Indonesian Journal of Contemporary Multidisciplinary Research (MODERN)
Vol. 5, No. 5, 2026: 917-934

Multiple Intelligences-Based Islamic Religious Education Media: Strategies for Internalising Islamic Values in Early Childhood Education in Lombok

Muhajirin Ramzi[1*], M. Arzani[2], Eliyana[3]
STKIP Hamzar, Indonesia
Corresponding Author: Muhajirin Ramzi arromziya_baliku@yahoo.com

A R T I C L E I N F O

Keywords: Multiple Intelligences, Islamic Religious Education Media, Islamic Values, Early Childhood Education, Communal Intelligence

Received : 15 July
Revised : 20 August
Accepted: 30 September

©2026 Ramzi, Arzani, Eliyana: This is an open-access article distributed under the terms of the Creative Commons Atribusi 4.0 Internasional.

A B S T R A C T

This study aims to explore the implementation of Multiple Intelligences-based Islamic Religious Education (IRE) media as a pedagogical strategy for internalising Islamic values in Early Childhood Education (ECE) institutions in Lombok, West Nusa Tenggara, Indonesia. Using a qualitative approach with a multi-site case study design, this study involved three institutions representing different socio-economic contexts: Al-Iqro' Kindergarten (urban), Riyadlusshibyan Early Childhood Education Centre (suburban), and Insan Kaamil Kindergarten (rural). Data were collected through participatory observation, in-depth interviews, and documentation, and analysed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that Multiple Intelligences-based Islamic Religious Education media are implemented through the reorientation of learning environments into multisensory spaces that facilitate the delivery of Islamic teachings through linguistic, kinesthetic, musical, interpersonal, and naturalistic approaches. These learning media are manifested in various contextual activities, including Islamic Market Day, rhythmic recitation of Hijaiyah letters, storytelling, role-playing, communal religious activities, and nature-based learning (Tafakkur Alam)

DOI: https://doi.org/10.55927/modern.v5i5.93
E-ISSN: 2985-6108
https://journal.formosapublisher.org/index.php/modern

INTRODUCTION

Learning is a two-way process of knowledge transfer between teachers as information providers and students as information recipients. Both parties must work together for the learning process to be successful. If this cooperation does not run smoothly, the learning process will fail. Failure in this case means that the learning outcome indicators set out in the syllabus are not achieved by students. The transfer of knowledge in learning will be successful if most of the time is focused on student activities, rather than on the teacher teaching. For teachers who have experience using multiple intelligence strategies, only 30% of the teacher's time is used for presentation, while 70% is used for student activities. Learning success is also achieved more quickly if the transfer process is carried out in a pleasant atmosphere (Lafendry, 2020).

Multiple Intelligences refers to the various intelligences that a person possesses, making it easier for teachers to determine whether these intelligences are potential strengths in their students. These intelligences include: 1) verbal/linguistic intelligence; 2) logical-mathematical intelligence; 3) visual-spatial intelligence; 4) musical intelligence; 5) intrapersonal intelligence; 6) interpersonal intelligence; 7) kinesthetic/bodily intelligence; 8) naturalistic intelligence; and 9) existential intelligence (Wahyudi, D., & Alafiah, 2016). The Theory of Multiple Intelligences according to (Gardner, 2000b), Intelligence or intellect is the ability to solve problems that arise in life, the ability to come up with new problems to solve, and the ability to create something or offer services that will elicit appreciation in one's culture.

When an individual possesses full intelligence, each individual has cognitive differences spread across these nine intelligences, each of which has its own developmental characteristics. Development is change, change towards greater progress and maturity. The concept of development consists of three types, namely the association school of thought, the Getalls school of thought, and the sociology school of thought. According to the premise of association, at first, children are like blank sheets of paper whose souls will gradually be filled with experiences. The associationist school of thought argues that the parts come first, while the whole comes first. The Gestalt school is the opposite of the association theory, where the whole comes first, followed by the parts. The sociological school of thought assumes that development is a process of socialisation. Children are initially asocial, but gradually become socialised as they develop.

Basically, every child has various levels of intelligence and different indicators. This shows that all children are essentially intelligent. However, they have different levels of intelligence. According to Musfiroh, these differences are determined by the stimuli given to children when they are still young (Takdiroatun Musfiroh, 2019).

Early childhood education is conducted through play-based learning. Learning is packaged in such a way as to provide a pleasant, satisfying and memorable atmosphere. Early childhood education is the most fundamental education for the formation of human resources in the future. It is the quality of early childhood education that will determine the quality of human resources in

a country. The higher the quality of early childhood education, the higher the quality of human resources that will be produced by the next generation (Haryati, 2019).

Early Childhood Education (PAUD) is a critical phase or golden age in which cognitive, emotional, and social development reaches its optimal point (Zuhairi Misrawi, 2015). In Indonesia, the main focus of education at this stage is not only on academic aspects, but also on the internalisation of Islamic values as a moral and spiritual foundation (Gardner, 2000). Although data shows that early childhood education participation in Indonesia has exceeded 60% (Wahyudi & Alafiah, 2017), A major challenge remains in the effectiveness of value internalisation methods, which are often still traditional, one-way, and do not accommodate the uniqueness of each child.

Globally, there has been a paradigm shift in religious education towards a more inclusive and holistic approach. In Malaysia and Singapore, for example, the integration of Howard Gardner's Multiple Intelligences (MI) theory has been shown to improve moral understanding through activities relevant to children's dominant intelligences, such as role-playing and social activities (Mustajab et al., 2021). Multiple Intelligences (MI) offers a broad methodological spectrum by viewing intelligence not as a single entity, but rather as a range of capacities covering linguistic, kinaesthetic and naturalistic dimensions. (Howard, 2018). This approach enables abstract religious values to be transformed through various entry points that are appropriate to each child's unique nature (Gardner, 2000).

However, the implementation of Multiple Intelligences (MI) in Islamic education at the local level, particularly in Lombok, West Nusa Tenggara, still faces a significant gap. Previous studies show that although families in Lombok are beginning to recognise the importance of Multiple Intelligences (MI) (Arzani & Eliyana, 2025), Practices in early childhood education institutions are still dominated by verbal-textual methods that emphasise memorisation and cognition alone (Aulia et al., 2022). Teachers are often trapped in homogeneous methods that ignore variations in learning styles, caused by limited conceptual understanding and educational resources.

This study aims to fill this gap by deconstructing conventional religious values teaching. Unlike the general discourse that often associates Islamic education only with Spiritual Intelligence (SQ), this study chooses MI as its main pedagogical basis. The rationale is that MI provides practical instruments for internalising Islamic Religious Values (IRV) naturally through children's dominant potentials such as music, nature, or body movement so that IRV becomes an integral part of children's psychological development without forced indoctrination (Hidayah et al., 2025).

This article aims to analyse MI-based learning environment reorientation strategies in three regions with different socio-economic characteristics in Lombok, namely Mataram City, West Lombok Regency, and North Lombok Regency. Through analysis at Al-Iqro' Kindergarten, Riyadlusshibyan Early Childhood Education Centre, and Insan Kaamil Kindergarten, this study explores how an adaptive learning environment can be created to optimise the

instilling of the values of honesty, responsibility, and compassion. The results of this study are expected to provide a more responsive and inclusive Islamic education model for early childhood education practitioners at the international level.

LITERATURE REVIEW

This study aims to fill this gap by deconstructing conventional religious values teaching. Unlike the general discourse that often associates Islamic education only with Spiritual Intelligence (SQ), this study chooses MI as its main pedagogical basis. The rationale is that MI provides practical instruments for internalising Islamic Religious Values (IRV) naturally through children's dominant potentials such as music, nature, or body movement so that IRV becomes an integral part of children's psychological development without forced indoctrination (Hidayah et al., 2025).

METHODOLOGY

Research Design and Location

This study uses a qualitative approach with a multi-site case study design to explore the reorientation of Multiple Intelligences (MI)-based learning environments in the internalisation of Islamic values. The multi-site approach was chosen to facilitate cross-case analysis in different geographical and socio-economic contexts on the island of Lombok, West Nusa Tenggara (Creswell, 2014). Three institutions were selected as research locations: Al-Iqro' Kindergarten (urban context in Mataram City), Riyadlusshibyan Early Childhood Education Centre (sub-urban context in West Lombok), and Insan Kaamil Teniga Kindergarten (rural context in North Lombok). This selection allowed for a comprehensive understanding of how MI strategies are adapted in various institutional capacities.

Participants and Data Sources

Data was collected from primary and secondary sources. Primary informants were selected using purposive sampling techniques, consisting of three school principals, six teachers, and nine parents (three from each location). The involvement of parents was intended to verify the consistency of children's character development between the school and home environments. (Moleong, 2018). Secondary data includes curriculum documents, lesson plans, and student portfolios to provide context for observed behaviour.

Data Collection Procedure

Researchers act as non-participant observers to maintain objectivity while ensuring prolonged engagement to minimise the observer effect. (Wahyuni, 2019). Data collection involves three integrated techniques:

1. In-depth Interviews: Conducted using a semi-structured protocol focusing on Multiple Intelligences (MI) implementation strategies, challenges, and pedagogical solutions.

2. Field Observations: Systematic observation of classroom interactions, focusing specifically on how teachers utilise musical, kinesthetic, and interpersonal entry points to convey Islamic values.
3. Documentation: Analysis of institutional records and visual evidence of learning activities to triangulate verbal accounts with practical implementation.

Data Analysis and Validity of Findings

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data presentation, and conclusion drawing/verification. To ensure the validity and reliability of the findings, this study applied:

1. Triangulation: Technical triangulation (comparing interviews, observations, and documents) and source triangulation (verifying data between the head teacher, teachers, and parents) (Moleong, 2018).
2. Member Checking: Participants review interview transcripts and preliminary findings to ensure interpretive accuracy.

Peer Discussion: Regular discussions with education experts to refine analysis and identify potential biases.

RESULT AND DISCUSSION

Findings from research conducted at three early childhood education institutions in Lombok show that reorienting the learning environment does not simply mean adopting Western theories wholesale, but rather localising epistemology through the framework of tarbiyah al-kāmilah (comprehensive education). Systematically, the strategies applied cover aspects of performance (visual-spatial stimulation) and content (multisensory facilitation).(Abbas et al., 2024) as summarised in the following table:

Table 1. An example of a table

Aspect	TK Al-Iqro' Mataram	PAUD Riyadlusshibyan Lendang Re	TK Insan Kaamil Teniga
Approach	Implisit, intuitif	Contextual practice	Explicit and systematic
Orientation	Experiential Learning	Discipline & Habits	Integrative-Holistic
Dominant Intelligence	Linguistic, Social, Spiritual	Linguistic, Kinesthetic	Spiritual, Naturalist, Cultural

Based on field observations, this reorientation has created a unique 'pedagogical atmosphere' at each site (Dadan et al., 2021). At Al-Iqro' Kindergarten (Mataram), the experiential learning strategy is manifested in Islamic Market Day activities (Wardani & Raihan, 2024). Here, children not only hone their logical-mathematical intelligence through transactions, but also internalise the values of honesty (spiritual) and communication (interpersonal) (Winarti et al., 2019). This practice is supported by the teacher's statement: 'We

let the children choose their roles. This is our way of appreciating their intelligence while instilling in them that every job is a form of worship.' This confirms that values are instilled through flexible child-centred education (Rotnitsky & Yavich, 2020).

The role of teachers as models in instilling religious values in early childhood education is very much needed (Amini & Abdulkadir, 2025). The role of teachers as models in instilling religious values in early childhood education is very much needed because teachers function as role models who will be imitated by children (Muthomi & Zachariah, 2017). In their developmental stages, children tend to imitate the behavior of adults around them, especially authority figures such as teachers. Therefore, teachers must demonstrate attitudes and behavior that reflect the religious values they wish to instill, such as honesty, compassion and respect for others (Berger, 2014).

By integrating Islamic religious values into daily activities, such as joint prayer, sharing and mutual respect, teachers can create a learning environment that supports children's character development (Sağlam & Doğan, 2025). When teachers consistently apply these values in their interactions with students, children will learn to internalize and apply these values in everyday life (Patras et al., 2024). In addition, teachers use various creative methods, such as storytelling, role playing, and group activities, to convey religious values in a way that is interesting and relevant to children (Wahyuni, 2019). Thus, the role of teachers as models not only helps in teaching religious values, but also in shaping children's personalities and morals which are very important for their future development (Annisha, 2024).

Unlike Al-Iqro', PAUD Riyadlusshibyan (West Lombok) emphasises socio-religious relations through the Ar-Rasyid method (Sumarni et al., 2025). The use of rhythmic beats in reciting the Hijaiyah alphabet shows how musical and linguistic stimulation makes it easier for children to absorb the values of the Qur'an compared to conventional lecture methods (Baloche & Brody, 2017). Meanwhile, Insan Kaamil Kindergarten (North Lombok) demonstrates the most advanced integration through 'Tafakkur Alam'. By making nature the classroom, children with naturalistic intelligence are invited to understand the concept of Khalqillah (God's creation), which proves the reorientation from closed classrooms to inclusive natural laboratories.

The Integration of Multiple Intelligences (MI) as a Manifestation of Insan Kamil: Theoretical Reconstruction

This study found structural harmony between Gardner's eight intelligences and the concept of classical Islamic education. Practice in the field shows that MI functions as a modern pedagogical tool to realise Al-Ghazali's vision of preserving human nature towards moral perfection (insān kāmil).

Gardner expressed at least nine types of Intelligence: Linguistic Intelligence; Mathematical Intelligence makes sense; Spatial Intelligence; Musical Intelligence (tone accent), Kinesthesis-body intelligence; Interpersonal Intelligence (in person), interpersonal Intelligence (intrapersonal), naturalist intelligence (area), and existential Intelligence (Lamovšek et al., 2026).

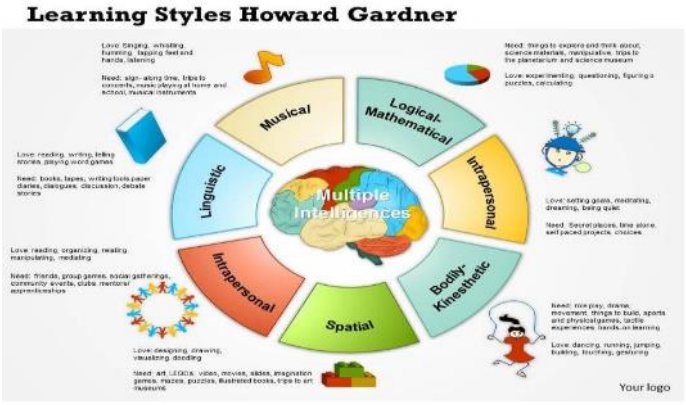


Figure 1 Multiple Intelligence Howard Gardner

Each student has all the types of Intelligence above, and there is only some more growing intelligence than others. However, it can ultimately raise all Intelligence (Zambrano et al., 2021). That is in line with the opinion of Asri Budiningsih, who said that: (1) each group has all the Intelligence; (2) many people can increase each Intelligence to the maximum level; (3)Intelligence generally works together with unique methods; and(4) there are many methods to make it bright. Dedication to the existence of comparisons in each student/student as a form of this person might create a brand of more minor bright youngsters (Yavich & Rotnitsky, 2020). Meanwhile, there is not one child born less intelligent. The child has not created a suitable teacher for himself. The motivation given is to influence the progress of each child's essential abilities significantly.

In this context, linguistic intelligence manifests itself in balāghah (the ability to argue/preach), while kinesthetic intelligence manifests itself in righteous deeds through precise worship movements. This multidimensional stimulation organically nurtures the spiritual, intellectual, and physical dimensions of children simultaneously (Abbas et al., 2024). This analysis proves that MI in Lombok is operationalised as an instrument for character building: intrapersonal intelligence is sharpened into muhasabah (self-evaluation) and naturalistic intelligence is directed towards tafakkur (ecological reflection).

Original Findings: Communal Intelligence

The most significant finding in this study is the existence of a dimension of intelligence that transcends Gardner's original framework. In-depth observations show that children in Lombok have a very high level of collective obedience and role awareness within the group, especially in communal prayer activities and the culture of queuing (Cabuquin, 2022). This phenomenon of 'congregational compliance' cannot be adequately explained solely through Gardner's interpersonal intelligence, which tends to be individualistic that is, how one individual understands another individual for personal or social purposes (Hidayah et al., 2025).

Researchers propose the concept of Communal Intelligence or Jama'ah Intelligence. Operationally, this intelligence encompasses three main pillars:

1. Sense of Jama'ah: Awareness that the success of activities depends on collective harmony.
2. Normative Compliance (Adab): The ability to align personal ego with group rules without pressure.
3. Social Reciprocity (Gotong Royong): The instinct to help fellow group members for the sake of a common goal.

Epistemologically, Communal Intelligence is a manifestation of the concept of Ukhuwwah Islamiyah, which involves a transcendental dimension; children perform collective actions as a form of devotion to God (lillāhi ta'ālā).

DISCUSSION

Multiple Intelligences-Based Islamic Religious Education Media: Strategies for Internalising Islamic Values in Early Childhood Education.

The findings of this study demonstrate that Multiple Intelligences-based Islamic Religious Education (IRE) media play an important role in facilitating the internalisation of Islamic values in early childhood education. In this study, Islamic Religious Education media are understood not merely as conventional instructional materials or teaching aids, but more broadly as multisensory learning environments, learning activities, and pedagogical experiences that enable children to engage with Islamic teachings through their diverse intelligences. This understanding is grounded in the theory of Multiple Intelligences, which recognises that intelligence is multidimensional and that individuals possess different potentials and ways of learning (Gardner, 2018). Therefore, the use of varied learning media provides opportunities for children to access religious knowledge through experiences that are appropriate to their interests, abilities, and developmental characteristics.

The importance of this approach lies in the need to move beyond the delivery of Islamic knowledge through verbal explanation and memorisation alone. In early childhood education, abstract religious concepts and moral values need to be translated into concrete experiences that children can observe, experience, and practise in their daily lives. Multiple Intelligences-based media provide different learning pathways through which Islamic values can be introduced and internalised. This perspective is consistent with Amini and Abdulkadir (2025), who highlight the importance of learning management strategies based on Multiple Intelligences to optimise children's potential. Similarly, Anggoro et al. (2024) explain that differentiated instruction based on Multiple Intelligences can promote joyful and meaningful learning by accommodating differences in learners' abilities and learning preferences.

The findings from the three institutions in Lombok illustrate how these principles are translated into practical Islamic Religious Education media. At Al-Iqro' Kindergarten in Mataram, Islamic Market Day functions as an experiential learning medium that introduces children to values such as honesty, responsibility, communication, and cooperation through simulated buying and selling activities. Children do not merely listen to explanations about honesty in Islamic teachings; they experience situations in which they are encouraged to practise honesty when interacting with others. This form of learning demonstrates how contextual activities can connect religious values

with children's everyday experiences. The use of integrated learning environments that accommodate different intelligences is also relevant to the approach discussed by Mariyana and Setiasih (2018), particularly in designing learning experiences for early childhood education.

At Riyadlusshibyan Early Childhood Education Centre in West Lombok, rhythmic recitation of Hijaiyah letters represents the integration of linguistic and musical approaches in Islamic Religious Education. Through repetition, rhythm, and auditory engagement, children are introduced to the recognition and pronunciation of Arabic letters in an enjoyable learning environment. This activity demonstrates that religious learning media can stimulate children's linguistic and musical potentials simultaneously. Rather than relying exclusively on conventional verbal instruction, rhythmic learning provides an alternative means of facilitating children's engagement with Islamic learning content. This is consistent with the principles of Multiple Intelligences-based learning, which encourage educators to use diverse approaches to accommodate children's individual potentials (Gardner, 2018; Amini & Abdulkadir, 2025).

Meanwhile, Insan Kaamil Kindergarten in North Lombok demonstrates a systematic-integrative approach through nature-based learning, particularly Tafakkur Alam. In this activity, the natural environment becomes a learning medium through which children are encouraged to observe and appreciate God's creation. The learning experience connects naturalistic intelligence with the introduction of Islamic values, particularly gratitude, appreciation of nature, and awareness of God's power. This approach illustrates how the surrounding environment can be utilised as an educational resource for religious learning. It also demonstrates that Islamic Religious Education media do not need to be limited to materials prepared inside the classroom; the natural environment itself can become a meaningful medium for introducing religious and moral values.

The comparison of these three institutions reveals that the implementation of Multiple Intelligences-based Islamic Religious Education media can take different forms depending on institutional characteristics, available resources, and local socio-cultural contexts. The intuitive and experiential model at Al-Iqro' Kindergarten, the contextual model at Riyadlusshibyan, and the systematic-integrative model at Insan Kaamil Kindergarten demonstrate the flexibility of learning media in facilitating the internalisation of Islamic values. Despite their differences, all three approaches share a common pedagogical orientation: transforming Islamic teachings into concrete, participatory, and meaningful experiences that accommodate children's diverse intelligences. These findings reinforce the importance of developing learning environments and instructional strategies that respond to children's developmental characteristics (Mariyana & Setiasih, 2018; Anggoro et al., 2024).

The effectiveness of these media also depends on the role of educators in selecting, organising, and facilitating learning experiences. Teachers are not merely providers of information but also facilitators who identify children's

interests, observe their responses, and provide opportunities for active participation. In this regard, the implementation of Multiple Intelligences-based media requires educators to understand that children may respond differently to the same learning activity. Some children may engage more actively through storytelling and verbal interaction, while others may demonstrate greater participation through movement, rhythm, social interaction, or direct exploration of the natural environment. Therefore, educators need to provide varied and flexible learning experiences rather than impose a single instructional approach on all children. Amini and Abdulkadir (2025) emphasise that the optimisation of children's potential through Multiple Intelligences requires appropriate learning management, while Anggoro et al. (2024) highlight the value of differentiated learning in creating meaningful educational experiences.

Beyond facilitating individual learning potentials, the findings of this study reveal that Islamic Religious Education media also provide opportunities for developing children's social and religious awareness. This dimension is conceptualised in this study as Communal Intelligence, or Jama'ah Intelligence. The concept emerged from observations of children's participation in collective religious activities, shared responsibilities, cooperation, and interactions within their learning communities. It highlights that the internalisation of Islamic values involves not only individual understanding and behaviour but also children's developing ability to participate in collective activities and respect shared religious and social expectations.

Communal Intelligence is conceptualised through three interconnected dimensions. First, Sense of Jama'ah refers to children's awareness of togetherness, belonging, and collective harmony. This dimension is reflected in activities that encourage children to participate in group activities and recognise the importance of working together. Second, Normative Compliance (Adab) refers to children's developing ability to understand and practise shared religious and social norms, including respect, responsibility, discipline, and appropriate conduct towards others. Third, Social Reciprocity (Gotong Royong) refers to children's willingness to help, share, cooperate, and contribute to common activities. These dimensions demonstrate that Multiple Intelligences-based Islamic Religious Education media can facilitate the development of individual potentials while also creating opportunities for social participation and the practice of Islamic values.

The conceptual contribution of Communal Intelligence is particularly relevant to the Islamic educational perspective because the development of individual abilities is expected to be accompanied by the cultivation of adab, social responsibility, and awareness of collective life. In this context, the concept extends the application of Multiple Intelligences by emphasising the relationship between individual potentials and communal religious values. It also reflects the broader educational orientation of tarbiyah al-kāmilah, which seeks to integrate intellectual, spiritual, moral, and social development. Thus, Islamic Religious Education media are not only intended to facilitate children's

understanding of religious teachings but also to provide opportunities for them to practise those teachings in their relationships with others.

Overall, this study highlights that Multiple Intelligences-based Islamic Religious Education media can serve as an important pedagogical strategy for internalising Islamic values in early childhood education. By integrating multisensory learning environments, contextual activities, children's diverse intelligences, and communal religious experiences, Islamic teachings can be presented in ways that are concrete, engaging, and relevant to children's everyday lives. The findings also demonstrate that the role of learning media extends beyond the transmission of religious knowledge to include the development of moral awareness, social responsibility, and collective participation. Through this approach, Islamic Religious Education media contribute to the holistic development of children by connecting individual learning potentials with spiritual, moral, and socio-religious dimensions of early childhood education.

CONCLUSION AND RECOMMENDATION

This study concludes that Multiple Intelligences-based Islamic Religious Education (IRE) media play an important role in facilitating the internalisation of Islamic values in early childhood education institutions in Lombok. The findings demonstrate that Islamic Religious Education media extend beyond conventional instructional materials to encompass multisensory learning environments, contextual learning activities, and pedagogical experiences that accommodate children's diverse intelligences. Through linguistic, kinesthetic, musical, interpersonal, and naturalistic approaches, abstract Islamic teachings are transformed into concrete, meaningful, and enjoyable learning experiences. This approach reflects an educational process that integrates the principles of multiple intelligences with Islamic values and local wisdom within the framework of comprehensive Islamic education (tarbiyah al-kāmilah).

The study identifies three contextual models of implementing Multiple Intelligences-based Islamic Religious Education media. Al-Iqro' Kindergarten in Mataram demonstrates an intuitive and experiential model through activities such as Islamic Market Day, which integrates entrepreneurial experiences with the internalisation of honesty, responsibility, and communication. Riyadlusshibyan Early Childhood Education Centre in West Lombok applies a contextual model through rhythmic recitation of Hijaiyah letters and other learning activities that integrate musical and linguistic stimulation. Meanwhile, Insan Kaamil Kindergarten in North Lombok demonstrates a systematic-integrative model through nature-based learning (Tafakkur Alam), which connects children's naturalistic intelligence with the understanding of God's creation (Khalqillah). These three models illustrate how Islamic Religious Education media can be adapted to different institutional, socio-economic, and cultural contexts while maintaining the common objective of nurturing children's religious and moral development.

The main theoretical contribution of this study is the identification of Communal Intelligence, also referred to as Jama'ah Intelligence. This concept

extends the discussion of Multiple Intelligences by highlighting children's capacity to harmonise individual potentials with collective religious values and social responsibilities. It encompasses three interconnected dimensions: Sense of Jama'ah, referring to awareness of collective harmony; Normative Compliance (Adab), referring to the ability to respect and internalise shared religious and social norms; and Social Reciprocity (Gotong Royong), referring to the willingness to help others in achieving common goals. In the context of Islamic education, this finding highlights that the development of children's intelligence should not be limited to individual potential but should also cultivate social awareness, religious commitment, and collective responsibility. Thus, Multiple Intelligences-based Islamic Religious Education media can serve as pedagogical means of supporting the development of children towards the ideal of Insan Kamil, characterised by intellectual, spiritual, moral, and social balance.

Practically, this study recommends that early childhood educators design and implement Islamic Religious Education media that are responsive to children's diverse intelligences and developmental characteristics. Learning activities should integrate various instructional media and multisensory experiences, including storytelling, rhythmic recitation, role-playing, movement-based activities, collaborative religious practices, and nature-based learning. These approaches should be contextualised within local cultural values to make Islamic teachings more accessible, meaningful, and relevant to children's everyday experiences. Furthermore, educational institutions and policymakers at local and national levels are encouraged to support the development of culturally responsive and Multiple Intelligences-based Islamic Religious Education media, including appropriate learning resources and teacher professional development.

This study is limited to three early childhood education institutions on Lombok Island and focuses specifically on the internalisation of Islamic values through Multiple Intelligences-based learning practices. Therefore, its findings should be interpreted within the geographical, institutional, and socio-cultural contexts examined. Future research is recommended to investigate the implementation of Multiple Intelligences-based Islamic Religious Education media across a wider range of geographical and institutional settings. Further studies may also examine the applicability of Communal Intelligence in other educational and religious contexts. In addition, quantitative and mixed-methods research is needed to evaluate the effectiveness of these learning media in supporting children's long-term religious, moral, and socio-social development.

REFERENCES

Abbas, A., Suriani, S., & Muchlis, M. (2024). STRATEGI MEMBENTUK KARAKTER SISWA DI TINGKAT SEKOLAH MENENGAH ATAS BERBASIS PAI. https://repository.penerbitwidina.com/publications/567626/

Amini, A., & Abdulkadir, A. (2025). Learning Management Strategies Based on Multiple Intelligences to Optimize Children's Potential: Systematic Review 2015-2024. Cendekiawan : Jurnal Pendidikan Dan Studi Keislaman, 4(3), 840–855. https://doi.org/10.61253/CENDEKIAWAN.V4I3.406

Anggoro, S., Fitriati, A., Thoe, N. K., Talib, C. A., & Mareza, L. (2024). Differentiated instruction based on multiple intelligences as promising joyful and meaningful learning. International Journal of Evaluation and Research in Education (IJERE), 13(2), 1194–1204. https://doi.org/10.11591/IJERE.V13I2.24791

Annisha, D. (2024). Integrasi Penggunaan Kearifan Lokal (Local Wisdom) dalam Proses Pembelajaran pada Konsep Kurikulum Merdeka Belajar. Jurnal Basicedu, 8(3), 2108–2115. https://doi.org/10.31004/BASICEDU.V8I3.7706

Arokiasamy, L., Fujikawa, T., Piaralal, S. K., & Arumugam, T. (2023). Role of HRM Practices in Organization Performance: A Survey Approach. International Journal of Sociotechnology and Knowledge Development, 16(1). https://doi.org/10.4018/IJSKD.334555

Arzani, M., & Eliyana, E. (2025). Peran Lingkungan Keluarga Dalam Mendukung Integrasi Nilai-nilai Islam dan Kecerdasan Majemuk Pada Pendidikan Anak Usia Dini. Jurnal Pendidikan AURA (Anak Usia Raudhatul Atfhal), 6(1), 76–79. https://doi.org/10.37216/AURA.V6I1.2368

Aulia, A., Fitri, N. L., Rahman, T. A., Istiqomah, S., Tarbiyah, F., Al, I., & Tuban, H. (2022). IMPLEMENTASI MODEL PEMBELAJARAN SENTRA UNTUK MENGOPTIMALKAN KECERDASAN MAJEMUK. Al Hikmah Indonesian Journal of Early Childhood Islamic Education, 6(02), 145–157. https://doi.org/10.35896/IJECIE.V6I02.411

Azizah, U. N. F., Anggoro, S., Nurul Hayati, A., & Negeri, S. (2021). Developing and Validating of Differentiated Instruction based Multiple Intelligence.

https://doi.org/10.4108/EAI.19-7-2021.2312782

Baloche, L., & Brody, C. M. (2017). Cooperative learning: exploring challenges, crafting innovations. Journal of Education for Teaching, 43(3), 274–283. https://doi.org/10.1080/02607476.2017.1319513

Berger, C. R. (2014). Interpersonal communication. In Interpersonal Communication. Walter de Gruyter GmbH. https://doi.org/10.1515/9783110276794

Cabuquin, J. C. (2022). Examining Multiple Intelligences and Performance of Science, Technology, Engineering, and Mathematics (STEM) Students in the Specialized Subjects. European Journal of Education and Pedagogy, 3(5), 55–60. https://doi.org/10.24018/EJEDU.2022.3.5.426

Cholsakorn, P., & Piamsai, C. (2022). The effects of differentiated reading instruction on reading comprehension and self-efficacy of Thai undergraduate students. Kasetsart Journal of Social Sciences, 43(3), 715-720–715–720. https://doi.org/10.34044/j.kjss.2022.43.3.24

CRESWEL, J. W. (2014). RESEARCH DESIGN Qualitative, Quantitative, and Mixed Methods Approach. https://www.ucg.ac.me/skladiste/blog_609332/objava_105202/fajlovi/Creswell.pdf

Dadan, S., Rahma, T., & Eka, K. W. (2021). Management of Creative Early Childhood Education Environment in Increasing Golden Age Creativity. https://www.researchgate.net/publication/361620342_Management_of_Creative_Early_Childhood_Education_Environment_in_Increasing_Golden_Age_Creativity/fulltext/63c2fdede922c50e9994c7f0/Management-of-Creative-Early-Childhood-Education-Environment-in-Increasing-Golden-Age-Creativity.pdf

Gardner, H. (2000a). A Case Against Spiritual Intelligence. The International Journal for the Psychology of Religion, 21(1), 27–34. https://doi.org/10.1207/S15327582IJPR1001_3

Gardner, H. (2000b). A Case Againts Spiritual Intelligence. International Journal for The Psychology, 10, 27–34.

Haryati. (2019). Aktivitas Pengisi Kegiatan PAUD. Tugu Publisher.

Hidayah, R., Solichah, N., Fattah, A., Ramadhan, R. E., Diandra, S., & Zakiyah, E. (2025). Manajemen stres pengasuhan melalui pendekatan spiritual dan psikologis. Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M), 6(4), 1342–1357. https://doi.org/10.33474/JP2M.V6I4.24256

Howard, G. (2018). Frames of Mind.

Isnaini, R. L., Hanum, F., & Prasojo, L. D. (2020). DEVELOPING CHARACTER EDUCATION THROUGH ACADEMIC CULTURE IN INDONESIAN PROGRAMMED ISLAMIC HIGH SCHOOL. Problems of Education in the 21st Century, 78(6), 948–966. https://doi.org/10.33225/PEC/20.78.948

Lafendry, F. (2020). Kualifikasi dan kompetensi guru dalam dunia pendidikan. Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam, 3(3), 1-16.

Lamovšek, A., Radević, I., Černe, M., Popovič, A., Mohammed, S., & DaSilva, C. M. (2026). Work–life balance in the digital era: configuring demands and resources at work. The International Journal of Human Resource Management, 37(2), 294–332. https://doi.org/10.1080/09585192.2026.2650420

Lubis, S. P. W., Suryadarma, I. G. P., Paidi, & Yanto, B. E. (2022). The Effectiveness of Problem-based learning with Local Wisdom oriented to Socio-Scientific Issues. International Journal of Instruction, 15(2), 455–472. https://e-iji.net/ats/index.php/pub/article/view/393

Mariyana, R., & Setiasih, O. (2018). Design of Integrated Learning Environment Based on Multiple Intelligence for Early Childhood Education.

Moleong, L. J. (2018). Metodologi penelitian kualitatif / penulis, Prof. DR. Lexy J. Moleong, M.A. | OPAC Perpustakaan Nasional RI. https://opac.perpusnas.go.id/DetailOpac.aspx?id=1133305

Morgan, H. (2021). CELEBRATING GIANTS AND TRAILBLAZERS IN CREATIVITY RESEARCH AND RELATED FIELDS HOWARD GARDNER'S MULTIPLE INTELLIGENCES THEORY AND HIS IDEAS ON PROMOTING CREATIVITY.

Morilla, C., & Salaberri, S. (2017). THE EFFECTIVENESS OF INTEGRATING MULTIPLE INTELLIGENCES STRATEGIES IN A BILINGUAL EDUCATION PROGRAMME: A STUDY OF WRITING SKILLS. International Journal of Education and Research, 5(2). www.ijern.com

Mustajab, Baharun, H., & Iltiqoiyah, L. (2021). Manajemen Pembelajaran melalui Pendekatan BCCT dalam Meningkatkan Multiple intelligences Anak. https://www.researchgate.net/publication/350217945_Manajemen_Pembelajaran_melalui_Pendekatan_BCCT_dalam_Meningkatkan_Multiple_intelligences_Anak/fulltext/6056989c299bf17367593e87/Manajemen-Pembelajaran-melalui-Pendekatan-BCCT-dalam-Meningkatkan-Multiple-intelligences-Anak.pdf

Muthomi, M., & Zachariah, K. M. (2017). Effectiveness of Differentiated Instruction on Secondary School Students Achievement in Mathematics. International Journal of Applied Science and Technology, 4(1). www.ijastnet.com

Patras, Y. E., Hidayatulloh, M. S., & Agustin, R. H. (2024). IMPLEMENTASI PEMBELAJARAN MULTIPLE INTELLIGENCE DALAM KURIKULUM MERDEKA PADA SISWA DI SEKOLAH DASAR. Autentik : Jurnal Pengembangan Pendidikan Dasar, 8(2), 193–208. https://doi.org/10.36379/AUTENTIK.V8I2.501

Piaget, J., & Inhelder. (2018). What a Parrot's Mind Adds to Play: The Urge to Produce Novelty. https://www.scirp.org/reference/referencespapers?referenceid=1135561

Piao, D., Basavapathruni, A., Iyidogan, P., Dai, G., Hinz, W., Ray, A. S., Murakami, E., Feng, J. Y., You, F., Dutschman, G. E., Austin, D. J., Parker, K. A., & Anderson, K. S. (2022). Bifunctional inhibition of HIV-1 reverse transcriptase: A first step in designing a bifunctional triphosphate. Bioorganic & Medicinal Chemistry Letters, 23(5), 1511–1518. https://doi.org/10.1016/J.BMCL.2012.12.015

Rotnitsky, I., & Yavich, R. (2020). Multiple Intelligences and Success in School Studies. International Journal of Higher Education, 9(6). https://doi.org/10.5430/ijhe.v9n6p107

Sağlam, Ç., & Doğan, E. (2025). Multiple intelligence profiles of physical education teacher candidates. Frontiers in Psychology, 16, 1459051. https://doi.org/10.3389/FPSYG.2025.1459051/TEXT

Sumarni, S., Sari, I. P., Adhim, A. N. A. Al, Pamungkas, D. T. A., Subekti, & Haryanti, D. (2025). Efektivitas Strategi Penilaian dalam Pembelajaran Berdiferensiasi untuk Menilai Keragaman Potensi Siswa: Studi Literatur Sistematis. Wacana Akademika: Majalah Ilmiah Kependidikan, 9(1), 121–133. https://doi.org/10.30738/WACANAAKADEMIKA.V9I1.19804

Takdiroatun Musfiroh. (2019). Pengembangan Kecerdasan Majemuk.

Wahyudi, D., & Alafiah, T. (. (2016). tudi Penerapan Strategi Pembelajaran Berbasis Multiple Intelligences dalam Mata Pelajaran Pendidikan Agama Islam. Mudarrisa: Jurnal Kajian Pendidikan Islam.

Wahyudi, D., & Alafiah, T. (2017). Studi Penerapan Strategi Pembelajaran Berbasis Multiple Intelligences dalam Mata Pelajaran Pendidikan Agama Islam. MUDARRISA: Jurnal Kajian Pendidikan Islam, 8(2), 255–282. https://doi.org/10.18326/MDR.V8I2.255-282

Wahyuni, F. (2019). Pendidikan Anak Usia Dini (PAUD) Holistik Integratif. QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama, 11(2), 199–214. https://doi.org/10.5281/ZENODO.3559281

Wardani, S., & Raihan, D. (2024). Assistance in the Introduction to Multiple Intelligences for Elementary School Teachers in Differentiated Learning. SSRN Electronic Journal. https://doi.org/10.2139/SSRN.4817643

Winarti, A., Yuanita, L., & Nur, M. (2019). The effectiveness of multiple intelligences based teaching strategy in enhancing the multiple intelligences and science process skills of junior High School students. Journal of Technology and Science Education, 9(2), 122–135. https://doi.org/10.3926/JOTSE.404

Yavich, R., & Rotnitsky, I. (2020). Multiple Intelligences and Success in School Studies. International Journal of Higher Education, 9(6). https://doi.org/10.5430/ijhe.v9n6p107

Zambrano, Á. V. H., Cantos, U. del C. C., & Chilan, Y. G. T. (2021). Methodological Strategies for the Development of Multiple Intelligences in Tenth Year Students. International Research Journal of Management, IT and Social Sciences, 8(6), 690–700. https://doi.org/10.21744/IRJMIS.V8N6.1971

Zuhairi Misrawi. (2015). Islam sebagai Inspirasi Pendidikan Karakter. Gramedia Pustaka Utama,.