Integrating Multiple Intelligences and Qur'anic Values in Arabic Language Learning: A Student-Centered and Spiritual Approach

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Abstract:

Traditional Arabic language instruction in Islamic educational institutions often employs conventional approaches focused on memorization and grammar mastery, neglecting students' diverse learning potentials and spiritual development. Despite separate studies on Multiple Intelligences in language teaching and Qur'anic values in education, research comprehensively integrating these approaches in Arabic pedagogy remains scarce. This study aimed to design an Arabic language learning model that synthesizes Gardner's Multiple Intelligences theory with Qur'anic values for holistic student development. Using a descriptive qualitative methodology through library research, data were collected from scientific journals, books, and Qur'anic texts. Analysis employed an inductive-based thematic approach (al-tahlil al-istiqra'i) involving identification of key themes, categorization, cross-source synthesis, and conceptual conclusion drawing. Findings revealed that this integrated approach creates a student-centered, spiritually enriched learning environment that accommodates diverse cognitive profiles while internalizing Islamic principles. Implementation strategies for the four language skills (istima', kalam, qira'ah, kitabah) demonstrated enhanced student engagement and improved language acquisition when tailored to students' dominant intelligences and embedded with Qur'anic values. This model contributes a novel pedagogical framework that addresses limitations of traditional approaches while promoting both linguistic proficiency and Islamic character formation.

Introduction

Arabic language learning in Islamic educational institutions such as madrassas and Islamic boarding schools is still dominated by conventional approaches that focus on memorization and mastery of grammar (Susanti, 2020). This teacher-centered approach makes stu-

dents just passive recipients, while their potential intelligence and learning style receive less attention (Susanti, 2020; Zahroh et al., 2023). The implication of this approach is that learning becomes less effective in building meaningful understanding and is unable to internalize values in students' lives. In the context of globalization and digitalization, this kind of learning model is increasingly losing relevance. Modern education demands a holistic approach, which includes cognitive, affective, and spiritual aspects (Khairanis & Nasrulloh, 2024). Therefore, it is necessary to update learning methods that are able to accommodate the diversity of potentials while strengthening the Islamic value of students.

In response to these challenges, Gardner & Hatch (1989) introduced the theory of Multiple Intelligences (MI), which states that each individual has different types of intelligence, such as linguistic, logical-mathematical, visual-spatial, kinesthetic, musical, interpersonal, intrapersonal, and naturalistic. This theory shifts the learning paradigm from a uniform model to a more personalized and contextual differentiatory approach (Gardner & Hatch, 1989) Despite criticism for its scientific validity (Morgan, 1996), neurocognitive research proves the existence of specific neural pathways that support this type of intelligence, thus strengthening the scientific foundation of the MI theory (Shearer & Karanian, 2017). On the other hand, Qur'anic values in Islamic education such as *tafaqquh* (deep understanding), *tadabbur* (contemplation), and *ta'aqqul* (critical use of reason), have a philosophical affinity with MI's approach because they both emphasize Optimization of human potential as a whole.

A number of studies have explored the application of MI in Arabic language learning. Identified the application of MI in the basic Arabic language learning syllabus, but has not integrated Islamic spiritual values (Susanti, 2020). Emphasized that the MI approach is effective for non-Arab learners with diverse learning styles, but the spiritual aspect is not studied in depth (Alhaq, 2024). Developed a comprehensive MI-based model for Arabic language teaching, but has not yet integrated Qur'anic values in its design (Ahmad, 2015). Other research highlights the importance of an active and student-centered approach based on MI, but does not attribute it to Islamic affectivity (Afyuddin et al., 2023; M. Shodiq, 2018). Meanwhile, focuses on MI-based mufrodat learning strategies that improve memory through two-way learning, but have not explicitly touched on the integration of Qur'anic values (Nadhif, 2021).

A meta-analysis conducted by (Syafii et al., 2022) reinforced the value of MI theory in educational settings, revealing that multiple intelligence-based learning has a modest but consistently positive impact on students' performance across various educational levels. While their study focused on social sciences, their findings suggest that the effectiveness of MI approaches can be extended to language learning contexts, including Arabic. Furthermore, (Răducu & Stănculescu, 2021) highlighted the importance of considering teaching styles and emotional intelligence in educational approaches, proposing that a facilitator role that focuses on concrete experience learning modes enhances adaptability and effectiveness in teaching.

Based on this study, it can be concluded that there has been no research that comprehensively integrates the theory of Multiple Intelligences and Qur'anic values in Arabic language learning. The absence of an approach that simultaneously brings together the cognitive and spiritual dimensions suggests that there is a theoretical and practical void that needs to be filled. Therefore, a systematic effort is needed to design a learning approach that is not only pedagogically innovative, but also grade-solid. This integration is expected to be able to shape the Islamic character of students while creating meaningful and sustainable learning. This ap

proach is also in line with the goals of the Sustainable Development Goals (SDGs), especially point 4 on quality and inclusive education (Khairanis & Nasrulloh, 2024).

This study aims to design an Arabic language learning model based on Multiple Intelligences, integrated with Qur'anic values as a holistic approach to education. Using a literature review method, the research will examine various theories of multiple intelligences and educational principles in the Qur'an, as well as review existing approaches to Arabic language instruction. Based on this literature analysis, the study is directed toward two main objectives: first, to explore Arabic language learning strategies that can accommodate the diverse intelligences of learners in accordance with Multiple Intelligences theory; and second, to formulate the integration of Qur'anic values into the design of a learning model that not only enhances language proficiency but also fosters students' spiritual character. This model is expected to offer a conceptual contribution to the development of Arabic pedagogy that is relevant to 21st-century educational needs.

Method

This research is motivated by the urgent need to reconstruct the Arabic language learning approach which has tended to be normative and oriented to memorization only. This traditional approach has not fully touched the varied cognitive realm and spiritual aspects of learners as a whole. Therefore, the issue of integrating the theory of Multiple Intelligences and Qur'anic values is the focus of a strategic study in order to build a more meaningful and contextual approach to learning. This integration not only provides a strong conceptual foundation, but is also in line with the contemporary Islamic education paradigm that emphasizes the balance between reason and heart. This research has an urgency to make a theoretical contribution in formulating a holistic Arabic pedagogical model, rooted in the values of revelation and modern educational science.

This type of research is a qualitative study with a descriptive and literary approach (library research), namely the analysis of written sources that are relevant to the theme of the study (Susiawati et al., 2022). The data used included books, scientific journal articles, official documents, and Qur'anic verses related to the concept of pluralistic intelligence and Islamic educational values. Data sources were selected purposively by considering three main criteria, namely: relevance to the research focus, academic validity (published by an accredited journal or scientific institution), and publication up-to-date (preferably published in the last five years). This selection aims to ensure the reliability of the data and support representative analysis of the latest scientific developments.

The data collection technique in this study utilizes documentation analysis by systematically tracing and classifying literature that discusses core concepts such as pluralistic intelligence in education, Qur'anic values in teaching, and Arabic pedagogical approaches. The data analysis is conducted using an inductive-based thematic approach, known as *al-tahlil al-istiqra'i* (Hermawan, 2018), which allows for the emergence of themes directly from the data without imposing preconceived categories. The stages of analysis include: (1) identifying key themes in the literature, (2) categorizing relevant theories and principles, (3) conducting cross-source thematic synthesis, and (4) drawing conceptual conclusions (Creswell & Poth,

2016). For instance, in the process of identifying key themes, the researcher may extract recurring concepts such as "student-centered learning," "integration of spiritual values," or "differentiated instruction" from various articles. These themes are then grouped-such as associating "student-centered learning" with Multiple Intelligences strategies, and "integration of spiritual values" with Qur'anic pedagogical principles. In the synthesis stage, connections between these groups are analyzed, for example by mapping how specific MI strategies (like collaborative learning for interpersonal intelligence) can be aligned with Qur'anic values (such as fostering cooperation and empathy). This concrete stepwise approach ensures that the formulation of integrative concepts between Multiple Intelligences and Qur'anic values is both coherent and applicable within the context of Arabic language learning, and provides a clear methodological pathway for synthesizing complex qualitative data into actionable educational models.

Results and Discussion
Result

The implementation of Multiple Intelligences (MI) in Arabic language teaching demonstrably provides ample space for the holistic development of students' potential, transcending mere cognitive focus to encompass the full spectrum of intelligences relevant to students' daily life and learning needs (Syaikhu, 2020). At Markaz Arabiya, for example, teachers begin by identifying each student's dominant intelligence through interviews and observations at the start of the program. "I feel more confident participating in class discussions when the teacher uses roleplay and group activities, because it matches my strengths," stated one student during an in-depth interview, highlighting the value of differentiated strategies (Wahab, 2015). Learning activities are then designed to support varied intelligences: drawing Arabic shapes (spatial), singing Arabic songs (musical), composing sentences and group discussions (linguistic and interpersonal), and conducting outdoor vocabulary exploration (naturalist).

Empirical data from classroom observations and interviews at Markaz Arabiya reveal that linguistic, logical-mathematical, kinesthetic, and interpersonal intelligences are most frequently activated, although all eight intelligences are accommodated through instructional differentiation (Afyuddin et al., 2023; Febriani & Widayanti, 2021). For instance, linguistic intelligence is developed through muhadatsah and verse writing; logical-mathematical intelligence through grammatical analysis and vocabulary mastery; visual-spatial intelligence through calligraphy and concept mapping; kinesthetic intelligence through simulation and drama; musical intelligence through Arabic songs; interpersonal intelligence in group work; intrapersonal intelligence through self-reflection; and naturalist intelligence through the exploration of nature-related vocabulary (Wahab, 2015). This approach does not only focus on cognitive aspects but covers the entire spectrum of intelligence relevant to the life practices and learning needs of students, giving birth to an active, participatory, and contextual learning approach that emphasizes instructional differentiation. A summary of the main patterns observed is presented in the following table:

Table 1. *Key Patterns in the Implementation of Multiple Intelligences Strategies in Arabic Language Instruction*

Skill Area	Dominant MI Strategy	Example Activity	Student Response (Interview Excerpt)
Listening	Linguistic, Spatial, Kinesthetic, Musical	Audio recordings, TPR, song-based	"I understand better when listening to stories with pictures."
Speaking	Linguistic, Interpersonal, Kinesthetic	Storytelling, group presentations	"Telling stories in groups helps me speak more fluently."
Reading	Linguistic, Visual-Spatial, Kinesthetic	Guided reading, concept mapping	"Drawing mind maps makes reading easier for me."
Writing	Linguistic, Logical-Mathematical, Spatial	Narrative writing, mind maps	"I like writing after doing roleplay or making observations."

The implementation of MI is further illustrated through the development of the four basic Arabic language skills. In listening (istima'), students with linguistic intelligence show better understanding when given audio recordings accompanied by comprehension questions, while logical-mathematical students benefit from the sina'atul su'al technique, which trains critical thinking through compiling questions from answers. Visual-spatial students respond well to ta'bir bi shuroh (using images), and kinesthetic students' focus improves with Total Physical Response (TPR) and drama methods. Musical students engage positively with song-based listening activities, interpersonal learners thrive in group discussions, intrapersonal students reflect on text content through personal association, and naturalist students benefit from outdoor listening activities with real objects. Empirical findings show that this approach is able to significantly increase student engagement and the achievement of language competence, especially in the four basic Arabic language skills, including;

1. Development of Listening Skills (*Istima'*)

Students with linguistic intelligence showed better understanding when given stimuli in the form of audio recordings accompanied by comprehension questions. For students with logical-mathematical intelligence, *the sina'atul su'al technique*—which is compiling questions from answers—is able to train critical thinking skills while improving the accuracy of comprehension. The use of images in *ta'bir bi shuroh* has been shown to be effective for spatial students, while *the Total Physical Response* (TPR) and drama methods are able to improve kinesthetic students' focus. Musical students showed a positive response to song-based listening activities, while group discussions were effective for interpersonal students. Intrapersonal students are better able to reflect on the content of the text through association with personal

experiences. Outdoor listening activities with real objects also significantly increase the involvement of naturalist students.

2. Speaking Skills Development (*Kalam*)

In the speaking aspect, personal experience storytelling is effective for linguistics students, while logical-mathematical students are more challenged with the activity of compiling random sentences into coherent narratives. Storytelling based on visual images provides concrete support for spatial students. The creation of verses and their delivery through singing shows an increase in enthusiasm in musical students. Kinesthetic students show more fluent verbal expression when engaging in roleplay or drama. Group presentations are the optimal learning media for interpersonal students, while *ta'bir al-hur* is a means of self-expression exploration for intrapersonal students. Describing the surrounding natural objects encourages naturalist students to speak more descriptively and deeply.

3. Development of Reading Skills (*Qira'ah*)

MI-based reading learning shows that a guided and independent approach is ideal for linguistics students. For kinesthetic students, reading combined with motor activities or demonstrations of reading content can improve information retention. Music inserted during reading also helps musical students in building a fun learning atmosphere. Adjusting reading techniques to students' dominant intelligence has been shown to increase motivation and concentration, as reflected in students' positive responses to the variety of reading activities offered.

4. Development of Writing Skills (*Kitabah*)

Writing skills develop optimally when adjusted to the dominant intelligence of students. Assignments such as writing narratives or descriptions have proven to be effective for linguistics students. The activity of compiling random sentences into paragraphs and the use of mind maps strengthens the logical-mathematical thinking structure of students. Visual images and mind maps support the writing process of spatial students. Kinesthetic students show high productivity when writing after making observations or roleplays. Meanwhile, music students tend to be more expressive when asked to write poems or song lyrics. Group interview report writing facilitates interpersonal students, while intrapersonal students are more reflective in writing personal journals. Writing environmental descriptions or reports on the results of natural observations also shows an improvement in the quality of writing in students with naturalist intelligence.

Discussion

The integration of Multiple Intelligences (MI) theory and Qur'anic values in Arabic pedagogy represents a response to the challenges of 21st century education, particularly in designing adaptive, spiritual, and holistic approaches to learning. This approach not only aims to improve linguistic competence, but also to form the character and personality of students who are intellectually and spiritually balanced (M. J. Shodiq, 2018). Pedagogically, MI theory allows teachers to accommodate the diverse potential of students' intelligence, such as linguistic, musical, kinesthetic, interpersonal, and others, which directly impacts increasing participation and effectiveness of the Arabic language learning process (M. J. Shodiq, 2018). When compared to traditional approaches that typically rely on uniform strategies such as rote

memorization, grammar translation, and teacher-centered delivery, the integrative approach based on MI and Qur'anic values is significantly more adaptive and responsive to learners' individual cognitive profiles. It creates a student-centered learning environment that not only facilitates language acquisition but also nurtures students' spiritual and emotional development (Ahmad, 2015; Alhaq, 2024).

This approach that adapts to students' learning styles has been empirically proven to increase engagement and motivation to learn, while strengthening the absorption of teaching materials. In line with that, Qur'anic values play a central role in shaping the spiritual dimension of students. The implementation of these values is reflected through a thematic approach to the verses of the Qur'an which are used as a moral and ethical framework in the teaching and learning process (Husnaini et al., 2021). Values such as sincerity, tawakal, ukhuwah, and learning manners are not only complementary, but the essence of Arabic language education that emphasizes the formation of Islamic character (Rahmawati et al., 2022). This integration, which transcends the limitations of conventional language instruction, redefines Arabic learning as a medium for moral refinement and character development.

The effectiveness of this integrative approach is increasingly seen when MI is implemented through interactive media and contextual approaches. The application of MI-based language environment, especially in Islamic boarding schools, allows students to practice Arabic naturally and in accordance with their dominant intelligence (Ridlo, 2019). Furthermore, the use of interactive learning media such as digital modules and educational videos based on Islamic values has been proven to encourage motivation and strengthen learning retention (Rahmatika & Mukhlis, 2021). Compared to traditional textbook-centered methods, this model promotes active, experiential, and reflective learning that resonates with both the intellect and the heart. The success of this strategy is highly dependent on the teacher's competence in designing learning activities that are relevant to students' MI profiles and the integration of Qur'anic values into teaching materials (Rifa'i, 2024). Therefore, professional development for educators becomes crucial, particularly in assessing students' intelligence types and designing instructional plans that align with them.

Nevertheless, this integration demands curriculum development and continuous evaluation of learning content. The results of the study show that the current Arabic textbooks do not fully accommodate the MI approach, especially in the variety of activities that represent each type of intelligence (Rifa'i, 2024). Therefore, the development of MI-based teaching materials that are integrated with Qur'anic values is an urgent need in order to support students' cognitive, affective, and spiritual development simultaneously (Mahmud, 2024). In this regard, we recommend three key actions for the advancement of this approach. First, structured teacher training should be institutionalized to build teacher competence in identifying students' MI profiles and designing differentiated, value-integrated learning activities. Second, Arabic textbooks and learning modules should be revised to include varied, intelligence-specific tasks (e.g., linguistic poetry, kinesthetic role play, visual story mapping) while embedding Qur'anic themes and ethics. Third, systematic curricular reform is needed at both institutional and policy levels to integrate MI theory and Qur'anic values into national curriculum frameworks, learning outcomes, and assessment standards to ensure consistency and sustainability.

This approach is in line with the concept of holistic Islamic education that emphasizes the integral development of human potential—including aspects of the intellect, spirit, and body. Thus, this approach not only meets the demands of contemporary pedagogy, but also reflects the purpose of Islamic education as a vehicle for spiritual and social transformation (Fatimah & Sumarni, 2024; Husnaini et al., 2021). The integration of MI and Qur'anic values in Arabic language learning has the potential to be a conceptual foundation in the formulation of curriculum design that is future-oriented, rooted in revelation, and responsive to the dynamics of the times. Theoretically, this approach is supported by the concept of Multiple Intelligences developed by Howard Gardner, which interprets intelligence as a multidimensional potential that includes the ability to solve problems, create ideas, and produce something of value in a culture (Ardiana, 2022; Muhajir, 2005). Gardner identifies nine types of intelligence that are relatively independent: linguistic, logical-mathematical, visual-spatial, kinesthetic, musical, interpersonal, intrapersonal, naturalist, and existential intelligence (Ardiana, 2022; Syarifah, 2019), making it a strong theoretical anchor for an inclusive, value-based Arabic learning model.

Conclusion

Based on the results of the analysis and discussion, it can be concluded that the integration of Multiple Intelligences (MI) theory with Qur'anic values in Arabic language pedagogy is a strategic and relevant approach for achieving holistic student development-cognitively, spiritually, and ethically. This integrative model addresses the limitations of traditional pedagogies, which often overlook individual learning potentials and the formation of Islamic character. By embedding Qur'anic values into a pluralistic intelligence framework, Arabic language learning becomes more inclusive, student-centered, and aligned with the core objectives of Islamic education. The findings of this study provide a contextual and original pedagogical model that is highly relevant for educators, curriculum developers, and stakeholders in Islamic education, offering practical guidance for the renewal of Arabic language teaching in diverse educational settings.

However, this study also has several limitations that should be acknowledged. First, the empirical data supporting the effectiveness of this integrative approach are still limited, as the research primarily relies on qualitative analysis and case studies within a narrow implementation context. The scope of application was mostly confined to specific schools or programs, which may not fully capture the diversity of educational environments or student backgrounds. Furthermore, the availability of resources, teacher training, and infrastructure to support MI-based and Qur'anic-integrated learning remains a significant challenge in many institutions (Afyuddin et al., 2023). As highlighted in previous literature, effective implementation of MI theory often faces obstacles such as limited teacher understanding, lack of practical training, and insufficient facilities to accommodate all intelligence domains.

Therefore, future research is recommended to expand empirical studies across a wider range of educational contexts and to employ mixed-method or longitudinal designs for a more comprehensive evaluation of the model's impact. Further development should also focus on designing practical teacher training modules, developing textbooks that encompass all intelli-

gence types, and systematically integrating Qur'anic values into curriculum policy and class-room practice. Addressing these limitations will help ensure that the integration of Multiple Intelligences and Qur'anic values in Arabic pedagogy can have a sustainable and transformative impact on student learning and character formation.

Acknowledgment

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