

INNOVATION OF ISLAMIC EDUCATION (PAI) BASED ON MULTIPLE INTELLIGENCES

Abdul Basid*

Abstract

This article explores Islamic education based on multiple intelligences. Islam requires human orientation not only on the outcome but also the quality of process. It has been commonly known for several decades that the major experts in education use only intelligence quotient (IQ) tests as the sole measure in "judging" children's intelligence. It is even used as the main consideration and the only reference in predicting the future of children. In fact, especially for today's complex era, other factor intelligence can actually be a role for the future determinants of future children. This article discusses three important things, namely the basic concept of multiple intelligences, the new paradigm of learning Islamic Education, and PAI Learning based on various ideal intelligences. Multiple intelligence-based learning within the scope of an institution is generally not easy. Recently, Islamic Education as a subject or institution has its own advantages. They are the ability and sincerity to accommodate students who come from lower class society. Of course this is not fair if an Islamic Education institution or PAI subjects are forced to use certain modern theories but the income (money) and the quality of Islamic Education institutions and PAI teachers are not modernized.

Keywords: Learning Innovation, PAI, Multiple, Intelligences

ملخص

يتناول هذا البحث الحديث عن تعليم الدراسات الإسلامية وفقا لنظرية الذكاء المتعدد (*Multiple Intelligences*). ولا يريد الإسلام تغيير الإنسان في نتيجته فحسب، وإنما يريد أيضا العملية ذات جودة عالية. كما يفعله أكثر خبراء "الذكاء" في عالم التعليم، حيث يستخدمون اختبار حاصل الذكاء (IQ) كمنطلق وحيد في "تقييم" ذكاء الطالب، بل كمادة أساسية ومرجع وحيد في توقع مستقبل الطالب. وإن كانت في الحقيقة

* IAI Bani Fattah Jombang email: quraishbasid@gmail.com

هناك عناصر ذكاء أخرى ذات تأثير كبير في تكوين مستقبل الطالب، خاصة في مثل هذا العصر المعقد. وفي هذا البحث تحدثنا عن ثلاث أمور مهمة، وهي: مفاهيم أساسية لنظرية الذكاء المتعدد (*multiple intelligences*)، وإطار تفكير جديد عن تعليم الدراسات الإسلامية، وتعليم الدراسات الإسلامية وفقا لطريقة الذكاء المتعدد المثالي. والتعليم على طريقة الذكاء المتعدد في إطار مؤسسة واحدة ليس أمرا سهلا. وإلى الآن كانت للدراسات الإسلامية مزية على غيرها، وهي أنها تتقبل الطلبة من المجتمع في الطبقة الضعيفة. فلهذا، إنه ليس من العدل أن تطالب مؤسسات التربية الإسلامية أو مادة تعليم الدراسات الإسلامية باستخدام النظريات المعينة الحديثة، ولكن دخل وجود مؤسسات التربية الإسلامية ومدرسي تعليم الدراسات الإسلامية لانتقالها الحداثة.

مفتاح الكلمات: ابتكار التعليم، تعليم الدراسات الإسلامية، نظرية الذكاء المتعدد.

Abstrak

Artikel ini mengeksplorasi pembelajaran PA berbasis *multiple intelligences*. Islam menghendaki perubahan manusia orientasinya bukan pada hasilnya saja, tetapi juga proses yang berkualitas. Sebagaimana yang telah umum diketahui dalam beberapa dekade para pakar “kecerdasan” utamanya dalam dunia pendidikan hanya menggunakan tes *intelligence quotient* (IQ) sebagai pijakan satu-satunya dalam “menilai” kemampuan (kecerdasan) anak. Bahkan juga digunakan sebagai bahan utama dan rujukan satu-satunya dalam memprediksi masa depan anak. Padahal, utamanya untuk zaman yang serba kompleks sekarang ini, faktor-faktor (kecerdasan) lain sebenarnya juga bisa menjadi andil bagi penentu dasar masa depan anak kelak. Dalam artikel ini membahas tiga hal penting, yaitu: Konsep dasar tentang teori kecerdasan beragam (*multiple intelligences*). Paradigma baru pembelajaran Pendidikan Agama Islam, dan Pembelajaran PAI berbasis kecerdasan beragam yang ideal. Pembelajaran berbasis *multiple intelligences* dalam lingkup satu lembaga (institusi) secara umum tidaklah mudah. Selama ini Pendidikan Islam sebagai sebuah mata pelajaran maupun institusi memiliki kelebihan tersendiri. Yakni, kemampuan dan ketulusan untuk menampung peserta didik yang berasal dari masyarakat kelas bawah. Tentu ini tidaklah adil bila sebuah lembaga Pendidikan Islam atau mata pelajaran PAI dipaksa untuk menggunakan teori-teori tertentu yang modern tapi pendapatan (uang) dan kualitas lembaga Pendidikan Islam dan guru PAI tidak ikut dimodernkan.

Kata Kunci: Inovasi Pembelajaran, PAI, Multiple, Intelligences

Introduction

The study of *kecerdasan beragam*¹ or multiple intelligences² will always be related to its originator, Howard Earl Gardner.³ Because of this theory, new paradigms in the field of education and psychology about intelligence have blossomed and gained recognition. Eventually, paradigm revolution on the theory of intelligence has taken place. This theory becomes the basis of classifying based on the type of intelligence. The assumption is that every student has his or her own intelligence and the teacher should not direct students to only one intelligence. Therefore, the classification of learners based on the IQ intelligence test as the sole criterion is not appropriate.

The assumption recently is that people (learners) are said to have only one kind of intelligence and that can be measured by standard tests only. However, Howard estimates that humans have 7 to 10 major intelligences that differ from one individual to another.⁴ This means no learner is smarter than the other learner. They have their own intelligences. Some students have found their intelligence. In fact, there may be learners who tend to have more than one intelligence.

It has commonly been known that in the last decade's experts in education use only intelligence quotient (IQ) tests as their foundation in "judging" the children's intelligence. It is even used as the main basis and the only reference in predicting the future of children. In fact, especially for today's complex era, other factors (intelligences) can actually be a role for the future determinants of future children. In other words, in this complex era, IQ alone can never be the solution towards the problems of somebody and of society.

¹ In other references it is sometimes used the term "multiple intelligence," "plural intelligence," "diversity of intelligences," and "multiple intelligences" as a substitute for multiple intelligences used by Gardner in developing his theory.

² Gardner's theory originally only identified seven types of intelligence, namely linguistic, logical-mathematical, music, kinesthetic-physical, spatial-visual, and intrapersonal. He then adds another type of intelligence that is naturalist. He also said that there may be some other intelligences. Although over time, this theory of multiple intelligences somehow becomes synonymous with the concept of "learning style" even though they are very different. See, Valeria Strauss, "Howard Gardner: 'Multiple Intelligences' are not 'Learning Styles'," http://www.washingtonpost.com/blogs/answer-sheet/wp/2013/10/16/howard-gardner-multiple-intelligences-are-not-learning-styles/?tid=auto_complete, October 16, 2013, accessible October 23, 2017.

³ Howard Gardner is a revolutionary figure of the world of education and psychology. His book *Frames of Mind: The Theory of Multiple Intelligences* (published 1983) has shaken the old paradigm of intelligence. Until now (October 2014) he is still alive. Even still active in scientific activities in cyberspace. On the internet he often posts opinions and criticisms on the implementation and development of Multiple Intelligences in various countries.

⁴ Strauss, "Howard Gardner: 'Multiple,'" accessed on 23 October 2017.

The world today is, particularly in poor and developing countries, hit by population explosion. This resulted in the lack of employment, increased air pollution, prone to infectious diseases, and the development of uncontrolled IPTEK cause people not only to require or are required to develop one kind of intelligence only. That is, the more diverse potentials of intelligence owned by the community, then most likely all aspects of community life will be met. The assumption is whatever is needed by the community who have diverse intelligences are able to meet and overcome in accordance with the intelligence respectively. For example, with a natural intelligence someone will be able to cope with pollution by introducing green programs and can also create vaccines for certain diseases to prevent transmission.⁵

In the context of PAI, this teaching-learning is generally still based on one kind of intelligence only (linguistic-verbal). Namely, all learners are assumed to have linguistic-verbal intelligence. Although often (mainly in a class with a large number of students) it is not. In the classroom, there are various intelligences possessed by them. As a result, learners who do not have this type of intelligence will feel depressed. This may be because he is unable to memorize and read the Qur'an, is less interested in worship practices, and learning material is too dogmatic.

From the above explanations, the author assumes that Gardner's theory still needs to be criticized. The author notes that some ideas of multiple intelligence theory are not fully used by PAI theory of learning. There are some Gardner's ideas that need to be used and some are not suitable to be implemented because they do not match the PAI character. Therefore, the author does a critical analysis of Gardner's theory to find out what factors make this theory not fully applicable in PAI learning. Then the author draws conclusion. From the innovation of learning PAI based multiple intelligences, this writer does not make new ideas (discovery) but develops Gardner theory (invention). In order for the discussion of this article to be consistent with the focus of the problem, limitation is required. Therefore, the authors formulate the limitations of the discussion as follows: Basic concepts of multiple intelligences theory and innovation Learning PAI based on diverse ideal intelligence.

⁵ It can be argued that Gardner's theory has stimulated the world of education in various countries to innovate. Whether done intact (totality) or held filters and developments that are adjusted to the value in each country (invention). Innovation is usually done to meet the "longing" of the community to feel something new so that it can leave the old model (paradigm). However, in each innovation will definitely get different responses from the community. Some are absolute refuses, some are absolutely supportive, some are filtering closely, and some are responding casually.

Definition of Multiple Intelligences

As the originator of the theory of multiple intelligences, Gardner defines intelligence with a short and functional, namely "the ability to solve or create something of value for a particular culture." Alfred Binet and Theodore Simon divide intelligence into three components: first "the ability to direct the mind and / or action, "Second" ability to change course of action if the action has been done "and third" self-criticism."⁶

Gardner also said that the "main" intelligence is based on genetic factors so that it cannot be trained. Suppose musical intelligence, according to him there is the influence of genes that cause someone smart to play music. In fact, he argues that differences in one's environment do not contribute material to differences in the capacity to differentiate between rhythm and melody.⁷

More specifically, Widayati and Widijati state that intelligence cannot be observed directly. It is a conclusion from the observation of some real behavior which is the embodiment of rational thinking process.⁸ Thus, the assessment of intelligence should not be done with a written test. This is primarily to assess the intelligence of young children (toddlers) who cannot read and write.

From the above discussion it can be concluded that the meaning of diverse intelligence is some type of basic ability that one of them or some of them can be a characteristic of human being to culture and run a life together. In addition, Widayati and Widijati classify the properties of intelligence as follows:

First: Adaptive; a flexible response when there is a stimulus in various situations and problems to know the solution and do not find it difficult when faced with problems. Second: Learning ability; the ability to learn something new and it depends on each child to what extent he is able to understand and store something new. Third: Learning from the outside and inside experience; using prior knowledge as an analysis and understanding of the new situation, so that it always shows creativity.⁹

⁶ Agus Efendi, *Revolusi Kecerdasan Abad 21: Kritik MI, EI, SQ, AQ & Successful Intelligence Atas IQ* (Bandung: Alfabeta, 2005), 81.

⁷ Howard Gardner, "Practice Does Not Make Perfect," <http://multipleintelligencesoasis.org/practice-does-not-make-perfect/>, accessed 23 October 2017.

⁸ Sri Widayati dan Utami Widijati, *Mengoptimalkan 9 Zona Kecerdasan Majemuk Anak* (Yogyakarta: Luna, 2008), 2.

⁹ *Ibid.*, 4.

Paradigm Change of Intelligence

In the education system so far, people mostly still interpret the students' intelligence in a limited sense. Namely, those who are called to be intelligent are those who have compliant characteristics, strong memorization, high mathematical subjects and high science, high IQ test results, high cognitive value, and quiet. This means a child who can fix engine, be able to sell fried foods, be able to make anti-rape pants, is not a smart child, but a creative child. By using this paradigm creative child is not an intelligent child. Consequently, creative children (who have intelligence in their respective fields) feel unappreciated compared to the 10th-ranked child¹⁰ (cognitive score).

The fact is very apprehensive for the psychological condition of children. Children will compete to learn and even take some sources to get good grades in mathematics, English, Science, and so on though though they are not necessarily "intelligent" children. As a result, children's energy will only be for beyond their intelligence. Although the results are good (increasing), it is better and more useful if they deepen things based on their intelligence existence dominant. In addition, children will also enjoy the material (through tutoring or private) in accordance with their intelligence.

This is in line with Gardner's statement as quoted by Efendi that the concept of intelligence is not only related to the result of paper and pencil tests, but also related to the knowledge of the human brain and its sensitivity to cultural diversity (sensitivity to the diversity of human cultures).¹¹ However, the IQ test results are just a number to map a person's thinking ability. In other words, IQ is not a real performance test, so it is possible between the prediction of test results with the implementation in the field will be different. For example, a child with high IQ does not necessarily have good emotional intelligence¹² and spiritual intelligence¹³ in life.

¹⁰ According to Gardner, educators must reduce the time to rank the intelligence of children. More time to help them discover their natural talents and abilities and nourish them. There are hundreds of ways to succeed, but different abilities that will help people achieve success. See, Daniel Goleman, "Emotional Intelligence," in *Emotional Intelligence*, translator T. Hermaya (Jakarta: Gramedia Pustaka Utama, 1999), 50.

¹¹ Efendi, *Revolusi Kecerdasan Abad.*, 137

¹² Emotional intelligence is "the ability to motivate oneself and survive facing frustration; controlling the drive and not exaggerating pleasure; set the mood and keep the stress burden does not cripple the ability to think; empathize and pray." See, Goleman, "kecerdasan emosional," 45.

¹³ SQ is "the intelligence to deal with and solve the problem of meaning and value, that is, the intelligence to put our behavior and life in the context of broader and richer meaning, the intelligence to judge that one's actions or way of life are more meaningful than others", SQ is the highest human intelligence, which can effectively function IQ and EQ. "See, Danah Zohar and Ian Marshall," SQ:

In addition, what is so-called intelligence is the things associated with seriousness, there should not be mistakes, and things must learn textually rather than contextly. This is not true according to Agus Efendi, because intelligence is the ability to learn from experience and ability to adopt with the surrounding. Therefore, intelligent person does not mean that he never does wrong. In fact, smart people are those who have done wrong, but they can learn from mistakes and not do anymore.¹⁴

Furthermore, the level of intelligence is not only determined by gene but also environment. Zohar and Marshall say that:

Human intelligence is recorded in the genetic code and throughout the history of the evolution of life on earth. In addition, human intelligence is also influenced by everyday experience, physical and mental health, acceptable training portion, range of relationships woven, and various other factors in terms of neuroscience, all the properties of intelligence are worked through, or controlled by the brain along with its nerve tissue scattered throughout the body.¹⁵

In much more detail according to Thomas Armstrong, the specific conditions set by Gardner for an intelligence can be incorporated into his theory, including:

1. Any intelligence can be symbolized; such as the symbol of writing (letters) on linguistic intelligence, the symbol of numbers on mathematical intelligence, the symbol of the tone for musical intelligence, and the symbol of gestures or facial expressions for kinesthetic symbols.
2. Each intelligence has a history of development; intelligence is dynamic (not sedentary) and each intelligence has different developmental patterns.
3. Any intelligence is prone to defects caused by damage or injury to certain areas of the brain; according to Gardner theories of intelligence, it is applicable when based on biology (brain structure). Linguistic intelligence functions in the left hemisphere, musical, spatial, and interpersonal intelligence tends to the right hemisphere. Kinesthetic intelligence concerns motor cortex, basal ganglia, and cerebellum.

Spiritual Intelligence, "in SQ: Spiritual Intelligence - The Ultimate Intelligence, Rahmani et al (Bandung: Mizan, 2007), 4.

¹⁴ Efendi, *Revolusi Kecerdasan Abad.*, 85.

¹⁵ Zohar dan Marshall, "SQ: Kecerdasan Spiritual," 35.

4. Each intelligence has an end state based on cultural values; intelligent behavior can be viewed from the highest achievements in civilization, not judged by standard test results.¹⁶

From the discussion, it can be concluded that the type of intelligence is not single but diverse. Besides, intelligence is relative, that is the meaning or usefulness of an intelligence depends on the intelligence paradigm of the community. For example in a society a person who is smart in a music could be considered "stupid" by people who do not like music. In addition, the development of intelligence is not only determined by the gene alone or by the environment, or by both. With the new paradigm of this intelligence, all the positions of the intelligence of learners are the same. All are intelligent in their respective fields.

Brain as the Key of Intelligence

It has commonly known that brain is the first and most important organ for the biological order of an organism. Only then the heart and lung organ ranks next. The reason is that brain has become a performance control of all the organs of the body without exception. Thus, human without brain has no use for all organs and senses will not function, and this is called death.

As a human organ, the brain is something very extraordinary. This is what makes human and animal different.¹⁷ Even human brain is much more compact (sophisticated) than any computer in the world as Zohar and Marshall said that:

Brain works with a passing thought system. That is, brain does not consist of several separate intelligence modules. Brain is neither a serial processing nor an isolated associative system. These two systems interact and reinforce each other so as to give humans a higher form of intelligence than each of these intelligences when standing alone. IQ and EQ are mutually supportive (synergistic).¹⁸

In sum, the state of the brain has a very important role for the development of one's intelligence. Even until now the secret of brain power has not been solved scientifically. Agus Efendi stated that the secrets of the

¹⁶ Thomas Amstrong, "Seven Kinds of Smart: Menemukan dan Meningkatkan Kecerdasan Anda Berdasarkan Teori Multiple Intelligence," in *Seven Kinds of Smart: Identifying and Developing Your Multiple Intelligence*, translator T. Hermaya (Jakarta: Gramedia, 2005), 6-8.

¹⁷ Regarding this, Gardner presumably recognizes that animals also "possess" intelligence in their respective fields, according to their habitat and body shape.

¹⁸ Zohar dan Marshall, "SQ: Kecerdasan Spiritual," 50.

brain and its intelligence until now still have not been revealed satisfactorily, even it is still very far from satisfaction although scientifically in the brain there are proven three main types of rational brain, emotional brain, and spiritual brain.¹⁹

In addition, there are several theories about the development of intelligence of brain. They are:

1. Genetics, related to the shape (structure) of brain derived from the genes of parents
2. Healthy food, brain development in the golden age of a child, even in womb determined nutrient supply.
3. Nursing requires training and a supportive environment to discover and develop various intelligences that a child may have.
4. Environment, the role of parents is vital (as educators) in educating children for the development of intelligence to occur correctly, and how the surrounding environment to support these developments.
5. Mental state of a happy child with a melancholy can affect the development of intelligence of children.²⁰

It can be concluded that brain has an important role in the development of every human intelligence. The brain is the organ that shows the "identity" of a person. Therefore, PAI teachers are required to understand and care about how learners "work" with his brain. Teachers must be aware that learning difficulties and failures should be sought on how each child's brain understands something. Thus, when viewed from the context of globalization, then it is the time to apply a new paradigm in learning that is based on how brain works.²¹

Finally, brain is extraordinary ability and power in giving birth to science and technology. From biological reviews (form), brain can be inherited from generation to generation (genetic factor). However, if training is held continuously and in the right way then the "function" of brain can be optimized according to human desire.²² In other words, environmental intervention also has an important role in the development of human intelligence. The implication of that statement is that man considers brain as his god that the brain is everything to this life. When

¹⁹ Efendi, *Revolusi Kecerdasan Abad.*, 55.

²⁰ Widayati dan Widijati, *Mengoptimalkan 9 Zona.*, 28-49.

²¹ Syamsul Ma'arif, *Revitalisasi Pendidikan Islam* (Yogyakarta: Graha Ilmu, 2007), 133.

²² by developing one of the intelligence it can spur other intelligence. For example, by improving musical intelligence from an early age (playing violin or piano) it can stimulate mathematical intelligence to participate in growing rapidly. And spatial intelligence skyrocketed after the intrapersonal intelligence developed.

viewed from Islamic education, the statement is certainly not in line with the values of humanity²³ and Islamic values that glorify Allah SWT.

Legal basis for the implementation of Multiple Intelligence

The 1945 Constitution Article 28C Paragraph 1 of the Amendment mandates "Every person shall have the right to develop himself through the fulfillment of his basic needs, be entitled to education and benefit from science and technology, art and culture, in order to improve the quality of his life and for the welfare of mankind."²⁴

From the statement in the context of this paper, the important point is the statement of the right to develop themselves through the fulfillment of basic needs and statements to improve the quality of life and for the welfare of mankind. Indeed, what is meant by the basic needs of students is not only general education but also the need to get recognition (awards) as well as self-development of intelligence (ability) in accordance with their field. By developing on the basis of their intelligence, learners will not be burdened with "tasks" they face.

Another legal basis is the Law on National Education System (Sisdiknas) no. 20 Year 2003 article 1 number 1 that is meant "education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble character, and also skill which is needed himself, society, nation and state. "And it is also said the development of the potential of learners also exist in the national education objectives in Article 3 of Law no. 20 Year 2003."²⁵

This is in more detail reinforced in Article 5, paragraph 4, explaining "Citizens with the potential of intelligence and special talents are entitled to special education."²⁶ Article 12 paragraph 1 point b states "every learner in every educational unit has the right: b. to obtain educational services in accordance with their talents, interests, and abilities. "And Article 36 paragraph 3 point c says that "The curriculum is prepared in accordance with the level of education within the framework of the

²³ Humans are creatures that require things that are physical-biological (homo economicus) and things that are psychological and spiritual (homo socius). On that basis, man can become a civilized and civilized being. However, no matter how intelligent humans are, he is a finite creature. See, Efendi, *Revolusi Kecerdasan Abad., 2.*

²⁴ Undang-undang Dasar Negara Republik Indonesia Tahun 1945 Amandemen ke-4.

²⁵ *Undang-undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional 2003 Beserta Penjelasan* (Jakarta: Cemerlang, 2003).

²⁶ Special education is an education for learners who have difficulty in following the learning process because of physical, emotional, mental, social, and / or have potential of intelligence and special talents." See article 32 paragraph 1 of the National Education System Act 2003.

Republic of Indonesia with regard to: ... c. increasing the potential, intelligence, and interests of learners ... "Then article 45 paragraph 1 states" Each unit of formal and non-formal education provides facilities and infrastructure that meet educational needs in accordance with the growth and development of physical, potential, intellectual, social, emotional intelligence, and psychological learners."²⁷

From the above explanation, it can be concluded that the legal implementation of educational learning based on multiple intelligences is set in the law. This course can also be the basis of the rules for all subjects and educational institutions who want to innovate in implementing education and learning based on various intelligences. Therefore, anyone is not allowed to force learners to pursue or explore a certain field of intelligence that is not in accordance with their ability although in reality and its implementation there are some obstacles encountered. More details on this subject will be described in the next discussion.

New Paradigm of PAI Instruction

The paradigm derived from the Cartesian (Descartes) and Newtonian causes the emergence of a single paradigm (not intact) in the Western world. With that single paradigm they slumped into a crisis and full of contradictions. Capra thought it was caused by a fallacy of thought. Ahmad Tafsir explained that what is meant by the mistake of thinking according to Capra is not the use of appropriate paradigm in the preparation of western culture. According to western culture, it is only compiled based on one paradigm, namely the paradigm of science (scientific paradigm). The paradigm is not fully able to see nature and life as a whole and wholeness, except only to see this nature in the empirical only.²⁸

Furthermore, when it is associated with learning directly, the old teaching paradigm about giving rewards and punishments or providing other stimuli²⁹ is no longer valid. Or paradigm of learning which is only

²⁷ Undang-undang Sisdiknas No. 20 Tahun 2003.

²⁸ Efendi, *Revolusi Kecerdasan Abad*, 22-23.

²⁹ Flow is a feeling of loss of consciousness of space and time, according to Daniel Goleman "flow is a state when a person is fully absorbed into what he is doing, attention is fully absorbed into what he is doing, his attention is focused only on the work, consciousness united with action." , Daniel Goleman, "Emotional Intelligence," p. 127. Further according to Gadrner, the flow and positive circumstances that characterize it as one of the healthiest ways to teach children, motivate them from within themselves rather than with threat or lure. In other words, teachers should use positive children's circumstances to get them interested in learning areas where they can develop skills. Flow is a keadan that indicates a child is drowning in a suitable task. The learner should find something he likes and pursue it well. See, Daniel Goleman, "Kecerdasan Emosional," 132.

limited to convey science is considered to be irrelevant to the present. New paradigm is needed that teaching as the process of regulating the environment. Some of the reasons are:

1. Students are not adults, but individuals who are growing. They still needs the process of education. Thus, the teacher (as an adult) is not a single source of learning. The assumption is that the needs of adults with children is different, then the teacher serves as a manager of learning resources in accordance with the age level of students.
2. The development of science results in the impossibility of any person capable of mastering all branches of scholarship. Thus, learning is not just memorizing information, memorizing formulas, but learning is how students are able to use their brains to hone their thinking skills.
3. New discoveries in psychology (according to the author also in biology) results in a new understanding of the concept (theory) of human behavior change. Humans as biological creatures (organisms) have innate potential that determines human behavior. The implication is that the education process is no longer providing stimulus, but to develop the potential (intelligence) that has been owned by students.³⁰

The explanation is similar to Thomas R. Hoerr's opinion that:

The theory of multiple intelligences provides a pragmatic approach to how we define intelligence and teaches us to utilize the advantages of students to help them learn.... Being intelligent is no longer determined by the value of the test; being intelligent is determined by how well students learn in diverse ways."³¹

More details, Muhaimin, et al. explains that learning essentially occurs individually, so that each individual in learning has its own characteristics. From there, ideally Islamic education should be referred to individual learners, assuming that the action (behavior) of learning can indeed be organized (managed) and influenced (intervened), but individual learning behavior will continue to run in accordance with the characteristics of individual learners. For example, learners who learn slowly in a particular field cannot be forced to learn quickly. Therefore, the design of learning PAI should be pursued in accordance with the characteristics of

³⁰ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2007), 101-102.

³¹ Thomas R. Hoerr, "Buku Kerja Multiple Intelligences: Pengalaman New City School di St. Louis, AS dalam Menghargai Aneka Kecerdasan Anak," in *Becoming a Multiple Intelligences School*, translator Ary Nilandari (Bandung: Kaifa, 2007), 7.

individual learners, so that there is a development in understanding, experience, and practice diverse accordance with the capacity and ability (affordability).³²

When associated with students directly, the old paradigm about learners have experienced a shift. Now every learner in his view has different levels of ability in the cognitive, affective, and psychomotor domains.³³ In addition to these differences, learners also differ on the ability of nature. The assumption is there are children who have the ability of painting but weak in the ability to dance and exercise. There are also learners who have the ability to read the Quran very well. The implication is that the differences in the psychological and fitrah aspects are very basic to be known and mapped by the teacher. the map is used as initial capital in designing learning activities.³⁴

When viewed from its importance, education is divided into two, the first is education in terms of individual interests of learners. According to Hasan Langgugung cited by Abuddin Nata, besides paying attention to the learners in terms of talent differences, abilities, trends, etc., the teacher must also assist the individual in expressing and actualizing his "intelligence". it is expected that learners can solve problems in his life someday.³⁵

Secondly, in terms of public interest, the implementation of educators is done solely to meet the needs of the community so that every idea, thought, value, culture, religion, science channeled to learners must get the recognition of society and state. In other words, society and state play a very important role in intervening education activities. That is, to create a generation that is ready to fill the empty spaces of knowledge that the community desperately needs.³⁶ The concept of education that combines individual interests with the interests of society is based on the assumption that individuals, in addition to having freedom of creativity, they are also limited by social freedom.³⁷

³² Muhaimin, dkk. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: Remaja Rosdakarya, 2004), 192.

³³ We meet some children who are affectively very good (polite) and not much whim but cognitively very weak. There are also children who are cognitively good (good replication value) but psychomotorically (physical activity) is very weak.

³⁴ Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Jakarta: Kencana, 2009), 110-111.

³⁵ *Ibid.*, 147.

³⁶ Nata, *Perspektif Islam Tentang*, 148.

³⁷ Therefore, each learner can choose his own choices, they must also be subject to a choice that is recognized and needed together. In other words Islam sees that both interests must go hand in hand and balanced. In addition to using the value-nilia derived from God is believed to be true than the value-nilia created by humans. Therefore, in achieving what comes from man is nullified by a dubious attitude first and then solve the keraguanya it with scientific evidence. While addressing that comes

An Ideal PAI Instruction based on Multiple Intelligence

PAI instruction is an activity to educate learners. Therefore, in the context of this paper the important things to consider before learning is the condition (background) of the students, the extent to which the ability of teachers to accommodate the diversity of learners, and how to instill Islamic values to learners in accordance with the condition of "diversity" of learners.

Furthermore, according to Thomas R. Hoerr, multiple intelligence-based learning theories can make education appreciate to the diversity of students. It is even possible to recognize the different uniqueness of each individual.³⁸ Although in reality the application of various theories of intelligence requires a lot of money (need additional funding), among them necessary to buy a video camera (CCTV) in every classroom and invite artists various fields and other supporting needs.³⁹

Still according to Thomas R. Hoerr, there is no single and correct way for the application of various intelligence theories to schools. Every educational practitioner in using the theory should be able to notice the uniqueness of the context and culture of their respective schools.⁴⁰ Based on the author's analysis, it can be exemplified in a particular school or classroom setting with music while learning can make students develop mathematical intelligence. Yet another school will be able to cause great chaos. That is, the point of the theory of multiple intelligences must be done in the circumstances of each school and the surrounding community, so that each school has its own way to implement.

In sum, the application of the theory of multiple intelligences is not really easy, both in terms of understanding the theory and in terms of its future. Teachers should pay close attention to the nature of the theory. Therefore, the authors will describe Howard Garner's suggestion to the teachers as an important things to study. This is quoted by Valerie Strauss that there are three main things to note:

First: Organize individual learning as much as possible. Teach every learner in a way that they find comfortable and can learn effectively. Of course this would be easier if done with a smaller class. Second: Perform diverse teaching methods. Teaching material is important in various ways and using various materials, for example, through stories, artwork, diagrams, role plays and so on. In this way it is

from God begins from menyakinnya, then strengthen it with the understanding of human beings about the verses kauniyah. *Ibid.*, 151-152.

³⁸ Hoerr, "Buku Kerja Multiple," 22.

³⁹ *Ibid.*, 27.

⁴⁰ *Ibid.*, 16.

expected that learners can learn in different ways. Third: Leave the term "learning style," because it will confuse others and will not help teachers or learners.⁴¹

If the most important parts or even the whole theory can be implemented, the innovation⁴² of learning PAI has succeeded. With that it is expected that the intellectual power of Islam⁴³ can get meaningful input. However, if there is no need to renewal in other fields that affect directly or indirectly so that its application can be optimal. According to Agus Efendi, building tradition and culture of philosophical and scientific thinking is certainly not easy. Education needs a democratic education and learning system, an innovative-creative, transformative-curriculum system that is responsive to community change, systematic thinking training, a prescriptive-persuasive and effective-innovative textbook, intellectual traditions and a democratic social and political system, and a system a culture that supports excellence and respect for human rights-spiritual-spiritual.⁴⁴

The statement can be understood that if PAI instruction is absolute in applying the theory of multiple intelligences, the impact is that there must be changes (development) of materials, learning methods, facilities, the existence of team teaching, and other changes relevant to the theory. The amendment does not apply to the specific purpose of PAI, namely to apply Islamic values to learners. However, under these conditions it is still very difficult to instill Islamic values in PAI learning materials, learning styles, and learning materials combined with various intelligence theories.

More concretely in learning PAI material, there are several areas of intelligence that can deepen by each type of intelligence learners. For example, propaganda, rote, and the art of reading the Koran are emphasized seriously on learners who only have verbal-linguistic intelligence. Material of heirs, zakat science, and astronomy is given specifically for learners who have logical-mathematical intelligence.

⁴¹ [Strauss](#), "Howard Gardner: 'Multiple,'" accessed on October 2017.

⁴² A country with a low innovation capability will rely heavily on a country with high innovation capabilities, in line with increasing awareness of intellectual property rights." See, Efendi, *Revolusi Kecerdasan Abad*, 47.

⁴³ The intellectual strength of Islam is the power associated with the theological consciousness (cosmological, cosmological, epistemological, scientific and scientific). The strength of Islam is also related to issues of education, learning, human resources, the culture of science, purity, responsibility, and derivatives..

⁴⁴ *Ibid.*, 4.

It certainly will be different from the application of multiple intelligence in the scope of the material (theme) of learning. The example is the material about zakat. the material can be simulated (role play method), the form of writing assignment,⁴⁵ or practiced in real with the establishment of institution (organization) zakat located in school.

Thus, due to the potential deployment⁴⁶ of each student's intelligence appropriately and all based on Islamic values, students are expected to actually become successful people. That is, the ultimate success is not a false success.⁴⁷

It certainly will be different from the Islamic view of animals. However, according to Islam the purpose of creating it between humans and animals is different. Thus, the function of the brain as a producer of intelligence between humans and animals is also different. Animal intelligence is used only to obey God's command to "decorate" the earth and animals are not held accountable in the Hereafter. the function of intelligence (brain) in humans is a modality to run the life, in order to choose everything in accordance with what they can choose.

Of all the above phenomena and problems that occur in Islamic education, Anshori has provided a recommendation as a way out, one of which is:

1. The Islamic education institution in each lesson must have activities related to multiple intelligences.
2. Educational institutions should not accept students who have special needs unless equipped with their needs.
3. Take innovative ideas that fit the teachings of Islam.⁴⁸

⁴⁵ Learners are asked to choose what task he wants then told to explain in detail what will be done to succeed the task in the form of writing tasks with descriptive sentences.

⁴⁶ Viewed from the aspect of psychology, each learner has the basic potential (talent, interest, and ability / intelligence) that need to be actualized and continually grown to be able to apply his function as a servant of Allah and His Khalifah on earth. Therefore, each student ideally requires different treatment as well. See, Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta: Rajawali Pers, 2009), 226.

⁴⁷ More concretely, as an effort to filter the processes and outcomes of western science it is necessary to make a critical effort to Gardner's theory. Where, it turns out his theory of intelligence includes not only humans, but also other species. By this means there is the assumption that animals also have intelligence because it also has a brain even though not as smart as manusia. According to Gardner, intelligence has been possessed by humans since prehistoric times, when human civilization has not begun. In fact, according to him, intelligence is also owned by other species (animals). Although for human religious intelligence can be dominated by human species alone in each individual. But for animals cannot be dominated by one species alone, meaning that each individual in one species has the same type of intelligence. For example the intelligence of one bee one with the other cannot have a different kind of intelligence. In other words, the type of intelligence between one bee and the other is the same, that is intelligence in calculating distance through flying behavior.

⁴⁸ Anshori, *Transformasi Pendidikan Islam* (Jakarta: Gaung Persada, 2010), 50.

Referring to these recommendations and based on the previous discussion, there is a reason why the paradigm of Islamic science and Western science become a gap. the development of brain "theory" makes the position between humans and animals "almost" the same. Namely, both have the brain and have the same intelligence, although based on research the level of intelligence of animals is very far below compared to humans. The implication is that it is claimed to prehistoric times even to the "creation" age of all living things produces the idea that animals and humans are created from the same "thing". What distinguishes between humans and animals is that the ability of human evolution is so rapid that it can leave the level of intelligence of other animals".⁴⁹

Thus, the task of PAI is not only able to accommodate the diversity of students' intelligence, but also able to exploit the potential to prepare the generations of Islam that fills all sectors of society. The assumption is that the learning outcomes of PAI not only make students believe and pious in the sense of ritual, but with PAI students are able to realize, find, and develop the intelligences that exist in him.

If it is related to Gardner's theory, one of the important things that can be taken by Islamic education is that every student has different kinds of intelligence. Thus the teacher should not equate the position of intelligence of all students. However, regarding other western-tasting theories such as the "infinite" ability of the brain, "intelligence is genetic or not, animals also have" equality "with humans, and other theories have not yet matured in theory. Thus Islamic education does not have to take the whole theory of Gardner let alone the theory that is still immature.

For example, the emergence of inclusive Islam should also be worthy of being included in education, primarily Islamic education. Maximally, there needs to be an integration between Islamic education materials with the concept of Islamic inclusiveness itself. So it will also be able to become a protection for learners to understand that Islam is actually the most logical religion and highly appreciate the diversity in this life. That is, the idea of radicalism will be suppressed and minimized.⁵⁰ What needs to be underlined is that PAI is not just about worship, but also syari'at and

⁴⁹ More details Muhaimin explained about the typology of Islamic philosophy (education) philosophy, which in the writer's view can be the philosophical basis of Islamic Education today. Thus, PAI not only emphasizes its cognitive and IQ aspects but also emphasizes on functional aspect in society. PAI is not only oriented to dogmas of worship for the afterlife, but also dogmas about the command of developing intelligence in their respective fields for the benefit of religion and nation.

⁵⁰ Wiwin Luqna Hunaida, "Potret Prospek Pendidikan Agama Islam Kekinian Integrasi Inklusivitas Islam dalam PAI", *Didaktika Religia* Volume 4, No. 2, 2016, 16.

muamalah. Thus, the discussion of PAI becomes increasingly complex and representative.

From all the above discussion, it can be concluded that the essence of learning of Islamic Education based on multiple intelligences is able to increase or develop the most dominant intelligence of each individual student. On the other hand, PAI teachers also have to provide other material that is certainly directly related to the dogmas and values of Islamic teachings. Therefore, the role of PAI is to provide motivation and lead learners to develop their intelligence accompanied by the planting of Islamic values with ways and subject matter that is adapted to their intelligence. For example, children with spatial intelligence are encouraged to pursue their intelligence so that they can be painters, sculptors, architects, geographers, and so on. But on the other hand the teacher must also instill Islamic values that is to become a painter, sculptor, architect, geographer who uphold the values of Islam.

Conclusion

the author will conclude some important things from the previous explanation, among them are: there has been a shift in the paradigm of intelligence, which implies a change in "positions" learners in education. Initially learners are only as objects for "project" improvement of intelligence, be subject of "project" development of intelligence. The assumption is that learners must be active in seeking and developing intelligence in accordance with their respective fields. PAI learning is done not only to meet the demands of morality and rituality. But more than that, learning PAI is the planting of PAI values universally, so the purpose of PAI is not only to educate students in IQ only but also to educate students in accordance with the field of intelligence respectively. The implication is that PAI learning in practice also experiences changes. It is not only focused on the results but also concerned with the right process. However, whatever the changes or innovations, the identity and values of Islam should not be abandoned.

Multiple intelligence-based learning within the scope of an institution is generally not easy. Many obstacles are encountered, such as the need for sufficient funds, need specialist educators in certain fields, take time to identify the type of intelligence of learners and the discovery of other types of intelligence that support the main intelligence in one individual, the absence of unity of vision, the potential of teachers who are still minimal, and so on, Therefore, ideally, PAI learning does not necessarily have to practice the theory blindly. Learning PAI should still see

the context of the surrounding community, the condition (background) of learners, and of course the ability educational institutions.

REFERENCES

- Amstrong, Thomas. "Seven Kinds of Smart: Menemukan dan Meningkatkan Kecerdasan Anda Berdasarkan Teori Multiple Intelligence," dalam *Seven Kinds of Smart: Identifying anda Developing Your Multiple Intelligence*, terj. T. Hermaya. Jakarta: Gramedia, 2005.
- Anshori. *Transformasi Pendidikan Islam*. Jakarta: Gaung Persada, 2010.
- Efendi, Agus. *Revolusi Kecerdasan Abad 21: Kritik MI, EI, SQ, AQ & Successful Intelligence Atas IQ*. Bandung: Alfabeta, 2005.
- Gardner, Howard. "Practice Does Not Make Perfect," <http://multipleintelligencesoasis.org/practice-does-not-make-perfect/>, diakses tanggal 23 Oktober 2017.
- Goleman, Daniel. "Kecerdasan Emosional," dalam *Emotional Intelligence*, terj. T. Hermaya. Jakarta: Gramedia Pustaka Utama, 1999.
- Hoerr, Thomas R. "Buku Kerja Multiple Intelligences: Pengalaman New City School di St. Louis, AS dalam Menghargai Aneka Kecerdasan Anak," dalam *Becoming a Multiple Intelligences School*, terj. Ary Nilandari. Bandung: Kaifa, 2007.
- Hunaida, Wiwin Luqna. "Potret Prospek Pendidikan Agama Islam Kekinian Integrasi Inklusivitas Islam dalam PAI", *Jurnal Didaktika Religia* Volume 4, No. 2 Tahun 2016.
- KBBI Offline Versi 1.5, <http://kbbi-offline.googlecode.com/files/kbbi-offline-1.5.zip>, didownload tanggal 21 April 2017.
- Ma'arif, Syamsul. *Revitalisasi Pendidikan Islam*. Yogyakarta: Graha Ilmu, 2007.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*. Jakarta: Rajawali Pers, 2009.
- , dkk. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: Remaja Rosdakarya, 2004.
- Nata, Abuddin. *Perspektif Islam Tentang Strategi Pembelajaran*. Jakarta: Kencana, 2009.
- Sanjaya, Wina. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana, 2007.
- Strauss, Valeria. "Howard Gardner: 'Multiple Intelligences' are not 'Learning Styles',"

http://www.washingtonpost.com/blogs/answer-sheet/wp/2013/10/16/howard-gardner-multiple-intelligences-are-not-learning-styles/?tid=auto_complete, 16 Oktober 2013, diakses 23 Oktober 2017.

Strauss, "Howard Gardner: 'Multiple,'" diakses tanggal 23 Oktober 2017.

Undang-undang Dasar Negara Republik Indonesia Tahun 1945 Amandemen ke-4.

Undang-undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional 2003 Beserta Penjelasannya. Jakarta: Cemerlang, 2003.

Undang-undang Sisdiknas No. 20 Tahun 2003.

Widayati, Sri dan Utami Widiyati. *Mengoptimalkan 9 Zona Kecerdasan Majemuk Anak*. Yogyakarta: Luna, 2008.

Zohar, Danah dan Ian Marshall. "SQ: Kecerdasan Spiritual," dalam *SQ: Spiritual Intelligence – The Ultimate Intelligence*, terj. Rahmani dkk. Bandung: Mizan, 2007.