanced humans who can use their skills for the benefit of the people. This is in accordance with the multiple intelligence perspective which states that every human being is intelligent and no human being is stupid because every human being has nine categories of intelligence. As for which type of intelligence will develop optimally depends on a person's innate abilities, and the methods or approaches used in education must be in accordance with the type of intelligence. In addition, the concept of multiple intelligences as an educational paradigm is not new. Classical philosophers also held views comparable to the multiple intelligences approach. Likewise, many contemporary alternative learning models are, in essence, practices of multiple intelligence systems. Classical Islamic education has long utilized group learning systems. Popular teaching systems today include the CBSA and KBK models, all of which emphasize humanistic, flexible, more independent learning, and prioritize student competence.

CONCLUSION

From the viewpoint of Islamic education, there exists a significant correlation between the educational process and multiple intelligences. Islamic education, in theory, has humanized individuals by underscoring that each person possesses unique traits or potentials, which, when optimally cultivated, yield advanced, successful, and exceptional individuals. Highly skilled individuals capable of utilizing their abilities for the welfare of society. This aligns with the theory of multiple intelligences, which posits that all individuals possess intelligence and that no one is devoid of it, as each person embodies nine distinct categories of intelligence. The optimal development of a specific type of intelligence is contingent upon an individual's inherent skills, and educational techniques must align with the respective type of intelligence. Numerous modern alternative learning approaches can be implemented to enhance student intelligence within an Islamic educational context.

ACKNOWLEDGEMENTS
Colleagues are thanked for their talks, and the university is thanked for its aid in improving the publication's quality and usefulness.

CONFLICT OF INTERESTS
There is no conflict of interest, according to the writers. We confirm that no other publication is currently reviewing the work and that it is completely original.

ETHICAL CONSIDERATIONS
All of the publications, research papers, and proceedings from scientific forums that were used as sources for this study did not infringe on anyone's copyright.

DISCLAIMER
This article's claims and opinions are solely those of the author and do not represent the views or policies of any organization with whom the author is associated in any way.

REFERENCES

Abidin, Z. (2017). Pengembangan Kecerdasan Majemuk (Multiple Intelligences) di Madrasah. *Elementary: Jurnal Iilmiah Pendidikan Dasar*, *3*(2), 120–131.

Batdı, V. (2017). The effect of multiple intelligences on academic achievement: A meta-analytic and thematic study. *Kuram ve Uygulamada Egitim Bilimleri*, *17*(6), 2057–2092. https://doi.org/10.12738/estp.2017.6.0104

Bohlin, L., Durwin, C. C., & Reese-Weber, M. (2012). *Educational Psychology*. New York: McGraw-Hill Humanities.

Chongde, L., & Tsingan, L. (2003). Multiple Intelligence and the Structure of Thinking. *Theory & Psychology*, *13*(6), 829–845. https://doi.org/10.1177/0959354303136004

Colom, R., Karama, S., Jung, R. E., & Haier, R. J. (2010). Human Intelligence and Brain Networks. *Dialogues in Clinical Neuroscience*, *12*(4), 489–501. https://doi.org/10.31887/DCNS.2010.12.4/rcolom

García-Hernández, F. (2006). Practical Evaluation of the anatomy based on the theory of multiple intelligences of gardner, odontology career

of the Antofagasta University, Chile. *International Journal of Morphology*, *24*(1), 83–88.

Gardner, H. E. (1983). *Frames of Mind: The Theory of Multiple Intelligences*. New York: Wiley-Blackwell.

Gardner, H. E. (1993). *Multiple Intelligences (The Theory in Practice)*. New York: Basic Books.

Gardner, H. E. (2008). *Multiple Intelligences: New Horizons in Theory and Practice*. New York: Basic Books.

Gardner, H. E. (2016). Multiple intelligences: Prelude, theory, and aftermath. *Scientists Making a Difference: One Hundred Eminent Behavioral and Brain Scientists Talk about their Most Important Contributions*, 167–170. https://doi.org/10.1017/CBO9781316422250.037

Goleman, D. (2006). *Social Intelligence: The New Science of Human Relationship*. New York: A Bantam Books.

Green, A. L. (2005). The use of multiple intelligences to enhance team productivity. *Management Decision*, *43*(3), 349–359. https://doi.org/10.1108/00251740510589742

Karamikabir, N. (2012). Gardner's multiple intelligence and mathematics education. *Procedia - Social and Behavioral Sciences*, *31*, 778–781. https://doi.org/10.1016/j.sbspro.2011.12.140

Loori, A. (2005). Multiple intelligences: A comparative study between the preferences of males and females. *Social Behavior and Personality*, *33*(1), 77–88. https://doi.org/10.2224/sbp.2005.33.1.77

Moran, S. (2006). Orchestrating multiple intelligences. *Educational Leadership*, *64*(1), 22–27.

Nolen, J. (2003). *Multiple Intelligences in the Classroom*. *Education* (Vol. 124).

Pasiak, T. (2006). *Manajemen Kecerdasan*. Bandung: Mizan Pustaka.

Pérez, E. (2011). Development and psychometrical analysis of a multiple intelligences self-efficacy inventory for Argentinean's children. *Psicoperspectivas*, *10*(1), 169–189. https://doi.org/10.5027/PSICOPERSPECTIVAS-VOL10-ISSUE1-FULLTEXT-141

Ramayulis. (2008). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.

Rozhana, K. M., & Anwar, M. F. (2022). Pengembangan Bahan Ajar Berbasis Multiple Intelligences untuk Meningkatkan Hasil Belalajar Siswa Sekolah Dasar. *Jurnal Bidang Pendidikan Dasar*, *6*(1), 95–103.

Santrock, J. W. (2007). *Psikologi Pendidikan*. Jakarta: Terj. Tri Wibowo B.S., Kencana, edisi 2.

Schrand, T. (2008). Tapping into Active Learning and Multiple Intelligences with Interactive Multimedia: A Low-Threshold Classroom Approach. *College Teaching*, *56*(2), 78–84. https://doi.org/10.3200/CTCH.56.2.78-84

Swami, V. (2006). Estimating self, parental, and partner multiple intelligences: A replication in Malaysia. *Journal of Social Psychology*, *146*(6), 645–655. https://doi.org/10.3200/SOCP.146.6.645-655

Thalib, B. (2010). *Psikologi Pendidikan Berbasis Analisis Empiris Dan Aplikatif*. Jakarta: Kencana Media Group.