

Formulation of Alternative Islamic Education Through the Multiple Intelligences Approach at Boarding School

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ABSTRACT

Pesantren, as future Islamic education institutions, is based on community needs based on the dynamics of the morality of the developing generation. This study aims to reveal alternative Islamic education's hierarchy, formulas, and formulations in pesantren with a multiple intelligences approach. This research was conducted at Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan, which is capable of producing graduates with national and international contributions and achievements. The characteristics of this pesantren are able to accommodate the potential of *santri* through the multiple intelligences approach with varied activities representing the multiple intelligences of the *santri*. The chosen research technique employs a descriptive qualitative approach, specifically utilising a case study design. The data collection process encompasses various methods, including observation, interviews, and documentation. The study yielded findings about the hierarchical structure of alternative Islamic education, which was analysed through multiple intelligences theory, incorporating integrative, creative, and adaptive principles. The formula is organised in a systematic manner, incorporating many supporting materials that encompass the stages of input, process, output, and outcome. The formulation is evident in the design of learning activities that serve to strengthen and enhance the nine different types of intelligence.

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1. INTRODUCTION

Islamic boarding schools, being comprehensive educational establishments, possess the capacity to cater to diverse forms of knowledge, intellect, and aptitude among its pupils (Huda, 2018). The issue pertaining to Islamic boarding schools lies in the domain of governance, namely the lack of organisation in harnessing the intellectual capacities of students by means of grouping the nine intelligences (Ma'arif, Rofiq, & Nabila, 2020). According to Ma'arif et al. (2020), the recruitment process for new students does not involve any written or oral tests to assess their abilities. Despite the fact that effective management plays a crucial role, Islamic boarding schools have the potential to emerge as prominent

educational institutions in the implementation of multiple intelligences. Islamic boarding schools, also known as traditional Islamic educational institutions, serve the purpose of engaging in the study, comprehension, embodiment, and application of Islamic religious teachings (*tafaqquh fiddin*). These institutions place significant emphasis on the role of morality as a guiding principle in individuals' daily lives within society (Hanafi et al., 2021).

The existence of pesantren, which has survived until now, is also a unique and distinguishing characteristic of other educational institutions (Susanto & Desrani, 2022). This is because Islamic boarding schools can adapt to every change and progress to respond to the needs of the situation and the surrounding environment (Hidayah, 2021). So do not be surprised if the theme of Islamic boarding schools is currently an interesting object of study for researchers and experts in various parts of the world. Especially in the midst of globalization and modernization, pesantren can show their existence compared to other models of Islamic education (Susanto & Desrani, 2022).

The results of other studies state that Islamic boarding schools are one of the future alternative Islamic education institutions that are progress-oriented and competitive (Istikomah, 2017). This is because the existence of Islamic boarding schools is now increasingly trusted by the community in providing educational services to achieve full maturity, both spiritual and moral maturity, intellectual maturity, and social and professional maturity (Islam, 2018). It is not wrong if pesantren are also positioned as a symbol of Islamic education that can connect the rural world with the outside world (Bani, 2015).

The paradigm used by future Islamic boarding schools requires high adaptability as a form of pesantren response to the times (Rasyidin, 2020). The aspects of the Islamic education system in Islamic boarding schools that need serious attention are aspects of pesantren management, curriculum aspects, aspects of learning methodology, aspects of basic values and culture of pesantren, and aspects of social transformation. Therefore, pesantren must be a centre of enlightenment for the people around them through sympathetic and elegant ways, not by coercion or violence (Hilmy, 2014).

Furthermore, Islamic education facilitates humans to learn and practice in order to actualize all their potential, both physical (physical) and non-physical (spiritual) (Muhaimin, 2012). This human profile is described by Allah SWT in Ali Imran verses 190-191 as the figure of *ulil albab*, namely a complete human being; people who believe, are knowledgeable and are always productive in doing good deeds in accordance with the guidance of Islamic teachings (Jalil & Hidayatullah, 2022). Competent human beings in the world of education are known as people who are faithful (affective/dhikr), knowledgeable (cognitive/thought) and apply their knowledge in life (psychomotor/charity) (Yusuf, 2017).

The results of preliminary observations made by researchers found data that Pondok Pesantren Puncak Darussalam is one of the modern traditional Islamic boarding schools that follows the current trend of development. In implementing the pesantren education system, mapping of multiple intelligences has been implemented and has written its own history since the establishment of this pesantren (Nurhadi & Atiqullah, 2020). Eight multiple intelligences or multiple intelligences as a theory brought by Gardner is an application of the education system of choice in providing services to students, alumni and the wider community (Shearer, 2018). The learning model applied also indicates the presence of 8 multiple intelligences both in internalization and implementation for students.

Based on the initial data above, the researcher is interested in digging deeper data about the design of using multiple intelligence approaches in forming human figures who are faithful, knowledgeable and unproductive in carrying out good deeds in accordance with the demands of Islamic teachings (Masaong, 2013). The multiple intelligences approach in Islamic boarding schools is an alternative solution in learning to accommodate the potential and characteristics of students who are more heterogeneous. The absence of a selection system for entering Islamic boarding schools is a challenge and opportunity for implementing various learning strategies and approaches, especially multiple intelligences which have relevance to community-based education (Yaumi, 2012).

Alternative Islamic education presents a variety of programs with innovative, creative, adaptive and interesting breakthroughs and can integrate between traditional and modern education systems (Maksudin, 2013). This fact becomes interesting for more in-depth analysis when alternative Islamic education based on multiple intelligences is implemented in Islamic boarding schools. However, this does not rule out the possibility that an alternative Islamic education system will also be implemented in other Islamic educational institutions, especially those in the Madura region (Nurhadi, 2020). Based on this idea, the researcher is interested in conducting research on alternative Islamic education based on multiple intelligences at Pondok Pesantren Puncak Darussalam Potoan Dajah, Palengaan Pamekasan.

This study elucidates the significance of assessing student intelligence inside educational institutions by employing the framework of multiple intelligences, as supported by prior research. The objective is to ascertain the latent capabilities of students and foster their growth (Supriatna et al., 2021). Educational institutions derive advantageous outcomes in terms of the emergence of competitive and high-quality human resources via the implementation of this technique. Students are regarded as valuable assets for the future due to their diverse range of potential and qualities. Similarly to previous research on multiple intelligences, there is a lack of empirical evidence about specific manifestations, particularly inside Islamic educational institutions. This study centres on the examination of the characteristics and development of alternative Islamic education that is grounded in the concept of multiple intelligences. The primary objective is to elucidate the creation of an approach to education that incorporates multiple intelligences and encompasses various elements of learning.

2. METHODS

The paradigm used in this scientific article is the philosophy of postpositivism, as Sugiono's opinion is an attempt to view social reality as something holistic/intact, dynamic, complex, full of meaning and interactive symptom relationships (Sugiyono, 2016). The approach employed in this study is qualitative-descriptive in nature. This inquiry pertains to the comprehensive examination of both the individual and their background. According to Moleong (2010), isolating individuals or organisations into variables or hypotheticals in this particular scenario is impermissible. Instead, it is required to consider them as integral components of a larger entity.

While this study used a multi-case development design, it is still classified as a case study. The term "case study" is used to describe an investigation into an event's nature and traits that is conducted after the fact (Bakri, 2013). Data and facts are being gleaned from actual happenings in the field for this study. Data collection techniques were carried out using in-depth interviews, active observation (participant), written documentation accompanied by internal and external criticism and focus group discussions (Bakri, 2013). Interviews were not carried out by researchers considering the character in question had died, so in-depth observations were made through existing documentation in books, print and online media, and works written by Bilau himself. Qualitative data analysis techniques involve an interactive process that encompasses three key components: data reduction, data presentation, and conclusion drawing/verification (Miles, Huberman, & Saldana, 2014).

3. FINDINGS AND DISCUSSION

3.1. *Hierarchy of Alternative Islamic Education Based on Multiple Intelligences*

Alternative Islamic education is a concept or theory in the implementation of Islamic education which is implemented creatively according to the institutional and social context (Wargadinata, Wahid Murni, Abdussakir, Wahyuni, & Maimunah, 2019). Aidin sees that alternative Islamic education has similarities with the full-day education system and the boarding school education system as

implemented at Pondok Modern Gontor, namely the Pesantren education system and the madrasa education system that are integrated side by side (Maksudin, 2013).

Alternative Islamic education as implemented in Pesantren education through efforts to integrate the development of modern science and information technology while still strengthening the previous good traditional values (Wargadinata et al., 2019), has similarities with the convergence flow education system pioneered by William Stern (1871-1939), that is, educational activities are the joint responsibility of educators (the school of empiricism pioneered by John Locke 1632-1704) and students (the school of nativism pioneered by Arthur Schopenhauer 1768-1860), even developed into the shared responsibility of educators, students, parents and society (Mastuhu, 1994).

It can be understood that alternative Islamic education is a form of Islamic education with conscious efforts to change behavior and develop all potential in humans towards perfection with various perspectives of development, creativity, and innovation in overcoming and producing new products in the implementation of Islamic education (Nurjaman et al., 2022). Islamic education both in theory and practice, seeks to realize the mission of Islamic teachings by encouraging all adherents to embody the values of Islamic teachings (Hidayatullah, Firdausi, & Hanief, 2021). Therefore, the development of alternative Islamic education formulations can be understood as follows:

First, the formulation is a formula or arrangement in the right form according to expectations (Achmad, 2008). The formula for developing alternative Islamic education in a form that meets expectations includes forming human beings who are faithful, knowledgeable and always productive in doing good deeds in accordance with the demands of Islamic teachings (Wargadinata et al., 2019). *Second*, pesantren as an informal Islamic educational institution that connects a person or preacher (knowledgeable person) with the community (Dulalay, 2017). In practice, Pesantren form strong relationships between individuals and the community so that their education is also community-based. Therefore, pesantren is not an entity that grows and develops in the middle of an empty space, but is an anti-thesis of the social phenomena that occur around it (Dhofier, 2019). Pesantren are also required to play the role of cultural producers who provide what future humans need (Dhofier, 2019).

Third, pesantren as Islamic educational institutions are able to integrate science and technology (IPTEK) with faith and piety (IMTAK). In the era of globalization and the rapid development of science, generations are faced with two choices between drought or a wealth of knowledge. So that in order to carry out a succession of regeneration, an Islamic educational institution (Pesantren) is needed which is able to balance science and faith-piety (Barizi, 2011). *Fourth*, Pesantren as an alternative model of Islamic education have several challenges in the future that are increasingly complex, so there is no other choice for pesantren but to prepare for these changes by carrying out reforms in various fields. The paradigm used by future pesantren (as an alternative Islamic education) requires a high adaptability to all forms of changing times (Hilmy, 2014).

Pesantren have always been a never-ending source of inspiration for knowledge seekers and researchers who are always trying to decipher their atoms from various dimensions (Rasyid, 2014). The educational model in Pesantren is very diverse. The potential for the diversity and characteristics of the students is the uniqueness and opportunity for the application of the multiple intelligences approach. Each pesantren has its own uniqueness, so it is difficult to make a formula that can accommodate all pesantren (Mastuhu, 1994). Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan is a model of Islamic boarding school with a combination of traditional and modern Pesantren with a multiple intelligence approach in the learning process and adaptive to the demands of the times.

The hierarchy of the concept of multiple intelligences in alternative Islamic education is found in Surat al-Baqarah verse 129 concerning educating students through teaching or transferring knowledge (تعليم), can also be done by providing exemplary or developing skills (حكمة) and can also be perfected through self-purification (تزكية) or strengthening students' consciences (Mahmudah, 2020). The expected intelligence is holistic or comprehensive intelligence, not only intelligent in thinking (Nata, 2002). This is because intelligence is valuable intelligence in accordance with the guidance of Islamic teachings.

While Gardner defines "an intelligences entails the ability to solve problems or fashion products that are of consequence in a particular cultural setting or community. The problem solving skill allows one to approach a situation which a goal is to be obtained and to allocate the appropriate out to that goal". An intelligence that includes the ability to solve problems or produce products that are of consequence in a particular cultural or community setting. Problem-solving skills enable a person to approach situations where goals will be obtained and allocate those appropriate to those goals (Gardner, 1993). This theory is a very big step towards a point where individuals are valued and diversity is cultivated.

According to Howard Gardner, multiple intelligences or multiple intelligences can be broadly categorized into eight sections, including; linguistic intelligence, mathematical logical intelligence, visual spatial intelligence, musical intelligence, bodily kinesthetic intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence (Gardner, 1993). In the world of alternative Islamic education, the implementation of the theory of multiple intelligences from Gardner's perspective can provide certainty that every human being has intelligence but is stratified and has their own realm of intelligence (Wargadinata et al., 2019). Islamic education as pesantren must be able to respond and accommodate the various intelligences possessed by students and develop them at a better stage.

3.2. Formulation of Alternative Islamic Education Based on Multiple Intelligences

In the formulation of an alternative Islamic education based on multiple intelligences in the first part, Pesantren are compared to aeroplanes, where Pesantren, with all the requirements of their pillars are required to carry out holistic or comprehensive preparations and have clear functions. Pesantren certainly need to have an established strategy that can access and analyze the initial needs to the final potential of students, starting from the input, process, output and outcome. It's the same as an airplane that will take off or take off to fly in the air until finally it's easy to achieve readiness for landing or landing on the mainland with established situations and conditions. Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan in its track record is listed as a boarding school that has been in the process for a long time and the results are felt by users, namely the wider community.

The expansion of the results of these pesantren graduates has been widely felt by other educational institutions or the general public up to the National and International levels as in Malaysia. This is empirical evidence for Pesantren to prepare everything when they take off later, while the main trigger is the creation of multiple intelligences within the pesantren itself, starting from the pesantren caretakers, administrators, as well as stakeholders or all parties who have other interests.

Education stakeholders themselves have 5 main components, namely local communities, parents, students, the State, and managers of the educational profession. Some opinions say that stakeholders are summarized in three important components, namely educational institutions, government and society. In general, stakeholders are all internal and external pesantren parties who participate in thinking about and developing pesantren in a better situation. The synergy of work orientation and dedication as a form of service to Pesantren is aligned at the respective community level, so that no matter how complex and how big the burden one is facing can be easily overcome.

The formulation in the second part, Pesantren are expected to continue to have a high spirit or enthusiasm and motivation to achieve success in the afterlife. Motivation can function as a driving force in achieving achievement. Someone makes an effort because of encouragement or motivation. The emergence of good spirit motivation in learning will also show good results. In other words, with diligent effort and especially based on motivation, someone who studies will be able to give birth to good achievements. The intensity of a student's motivation will greatly determine the level of achievement of his learning achievement (Sardiman, 2018).

The third part of the formulation is that pesantren must also have management staff with good human resources (HR), smart in thinking, thinking and behaving with Islamic character. According to Rahmalina intelligence or intelligence is the intelligence of the mind or the characteristics of intelligent

actions, while another meaning of intelligence is the ability to adapt to new circumstances by using thinking tools (Wahab, 2015). Intelligence is closely related to Human Resources (HR). Human resources in question are humans who have multiple intelligences. Muhammad Fahmi Hidayatullah in this case, underlined that multiple intelligence is an ability that consists of the ability to create new products that have cultural consequences for their communities, the ability to create or find solutions to their own problems and the potential to find solutions to problems that involve new understanding. (Hidayatullah, Sodikin, Sa'dullah, & Bukhori, 2021).

Meanwhile, the formulation of Islamic education in the fourth part is related to the systematic management of pesantren and not to the figure of a pesantren caretaker. The formulation of Islamic education at Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan has two formulation categories, namely independent regular education (formal and non-formal) and integrated independent regular education, namely a combination or unification of formal and religious education, known as integrated education. The independence of pesantren in this systemic management can also be termed alternative Islamic education (Wargadinata et al., 2019). Not a few Islamic educational institutions today are gradually declining and even disappearing without a trace due to the existence of the pesantren system which is still a figure, where when the figure disappears, the situation and condition of the pesantren also disappears. Like the view of mean alternative Islamic education is a theory and empirical evidence in the implementation of the Islamic education system which has many possibilities to implement it creatively and adapted to the institutional and social context (Maksudin, 2013).

The importance of pesantren activity programs that refer to the vision, mission and goals is the first and foremost hope for every element of the pesantren. All activities that have been prepared and agreed upon are always a shared responsibility that must be maintained and fought for. In this case, pesantren administrators emphasize all students or students to continue studying with enthusiasm in order to achieve goals. Formulations that become joint agreements must be continuously controlled and evaluated periodically as well as continuous and continuous efforts to develop new formulations according to needs and situations. Explanation of the formulation of alternative Islamic education based on multiple intelligences in the pesantren above, the researcher presents in the following figure:

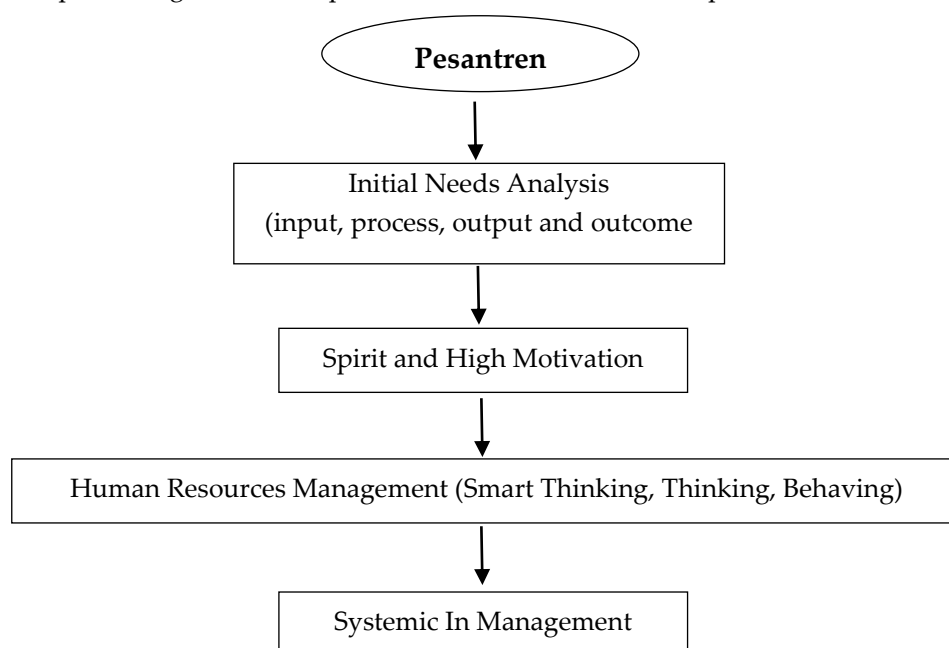


Figure 1. Formulation of Alternative Islamic Education Based on Multiple Intelligences

3.3. Formulation of Multiple Intelligences in Alternative Islamic Education

The formulation of multiple intelligences at the Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan is in accordance with the factual reality at the research site, that multiple intelligences at the Islamic boarding school are in line with the vision of the Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan namely, forming an intelligent generation with the spirit of the Qur'an and Sunnah. The multiple intelligences referred to are based on sources of Islamic law. While the mission of Islamic boarding schools is to form a generation of faith and piety to Allah SWT, to form a generation that has good morals, is honest, independent, has skills, masters technology, has a social spirit, and is ready to face the challenges of the times, forms Muslim scientists who are oriented towards the Al-Qur'an and As-sunnah, forming a generation that can fight for Islam throughout the world, and forming a generation that can meet their needs (Hidayatullah, Firdausi, & Hanief, 2021).

Furthermore, the results of the formulation of multiple intelligences in alternative Islamic education at Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan are illustrated in 9 different intelligences along with their learning activities in maximizing the intelligence potential of students. It is described as follows (Gardner, 1993):

1. Linguistic Intelligence, is the intelligence possessed by students in processing words and communicating with the use of language accompanied by the ability to express and give appreciation to the complexity of meaning. Puncak Darussalam Islamic Boarding School facilitates optimizing the linguistic intelligence of students through International Arabic and English classes at the Madrasah Diniyah in which the study of the yellow book with translations of 2 languages. In addition, there is a peer tutoring program, where each student has a mentor who is carried out by senior students, each tutor holds 4 to 5 students and is joined in 1 Islamic boarding school academy.
2. Logical-Mathematical Intelligence, as the intelligence of students in calculating or calculating something, building hypotheses, considering propositions, and operationalizing mathematics. At this intelligence a person has the ability to understand and connect abstract symbols along with high-level reasoning skills. The essence is intelligence in solving problems. Activities that support mathematical logical intelligence at the Puncak Darussalam Islamic Boarding School are bahtsul masail and the study of the yellow book. This activity as a process of solving a problem requires the deployment of logic, hypotheses, and propositions in its completion.
3. Spatial Intelligence, is intelligence in operationalizing three-dimensional thinking. The ability to capture color is manifested in painting, drawing, decoration, architecture, and active imagination. The emphasis point of this intelligence is one's efforts by contemplating and drawing accompanied by mentality and reasoning to make it happen. At the Puncak Darussalam Islamic Boarding School, there is an active friday legi layout, room decoration and environment. The goal is to create a comfortable environment and increase concentration in learning through refreshing the residence of the students.
4. Musical Intelligence, as a person's intelligence in capturing, recognizing, processing, and even creating tones, rhythms and songs easily. This intelligence builds affective between music and emotions or music with content. For implementation at the Puncak Darussalam Islamic Boarding School, maximizing musical intelligence, students memorize basic keyword material for subject matter such as nahwu and sharraf including moral material in the book of aqidatul lay, using tones and songs to embed the material in their memory. The term for using songs to memorize basic keywords in the yellow book is lalaran or nadhoman.
5. Bodily-Kinesthetic Intelligence, is intelligence in processing physical skills. Intelligence in its application, this intelligence involves the discipline of time, feelings, refinement of skills through the union of the body and mind. Thus, producing a skilled body in both the aspects of dance and sports arts. Student activities at the Puncak Darussalam Islamic Boarding School include extracurricular activities at the Islamic boarding school for Sufi dance, Jepin dance, and students'

- sports in the Healthy Friday program. In the Healthy Friday program, students gather in the yard to do student exercises and continue with sports according to their individual interests.
6. Interpersonal Intelligence, namely the intelligence of a person in interacting with other people. In practice, this intelligence involves effective verbal and non-verbal communication. Someone who has this intelligence is able to distinguish characteristics between people, including being able to be sensitive to other people's moods, and being able to entertain others. In optimizing interpersonal intelligence, Islamic boarding schools form a management structure starting at the level of room coordinators, regions, and central administrators which are carried out democratically. So selecting leaders within the scope of students at the Puncak Darussalam Islamic Boarding School is done democratically. The demand is that leaders and coordinators be chosen as protectors, entertainers, and calmers for the learning environment.
 7. Interpersonal Intelligence, is a person's intelligence in understanding one's own condition and condition. In addition, this intelligence is able to understand the feelings and thoughts of other people as material for planning and directing their lives. Puncak Darussalam Islamic Boarding School provides provisions to students in the form of khitobah and da'wah training activities. The material content that is compiled must contain historical aspects, background (philosophy), and psychological (state of the listener). So that the material is arranged according to the condition of the listener to be directed to a better life.
 8. Naturalist Intelligence, is human intelligence in respecting all living things and being sensitive to nature and its contents. This intelligence gives great respect to all God's creatures on earth. So that the presence of humans does not have the potential to become invaders of other creatures but becomes protectors and protectors. Puncak Darussalam Islamic Boarding School has activities to empower naturalist intelligence of students. These activities are raising livestock by facilitating places for breeding activities such as caring for chickens and raising their own singing birds, as well as dedication to Islamic boarding schools in the form of cows and goats. Apart from that, there is a nature tadabur program every Sunday along with taking care of the environment by caring for plants and keeping the environment clean.
 9. Existential Intelligence, is human intelligence in processing his mind to think deeply or think philosophically about the nature of things. Able to think about its existence on earth and its absence on earth. The Puncak Darussalam Islamic Boarding School empowers the existential intelligence of students through learning Madrasah Diniyah material on mantiq. This knowledge is given to students with the aim that students can think something based on philosophical aspects based on texts and ijma'.

These nine intelligences are formulated with the concept of alternative Islamic education in the context of globalization where pesantren must be responsive and adaptive like the Puncak Darussalam Islamic Boarding School. So that Islamic boarding schools have a major contribution in giving birth to potential generations through independent learning designs in Islamic boarding schools by maximizing the cross intelligence of students.

Table 1. Formulation of Multiple Intelligences in Alternative Islamic Education

Multiple Intelligence	Support Activity Program
Linguistic Intelligence	International Class Program Madrasah Diniyah and peer tutors
Logical-Mathematical Intelligence	Bahtsul masail and study of the yellow book Layout
Spatial Intelligence	Layout, room decoration and environment every Legi Friday
Musical Intelligence	Lalaran or nadhoman
Bodily-Kinesthetic Intelligence	Sufi dance, Jepin dance, and sports in the healthy Friday program

Interpersonal Intelligence	The democratic system in the election of room coordinators, regions, and the central leadership of the santri board
Interpersonal Intelligence	Practice sermons and da'wah
Naturalist Intelligence	Independent livestock and dedication to Islamic boarding schools
Existential Intelligence	Studying the science of mantiq at the Madrasah Diniyah

4. CONCLUSION

The hierarchy of alternative Islamic education based on multiple intelligences at Pondok Pesantren Puncak Darussalam Potoan Dajah Palengaan Pamekasan is the process of integrating the concept of the development of modern science with previous knowledge in a creative and adaptive manner based on human potential by accommodating services to be provided in order to complement one another with holistic principles. The formulation is by conducting a needs analysis from the initial stages to the final stages of potential students regarding input, process, output, and outcomes. Second, having a strong spirit and high motivation in maximizing potential in the form of achieving hopes and aspirations. Third, preparing to manage human resources with high intelligence, strength in dhikr, and noble behavior to become an inspiration and exemplary student. Fourth, managing Islamic educational institutions in a systematic manner and maximizing work in accordance with the main tasks and functions of each. Furthermore, the Puncak Darussalam Islamic Boarding School facilitates 9 multiple-intelligence students through various activities at the Islamic boarding school. Indirectly, Islamic boarding schools are adaptive to the concept of independent learning. This can be seen through the pesantren's intra-curricular, extra-curricular and co-curricular activities which are scattered in the mapping of learning activities in strengthening the 9 multiple intelligences of the students.

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