Synergizing *Multiple Intelligences* with Learning Strategies in Islamic and Western Education Perspectives

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Abstract: Learning strategies from both Islamic education and Western perspectives are essential for achieving educational objectives effectively and efficiently. However, these objectives are often unmet as strategies tend to focus more on teaching methods for instructors rather than on learning processes for students. In this context, the theory of multiple intelligences offers an alternative approach to developing more effective learning strategies. This study explores ways to integrate various intelligences within Islamic and Western perspectives in educational strategy. This descriptive qualitative research employs a library research approach. The findings indicate that multiple intelligences can be integrated into learning strategies from both perspectives. This integration process begins with selecting appropriate learning models, which are then analyzed based on student activities and adapted to align with students' intelligence types. In the implementation, student engagement should be prioritized over teacher-centered instruction, the most effective learning modalities should be employed, materials should relate to students' experiences, emotional involvement should be incorporated in delivering content, and student participation should be encouraged to produce meaningful outcomes.

Keywords: Multiple Intelligences; Effective Learning Strategies; Islamic and Western learning perspectives

Abstrak: *Strategi pembelajaran baik dalam perspektif pendidikan Islam maupun Barat sangat diperlukan demi tercapainya tujuan pembelajaran secara efektif dan efisien. Dalam pelaksanaannya, tujuan pembelajaran belum dapat tercapai karena strategi yang disusun terfokus pada cara mengajar guru, bukan cara belajar siswa. Dalam hal ini, teori* multiple intelligences *menjadi alternatif dalam menyusun strategi pembelajaran. Penelitian ini bertujuan untuk mengetahui bagaimana mensinergikan* multiple intelligences *dalam strategi pembelajaran perspektif Islam dan Barat. Jenis penelitian ini merupakan kualitatif deskriptif dan termasuk dalam library research. Hasil dari penelitian ini adalah multiple intelligences yang disinergikan dengan strategi pembelajaran perspektif pendidikan Islam atau Barat. Dalam prosesnya, pemilihan model pembelajaran dilakukan terlebih dahulu yang kemudian dianalisis pada aktivitasnya dan disesuaikan dengan jenis kecerdasan siswa. Dalam pelaksanaan pembelajarannya, keaktifan siswa harus lebih dominan daripada guru, modalitas belajar tertinggi harus digunakan, materi harus berhubungan dengan pengalaman siswa, melibatkan emosi siswa dalam penyampaian materi, dan melibatkan partisipasi siswa dalam menghasilkan sesuatu yang bermanfaat.*

Kata Kunci: *Multiple Intelligences*; Strategi Pembelajaran; Strategi Pembelajaran Islam dan Barat.

INTRODUCTION

Education plays a pivotal role in enhancing the overall quality of human life, as it serves as a fundamental process through which the younger generation is prepared to navigate life and achieve their goals with greater effectiveness and efficiency.[1] Education is delivered through three main channels: formal education, which is implemented within structured school settings; non-formal education, which occurs within community contexts; and informal education, which happens organically within the family environment. Consequently, the process of human development toward becoming a well-rounded individual is not confined solely to the school environment; rather, it is significantly influenced by the synergistic contributions of the family and the community.

Despite the significance of various complementary educational domains, formal education is particularly critical due to its systematic and structured approach to teaching and learning. Schools are expected to cultivate an intellectually competent, morally and spiritually grounded generation within this framework.[2] This vision is explicitly outlined in Article 3 of Law No. 20 of 2003 on the National Education System of the Republic of Indonesia, which states that the aim of national education is "to develop capabilities and shape the character and civilization of a dignified nation to educate the life of the nation." The law further asserts that education must optimize learners' potential to become devout, morally upright, healthy, knowledgeable, creative, independent, and socially responsible citizens.[3]

According to Paulo Freire, the ultimate purpose of education is to foster human liberation through the development of critical consciousness (*conscientização*), enabling individuals to critically engage with and transform the social and environmental realities they inhabit.[4] Freire contends that human beings are not passive recipients of knowledge nor mere objects of historical forces, but active subjects capable of reshaping their world. In his seminal work *Pedagogy of the Oppressed*, he offers a compelling critique of traditional educational practices, particularly the "banking concept of education," in which teachers unilaterally deposit knowledge into passive students. This model, he argues,

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[1] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 2.

[2] Raudatus Syaadah et al., "Pendidikan Formal, Pendidikan Non Formal Dan Pendidikan Informal" 2, no. 2 (2022): 127.

[3] Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Indonesia," Pub. L. No. 20 (2003), 4.

[4] Paulo Freire, *Pendidikan Yang Membebaskan*, 1st ed. (Jakarta: MELIBAS, 2001), 1–4.

suppresses critical thought and perpetuates systems of domination by discouraging dialogue, reflection, and emancipatory action.[5]

In contrast to Paulo Freire's emancipatory and dialogical model of education, John Locke proposed a fundamentally different philosophical framework rooted in his theory of *tabula rasa*. Locke argued that the human mind at birth is a blank slate, devoid of innate ideas, upon which experience inscribes knowledge.[6] Within this epistemological view, the environment plays a decisive role in shaping cognition, and the teacher emerges as the central authority in the educational process. In Locke's teacher-centered paradigm, the educator is the primary transmitter of knowledge, guiding learners through structured and systematic instruction. Consequently, learning effectiveness depends mainly on the quality of pedagogical planning and the instructional strategies employed.

In the Indonesian context, efforts to enhance teacher capacity, particularly in instructional strategies, have been pursued through implementing the *Pendidikan Profesi Guru* (PPG), or Teacher Professional Education program. This initiative constitutes a national policy designed to cultivate a cadre of professional educators, as marked by the issuance of teacher certification. However, research conducted by Anggraeni reveals that the competencies of certified teachers remain misaligned with the expected professional standards. The study highlights that many accredited teachers do not fully comprehend the meaning and implications of their certification, which hampers their ability to fulfill the associated professional responsibilities.

Furthermore, significant gaps persist in pedagogical competence, especially in instructional methodology and classroom innovation. While many teachers are acquainted with various teaching strategies introduced during their training, they often struggle to implement these creatively in classroom settings. Teachers commonly attribute this stagnation in pedagogical innovation to several factors, including limited financial resources, insufficient pedagogical knowledge, and underdeveloped analytical reasoning skills. Consequently, few novel instructional strategies are introduced or effectively applied in classroom practice.[7]

Building upon Anggraeni's findings, it is evident that a nuanced understanding of instructional strategies—including approaches, models,

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[5] Paulo Freire, *Pendidikan Kaum Tertindas*, 1st ed. (Jakarta: LP3ES, 1985), 51–52.

[6] Abuddin Nata, *Pemikiran Pendidikan Islam Dan Barat* (Jakarta: Rajawali Pers, 2012), 242.

[7] Fitria Nur Anggranei, "Realitas Kompetensi Guru Pasca Sertifikasi," *Scientific Journal of Reflection: Economic, Accounting, Management and Business* 3, no. 4, Oktober (2020): 337, https://doi.org/10.5281/zenodo.4128529.

methods, and techniques—is fundamental to effective teaching. Mastery of these components ensures alignment between pedagogical practices and intended learning outcomes and fosters instructional innovation. The capacity to select and apply contextually appropriate strategies enhances the educational process, quality, and relevance.

The philosophical insights and pedagogical contributions of prominent educational theorists have profoundly influenced the development of instructional strategies. Contemporary practices are, in large part, shaped by their conceptual frameworks and reflective methodologies. Accordingly, the study and internalization of these strategies equip educators to address diverse instructional objectives with greater intentionality and precision.

Importantly, instructional strategies transcend the mere transmission of content; they function as instruments for cultivating higher-order competencies such as critical thinking, creativity, and collaboration. When thoughtfully applied, these strategies facilitate meaningful learning experiences and contribute to attaining educational goals effectively and pedagogically soundly.[8]

Although prominent educational theorists have developed numerous learning methods, empirical evidence suggests that an exclusive focus on instructional strategies is often insufficient to ensure optimal learning outcomes. One of the primary challenges lies in the diverse capacities of students to engage with and benefit from the strategies implemented. This variation is mainly attributable to individual differences in learning styles, preferences, and intrinsic aptitudes. Each learner possesses unique cognitive tendencies, shaped by natural talents and varying forms of intelligence. In this context, Howard Gardner's theory of multiple intelligences provides a compelling framework, positing that students exhibit distinct types of intelligence—such as linguistic, logical-mathematical, spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, and naturalistic—that significantly influence their modes of learning and interaction with educational content.

Against this backdrop, there is a growing impetus for scholars to investigate the integration of multiple intelligence theory into contemporary learning strategies. This line of inquiry is particularly enriched by a comparative examination of Islamic and Western educational paradigms, which possess distinct epistemological foundations and pedagogical traditions. Each tradition offers valuable perspectives that can contribute to a more holistic and inclusive understanding of student learning. Accordingly, it becomes essential to analyze

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[8] Emma Rumahlewang et al., *Strategi Belajar Mengajar* (Bandung: Widina Media Utama, 2024), 2.

how the principles of multiple intelligences can be effectively aligned with the instructional approaches rooted in these two educational legacies. The present research seeks to explore the philosophical and pedagogical values embedded within multiple intelligence theory, and to assess its potential for harmonization with the distinctive methodologies of Islamic and Western education. Through this analytical endeavor, more inclusive, differentiated, and context-sensitive teaching strategies can be formulated to accommodate better the diverse needs of learners in contemporary educational settings.

LITERATUR REVIEW

Despite the proliferation of learning models advanced by educational theorists, a critical understanding of their practical efficacy necessitates rigorous analysis of empirical research. To this end, several studies have investigated instructional strategies relevant to contemporary education, offering insights into theoretical frameworks and classroom applications.

A study by M. Zainal Arifin and Agus Setiawan, *Learning and Teaching Strategies for Teachers in the 21st Century*, identifies collaborative learning, blended learning, and project-based learning as pedagogical models well-aligned with the characteristics of 21st-century learners. These approaches respond to students' preferences for autonomy, instructional variety, and peer interaction, enhancing engagement and promoting deeper learning outcomes.

Complementing this, Riris Amelia, Ahmad Irkham Saputro, and Eri Purwanti explore the internalization of intellectual (IQ), emotional (EQ), spiritual (SQ), and multiple intelligences within Islamic education. Their study emphasizes the integration of *'aql* (intellect), *qalb* (heart), and *fu'ād* (conscience) as centers of intelligence in Islamic epistemology, affirming the religion's holistic view of human development. This integrative framework enriches pedagogical theory and informs curriculum design rooted in Islamic values.

Siti Susanti's investigation into Arabic language learning in *madrasah* applies Gardner's theory of multiple intelligences to map students' cognitive profiles. The study finds verbal-linguistic, interpersonal, intrapersonal, and spatial intelligences to be most prominent, influencing learner engagement and pedagogical compatibility. Aligning instructional strategies with these dominant intelligences facilitates adaptive, inclusive teaching that supports academic performance and meaningful classroom participation.

Further advancing this discourse, Resa Julianti Putri, Taopik Rahman, and Qonita examine the application of multiple intelligences theory in preparing students for Society 5.0. Their study demonstrates how intelligence-based learning models can equip students with the diverse competencies necessary for

navigating a rapidly evolving, technology-driven world. Emphasizing holistic development, the research advocates shifting from cognition-centered pedagogy to human-centered education.

Similarly, Endang Kusniati's work on learning strategies grounded in Gardner's framework explores how such approaches contribute to national education goals. This model promotes personalized, strength-based learning while countering deficit labeling by training all eight intelligences and tailoring instruction to individual profiles. The study underscores the importance of diagnostic assessment in informing differentiated instruction and fostering student potential.

Building upon these foundational studies, the present research addresses a notable gap in the literature by integrating Gardner's multiple intelligences theory with instructional strategy models from both Islamic and Western educational paradigms. This theoretical synthesis aims to formulate a comprehensive framework for designing effective, intelligence-based learning strategies. Through articulating key components and practical exemplars, the study aspires to support educators in developing more inclusive, flexible, and impactful pedagogical practices, thereby enhancing the overall quality of the educational experience.

RESEARCH METHOD

This study adopts a descriptive qualitative methodology with a library research design to critically examine the integration of multiple intelligences theory into the learning process, particularly in primary and secondary education contexts. Data were obtained through an extensive literature review encompassing books, peer-reviewed journal articles, and empirical studies relevant to the research focus. Only sources published in reputable journals indexed in databases such as SINTA and Scopus were included to ensure academic rigor. In contrast, opinion-based or non-empirical sources from non-credible publications were systematically excluded.

The analytical process follows a content analysis approach, aimed at identifying key themes, categorizing data systematically, and interpreting findings in alignment with the study's objectives. The results will be synthesized into a structured conceptual framework, offering new insights to address the formulated research questions. Conclusions will be validated rigorously to ensure coherence, relevance, and scholarly contribution.

The study begins by providing a comprehensive overview of effective learning strategies derived from Islamic and Western educational traditions, encompassing pedagogical approaches, models, methods, and techniques. This

is followed by a theoretical exposition of Gardner's multiple intelligences theory as the foundational framework of the research. The analysis then explores integrating this theory with established instructional strategies, highlighting their practical relevance and potential for classroom implementation.

Focusing on applying multiple intelligences in educational practice, this study centers on the work of Munif Chatib, a prominent Indonesian educator who has significantly advanced the discourse and practice of intelligence-based learning. His selection is justified by his expertise in the field and his active engagement in academic exchanges with Thomas Armstrong, a globally recognized authority on multiple intelligences. Their collaborative dialogue, particularly through digital scholarly forums, has contributed meaningfully to contextualizing and operationalizing the theory within the Indonesian educational landscape.[9]

Furthermore, Munif Chatib's success in implementing the theory of multiple intelligences at the *Sekolah Human* Educational institution provides empirical evidence of the theory's applicability and relevance within the Indonesian educational context. One of his most notable contributions is his ability to identify and cultivate the potential of students previously regarded as having intellectual limitations by society, a concept vividly demonstrated in his work *Sekolahnya Manusia*. This achievement underscores Chatib's capacity to apply multiple intelligences theory practically and contextually relevantly. In light of these considerations, Munif Chatib is an exemplary figure representing the practical and localized application of multiple intelligences theory in Indonesian education.

RESULTS AND DISCUSSIONS

Multiple Intelligences Theory

The theory of multiple intelligences, or *kecerdasan majemuk* in Indonesian, was proposed by Howard Gardner. His seminal ideas on numerous intelligences were first articulated in his groundbreaking work, *Frames of Mind: The Theory of Multiple Intelligences*. While initially conceived within the domain of psychology, the theory has profound implications for the field of education. For educators, it offers a compelling framework that aligns closely with the observed diversity in student learning styles, highlighting the uniqueness of each individual's cognitive

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[9] Munif Chatib, *Sekolahnya Manusia* (Bandung: Kaifa, 2019), 73.

strengths. This theory resonates with teachers' lived experiences, who regularly encounter students with varied and distinct approaches to learning.[10]

In *Frames of Mind: The Theory of Multiple Intelligences*, Gardner endeavors to reconceptualize the notion of intelligence, which was traditionally measured through standard psychometric methods. He expands this view by positing that intelligence encompasses various types and can continuously develop. According to Gardner, intelligence is "the ability to solve problems, or to create products, that are valued within one or more cultural settings."[11] This definition challenges the conventional approach of measuring intelligence through standardized psychological tests. Instead, Gardner asserts that intelligence should be evaluated based on two key criteria: first, the capacity to solve problems, and second, the ability to produce something of cultural significance or utility within a given environment.

In Howard Gardner's theory of multiple intelligences, intelligence is conceptualized as comprising several distinct types, including linguistic intelligence, musical intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic intelligence, and personal intelligence. When Gardner first articulated this theory in *Frames of Mind*, he identified six types of intelligence. However, scholars such as Thomas Armstrong have recognized additional forms of intelligence over time. These include interpersonal and intrapersonal intelligence, subdivisions of personal intelligence, and naturalist and existential intelligence, expanding the original framework to encompass more dimensions of human cognitive potential.[12]

Thus, Chatib's assertion that Howard Gardner intentionally labeled his theory as "multiple intelligences" is indeed accurate, as the scope of intelligence within this framework is expansive. This is evidenced by the evolution of the theory, which began with six types of intelligence and later expanded to encompass nine distinct forms. This development underscores the concept's dynamic nature, suggesting that intelligence categorization will continue to evolve and grow over time.[13]

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[10] Joy A Palmer, *50 Pemikir Paling Berpengaruh Terhadap Dunia Pendidikan* (Yogyakarta: Laksana, 2010), 440.

[11] Howard Gardner and Thomas Hatch, "Multiple Intelligences Go to School: Educational Implications of the Theory of Multiple Intelligences," *American Educational Research Association* 18, no. 8 (1989): 5, https://doi.org/https://doi.org/10.2307/1176460.

[12] Thomas Armstrong, *Multiple Intelligences in The Classroom* (Alexandria: ASCD, 2009), 7.

[13] Chatib, *Sekolahnya Manusia*, 68.

Definition of Learning

According to Abuddin Nata, learning is a dynamic process characterized by reciprocal interaction between educators and students, wherein both parties influence one another. In this context, the educator assumes the role of a facilitator, delivering content, while the student takes on the recipient role, absorbing and engaging with the material presented.[14] Mahmud Yunus defines *ta'līm* (learning) as transferring knowledge from educators to students. In contrast, Sutikno characterizes learning as a systematic series of efforts to facilitate students' knowledge acquisition.[15] Oemar posits that learning is a structured amalgamation of various elements, including worldly aspects, materials, facilities, equipment, and procedures, all of which interact and influence one another to achieve the desired learning outcomes.[16]

Drawing upon the definitions articulated by the aforementioned educational practitioners, learning can be understood as a reciprocal interaction between educators and learners, occurring through systematic and structured procedures, and supported by an adequate learning environment. The ultimate goal of this process is to guide learners towards achieving the predetermined learning objectives.

Definition of Model, Approach, Strategy, Method, Technique, and Tactic

The learning model is a fundamental component that educators must determine when designing instructional plans, as it is intrinsically linked to the approach that will be employed. As a conceptual framework, the learning model outlines systematic procedures for organizing learning experiences to achieve specific educational objectives. Furthermore, it guides curriculum developers and educators in planning and implementing practical learning activities.[17]

The learning model employed in designing the instructional process functions as a framework or pattern derived from various theoretical perspectives across multiple disciplines, including psychology, sociology, and management. Consequently, learning models are shaped by integrating insights and contributions from diverse fields of study.[18]

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[14] Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2017), 120.
[15] M. Sobry Sutikno, *Strategi Pembelajaran* (Indramayu: Penerbit Adab, 2021), 32.
[16] Siti Nurhasanah et al., *Strategi Pembelajaran* (Cipayung: Edu Pustaka, 2019), 241.
[17] Husniyatus Salamah Zaniyati, *Model Dan Strategi Pembelajaran Aktif* (Surabaya: Putra Media Nusantara Surabaya, 2010), 6.
[18] Abuddin Nata and Aminuddin Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam* (Jakarta: Kencana, 2023), 35.

Several elements differentiate learning models from approaches, methods, and techniques. First, their developers systematically and theoretically structured learning models, grounded in coherent logical principles. Second, they provide a clear rationale outlining what students should learn and how it should occur, including specific learning objectives. Third, models define the behaviors and instructional actions required for successful implementation. Lastly, they emphasize creating an appropriate learning environment to ensure the model functions effectively.[19]

Based on the explanation, the learning model functions as a systematic framework or pattern for planning learning strategies. These learning activities focus on pedagogical aspects, emphasizing mastery in the cognitive, affective, and psychomotor domains, aiming to foster comprehensive learner development. The term "innovative" refers to the characteristics of learning models oriented towards student-centered learning; a priority currently emphasized by the government in implementing the Merdeka Curriculum.

A wide array of learning models has been developed and implemented; however, Abuddin Nata classifies these models into three principal theoretical foundations: nativism-constructivism, empiricism-behaviorism, and convergence. Once an appropriate model is identified, the next step is to select a corresponding approach that aligns with its conceptual framework. A learning model is an overarching paradigm that guides the selection and adaptation of approaches, strategies, methods, and techniques.

A learning approach refers to a specific orientation toward the learning process, rooted in theoretical perspectives that shape the foundation for instructional methods. It serves as a conceptual guide and a basis for practically implementing teaching techniques. Fundamentally, a learning approach encapsulates a theoretical learning comprehension within a particular educational philosophy. Learning approaches can generally be categorized into two primary types: student-centered and teacher-centered.[20]

Komalasari classifies learning approaches into two distinct types: contextual and conventional/traditional learning approaches. According to Komalasari, contextual learning is an approach that seeks to connect the

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[19] Zaniyati, *Model Dan Strategi Pembelajaran Aktif*, 7.
[20] Septi Budi Sartika et al., *Buku Ajar Belajar Dan Pembelajaran* (Sidoarjo: Umsida Press, 2022), 94.

material being taught with the real-world context and the lived experiences of students, thereby facilitating what is known as meaningful learning.[21]

After selecting the appropriate learning approach, the next step is to define the learning strategy. Kemp asserts that learning strategies encompass activities undertaken by both teachers and students to achieve learning objectives effectively and efficiently. Additionally, David contends that learning strategies involve the planning process, signifying that learning strategies are conceptual and include the steps that will be implemented throughout the learning process. [22] Based on the explanation above, the development of an effective learning strategy involves several essential components: (1) identifying and specifying the desired behavioral changes in learners; (2) selecting the most appropriate approach to achieve the targeted objectives; (3) determining effective measures and procedures to facilitate goal attainment; and (4) establishing clear standards and criteria for learning outcomes to serve as benchmarks for evaluating instructional effectiveness.[23]

Komalasari classifies learning strategies into two primary categories: exposition learning and discovery learning. Expository learning is a teacher-centered approach in which the educator predominantly delivers instructional content, and students assume a passive role as recipients of knowledge. The primary aim of this method is to enhance students' understanding through the structured and direct transmission of information. In contrast, discovery learning adopts a student-centered orientation, where learners are encouraged to explore, investigate, and construct knowledge independently. Here, the teacher is a facilitator, guiding students to foster critical thinking, inquiry, and active engagement with the subject matter.

Komalasari further categorizes learning strategies into group learning and individual learning. Group learning, or cooperative learning, emphasizes student collaboration, promoting active participation in seeking, sharing, and constructing knowledge. This approach enhances social interaction and collective problem-solving skills. On the other hand, individual learning, or individualized instruction, tailors the learning experience to meet each student's intellectual capacities and learning styles, fostering autonomy and allowing for self-paced progress.

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[21] Kokom Komalasari, *Pembelajaran Kontekstual: Konsep Dan Aplikasi* (Bandung: Refika Aditama, 2017), 59.

[22] Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana Prenada Media Group, 2008).

[23] Arin Tentrem Mawati et al., *Strategi Pembelajaran* (Yayasan Kita Menulis, 2021), 4.

Furthermore, when examined from the perspective of instructional delivery, learning strategies may also be classified into inductive and deductive approaches.[24] The inductive learning strategy involves presenting learners with specific instances, observations, or empirical facts, which they are then guided to analyze to formulate general principles or theoretical frameworks. This bottom-up approach fosters critical thinking and pattern recognition. Conversely, the deductive learning strategy begins with introducing overarching theories or general concepts, which serve as the foundation for analyzing particular cases or applying abstract knowledge to specific situations.[25] In essence, while inductive learning progresses from specific to general, deductive learning follows a trajectory from general to particular, each serving distinct pedagogical functions within the instructional design.

A learning strategy can be defined as a conceptual framework that requires the operational implementation of specific methods. Within this framework, a strategy is a systematic plan of action to achieve clearly defined instructional objectives. At the same time, a process refers to the practical means through which the strategy is realized in the learning environment. Methods are further broken down into techniques and tactics, each representing different levels of instructional execution.

Learning techniques are procedural variations within a method, adapted to suit the learners' characteristics and contextual factors.[26] For example, the discussion method will differ significantly between university and high school students, reflecting variations in cognitive maturity and learning needs. Learning tactics, conversely, refers to the educator's style or approach in implementing a method or technique. These tactics are shaped by the teacher's preferences, communicative style, and classroom management approach. For instance, when using the lecture method, one instructor may incorporate humor and expressive verbal communication, while another may integrate multimedia tools and digital platforms. Therefore, tactics are inherently contextual and personalized, highlighting instructional delivery's dynamic and nuanced nature.

Western and Islamic Learning Strategies

Formulating effective learning strategies begins with selecting an appropriate learning model, which provides the theoretical foundation for instructional design. As previously outlined, learning models may be classified into three major categories, each rooted in distinct philosophical and

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[24] Komalasari, *Pembelajaran Kontekstual: Konsep Dan Aplikasi*, 55.

[25] M. Busrah, *Pembelajaran Deduktif Pada Pembelajaran Alkana* (Sulawesi Selatan: Lembaga Penjaminan Mutu Pendidikan (LPMP), 2012), 5.

[26] Komalasari, *Pembelajaran Kontekstual: Konsep Dan Aplikasi*, 57.

psychological traditions. One such category is the nativist or constructivist model, which emphasizes innate factors—such as talent, interest, potential, and individual disposition—as the primary determinants of learning and development.

Philosophically, this model draws upon the thought of Arthur Schopenhauer, who posited that human growth is predominantly shaped by heredity or predetermined fate, thereby diminishing the formative role of environmental and educational factors. Within this paradigm, education is viewed as having limited capacity to modify inherent potential. Accordingly, the role of the teacher shifts from that of a transformative instructor to a facilitator who supports learners in recognizing, exploring, and actualizing their natural capacities. This learner-centered approach prioritizes instructional designs that align with and nurture each student's intrinsic tendencies and developmental trajectory.[27]

Based on the preceding analysis, student-centered learning is the pedagogical approach most congruent with the constructivist learning model. This approach emphasizes learners' active participation in constructing knowledge through meaningful, task-oriented, and experiential activities. Instructional methods such as structured exercises, problem-solving tasks, independent projects, role-playing, and other creative techniques promote cognitive development and skill acquisition.

Student-centered learning fosters learner autonomy, critical thinking, and sustained engagement by positioning students as active agents in their educational journey. This paradigm is firmly grounded in key principles of constructivist theory, including: (1) motivation and sustained attention; (2) learner activeness; (3) experiential and participatory learning; (4) reinforcement through repetition; (5) cognitive and emotional challenge; (6) positive reinforcement; and (7) recognition of individual learner differences. Collectively, these principles emphasize the need for learning environments that are adaptive to students' unique needs, interests, and capacities, in line with the constructivist conception of learning as an active, individualized, and context-dependent process.[28]

Accordingly, instructional models such as competency-based learning, problem-based learning (PBL), cooperative learning, inquiry-based learning, and quantum learning are widely recognized as integral to the constructivist pedagogical framework. These models align with constructivist education's core

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[27] Nata and Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam*, 36.

[28] Abdul Rahman, "Urgensi Pedagogik Dalam Pembelajaran Dan Implikasinya Dalam Pendidikan," *Belajea: Jurnal Pendidikan Islam* 3, no. 1 (2018): 83.

principles, prioritizing active learner engagement, contextualized knowledge construction, and the cultivation of higher-order thinking skills.

Characterized by their progressive orientation, innovative methodologies, real-world relevance, and contextual grounding, these approaches immerse students in authentic learning experiences. By emphasizing collaboration, exploration, and problem-solving, they promote deep understanding consistent with the epistemological foundations of constructivism.[29]

According to Abuddin Nata, the values contained in the constructivism learning model can be found in the Qur'an, which explicitly directs humans to carry out reading activities as the first step in conducting research. This research can be categorized into several types: ijbari research (experimentation), burhani research (observation), bayani research, and irfani research. Several verses in the Qur'an support this approach, which can be used as examples to show the importance of research and knowledge development in Islamic teachings, such as:

هُوَ الَّذِيْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ۗ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَاۤءَ الْفِتْنَةِ وَابْتِغَاۤءَ تَأْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ

It is He (Allah) who sent down the Book (Qur'an) to you (Prophet Muhammad). Some of its verses are muhkamat (84), the essence of the Book (Qur'an), and others are mutasyabihat.85) Those whose hearts are prone to misguidance follow the mutasyabihat verses to cause fitnah (confusion and doubt) and to seek their interpretation. However, no one knows its interpretation except Allah. Those with deep knowledge say, "We believe in it (the Qur'an), it is all from our Lord." No one can take lessons, except the ulul albab. (QS. Ali Imran: 7)

In Tafsir al-Maraghi, the verses of the Qur'an can be classified into two categories based on their explanation, namely muhkamat and mutasyabihat. The Muhkamat verse has an unequivocal meaning, so the law or explanation is easy to understand. Conversely, mutasyabihat verses have similar or similar meanings, so understanding them requires deeper interpretation (ta'wil).

Since the explanations of mutasyabihat verses are often broad and non-specific, this has led to differences of opinion among scholars in interpreting their meaning.[30] Therefore, the interpreting or ta'wil of these verses requires in-depth and comprehensive research. In the process, individuals are expected to

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[29] Nata and Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam*, 37–38.

[30] Ahmad bin Musthafa Al Maraghi, *Tafsir Al Maraghi* (TP, 1946), 99.

be more proactive in conducting research and studies, without entirely relying on the views of others.

Empiricist and behaviorist learning models represent foundational educational paradigms that emphasize the formative role of environmental stimuli in shaping student development. Rooted in the works of John Locke, Ivan Pavlov, and B.F. These models conceptualize learning as a process driven by external input rather than innate capacities. Locke's notion of the tabula rasa frames the human mind as a blank slate, asserting that knowledge and behavior are entirely acquired through sensory experience and environmental interaction. Within this framework, education becomes a central and transformative force, with the teacher functioning as the primary transmitter of structured knowledge and expertise.

The behaviorist model further operationalizes this view through a highly structured, teacher-centered approach grounded in essentialist and perennialist philosophies, which regard knowledge as fixed and authoritative. Students are positioned as passive recipients, with instruction relying heavily on lectures, direct teaching, guided practice, and demonstration. Learning is assessed through observable behavioral outcomes, emphasizing stimulus-response conditioning and reinforcement. In contrast to constructivist or nativist models that prioritize autonomy and internal potential, behaviorism foregrounds external control, uniformity, and measurable achievement, often at the expense of learner agency and critical inquiry.

In this context, the learning model based on the behavioristic approach places the teacher as the central controller in the learning process to ensure that students can receive and understand the knowledge taught according to predetermined standards.[31] Behaviorism views learning as a process of behavior change that occurs due to the interaction between stimulus and response. A learner is considered to have learned if they change their behavior due to the learning process.[32] These behavioral changes are reflected in the learners' ability to master the subject matter concretely, by the learning achievement indicators that have been formulated.

According to the theory of behaviorism developed by figures such as B.F. Skinner and Edward L. Thorndike understood the learning process as a change in behavior that occurs due to the relationship between the stimulus (stimuli) and the response (response) given by the individual. In his book Science and Human Behavior, Skinner explains that learning occurs through

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[31] Nata and Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam*, 42–44.

[32] Rahman, "Urgensi Pedagogik Dalam Pembelajaran Dan Implikasinya Dalam Pendidikan," 98.

reinforcement, which provides positive consequences for expected behavior so that the behavior can be repeated. He states, "If the consequences of an action reinforce the response, then the likelihood of the response occurring again will increase".[33] Meanwhile, in his work The Fundamentals of Learning, Thorndike put forward the law of effect, which states that responses followed by satisfaction tend to be reinforced and more likely to be repeated. Thorndike wrote, "Of several responses to the same situation, those followed or accompanied by satisfaction will be more closely connected with the situation".[34] In this framework, a learner is considered to have learned if they can show a concrete change in behavior due to the learning process. These changes are reflected in the mastery of subject matter, that is, by the learning outcome indicators that have been systematically formulated.

Second, Islam regards the environment as a pivotal factor in shaping the holistic development of the human being. This view is extensively articulated in classical Islamic educational texts (kutub al-turāth), particularly in Al-Zarnūjī's seminal treatise Ta'līm al-Muta'allim. Al-Zarnūjī emphasizes the deliberate and contextually grounded selection of knowledge, teachers, and peers as fundamental to an effective learning process. He asserts that pursuing knowledge should begin with the religious sciences, prioritizing those that address immediate existential and societal needs, with tawḥīd—the science of divine unity—positioned as the foundational theological discipline. Only upon mastering tawḥīd should learners proceed to other branches of knowledge relevant to their future roles.

Regarding teacher selection, Al-Zarnūjī advocates choosing instructors distinguished by intellectual maturity, deep scholarly expertise, and moral integrity (warā'), defined as a vigilant avoidance of ambiguous (shubhat) or forbidden actions. Regarding peer selection, he recommends companions marked by diligence, piety, consistency in study, and devotion to the Qur'an and ḥadīth. Conversely, peers exhibiting indolence, triviality, slander, or disruptive behavior are considered detrimental and should be avoided. These pedagogical prescriptions reflect Al-Zarnūjī's integration of epistemological, ethical, and social dimensions, positioning a virtuous and supportive educational environment as essential for nurturing intellectual, moral, and spiritual excellence.[35]

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[33] B.F. Skinner, *Science and Human Behavior*, (New York: The Free Press, 1953), 72.

[34] Edward L. Thorndike, *The Fundamentals of Learning* (New York: Teachers College, Columbia University, 1932), 244.

[35] Burhanuddin Al Zarnuji, *Ta'lim Al Muta'allim Thariq Al Ta'allum* (Khartoum: Al Dar Al Saudania lii al kutub, 2004), 19–24.

Third, the convergent learning model offers an integrative pedagogical framework that synthesizes the foundational principles of both nativist-constructivist and empiricist-behaviorist theories. Initially conceptualized by Louis William Stern, this model underscores the dynamic interplay between heredity (innate potential) and environment (external stimuli) in shaping learner development. Stern contended that neither genetic disposition nor environmental influence alone suffices; optimal educational outcomes emerge from their reciprocal interaction. For instance, a child lacking natural aptitude in swimming may still acquire the skill through sustained exposure and practice. In contrast, a child with inherent talent will reach greater proficiency when guided by structured instruction and a conducive learning environment. Thus, the convergent model recognizes the mutual indispensability of biological endowment and contextual reinforcement in educational processes.

This model is widely adopted due to its balanced, inclusive orientation, accommodating individual learner variability and contextual conditions. It frequently employs exemplary and experiential learning strategies, supported by diverse instructional techniques such as demonstrations, simulations, hands-on activities, and reflective exercises. These approaches collectively bridge theoretical concepts with real-world applications, fostering holistic learning that cultivates cognitive advancement and behavioral competence.[36]

The learning strategies discussed above are primarily derived from Western educational paradigms, with the convergent model emerging as the most widely adopted in contemporary education. However, despite their extensive application, these models are primarily based on human capacities and external influences, neglecting the role of divine intervention in the learning process. In contrast, Abuddin Nata offers an alternative framework grounded in Islamic pedagogy, integrating the concept of the convergent plus model, which recognizes God as an active participant in the educational journey. Nata argues that Islam envisions a holistic educational approach that nurtures internal potential and divine guidance in fostering quality education. This perspective highlights the insufficiency of human effort alone, asserting that divine support is essential for achieving true success in learning. Therefore, when a student attains success, gratitude should be directed toward the teacher and, more importantly, toward Allah, who facilitates the opportunity for knowledge acquisition. This principle is illustrated in the story of Luqman's son, who, upon thanking his father, was advised first to offer thanks to Allah, emphasizing the belief that divine guidance precedes human effort in attaining wisdom and knowledge, as conveyed in Surah Luqman, verses 13-14.

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[36] Nata and Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam*, 45.

وَاِذْ قَالَ لُقْمٰنُ لِابْنِه وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ١٣ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ

(Remember) When Luqman said to his son, as he was advising him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice." {13} We have enjoined upon man (to do good) to his parents. His mother conceived him in a state of increasing weakness and weaned him in two years.598) (Our testament,) "Give thanks to Me and your parents." Only to Me (you) return. {14}

This verse shows that Allah commands us to thank Allah first for giving us good teachers or parents. After that, thank the teacher or parents. Alternatively, it can also refer to the Prophet's hadith, namely:

عن أبي هريرة، أن رسول الله ‑ صلي الله عليه وسلم ‑ قال: "كل مولود يُولد على الفطرة، فأبواه يُهّوِدانه أوينصّرانه أويمجّسانه

Abu Hurairah RA reported that the Prophet said, "Every child is born in a state of fitrah, then it is his parents who make him a Jew or Christian or Majusi".[37]

This Hadith explains that humans are born in a state of fitrah (nativism) but humans need help from the surrounding environment as well (empiricism) and also need the guidance of Allah SWT, as stated in the Qur'an:

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَاۤءُ ۚوَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

Indeed, you (Prophet Muhammad) will not be able to guide those you love, but Allah guides whom He wills (based on their readiness to receive guidance). He knows best those who will receive guidance.

From the preceding analysis, when scrutinized through rigorous research and reflective contemplation of the educational principles embedded in the Qur'an, Islamic learning reveals the presence of various learning models within the sacred text. Islamic education is characterized by a unique approach, conceptualized as the convergent plus faith model. This model is distinguished by its integration of both internal and external potentials of the learner and by its inclusion of Allah SWT as the ultimate source of guidance and knowledge in the educational process.

Rooted in the convergent plus faith framework, this educational approach incorporates diverse teaching strategies, methods, techniques, and tactics that can be effectively employed in the instructional process, particularly within Islamic Religious Education (PAI). These methods are thoughtfully designed to enhance students' comprehension of Islamic teachings while

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[37] Abu Abdiilah Ahmad bin Muhammad Hanbal, *Musnad Ahmad* (Kairo: Daar al Hadiist, 1995), 34 Juz. 7.

considering the social and cultural contexts in which students are situated. As such, the convergent plus faith model provides a holistic and integrated framework for educational development, grounded in Islamic values, aiming to foster a spiritually enriched, culturally relevant understanding of religious principles.

According to Abuddin Nata, Islamic Religious Education (PAI) can adopt seven pedagogical approaches to promote holistic student development. First, the experiential approach encourages students to understand, internalize, and practice religious teachings through lived experiences, such as understanding the divine rationale behind the command to give alms (ṣadaqah). Second, the habituation approach reinforces the consistent practice of virtuous actions, cultivating positive character traits and moral behavior. Third, the emotional approach seeks to engage students' affective dimensions, utilizing emotions to deepen religious conviction and ethical sensitivity through lectures, storytelling, and sociodrama. Fourth, the rational approach promotes reason to critically comprehend and apply religious teachings, while acknowledging the limitations of human intellect, particularly concerning metaphysical truths. Dialogues, observation, and tadabbur (contemplative reflection) are effective methods here. Fifth, the functional approach emphasizes the tangible benefits of religious practices, such as the humility fostered by prayer or the empathy cultivated through fasting, using demonstrations, exercises, and discussions to link rituals with social and psychological outcomes. Sixth, the exemplary approach positions the teacher as a moral exemplar (uswatun ḥasanah), whose conduct serves as a model for students to emulate. Finally, the integrated approach combines elements from multiple strategies, such as merging experiential and functional methods, to create a comprehensive and contextualized learning experience.[38]

Ijudin and Munawaroh delineate several approaches and methods applicable to Islamic Religious Education (PAI). Islamic learning integrates three key approaches rooted in Qur'anic principles. The Tilawah approach emphasizes the recitation of Qur'anic verses related to natural phenomena, followed by tafakkur (reflection) and dhikr (remembrance), thereby fostering spiritual contemplation of divine greatness. This approach is supported by diachronic, empirical (tajribah), discussion-based, and lecture methods. The Tazkiyah approach centers on self-purification through the principle of *amar ma'ruf nahi munkar*—enjoining good and forbidding evil—through proactive and reactive engagement. It aims to cultivate a spiritually conducive learning environment,

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[38] Abuddin Nata dan Aminuddin Yakub, *Metodologi Pembelajaran Pendidikan Agama Islam*, 17–19.

employing methods such as lectures and problem-solving (*ḥallu muskilat*). The Ta'līm al-Kitab wa al-Hikmah approach, in turn, focuses on the study of scripture and jurisprudential discourse, particularly concerning matters of *halal* and *haram*, based on the Qur'an and Sunnah. Employing synchronic-analytic methods, this approach encourages critical reflection, innovation, and contextual reinterpretation through discussions, research, collaborative learning, and textual analysis.[39]

The approach to Islamic Religious Education (PAI) extends beyond the mere development of cognitive abilities, emphasizing the fundamental task of shaping moral character and instilling ethical values. The core objective of pedagogical strategies and methods is cultivating intellectual intelligence and fostering akhlakul karimah (noble character) while strengthening the learner's vertical relationship with Allah SWT. This dual focus reflects the Islamic view of education as a means to foster intellectual and spiritual growth.

In contrast, Western educational paradigms often position humans as the central subject of existence, with reason as the primary reference for understanding life. These frameworks typically overlook the spiritual dimension and the role of God in the educational process. Islam, however, views humans as caliphs (stewards) of the earth, entrusted with fulfilling humanitarian duties. In this context, reason serves as a tool for cultivating horizontal relationships among individuals, while the vertical relationship with Allah SWT is guided by divine revelation. Thus, Islamic learning emphasizes the integration of reason and revelation, enabling individuals to fulfill their roles as 'Abd Allah (servants of God) and Khalifatullah (God's stewards), a framework that enriches the educational experience by grounding it in intellectual rigor and spiritual purpose.

Synergizing Multiple Intelligences with Learning Strategies from Islamic and Western Perspectives

A review of learning strategies from Islamic and Western perspectives reveals that creating efficient and effective learning activities is crucial for achieving educational success. Educators' preparation of teaching modules reflects their strategic planning to align the learning process with specific objectives. However, many educational outcomes remain unmet, and students fail to fully master competency standards. This gap highlights the need for a reevaluation of learning as a dynamic, bidirectional interaction between teachers and students, where the teacher imparts knowledge, and the student actively engages with and processes the content.

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[39] Ijudin and Nenden Munawarah, *Ilmu Pendidikan Islam*, Cet.II (Bandung: Manggu Tanjung Lestari, 2024), 178–86.

In contemporary education, there is often a disproportionate focus on teaching methods, with insufficient consideration given to students' learning styles. These preferences are frequently overlooked when designing learning strategies, particularly in lesson plan preparation (RPP) or teaching modules. Educators often rely on personal experience or institutional templates, failing to make the necessary creative adaptations to accommodate the diverse learning needs of students, including variations in their preferred learning styles. While learning readiness is typically addressed in the early stages of lesson planning, the diversity of students' learning styles is often ignored. Acknowledging these diverse preferences can significantly enhance students' active participation and engagement, ultimately fostering more meaningful and effective educational experiences.[40]

Educators must recognize the tendencies linked to each learner's unique intelligence to effectively understand students' learning styles, particularly within classrooms marked by diverse intellectual capacities. Uniform teaching methods are inherently inadequate in such heterogeneous environments, where students' interests and talents vary widely. Differentiated learning—central to the independent curriculum—offers a responsive pedagogical framework to address this complexity. By designing instructional strategies that accommodate diverse intelligences, educators can tailor learning experiences to individual needs, thereby optimizing student engagement and maximizing each learner's potential.[41]

In this context, educators are urged to devise creative and adaptable strategies incorporating participatory teaching methods and innovative learning media, ensuring active student engagement in the learning process. These strategies aim to address the challenges of diverse abilities and learning styles, fostering an inclusive educational environment where all students can succeed.[42]

To achieve effective and efficient learning, it is essential for educators first to gain a comprehensive understanding of the diverse types of intelligence present among their students. One valuable theoretical framework in this regard is Howard Gardner's Theory of Multiple Intelligences, which posits that intelligence is not a singular, general ability but a constellation of distinct

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[40] Muslim Afandi and Zuraidah, "Kesiapan, Gaya Belajar Dan Keaktifan Siswa Pada Pembelajaran Pendidikan Agama Islam Di SMPN Bangkinang Kota," *Belajea: Jurnal Pendidikan Islam* 5, no. 2 (2020): 233.

[41] Mariati Purba et al., *Prinsip Pengembangan Pembelajaran Berdiferensiasi (Differentiated Insruction)* (Jakarta: Kemendikbudristek, 2021), 26.

[42] Nurlaili, Suhirman, and Eri Lestari, "Pembelajaran Berdiferensiasi Dengan Memanfaatkan Multimedia Pada Pembelajaran Pendidikan Agama Islam (PAI)," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023): 31.

cognitive capacities. Munif Chatib, a notable expert in applying multiple intelligences to education, has further developed and contextualized this theory in the Indonesian context.

According to Chatib, the design of a learning strategy based on the multiple intelligences framework begins with selecting an appropriate learning activity model. Once the model is established, it is crucial to analyze its specific activities to determine which types of intelligence they engage in.

While this strategy shares structural similarities with conventional instructional methods, it includes critical elements that require careful planning. First, effective learning occurs when students are actively engaged throughout the process, ideally occupying 70% of classroom interaction, with the teacher facilitating approximately 30%. Thus, student-centered activities must be prioritized over passive instruction. Second, instruction should maximize learning modalities—sensory pathways through which information is absorbed—such as: (a) Visual modalities, including images, diagrams, mind maps, and other visual aids; (b) Auditory modalities, such as sounds, music, oral storytelling, and verbal interaction; and (c) Kinesthetic modalities, involving physical movement, emotional expression, and bodily involvement, which are often the most accessible for many learners.

Third, contextual or meaningful learning—linking subject matter to students' everyday experiences—enhances comprehension and underscores the practical relevance of academic content. For example, applying mathematical principles to identify financial exploitation translates abstract knowledge into concrete life skills. Fourth, integrating affective dimensions, particularly emotional engagement, is vital for fostering dynamic and impactful learning. In Religious or Social Education, orphanage visits allow students to engage directly with marginalized communities, cultivating empathy, social awareness, and a nuanced understanding of inequality. Such emotional experiences strengthen moral sensitivity and stimulate intrinsic motivation.

Finally, effective learning necessitates the production of tangible outcomes that generate both personal pride and social value. Accomplishments such as authoring a book or excelling in athletics promote confidence, self-efficacy, and interpersonal competence. Collaborative achievements, such as supporting peers, reinforce a positive self-concept and a sense of moral accountability. In this way, academic success becomes not merely an intellectual milestone but a transformative element in character development and sustained motivation.[43]

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[43] Chatib, *Sekolahnya Manusia*, 122–30.

Learning based on multiple intelligence theory opens opportunities for applying various creative and adaptive teaching strategies. The design of these strategies should not be fixed to a standard format, but instead adapted to the learning styles of individual learners, which are reflected in the typical patterns of receiving, processing, and responding to information. The pattern shows the dominant tendency of the type of multiple intelligences that students have.

The following instructional strategies are aligned with various dimensions of multiple intelligences:

1. Linguistic and Interpersonal Intelligence: Techniques such as storytelling, memorization, poetry, oral reporting, interviewing, writing, and discussion are particularly effective for students with linguistic learning tendencies. These learners engage through questioning, narrating, debating, writing, and active listening.

2. Spatial-Visual Intelligence: The movie-based learning strategy involves presenting a film that encapsulates the learning objectives, as a narrative explanation of the target material. Post-viewing discussions encourage analysis and interpretation, appealing to students who prefer visual-spatial learning.

3. Naturalist, Linguistic, and Interpersonal Intelligence: The environmental learning strategy employs a location-based approach, aligned with curricular content. This strategy emphasizes experiential learning through direct observation, interviews, and field analysis, enabling students to synthesize findings into analytical reports that propose solutions to real-world issues, fostering both critical thinking and practical application.[44]

Acknowledging that the multiple intelligence approach in learning strategies is inherently dynamic and adaptable, evolving in response to students' learning styles and contextual learning environments is essential. For example, a movie-based strategy, conventionally aligned with spatial-visual intelligence, may also activate linguistic and intrapersonal intelligences when students must write and present reflective analyses. Consequently, educators must apply creative pedagogical design to integrate and optimize the multiple intelligence framework effectively.

This principle is also relevant in learning Islamic Religious Education (PAI), which traditionally tends to apply a teacher-centered learning approach,

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[44] Munif Chatib, *Gurunya Manusia: Menjadikan Semua Anak Istimewa Dan Semua Anak Juara* (Bandung: Kaifa, 2019), 130.

with the dominant lecture method.[45] Given the PAI materials' normative and dogmatic nature, educators must develop creative and adaptive learning strategies for students' diverse learning styles. This approach aligns with the fundamental Islamic principle that every child is born in a state of fitrah, endowed with innate potential that can be nurtured through education.

PAI teachers, who are responsible not only for students' cognitive understanding of religion but also for their moral development, play a crucial role in identifying and facilitating the growth of student potential. A key approach in this regard is understanding each student's multiple intelligences.[46] Thus, applying numerous intelligence-based approaches in learning strategies is essential for all PAI educators and disciplines.

Recognizing that no single learning strategy universally applies to implementing a multiple intelligence-based approach is essential. Each strategy must be critically evaluated to ensure alignment with students' preferred learning modalities, which are often shaped by their dominant intelligences. Adopting this approach requires diversifying instructional methods to facilitate actualizing students' intellectual potential, strengthening intrinsic motivation, and promoting active engagement in the learning process.[47]

Empirical studies on the multiple intelligence profiles of learners are critical to conduct. The knowledge gained from such research allows teachers to design learning strategies that are more responsive and adaptive to students' individual needs and support the optimization of the potential possessed by each learner.

The findings of this study indicate that learning effectiveness improves when instructional strategies integrate both the teacher's approach and students' learning styles in a balanced manner. Accordingly, educators must identify students' dominant intelligences to design activities that accommodate diverse learning preferences. Aligning instruction with these tendencies enhances comprehension and fosters active engagement. Thus, harmonizing teaching

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[45] Sukino, "Pengembangan Kurikulum Dan Pendekatan Pembelajaran Pendidikan Agama Islam Kontekstual," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023): 13–14.

[46] Sunenti, Tutuk Ningsih, and Sunhaji, "Pandangan Pendidikan Kecerdasan Majemuk Dalam Islam," *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (2021): 200.

[47] Nalan Akkuzu and Husamettin Akçay, "The Design of A Learning Environment Based on The Theory of Multiple Intelligence and The Study Its Effectiveness on The Achievements, Attitudes and Retention of Students," *Procedia Computer Science* 3 (2010): 1003, https://doi.org/https://doi.org/10.1016/j.procs.2010.12.165.

strategies with individual learning styles is essential for achieving meaningful and efficient learning outcomes.[48]

The learning approach based on the theory of multiple intelligences cannot be seen as a perfect method, as academics still have different views, especially in education and psychology. Several criticisms have been made against this theory, one of which is by Perry D. Klein, who highlights the misconception in its application, namely the assumption that each type of intelligence must be accommodated with a different learning approach. According to Klein, this assumption creates an additional burden for teachers in developing methods and curricula that must be specifically tailored to the various intelligence profiles of students. He also asserts that there is no convincing empirical evidence of a direct link between an individual's intelligence type and learning style.[49]

In addition, Lynn Waterhouse argues that the theory of multiple intelligences is not appropriate if used as an intelligence measurement tool in the context of general education. According to her, this theory is more relevant for identifying specific skills or potential in individuals with neurological disorders, such as brain injuries.[50]

In contrast, some academics view the application of multiple intelligence theory positively in learning practices. Through her research on foreign language teaching, Jane Arnold found that adapting strategies to students' learning styles increases their motivation and engagement. Teachers who adapt teaching methods and materials according to students' intelligence tend to create a more interesting and participatory learning environment.[51]

Adrianna Kezar considers that the multiple intelligence-based approach can potentially increase students' active involvement because the learning strategy is participatory, collaborative, and experimental. In this approach,

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[48] Intan Azura Mokhtar, Shaheen Majid, and Schubert Foo, "Teaching Information Literacy Through Learning Styles the Application of Gardner's Multiple Intelligences," *Journal of Librarianship and Information Science* 40, no. 2 (2008): 93, https://doi.org/https://doi.org/10.1177/0961000608089345.

[49] Perry D. Klein, "Multiplying the Problems of Intelligence by Eight: A Critique of Gardner's Theory," *Canadian Journal of Education* 22, no. 4 (1997): 388, https://www.jstor.org/stable/1585790.

[50] Lynn Waterhouse, "Multiple Intelligences, the Mozart Effect, and Emotional Intelligence: A Critic Review," *Educational Psychologist* 41, no. 4 (2006): 209, https://doi.org/https://doi.org/10.1207/s15326985ep4104_1.

[51] Jane Arnold and Carmen Fonscca, "Multiple Intelligence Theory and Foreign Language Learning: A Brain-Based Perspective," *International Journal of English Studies* 4, no. 1 (2004): 130, https://revistas.um.es/ijes/article/view/48141.

students are not simply recipients of information, but play an active role as subjects of learning, thus creating a more meaningful learning experience and supporting the development of individual potential.[52]

Thus, while not the sole approach to learning, the theory of multiple intelligences offers an effective strategic alternative for designing adaptive instructional processes. It enables a constructive synergy between teaching methods and students' learning styles. Moreover, this framework can be meaningfully integrated with diverse pedagogical strategies rooted in Islamic and Western educational traditions, enriching the learning experience and enhancing education's social, cultural, and spiritual relevance.

CONCLUSION

Multiple intelligence theory can be synergistically integrated with learning strategies from both Islamic and Western perspectives. To achieve effective learning, teaching strategies must consider the teacher's instructional approach and the students' learning styles. In its implementation, there is no one standard pattern. However, several essential principles must be considered: (1) active role of students, with a participation portion of around 70%, while the teacher acts as a facilitator for 30%; (2) utilization of learning modalities-visual, auditory, and kinesthetic-according to students' preferences; (3) contextual approach, by linking the material to real-life experiences to increase relevance and innovation; (4) emotional involvement, so that students feel affectively connected to the material; and (5) contribution orientation, which encourages students to produce meaningful work for themselves and others. By paying attention to these principles, multiple intelligence-based learning strategies can be optimized to improve the quality of learning processes and outcomes.

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[52] 150 Adrianna Kezar, "Theory of Multiple Intelligences: Implications for Higher Education," *Innovative Higher Education* 26 (2001): 149, https://doi.org/https://doi.org/10.1023/A:1012292522528.

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