

**IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING BASED
ON MULTIPLE INTELLIGENCES**
(Case Study at Al-Azhar 45 Islamic Elementary School Palembang)

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Abstract: This study examines the implementation of Islamic Religious Education learning based on Multiple Intelligences, focusing on linguistic and musical intelligences at Al-Azhar 45 Islamic Elementary School Palembang. Howard Gardner's theory of Multiple Intelligences offers a revolutionary perspective by recognizing that each individual possesses a unique combination of various types of intelligence. This qualitative research, employing a case study approach. Data were analyzed using Miles and Huberman's interactive model, incorporating triangulation techniques to ensure validity. The findings reveal that the implementation of learning begins with an observation of Multiple Intelligences to identify students' dominant intelligence profiles, followed by designing adaptive teaching modules. Development of linguistic intelligence is facilitated through reading, writing, storytelling, group discussions, and religious language games, while musical intelligence is developed through Islamic songs, melodic verse recitations, and the use of traditional instruments. Authentic assessment encompasses cognitive, affective, and psychomotor domains without employing ranking systems. The results indicate significant impacts on students' social attitudes, including seven noble character indicators: honesty, discipline, responsibility, tolerance, cooperation, courtesy, and confidence. Students demonstrate increased empathy, collaboration skills, respect for others' opinions, and confidence in expressing their ideas. Multiple Intelligences-based learning creates holistic, meaningful, and enjoyable learning experiences, enabling deep internalization of Islamic values that manifest in sustainable behavioral changes in students' daily lives.

Keywords: Multiple Intelligences, Islamic Religious Education, Linguistic Intelligence, Musical Intelligence, Social Attitudes

INTRODUCTION

Education is a fundamental pillar in the development of character and human resource quality, especially through schools as institutions for the transformation of knowledge and

values. Within the context of national education, Islamic Religious Education (PAI) plays a strategic role not only in religious cognitive aspects but also in shaping the personality and social character of learners. The National Education System Law Number 20 of 2003, Article 3, explicitly states that national education functions to develop capabilities and shape the character and civilization of a dignified nation, aiming to develop the potential of learners to become individuals who believe in, are devoted to God Almighty, and possess noble character. However, the reality of Islamic Religious Education (PAI) learning in various educational institutions still faces several substantive challenges, particularly in accommodating the diverse potentials of students' intelligences and integrating Islamic values with the increasingly dynamic developments of the times.¹

The issues in contemporary PAI learning indicate a gap between the ideal educational objectives and the actual learning practices in the field. PAI learning tends to be teacher-centered, with a predominantly cognitive approach, thus it has not yet fully addressed the affective and psychomotor dimensions of the students. This condition results in minimal internalization of Islamic values in students' daily behavior, as reflected in the increasingly prevalent moral crisis among learners. Furthermore, a monotonous learning approach that is unresponsive to the individual characteristics of students has the potential to hinder the optimization of diverse intelligence potentials. Indeed, as stated in Surah At-Tin verse 4, Allah SWT created humans in the best form (ahsani taqwim), indicating that each individual is endowed with unique potential excellence that must be developed optimally.²

In the context of educational theory development, the Multiple Intelligences paradigm proposed by Howard Gardner offers a revolutionary perspective on understanding human intelligence. Gardner challenges the traditional view that reduces intelligence solely to logical-mathematical and linguistic aspects as measured by IQ tests. He proposed that each individual possesses a unique combination of various types of intelligence, including linguistic, logical-mathematical, spatial, kinesthetic, musical, interpersonal, intrapersonal, naturalistic, and existential intelligences. This paradigm aligns with the humanistic principles of Islamic education, which regard learners as active subjects with potentials that must be facilitated for

¹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL*, vol. 2, 2017, <https://doi.org/10.24967/ekombis.v2i1.48>.

² Ega Nasrudin and Agus Fakhruddin, "PENGUATAN PENDIDIKAN KARAKTER RELIGIUS MAHASISWA Pemerintah Indonesia Terus Menerus Berupaya Mewujudkan Peserta Didik Yang," *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 7, no. 2 (2023).

development. In Islamic Religious Education (PAI) learning, the Multiple Intelligences approach enables teachers to design adaptive and relevant learning strategies based on the individual characteristics of students, thereby allowing the internalization of Islamic values to occur more deeply and meaningfully.³

Two forms of intelligence that have significant relevance in PAI learning at the elementary school level are linguistic intelligence and musical intelligence. Linguistic intelligence facilitates students in understanding, expressing, and discussing religious concepts communicatively through activities such as reading, writing, discussing, and memorizing Quranic verses. Meanwhile, musical intelligence plays a crucial role in fostering emotional depth and spiritual aesthetics through the medium of religious songs, salawat melodies, or memorized verses that are sung. Armstrong emphasizes that music can serve as an effective medium in learning because it engages emotional dimensions that facilitate a deeper internalization of values. The integration of these two types of intelligences in Islamic Religious Education learning not only enriches teaching methods but also provides opportunities for students to actualize their potential in accordance with their dominant intelligences.⁴⁵

The urgency of this research becomes increasingly evident when linked to the development of students' social attitudes as one of the essential goals of character education. Social attitude encompasses dimensions such as responsibility, social care, tolerance, politeness, and cooperation, which are concrete manifestations of Islamic values in social interactions. According to Abu Ahmadi, social attitude is an individual's awareness that determines actual and repeated actions toward social objects within the societal context. The formation of social attitude cannot be achieved solely through the transmission of cognitive knowledge but requires a learning process that engages the affective dimension and involves students' emotional experiences. In this context, Islamic Religious Education learning based on ⁶*Multiple Intelligences* with a focus on linguistic and musical intelligences is regarded as a

³ Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1983), h. 6-10.

⁴ Thomas Armstrong, *Multiple Intelligences in the Classroom*, 3rd Ed. (Alexandria: ASCD, 2009), h. 22-35.

⁵ T Armstrong, Association for Supervision, and Curriculum Development, *Multiple Intelligences in the Classroom* (Association for Supervision and Curriculum Development, 2009), <https://books.google.co.id/books?id=zCdxFRFmXpQC>.

⁶ Abu Ahmadi, *Psikologi Sosial* (Jakarta: Rineka Cipta, 2009), h. 147-149.

potential strategy because these two types of intelligences have the capacity to establish strong emotional connections between religious values and students' personal experiences.

⁷The implementation of the Independent Curriculum provides strategic momentum for the development of learning based on Multiple Intelligences. This curriculum emphasizes student-centered learning by granting students the freedom to develop according to their potential, interests, and talents. The differentiation principle of learning that characterizes the Independent Curriculum aligns with the philosophy of Multiple Intelligences, which recognizes the diversity of students' learning styles. In practice, Islamic Religious Education teachers are required to design learning that is not only diverse in methods but also capable of accommodating various types of student intelligences through meaningful and enjoyable activities. Research by Maryamah, Karolina, and Apriansyah indicates that implementing the Independent Curriculum in Islamic Religious Education learning with an innovative approach can optimally develop students' critical thinking skills and character.⁸

Although the concept of Multiple Intelligences has been extensively studied in educational literature, empirical research specifically exploring the application of Islamic Religious Education learning based on Multiple Intelligences, focusing on linguistic and musical intelligences and its implications for students' social attitudes, is still limited. The majority of previous studies tend to examine Multiple Intelligences generally, without a specific focus on particular types of intelligence, or they investigate character formation without associating it with the multiple intelligences approach. This research gap presents an opportunity to explore in depth how learning strategies integrating linguistic and musical intelligences can contribute to the internalization of Islamic values and the development of students' social attitudes. Moreover, the context of research in an Islamic school that has implemented this approach offers the opportunity to analyze best practices (best practices) that can serve as references for developing Islamic Religious Education learning models in other educational institutions.

This study was conducted at SD Islam Al Azhar 45 Palembang, an Islamic educational institution that has implemented Multiple Intelligences-based Islamic Education (PAI)

⁷ Faiz Aiman, "Mendikbud Tetapkan Empat Pokok Kebijakan Pendidikan 'Merdeka Belajar,'" *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 1544–50, <https://www.kemdikbud.go.id/main/blog/2019/12/mendikbud-tetapkan-empat-pokok-kebijakan-pendidikan-merdeka-belajar>.

⁸ Syifaun Nadhiroh and Isa Anshori, "Implementasi Kurikulum Merdeka Belajar Dalam Pengembangan Kemampuan Berpikir Kritis Pada Pembelajaran Pendidikan Agama Islam," *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 56–68, <https://doi.org/10.53802/fitrah.v4i1.292>.

instruction with a particular emphasis on developing linguistic and musical intelligences. The site was selected based on the consideration that the school offers a well-structured PAI learning program integrating various methods designed to accommodate the diversity of students' intelligences.

The research focuses on two primary aspects: first, the implementation of Multiple Intelligences-based PAI instructional strategies that draw upon linguistic and musical intelligences; and second, the implications of these strategies for shaping students' social attitudes, particularly in the dimensions of responsibility, social awareness, and courtesy. Employing a qualitative approach with a case study design, this study aims to provide a comprehensive description and analysis of the learning processes, the instructional strategies employed by teachers, students' responses, and the observable changes in social attitudes as manifested in their daily behavior.

Theoretically, this research is expected to enrich the body of knowledge in the field of Islamic religious education, particularly in the development of instructional models that are responsive to the diversity of students' intelligence potentials. This study also contributes to the development of Multiple Intelligences theory within the context of Islamic education by providing empirical evidence of the effectiveness of this approach in shaping not only cognitive competencies but also students' religious attitudes and behaviors.

Practically, the findings of this study may serve as a reference for Islamic Education (PAI) teachers in designing and implementing innovative, creative, and learner-centered instructional practices aligned with students' characteristics. For educational institutions, this research offers strategic insights into curriculum development and learning models based on students' potentials to support the realization of the Pancasila Student Profile and Islamic character formation. Moreover, the study provides valuable insights for parents and the wider community regarding the importance of recognizing and nurturing children's intelligences from an early age as an integral part of character education.⁹

The research problems in this study are formulated as follows: first, how the implementation of Multiple Intelligences-based Islamic Education (PAI) learning, with a specific focus on linguistic and musical intelligences, is carried out at SD Islam Al Azhar 45 Palembang; and second, how this Multiple Intelligences-based learning approach influences

⁹ H.A.R. Tilaar, *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia* (Bandung: Remaja Rosdakarya, 2002), h. 78-82.

the development of students' social attitudes. In accordance with these problem statements, the objectives of this study are to describe and analyze the implementation of Multiple Intelligences-based PAI learning strategies and to examine their implications for the formation of students' social attitudes, encompassing the dimensions of responsibility, social awareness, and courtesy.

Thus, this research is expected to provide a significant contribution to the development of holistic, humanistic, and learner-responsive PAI instructional models that align with the needs of 21st-century learners. Furthermore, it aims to strengthen the position of Islamic religious education as an instrument for cultivating character and fostering a dignified national civilization.¹⁰

METODH

This study employs a qualitative approach with a case study design aimed at exploring in depth the phenomenon of Multiple Intelligences-based Islamic Education (PAI) instruction at SD Islam Al-Azhar 45 Palembang. The use of a qualitative approach is based on the consideration that this research seeks to understand the meaning, processes, and natural context of implementing instructional strategies that involve linguistic and musical intelligences, as well as their implications for shaping students' social attitudes. As stated by Creswell, qualitative research enables researchers to explore phenomena holistically within natural settings without manipulating variables, thereby capturing the complexity and uniqueness of the context under study. The case study approach is chosen because this research focuses on a specific unit of analysis—SD Islam Al-Azhar 45 Palembang—which has implemented Multiple Intelligences-based PAI learning in a structured and consistent manner. Through the case study design, the researcher is able to intensively examine various aspects related to instructional implementation, the dynamics of learning interactions, and changes in students' social attitudes as manifested in their daily behavior.

The research was conducted at SD Islam Al-Azhar 45 Palembang, located on Jalan Tanjung Pandan, Sialang, Sako District, Palembang, South Sumatra. The site was selected based on the consideration that the school has implemented PAI learning using a Multiple Intelligences approach that integrates linguistic and musical intelligences into daily

¹⁰ Abuddin Nata, *Perspektif Islam tentang Pendidikan* (Jakarta: Gaya Media Pratama, 2003), h. 14-18.

instructional activities. The study was carried out from March 2024 until data saturation was reached, with observations focused on effective teaching hours at the school. In qualitative research, the researcher serves as the primary instrument (human instrument), directly involved in collecting, processing, and interpreting data. The researcher's presence in the field is participatory-observational, in which the researcher not only observes but also interacts with research subjects to obtain deeper understanding of the phenomenon being studied.

Informants were selected using purposive sampling, meaning that participants were chosen based on specific criteria relevant to the research focus. Key informants in this study included: the principal of SD Islam Al-Azhar 45 Palembang as the policymaker and designer of the learning program; PAI teachers as the direct implementers of Multiple Intelligences-based instruction; homeroom teachers as learning companions and character development facilitators; and selected students as subjects experiencing the learning process. Additionally, administrative staff were included to provide documentation related to program implementation. These informants were selected because they possess direct knowledge and experience regarding the implementation of Multiple Intelligences-based PAI instruction, enabling them to provide accurate, credible, and comprehensive information in line with the research needs.

Data collection employed three primary methods: participant observation, in-depth interviews, and document analysis. Observations were conducted to directly examine the PAI learning process in classrooms, students' activities, teachers' instructional strategies, and students' social interactions reflecting responsibility, social awareness, and courtesy. The researcher systematically recorded behaviors, interaction patterns, and learning dynamics in field notes. In-depth interviews were conducted in a semi-structured manner using flexible interview guides, allowing the researcher to probe deeper based on informants' responses. Interviews with the principal explored the school's vision, policies, and Multiple Intelligences-based learning programs; interviews with PAI teachers focused on strategies, methods, and experiences in accommodating linguistic and musical intelligences; while interviews with students aimed to understand their perceptions and learning experiences. Document analysis was conducted to obtain secondary data, including curriculum documents, lesson plans (RPP), student work, photos of learning activities, and other supporting materials relevant to the study's focus.

Data validity was ensured through triangulation techniques, including source triangulation, methodological triangulation, and time triangulation. Source triangulation was

carried out by comparing and cross-checking information obtained from various informants to ensure data consistency and credibility. For instance, information provided by the PAI teacher was confirmed with statements from the principal, homeroom teachers, and student observations. Methodological triangulation involved comparing data collected through observations, interviews, and documentation to verify the accuracy of findings. Time triangulation was conducted by repeating data collection at different times to ensure consistency and minimize situational bias.

Data analysis followed Miles and Huberman's interactive model, consisting of four stages: data collection, data reduction, data display, and conclusion drawing. During the data collection stage, the researcher recorded all information relevant to the implementation of Multiple Intelligences-based PAI instruction and its implications for students' social attitudes. Data reduction involved selecting, simplifying, and abstracting raw field data by focusing on information most relevant to the research problem. Irrelevant or redundant data were eliminated, while essential data were categorized into specific themes. Data display was carried out through systematic descriptive narratives supported by interview excerpts, observational findings, and relevant documentation to strengthen the research arguments. Finally, conclusion drawing involved interpreting the research findings based on the theoretical framework of Multiple Intelligences and social attitude formation, followed by verification to ensure coherence and internal validity between data, analysis, and interpretation.

DISCUSSION

This study reveals that the implementation of Islamic Religious Education learning based on Multiple Intelligences, with a focus on linguistic and musical intelligence, has been carried out in a systematic, effective, and adaptive manner at Al Azhar Islamic Elementary School 45 Palembang. The learning design process begins with conducting a Multiple Intelligences Observation (MIO), namely observing students' behaviors, actions, and tendencies to identify the dominant types of intelligence possessed by each learner. Through observations of daily behavior, communication style, learning preferences, and approaches to completing tasks, teachers are able to recognize both the strengths and weaknesses of each student's intelligence profile. For instance, a child who demonstrates an interest in learning through music and easily memorizes songs may be identified as having dominant musical

intelligence, whereas a child who enjoys speaking, writing, and reading may be recognized as exhibiting strong linguistic intelligence.¹¹

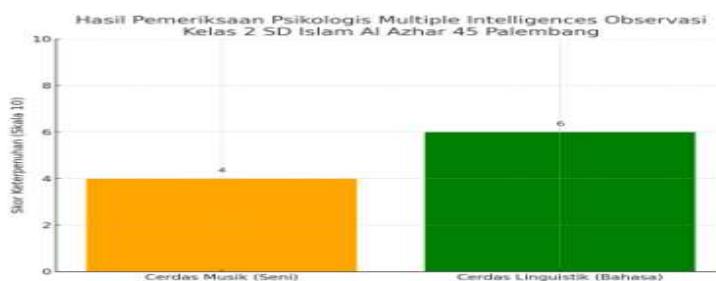


Figure 1. MI Test Bar Chart

The results of the MI psychological assessment indicate that the musical intelligence of second-grade students falls within the range of 0–4 out of 10.0, whereas their linguistic intelligence ranges from 0–6 out of 10.0. The interpretation of this bar chart uses the upper score range (6–10) to indicate dominant intelligences or the most prominent learning styles, while the lower score range (0–4) reflects limited access to certain types of intelligence possessed by the students. Based on these data, teachers design instructional modules aligned with students' intelligence profiles, incorporating Student Worksheets (LKPD), assessment rubrics, varied learning media, and teacher reflection notes to ensure that the learning process remains structured and measurable.

In the implementation of the learning process, the Islamic Education teacher develops students' linguistic intelligence through a variety of strategies that engage their ability to understand, process, and communicate ideas both orally and in writing. The activities conducted include reading and memorizing Qur'anic verses, writing prayers and Islamic stories, narrating the stories of prophets and companions in expressive and narrative forms, participating in small-group discussions, and engaging in religious language games such as "Islamic Word Guess" and sirah nabawiyah-themed crossword puzzles. According to David Lazear, linguistic intelligence involves the capacity to think in words and to use language to express and comprehend complex meanings, a skill that can be cultivated through activities that incorporate meaningful dialogue, reading, writing, and storytelling.

¹¹ Muhammad Syukur, "Implementasi Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multiple Intelligence Di SD Negeri 011 Sangatta Utara," *Rayah Al-Islam* 8 (December 6, 2024): 2469–88, <https://doi.org/10.37274/rais.v8i4.1219>.



Figure 2. Interviews with Second-Grade Homeroom Teachers, Interviews with Second-Grade Students, and Documentation of Student Presentations

The findings show that when asked to present Islamic Education material orally, one student stated that “presentations are usually done in groups,” indicating a high level of student engagement in communicative activities. The second-grade homeroom teacher explained, “What I usually do in class is storytelling or inviting students to express their opinions, sometimes through question-and-answer activities, and then I ask certain students to speak in front of the class, even if they only manage to say one or two words.” The impact of developing linguistic intelligence is evident, as students have become more active—particularly in expressing their opinions—more enthusiastic in participating in learning activities, and more confident in articulating their ideas in front of the class.¹²

The development of musical intelligence in Islamic Religious Education learning is facilitated through activities such as singing Islamic songs, chanting short Qur’anic verses with specific rhythms, creating simple song lyrics containing Islamic messages, and using traditional musical instruments such as the rebana to accompany religious songs. The Islamic Education teacher stated, “Musical activities are usually carried out through songs; during lessons I play music, and sometimes students tap on their desks—I allow it as long as it does not disturb others.” This strategy leverages rhythmic ability to support memory retention and to create meaningful emotional experiences for students. Howard Gardner explains that musical intelligence is the capacity to recognize, differentiate, recall, and express musical patterns, which can be applied as an effective learning aid to enhance information absorption and foster a positive emotional atmosphere.¹³

¹² Karina Autia Nur Falah Guru Mata pelajaran PAI SD Islam Al Azhar 45 Palembang, wawancara 25 mei 2025
¹³ Wawancara dengan Guru PAI, Observasi di kelas pada kegiatan belajar peserta didik, 2025



Figure 3. Pelaksanaan Pembelajaran PAI dengan Kecerdasan Musikal

The learning facilities that support the implementation of these two intelligences include classrooms equipped with a sound system, microphones, an infocus device, and a projector, as well as a soundproof room design to ensure that musical activities do not disturb other classes. The Multiple Intelligences-based assessment employs an authentic assessment approach that encompasses three dimensions: cognitive (through oral tests, written tests, and assignments), affective (through observations, self-assessment, and a merit-star system), and psychomotor (through projects and portfolios).



Figure 4. Diagram of Assessment Aspects in Multiple Intelligences-Based Learning & Implementation of Students' ASTS Activities

This assessment system emphasizes the learning process rather than the final outcome, avoiding ranking mechanisms that may create stigmas such as “smart students” or “weak

students.” This approach aligns with the principle that an individual’s abilities cannot be generalized, as each person possesses a unique profile of intelligences..

Discussion And Finding

The implementation of Multiple Intelligences-based Islamic Religious Education at Al Azhar Islamic Elementary School 45 Palembang demonstrates significant effectiveness in integrating the theory of multiple intelligences with classroom learning practices. The principal stated that “The implementation of Multiple Intelligences-based Islamic Religious Education at the school has been facilitated through the provision of teaching modules, supported by electronic devices and internet access to enhance the learning process in the classroom.”¹⁴



Figure 5 . Availability of Wi-Fi at SD Islam Al Azhar 45 Palembang

The linguistic approach provides students with access to understanding religious concepts through the language they use in their daily lives, facilitating verbal and reflective exploration of religious values. Storytelling strategies and small-group discussions have been shown to stimulate students’ moral imagination, engage them affectively and cognitively, and enable them to connect these narratives with real-life experiences. Research indicates that students who possess dominant linguistic intelligence generally comprehend the moral messages of Qur’anic verses or hadith more quickly, as they have a heightened ability to interpret symbolic and metaphorical language. In contrast, the musical approach engages deeper affective domains by utilizing the power of music to reinforce memory, enhance interest in

¹⁴ Hasil wawancara dengan Abdul Halim,S.Pd,I. Kepala Sekolah, 25 Mei 2025

learning materials, and create meaningful spiritual connections between students and religious values.¹⁵

The findings indicate that the implementation of Multiple Intelligences-based Islamic Religious Education has significant implications for the development of students' social attitudes. These social attitudes include the ability to empathize, cooperate, show respect, and communicate positively with peers. Students demonstrated active participation in group work, displaying the ability to collaborate, distribute roles, and value each member's contribution. Their empathy skills improved, as reflected in their expressions when writing poems or singing songs about parental love, compassion for others, and the importance of mutual assistance. Students were also more inclined to help peers who struggled with memorizing prayers or understanding messages in stories, demonstrating a growing sense of togetherness and solidarity. Respectful behavior likewise developed, particularly after participating in moral value discussions, during which students showed appreciation for differing opinions and refrained from criticizing peers who expressed alternative viewpoints.

These findings align with Benjamin Bloom's affective domain theory, which asserts that learning processes involving emotions and attitudes contribute to holistic character formation in students. The development of social attitudes at SD Islam Al Azhar 45 Palembang is directed toward cultivating noble character, encompassing seven behavioral indicators: honesty, discipline, responsibility, tolerance, cooperation, politeness, and self-confidence. Observations revealed that no students engaged in cheating during assessments, students arrived at school on time with complete uniforms and attributes, performed routine religious practices with discipline, and completed their tasks responsibly. Self-confidence was fostered during classroom activities, as students were encouraged to present and express their opinions in front of the class, although some students still required teacher encouragement to confidently step forward.¹⁶

¹⁵ George Jacobs, "Book Reviews : MULTIPLE INTELLIGENCES IN THE CLASSROOM Thomas Armstrong Alexandria, VA: Association for Supervision and Curriculum Development, 1994. Pp. Xi, 185: MULTIPLE INTELLIGENCES: EVALUATING THE THEORY; VALIDATING THE VISION Spencer Kagan San Clemente, CA: Kagan Cooperative Learning, 1997. Pp. Vi, 145," *Relc Journal* 28 (December 1, 1997): 165–71, <https://doi.org/10.1177/003368829702800210>.

¹⁶ Mauridhatul Kasanah and Arga Putra Pratama, "Taksonomi Tujuan Pendidikan Dan Evaluasi Hasil Belajar," *Mauridhatul Kasanah & Arga Putra Pratama* 2, no. 2 (2024): 146–62.

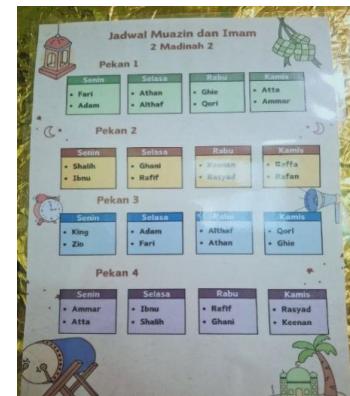


Figure 6. Interviews with the Principal of SD Islam Al Azhar 45 Palembang & Weekly Schedule of Imam and Adhan Assignments

The principal highlighted the positive impact of Multiple Intelligences-based learning, stating that “when students respond to their interests and enhance their intelligences, they automatically become more enthusiastic about learning. Negative behaviors in the educational environment, such as laziness, bullying, and racism, will gradually disappear. This is the positive impact of Multiple Intelligences-based learning.” Successful learning is defined as instruction that generates positive implications for both students and teachers, creating an engaging and joyful atmosphere that enables Islamic Religious Education material to be understood easily and without coercion.¹⁷

The integration of linguistic and musical intelligences in Islamic Religious Education not only enriches teaching methods but also provides opportunities for students to actualize their potential in accordance with their dominant intelligences. This approach serves as a bridge for delivering and internalizing religious values more effectively. Through words and melodies, students do not merely understand values intellectually but also experience them emotionally. Together, these approaches open holistic learning channels that align with the characteristics of elementary school children, who predominantly learn through stories and rhythms. The implications of this learning model allow students to experience religious values in a contextual manner, leading to social attitude changes that develop not only situationally but gradually into habitual behaviors. Values such as empathy and cooperation are formed not through coercion but through meaningful experiences encountered directly in a learning process that integrates emotional, cognitive, and social dimensions.

¹⁷ Hasil wawancara dengan Abdul Halim,S.Pd.I. Kepala Sekolah, 25 Mei 2025

CONCLUSION

This study concludes that the implementation of Multiple Intelligences-based Islamic Religious Education, with a focus on linguistic and musical intelligence at SD Islam Al-Azhar 45 Palembang, has been carried out systematically, effectively, and adaptively. The implementation begins with the Multiple Intelligences Observation (MIO) to identify the dominant intelligence profiles of each student, followed by the development of instructional modules tailored to the results of these observations. Linguistic intelligence is cultivated through activities such as reading, writing, storytelling, group discussions, and religious language games, while musical intelligence is facilitated through singing Islamic songs, chanting short Qur'anic verses, and using the rebana as a musical accompaniment. The learning assessment employs an authentic approach encompassing cognitive, affective, and psychomotor dimensions, while avoiding ranking systems. The implications of this learning model are highly significant for shaping students' social attitudes, which include seven indicators of noble character: honesty, discipline, responsibility, tolerance, cooperation, politeness, and self-confidence. Students demonstrated improvements in empathy, collaboration, appreciation of others' opinions, and confidence in expressing their ideas. Multiple Intelligences-based learning fosters a holistic, meaningful, and engaging learning experience, enabling the deep internalization of Islamic values and contributing to sustainable changes in students' daily behavior.

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