Nuances of Edutainment in Mushaf: Analysis of Learning Methods in Edutainment in Indonesian Al-Qur'an Mushaf

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Abstract
In this research, the relevance of the innovative use of edutainment in the manuscripts of the Al-Qur'an is explained. Apart from strengthening the existence of the Al-Qur'an manuscripts, the addition of this innovation is in line with the concept of contemporary education, namely anthropocentric. In terms of analysis, this research is qualitative-exploratory with sources from 15 trendy manuscripts. The approach in this research is philosophical-speculative to always present the relevance of edutainment in the manuscripts of the Al-Qur'an. This research concludes that the relevance of publishing specific editions of manuscripts with the concept of edutainment can accommodate the cognitive, physiological, and psychological needs of readers in terms of several learning theories, such as cognitivism, behaviorism, humanism, cybernetics, and multiple intelligences, as well as learning methods. Quantum learning, active learning, multiple intelligences, accelerated learning.
Keywords: Edutainment, Mushaf Al-Qur'an; Indonesian, Learning Methods, Relevance of Manuscripts, Humanism

Introduction

The publication of the Qur'an mushaf entered a new era, namely the era of adaptive mushaf with an alluring, friendly, and innovative appearance. This situation is actualized among others due to community considerations in choosing mushaf. Thus, according to (Madzkur, 2016, p. 175), The Qur'an Mushaf Research Institute (LPMQ) 2016, the urgency of publishing mushaf must begin to look at aspects of features, product quality, order and quality of writing and content.

In the Decree of the Minister of Religious Affairs (KMA) Number 25 of 1984 concerning the determination of the Qur'an mushaf, it has been decided that the standardization of mushaf published in Indonesia, namely the Ottoman Mushaf, Bahriyah Mushaf, and Braille Mushaf. At the same time, most Indonesian people use the Ottoman Mushaf. (Akbar, 2015, p. 275)

According to Ahsin Sakho' Muhammad, breakthrough mushaf innovation must always maintain the sacredness of the Qur'an so that the authoritative value of the sanctity of the Qur'an is always present even in the heart space of its readers. Thus, a new era of publishing the Qur'an mushaf in Indonesia with many innovations that have been seen seeds before this decade. (Ahsin Sakho Muhammad, 2012, p. 1)

Some examples of mushaf publishing innovations carried out by mushaf publishers in Indonesia, namely by CV. Al Hira Indonesia, in its mushaf product Al-Qur'an Audio Digital,

Al-Qur'an Mubarak word by word, claimed to have IT advantages with its audio media programs. Likewise, Mushaf Maqamat for Kids has six different designs in each juz with a *Layout,* which is interesting, plus using Hafiz Pen as a child's sensory. (Fatchiatuzahro, 2022, p. 4)

The existence of the Qur'anic mushaf became dominant because of the emergence of innovations. This is done as a medium of learning for Muslims to understand the word of Allah Almighty. Thus, according to (2015, p. 390), the innovative pattern of mushaf publishing is the adaptive trend of publishing the Qur'an as an educational and entertainment product.

Innovation in mushaf publishing is accompanied by developments in the world of education in the 21st century called paradigm-shifting, which is student-centered and focuses on growing human potential. (Zaman, 2016, pp. 117–118) Edutainment itself (Hamruni, 2008, pp. 8–9) Focus on *student-centered*, that is, the student as the subject and center of the learning process. Learning is like blank paper that the teacher must color. Philosophically, the importance of Edutainment is to open the broadest possible door in humanist education with humans as the axis (*anthropocentric*).
(Nasution, 2017, p. 70) In line with Hamruni, the concept of Edutainment is no exaggeration to say that it is a holistic concept of humanism.

Theme *edutainment* and the dynamics of the Qur'an mushaf in Indonesia have been discussed by several other authors, such as (Hamruni, 2008) in the field of edutainment entitled "*The Concept of Edutainment in Islamic Education.*" This study uses a philosophical approach to Islamic education and is analyzed with Mell Siberman's theory and quantum era learning theory. Hamruni elaborated on Islamic edutainment and education. Here, we discuss the trend of publishing the Qur'an philosophically and phenomenologically. Hamruni's study can support and strengthen this research theme because the mushaf is the "media" of Qur'anic learning and is included in Islamic education.

(Zaman, 2016) with the title "Edutainment in Islamic Religious Education Subjects," focusing on the scope of Islamic Religious Education (PAI) around creed, jurisprudence, morals, and the Qur'an-Hadith. While (Nasution, 2017) entitled "Learning Edutainment: A Philosophical Review of Islamic Education," this study has similarities with Hamruni and Badrus Zaman. The difference is that if Hamruni is the pioneer, then Abdul Gani is the evaluator of its implementation in Islamic education, while Badrus Zaman strengthens in several subject areas.

From the point of view of publishing the Qur'anic mushaf, (Akbar, 2015) conducted research entitled "Printing of Qur'an Mushaf in Indonesia". Suppose Ali Akbar explains descriptively the printing of the mushaf without further analysis. Thus, the author's research is descriptive and analyzed philosophically from an edutainment perspective. Furthermore, Ali Akbar's research distance was too far in 2011, which could change significantly with the innovation of mushaf in 2020.

While (Faizin, 2012) entitled "History of Qur'an Printing" focuses on the chronological context of Qur'an printing. In contrast, this study focuses on the reality of the present on the publication of the Qur'an. (Nugraha, 2015)also contributed to the publication of the Qur'an with the title "Trends of Mushaf Publishing in the Commodification of the Qur'an in Indonesia." Eva Nugraha focuses on the economic point of view, namely commodification, without elaboration on the educative side. Therefore, this study needs to discuss the educative side as further research. (Rohimin, 2016) "Traces and Authorities of Mushaf Printing in Indonesia" focuses on the institution of supervision of the publication of the Qur'an. The connection with this research is on the side of LPMQ as a supervisor of Qur'an publishing in Indonesia.

Another point of view (Luthfillah, 2019) is "Patriarchy in Commodified Scripture: A Study of the Qur'an Translated by Women of Cordova." This study has a sociological point of view, while this research has an educational perspective. "Tajweed Warna di Mushaf Al-Qur'an

Standard Indonesia" (Fadlly, 2020) focused on the history and function of color in Tajweed. The relationship with this research, namely from the point of color of tajweed, but different from the perspective aspect, namely *edutainment*.

Nevertheless, it States that the innovation of mushaf raises new problems; for example, about the color tajweed, people know tajweed not because they understand the material but only the color. In addition, the color of tajweed used between one publisher and another is different, as happened to the publishers Lautan Lestari and Jayabaya, the first batch of publishers to apply for permission to LPMQ for color tajweed. This writing background discusses *edutainment* in the Qur'an mushaf in Indonesia because this study still needs greater attention. This research is expected to provide additional information related to developing the publication of the Qur'an mushaf in Indonesia. This research also wants to strengthen the view that everything in this world, especially those related to learning, will likely contain elements of *Edutainment,* including the study of the Qur'an.

Research Method

This research is based on qualitative analysis with exploratory purposes, namely exploring actual symptoms that were not realized before. The approach taken is philosophical-speculative based on learning theory in educational psychology related to edutainment concepts. The data sources used in this study are 15 mushafs from eight Qur'an mushaf publishers in Indonesia that have the feasibility to be researched based on educational indications in content and features seen in learning to write, read, memorize, and understand Qur'an mushaf. As for the Entertainment elements, *Entertainment*It lies in giving colors to mushaf, rote columns, rote motivational words, color tajweed system, and large writing for the elderly. (Abudin Nata, 2008)

Discussion
Edutainment: A Concept Review

Edutainment Etymologically derived from the word *Education* and *Entertainment*, meaning education and entertainment. Terminology means *entertainment (as by games, films, or shows) designed to be educational; it* means entertainment such as games, movies, and shows designed to educate. (Merriam Webster, 2021), Bobby Deporter and Mike Hernaci interpret *edutainment*. Have a learning design that aligns educational and entertainment content to make learning activities fun. Fun learning in a sense *edutainment* It can be done by incorporating humor and games into the learning process. Still, it can also be done in other ways, such as role-playing, demonstrations, and multimedia. The goal is for students to pursue and experience learning activities in a fun, fun, entertaining and intelligent atmosphere. To achieve that, learners get additional lessons about "*learning-how-to-learn*"(learning how to learn) that can improve their understanding, memory, and learning ability. This then has an impact on improving their values and skills. (DePorter & Hernacki, 1992, p. 21), as well as Hamruni, conveyed the same understanding as Bobby Deporter and Mike Hernaci about *edutainment*. (Hamruni, 2008, p. 124)

Then, *edutainment* Strive to teach and facilitate social interaction to learners by incorporating various lessons in the form of entertainment close to their environment, such as television shows, computer games, video games, movies, music, websites, multimedia devices, and so on. (Hamid, 2012, p. 18) In its development, *edutainment,* Better known in the world of modern technology, as developed by Oksana V. Anikini and Elena V. Yakimenko, the rapid development of technology provides new and fun activities, in addition to making it easier for us to get information in an instant. In addition, cognitive processes are not required in formal (usually dull) environments where they can turn into helpful entertainment as well as the

acquisition of knowledge. This impacts the emergence of learning technology *edutainment,* which is based on the concept of education and entertainment.(Anikina & Yakimenko, 2015, p. 476)

There are various theories based on *edutainment,* according to Hamruni (Hamruni, 2008, pp. 131–202). *First, cooperative learning* (Isjoni, 2012, p. 17) is a learning theory that uses a small group of learners to work together to maximize that group so everyone can learn. (Made Wena, 2013, p. 189). *Second,* The triune brain is a theory developed by Paul Maclean (1913-2007 AD). (Sweden, 2020, p. 199) This term describes the human brain, which consists of three major parts: the stem (brain *reptile*), brain *limbic* (mammal), and brain *Neo cortex*. All three are one unit, so to optimize the function of each brain, it is necessary to create a pleasant learning atmosphere. Thus, learners will find it easier to understand the material. (MacLean, 1990, p. 50)

Third, Multiple intelligences is a theory proposed by Howard Gardner (born 1943 AD) (d. 1943 AD). (Gardner, 1993, p. 7) Multiple intelligences is a theory that presents the use of the brain with a relatively new view. According to this theory, a person's intelligence can be viewed from several dimensions, not only verbal or logical intelligence. (Gardner, 1993, p. 16) *Fourth, Active Learning* (Active Learning) According to Melvin L. Silberman (d. 2010 AD), learning is not an automatic consequence of delivering information to learners. Learning requires mental involvement and action. When actively learning, learners do most of the learning work, learning ideas, solving problems, and applying something learned. This is the basis of active learning.(Silberman, 1996, p. 3)

Fifth, Accelerated Learning is a fast and natural way of learning, in the form of a modern movement that constructs how to learn in education in structured training. (Rose & Nicholl, 1997, p. 2) The basic concept of this learning is that learning takes place quickly, fun, and satisfying. (Landale, 2004, pp. 20–23) Dave Meier (born 1959 AD) initiated the SAVI approach (*Somatic* et al.*,* and *Intellectual*) in classroom management.(Rahmi &; Fitria, 2018, p. 1765). *Sixth, Quantum Learning* DePorter and Hernacki state that *Quantum Learning* is rooted in the efforts of Georgi Lezanov (1926-2012 AD), who experimented with *Sugestology,* also called *Sugestopedia*. (Selman et al., 2011, p. 47)

Some techniques used to provide positive suggestions are placing learners comfortably, placing background music in the classroom, increasing individual participation, using posters to provide great information while accentuating information, and providing teachers trained in suggestive teaching. (DePorter & Hernacki, 1992, p. 14)

The concept *of edutainment in this discussion is broadly constructed by several theories, such as learning theory and learning theory based on educational and psychological theory because any learning theory and learning can be part of* edutainment with the sharat the idea boils down to focusing the condition of the learner both on cognitive, physical, and psychological aspects. In addition, it needs to be reviewed from the perspective of Islamic education because, in the discussion of edutainment, the Qur'an mushaf is also related to learning Islamic education.

Edutainment in Islamic Education

Edutainment in Islamic education, according to (Hamruni, 2008, p. 275), is *first* Creating an environment that encourages learning activities, namely a learning climate without risk; mistakes made by learners are not a shame but become *feedback* for future learning improvements, Grow interest in learning optimally with meaningful learning, because it can foster learner enthusiasm and motivation, *third;* Recognize the learning styles of diverse learners, such as learners who have visual modalities, their learning styles through vision, auditory through hearing, and kinesthetic through motion and touch. Although each learner

learns using these three modalities, in general, learners tend to one of these modalities*:* Apply activity-based learning because learning is not the practical result of delivering information—however, mental participation and *Action* at once. Learners learn ideas, *problem-solve*, and implement the knowledge gained; fifth*,* Using the approach of *Inquiry* (Learning, 2004, p. 1)-*Discovery* (Bruner, 2009, p. 20) because knowledge is constructed and developed by the learner. The natural learning process is not just memorization. Most of the things stored in memory will be forgotten shortly after. Learning will be effective when learners can discuss, ask questions, practice, and teach others.

However, learning in Islamic education, especially learning the Qur'an, teachers are important so as not to misread and understand the Qur'an. (Abū Al-Qāsim Al-Qushairī, 2001, p. 426) convey the dangers of learning without teachers, as follows:

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هَذَا أَبُوْ يَزِيْدِ يَقُوْلُ: مَنْ لَمْ يَكُنْ لَهُ أُسْتَاذٌ فَإِمَامُهُ الشَّيْطَانُ

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Abū Yazīd said that whoever learns without a teacher is his teacher.

In Islamic education, known as the tradition of scientific sanad by Zainul Milal, it is defined against the background of the study of one's religious knowledge that is connected with scholars every generation up to the generation of companions who take a sahih understanding from the Prophet SAW. (Bizawie, 2016, p. 299) In learning the Qur'an, the procedure for giving sanad is very thorough and strict, as a sense of responsibility for teachers to their students to consider the cognitive aspects of their students in the Qur'an learning process to the stage of the quality of student reading is the same as the reading taught by Jibril, a.s., to the Prophet SAW. In addition, Qur'an teachers also consider students' affective aspects by guiding their students' morals in everyday life. (Muhammad ibn Al-Husayn Al-Jūrī, 2003, pp. 77–79)

The method of obtaining the sanad of the Qur'an as directed by the Prophet is *talaqqī-mushafahah,* i.e., obtaining a direct recitation of the Qur'an ideally from surah Al-Fātih}ah to the end of surah An-Nās. (Khairuddin bin Said & Jamaluddin bin Adam, n.d., p. 177). As QS. An-Naml [27]:6;

<div dir="rtl">

وَاِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ

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6. Verily, you (Prophet Muhammad) have been given the Qur'an from the side of (Allah) the All-Wise and All-Knowing.

Thus, learning the Qur'an in the era of technology, no matter how sophisticated, cannot shift the teacher's critical role because the teacher is a figure who can bridge students with the Qur'an, considering that the teacher is the holder of scientific sanad, especially here in the Qur'an. So, learning the Qur'an without a teacher is a necessity.

Edutainment in the Mushaf of the Qur'an in Indonesia
The special edition mushaf consisting of elderly mushaf, children's mushaf, women's mushaf, memorization mushaf, and beginner mushaf can be referred to as mushaf that carries the concept of *edutainment* with the following indications of learning theory:

Learning Theory of *Edutainment Nuances* in Mushaf Special Edition

Types of Mushaf	Learning Theory	Indicators

Elderly Mushaf	Humanistic (Abraham Maslow)	*Physiological needs* Self-actualization needs *Esteem needs* *Safety needs* (psychological comfort needs
Women's Mushaf	Humanistic (Abraham Maslow)	Self-actualization needs *Esteem needs* *Safety needs* (psychological comfort needs
	Behavioristic- *operant conditioning* (Burhus et al.)	*Reward* and *Punishment*
	Multiple Intelligences (Howard Gardner)	Musical Intelligence Spatial Intelligence
Children's Mushaf	Humanistic (Abraham Maslow)	*Physiological needs* Self-actualization needs *Esteem needs* *Safety needs* (psychological comfort needs
	Multiple Intelligences (Howard Gardner)	1. Musical Intelligence 2. Spatial Intelligence
	Cybernetic (Landa)	Convergence focused on children's learning
Memorization Mushaf	Humanistic (Abraham Maslow)	1. *Physiological needs* 2. Self-actualization needs 3. *Esteem needs* 4. *Safety needs* (psychological comfort needs
	Constructivistic (Piaget and Vygotsky)	Provide study assistance for meaningful and independent learning.
	Behavioristic-Classical *Conditioning* (Ivan P. Pavlop)	Conditioning habituation memorization
Beginner Mushaf	Kognitivistic-Meaningful *(*David et al.*)* and (Jerome Bruner)	The packaging of the material is made meaningful both in form and target age of the user.
	Humanistic (Abraham Maslow)	1. *Physiological needs* 2. Self-actualization needs 3. *Esteem needs* 4. *Safety needs* (psychological comfort needs
	Humanistic (Benjamin et al.)	Taxonomy of cognitive, affective, psychomotor learning in learning to thicken mushaf writing
	Cybernetic (Landa)	Divergent targets general readers
	Multiple Intelligences (Howard Gardner)	Musical intelligence

While the indications of *edutainment-based learning theory* are as follows:

First, The special edition of the Mushaf applies the concept of learning the triune brain (MacLean, 1990, p. 52); the theory of brain optimization by conditioning learning comfortably and relaxed is illustrated in the elderly mushaf that pays attention to the physical brain and

mental state of the elderly—children's mushaf and memorization in consideration of Piaget's theory of brain development.

Second, The special edition of the Mushaf applies the concept of learning multiple intelligences (Gardner, 1993, p. 16); this theory pays attention to the diversity of learners' intelligence, one of which is musical intelligence, which in this mushaf is packaged with a form of recitation learning in *Murratal* and learning *Maqamat*. This can be found in the Maqamat for Kids mushaf, Grand Maqamat, Al-Mubarak, Mushaf for Women, and My First Al-Qur'an, packaged in digital features with e-pen media.

Third, The special edition mushaf applies the concept of learning (Active Learning) view (Silberman, 1996, p. 3); the presentation of content material *Centered* Allows readers to learn and apply the material, conduct active evaluations with the help of learning content presented such as learning methods both reading for beginners, maqamat, tajweed learning using the color system, and how to use rote blocks and memorization control tables. It can be found on all special edition mushaf.

Fourth, The special edition mushaf applies the concept of learning *Accelerated Learning* (Accelerated learning). (Meier, 2002, p. 90). Special edition mushaf has the following types of *Technological Features:* Learners can take advantage of digital features that can accommodate somatic, auditory, visual, and intellectual learners with the help of an e-Pen.

Fifth Special edition mushaf apply *Quantum Learning* a la DePorter. (DePorter & Hernacki, 1992, p. 14). The special edition mushaf has a reader-friendly design and layout with *complete color*. The pictures correspond to the psychological state of the child. This is clearly illustrated in the children's mushaf and women's mushaf, specifically designed for both groups of readers. Children's mushaf has image designs close to their environment with bright colors such as yellow, while women's mushaf is designed feminine with *Soft* color *pink*. In addition, to motivate learners, the mushaf presents a recitation learning feature through mural and maqamat and a voice and voice recording feature to facilitate learners to evaluate their recitation learning. These features can be found on the special edition mushaf, the digital version of the e-pen.

Sixth, The special edition of the Mushaf applies the humanistic learning theory that pays attention to the needs of learners of diverse ages, characters, and learning styles because the basis of the humanistic theory is to view the learner from his human side.

Seventh, Based on the opinion of Oksana V. Anikini and Elena V. Yakimenko, who stated that the rapid development of technology provides fun activities, besides making it easier for us to get information instantly, it indicates *edutainment*. (Anikina & Yakimenko, 2015, p. 476). So it can be concluded that special edition mushafs that present additional content containing information that can be accessed efficiently by digital and non-digital learners in the form of fun learning activities can be said that special edition mushaf is based on *edutainment*.

It can be concluded that the entire special edition mushaf contains elements of *edutainment* because it accommodates the cognitive, physiological, and psychological needs of readers in terms of several learning theories, such as constructivism, cognitivism, behavioristic, humanistic, cybernetic, and *Multiple Intelligence*. These theories deserve to be the foundation of the concept of *edutainment* because they meet the requirements of *edutainment* and pay attention to the needs of learners in both physiological, cognitive, and psychological aspects because the fulfillment of these aspects is a standard indicator of a sense of security, comfort, and enjoyment in learning. In addition, this special edition mushaf uses nuanced learning methods of *edutainment* such as the triune brain method, *Quantum learning, active learning,* Multiple intelligences*, and accelerated learning*; these methods are learning methods that contain elements of *edutainment*. In addition, this special edition mushaf uses

digital-based visual and audio-visual learning media to motivate learners or mushaf readers to be enthusiastic about learning.

Edutainment in Learning Theory Learning Psychology

Some learning theories that construct *edutainment*, among others:

Behavioristic Theory

In behavioristic psychology, learning is a control instrument that comes from the environment, so whether a person chooses to learn depends on the conditional factors given by his background. (Muhajirah, 2020, p. 38) This theory was followed by scientists such as Pavlov, Thorndike, Watson, Hull, Gutrie, and Skinner. (Landale, 2004, p. 23) Although adhering to the same idea, each of these scientists developed this theory in different terms and ways.

Cognitivism Theory

This theory focuses on the learning process rather than learning outcomes. According to proponents of this theory, learning involves stimuli and responses and very complex thought processes. (Uno, 2023, p. 10) According to this theory, knowledge accumulates in man through interaction with the human environment. According to cognitive psychology, learning is an attempt to understand something, and learners actively carry out this effort. This activity extends to pursuing experience, information, problem-solving, environmental observation, and practicing something to achieve a goal. Cognitive psychologists believe that prior knowledge determines the success of learning new information and knowledge. (Muhajirah, 2020, p. 39)

Constructivist Theory

Constructivism is a theory that gives freedom to the person who wants to learn to use the facilities of others to find his desires. People know to discover the skills, knowledge, technology, and what they need to thrive. (M. Thobroni, 2015, p. 91) The characteristic of this learning is that there is an emphasis on building one's understanding actively, creatively, and productively based on previous knowledge and meaningful learning experiences. (Masnur Muslich, 2007, p. 94)

The role of the teacher in this theory is more as a mediator and facilitator for learners, which includes activities to provide learning experiences that allow learners to be responsible, provide activities that can foster learners' curiosity as well as able to express them, monitor, evaluate, and evaluate learners' thoughts. (Yuberti, 2014, p. 49) This theory has several essential things, such as evaluation, which should aim for actual tasks, build knowledge to explain higher thought processes, build learning experiences, and evaluate directly in various contexts from different perspectives. (Muhajirah, 2020, p. 39)

Humanistic Theory

Humanistic theorists assume that learning must begin and end in man. This elective theory means any idea can be utilized to humanize humans (achieving self-actualization). (Muhajirah, 2020, p. 40) This is Ausubel's theory of meaningful learning (*meaningful learning*), Bloom's Taxonomy of Learning Objectives, and Krathwohl's.

Cybernetic Theory

Cybernetics is an absorption of the word "*Cybernetic,*" a control and communication system allowing feedback. Cybernetics was first used in 1945 AD by a Massachusetts Institute of Technology scientist, Louis Couffignal (1902-1966 AD). Then Nobert Wiener (1894-1964 AD) used the term cybernetic for the first time to describe artificial intelligence in communication processes that can perform *feedback*. (Arifin et al., 2017, p. 247) In learning

theory, cybernetic theory is processing various information to solve problems. This theory develops in line with the development of technology. This theory also has similarities with the cognivistic approach, which concerns process. This theory considers Process necessary, but the information system processed is more critical because the information will determine the strategy. (Stoffova, 2017, p. 80)

According to Ridlwan, learning with a cybernetic model is characterized by processing information, monitoring, and drafting strategies related to the report. In this theory, the thing that is emphasized is the information system that is the basis of the learning process. In addition, this theory assumes that no one learning process is ideally used for all conditions and appropriate for each learner's character. (Sani, 2022, p. 35)

Multiple Intelligence Theory

Multiple Intelligence, according to (Armstrong, 2009, p. 78), is a theory of intelligence initiated by Howard Garner (born 1943 AD) (taken 1943 AD). According to Gardner (born 1943 AD), a person's intelligence can be identified from two things: habits, *Problem-Solving,* and patterns of *creativity*. (Munif Chatib, 2004, p. 132) In this theory, Gardner (born 1943 AD) presents intelligence in *Frame* Broad because intelligence is a series that develops throughout life. (Gardner, 2011, p. 104) Gardner (taken 1943 AD) added that the basic theory of intelligence includes that each human being is equipped with different intelligence, each learner can hone intelligence to the maximum during his life, this intelligence usually works together in a complex and interconnected manner, and there are methods quite effective at each level.

At first, Gardner (born 1943 AD) only concluded seven bits of intelligence humans possess: linguistic intelligence, mathematical-logical intelligence, visual space intelligence (spatial), kinesthetic-physical intelligence, musical intelligence, interpersonal intelligence, and intrapersonal intelligence. (Musfiroh, 2008, p. 35) Then Gardner added two other bits of intelligence: naturalist and existential intelligence. The nine intelligences must be developed optimally and early to benefit the individual concerned.

Conclusion

The relevance of publishing particular edition manuscripts with the concept of edutainment to accommodate the cognitive, physiological, and psychological needs of readers in terms of several learning theories, such as cognitivism, behavioristic, humanistic, cybernetic, and multiple intelligence, as well as learning methods Quantum learning, active learning, multiple intelligence, accelerated learning. Overall, this mushaf is in line with the spirit of humanism by placing humans as subjects, but the weakness is that studying the Koran requires a companion teacher.

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