



Learning Management of Islamic Religious Education (PAI) Based on Multiple Intelligences at SMA IT Insan Mandiri Cibubur

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Abstract

This research is entitled "Learning Management of Islamic Religious Education (PAI) Based on Multiple Intelligences at SMA IT Insan Mandiri Cibubur". The purpose of this research is to explain how the SMA IT Insan Mandiri Cibubur High School as an education provider institution applies the concept of "Multiple Intelligences" to makes a learning model based on "Multiple Intelligences". The writer deliberately took PAI learning as a sample to make it easier for writer in the research process and not to widen and focus too much. Because in essence this study aims to find out a comprehensive model of the concept of learning based on multiple intelligences. This research is a type of qualitative research with a phenomenological approach. The conclusions of this study stated: That the implementation management of the "Multiple Intelligences" based learning concept that implemented by SMA IT Insan Mandiri Cibubur includes the learning planning process, learning implementation and assessment of learning outcomes. In planning learning, teacher use a database of students' multiple intelligences research (MIR) results, this is to make it easier for teachers to prepare lesson plans (RPP), and than teacher can choose a variety of strategies and learning methods, which are adjusted to the learning style and intelligence tendencies of students. Then in the implementation of learning, the teacher implements what has been prepared in the lesson plan (RPP) by implementstion with attractive learning and fun learning with the aim of sparking the various potentials of the students and using the "quantum teaching method" and implementation of project based qur'an (PBQ). The last process is the assessment of learning outcomes, by using authentic assessment, its named a balanced and objective assessment in each domain, both cognitive, affective and psychomotor.

Keywords: Multiple Intelligences, Islamic Religion Education

Introduction

Indonesia is a country based in Pancasila. As for the first precept, it reads "only divinity". Pancasila as Indonesia's national philosophy places the first precept as the foundation for the following precepts, namely humanity based on faith in God Almighty, unity based on God Almighty, citizenship based on faith in God Almighty, and justice based on faith in God Almighty (Su'dadah, 1970).

In the first precept, some values are very important for individual humans in particular and society in general. These values include belief in God Almighty by believing in His attributes and His most perfect deeds. Second, piety to God Almighty. Third, the teachings of tolerance and mutual respect between adherents of various religions. Fourth, the freedom to embrace and practice their respective religions (Saragih, 2018).

The first precept in Pancasila is the main foundation for the implementation of religious education, including Islamic religious education. Religion is a reflection of teachings that function to receive, live, formulate and disseminate religious values to the community. In addition, religion is also a teaching concept that can be used as a guideline for human life to be successful and safe in world affairs and the hereafter (Subhi, 2015).

In conveying the teachings of religious education, in this case, Islamic religious education, in addition to competent teachers, an effective learning strategy is also needed (Setyosari, 2017). Where in its development, Islamic religious education has undergone many changes that need to be adjusted between the learning objectives and the learning process. Islamic religious education (PAI) is required to be able to produce output (graduates) who have creative, innovative, and critical thinking abilities and skills.

Proper, effective, and efficient management of education will have a positive and long-term impact on the future of students. The dynamics of education run very fast and have experienced many changes and updates. Many learning innovations appear and are offered in the world of education as an effort to realize maximum learning outcomes (Setyosari, 2017).

The interesting learning strategy innovation to develop the potential, skills, and abilities of students, is a learning strategy based on multiple intelligences (MI). In 1983, a scientist from the United States attracted the attention of world psychologists for his findings, namely the concept of multiple intelligences. This concept, which previously only focused on the field of psychology, has now penetrated the world of education and even penetrated the professional field of companies (Setyosari, 2017).

The theory of multiple intelligences has at least three fundamental paradigms that grab people's attention. Among them, First; intelligence is not limited to formal tests. For example, a student can only get a math score of 4.0. Then the mother was furious because according to her grades, she was categorized as a stupid student. The mother's anger made her tremble. Even though later on when the student was an adult, it turned out that he succeeded in becoming a doctor. That is, students have intelligence beyond intelligence which previously might only be measured by mathematics, while they are successful in the world of medicine. Likewise,

parents, who so far still think that the value of learning outcomes is the main indicator of a child's intelligence. Even though intelligence itself has the meaning of a person's intellectual potential that can be developed (Munif Chatib, 2016). Second, intelligence is multidimensional. This means that a learner does not only have one dimension of intelligence but has other intelligence. For example, if a student cannot win a speech contest in a speech contest, then the mother, who does not know what other intelligences the child has, feels disappointed, even though after the child grows up he turns out to be successful in the world of architecture (Munif Chatib, 2016). Third, intelligence is a process of discovery ability. This means that intelligence can be explored through the process of discoveries that occur in children's development when learning. For example, Albert Hasibuan SH, a well-known lawyer wants his son to imitate his father as a lawyer. His son Ryan Hasibuan is reluctant to follow in his father's footsteps because he considers material on the law to be boring and he tends to choose music as a major during his lectures. Finally, his father let him. One time, Albert Hasibuan was suddenly surprised by the handling of a legal case, namely the piracy of a song from Indonesia by a foreign singer. And it turns out that the song is the work of his son, namely Ryan Hasibuan (Munif Chatib, 2016).

Education in general, and especially in Indonesia, only looks at one or two types of intelligence, while in essence, the intelligence possessed by humans is very much. The final exam is measured by judicial legitimacy which relates to a maximum of three subjects, namely mathematics, natural sciences, and languages (English). Students who get high grades in the final exam will become cognitive champions. Meanwhile, most of the others who did not receive a high degree of graduation seemed to be neglected and did not receive appreciation. Incidents like this become a failure of the educational process itself. Students who get high graduation are appreciated in such a way, while students who don't get high graduation seem to just be a group of students who lose and get nothing from the educational process (Munif Chatib, Alamsyah Syahid, 2014). Even if it is analogous to the story written by Taufiq Pasiak, about a student who asks his teacher; "Who is smarter, Mike Tyson or Albert Einstein?" then the teacher was surprised and even angry and said; "how is it possible that Mike Tyson, whose work is boxing, is compared to Albert Einstein, who created the theory of the law of relativity", that intelligence is essentially diverse and multidimensional, namely Albert Einstein has logical-mathematical intelligence while Mike Tyson has kinesthetic intelligence (Munif Chatib, Alamsyah Syahid, 2014).

The talents, potential, and intelligence of children are very diverse. While learning that is traditional has not been able to accommodate and develop the diverse talents, potentials, and intelligence of children. Learning is often limited to delivering information and instructions, which greatly hinders students' creativity in developing their potential and intelligence (Erviana, 2018).

The diversity of one's potential and intelligence, if fully developed, will produce great and useful individuals. For example, many Indonesian musicians whose names have skyrocketed in neighboring Malaysia, including Titik Puspa, Lilies Suryani, Koes Plus, Vina Panduwinata, and so on. And in 2007, Malaysia's largest telecommunications company, Celcom appointed the rising music group "Peterpan" as the main icon of the company. This is done as

a marketing strategy for the company. Even his albums sold up to 200 000 albums, while the albums of musicians in the country did not reach half. Thus the importance of musical skills in contributing to the world of art, employment, and other social situations (Ariel Heryanto, 2012).

The concept of learning based on multiple intelligences is a learning concept that seeks to accommodate various learning strategies that are tailored to the needs and learning styles of students (Alamsyah Said and Budiman Jaya, 2017), and the concept of learning based on multiple intelligences does not only aim to create humans who have a variety of bits intelligence that only (physical) or general knowledge, but also produces people who have good morals, ethics and religious spirituality (Al-Jawi, 2006), because Islam views that all knowledge is important, as long as it is beneficial to human life. However, there are still many Islamic educational institutions that still interpret Islamic education partially, not integrally. Islamic education is still often understood only as a textual process of transferring knowledge and Islamic values. While science and technology are considered secular sciences. This is an indication that there is still a dichotomy of knowledge in the Islamic education system (M. Shofan, 2004).

The concept of multiple intelligences learning is an attempt to answer questions about the management of learning that is not yet optimal. The multiple intelligences strategy is seen as the right strategy to manage and develop the various potentials and intelligence of children (Munif Chatib, 2009).

SMA IT Insan Mandiri is one of the schools that applies the concept of learning based on multiple intelligences (MI). This school was initiated and designed specifically and comprehensively to provide education that respects the nature of each prospective student. This means that SMA IT Insan Mandiri tries to appreciate every potential, talent, and intelligence of prospective students with various backgrounds. Thus, in the implementation of its learning, SMA IT Insan Mandiri applies a learning model based on multiple intelligences to educate, foster, and develop the potential, talents, and intelligence of its students so that they grow and develop optimally. The concept of multiple intelligences that is applied at SMA IT Insan Mandiri as its initial vision is a school that respects human potential as the best creation of Allah SWT by helping students find professional professions according to their interests and talents, interests and world views so that they are ready to face globalization era by upholding *akhlakul karimah* (good manner) (<https://schoolofhuman.sch.id/profil-soh/>), because efforts to integrate Islamic values are considered as a solution to fortify the personality of the younger generation of Muslims and as life provisions in facing global competition. This means that the Muslim generation continues to master science and technology, but the religious values within themselves have not faded. So those modern human beings who are Islamic are realized (Fauzi, 2017).

Since the implementation of MI-based learning, SMA IT Insan Mandiri has produced many outstanding outputs (graduates), including students who have graduated and been accepted at various well-known universities, including universities in Indonesia, such as UIN Syarif Hidayatullah Jakarta, University of Indonesia, UNDIP, UGM, Brawijaya University, Airlangga University and so on. Apart from that, many graduates have also been accepted at

foreign universities, such as Arrayyan University in Yemen, North Malaysia, Sakara University in Turkey, Al Azhar in Egypt, and so on. As for achievements, both competitions and delegations included, archery competition champions, futsal competition champions, class decoration competition champions, spice guessing competition champions, hero cosplay competition champions, accounting Olympiad, solo singing competitions, lively delegates in three languages of students and university students, Olympiad chemistry, physics Olympiad, West Java entrepreneurship camp delegation and so on (Interview with Mr. Manarul, Bag, IT Insan Mandiri High School Students, on Thursday, December 22, 2022).

From the several views that have been presented, the author finally initiated a dissertation study by taking the title "Management of Learning PAI Based on Multiple Intelligences at SMA IT Insan Mandiri Cibubur".

Literature review

Some studies that examine the multiple intelligences learning strategies are as follows: the research entitled "Applications of Multiple Intelligences Theory in Learning Management Systems". In his research, Karim Santoso concluded that the results of applying multiple intelligences theory were more effective than traditional or teacher-centered teacher teaching strategies. The results of his research prove that the theory of multiple intelligences has a significant impact on increasing students' interests and developing students' talents and intelligence (Santoso Karim, 2016). The same thing is also found in the research entitled "Inculcation of Islamic Values Through Multiple Intelligences (Study at Tangerang Nature School)". In her research, Siti Munawati concluded that the theory of multiple intelligences has a very significant influence in instilling Islamic values which can increase changes in students' learning interests, and develop students' talents, intelligence, and creativity, both in cognitive, affective, and cognitive aspects. psychomotor aspects (Siti Munawati, 2019). In these two studies, the MI-based learning process has not been thoroughly explained, both from the planning, implementation, and assessment stages.

Next is the research entitled "Arabic Language Learning Based on Multiple Intelligences". In his dissertation research, Ubaid Ridlo stated that the teacher had applied several Arabic learning methods, including; direct method, induction method, and electric method. According to him, these three methods already represent the application of multiple intelligences theory which contains 9 elements of student intelligence. Namely; linguistic intelligence, visual-spatial intelligence, musical intelligence, interpersonal intelligence, logical-mathematical intelligence, kinesthetic intelligence, intra personal intelligence, naturalist intelligence and spiritual intelligence (Ubaid Ridlo, 2018). But in essence, the variable that he researched was about Arabic language learning, in which language, in this case Arabic, dominated most of one intelligence out of 9 multiple intelligences (multiple intelligences). Therefore, in his research it is necessary to bring up indicators of success in the development of the next 8 multiple intelligences.

Thomas Armstrong, in his book entitled "Multiple Intelligences in The Classroom". He explained that the human mind has the potential to have 8 bits of intelligence. Among them; are

musical intelligence, language intelligence, kinesthetic intelligence, logical-mathematical intelligence, spatial-visual intelligence, interpersonal intelligence, intrapersonal intelligence, and natural intelligence. According to him, with the theory of multiple intelligences, students can develop their potential, talents, and creativity (Dolati & Tahriri, 2017).

Daniel Goleman wrote "Emotional Intelligence. He said that 20% of a person's success is influenced by intellectual intelligence (IQ) and 80% of subsequent success is influenced by emotional intelligence (EQ) (Daniel Goleman, 1995).

Bairus Salim, in his research on "Multiple Intelligences-Based Learning: Examination from an Islamic Perspective". He concluded that the theory of multiple intelligences has relevance to learning methods in Islamic education (Bairus Salim, 2008). As for its relevance, it has not been in this research, it has not been described clearly and maturely, so it needs improvement.

Istiningsih and Ana Fitrotun Nisa in their scientific journal entitled "Implementation of Multiple Intelligences in Basic Education". He concluded that through multiple intelligences, teachers can develop the competence of students according to their talents, students are served and managed well in their learning process and the quality of schools is superior because they produce superior output (Istiningsih & Nisa, 2015). In this study, the requirements for students who wish to teach using MI-based learning are not explained.

Ali Muhtarom, in his scientific journal entitled "The Learning of Islamic Religious Education Based on Multiple Intelligences at the Mutiara Ilmu Pandaan Education Institute. He concluded that the intelligence of students is very diverse, including language intelligence, logical-mathematical intelligence, musical intelligence, spatial and image intelligence, motion intelligence, social intelligence, self-intelligence, and natural intelligence. All of these intelligence have been investigated through multiple intelligences research (MIR), which is done before students enter school and the results can be known by the student's guardian, so that this can help teachers in their future learning process (Ali Muhtarom, 2016). In this study, the use of MIR research results was used for the preparation of lesson plans by teachers and data for parents of students to provide learning stimulus for their children, but this has not yet been applied to the teacher himself, who will teach using the MI concept.

Hasan Mawardi in his dissertation research entitled "Implementation of the Theory of Multiple Intelligences in Increasing Learning Achievement in Islamic Religious Education at the School of Human High School and Blue High School". He concluded that the implementation of MI-based learning in PAI subjects was implemented through the following stages: First, implementing learning in the classroom using several varied learning methods so that learning becomes interesting, creative, and innovative. Second, implementing classroom management by managing and designing classes with attractive designs and displays to provide a comfortable and conducive feeling for students. Third, implementation of the evaluation process of learning outcomes using authentic assessment. Fourth, the implementation of student acceptance using multiple intelligences research (MIR) and psychological tests (Hasan Mawardi, 2021). In this study, there were two research sites, the School of Human and Blue

High School. Since its inception, the School of Human has planned to apply the MI-based learning concept, while the Blue High School only partially applies the MI concept, therefore, the comparison between the two research sites is not balanced.

Based on some of the research above, both dissertation research, books, and journals, it can be said that there is a lot of research on the theory of multiple intelligences. However, in this study, researchers tried to bring out a complete and comprehensive MI-based PAI learning model, which includes the factors of lesson planning, implementation of learning, and assessment of learning outcomes. Therefore, researchers used a phenomenological approach and qualitative data analysis with the aim of finding deficiencies in this MI theory and revising it for its relevance to what is currently needed, as well as applying this theory to SMA IT Insan Mandiri Cibubur high school.

Research method

This study uses qualitative research methods and a phenomenological approach. The phenomenological research method is a study that seeks to describe a phenomenon according to its view. Cresswell said that phenomenology is research that seeks to reveal a reflection of the meaning of the life of a person or several people according to their views related to a symptom or a concept of a thing (Kuswarno, 2006). In language, phenomenology consists of two words, namely phenomenon (phenom) which means visible, and logic (logos) which means knowledge. So it can be interpreted that phenomenology is the knowledge that results from observations of visible phenomena. In phenomenological research, the assessment of the object under study is postponed first, to get a essence (Supriadi, 2015).

Phenomenological research can be concluded as part of qualitative research that focuses on subjective aspects of a person's behavior and events that occur related to people who are in that situation (Bimbingan & Konseling, 2016). Or in other words, phenomenology focuses on two things: First, textural description, namely something that is experienced by the research subject of a phenomenon that is objective, factual, and empirical. Second, a structural description, which is a meaning of the experiences experienced by research subjects related to opinions, assessments, expectations, and responses from other subjects for the experiences they experienced (Hasbiansyah, 2008).

Sources of data in this study are documents, in the form of curriculum documents for SMA IT Insan Mandiri Cibubur, books, journals, and other scientific works which are the basic components. Documents are material in written form. Both in the form of books, journals, scientific works, laws, photographs, manuscripts, and others (Samiaji Sarosa, 2017). Primary data sources in this study are books, dissertations, theses, journals, scientific papers related to the theory of intelligence and multiple intelligences, and the results of interviews and in-depth observations with informants in the research field. The secondary data source is a book on the theory of multiple intelligences written by Howard Gardner, namely a book entitled "Frames of Mind". then developed by Thomas Armstrong who is known in his book "Multiple Intelligences in The Classroom". And then it was developed by Munif Chatib in his book "School for Humans" which is currently applied to SMA IT Cibubur schools.

There are three data collection techniques in this study, namely documentation, interviews, and observation. Documentation technique is a data collection technique resulting from written materials, such as books, scientific papers, journals, dissertations, theses, footnotes, manuscripts, web, and so on (Samiaji Sarosa, 2017). The data collection technique by interview is a technique of gathering information through informants regarding the matter being researched by question and answer, dialogue, and discussion (Samiaji Sarosa, 2017). The data collection technique by observation is observing a thing or case that is directly studied in the research field (Samiaji Sarosa, 2017). Phenomenological research prioritizes in-depth interviews and observations which will be recorded and the results of the recording are then copied into written language.

Results and Discussion

PAI Learning Based Multiple Intelligences Concept

The theory of the concept of multiple intelligences is a big step offered by Howard Gardner in the world of education, where this is towards a point where every individual is valued and diversity is cultivated. The concept of multiple intelligences learning can be applied to learning activities to achieve the expected learning targets and be able to produce individuals who can overcome the problems they face (Michael & Trezek, 2006).

Howard Gardner argues that intelligence is not only measured by measuring IQ scores, according to him intelligence is an ability to perceive new situations or learn through new experiences from one's past. Intelligence is also an ability to solve problems and produce a product in a variety of settings and in a state of reality. Intelligence is also dynamic, meaning that if it is nurtured it will develop and if left alone it will be in vain (Michael & Trezek, 2006).

In the concept of multiple intelligences, students who have various bits of intelligence are accommodated, then classified into certain intelligence groups. Then students are also given a response to detect alternative intelligence as an ability that needs to be improved to deal with life's problems (Ghaznavi et al., 2021), intelligence like this can be obtained through training, learning, and so on and not merely a factor congenital or genetic only (Abin Syamsuddin, 2002).

The eight (8) Multiple Intelligences proposed by Howard Gardner are as follows:

a. Linguistic Intelligence (Language)

Humans are the noblest creatures, among the signs of glory given to him is his ability to speak. With language, humans can communicate even across languages can be learned so that a group of people with different languages can communicate with each other. Dominant intelligence in linguistic intelligence encourages humans to like reading, writing, and speaking and like to wrestle with words. People with linguistic intelligence usually learn through hearing (Prameswati, 2019). This is in line with the word of Allah in Surah Al-Rum, verse 22:

ومن آياته خلق السموات والأرض واختلاف ألسنتكم وألوانكم (الروم: 22)

Meaning: "And among the signs of Allah's greatness is creating the heavens, the earth, differences in speech (language)) and the difference in the color of your skin."

And Allah says:

وعلم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين * قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم * قال يا آدم أنبئهم بأسمائهم، فلما أنبأهم بأسمائهم قال ألم أقل لكم إني أعلم غيب السماوات والأرض وأعلم ما تبدون وما كنتم تكتمون (البقرة: 31-33)

Meaning: "And it was Allah who taught Adam the names of all objects, then he showed them to the angels, saying: give information on the names of these objects if you are correct. Then the angel said: "Glory to You (God), we do not have any knowledge except what You teach. Indeed, You are All-knowing, All-Wise. Allah says; O Adam, give information about the names of these objects to them. So after Adam mentioned the names of the objects to the angels, Allah said; didn't I say to you, that I know the unseen that is in the heavens and on the earth, and I know what you show and what you hide? (Al-Baqarah: 31-33).

Quraish Shihab said that this verse explains that humans in this case (Adam) have been equipped by Allah with the ability to name objects which are all part of language skills (Quraish Shihab, 2002).

Allah SWT also says:

اقرأ باسم ربك الذي خلق، خلق الإنسان من علق، اقرأ وربك الأكرم، الذي علم بالقلم، علم الإنسان ما لم يعلم (العلق: 1-5)

Created man from a clot of blood. Read, and your Lord is Most Glorious. Who has taught man with a pen? He teaches humans something that they do not know (al-'Alaq: 1-5).

From this verse, it is known that Allah has taught humans (in this case the Prophet Muhammad) intelligence to speak or linguistic intelligence (which is part of multiple intelligences).) so that he can properly convey the message of Islamic teachings to his people.

A person with high linguistic intelligence is generally characterized by a penchant for activities related to the use of a language. Usually owned by people who are involved in politics, lawyers, writers, authors, or those who are in contact with many people (teachers, presenters) (Nini Subini, 2011).

b. Mathematical-Logical

This intelligence tends to be related to sensitivity to patterns of calculation, logic, categorization, and abstraction. His way of thinking leads to patterns of cause and effect. And the way to think is through inductive and deductive methods (Prameswati, 2019). As for the word of Allah which hints at this intelligence is Al-Ankabut verse 43:

وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون (العنكبوت: 43)

Meaning: "And these parables we make for humans, and no one will understand them except them knowledgeable."

From the verse above, it can be concluded that not all humans can understand the parables that Allah made, except those who are knowledgeable. This is where Allah's verses need to be reasoned through logical reasoning power, namely knowledgeable people (Astuti, 2018).

Al-Maragi in (Prameswati, 2019) says that the parables that Allah makes are so difficult to explore, both in terms of their benefits, wisdom, and influence except by people who are knowledgeable and have good logical reasoning (Prameswati, 2019).

One of the indicators that a person has logical-mathematical intelligence is that he can see phenomena from a mathematical perspective. Hal ini sesuai dengan firman Allah dalam surat Yunus ayat 5:

هو الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد السنين والحساب، ما خلق الله ذلك إلا بالحق،
يفصل الآيات لقوم يعلمون (يونس:5)

"He creates the sun shines and the moon shines, and it is He who determines the places of its orbit so that you may know the number of years, and the reckoning of time. Allah did not create that way but correctly. He explains the signs of his greatness to knowledgeable people.

According to Quraish Sihab the word "Qaddarohu Manazila" means that the moon has positions at all times when it revolves around the sun. This is what makes the shape of the moon vary from time to time when viewed from the earth's surface. To circle the earth, the moon travels a distance that takes 29 days plus 12 hours, 44 minutes, and 2.8 seconds. This is also used as a benchmark for determining the month of Qamariyyah (Islamic month) (Quraish Shihab, 2002).

Someone with logical-mathematical intelligence tends to be able to solve problems by analyzing and studying a problem through causal processes, thinking conceptually, thinking deductively and inductively with logical reasoning, and being able to analyze a problem with a pattern of numbers (Nini Subini, 2011).

c. Kinesthetic

This intelligence is related to the ability to move the body which is expressed deftly, skillfully, and energetically through the control of the brain's motor movements (Astuti, 2018).

People who have kinesthetic intelligence are more likely to learn through demonstration, demonstration, or modeling processes. This is as explained in the Qur'an when the two sons of Prophet Adam fought until one of them died, so he was confused about

how to take care of his corpse. Until he got a lesson from a crow that digs the ground to bury the other dead crows (Prameswati, 2019), Allah said:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ سَوْءَةِ أَخِي، فَأَصْبَحَ مِنَ النَّادِمِينَ (المائدة: 31)

Meaning: "Then Allah sent a crow to dig the ground to show him (Qabil). How he should have buried his brother's corpse. Cain said, 'Oh woe to me! Why can't I do like this crow, so I can bury my brother's corpse?' So he will be one of those who regret it. (Al-Maidah: 31).

Quraish Shihab said that the act of the crows when they were digging the ground to bury their brother had inspired Qabil's heart to do the same thing to bury his brother who he had killed, namely Habil (Quraish Sihab, 2002).

Najati, (Prameswati, 2019) says that human nature is to imitate what he sees or experiences he goes through. In this case, Qabil imitated the crow's actions in burying his theme (Prameswati, 2019).

Someone with kinesthetic intelligence will be able to express their ideas and feelings through body movements, such as dancing, sports, and so on. Kinesthetic intelligence is an ability that creates a balance between the mind and body (Nini Subini, 2011).

d. Visual-Spatial Intelligence

Humans with visual-spatial intelligence are usually more likely to like to imagine in the form of three-dimensional pattern images and geometry. Children with this tendency of intelligence usually like to draw, play puzzles, assemble blocks, and so on (Astuti, 2018).

The ability to understand and capture the world of visual space precisely and accurately and to be able to make changes and develop perceptions that are understood is the meaning of visual-spatial intelligence. This intelligence is usually owned by artists, such as architects, painters, sculptors, navigators, photographers, and so on (Nini Subini, 2011).

People with visual-spatial intelligence tend to have high imagination power. He likes to draw, paint, and sculpt the ideas that are in his head and then present them through a work of art. Because they have a high imagination, people with visual-spatial intelligence will be more creative and imaginative (Prameswati, 2019). The verse relating to intelligence is the letter Hud verse 38:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا تَخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا، إِنَّهُمْ مَغْرُقُونَ (هود: 38)

Meaning: "And build the ship under the supervision and guidance of Our revelation, and do not talk to me between the wicked. Surely they will be drowned."

In this verse, Quraish Shihab says that Prophet Nuh began working on shipbuilding after being given a revelation to him and the shipbuilding was under Allah's directions and guidance (Quraish Sihab, 2002).

e. Musical Intelligence Musical

This intelligence relates to a person's ability to observe, enjoy, compose, and express himself in the strains or rhythm of a song in music (Astuti, 2018).

Musical intelligence is related to several components of music. Good about making songs, rhythm, rhythm, and others. This intelligence is a form of self-expression and one's feelings which are poured through the beauty of the art of music. Musical intelligence is very beneficial for students because this intelligence can improve memory, creativity, and imagination (Nini Subini, 2011).

This intelligence is related to the ability to perceive rhythms, sounds, and voices and express them through singing and so on. In Islam, there are many qira'ah (reading) the Koran with beautiful tones. Then when reciting blessings, they are also usually expressed with tambourines, drumbuks and marawis, so that they become a beautiful and pleasant blend of songs (Prameswati, 2019). The Prophet even said: "Decorate the Qur'an with your beautiful voices. In fact, good voices add to the beauty of the Qur'an." (HR. Hakim). It is even told that one of the Prophets of Allah who was gifted with musical intelligence was Prophet Hud. Her reading of the words of God makes animals and plants lulled by her beauty. Allah also said:

ورتل القرآن ترتيلا (المزمل: 4)

Meaning: "and read the Qur'an with tartil / slowly". (Al-Muzammil: 4).

In these hadiths and verses of the Koran, there are orders from Allah to the Messenger of Allah and from the Messenger of Allah to his people to beautify his voice when reading the Koran. So, humans have the potential to beautify their voices, in this case, this potential is called musical intelligence (Prameswati, 2019).

f. Interpersonal

This intelligence relates to a person's ability to associate or interact with the social community or the surrounding environment. This intelligence has many benefits, including being able to adapt to the surrounding social environment, establish relationships, work together, and so on. Considering that humans are social creatures, interpersonal intelligence is owned by someone, so that person will be able to deal with problems easily because it involves the ability and help of other people. Someone with this intelligence will be very easy to solve problems and easy to get a job (Nini Subini, 2011).

Allah says:

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا، إن أكرمكم عند الله أتقاكم، إن الله عليم خبير
(الحجرات: 13)

"Oh Human, We have indeed created you from a male and a female, then We made you nations so that you may know each other. Indeed, the noblest among you is the most pious. Verily, Allah is All-Knowing, All-Seerful." (Al-Hujurat: 13).

Quraish Shihab said that the word "Ta'aarofu" means to know each other. In this case, if fellow humans know each other, good interaction and communication relationships will be established. If this is the case, then it is through knowing each other that fellow humans will benefit from each other and help as well as solutions to common problems (Quraish Sihab, 2002).

g. Intrapersonal

This intelligence relates to a person's understanding of himself. Then he can realize his emotional and mental balance so that he can adapt to the surrounding environment. Intrapersonal intelligence is also related to self-understanding, self-motivation, life goals, and self-development. Meanwhile, according to a researcher in the field of psychology, Herman Witkin revealed that there are two characteristics of a person's learning style, namely global and analytical (Nini Subini, 2011).

This intelligence directs humans to be able to recognize themselves. Even in the Qur'an, it is explained that all the signs of Allah's greatness are to be obeyed by humans so that they know their own identity as God's servant. This is under the word of Allah:

وفي أنفسكم أفلا تبصرون (الذاريات: 21)

Meaning: "And also to yourselves, so do you not pay attention?". (Al-Dzariyat: 21).

In this verse, God confirms his word in the form of a question, to motivate mankind to always know himself. Even Imam Al-Qurtubi said that in humans there are very many lessons for those who practice them. He considers that the human body is a small realm that will later be found in the big realm, namely the universe in life (Al-Qurthubi, 2009).

Juli Astuti said that from the verse, people who have intrapersonal intelligence tend to be alone, think in silence, focus on goals, and be independent and diligent (Astuti, 2018).

h. Naturalist

This intelligence relates to a person's ability to know the natural world, both plants, animals, and other nature (Prameswati, 2019). Allah says:

إن في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الألباب،
الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السماوات والأرض، ربنا ما خلقت هذا باطلا،
سبحانك فقنا عذاب النار (آل عمران : 191-192)

"In the creation of the heavens and the earth, with the alternation of night and day, there are signs of Allah's greatness for people of understanding (191). Namely, those who remember Allah while standing, sitting, or lying down, and they think about the creation of the heavens and the earth and say: 'O our Lord, you have not created all this in vain. Glory to you, protect us from the torment of hell fire ". (Ali Imran: 191-192).

Quraish Sihab said that in these 2 verses, there are two things that become objects for humans in contemplating the greatness of Allah and His creation. Namely the object of dhikr and the object of thought. There is only one object of dhikr, namely Allah, while the object of thought is the universe (Prameswati, 2019).

Management of Learning PAI Based Multiple Intelligences

In the implementation of MI-based PAI learning, several processes must be passed, namely, the planning process, which includes MIR (Multiple Intelligences Research) activities and the preparation of Lesson Plans (RPP), then the implementation process using the "quantum teaching" learning model, selecting various strategies learning, learning approaches, learning methods, and learning techniques. the last one is the assessment process using authentic assessment (Munif Chatib, 2015).

Based on the findings of the research results, in preparing MI-based lesson plans/RPP, it is necessary to refer to the results of each student's MIR research and class divisions based on the tendency of student intelligence. In addition, in preparing the Lesson Plan, a supervising teacher (either from the principal or vice principal) must also be involved, who doubles as a "guardian angel". In this case, the subject teacher must consult with the guardian angel in designing the lesson plan, and then continue consulting the evaluation of the implementation of the lesson plan in learning. This is intended to measure the effectiveness of learning, evaluate learning outcomes and improve the preparation of lesson plans at the next learning meeting.

Effective learning must start with making a good learning plan. The teacher must prepare for making lesson plans so that the procedure for learning activities is directed and learning targets are achieved. Even though later in the implementation of learning not all procedures can be carried out, given the conditions of the class that allow it to reflect the different demands of the lesson plans that have been prepared, such as the use and selection of learning strategies that are optional (Dede Rosyada, 2004).

As for one of the competencies that must be owned by an educator is the ability to prepare a lesson plan (RPP) properly, so that the learning process becomes directed and runs effectively (Muhamad Nurdin, 2004). Preparation of a good lesson plan requires an attractive design. The success of students in learning, one of the indications is that educators have made good learning planning designs (Rahman, 2018).

In preparing an ideal lesson plan, the teacher must know the important elements in making the lesson plan, including the students' needs for the material being taught, learning targets, selecting relevant learning strategies and selecting adequate evaluation criteria. In addition,

Dede Rosyada added that the teacher's role is very important in developing learning strategies. Because learning activities are strongly influenced by the example of the teacher and his expertise in managing the class. If a teacher can motivate students in the spirit of learning and make the classroom atmosphere comfortable and learning interesting, then students will find their learning rhythm and develop their learning activities well (Gilbert H, Hunt, 1994).

Furthermore, the implementation of MI-based learning is essentially a learning that seeks to optimize the dominant intelligence possessed by students in achieving certain learning competencies, as well as maintaining a variety of other intelligence at a predetermined minimum standard (Alhamudin, 2015). Through MI-based learning, a teacher can develop various innovative, creative and interesting learning strategies to be applied in the learning process, so that the implementation of learning becomes effective. The development of a variety of MI-based learning strategies is very important for teachers to do, considering that using a monotonous learning strategy alone does not produce effective learning (Habibi et al., 2017).

In the implementation of MI-based PAI learning, several models and learning strategies are used that can foster the variety of intelligence of students. the model used is the "quantum teaching" learning model, while the learning strategies and learning methods used are adapted to the learning materials and the diversity of intelligence of students. The preferred strategies to be applied are inquiry learning strategies and contextual learning strategies. Next, to develop the skills and abilities of students, learning assignments are applied, namely, project based Qur'an (PBQ) (Interview with PAI teacher (Husain), on November 21, 2022).

Furthermore, for MI-based PAI learning assessment using authentic assessment. The authentic assessment seeks to assess student learning outcomes in all of its domains. Namely, both the cognitive, affective, and psychomotor domains. The car of this model assessment is comprehensive and continuous. The conceptual model in this authentic assessment requires that all indicators of learning outcomes for each learner are billed for completion. Then the results are analyzed by a subject teacher to find out the obstacles or learning difficulties of students and to determine basic competencies both those that students already have and those that they do not have.

Authentic assessment is carried out in a balanced way, in all aspects. Both cognitive, affective, and psychomotor aspects. Assessment in the cognitive domain is carried out after students complete a competency achievement being taught. The aspects of cognitive domain assessment include six aspects, namely aspects of knowledge, aspects of understanding, aspects of the application, aspects of analysis, aspects of synthesis, and aspects of evaluation (Alhamudin, 2015).

There are 3 elements in authentic assessment, namely observation, documentation, and problem-solving. The documentation can be in the form of audio-visual recordings, portfolios, charts, student journals, results of interviews with students, and so on (Alhamudin, 2015).

In authentic assessment, assessment is not only in the form of memorizing or doing tests passively and formatively. However, this assessment focuses more on the creativity of students, the ability of students to integrate the knowledge they learn, the ability to analyze a problem, the ability to work collaboratively, and the ability to write and express (Muslich Masnur, 2011).

Based on the research findings, the researchers concluded that with authentic assessment, educators can measure the effectiveness of the learning that has been implemented.

In MI-based PAI learning, of course, the learning outcomes of students cannot be separated from the main objectives of Islamic religious education and MI-based learning itself. However, the eight MI intelligence, which include linguistic intelligence, musical intelligence, mathematical logical intelligence, visual-spatial intelligence, kinesthetic intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence, are simplified into three (3) domains, namely the interactive domain, and the analytical domain. and introspective domains. These three domains serve as visualization tools for the non-permanent relationships between multiple intelligences (McKenzie, 2005).

Learning PAI using the MI-based learning model certainly has different results, whereas learning PAI using the usual model only produces an output of religious students, who can read the Koran, and Hadith, can practice worship, and have noble character. While learning PAI using the MI learning model, can produce students, with the following criteria: First, linguistic intelligence. Namely, students can read, write, listen and express opinions in a discussion, debate, and social interaction. Students can give lectures, preach and write scientific papers. Second, is kinesthetic intelligence. That is, students can demonstrate PAI subject matter related to practice. Such as the practice of ablution', prayer, funeral services, pilgrimage, shufi dance, dhikr movements, and so on. Third, is interpersonal intelligence. Namely, students can carry out cooperative/ collaborative relationships with their friends. This can be seen from the way they interact socially, in discussions, deliberations, group assignments, and so on. Fourth, logical-mathematical intelligence. Namely, students can write a scientific paper using logical analysis combined with linguistic abilities. Fifth is visual-spatial intelligence. Namely, students can analyze the material conveyed by the teacher through films. And then presented in front of other students. Sixth is musical intelligence. Namely, students can read the Koran with good tajwid, takhsin and tartil. Singing religious songs related to the PAI material being taught. Seventh, intrapersonal intelligence. Namely, students can carry out reflection and contemplation activities on the material that has been obtained in learning. Eighth, naturalist intelligence. That is, students can contemplate the universe as a sign of the greatness of Allah so that they can establish good relationships with creatures and the natural world around them (Sujono et al., 2022).

Conclusion

First, in the MI-based PAI learning planning stage, MIR (Multiple Intelligences Research) research is conducted on prospective students to map their intelligence tendencies and learning styles. Multiple Intelligences Research (MIR). This is the main guideline for implementing MI-based learning. MIR is also a research tool that functions to identify the

learning styles and intellectual tendencies of students. MIR implementation is carried out after the process of accepting new students with the aim of class mapping, and when students are about to end their study period, to direct students in choosing study programs or faculties according to the results of MIR research. The MIR results will later become a database, both for schools, teachers, student guardians, and the students themselves. In addition, the results of the MIR research can also be used by teachers in preparing Lesson Plans (RPP).

Second, in the implementation of MI-based learning, which is essentially student-centered learning, create (Quantum Teaching) which has a basic teaching framework abbreviated as TANDUR, namely grow, experience, name, demonstrate, repeat and celebrate. Then create active learning that is comfortable, interesting, effective, and innovative.

Third, in the evaluation of MI-based learning using authentic assessment. MI-based assessment is more likely to assess and measure the achievement of student learning outcomes comprehensively. That includes the cognitive, affective, and psychomotor domains (assessment does not only use cognitive test questions). In addition, this assessment is also very concerned about changes in the development of students from before carrying out learning and after carrying out learning (ipsative). This means that each indicator of learning outcomes is still billed for completion so that achievements based on indicators of learning outcomes can be used as a teacher's reference in determining the basic competencies of students, both those that have not been achieved and those that have been achieved. In addition, this assessment also pays attention to the process of discovering new potential or skills produced by students (discovery ability).

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