

Reconstructing Howard Gardner's Theory of Multiple Intelligences within Islamic Educational Psychology: Toward a Model of *Insan Kamil*

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Abstract

This study aims to reconstruct Howard Gardner's theory of Multiple Intelligences within the perspective of Islamic Educational Psychology through a library research approach based on conceptual analysis and qualitative content analysis. Data were collected from Gardner's primary works, literature on Islamic Educational Psychology, and national and international scholarly articles published between 2020 and 2026. The findings indicate that Gardner's theory of Multiple Intelligences aligns with the concept of fitrah, as both acknowledge the diversity of human potential. However, Gardner's framework remains oriented toward a humanistic paradigm that places self-actualization as the ultimate goal, and thus does not fully accommodate the dimensions of tauhid, spirituality, and morality. The reconstruction integrates the concepts of fitrah, 'aql, qalb, ruh, and akhlaq into a paradigm that positions fitrah as the foundation, Gardner's eight intelligences as basic potentials, and the integration of intellectual, spiritual, emotional, and moral dimensions as mechanisms of development, with *insan kamil* as the ultimate goal of education. This model expands Gardner's theory while providing a conceptual foundation for the development of curriculum, learning strategies, and assessment in Islamic Education that is more holistic and oriented toward *taubidic* values.

INTRODUCTION

The transformation of 21st-century education places human development as a goal that goes beyond mere academic achievement. Educational institutions are expected to nurture learners who are critical thinkers, creative, communicative, collaborative, and who possess strong character and integrity. This shift in orientation has encouraged the growth of learning approaches that value the diversity of individual potentials rather than measuring success solely through cognitive outcomes. In reality, however, educational practices in Indonesia remain heavily influenced by test-oriented evaluation systems, so that the tendency to assess students' abilities based on academic performance continues to dominate the learning process (Anwar, 2023; Rahman & Yusuf, 2024).

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The dominance of this paradigm cannot be separated from the influence of traditional intelligence theories, which view intelligence as a general mental ability represented through the Intelligence Quotient (IQ). This perspective places linguistic and logical-mathematical abilities as the primary indicators of learning success, while other potentials such as social, emotional, artistic, and ecological intelligences receive relatively limited attention. As a result, educational processes tend to produce uniform standards of achievement and have not fully accommodated the diversity of students' characteristics (Morris, 2023; Sternberg, 2021).

The paradigm shift began to gain attention after Howard Gardner introduced the theory of Multiple Intelligences, which explains that human intelligence is multidimensional. Gardner identified eight forms of intelligence: linguistic, logical-mathematical, spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, and naturalistic. From this perspective, each individual is considered to possess a unique combination of intelligences, so learning must be designed adaptively in accordance with students' characteristics. This view has made an important contribution to the development of student-centered learning, positioning the diversity of potentials as a strength of education rather than a barrier (Morris, 2023; Vensel, 2015).

A number of studies have shown that the application of Multiple Intelligences has a positive impact on the quality of learning. Instructional strategies that take into account the variations in students' intelligences are able to enhance learning motivation, teacher creativity, student engagement, critical thinking skills, communication, and learning outcomes across different educational levels (Nasution, 2025; Wibowo, 2021; Wiley et al., 2022). In the context of Islamic Education, this approach is considered helpful for teachers in developing learning activities that are more contextual, participatory, and appreciative of students' diverse characteristics, thereby making the process of internalizing Islamic values more meaningful (Nisa, 2024).

Although Gardner's theory of Multiple Intelligences has gained wide recognition, it continues to be debated within the field of educational psychology. Some researchers argue that the boundaries between intelligences are not yet fully supported by strong empirical evidence, while others suggest that the concept is better understood as a representation of the diversity of human capacities rather than as an independent psychometric construct (Visser et al., 2021; Waterhouse, 2022). Moreover, Gardner's theory was developed within a humanistic psychological framework that emphasizes the actualization of individual potential, which means that dimensions of transcendence, spirituality, and ultimate life purpose have not been adequately addressed as foundational concepts.

The perspective of Islamic Educational Psychology offers a more comprehensive framework for understanding the nature of human intelligence. Within the Islamic intellectual tradition, human beings are viewed as creatures endowed with *fitrah* a primordial disposition comprising potentials across several dimensions: *'aql* (intellectual reasoning), *qalb* (spiritual consciousness), *ruh* (transcendence), and *akhlak* (moral behavior). These potentials develop integratively through the processes of *tarbiyah* (education), *ta'dib* (discipline), and *tazkiyatun nafs* (purification of the soul). Consequently, education is not merely aimed at producing intellectually capable individuals, but also believers with noble character who are able to fulfill their responsibilities as *'abd Allah* (servants of God) and *khalifah fi al-ardh* (vicegerents on earth) (Al-Abrasyi, 2021; Al-Attas, 1980). Within this framework, intelligence is understood as a trust (*amanah*) that must be directed toward realizing human welfare in accordance with the principles of *tauhid*.

Several studies have linked Multiple Intelligences with Islamic education, yet most remain focused on classroom implementation strategies, the development of instructional media, or the improvement of student learning outcomes. Research that

specifically reconstructs Gardner's theory through the lens of Islamic Educational Psychology is still relatively limited. The conceptual relationship between Gardner's eight intelligences and the Islamic concepts of *fitrah*, *'aql*, *qalb*, *ruh*, *akhlaq*, as well as the ultimate goal of forming *insan kamil*, has not yet been formulated into a comprehensive and systematic theoretical model (Al Ihwanah & Nugroho, 2017; Arif et al., 2024; Azizah et al., 2025).

This condition highlights three significant research gaps. First, the dominance of applied studies has limited the development of conceptual reconstruction within Gardner's theory of Multiple Intelligences, leaving its theoretical contribution underexplored. Second, the integration between modern educational psychology and Islamic educational psychology has so far been conducted only partially, meaning that the epistemological relationship between the two has not yet been comprehensively explained. Third, there is still no conceptual model that systematically connects multiple intelligences with the goals of Islamic education in forming *insan kamil* as the ultimate orientation of student development. These gaps underscore the urgency of research aimed at building a more holistic, integrative, and *tauhid*-based theoretical framework.

Based on these research gaps, this study aims to reconstruct Howard Gardner's theory of Multiple Intelligences through the perspective of Islamic Educational Psychology by employing a conceptual literature review approach. The reconstruction is carried out through a synthesis of Gardner's theory of multiple intelligences with the Islamic concepts of *fitrah*, *'aql*, *qalb*, *ruh*, *akhlaq*, as well as the principles of *tarbiyah* and *tazkiyatun nafs* as the foundation for student development. The main contribution of this study lies in the formulation of the *Insan Kamil* Development Model based on the reconstruction of Multiple Intelligences, which serves as a conceptual framework integrating intellectual, emotional, social, spiritual, and moral dimensions into a single Islamic educational paradigm oriented toward the holistic formation of human beings.

METHODS

This study employs a qualitative approach with a library research design oriented toward conceptual development. This approach was chosen because the aim of the research is not to test hypotheses through field data collection, but rather to reconstruct Howard Gardner's theory of Multiple Intelligences within the perspective of Islamic Educational Psychology by means of a critical synthesis of relevant scholarly sources. The conceptual reconstruction is conducted to produce a new theoretical framework that integrates the paradigm of modern psychology with the foundational principles of Islamic education (Anidar et al., 2026; Aryasutha et al., 2025; Azzahra & Nurjanah, 2022; Baroud et al., 2025; Dwijayanti & Syafril, 2024; Efendi et al., 2026; Engkizar et al., 2025, 2026; Fadilah, 2019; Hadi, 2024; Muali, 2016; Putra & Dewantoro, 2022).

The analysis process in this study combines two approaches: conceptual analysis and qualitative content analysis. Conceptual analysis is employed to identify, clarify, and compare the key concepts related to Multiple Intelligences, Islamic educational psychology, *fitrah*, *'aql*, *qalb*, *ruh*, *akhlaq*, and *insan kamil*. Through this approach, each concept is examined based on its epistemological foundation, scope, and interconnections in constructing a holistic framework for human development. Meanwhile, qualitative content analysis is utilized to systematically interpret the content of the literature, identify recurring themes, uncover relationships among concepts, and synthesize findings that serve as the basis for reconstructing the conceptual model.

The data sources in this study consist of both primary and secondary materials. The primary data include Howard Gardner's major works, particularly *Frames of*

Mind: The Theory of Multiple Intelligences and Multiple Intelligences: New Horizons in Theory and Practice, as well as core literature on Islamic Educational Psychology discussing the concepts of *fitrah*, *'aql*, *qalb*, *ruh*, *tarbiyah*, *tazkiyatun nafs*, and *insan kamil*. The secondary data are drawn from national and international scholarly articles published between 2020 and 2026, academic books, conference proceedings, and other documents relevant to the research theme. Literature searches were conducted through databases such as Google Scholar, Scopus, Crossref, DOAJ, and accredited national journal portals (SINTA), using keywords including Multiple Intelligences, Islamic educational psychology, Islamic education, *fitrah*, *insan kamil*, character education, and other conceptually related terms.

The selection of literature in this study was carried out using inclusion and exclusion criteria to ensure that the sources analyzed possess adequate academic quality. The chosen works are publications that directly discuss the theory of Multiple Intelligences, Islamic educational psychology, the development of Islamic character, the concept of *fitrah*, and the formation of *insan kamil*. Conversely, publications that lack substantive relevance to the research focus, are not available in full-text form, or are popular writings without scholarly peer review were excluded from the analysis. This selection process guarantees that the literature used is both conceptually relevant and academically valid, thereby supporting the proposed theoretical reconstruction.

Data analysis in this study was carried out through four interrelated stages. The first stage involved the identification and selection of literature based on thematic relevance, publication quality, and alignment with the research objectives. The second stage was data reduction, conducted by grouping concepts into key themes, including the dimensions of Multiple Intelligences, *fitrah*, *'aql*, *qalb*, *ruh*, *akhlāq*, and the goals of Islamic education. The third stage consisted of conceptual analysis to examine the relationships, points of convergence, and distinctions between Gardner's theory of Multiple Intelligences and the paradigm of Islamic educational psychology. The fourth stage was theoretical synthesis, which produced conceptual reconstruction and led to the formulation of the *Insan Kamil* Development Model based on the reconstruction of Multiple Intelligences as the main output of this research.

To enhance the credibility of the analysis, the study applies source triangulation by comparing a wide range of classical and contemporary references, including works from educational psychology, Islamic education, and empirical research on the implementation of Multiple Intelligences. The synthesis process is conducted iteratively, juxtaposing diverse scholarly perspectives so that the resulting conceptual model not only represents Gardner's theory but also fully reflects the foundational principles of Islamic educational psychology. This methodological rigor ensures that the reconstructed framework embodies both theoretical depth and epistemological integration.

RESULT AND DISCUSSION

Research Trends on Multiple Intelligences in Islamic Education

An analysis of 38 scholarly articles obtained from Google Scholar, Scopus, Crossref, DOAJ, and Garuda reveals that studies on Multiple Intelligences within Islamic education have experienced significant growth during the period 2015–2026. These publications originate from various countries, with Indonesia showing the highest concentration of research, followed by Malaysia, Turkey, Pakistan, Saudi Arabia, and Brunei Darussalam. This development indicates that the theory of Multiple Intelligences continues to be regarded as relevant, serving as one of the key approaches in advancing student-centered learning within the context of Islamic education.

Although the number of publications continues to increase, the synthesis results

show that research orientation remains largely concentrated on implementative aspects. Most scholars examine the application of Multiple Intelligences in learning strategies, instructional media development, authentic assessment, improvement of learning outcomes, and the strengthening of character education. Studies that address philosophical, epistemological, or theoretical reconstruction dimensions are still relatively limited. This condition indicates that the theory of Multiple Intelligences is more often positioned as a pedagogical approach rather than as a paradigm for holistic human development within the framework of Islamic education.

Another finding indicates that the integration of Multiple Intelligences with Islamic Religious Education generally remains limited to the adjustment of teaching methods to suit students' characteristics. Some studies have linked multiple intelligences with the concept of *fitrah*, yet the discussion has not evolved into a comprehensive conceptual framework that integrates intellectual, emotional, social, spiritual, and moral dimensions in a unified manner. As a result, the ultimate goal of Islamic education namely the formation of *insan kamil* has not been sufficiently elaborated in previous research.

The literature mapping results also reveal a shift in research focus from the development of intelligence as an individual ability toward the development of more holistic competencies. However, this shift has not yet been accompanied by a theoretical reconstruction that integrates the perspectives of modern educational psychology with Islamic educational psychology. This finding underscores that the development of a conceptual model remains an open area of research.

Table 1. Synthesis of the Characteristics of the Analyzed Literature

Analysis Aspect	Synthesis Result
Number of literature	38 scientific articles
Publication range	2015–2026
Databases	Google Scholar, Scopus, Crossref, DOAJ, Garuda
Country distribution	Indonesia, Malaysia, Turki, Pakistan, Arab Saudi, Brunei Darussalam
Fields of study	Islamic Education, Educational Psychology, General Education
Dominant theme	Implementation of Multiple Intelligences in learning
Emerging themes	Authentic assessment, character education, learning strategies
Limited themes	Integration with Islamic educational psychology
Research gap	Conceptual reconstruction of Multiple Intelligences based on the Islamic education paradigm
Required contribution	Development model of intelligence integrating intellectual, spiritual, moral, and social dimensions

The synthesis demonstrates that research on Multiple Intelligences has contributed to innovations in learning, yet it has not produced a theoretical framework capable of explaining the relationship between multiple intelligences and the goals of Islamic education. This gap forms the basis for the present study to undertake a conceptual reconstruction, so that the theory of Multiple Intelligences is understood not merely as a teaching strategy but also as a paradigm for human development oriented toward the formation of *insan kamil*.

Synthesis of Intelligence Paradigms in the Perspective of Islamic Education

An analysis of various scholarly works reveals three major paradigms that have developed in understanding the concept of intelligence: the single intelligence paradigm (Intelligence Quotient), the Multiple Intelligences paradigm, and the paradigm of Islamic educational psychology. These three paradigms reflect the evolving perspectives on human nature, educational goals, and the orientation of student development.

The Intelligence Quotient paradigm views intelligence as a relatively fixed

cognitive ability that can be measured through psychometric instruments. Within this paradigm, academic success is primarily associated with logical and linguistic abilities, leading educational processes to emphasize academic achievement as the main indicator of student success.

Howard Gardner introduced a fundamental shift through his theory of Multiple Intelligences by positioning intelligence as a diverse set of potentials. This perspective broadens the meaning of intelligence, recognizing that every individual possesses a unique combination of abilities. The pedagogical implication is the need for adaptive learning that values the diversity of potentials and provides students with opportunities to develop according to their own characteristics.

Meanwhile, Islamic educational psychology views intelligence within a more comprehensive framework. Intelligence is not limited to intellectual capacity but also encompasses the dimensions of *'aql*, *qalb*, *ruh*, and *akhlak*, which develop in an integrated manner through the processes of *tarbiyah*, *ta'dib*, and *tazkiyatun nafs*. Its ultimate orientation is not merely the actualization of individual potential, but the formation of human beings who are faithful, possess noble character, and are capable of fulfilling their roles as *'abd Allah* and *khalifah fi al-ardh*.

Table 2. Synthesis of Intelligence Paradigms

Aspect	IQ Paradigm	Multiple Intelligences	Islamic Educational Psychology
Nature of intelligence	Single cognitive ability	Multiple potentials	Integration of <i>'aql</i> (intellect), <i>qalb</i> (heart), <i>ruh</i> (soul), and <i>akhlak</i> (morality)
Educational orientation	Academic achievement	Development of all potentials	Formation of a holistic human being (<i>insan paripurna</i>)
Learning focus	Mastery of subject matter	Diversity of learning styles	Internalization of knowledge, faith, and practice
Role of teacher	Knowledge transmitter	Learning facilitator	<i>Murabbi</i> (mentor), <i>mu'allim</i> (teacher), and character guide
Final outcome	High-achieving individual	Individual capable of developing potentials	<i>Insan kamil</i> (perfected human) with knowledge, faith, and morality

The comparison illustrates an evolution of paradigms from approaches centered solely on intellectual ability toward the holistic development of human beings. The theory of Multiple Intelligences has expanded the meaning of intelligence beyond the IQ paradigm, yet it remains primarily oriented toward optimizing individual potential. The perspective of Islamic educational psychology enriches this paradigm by incorporating spiritual, moral, and transcendental dimensions as inseparable components of the educational process. This finding provides the conceptual foundation for reconstructing the theory of Multiple Intelligences so that it aligns with the objectives of Islamic education in shaping *insan kamil*.

Mapping the Compatibility of Multiple Intelligences with Islamic Educational Psychology

An analysis of various scholarly works shows that the theory of Multiple Intelligences has strong points of convergence with the paradigm of Islamic educational psychology. This compatibility does not lie in the use of identical terminology, but rather in the shared orientation toward developing human potential as beings endowed with diverse abilities. The difference rests in the philosophical foundation: Gardner views intelligence as a capacity shaped through biological, psychological, and social interactions, whereas Islamic educational psychology regards

all human potentials as part of *fitrah* originating from Allah, which must be directed toward servitude to Him and the attainment of life's greater good.

The synthesis shows that each dimension of intelligence in Gardner's theory can be aligned with the core concepts of Islamic education. Intelligence is understood not only as an individual capacity but also as a means of internalizing Islamic values through the processes of *tarbiyah*, *ta'dib*, and *tazkiyatun nafs*. In this perspective, intelligence is regarded as an *amanah* that must be developed in a balanced way to produce intellectual, spiritual, social, and moral competencies. This integrated understanding positions intelligence as both a personal potential and a responsibility for holistic human development.

Table 3. Mapping the Compatibility of Multiple Intelligences with Islamic Educational Psychology

Type of Intelligence	Concept in Islamic Educational Psychology	Development Orientation
Linguistic	<i>Tabligh</i> , <i>dakwah</i> , Islamic communication	Conveying truth politely and argumentatively
Logical-Mathematical	<i>Tafakkur</i> (reflection) and <i>ijtihad</i> (independent reasoning)	Developing critical reasoning based on the values of tawhid
Spatial	<i>Tadabbur</i> (contemplation) of Allah's creation	Fostering awareness of order and the greatness of Allah
Musical	Islamic art and aesthetics	Cultivating sensitivity to beauty within the framework of <i>shari'ah</i>
Kinesthetic	Worship, righteous deeds, and work ethic	Actualizing Islamic values through concrete actions
Interpersonal	<i>Ukhuwah</i> (brotherhood), <i>ta'awun</i> (mutual help), and leadership	Building social relationships grounded in morality
Intrapersonal	<i>Muhasabah</i> (self-reflection), <i>tazkiyatun nafs</i> (purification of the soul), and self-control	Forming personal and spiritual maturity
Naturalistic	<i>Khalifah fi al-ardh</i> (vicegerent on earth) and environmental preservation	Nurturing responsibility toward nature as Allah's trust

The mapping indicates that the theory of Multiple Intelligences demonstrates a high level of compatibility with Islamic educational psychology at the operational level of learning. However, the analysis also reveals that Gardner's theory does not incorporate the dimension of tauhid as the foundational basis for the development of all intelligences. From the Islamic perspective, every form of intelligence does not stand independently but is integrated under the orientation of worship, character formation, and the pursuit of collective well-being. This finding serves as the conceptual foundation for reconstructing the theory, ensuring that it aligns with the objectives of Islamic education in shaping *insan kamil*.

Results of the Reconstruction of the Theory of Multiple Intelligences

The next stage of synthesis produced a reconstruction of the theory of Multiple Intelligences by establishing the paradigm of tauhid as the primary foundation for the development of intelligence. This reconstruction does not alter the structure of Gardner's eight intelligences but expands their orientation and objectives so that they align with the principles of Islamic educational psychology.

The analysis shows that the most fundamental change lies in the shift of orientation from self-actualization toward the development of human *fitrah*. In Gardner's theory, the success of intelligence development is measured by an individual's ability to optimize their potential within social and cultural contexts. The

perspective of Islamic educational psychology broadens this orientation by positioning intelligence as a means to strengthen faith, shape moral character, perform acts of worship, and fulfill the human role as *'abd Allah* and *kehalifah fi al-ardh*.

Table 4. Conceptual Reconstruction of the Theory of Multiple Intelligences

Concept in Gardner's Theory	Reconstruction in Islamic Educational Psychology	Meaning of Reconstruction
Humanistic Intelligence	<i>Tauhidic</i> Intelligence	Intelligence directed toward servitude to Allah
Self development	Development of fitrah	Potential grows according to the purpose of human creation
Individual Potential	Integrated fitrah potential	Development of intellectual, spiritual, social, and moral aspects
Cultural Achievement	Worship and public benefit (<i>maslahah</i>)	Achievement understood as contribution to the community and environment
Personal Success	<i>Insan Kamil</i> (perfected human)	Success measured through balance of knowledge, faith, and morality

The reconstruction results in a paradigm shift from intelligence oriented toward individual achievement to intelligence oriented toward the formation of the complete human being. Thus, intelligence is no longer understood merely as a psychological capacity, but as a fitrah potential that develops through the integration of the dimensions of *'aql*, *qalb*, *ruh*, and *akhlaq*. This finding demonstrates that the theory of Multiple Intelligences remains relevant within Islamic education as long as it is guided by the paradigm of tauhid and directed toward the ultimate goals of Islamic education in shaping *insan kamil*.

Model of *Insan Kamil* Development Based on the Reconstruction of Multiple Intelligences

The synthesis of all findings produced a conceptual model that integrates the theory of Multiple Intelligences with Islamic educational psychology. This model places fitrah as the primary foundation of human development, while Gardner's eight intelligences are positioned as potentials that grow through an educational process integrating intellectual, spiritual, emotional, social, and moral dimensions.

Unlike models of intelligence development that focus on achieving individual competencies, the model generated in this study positions education as a means of forming the complete human being. The development of each type of intelligence is directed through the processes of *tarbiyah*, *ta'dib*, and *tazkiyatun nafs*, ensuring that all student potentials grow harmoniously without detaching from the values of tauhid.

Table 5. Model of *Insan Kamil* Development Based on the Reconstruction of Multiple Intelligences

Model Component	Description
Philosophical foundation	<i>Tauhid</i> (Divine Unity) and human fitrah (innate nature)
Basic potential	Eight intelligences of Multiple Intelligences
Integrative dimensions	<i>'Aql</i> (intellect), <i>qalb</i> (heart), <i>ruh</i> (soul), and <i>akhlaq</i> (morality)
Development process	<i>Tarbiyah</i> (education), <i>ta'dib</i> (discipline), <i>tazkiyatun nafs</i> (purification of the soul), contextual learning, and habituation
Educational orientation	Integrated development of intellectual, emotional, social, spiritual, and moral dimensions
Outcome	<i>Insan kamil</i> (perfected human) who possesses knowledge, faith,

morality, and fulfills the role as *'abd Allah* (servant of Allah) and *khalifah fi al-ardh* (vicegerent on earth)

The conceptual model produced in this study represents its primary contribution. It expands the theory of Multiple Intelligences by incorporating spiritual and moral dimensions as the core of intelligence development. This reconstruction demonstrates that the diversity of intelligences functions not only to enhance individual learning abilities but also as an instrument for character formation, the strengthening of faith, and the cultivation of social responsibility in line with the objectives of Islamic education. This conceptual framework serves as the foundation for discussing the pedagogical implications and its contribution to the advancement of Islamic Religious Education in the subsequent section.

Dominance of Multiple Intelligences Studies in Islamic Education

The synthesis indicates that studies on Multiple Intelligences within Islamic education have increased during the period 2015–2026, with a strong focus on the implementation of learning strategies, authentic assessment, and the improvement of learning outcomes. Conversely, studies of a philosophical nature and conceptual reconstruction remain limited, which means that MI has been positioned more as a pedagogical approach rather than as an epistemological paradigm.

The findings are consistent with Howard Gardner's view of Multiple Intelligences as a framework for understanding the diversity of students' potentials within the context of learning, rather than as a philosophical theory of education. Consequently, its implementation has been more dominant in areas such as differentiated learning and instructional design. Research by (Alwiyah & Syarif, 2025; Mahmud et al., 2024) also demonstrates that MI has a positive impact on student engagement, teacher creativity, and more inclusive learning. At the same time, these studies emphasize that the reconstruction of MI within the perspective of Islamic education remains limited.

Paradigm Shift in Intelligence Toward a Holistic Approach

The research findings reveal a shift from the concept of single intelligence to Multiple Intelligences, transforming the orientation of education from purely academic achievement to the multidimensional development of human potential. This aligns with Howard Gardner's idea that intelligence is plural in nature. Within the context of Islamic education, the concept is further expanded through the integration of *'aql*, *qalb*, *ruh*, and *akhlāq* as a unified whole in shaping the complete human being.

Studies by (Abdullah et al., 2023; Hidayat & Suryana, 2022) reinforce the relevance of MI to Islamic values, as it can be directed toward the cultivation of faith, moral character, and social responsibility. Thus, the paradigm of intelligence in Islamic education is moving toward a more holistic approach.

Compatibility and Model of *Insan Kamil* Development Based on Multiple Intelligences

The research findings indicate that Multiple Intelligences (MI) are compatible with Islamic educational psychology, though they differ in their ultimate orientation. MI emphasizes the actualization of individual potential, whereas Islamic education is directed toward servitude to Allah SWT and the formation of *insan kamil*. This conclusion aligns with the thought of Syed Muhammad Naquib al-Attas, who views education as a process of *ta'dib* the cultivation of a civilized human being through the integration of knowledge, faith, and practice. Studies by (Alwiyah & Syarif, 2025; Mahmud et al., 2024) affirm the relevance of MI in Islamic education, though their focus remains largely on implementation and has yet to yield a unified conceptual model. Based on these findings, the Tauhidic Multiple Intelligences paradigm was developed, integrating *fitrah*, *'aql*, *qalb*, *ruh*, and *akhlāq* as the foundation for holistic human development.

Reconstruction of Multiple Intelligences in the Perspective of Islamic

Education

The reconstruction of Multiple Intelligences (MI) is not intended to reject Howard Gardner's theory, but rather to expand its orientation from the development of individual potential to the development of *fitrah* grounded in *tauhid*. This is consistent with the thought of Syed Muhammad Naquib al-Attas, who regards education as a process of *ta'dib* the cultivation of a civilized human being through the integration of knowledge, faith, and practice.

Previous studies have demonstrated the effectiveness of MI in learning, yet they have not addressed conceptual reconstruction. The reconstruction in this study produces a transformation of concepts: Humanistic Intelligence becomes Tauhidic Intelligence, Self Development becomes *Fitrah* Development, Individual Potential becomes Integrated *Fitrah* Potential, Cultural Achievement becomes *Ibadah* and *Maslahah* Orientation, and Personal Success becomes *Insan Kamil* Orientation.

Model of *Insan Kamil* Development Based on Multiple Intelligences

The model integrates Gardner's theory with Islamic educational psychology. *Fitrah* is placed as the primary foundation, while Gardner's eight intelligences are developed through the integration of '*aql*, '*qalb*, '*ruh*, and '*akhlaq*. In the perspective of Syed Muhammad Naquib al-Attas, the development of these potentials does not stop at individual competencies but is directed toward the formation of a civilized human being (*insan adabi*). Previous studies have remained limited to the implementation of MI and have not produced an integrative model. This research offers Tauhidic Multiple Intelligences as a new conceptual framework.

Implications of the Reconstruction for Islamic Education

The reconstruction of MI demonstrates a shift in educational orientation from humanistic to tauhidic. Theoretically, this is consistent with Gardner's emphasis on differentiated potentials, but it is expanded by Syed Muhammad Naquib al-Attas, who stresses servitude to Allah SWT as the ultimate goal of education. Previous studies have shown the effectiveness of MI in learning but have not comprehensively addressed structural aspects of the curriculum. In this context, teachers are not only instructors but also *murabbi*, guiding students in values and character formation.

Contribution of Tauhidic Multiple Intelligences to the Curriculum

The Tauhidic Multiple Intelligences model affirms that intelligence is part of *fitrah* that must be developed in a balanced manner. This aligns with Gardner's emphasis on differentiated intelligences but is expanded by Syed Muhammad Naquib al-Attas, who views education as a process of cultivating *adab*. Previous studies have not systematically integrated the spiritual dimension into the curriculum. Therefore, the Islamic education curriculum is directed toward an integrative framework encompassing cognitive, affective, psychomotor, and spiritual aspects to shape *insan kamil*.

CONCLUSION

This study successfully reconstructs Howard Gardner's theory of Multiple Intelligences through a synthesis of literature within the framework of Islamic educational psychology. The findings indicate that MI is compatible with the concept of *fitrah*, as both acknowledge the diversity of human potential. However, Gardner's theory remains oriented toward a humanistic paradigm and does not fully accommodate the dimensions of *tauhid*, spirituality, and morality as the ultimate goals of Islamic education. The reconstruction integrates *fitrah*, '*aql*, '*qalb*, '*ruh*, and '*akhlaq* into the framework of Tauhidic Multiple Intelligences a paradigm that views all intelligences as an *amanah* to be developed for servitude to Allah SWT, the fulfillment of the human role as *khalifah fi al-ardh*, and the cultivation of noble character. Based on this reconstruction, the study proposes a Model of *Insan Kamil*

Development that positions *fitrah* as the foundation, Gardner's eight intelligences as basic potentials, the integration of *'aql*, *qalb*, *ruh*, and *akbalaq* as the developmental mechanism, and *insan kamil* as the ultimate goal of education.

Theoretically, this research expands Gardner's MI theory while enriching the study of Islamic educational psychology through a more holistic and integrative paradigm. Practically, the model can serve as a reference for curriculum design, learning strategies, and assessment in Islamic Religious Education, integrating intellectual, emotional, social, spiritual, and moral dimensions. This study is limited to a library research approach, meaning the model remains conceptual. Therefore, future research should empirically test the model, develop instruments for Tauhidic Multiple Intelligences, and evaluate its implementation across various levels of Islamic education.

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