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ISLAMIC EDUCATION LEARNING BASED ON MULTIPLE INTELLIGENCES: INVATIVE LEARNING STRATEGIS AT CADANGPINGGAN ISLAMIC BOARDING SCHOOL

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ABSTRACTS

Background: Islamic Religious Education learning in the pesantren environment is often still conventional and has not been able to fully accommodate the diversity of students' potential and learning styles. This has an impact on the low active participation and learning motivation of some students. Therefore, a learning approach that is more personalized and adaptive to the needs of students is needed. **Purpose:** This study aims to explore the implementation of multiple intelligences approach in learning Islamic Religious Education at Pondok Pesantren Cadangpinggang Indramayu. **Method:** Method using a qualitative method with a case study approach, the research involved direct observation, in-depth interviews, and learning document analysis over six months. The results showed that applying multiple intelligences theory in Islamic Education learning in this pesantren significantly improved the effectiveness of the learning process and students' academic achievement. **Result:** The research findings The learning model developed includes eight types of intelligences integrated into the traditional PAI curriculum, creating a learning environment that is more inclusive and adaptive to the individual needs of santri. The implications of this study contributes to the discourse on educational innovation within Islamic Education by demonstrating that the integration of multiple intelligences can enhance pedagogical effectiveness while preserving the cultural and spiritual integrity of pesantren. **Conclusion:** These insights hold significant relevance for policymakers, curriculum developers, and educators seeking to reform religious education through culturally responsive methods.

A. INTRODUCTION

Traditional Islamic educational institutions, particularly pesantren in Indonesia, have predominantly employed teacher-centered approaches focused on rote memorization and textual transmission of religious knowledge, creating a significant gap between traditional teaching methods and the diverse learning needs of contemporary students (Ghaznavi et al., 2021). This research hypothesizes that integrating Gardner's multiple intelligences theory into Islamic education can enhance student engagement and learning outcomes while preserving core religious educational objectives. The study employed a qualitative case study approach at Cadangpinggan Islamic Boarding School over a six-month period, utilizing classroom observations, semi-structured interviews with teachers and students, document analysis, and collection of learning artifacts to investigate the implementation of multiple intelligences-based instruction (Klein & Delegach, 2023). Findings revealed that the institution has successfully developed innovative teaching methodologies addressing all eight intelligences through specialized strategies in both curricular and co-curricular activities, resulting in enhanced student engagement, improved academic performance, reduced disciplinary issues, and stronger Islamic identity formation. The significance of this research lies in demonstrating how Islamic education can be modernized through contemporary educational theories without compromising religious authenticity, potentially serving as a model for other religious educational institutions seeking pedagogical innovation while maintaining traditional values.

Islamic Education learning in pesantren is an important spotlight given its position as the core curriculum that shapes the religious understanding and character of santri (Saputra et al., 2023). A recent study by Ahmad et al. revealed that 72% of PAI learning in pesantren is still teacher-centered, emphasizing memorization and lecture methods. At the same time, the demands of the contemporary education era require a more learner-centered learning approach and accommodate their diverse intelligence potential. (Ahmad et al., 2023) The gap between traditional PAI learning practices and the need to develop students' potential holistically is a crucial issue that needs to be addressed.

This research was conducted at Pesantren Cadangpinggan, which implements a pesantren and dormitory system for its students at all MTs, MA, and SMK levels. The pesantren and dormitory system was deliberately created to educate. So that what students see, hear, feel, and experience daily must contain educational elements. With the dormitory system, santri are more ready and facilitated to participate in various activities. Almost every year, Pesantren Cadangpinggan receives visits from teachers or government officials from within and outside the country. (Achmad Faruk et al., 2022). Because all santri live in dormitories, they can easily and more readily attend short lectures from visiting teachers anytime. Implementing a full dormitory system, where teachers live on campus and are integrated with students' daily lives, further intensifies the process of teacher assistance to students in the development of santri's Islamicity. (Ardhana et al., 2023). The pesantren system conducts active learning during PAI learning and becomes an effective PAI learning model. Thus, learning is not just memorization. To truly understand and acquire knowledge, santri must solve problems, discover new things for themselves, and always struggle with ideas (Cibro & Tanjung, 2024).

Howard Gardner's multiple intelligences theory offers a revolutionary

perspective on understanding human intelligence and has proven effective in various global educational contexts. (Armstrong, 2009; Campbell, 2021) However, implementing this theory in Pesantren education is still very limited. Research by Mahmud and Hasanah indicates that there is still a significant research gap regarding the adaptation of multiple intelligences theory in PAI learning in Pesantren, especially related to how this theory can be integrated without reducing the traditional values of Pesantren. (Rozali et al., 2023). Armstrong develops the practical application of multiple intelligences theory in learning by emphasizing the importance of using varied learning strategies to accommodate learners' diverse intelligence profiles. (Husnaini et al., 2021). Multiple intelligences-based learning approaches have been shown to increase learners' motivation, active engagement in learning, and academic achievement. (Supriatna et al., 2021). In the Indonesian context, Suprayogi and Valcke documented innovative PAI learning practices that integrate the multiple intelligences approach in several madrasahs. (Ghaznavi et al., 2021) However, research on implementing this approach in Pesantren education is still very limited. Al-Attas and Abdullah noted that Pesantren, as Islamic educational institutions, have great potential in adopting contemporary learning approaches without losing their traditional identity. (Uyuni & Adnan, 2020).

A systematic literature review conducted by Suprpto and Malik of 124 studies on learning innovations in pesantren over the past decade (2014-2024) revealed that only 7.2% of studies focus on the implementation of multiple intelligences, and the majority of these studies are conceptual rather than empirical. (Karim et al., 2024). Furthermore, of the few empirical studies available, almost all of them were conducted in modern pesantren (khalafiyah) and very few explored the adaptation of this theory in the context of traditional-modern combination pesantren such as Pondok Pesantren Cadangpinggang Indramayu. (Munjiat, 2022).

The novelty of this research lies in the comprehensive exploration of the process of adaptation, implementation, and impact of the multiple intelligences approach in PAI learning at Pondok Pesantren Cadangpinggang that combines traditional values with contemporary pedagogical innovations. (Laili, 2022) In contrast to previous studies that focused more on theoretical aspects or partial implementation, this study offers an in-depth analysis of the entire learning ecosystem, from curriculum development, learning strategies, assessment systems, and the institutional support needed for the successful implementation of this approach.

This research focuses on three main aspects: (1) how the multiple intelligences approach is integrated in the curriculum and PAI learning at Pondok Pesantren Cadangpinggang Indramayu; (2) how the impact of the implementation of this approach on the motivation, engagement, and learning outcomes of students; and (3) the multiple intelligences-based PAI learning model that can be adapted by other pesantren with similar contexts. The findings of this study are expected to contribute to the development of contemporary Islamic education theory and practice that is more responsive to the diversity of learners' potential without sacrificing the traditional values that are the identity of pesantren.

This study addresses this critical gap in the literature by providing detailed analysis of innovative teaching practices at Cadangpinggan Islamic Boarding School, exploring how this institution has transformed traditional Islamic education through differentiated instruction that honors the multiple ways students learn and express

intelligence, while still fulfilling religious educational objectives. By documenting specific implementation strategies, institutional adaptations, and resulting outcomes, this research offers practical insights for Islamic educational institutions seeking similar pedagogical innovation while preserving their religious and cultural heritage.

B. METHOD

This study used a qualitative approach with a case study research type to gain an in-depth understanding of the implementation of the multiple intelligences approach in PAI learning at Pondok Pesantren Cadangpinggang Indramayu (Cresswell, 2003). The research was conducted at Pondok Pesantren Cadangpinggang in Indramayu, West Java. This pesantren was chosen as the research location because it has initiated applying the multiple intelligences approach in PAI learning for the past three years. The research subjects included 15 teacher of PAI, 45 santri from various grade levels, and three pesantren administrators. In this study we use purposive sampling.

Data was collected through three main techniques:

1. **Classroom observations:** 45 teaching sessions across different subject areas were observed, documented through field notes and observation protocols focused on identifying multiple intelligences-based strategies.
2. **Semi-structured interviews:** 15 teachers, 8 administrators, and 45 students participated in interviews exploring perceptions, experiences, and outcomes related to multiple intelligences implementation.
3. **Document analysis:** Curriculum documents, lesson plans, student assessment records, and school policy documents were analyzed to understand the institutional approach to multiple intelligences integration.
4. **Learning artifact collection:** Student projects, performances, and other learning outputs were collected to evaluate the expression of different intelligences through educational activities.

Data analysis followed Braun and Clarke's thematic analysis approach, involving: (1) familiarization with data through repeated reading/reviewing; (2) systematic coding across the entire dataset; (3) grouping codes into potential themes; (4) reviewing themes for coherence and distinctiveness; (5) defining and naming themes; and (6) producing the final analysis with illustrative examples (Sugiyono, 2015). NVivo software facilitated the organization and analysis of qualitative data. Member checking with participants verified the accuracy of interpretations.

C. RESULT AND DISCUSSION

RESULT

Concept and Program of Islamic Religious Education based on Multiple Intelligences in Pondok Pesantren Cadangpinggan

Pesantren Cadangpinggan as a pesantren that has the character of *tafaqquh fi ad-din* continues to make efforts to improve PAI learning for its students both formally in classes and informally in the daily lives of students in the pesantren environment. Some of the efforts of Pesantren Cadangpinggan in improving the quality of PAI learning and the capacity of santri's understanding and practice of Islam include: the establishment of MTs and MA Cadangpinggan, strengthening Islamic activities, improving teachers' human resources, and collaborating with Islamic universities.

1. Strengthening Islamic Activities

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential for religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. Islamic religious education is given by following the guidance that religion is taught to humans, with the core of realizing that humans who believe and fear Allah SWT. Islamic religious education is a conscious effort to increase students' faith, understanding, appreciation, and practice of Islam so that they become Muslims who believe and fear Allah SWT. (Ghafar, 2023).

Therefore, Pesantren Cadangpinggan strives to strengthen Islamic activities to realize PAI's learning objectives, namely realizing humans who believe and fear Allah SWT with a *kaffah* understanding, appreciation, and practice of Islam.

Activities or programs of Islamic activities of the santri of Pesantren Cadangpinggan are carried out formally in the classroom, extracurricular, and non-formally in the pesantren environment. Formally, by learning five PAI subjects in MTs and MAs. At the same time, the extracurricular and non-formal ones are organized in the pesantren environment, such as tausiyah, study of the Qur'an, yellow book studies, Arabic language development, KIR (youth Islamic studies), muhadharah (Arabic, English, and Indonesian speech), jam'iyyatul qurra, tambourine, and shalawat.

The existence of the above Islamic activities has a positive impact on Pesantren Cadangpinggan and santri, among others: the creation of many Islamic religious education activities both in class and outside, can strengthen, train and accustom santri to worship and understand Islamic religious education well, both the personal aspects of santri and aspects of knowledge mastery, increased motivation and better attention of santri in the learning process, santri also feel valued and accommodated their tendencies, and facilitate the teaching and learning process to increase santri attention by forming productive learning behavior.

The teachers of Pesantren Cadangpinggan guide these activities. Teachers reinforce students in verbal and non-verbal forms such as gestures, approaches, contact or touch, and symbols. Verbal reinforcement is usually expressed through praise, appreciation, and approval. As for reinforcing gestures with smiles, thumbs up, bright faces, and friendly or sharp eyes.

The purposes of reinforcement include increasing students' attention,

facilitating their learning process, arousing and maintaining their motivation, controlling or changing their attitude to be more polite and productive, and directing students to good, creative, and innovative ways of thinking.

2. Teacher Human Resources Improvement

When studying PAI learning in Pesantren, it is discussing human resources (HR). The Pesantren educates people, so the way to improve PAI learning is by developing the quality of teachers. There are two keys to improving the productivity and quality of teacher human resources, namely, capability and loyalty. The teacher's knowledge supports capability, while loyalty is supported by motivation and integrity to the pesantren. (Dirsa et al., 2022).

Teachers play a strategic role in education, especially in shaping the nation's character through developing personality and desired values. The role of the teacher remains dominant despite the rapid technological advances that can be relied upon in the learning process. The role of teachers in the learning process cannot be replaced by technology. Technological advances cannot fully shift the function of teachers as educators and teachers for their students. (Munjiat et al., 2023).

Teachers are the main resource for pesantren who must meet educational qualification standards (Rosyad et al., 2024). Indicators used as a reference for planning human resource needs include the number of santri accepted each year, the number of graduates, and the number of teachers. Based on Government Regulation No. 74/2008 on Teachers, ideally, a teacher at the elementary, junior high, and high school education levels is responsible for 20 students, while at the vocational level, a teacher is responsible for 15 students.

Table 1. Number of Teachers of Pesantren Cadangpinggan

MTs	MA	SMK	Boarding School	Total Total
27	18	28	43	116

The total number of teachers at Pesantren Cadangpinggan in the 2023/2024 academic year is 116, and the number of students is 696, so the ratio of santri-teachers in the 2023/2024 academic year is within the ideal limit, namely the ratio of teachers to the number of students 1: 6.

3. Cooperation with Islamic Universities

The image that pesantren is an educational institution left behind, backward, simple, and shabby is not always true. There have begun to be pesantren that show their modernity. The way of learning and other symbols remain, for example, related to the clothes worn and the relationship between kiai and santri. Also, the books studied have changed, but the perspective on the world has changed.

The change in perspective can be seen, for example, in how Pesantren prepares its students for the future. In Pesantren in general, the students are not only invited to study the yellow classical books as in the past. Even here lies the difference between Pesantren and universities. Pesantren equips its students more practically, while universities seem to be the opposite, which is still completely theoretical, so it still seems soaring.

For this reason, synchronization in cooperation needs to be carried out as a creative and innovative effort to prepare human resources between Pesantren Cadangpinggan and Islamic universities. The cooperation between Pesantren Cadangpinggan and Islamic universities such as the State Islamic University of Siber Syekh Nurjati Cirebon is aimed at increasing the mastery of science and technology as well as good morals through classical methods for strengthening Islamic insights and instilling the spirit of learning of santri.

Based on the finding above, we can concluded that the program was not only embedded in formal classes but also integrated into informal and extracurricular pesantren activities, ensuring a comprehensive and contextually grounded application. Teachers acted as facilitators who identified the dominant intelligences of students and tailored learning activities accordingly. The pesantren also developed a simple diagnostic tool to map each student's intelligence profile at the beginning of the academic year.

This approach led to improved learning outcomes, including increased student motivation, more active classroom participation, and improved retention of religious knowledge. Moreover, the program contributed to a more dynamic, student-centered learning culture while maintaining the pesantren's traditional emphasis on discipline, moral development, and religious commitment.

Implementation of PAI Learning Based on *Multiple Intellegences* at Pondok Pesantren Cadangpinggan

The PAI learning environment is believed to motivate students to continue improving their PAI capacity. Moreover, the psychological dimension is an important part that needs to be considered in PAI learning because it is often an inhibiting factor that makes students "lose before competing." (Pradipa et al., 2025).

The purpose of Pesantren Cadangpinggan implementing the PAI learning environments for all students is to shape their character (character building) so that they love knowledge. With their love, they become people who aspire to become scholars. So, with his love for knowledge and noble ideals, a good and noble character for the santri is formed.¹³ The implementation of learning can be carried out if it has:

1. PAI learning curriculum design

The curriculum is an integral part of the learning system. The existence of the curriculum as a guide to learning, as well as the main instrument to determine the success of learning, both in terms of process and results. The curriculum is understood as a set of planned educational experiences and programs designed and provided by educational institutions to students to help them grow and develop in an integrated manner (physical, mental, intellectual, emotional, spiritual, social, and so on), so that they can adapt and create in dealing with various problems of their lives.¹⁴ Therefore, it can be understood that the curriculum (*manhaj*) is the "heart" of an educational institution or learning system.

The PAI learning curriculum must be developed so that the learning process becomes more qualified, follows scientific developments (intellectual relevance) and the community's needs, and produces output in line with market demands (social relevance). Thus, with curriculum development, learning objectives, content, methods, media, interaction, and evaluation of PAI learning

become clear, directed, and measurable. Curriculum development must be in contact with the principles of curriculum development in general, namely: linguistic foundation, educational foundation, psychological foundation, and social foundation. The linguistic.

Pesantren Cadangpinggan stands for *tafaqquh fi ad-din* or studying Islam comprehensively, where exploring Islamic teachings (*tafaqquh fi ad-din*) is clearly an obligation for every believer. (Achmad Faruk et al., 2022) The vision, mission, and objectives explicitly mention that PAI is a core part of the movement and development of Pesantren Cadangpinggan. The intertwined relationship between PAI and Pesantren Cadangpinggan is clear in its historical facts and philosophical realm.

Pesantren Cadangpinggan also applies the integration of material aspects, which combines Islamic personality, Islamic science (*tsaqafah islamiyah*), and life science. Thus, the *output* orientation is reflected in the balance of the three elements: the formation of Islamic personality (*syakhshiyyah Islamiyyah*), mastery of Islamic *tsaqofah* and life sciences (science and technology and skills).

2. Multiple Intelligences-based PAI Learning Strategy

The learning content of PAI in SMA and SMK Pesantren Cadangpinggan consists of several aspects, namely al-Qur'an and hadith, faith and aqidah, morals, fiqh (Islamic law), and aspects of tarikh or history of Islamic culture. Each aspect is interrelated, filling and complementing, but each has its own characteristics theoretically. These aspects of PAI are developed based on the theoretical premise and the learning style of the students of Pesantren Cadangpinggan itself. Starting from these aspects, in the context of *multiple intelligences-based* learning, learning strategies can be applied by empowering all types of santri intelligence; optimizing learning outcomes based on the prominent intelligence of each santri; and optimizing varied classroom management. The following is a description of PAI learning activities based on *multiple intelligences*.

The drill method is a method that is not overlooked. Because PAI learning is to be practiced, it must be trained continuously. (Sarimanah et al., 2021) The purpose of applying the drill method is to make students more skilled in PAI. The aspects trained using the drill method are reading al-Qur'an and hadith, memorization, fiqh, morals, purification, prayer, and Sufism.

Table 2. Application of PAI Learning Methods in Improving Santri Intelligence

No.	Type of Intelligence	PAI Learning Methods Intelligence
1	Spiritual Intelligence	Drill Method, Exemplary Method, Indoctrination Method
2	Linguistic Intelligence	Lecture Method, Discussion Method, Question and Answer Method, Induction Method
3	Logical-Mathematical Intelligence	Discovering Method, Discussion Method, Problem-Solving Method
4	Spatial-Visual Intelligence	Mind Mapp Method, Drill Method
5	Musical Intelligence	Singing Method
6	Kinesthetic Intelligence	Demonstration Method

7	Intrapersonal Intelligence	Games method, knowing the character Method, Group work method, Quiz method
8	Naturalistic Intelligence	Field Trip Method

Variations in method application are also applied in PAI learning at Pesantren Cadangpinggan, called the combined or eclectic method. The combined method does not mean performing various methods in PAI learning. However, utilizing the goodness of related methods to overcome their shortcomings by improvising and modifying. Because there is no perfect method that can cover all subjects (Munjiat & Indriani, 2023).

The involvement of various methods in PAI learning, apart from the fact that there is no superior and perfect method, also implies that each method emphasizes the intelligence of the santri. Using various learning methods means improving and developing students' various intelligences, which are very complex and diverse, including linguistic intelligence, visual-spatial intelligence, musical intelligence, mathematical logical intelligence, interpersonal intelligence, kinesthetic intelligence, intrapersonal intelligence, naturalist intelligence, and spiritual intelligence.

Factors of the Effectiveness of PAI Learning at Pondok Pesantren Cadangpinggan

The success of a PAI learning program cannot be separated from internal and external factors. Internal factors include intelligence, ability, and motivation within individual students, whereas external factors include the curriculum, environment, the role of institutions, teachers, and technology. Based on the author's research, several factors affect the effectiveness of PAI learning in the Pesantren Cadangpinggan. These factors include: the breadth of PAI material, variants of methods, exemplary teachers, pesantren or dormitory systems, and synergy between internal institutions.

1. Variant Method

Aṭ-ṭarīqah ahammu min al-māddah (method is more important than the material) is an important motto that is upheld in many pesantren. Etymologically, the method comes from the English method, *derived* from the Greek *methodos*. *Methodos comes* from the word *meta*, which means after or behind something, and *hodos*, the path that must be taken. (Soleh & Arifin, 2021). The method is then interpreted as the path or steps taken according to certain systematics to gain knowledge. In English, method means a procedure or process for attaining an object, a systematic procedure, technique, or art, and a discipline that deals with *the principles and techniques of scientific inquiry*. It can be concluded that the method is a systematic procedure based on scientific principles and techniques used in the field of study to achieve a goal.²⁶ The method is also understood as a way or path of transmitting knowledge and skills to students (Harto & Tastin, 2019).

In Pesantren Cadangpinggang there are four requirements for choosing an effective method in PAI learning. First, the method must be related to the material to be taught; second, it must relate to the theme to be taught; third, it must be believed that the method used can provide motivation for santri learning and create productive santri learning conditions; and fourth, it should be able to accommodate

various individual differences of santri.

The lecture and question-and-answer method is the most important in learning PAI at Pesantren Cadangpinggan. Nevertheless, these two methods are not the only methods. There are several other methods used in PAI learning at Pesantren Cadangpinggan in its delivery, such as the discussion method, the inductive method, the problem method, the qirā'ah method, the drill method, and the combined method.

The use of varied methods is a must and a necessity in PAI learning. This is because the continuous use of certain methods in every situation will only create boredom in students, so the method becomes ineffective over time. Because each student has their own characteristics and different intelligence, the learning method should use various methods to provide opportunities for students to utilize the various media they have for learning. Thus, using varied learning methods can make PAI learning more lively, dynamic, and fun. (Munjiat, 2022).

The application of various methods in the teaching and learning process shows that the theory of *multiple intelligences, such as spiritual intelligence, interpersonal intelligence, linguistic intelligence, naturalist intelligence, visual-spatial intelligence, musical intelligence, mathematical logical intelligence, kinesthetic intelligence, and intrapersonal intelligence, has been applied to PAI learning.*

2. Exemplary teacher

Exemplary comes from the word exemplary, which means actions or attitudes worthy of imitation or emulation.³⁰ The word exemplary in Arabic is almost equivalent to *uswah* and *qudwah*, which means following, following the followed, or a situation when a human being follows another human being, whether in goodness, badness, evil, or apostasy (Azra, 2017). In the Qur'an, the word *uswah* is attached to *ḥasanah*, so it becomes the equivalent of *uswah ḥasanah*, which means a good example. The Qur'an attributes *uswah ḥasanah* to the Prophet Muhammad and the Prophet Ibrahim AS to emphasize the exemplary example of these two messengers of God. The harmony between words and actions is highly emphasized in the Qur'an; even words that are not followed by actions will invite the hatred of Allah SWT (Adnyana & Citrawathi, 2019).

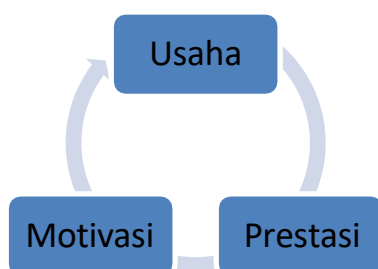
Pesantren Cadangpinggan teachers are proficient in Islamic sciences in theory and practice. So that can be an example of delivering PAI learning. Teachers also provide examples in daily life in the pesantren. So that santri are motivated to practice what the teacher conveys in PAI learning. Alternatively, at least the santri does not criticize the teacher because he does not do what he teaches the santri.

The presence of teachers in pesantren and accompanying students emphasizes that teachers are present physically and mentally. Moreover, the teacher's job is to educate. Not just transferring knowledge cognitively. Teachers are not only in classrooms, but also with students in congregational prayer lines and mobilizing students in various scientific, spiritual, sports, and artistic activities. ³⁴ Exemplary PAI teachers are not enough only in thoughts and words, but also in morals, psychology, science, spirituality, and faith. In short, exemplary teachers can motivate and inspire students to develop their multiple intelligences.

Motivation is one of the factors that determines a person's desire to do something. Because motivation is the overall goal or orientation in an action.

Students who are motivated to learn languages tend to achieve more than those who are not. Students who are not motivated to learn will not learn. Therefore, one of the roles of the teacher is to find ways to increase the motivation of students who seem to have little interest in lessons and learning activities.³⁵ Because, according to Gardner and Lambert, the motivation factor greatly influences second language acquisition. ³⁶ So there is a spiral relationship between motivation and success. More motivated students will try harder, resulting in better achievement.³⁷

Figure 1. Relationship between motivation and success



Wynne Harlenn and Ruth Deakin Crick consider motivation a complex concept that includes interest in learning, self-esteem, self-efficacy, effort, self-regulation, site mastery, and goal orientation (Jaboob, 2023). Therefore, motivation should be based on three aspects: *First*, motivation and emotions that are directly related to learning, namely institutions, beliefs, attraction, goals, and habits of mind; *second*, the creativity of students who spur intrinsic motivation in learning; and *third*, effort and guided practice. Furthermore, Alvyda Liuoliene and Regina Metiuniene conclude that the best motivation is independent or self-regulation in learning (Rosyad, 2024). This view emphasizes that freedom in the learning process can increase motivation so that learning can be considered successful or targeted.

3. Boarding school system and dormitories

Pesantren Cadangpinggan implements a pesantren and dormitory system for its students at all MTs, MAs, and SMKs levels. The pesantren and dormitory system was deliberately created to educate. So what students see, hear, feel, and experience daily must contain educational elements. The existence of the santri dormitory with its rules in daily life, which is well managed, positively impacts the development of santri intelligence. Dormitories with such a system train students with a variety of activities. The dormitory system also facilitates the process of spiritual and scientific education of students for 24 hours. The boarding system is an effort to realize the Indonesian Law No. 20 of 2003. It requires a learning atmosphere and learning process so students actively develop their potential to benefit themselves, society, nation, and state. (Munjiat & Rifa'i, 2023).

With the dormitory system, santri are more ready and facilitated to participate in various activities. Almost every year, Pesantren Cadangpinggan receives visits from teachers or government officials from within and outside the country. Because all santri live in dormitories, they can easily and more readily attend short lectures from visiting teachers anytime. Implementing a full dormitory system, where teachers live on campus and are integrated with students' daily lives, further intensifies the process of teacher assistance to students in developing santri's Islamicity.

The pesantren system conducts active learning during PAI learning and becomes an effective PAI learning model. Thus, learning is not just memorization. To truly understand and acquire knowledge, santri need to solve problems, discover new things for themselves, and always struggle with ideas (Intania, 2020). This is because education aims not just to impart a certain amount of information to students but to work on ways to firmly engrain vital and useful concepts in their minds and create unforgettable lessons that will help turn them into lifelong learners.

Furthermore, expectations of the pesantren system among Muslims in Indonesia have been running since the early 20th century. The pesantren system has responded in various ways to the demands of modern Islamic education and the socio-economic changes of Indonesian society, not only carrying out its three traditional roles as a locus of transformation of Islamic learning, preserving Muslim traditions, and multiplying ulama. The pesantren system successfully teaches PAI *but* also becomes a center for educating future leaders with special qualities: noble morals, physical and spiritual health, broad knowledge, and an independent spirit.

Based on the finding above, we can conclude that the study identified several key factors contributing to the effectiveness of Islamic Religious Education (PAI) learning at Pondok Pesantren Cadangpinggan. First, the integration of the Multiple Intelligences approach enabled more personalized and student-centered learning, which increased motivation and participation. Second, the active role of teachers as facilitators who adapted teaching methods to students' dominant intelligences significantly enhanced comprehension and retention of religious content. Third, the pesantren's holistic learning environment—which combined formal, informal, and spiritual activities—reinforced values and knowledge consistently across different contexts. Fourth, strong institutional support, including leadership commitment, curriculum flexibility, and regular teacher training, played a crucial role in sustaining innovation. Lastly, the alignment between educational practices and the students' socio-religious background helped maintain relevance and meaning in the learning process.

D. DISCUSSION

The research findings show that Pondok Pesantren Cadangpinggan has successfully integrated the theory of multiple intelligences into a typical pesantren education system. This success breaks the assumption that the traditional pesantren education system is incompatible with contemporary learning approaches. This is in line with Al-Attas and Abdullah's argument that pesantren have the flexibility to adapt to pedagogical developments without losing their fundamental identity (Maky & Khojir, 2021).

The integration model developed by Pondok Pesantren Cadangpinggan shows that traditional pesantren learning methods, such as *bandongan* and *sorogan*, can be enriched with learning activities that accommodate various types of intelligence. This approach offers a middle ground between maintaining tradition and adopting innovation, which, according to Lukens-Bull, is a characteristic of pesantren that successfully adapts to changing times (Zubedi et al., 2022).

Interestingly, this pesantren does not simply adopt the multiple intelligences theory directly but makes contextual adaptations that consider the pesantren's values and traditions. This confirms Azra's argument that the modernization of pesantren education should not mean westernization but transformation rooted in Islamic values and local culture. (Azra, 2017).

In addition, the findings of increased motivation, engagement, and academic achievement of santri after the implementation of the multiple intelligences approach are in line with the results of previous research in the context of general education (Baharun et al., 2021; Handoko, 2019). However, this study provides new empirical evidence on the effectiveness of this approach in the context of pesantren education, which has unique characteristics.

The significant increase in the group of santri with the lowest previous achievement (18.7%) confirms Gardner's argument that the multiple intelligences approach can open alternative pathways to learning for students who are less than optimal in conventional learning approaches. (Madum, 2021). In the context of pesantren, this finding is important considering the criticism of the traditional pesantren education system, which is often considered to be less accommodating of the diversity of learning styles of students (Prayitno, 2016).

Furthermore, the finding that the multiple intelligences approach helps ustadz/ustadzah identify and develop the individual potential of santri strengthens the concept of *fitnah* in Islam, which emphasizes that each individual has unique potential that needs to be developed optimally. The multiple intelligences approach is philosophically compatible with Islamic education, which emphasizes the holistic development of human potential.

E. CONCLUSION

This study revealed that implementing the multiple intelligences approach in PAI learning at Pondok Pesantren Cadangpinggang Indramayu succeeded in increasing the effectiveness of the learning process and Santri's academic achievement. This approach allows Pesantren to develop Santri's potential optimally and create a more inclusive and adaptive learning environment.

The research findings also show that the successful implementation of this approach depends on several key factors, including: (1) contextual adaptation of multiple intelligences theory by pesantren values, (2) continuous capacity building of ustadz/ustadzah, (3) adequate institutional support, and (4) active involvement of all stakeholders in the learning transformation process.

The multiple intelligence-based PAI learning model developed in this study can be a reference for other pesantren that want to adopt a similar approach to modernize their education system without eliminating the traditional values that are the identity of pesantren.

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