Integrating Howard Gardner's Multiple Intelligences in Islamic Education: A Systematic Review of Indonesian Practices

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INTEGRATING HOWARD GARDNER'S MULTIPLE INTELLIGENCES IN ISLAMIC EDUCATION: A SYSTEMATIC REVIEW OF INDONESIAN PRACTICES

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Abstract

This study aimed to collect and analyze articles related to Howard Gardner's Multiple Intelligences theory and its implementation in Islamic education in Indonesia, as well as to identify research gaps. The method used was a Systematic Literature Review (SLR) with meta-synthesis data analysis techniques. The selected articles were published between 2016 and 2024 and chosen as the subjects of the study. These articles were gathered through search engines such as Google Scholar, Scopus.com, and Elicit.ai. The data analysis techniques employed were both quantitative and qualitative. The analysis results indicated that the implementation of Multiple Intelligences in Islamic Religious Education (PAI) teaching successfully improved student achievement and encourages teachers to teach creatively, using methods such as demonstrations, role-playing, the use of ICT, outdoor learning, and student motivation. Additionally, this implementation fosters critical thinking, problem-solving learning, creative thinking, and communicative learning. The implementation of Multiple Intelligences in PAI also aligned with the concept of fitrah. Further research is recommended to broadly review the implementation of Multiple Intelligences in Islamic education.

Keywords: *Howard Gardner; Multiple Intelligences; Integrating; Islamic Education.*

A. Introduction

The application of Howard Gardner's Multiple Intelligences Theory in educational settings has increasingly gained attention for its potential to cater to diverse learning styles and enhance overall student engagement and learning outcomes. Particularly in the context of Islamic Religious Education, this theory's adoption is seen as a strategic approach to holistically developing a student's multiple competencies, aligning with both educational and spiritual growth objectives. This theory posits that intelligence is not a single general ability but encompasses a range of specific cognitive capacities and has been particularly impactful in the field of Islamic religious education. Implementing this theory allows educators to address the unique intellectual and spiritual needs of each student, thereby promoting an inclusive and effective learning environment that respects and utilizes individual strengths (Gardner, 1983).

The implementation of the Multiple Intelligences Theory in Islamic Religious Education has been found to significantly enhance students' competencies, as evidenced by various studies (Seknun & Attamimi, 2022; Lafendry, 2021; Putra & Dewantoro, 2022; Wahyudi & Alafiah, 2016). By embracing the diverse intelligences outlined by Gardner—from linguistic and logical to bodily-kinesthetic and interpersonal—educators can tailor their teaching strategies to better meet the varied needs of their students. This personalized approach not only fosters a more engaging learning environment but also empowers students to leverage their strengths.

The implementation of multiple intelligences (MI) in education enhances students' potential in various dimensions. Notably, MI has been credited with improving transformative education in Islamic studies, where it fosters a deeper understanding and personal connection to the material (Suhaemi & Drajat, 2022; Tabrani ZA et al., 2024). Moreover, its application has proven effective in developing kinesthetic intelligence among young learners, an essential aspect of early childhood education that supports physical development and cognitive skills through movement and exploration (Fadlillah et al., 2020). Additionally, the integration of play-based learning strategies under the MI framework can significantly enhance cognitive, creative, and social-emotional development (Afdhilla & Mahendra, 2020).

These strategies, which often involve collaborative and imaginative play, encourage children to express themselves and interact with others in creative ways, thereby promoting essential psychosocial competencies (Nada, 2019; Safitri et al., 2022). Through such multifaceted educational approaches, the principles of Multiple Intelligences Theory not only support academic achievements but also contribute to the development of well-rounded individuals equipped with the skills necessary for personal and societal contributions.

Recognizing that every individual is endowed with innate potential or multiple intelligences from birth, the Multiple Intelligences Theory by Howard Gardner categorizes these into nine distinct types (Kusniati, 2016). This framework is pivotal not only for identifying but also for nurturing the diverse intellectual capacities within each student. As educators in Islamic Religious Education apply this theory, they effectively cultivate these intelligences to address the unique challenges students encounter. This tailored approach ensures that each student can engage in problem-solving and learning processes that align with their inherent strengths (Lailatussaadah et al., 2023). The recognition and development of these intelligences are crucial, as they empower students to explore and realize their full potential, thereby enhancing their ability to contribute positively to their learning environments and beyond (Syifaunajah et al., 2020; Kusniati, 2016).

Building on the previous discussion of how the Multiple Intelligences Theory by Howard Gardner is utilized in Islamic Religious Education, it's pivotal to delve deeper into the origins and broader impact of this transformative educational theory. Gardner's foundational work, "Frames of Mind" (1983), initially delineated seven basic types of intelligence, which he later expanded to nine to more comprehensively reflect the diverse intellectual abilities humans possess. This theory emerged from his efforts at Harvard University to forge a new theory of knowledge, challenging the narrow scope of traditional IQ tests that often fail to capture the full spectrum of human cognitive abilities (Nisbett et al., 2012).

Gardner posited that intelligence is not merely a single general ability but a composite of various specific abilities, allowing individuals to solve

problems and produce valuable outcomes across different settings, societies, and cultures. This conceptualization has profound implications for educational practices worldwide, advocating for a more personalized approach to education that recognizes and nurtures different types of intelligence based on individual strengths (Pratama et al., 2020; Ainissyifa & Nurseha, 2022).

While Gardner's theory was initially targeted toward psychologists, its applicability extended far beyond, capturing the interest of educators, policymakers, and all stakeholders concerned with the quality of educational systems. This wide-reaching interest underscores a growing consensus that traditional methods of assessing intelligence are insufficient for evaluating and fostering the diverse talents and capabilities of students (Jasmine, 2016).

Moreover, the adoption of Multiple Intelligences Theory in educational settings has catalyzed a shift towards more inclusive and adaptive teaching methods. These methods not only accommodate different learning styles but also encourage educators to implement strategies that cultivate a broader range of skills and competencies. This shift is particularly impactful in environments like Islamic Religious Education, where the holistic development of a student's intellectual and spiritual facets is paramount (Lahmar, 2020; Saidi, 2016; Zien et al., 2024).

In essence, Gardner's theory offers a robust framework for rethinking how intelligence is understood and nurtured in educational contexts, promoting a richer, more diverse understanding of student capabilities. This approach not only enhances academic achievement but also prepares students to navigate the complex, multifaceted challenges of contemporary society.

Continuing from the exploration of Howard Gardner's Multiple Intelligences Theory and its significant impact on educational methodologies, it is important to address a notable gap in its practical application. Despite the broad acceptance and implementation of this theory, many students remain unaware of their specific type of intelligence and lack the guidance necessary to effectively develop their innate capabilities. This oversight can hinder their educational and personal growth, as understanding one's intelligence type is crucial for maximizing learning potential (Syifaunajah et al., 2020).

Recognizing this issue, it becomes evident why it is essential for educators, particularly those involved in Islamic Religious Education, to be well-versed in the Multiple Intelligences framework. Knowledge of this theory equips teachers with the tools to assess the diverse intelligence profiles of their students and to adapt their teaching strategies accordingly. This adaptation is critical not only in Islamic Education but across all educational disciplines, as it facilitates a more personalized learning experience that can nurture and actualize the full spectrum of students' potential (Pranajaya et al., 2024).

This discussion forms the basis of this article, which aims to analyze various studies concerning the application of Gardner's theory within the context of Islamic Education in Indonesia. By examining how Multiple Intelligences Theory has been implemented and the outcomes of these applications, the article seeks to highlight effective strategies and identify areas for improvement in the educational process, ensuring that all students can develop and actualize their inherent capabilities.

B. Method

This is systematic literature review research. A systematic literature review (SLR) is a rigorous and transparent method for collecting, evaluating, and synthesizing evidence on a specific topic. Key steps in conducting an SLR include planning, conducting a comprehensive search, extracting and analyzing data, and assessing the quality of included studies (Pati & Lorusso, 2018). Systematic literature reviews are a rigorous approach to synthesizing scientific data to investigate a specific research question in a clear and replicable manner. Systematic reviews (SRs) try to comprehensively cover all published evidence related to the issue and assess the quality of this evidence (Lame, 2019). The primary goal of the SR approach is to mitigate the potential for bias and enhance transparency throughout the review process by employing explicit and systematic approaches to minimize bias in study selection and inclusion, as well as to assess the quality of the research and to objectively summarize the included studies (Liberati et al., 2009).

The data originates from previously published articles. This study includes a total of 15 publications that serve as samples. The publications were acquired from databases including Google Scholar, Scopus.com, Science Direct, and Elicit.ai. The chosen publications were published between 2016 and 2024.

To search the published articles, researchers use keywords. The keywords in this study were "Multiple Intelligences", and "implementation in Islamic education". Although the researchers used English keywords, more articles were written in Bahasa Indonesia because this study focuses on the implementation of multiple intelligences in Islamic education in Indonesia. All articles that focus on Multiple Intelligences and implementation in Islamic Education are collected in a database. The collected information covers the authors, titles, journal names, publication year, and research areas of focus, theoretical frameworks, research methods, data-gathering procedures, and research findings.

The data collection strategies employed in this study encompassed both quantitative and qualitative methods. The quantitative approach refers to the collection of data through meta-analysis to gain statistical information about relevant articles. Qualitative technique refers to the collection of data through meta-synthesis, which involves summarizing the findings of qualitative descriptive research to gain thorough knowledge. The data analysis approach relied on a methodical examination of existing literature (Halcomb & Fernandez, 2015). The technique of analyzing data in a systematic literature review study is presented in Appendix 1.

From Appendix 1, it can be seen that the steps of data analysis in this systematic literature review research start with defining and formulating research questions, searching the literature by identifying the types of sources I will use (journal articles), selecting the studies for inclusion in the review by using academic databases such as Google Scholar, Scopus.com, and Elicit.ai., and skimming through abstracts to identify relevant studies, assessing and reporting the quality of included studies, and analyzing and extracting data in a consistent format across all studies by organizing them into relevant categories or themes. Lastly, write the literature review and present the result.

For clear steps of this study, can be seen in the next chart.

1
- Process Stage: Defining Research Question.
- Activity: Formulating research questions.

2
- Process Stage: Searching the Literature.
- Activity: Identifying the types of sources I will use (journal articles).

3
- Process Stage: Selecting the studies for inclusion in the review.
- Activities: a. Using academic databases such as Google Scholar, Scopus.com, and Elicit.ai. b. Skimming through abstracts to identify relevant studies.

4
- Process Stage: Assessing and reporting the quality of included studies.
- Activities: a. Assessing the quality, relevance, and credibility of each source. b. Looking for gaps in the literature where further research is needed.

5
- Process Stage: Analyzing Data.
- Activities: a. Extracting data in a consistent format across all studies. b. Organizing data into relevant categories or themes.

6
- Process Stage: Writing the Literature Review.
- Activity: Presenting result.

Figure 1. Steps of systematic literature review

C. Result and Discussion

The results of research on multiple intelligence theory and its implementation in Islamic education in Indonesia through a literature review are presented below.

1. Result

In the past decade, the application of Multiple Intelligences theory in Islamic Education has become a focal point for researchers and education practitioners. This theory, developed by Howard Gardner, emphasizes the importance of recognizing and utilizing the various intelligences possessed by individuals, such as linguistic, logical-mathematical, musical, kinesthetic, and others. The application of this theory in education aims to create a more inclusive and adaptive learning environment that can accommodate different learning styles and student potentials.

Researchers have selected 15 articles published between 2016 and 2024 that examine Multiple Intelligences and their implementation in the context of Islamic Education. These articles provide valuable insights into how this theory can be applied to enrich teaching methods, enhance student

learning outcomes, and support holistic development encompassing academic, spiritual, and moral aspects. Complete data regarding these articles can be found in Appendix 2. All of these articles specifically focus on the application of Multiple Intelligences theory in the context of Islamic Education.

Literature analysis shows that these articles were published in various journals covering disciplines such as education, psychology, Islamic studies, and language. Detailed descriptions of the field, publisher, and quantity of articles can be found in Appendix 3. These articles not only outline theoretical approaches but also provide concrete examples of best practices in implementing this theory in various Islamic educational settings.

These articles not only cover theoretical approaches but also offer practical examples of best practices in implementing this theory in different educational environments. They also explore the impact of implementing Multiple Intelligences on improving student learning outcomes, enhancing teacher creativity in teaching, and how this approach can be aligned with the concept of *fitrah* in Islamic education.

a. Theoretical Scope

All 15 articles explain about Howard Gardner's Multiple Intelligences. He, a renowned developmental psychologist and esteemed professor of education at the Graduate School of Education at Harvard University, discovered and developed Multiple Intelligence Theory in 1983 (Nada, 2019). According to the definition of language, intelligence (also known as *al-dzaka* in Arabic) is the capacity for comprehension, quickness, and perfection. According to Gardner, intelligence can be defined as the capacity to effectively solve problems and generate outcomes in diverse circumstances and the real world (Boeree, 2020). A person has high intelligence if he can solve real-life problems, not just in theory (Chatib, 2010).

The Theory of Multiple Intelligences is the ultimate confirmation that individual differences are significant. Its application in education is heavily reliant on the identification, acknowledgment, and appreciation of each or varied ways learners learn, as well as their interests and talents. The Theory

of Multiple Intelligences not only recognizes these individual distinctions for practical reasons such as teaching and assessment but also acknowledges and accepts these distinctions as normal, natural, even fascinating, and extremely valuable. Gardner suggests that there may be more to intelligence than what he has defined, especially in other cultures. Thus, the eight types of intelligence that Gardner has offered are a major step towards a point where individuals are valued and diversity is cultivated (Jasmine, 2016). Multiple Intelligence Theory is currently suggested in schools to help pupils realize their potential. Teachers are also encouraged to provide lessons in a variety of ways. This idea provided excellent news to many educators, but the bad news is that some educators remain loyal to the old teaching and learning methods, such as pure lectures (Aringay & Prado, 2019).

Since the IQ test was created almost a hundred years ago, people have always viewed intelligence as something that is innate and that does not change much throughout a person's life. However, research by Howard Gardner and his colleagues has shown that there are many types of intelligence that standard IQ tests cannot measure. He said that psychology and education should look more into the real world to look for examples of how humans solve problems and create various products that are important for cultural development. According to him, observing how a mechanic solves a spark plug problem, or how an accountant solves a financial dilemma, provides a better example of how intelligence works than any test result. After researching the various types of abilities, competencies, and skills used throughout the world, Gardner eventually compiled a list of seven bits of intelligence, then he added an eighth and then a ninth, which he thought could encompass various types of intelligence (Armstrong, 2005).

The theory of intelligence, originally intended for psychologists, has developed into a tool used enthusiastically by educators around the world (Krismandana et al., 2020). The Theory of Multiple Intelligences is a practical way to define intelligence and shows us how to use students' talents to help them learn (Arafah et al., 2021). Through multiple intelligences, schools, and classrooms become places where various skills and abilities can be applied to

learning and problem-solving. Being intelligent is no longer determined by test results; rather, it is determined by how successfully children learn in numerous ways (Hoerr, 2007). Before going to school, the development of multiple intelligences at home and in early childhood is strongly influenced by the parenting style of parents (Fadlillah et al., 2020).

b. Types of Multiple Intelligences
    1) Linguistic intelligence

Linguistic intelligence manifests itself in words, both written and spoken. People who have this intelligence also have very high auditory skills, and they learn through listening. They enjoy reading, writing, and talking and enjoy interacting with words. They worship words not only for their expressed and implied meaning but also for their form and sound (Jasmine, 2016).

To develop this intelligence students are given opportunities to make presentations, deliver lectures or advice, start discussions, make stories and narrate stories, produce drama scripts, write Islamic poetry, read the Qur'an, and read package books that are available in class as part of the school's efforts to develop verbal-linguistic intelligence (Seknun & Attamimi, 2022).

Within these activities, there is a wide range of linguistic abilities, including spelling, vocabulary, and grammar (Khafidoh, 2022). Linguistic intelligence is also related to speaking ability (Hidayat & Nurjannah, 2022). This is the intelligence of an orator, comedian, radio celebrity, or politician who often uses words to manipulate and influence. Linguistic intelligence is the intelligence of using language and being good with words. It includes being good at speaking, listening, reading, and writing. Learners who are good at this intelligence will prefer learning activities that use a lot of words, including discussing, telling stories, speeches, and lectures (Wahyudi & Alafiah, 2016).

2) Logical-mathematical intelligence

This is the intelligence that scientists use when creating hypotheses and diligently testing them with experimental data (Sugianto & Racmah, 2022).

People with this intelligence like to work with data, such as collecting and organizing, analyzing and interpreting, concluding, and then implementing it (Ma'arif & Sulistyanik, 2019). They see and observe patterns and relationships between data. They like solving mathematical problems and playing strategic games such as chess. They tend to use various graphics to please themselves and to convey information to others. This intelligence is characterized by left brain activity (Jasmine, 2016).

The school's efforts to develop logical-mathematical intelligence are by training students to count on materials related to calculating, such as zakat, inheritance, and prayer, raising problems related to the material, being included in mathematics and science olympiads, inviting students to carry out experiments and use charts or tables to explain certain material (Seknun & Attamimi, 2022). In addition, the multiple intelligences worksheet, which includes a variety of tasks based on the five intelligences it stimulates, can help teachers cultivate various intelligences. In addition to being presented with reading material, students are also encouraged to articulate their understanding of the content, thus enhancing their verbal-linguistic intelligence. Students can independently derive their understanding from the assigned reading material without any explicit guidance from the instructor and then articulate the knowledge they have acquired (Dewi & Martini, 2020).

3) Visual-spatial intelligence

This intelligence is the intelligence of images and visualization. This intelligence involves the ability to visualize images in one's head or create them in two or three dimensions. Artists or sculptors have this intelligence to a high degree (Munajah & Sutena, 2021). People who have this type of intelligence tend to think in or with images and tend to like drawing, painting, or carving ideas that are in their heads and often present the atmosphere and feelings of their hearts through art. They are very good at reading maps and diagrams and enjoy putting together or assembling jigsaw puzzles. This intelligence can be described as right brain activity (Jasmine, 2016).

The school's efforts to develop visual-spatial intelligence include providing supporting facilities such as an art room, showing videos, using image media, and teaching students to make mind maps about the laws of reading the Qur'an and writing verses of the Qur'an with beautiful calligraphy art (Seknun & Attamimi, 2022).

4) Musical intelligence

People with this intelligence tend to like listening to music, perhaps collecting cassettes or CDs and songs on cellphone playlists, and can often play a musical instrument. They sing using the right chords and can remember and vocally reproduce melodies (Jasmine, 2016). Additionally, they can move rhythmically in time with music (Sejati, 2023) or create rhythms and songs to help them remember facts and information.

The school's efforts to develop musical intelligence include providing music room facilities complete with musical equipment, forming music groups, and providing trainers who are competent in the field of music to train students' musical talents. Apart from singing and listening to music, students are also invited to appreciate the contents of the music and to recite the Qur'an in a melodious voice (Seknun & Attamimi, 2022).

5) Kinesthetic intelligence

Actors, athletes, dancers, sculptors, and surgeons all exhibit kinesthetic intelligence, which is the capacity to use one's entire body to communicate thoughts and feelings. Physical abilities including balance, dexterity, flexibility, speed, strength, and the capacity to receive inputs (proprioception) as well as touch-related abilities are all included in this intelligence. Children with this intellect will be able to express themselves via movement with ease. They can effortlessly convey their thoughts, feelings, and sensations through their body language, including their hands, feet, and faces (Ma'arif & Sulistyanik, 2019).

The school's efforts to develop kinesthetic intelligence include providing facilities in the form of sports and arts facilities, carrying out practices such as

prayer, pilgrimage, tayammum caring for corpses, acting out a drama in front of the class, and performing a regional dance (Seknun & Attamimi, 2022).

6) Intrapersonal intelligence

Intrapersonal intelligence is a person's ability to understand oneself and be able to act adaptively based on self-knowledge. Intrapersonal intelligence includes a person's ability to reflect and balance themselves, have a high awareness of ideas, make personal decisions, be aware of their life goals, can control their emotions so they appear very calm. People who have intrapersonal intelligence will be able to concentrate well (Azis et al., 2022). The school's efforts to develop intrapersonal intelligence include allowing students to choose extracurricular activities that suit their interests and talents, providing advice to students, conducting assessments between friends, and conducting self-assessments (Seknun & Attamimi, 2022).

7) Interpersonal intelligence

Interpersonal intelligence is defined as a person's ability to understand and be sensitive to other people's feelings, motivation, character, temperament, facial expressions, voices, and signals from other people. Interpersonal intelligence tends to help someone establish relationships and communicate with other people (Indria, 2020). This intelligence can be dominant among different majors of students. This can be seen in the research done by Yulianto Eko that among other intelligence, interpersonal intelligence was the highest score obtained by students of the Department of Mechanical Engineering Education (Wibowo et al., 2020).

The school's efforts to develop interpersonal intelligence include teaching students the ethics of politeness and mutual respect, involving students in discussions, giving group assignments, and allowing students to help friends who do not understand the material that has been presented (Seknun & Attamimi, 2022; Tabrani ZA et al., 2023).

8) Naturalist intelligence

Naturalist intelligence encompasses the ability to comprehend and appreciate the intricacies of plant and animal life, derive pleasure from the natural world, and effectively apply this understanding in agricultural practices, hunting activities, and the acquisition of knowledge about nature. People who have naturalist intelligence can live outside the home, make good relationships, and make friends (Syarifah, 2019). Children who tend to be naturalists will become excited when involved in outdoor experiences. Give them access to forests to explore, rivers or lakes to swim, hills or mountains to climb, caves to investigate, and grasslands to explore freely, and they will often spend their time observing the living creatures that reside in each place (Seknun & Attamimi, 2022).

9) Existential Intelligence

Existential intelligence is more concerned with a person's sensitivity and ability to answer the deepest questions regarding human existence. People who have existential intelligence try to realize and look for the deepest answers. The question that arises is why am I there? Why am I dead? What is the meaning of this life? How do humans get to the goal of life? (Azis et al., 2022). The school's efforts to develop spiritual existentialist intelligence are by holding religious activities such as reading the Qur'an every week, giving advice to students, reminding students to always be grateful, discussing with students about events that occur around them, telling exemplary stories of the Prophets and the Prophet's friends (Seknun & Attamimi, 2022).

c.   Publisher Scope

Of the 15 articles studied about Multiple Intelligences and its implementation in Islamic Education, almost all of them were published in Islamic Education Institutions. Only 4 articles were published outside the Institute, namely at Indra Institute, Majalengka University, Center for Learning Research and Evaluation Studies, and Universitas Pahlawan Tuanku Tambusai. The details of this information are shown in Appendix 4.

d. Scope Based on Research Method

Various methods have been used to get the data about implementing Multiple Intelligences in Islamic education. Qualitative research (53,84%) more than quantitative ones (23,07%) and mixed methods (23,07). They used interview and documentation (25,80%), observation (19,5%), questionnaires (9,67%), Classroom Action Research and Library (6,45%), and survey and test (3,22%) for each. For more detailed information, the data can be seen in Appendix 5.

e. Results Based on the Research Questions

Among the 15 published articles, some research objectives have been emphasized. There are 7 articles (46,66%) questioning whether the implementation of Multiple Intelligences in teaching PAI is successful in increasing the students' achievement. Then 4 articles (26,66%) asking how to implement Multiple Intelligences in PAI Education. In addition, 2 articles (13,33%) questioned whether the implementation of Multiple Intelligences in teaching PAI encourages teachers to teach creatively. The last 2 articles (13,33%) asked whether the implementation of Multiple Intelligences in teaching PAI aligns with the concept of *fitrah*.

2. Discussion

This research reveals important insights into the application of Multiple Intelligences theory in Islamic education in Indonesia, a concept that promises to enrich educational approaches by recognizing and utilizing the diverse intelligence of students. This theory is not only effective in enhancing student engagement and learning outcomes but also supports holistic development that includes academic, spiritual, and moral aspects. However, to optimize its implementation, there are still critical challenges that need to be addressed, such as the need for a more flexible curriculum adaptation and adequate teacher training to implement strategies that align with the diverse intelligences of students.

The findings indicate that the application of Multiple Intelligences theory in Islamic education has been thoroughly analyzed using systematic

literature review methodologies. These findings provide insights into how this theory can be effectively applied in education to accommodate the diversity of student intelligences. Additionally, the research highlights the need for more inclusive and adaptive learning strategies and emphasizes the importance of collaboration between teachers and educational institutions to ensure that this approach can be effectively implemented in various Islamic educational settings.

In this study, various articles discussing the application of Multiple Intelligences theory in Islamic Education were analyzed in depth. Among the fifteen selected articles, there is a variation in the language of publication, with most written in Indonesian and a few in English. These articles were published in various journals covering disciplines such as education, psychology, Islamic studies, and language. This reflects the wide application of this theory in different educational contexts in Indonesia.

The majority of the articles (80%) were published in the field of education, indicating the primary focus of this research on the pedagogical aspects of Multiple Intelligences theory. Meanwhile, other articles were found in the fields of psychology, Islamic studies, and language, each accounting for about 6.66% of the total articles. Additionally, most of these publications were conducted by Islamic educational institutions, but there were also contributions from other institutions such as Universitas Pahlawan Tuanku Tambusai, Universitas Majalengka, and the Center for Learning Research and Evaluation Studies. Below is a diagram illustrating the distribution of articles by discipline and publishing institution:
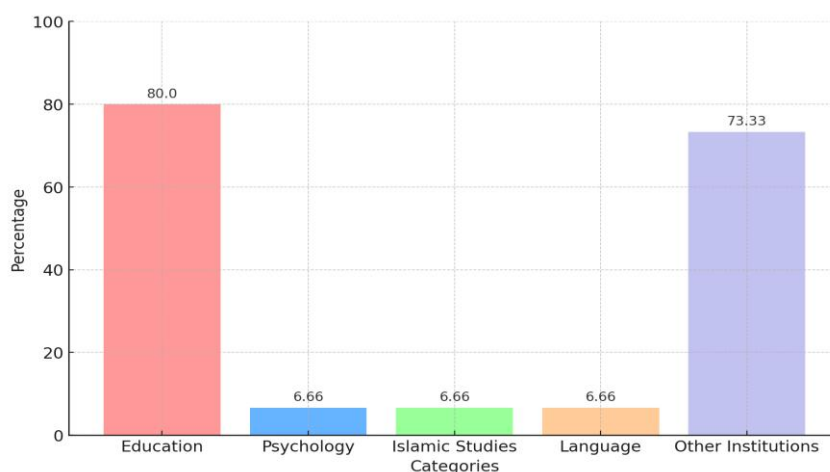
Chart 1. Distribution of articles by discipline and institution

First, there are 15 selected articles published in Indonesia either in Bahasa or in English. All the articles' titles contain the terms of Multiple Intelligences and Islamic Education. There is no doubt to see more research on this topic because the majority of Muslims live in Indonesia. From those 15 researches, only 5 articles were written in English (Munzaini et al., 2023); (Munzaini & Amirudin, 2024); (Umarella & Attamimi, 2019); (Makrufi & Prihatno, 2013); (Mansir & Purnomo, 2020). The rest were written in Bahasa Indonesia.

The reason why more articles were published in Bahasa Indonesia is because the journals are not indexed in Scopus yet. Most of those journals are indexed in Sinta. Only Sinta 2 journals require the author to write in English. Second, although all articles focus on the implementation of Multiple Intelligences in Islamic education, they were published in different fields. Most (80%) are in Education, 1 (6,66%) was in Psychology (Mansir & Purnomo, 2020), 1 (6,66%) in Islamic Studies (Suhaemi & Drajat, 2022), and 1 (6,66%) in Language (Munzaini et al., 2023).

Third, only some of the chosen studies were published by Islamic institutions, even if they were all concerned with applying multiple intelligences in Islamic education. The publishers of Islamic Education Institutions only published 73,33% of the works. The remaining 6,66% of the

article was published by Universitas Pahlawan Tuanku Tambusai, 6,66% by Majalengka University, 6,66% by the Center for Learning Research and Evaluation Studies, and 6,66% by the Indra Institute. These studies use more qualitative methods than quantitative and mixed methods. For data collection, they used Surveys, Questionnaires, Interviews, Observation, Documentation, Tests, CAR, Library. Fourth, based on the results of the study, there are theories about 9 types of intelligence according to Howard Gardner's theory of multiple intelligences; linguistic, logical-mathematical, spatial, musical, bodily-kinesthetic, intrapersonal, interpersonal, naturalistic, and existential (Putra & Dewantoro, 2022).

Fifth, implementing Multiple Intelligences was successful in increasing the abilities of students in Islamic education (Seknun & Attamimi, 2022); (Umarella & Attamimi, 2019). It was also an effective strategy to facilitate Islamic education learning and improve student achievement (Mansir & Purnomo, 2020). In addition, Using appropriate teaching methods that match the students' intelligence will lead to effective and efficient learning outcomes (Wahyudi & Alafiah, 2016). The study also found a positive influence of both learning style and multiple intelligences on student achievement (Hidayat & Nurjannah, 2022). Another research found that the implementation of the Multiple Intelligences (MI)-based Islamic Religious Education (PAI) learning innovation at SMK Ksatria Nusantara Pangandaran had a positive impact, including increased student engagement, understanding of religion, and learning interest (Ramayanti et al., 2023).

Sixth, the implementation of Multiple Intelligences in teaching PAI encourages teachers to teach creatively and view their students positively, where each student is seen as intelligent rather than "stupid" (Lafendry, 2021). In addition, the application of the theory of multiple intelligences in education has had a lot of influence on the teaching and learning process involving students and teachers (Ramayanti et al., 2023). Seventh, the implementation of Multiple Intelligences learning at the school involves three key stages: student input, teacher input, and the learning process (Munzaini et al., 2023). Another study mentioned implementing a

transformative PAI (Islamic Religious Education) program based on multiple intelligences through curriculum reform, planning and implementation, and evaluation (Suhaemi & Drajat, 2022).

The last finding is that multiple intelligence education is in line with Islamic education and *fitrah*, which is the development of human potential (Munzaini et al., 2023). A different study corroborated this, discovering that Islamic education is based on *"fitrah"*, or the capacity for human perfection that exists inside each person and must be cultivated via appropriate education. This *fitrah* is covered by multiple intelligences (Al Ihwanah & Nugroho, 2017).

This research highlights the importance of applying Multiple Intelligences theory in Islamic education, particularly in Indonesia, where there is a rich diversity of cultures and languages. This theory, popularized by Howard Gardner, argues that human intelligence is composed of various types, such as linguistic, logical-mathematical, musical, bodily-kinesthetic, intrapersonal, interpersonal, naturalistic, and existential intelligence (Gardner, 1983). The application of this theory in Islamic education holds great potential to enrich teaching approaches by recognizing and utilizing the diverse intelligence of students, aligning with the holistic development concept in Islamic education (Al-Attas, 1980; Nasr, 1996; Sulaiman et al., 2023).

One of the key findings of this research is the need for a more flexible curriculum adaptation. An overly rigid educational system can hinder teachers from implementing teaching strategies that cater to the different intelligences of students. Zhao and Frank (2003) emphasize the importance of a curriculum approach that is responsive to students' needs to enhance engagement and learning outcomes. This is also relevant to the findings of Darling-Hammond et al. (2017), who suggest that curricula should be designed to allow flexibility and innovation in teaching methods.

In addition to the curriculum, teacher training is a crucial element in the successful implementation of this theory. Teachers need to be equipped with adequate knowledge and skills to recognize various intelligences and implement appropriate teaching methods (Machali et al., 2023; Emawati et

al., 2024). This aligns with the research by Guskey (2002), Hattie (2008), and Arnold (2011), which shows that professional development for teachers has a significant impact on teaching and learning effectiveness.

This research also emphasizes the importance of collaboration between teachers and educational institutions. Such collaboration is essential for developing an inclusive and adaptive curriculum and providing the necessary resources to support student-centered teaching (Thoha & Hannan, 2022). Fullan (2007) asserts that effective collaboration can facilitate innovation and change in education, which is particularly needed in complex learning contexts like Islamic education.

Furthermore, the concept of fitrah in Islamic education, which refers to the innate human potential for achieving perfection, is highly relevant to the theory of Multiple Intelligences. Islamic education aims to develop this potential through self-understanding and spirituality (Al-Attas, 1980; Nasr, 1996). This research finds that the application of Multiple Intelligences supports not only academic development but also the spiritual and moral development of students, which is a fundamental goal of Islamic education.

In this context, it is crucial to conduct further research exploring the long-term impacts of this approach on students' learning outcomes and holistic development. Longitudinal studies can provide deeper insights into the effectiveness of Multiple Intelligences-based teaching strategies in the context of Islamic education. Additionally, the development of comprehensive and sustainable teacher training models is necessary to support the implementation of this theory in various educational settings.

Thus, this research demonstrates that the application of Multiple Intelligences theory in Islamic education offers an inclusive and adaptive approach that can accommodate the diverse intelligences of students. However, to fully realize the potential of this approach, concerted efforts are needed in curriculum adaptation, teacher training, and institutional collaboration.

D. Conclusion

This study has identified significant findings that explore Howard Gardner's Multiple Intelligences Theory and its application in Islamic education. Gardner proposed nine types of intelligences: linguistic, logical-mathematical, visual-spatial, musical, kinesthetic, interpersonal, intrapersonal, naturalistic, and existential. The application of the Multiple Intelligences Theory in Islamic Religious Education (PAI) has successfully enhanced student achievement and encouraged teachers to teach more creatively, appreciating the diverse intelligence of students.

This concept of Multiple Intelligences is also relevant to the Islamic concept of *fitrah*, which posits that education aims to develop the various innate potentials that each student possesses. Therefore, the implementation of this theory not only contributes to academic improvement but also the holistic development of student's character and competencies.

This article significantly contributes to the knowledge of how Multiple Intelligences Theory can be implemented in the context of Islamic education in Indonesia. The study also emphasizes the importance of adaptive and inclusive learning approaches that can maximize individual potential and provide a more holistic learning experience. The study suggests that future research should focus on the implementation of Multiple Intelligences in various *pesantren* (Islamic boarding schools) in Indonesia to optimize the competencies of all students.

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Appendix 1

Table 1. Steps of systematic literature review

No.	Process Stages	Activities
1.	Defining Research Question.	Formulating research questions.
2.	Searching the Literature.	Identifying the types of sources I will use (journal articles)
3.	Selecting the studies for inclusion in the review.	a. Using academic databases such as Google Scholar, Scopus.com, and Elicit.ai
		b. Skimming through abstracts to identify relevant studies
4.	Assessing and reporting the quality of included studies.	a. Assessing the quality, relevance, and credibility of each source
		b. Looking for gaps in the literature where further research is needed
5.	Analyzing Data	a. Extracting data in a consistent format across all studies
		b. Organizing data into relevant categories or themes
6.	Writing the Literature Review	Presenting result

Appendix 2

Table 2. Scientific works on Multiple Intelligences and Implementation in Islamic Education in Indonesia

No.	Author	Title
1.	(F Seknun et al., 2022)	Implementasi Teori Kecerdasan Majemuk (Multiple Intelligences) dalam Meningkatkan Kompetensi Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam
2.	(F Lafendry, 2021)	Implementasi Pembelajaran Pendidikan Agama Islam dengan Strategi Multiple Intelligences di Sekolah
3.	(HP Putra, et al., 2022)	Penerapan Teori Multiple Intelligences Howard Gardner dalam Pembelajaran Pendidikan Agama Islam
4.	(D Wahyudi & T Alafiah., 2016)	Studi Penerapan Strategi Pembelajaran Berbasis Multiple Intelligences dalam Mata Pelajaran Pendidikan Agama Islam
5.	(M Suhaemi & M Drajat., 2021)	Multiple Intelligences dalam Pembelajaran PAI Transpormatif di SDIT Al Bina Purwakarta Jawa Barat
6.	(S Hidayat, 2022)	Pengaruh Gaya Belajar dan Kecerdasan Majemuk Terhadap Prestasi Belajar Santri
7.	(A Ramayanti, et al., 2023)	Implementasi Inovasi Pembelajaran PAI Berbasis Multiple Intelligences di Sekolah Menengah Kejuruan
8.	(AD Nugroho, 2017)	Pendidikan Multiple Intelligences dalam Perspektif Pendidikan Islam
9.	(M Munzaini & Y Amiruddin., 2024)	Efforts to Improve Teacher Competence with the Implementation of a Pesantren-Based Multiple Intellegences-Based Learning Model
10.	(M Munzaini, et al., 2023)	Implementation of Multiple Intelligences in Bayt Al-Hikmah Pasuruan First Middle School
11.	(AB Aziz, et al., 2022)	Implementasi Inovasi Pembelajaran PAI Berbasis Multiple Intellegences
12.	(MA Attamimi & S Umarella, 2019)	Implementation of the Theory Multiple Intelligences in Improve Competence of Learners on the Subjects of Islamic Religious Education in SMP Negeri 14 Ambon
13.	(AD Makrufi & MRHB Priantono, 2020)	The Multiple Intelligences Dimension in Indonesia's Religious Education
14.	(H Ikmal & W Sukaeni, 2021)	Inovasi Pembelajaran Pendidikan Agama Islam Berbasis Multiple Intelligences di SMAN 1 Kedungpring Lamongan
15.	(F Mansir & H Purnomo, 2020)	Islamic Education Learning Strategies Based on Multiple Intelligences in Islamic School

Appendix 3

Table 3. The distribution of relevant research journal

Field	Title of Journal	Number of Documents	Percentage (%)
Education	JEC: Journal of Education and Culture	1	80
	AL Fikrah: Jurnal Pemikiran dan Pendidikan Islam	1	
	Madania	1	
	Mudarrisa	1	
	Jurnal Pendidikan Agama Islam	1	
	Jurnal Educatio FKIP UNMA	1	
	Primary Education Journal (PEJ)	1	
	Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan	1	
	Jurnal Pendidikan dan Konseling	1	
	al-Iltizam: Jurnal Pendidikan Agama Islam	1	
	Al Hayat: Journal of Islamic Education	1	
	Kuttab	1	
Psychology	Psikis: Jurnal Psikologi Islami	1	6.66
Islamic Studies	Jurnal Studi Islam Lintas Negara	1	6.66
Language	Language Circle: Journal of Language and Literature	1	6.66

Appendix 4

Table 4. The Distribution of Journal Publisher

Journal	Publisher	Total
JEC: Journal of Education and Culture	Indra Insitute	1
AL Fikrah: Jurnal Pemikiran dan Pendidikan Islam	Sekolah Tinggi Agama Islam Bina Madani	1
Madania	Kopertais Wilayah VII RIAU-KEPRI	1
Mudarrisa	UIN Salatiga	1
Jurnal Pendidikan Agama Islam	Center for Research and Community Service STAI Pelabuhanratu Sukabumi	1
Jurnal Educatio FKIP UNMA	Universitas Majalengka	1
Primary Education Journal (PEJ)	UIN Jambi	1
Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan	Pusat Studi Penelitian dan Evaluasi Pembelajaran	1
Jurnal Pendidikan dan Konseling	Universitas Pahlawan Tuanku Tambusai	1
al-Iltizam: Jurnal Pendidikan Agama Islam	LP2M IAIN Ambon	1
Al Hayat: Journal of Islamic Education	Al Istiqamah Foundation	1
Kuttab	Universitas Islam Lamongan	1
Psikis: Jurnal Psikologi Islami	UIN Raden Fatah Palembang	1
Jurnal Studi Islam Lintas Negara	IAIN Sambas	1
Language Circle: Journal of Language and Literature	Universitas Negeri Semarang	1

Appendix 5

Table 5. Research methods used in implementing multiple intelligences in Islamic education in Indonesia

Categories		N	%
Details of Method	Survey	1	3.22
	Questionnaires	3	9.67
	Interview	8	25.80
	Observation	6	19.35
	Documentation	8	25.80
	Test	1	3.22
	CAR	2	6.45
	Library	2	6.45
Types of Data	Quantitative	3	23.07
	Qualitative	7	53.84
	Mixed Methods	3	23.07

Appendix 6

Table 6. The category results based on research questions

The Research Question Categories	N	%
Does the implementation of Multiple Intelligences in teaching PAI succeed in increasing the students' achievement	7	46.66
Does the implementation of Multiple Intelligences in teaching PAI encourage teacher to teach creatively?	2	13.33
How to implement Multiple Intelligences in PAI Education?	4	26.66
Does the implementation of Multiple Intelligences in teaching PAI align with the concept of *fitrah*?	2	13.33