
**IMPLEMENTATION OF MULTIPLE INTELLIGENCE
DEVELOPMENT METHOD IN *FIQH* LEARNING
IN *MADRASAH TSANA WIYAH* (MTs)
(Case Study in MTs Pembangunan of Syarif Hidayatullah State Islamic
University Jakarta)**

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Abstract

Method of applying contemporary fiqh learning is still conventional. This research has purpose to describe method of applying fiqh learning effectiveness in madrasah. This research uses a qualitative-descriptive and naturalistic approach by means of interview, observation and documentation instrument. By means of triangulation of data collection and tabulation technique, obtained a research outcome that implementation of fiqh learning method in MTs Pembangunan UIN Jakarta is proportionally considered effective in developing the students multiple intelligence. This is proofed by some implementations of learning method. 1). Movie learning method is effective for student who has talent of music, linguistic and visual-spatial intelligence, 2). Question-answer method is effective for student who has talent of math and logic, 3). Demonstration is effective for student who has talent of kinesthetic-bodily and interpersonal intelligence, 4). Concept chart method is effective for student who has talent of visual-spatial and intrapersonal intelligence. This research can be a model of method application in fiqh learning at madrasah

Keywords : *Method, Multiple Intelligence and Fiqh Learning*

INTRODUCTION

The application of the *fiqh* learning method in Madrasah is still considered low. The results showed that teachers still rarely apply methods that involve students. The teacher still dominantly uses the passive learning method by explaining the material orally (lectures). Occasionally, the teacher shows practice in front of the class without involving students. Teacher-centered method is less able to foster intelligence of students. It often causes misunderstandings (miscommunication).¹ According to Munif, the failure to digest information is caused by a mismatch between the teacher's teaching style and students learning styles.² Teachers sometimes pay less attention to his method whereas his teaching style can be aligned with the students learning style in the application of learning methods, the subject matter will be easily digested the teaching and learning process will also be fun.

The results showed that the use of teacher-centered method could result in rote learning. Students are passive and do not understand the usefulness of learning a *fiqh* material. This can also has an impact on student low creativity to build intelligence. The conditions of *fiqh* learning as mentioned above are generally reinforced by the findings of Muhaimin who said that "the learning process of Islamic Education is often just simple, routine, formal, dry and lacks meaning so that learning becomes unattractive".³ With such conditions, the learning objectives are targeted only to remember information as a consequence of increasing knowledge. "Someone has learned when he has been able to express what he has learned".⁴

Learning innovation can be started from the application of the method. Namely, a modern method that is affiliated in the development of multiple human intelligences which is in modern learning called multiple intelligence, which is a theory invented by Howard Gardner -a psychologist from United States of America-. The effectiveness of using this method is considered able to develop the multiple intelligences of students. For this reason, the performance of educators is focused on developing the diversity of intelligence of students through the application of methods that are varied in nature. Such innovation is a requirement because it has a strong foundation. In the National Education Standards it is emphasized that "learning in educational units is held interactively, inspiring, fun, challenging, motivating students to actively participate and provides sufficient space for initiative, creativity, and independence according to the talents, interests, and physical-psychological development of students."⁵

Based on the results of the preliminary survey, it was found that educational institutions had implemented multiple intelligence-based learning methods, namely MTs Pembangunan of Syarif Hidayatullah State Islamic University Jakarta (MTs Pembangunan UIN Jakarta) since the 2016/2017 academic year. The application of this method is an embodiment of the MTs vision that appreciates the multiple intelligence of students to produce the best alumni with different intelligences. Observing this interesting phenomenon, this institution was taken as a sample of this research through a qualitative approach which aims to analyze the implementation of multiple intelligence development method in *fiqh* learning at MTs Pembangunan UIN Jakarta.

CONCEPTUAL FRAMEWORK

Learning Method Development

The learning method can be understood as a way to make it easier for students to achieve competence. The learning method is one aspect of the learning design component whose urgency applies both to teachers and students.⁶ Skills in implementing various methods show the professionalism of a teacher characterized by delivering material efficiently, effectively and structurally well through a planning and accurate estimation.⁷ As a result, by borrowing Djamarah's statement, teachers should not be bound by one method in teaching and learning activities. Teachers can use varied and applicable methods so that learning activities can run effectively. To achieve these targets can only be realized if the teacher really has competence.⁸ However, there are many supporting and inhibiting factors in implementing a method. These factors may come from students, teachers, infrastructure, limited time and so on.

The *fiqh* teacher can choose the method to be used in accordance with the objectives to be achieved. Learning Methods in Islam offer a variety of methods. According to Fadhil al-Ghamali, the Koran presents dozens of methods that can be used in learning which include practical methods, advice, giving good examples (exemplary), repetition, giving motivation and warning, historical, rational scientific discussion and question and answer. Habituation (giving impressions in the soul and influence in feelings), interesting lectures, parables (mithal), advice, forgiveness and acceptance of repentance.⁹

Theoretically, the methods mentioned above can be grouped into two parts, namely traditional and modern. The first method considers learning to be cultural inheritance from the old generation to the younger generation. "The role of an educational institution is to maintain cultural heritage that is transferred or transferred from generation to generation continuously throughout time."¹⁰ The type of method commonly used in traditional learning is lecturing. The second is the modern method, which is a method that encourages students to think creatively. This method is based on a modern educational philosophy, namely progression which focuses its studies on aspects of interest (*muyuliyah*), needs, attitudes of students and social problems.¹¹ This method is focused on paying attention to the development problems and freedom of students in choosing relevant learning activities without being bound by the school curriculum that has been prepared. Thus knowledge is the result of active human construction (formation) its self whose theory is later called constructivism. This theory then gave birth to various forms of methods such as discussion, question and answer, recitation, demonstration, movie learning, concept maps and so on. This modern method makes students as subjects who do, produce, and teach themselves while the teacher is positioned as a guide.¹² This is reinforced by Bruce Joyce who said that "Students are not only absorbers of information but also formers of knowledge. They must be seen as people who must reorganize knowledge in order for them to be successful. For that every teaching model must be able to help students generate new ways of creating and re-creating information and ideas in their own way".¹³

Development of Multiple Intelligence Theory

Multiple Intelligence in terminology as defined by Fleetham quoted by Yaumi, there are various skills and talents possessed by students to solve various problems in learning.¹⁴ Intelligence is the ability to understand the world, think rationally and use resources effectively when faced with challenges. Intelligence is also the ability to understand a collection or totality of a person's ability to act with certain goals, think rationally, and deal with their environment effectively.¹⁵

The Multiple Intelligence theory was coined by Howard Gardner, a psychologist from Harvard University. Gardner argues that human intelligence cannot be inferred by an IQ assessment alone, because IQ tests only describe two intelligences, namely language intelligence and mathematics. Likewise, the IQ test also cannot measure the qualities required

for success in education such as willpower, self-confidence, and motivation.

The Multiple Intelligence theory is not a theory to determine one intelligence that is suitable for a person, but rather to state that everyone has the capacity for the eight kinds of intelligence. Of course, the eight intelligences function simultaneously in different ways for each person.¹⁶ Thus it can be said that everyone has all multiple intelligences, everyone can develop their respective intelligence to an optimal level. Intelligence usually works simultaneously in complex ways and always interacts with each other and there are many ways for someone to be intelligent in each category. This Multiple Intelligence Theory is the highest validation of the idea that individual differences are important. Its development in education really depends on the recognition, recognition and appreciation of each of the interests and talents of each. This theory also not only recognizes individual differences for practical purposes, but also considers it normal, reasonable and very valuable.¹⁷

Kinds of Multiple Intelligence

In multiple intelligence theory, Gardner divides intelligence into eight categories, namely:

a. Linguistics

Linguistic intelligence is the ability to use words effectively, both spoken and written. This intelligence includes syntactic (language structure), phonology (language sounds), and semantics (language meaning) abilities.¹⁸ A child who has good linguistic intelligence will find it easier to learn letter and sound patterns from written words, especially for learning foreign languages.¹⁹

Characteristics of children who are dominant in linguistic intelligence are reading, writing, learning by listening, discussing, processing words, having a large vocabulary, summarizing, explaining what is on their mind well, having dialogue and asking and answering questions. Therefore, careers that suit people who have linguistic intelligence are poets, journalists (journalists), scientists, novelists, comedians, lawyers, lecturers, trainers, teachers, motivators and others.²⁰

b. Mathematical-Logical

Mathematical-logical intelligence is the ability to use numbers and logical thinking effectively. A person who has good mathematical-logical intelligence is often interested in numbers. They enjoy counting and can count numbers quickly. In addition, they can explain concepts logically

and enjoy making scientific conclusions from their observations.²¹

Activities of children who are dominant in mathematical-logical intelligence are very fond of playing with numbers and counting in solving problems (problem solving), like to do logical experiments, have the ability to think abstractly, like to play puzzles, always want to know how something works, focus on doing activities based on the rules, like to make concept maps. Careers that suit people who have mathematical-logical intelligence include scientists, engineers, computer programmers, accountants, construction workers, math teachers and physicists.²²

c. Visual-Spatial

Visual-spatial intelligence is the ability to perceive, visualize the world of images and space accurately. This intelligence involves sensitivity to colors, lines, shapes, spaces, and the relationships that exist between these elements. Religious messages can be conveyed to students through pictures, stories, comics, which contain messages of good, noble and noble faith, character and morals by using language that is easy to understand according to the level of thinking and understanding of students.²³

Characteristics of children who are dominant in spatial visual intelligence are like to draw, paint, present ideas with pictures, have a unique imagination, like colorful objects, are good at matching colors. Therefore, careers that are suitable for people who have visual-spatial intelligence are architects, designers, sculptors, photographers, and others that are relevant.²⁴

d. Kinesthetic

Kinesthetic intelligence is sensitivity in controlling body movements and proficiency in managing objects, responses and reflexes.²⁵ This intelligence includes special skills such as coordination, balance, agility, strength, flexibility and speed. The most obvious examples to observe are the activities of athletes or in performing arts such as dancing or playing dramas.²⁶

Characteristics of children who are dominant in having kinesthetic intelligence are like to exercise, walk, run, dance, make handicrafts. Therefore, careers that are suitable for people who have kinesthetic intelligence are being athletes, dancers, actors, artists, and others.

e. Musical

Musical intelligence is the ability to feel (for example as a music lover), differentiate (for example as a music critic), change (for example as a music composer) and express (for example as a music player) forms of music.²⁷ Music also plays a significant role in conveying religious messages to students. For example, a religious song entitled "God" created by Bimbo. When this music/song is sing in a melodious and serene voice, this song will have a very sensitive-inspiring touch power for the listeners.²⁸ The characteristics of children who have musical intelligence are sensitive to listening to patterns, humming and being able to play according to the rhythm, looking for and enjoying musical experiences, being very good at picking up tones, having a melodious voice. Therefore, careers that are suitable for people who have musical intelligence are singers, musicians, song observers, songwriters, etc.²⁹

f. Interpersonal

Interpersonal intelligence is the sensitivity to properly digest and respond to the moods, motivations and desires of others. This kind of intelligence is also often referred to as social intelligence, which is not only capable of making close friendships with friends, it also includes abilities such as leading, organizing, handling disputes between friends, obtaining sympathy from other students and so on.³⁰ Therefore, careers that are suitable for people who have interpersonal intelligence are teachers, organizers, diplomats, activists, negotiators, mediators, etc.

g. Intrapersonal

Intrapersonal intelligence is the sensitivity to understand one's own feelings and the ability to differentiate between emotions, knowledge of one's strengths and weaknesses. These indicators of intelligence³¹ include: 1). Regularly taking time alone to meditate and reflect; 2). Attend personality development seminars frequently to understand yourself; 3). Able to face challenges steadfastly; 4). Have hobbies or interests that are kept for oneself; 5). Have an important purpose for life that is continuously thought of; 6). Have a realistic view of one's strengths and weaknesses; 7). More to spend weekends alone in a private place away from the crowd; 8). Considering himself a strong-willed and independent-thinking person; 9). Have a diary to express feelings, emotions and write personal experiences; 10). Have the desire to try on your own. Careers that suit people with intrapersonal intelligence are therapists, poets, psychologists, philosophers, spiritual leaders, and so on.

h. Naturalist

Naturalist intelligence is the ability to recognize natural patterns and the differences between life forms and natural objects. The core components of this naturalistic intelligence are sensitivity to nature such as flora and fauna, expertise in distinguishing the members of a species, mapping relationships between one species and another, caring for nature, visiting places where many animals live, and being familiar with pets. Therefore, careers that suit people who have naturalistic intelligence are farmers, nature activists, geologists, biologists, sailors, fishermen, mountain climbers, divers, and others.³²

***Fiqh* Material Development in MTs**

Based on the Minister of Religion Decree, the term *Fiqh* has become a nomenclature of subjects that must be studied at the *MTs Tsanawiyah* (MTs) level.³³ In terms of *fiqh*, it is also known as the science of halal and haram, the science of sharia and law. Operationally, the terminology above seems to be more clearly stated by Imam Shafi'i as quoted by Imam Subki in the book *Jam'u al-Jawami'*, namely the knowledge of practical sharia law (amaly) obtained from detailed arguments.³⁴ The urgency of *fiqh* to be studied is confirmed by the following Qur'anic texts:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"It is not fitting for the believers to go all of them (to the battlefield). Why not go from each group among them some people to deepen their knowledge of religion and to warn their people when they have returned to them so that they can protect themselves".³⁵

Fiqh learning at MTs is directed at delivering students to understand the principles of Islamic law and the procedures for its implementation. These norms are applied in life so that they become Muslims who are always obedient to carry out Islamic law in a kaffah (perfect) manner. To support such achievements, the following objectives are formulated 1). Know and understand the principles of Islamic law in regulating the provisions and procedures for carrying out human relations with Allah which are regulated in *fiqh* of worship and human relations with others as regulated in muamalah *fiqh*; 2). Carry out and practice the provisions of Islamic law properly in carrying out worship to Allah and social worship. These experiences are

expected to foster obedience in carrying out Islamic law, discipline and high social responsibility in personal and social life.³⁶

Observing the above objectives, the scope of the material of *fiqh* at MTs includes the provisions of Islamic legal arrangements in maintaining harmony, harmony and balance between human relations with Allah SWT. and human relations with fellow human beings which includes the following scope:

- 1) The aspects of *fiqh* include provisions and procedures for taharah, fardu prayers, sunna prayers, and prayers in an emergency, prostration, call to prayer and iqamah, dzikir and pray after prayer, fasting, zakat, hajj and umrah, sacrifice and akikah, food, care corpses, and grave pilgrimages.
- 2) The aspects of *fiqh* muamalah include the provisions and laws of buying and selling, qirad, usury, borrowing, debt, pawning, collateral and wages.³⁷

RESEARCH METHOD

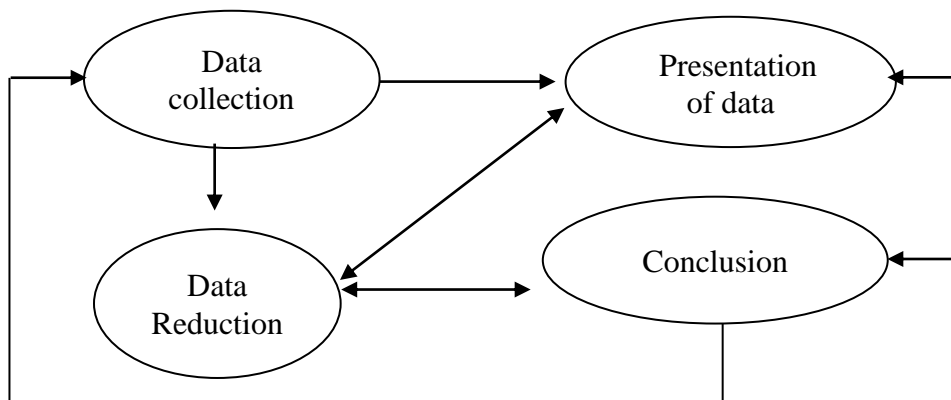
This research uses a qualitative approach. This approach is also referred to as "Naturalistic Inquiry. Because the way of observing and collecting data is done in a natural setting. This means that without manipulating the subject under study and the results are descriptive and tend to use analysis with an inductive approach".³⁸ Process and meaning are emphasized more in this research. This qualitative approach is used to research the *fiqh* learning method in developing Multiple Intelligence. The research report contains data quotations to provide an overview of the report presentation. "The data comes from the interview manuscripts, observations, observations, field notes, photos, video tapes, notes or memos and other official documents. Questions with the question word why, what reasons and how will always be used by researchers".³⁹ While the theoretical basis is used as a guide so that the focus of research is in accordance with the facts in the field, besides being useful it is also useful to provide an overview of the research background and as material for discussion of research results.

This research was conducted at MTs Pembangunan UIN Jakarta, which is located on Jl. Ibnu Taimia IV UIN Syarif Hidayatullah Complex, East Ciputat, South Tangerang, Banten 15419 Indonesia. The research was carried out starting from November 2018 to February 2019. Through triangulation (Observation, Interview, and Document Study), primary data is obtained from a *fiqh* teacher and one vice principal in the curriculum field. Meanwhile, secondary data, namely literature books and documents related

to research problems. Observation is carried out by making direct observations and recording events, incidents, and activities during the class 7 *fiqh* learning process. Furthermore, interviews are conducted with related parties and equipped with document studies, namely collecting documents related to research such as institutional profiles, educator data and education staff, student data, Multiple Intelligence Research (MIR) test result data. In order for the research to be carried out well, observation and interview guidelines were prepared.

After data collection, analysis and data validity testing is carried out. At this stage two methods are used, namely: 1) method triangulation, namely comparing and matching phenomena obtained by researchers in the field (in the form of notes during observation) with data obtained through interviews and document study; and 2) data triangulation, namely comparing data and evidence obtained from different situations, covering 3 (three) subtypes, namely people, time and space. This means that researchers will take and extract information and data from teachers and students who carry out the same activity and carry it out at different times and places. In a concept map the research steps can be seen at **Figure 1** in the following scheme:

Figure 1. Components of Flow Model Data Analysis⁴⁰



RESULT AND DISCUSSION

Development Design

The design of *fiqh* learning development based on multiple intelligences starts from class division. This is done in order to select the various types of intelligence possessed by each student. The selection results

are based on the results of the MIR test (research) and then discussed in the division of several classes based on the test results of students. This scheme or grouping takes into account the dominant intelligence possessed by each child. The grouping is conditional, meaning that there are no fixed and binding rules. As is done by MTs Pembangunan, the grouping of students intelligence in one dynamic class is not only grouped into one intelligence, but is grouped into four dominant intelligences.⁴¹ For example, in class 7A there is a theme of intelligence which includes linguistics, musicals, kinesthetic and interpersonal. The four kinds of intelligence schemes are then spread into three pre-formed classes, which meanwhile include a *tahfidz* class, a bilingual class and a regular class. Based on the data, the composition of the intelligence of students in one class averages more than four intelligences, only three classes have four dominant intelligences in one class. However, of the eight intelligences contained in Gardner's theory, only naturalist intelligence dominates the intelligence of grade 7 students. With the grouping scheme as mentioned above, it actually aims to make it easier for teachers to adjust the application of methods in the learning process.

It is likely that this grouping model is considered to be justified. This is confirmed by Bruce Joyce in his book *Models of Teaching*, that the main function of the learning model is to teach students how to learn and improve their abilities to learn easier and more effectively. Therefore, the main role of educators is "to produce powerful learners as the fundamental goal of their learning".⁴² This also brings consequences so that an educator must be careful in choosing a model including the choice of learning method in it by considering several factors, including things related to the condition of students in terms of their intelligence. However, these models can be combined to help students master all available subject areas. The active participation of students in maximizing intelligence positions educators to act as facilitators, coordinators, mediators and motivators. Thus the intelligence grouping scheme is a learning model that is able to help students generate ways of creating and re-creating information and ideas in their own way".⁴³

Learning Scenarios

The KBM model carried out by MTs Pembangunan already uses the K-13 curriculum. To support its implementation, each classroom is equipped with facilities including projectors, active speakers, air conditioning, blackboards, a pair of desks and teachers' desks, student desks and benches (according to the number of students in the class), and two storage cabinets.

K-13 based teaching and learning activities are always oriented to the development of students intelligence through the *fiqh* learning scenario starting from the opening, core and closing activities.

In preliminary activities, the teacher always accustoms the opening greeting with the words "assalamualaikum warohmatullahi wa barakatuhu". These greetings are not just routine but can develop students intelligence in the Interpersonal realm. Then the activity was continued with classroom conditioning and apperception. In this initial activity, the *fiqh* teacher conditioned his students with an activity called the Movement for Collecting Trash. The teacher instructs the students to pick up trash found in the classroom so that the class is clean so that learning activities take place comfortably. This activity is usually applied to class hours which take place after recess. A few minutes later the class conditioning was continued with the reading of a prayer using Arabic language instructions led by the class leader. *إِسْتَعْدَادًا* (ready!), *قِيَامًا* (stand up!), *إِحْتِرَامًا ، سَلَامًا* (salute and greetings!), *إِعْتِقَادًا* (read intentions!), *جُلُوسًا* (sit down!), *جُلُوسًا* (sit down!). The next activity was continued with the reading of Asmaul Husna. This routine is done not only to develop interpersonal intelligence, it can also create a calm and solemn class atmosphere.⁴⁴

To foster a creative attitude, then the *fiqh* teacher implements an apperception which tries to link the students past learning experiences with the new experiences that will be learned.⁴⁵ The dynamics of the perceptual content as a stimulus building do not appear to be standard in nature. As an Islamic-based educational institution, at the *MTs* the activities carried out are filled with the holy verses of the Koran using the demonstration method. This is none other than the development of interpersonal intelligence possessed by students. The verses that are read are not routine, but the verses that are chosen are in accordance with the material to be studied. Technically, it begins with the teacher's reading then the students imitate it by occasionally correcting the students reading. After the reading, students are given the opportunity to read the translation of the verse. After that the teacher gives the opportunity to students who are ready to explain based on their own reasoning the content of the verses that have been read. This explanation does not refer to the interpretation of the Koran, but students convey the results of their reasoning against the translation that has been read.

The final stage of the preliminary stage, the teacher tries to arouse student creativity by asking a question according to the indicators which are then answered by students. Entering the core activities, the teacher chooses

various learning methods that are considered effective to achieve goals based on developing Multiple Intelligence. There are several methods that make students the learning subjects. Among them the teacher uses the Movie Learning method. In this method, the *fiqh* teacher conditions students to listen to films well. The teacher continued to play a film related to the material. After the spectacle ended, the teacher appointed several students to explain the essence of the film. In an orderly manner, the teacher provides opportunities for other students who want to try to express their opinions.

Another method used is question and answer. In the implementation, the *fiqh* teacher asked several questions which were then responded by the students in earnest. Some of these questions can be answered properly and correctly by the students, but some of the questions cannot be answered by the students. Hearing answers from students, the teacher occasionally adds to the answers that are not considered correct and complete.

Another method used is a demonstration for material on Friday prayers. In practice, the design of the middle class room is vacated, benches and tables are temporarily set aside. The clean floor is used for prayer practice. Several students were each assigned the task of becoming muadzin, khatib and imam, while the rest were positioned to become congregations. It seems that the practice of Friday prayers is going well, but the teacher occasionally gives a warning to students who are not carrying out their role properly.

Apart from what has been mentioned above, the Multiple Intelligence-based *fiqh* Teaching and Learning in MTs Pembangunan also applies a method called a Concept Map. The implementation begins with the preparation of textbooks by students followed by the teacher's steps by determining the material to be made of the concept map. When ready, students are assigned to make a concept map according to their respective creativity. After the assignment is completed the teacher can assess the concept maps of the students work.

Towards the end of the teaching and learning activities, the *fiqh* teacher conducted a closing activity. At the MTs Pembangunan, the closing activity ended by praying together. This seems to be nothing but aimed at increasing the interpersonal intelligence possessed by students.

Multiple Intelligence Requires Variative Methods

This discussion begins with a discussion of the supporting aspects. This aspect is in the form of media use. The use of these facilities is proven to support the application of a method to achieve goals. This is in line with the realization found in the field such as that of the teachers at MTs Pembangunan. They use relevant learning media to support the effectiveness of using the method in achieving learning objectives.⁴⁶ Based on the results of observations, the use of media such as video when implementing the movie learning method and prayer equipment at the time of implementing the demonstration method, in essence, the use of some of these media is aimed at none other than the effectiveness and efficiency of the learning process itself.

The urgency of the media as a supporting factor as described above places that the selection of the suitability of a media to the effectiveness of the method is a must. If the implementation of the method does not use appropriate media, it is likely that the implementation of the method will fail.⁴⁷ The process of developing multiple intelligences or what is called Multiple Intelligence requires the use of various methods. The habit of teachers who only deal with a single method such as lecturing will have difficulty if it is not said to fail in the development of multiple intelligences from students who naturally have varied intelligences. At MTs Pembangunan, *fiqh* teacher in teaching and learning activities do not always use a single method but vary according to the material and dominant intelligence possessed by students.⁴⁸ This is reinforced by the finding that there are four learning methods applied by *fiqh* teachers, namely the movie learning method, question and answer, demonstration and concept maps. The implementation of these methods is in accordance with the material taught, in this case the Friday prayers, the plural qashar prayers, prayers in sickness and prayers in a vehicle. However, this method is not suitable for students who have dominant naturalist intelligence. In fact, of the eight classes, five of them are filled with students who have dominant naturalist intelligence.⁴⁹

The development of Multiple Intelligence-based *fiqh* learning methods needs a conducive environment. On this basis, in Madarasah, learning development is not only carried out in the classroom because many students have naturalist intelligence. For students who have intelligence other than naturalists, learning is more suitable to be carried out in the classroom such as the implementation of *fiqh* learning on Friday prayer material, plural qashar, prayer in a sick state and prayers in a vehicle. However, for students who have naturalist intelligence, it seems that it is more suitable for learning

that takes place outside the classroom. However, as revealed, teachers still find it difficult to choose a more effective method for students who have intelligence about this nature.⁵⁰

Observing the findings above, it seems that the application of the Multiple Intelligence-based *fiqh* learning method is not as easy as compared to the application of conventional methods which only position the teacher as the subject of learning. Applying the method mentioned earlier requires a fairly complex development design. This is quite reasonable because the subject of learning is the student, not the teacher. Therefore, teaching and learning activities are conditioned in such a way as to remain conducive to motivating students to learn well.

Method Implementation for Multiple Intelligence Development

There were at least four methods used by the MTs Pembangunan teacher at UIN Syarif Hidayatullah Jakarta in developing Multiple Intelligence.

1. Movie Learning Method

Fiqh learning using the movie learning method is in accordance with students who have dominant visual, musical and linguistic intelligence. This is reinforced by the argument that movie learning is a picture in a frame that is projected through the projector lens mechanically so that the screen looks alive. As with films or movies, videos can depict an object that moves together with natural sounds or appropriate sounds.

The content of moving images and good lighting in the film makes *students* who have dominant visual intelligence feel attracted and easily understand new messages and information about *fiqh* material.⁵¹ This finding can be justified because one of the characteristics of children who have several types of intelligence above each has sensitivity to color, lines, shapes, spaces, and the relationships that exist between the elements contained in the *fiqh* material. An interesting background voice in a film that contains *fiqh* material certainly makes students who have musical intelligence dominantly become very enthusiastic, even if they comment on the film about the *fiqh* material if the background sound does not match the storyline, because they have sensitivity when listening to the sound. After the screening of the film is over, the teacher appoints several students to explain the essence of the film. Suddenly some students ventured to explain the essence of the plot of the film

clearly and correctly. After being identified, it turns out that those who have explained it include students who have dominant linguistic intelligence. This can be justified because conceptually people who have linguistic intelligence, among their characteristics, have the ability to explain what's on their mind well.

2. Question and Answer Method

In the question and answer method, there is direct communication which is two way traffic. Namely the dialogue between the teacher and students, the teacher asks students to answer or students ask the teacher to answer. In this communication interaction, there is a direct reciprocal relationship between teachers and students.⁵² The question and answer method is often considered "ancient" because it was used in Greek times and Islamic education experts have also known this method, which functions to lead children to the tarap of truth. Prophet Muhammad SAW often asked his friends to explore and find out the extent of their level of knowledge, understanding, and intelligence. The question and answer method is one of the Prophet's popular learning methods but it doesn't get much attention.

The question and answer method can function well if at the initial stage there are questions formulated validly. These questions will be able to encourage students to be active so that students creativity grows. Therefore, to borrow Mujib's term, the implementation of this question and answer method should be done fairly in dividing the turn to ask.⁵³ The application of this interactive method can be carried out by the teacher in three stages, namely 1). At the beginning of the lesson, in the form of preliminary questions to connect the past with new knowledge, the goal is to focus students attention on the lesson. 2). Questions in the middle of the teaching and learning process, these questions are for discussing parts of the lesson and drawing some new facts. 3). End of lesson questions, which are closing questions to connect discussion topics in order to draw lesson conclusions so that students can understand the lesson easily. There are at least two goals: 1). Memory questions, this question is to find out the extent of knowledge controlled by students, the question words used are what, who, where, when and how much. 2). Mind questions are used to determine the extent to which students think in dealing with a problem, the question words used are why and how.

The dialogical phenomenon through question and answer to get a truth value in *fiqh* learning at Development Madarasahs is in great demand by students who have metematic-logical intelligence. This is quite reasonable because students who have this intelligence tend to have abstract ideas and questions in their minds. Through this question and answer method they can convey these ideas and questions to others well. They have the ability to use logical thinking effectively. In addition, they can explain concepts logically and enjoy making scientific conclusions from their observations.⁵⁴ They also have the ability to solve problems (problem solving), like to do logical experiments, have the ability to think abstractly, always want to know how something works, are focused on doing activities based on rules. Therefore careers for students who have this intelligence can become scientists, engineers, computer programmers, accountants, construction workers, mathematics teachers, physicists, and others.⁵⁵

3. Demonstration Method

The use of the demonstration method in *fiqh* learning makes students clearer the level of their understanding of the *fiqh* material being learned. The impact has been able to eliminate verbalism in *fiqh* learning. This method deliberately demonstrates an action, process or procedure performed by the teacher or student to be demonstrated. With this method students will increasingly understand, understand and be able to apply the *fiqh* metari they have learned, especially those related to everyday life such as the procedures for ablution, tayammum, prayer, taharah procedures and recitation procedures. This method requires demonstration to show students how something should happen in the best way.⁵⁶ Thus this method is positioned as a tool that can clarify the *fiqh* material that is still being taught which is still verbal or textual to be real and contextual. This was reinforced by Muhibbin who said that the purpose of the demonstration method in teaching and learning activities was to clarify the meaning of the concept and show how to do something or the process of something happening.⁵⁷

However, according to the *fiqh* Teacher, using this method is not as easy as lectures. Because the demonstration method requires more careful preparation and needs to be tested many times, which of course requires quite a long time. This method also requires adequate equipment, materials and space which means that the use of this method requires more expensive funding than the lecture method. Thus this method requires special teacher abilities and skills, the willingness and

motivation of good teachers for the success of the learning process of students. Because if not, learning will not be effective which will end in failure to achieve learning goals.

Based on the data obtained, the implementation of the demonstration method in *fiqh* learning in *MTs*s is quite effective for students who have kinesthetic intelligence. That is an intelligence in students who have sensitivity in controlling body movements and proficiency in managing objects, responses and reflexes.⁵⁸ The relevance is shown by the students by demonstrating the material about prayer. The method that displays the demonstration seems to be of great interest to students who are identified as having dominant physical kinesthetic intelligence. This is in line with their characteristics which are characterized by always moving, unable to stay still, tapping, or restless when sitting for a long time in a place. Therefore they must be involved in demonstration activities so that what they learn can be understood properly.

Based on observations, when demonstrating congregational prayers, students who are identified as having dominant interpersonal intelligence, they volunteer to become congregational prayer officers such as being muezzins, prayer priests because one of their characteristics is like to lead activities.⁵⁹ This is in line with the general characteristics of interpersonal intelligence owners who are always sensitive to digest and respond appropriately to the moods, motivations and desires of others. This kind of intelligence is also often referred to as social intelligence, which in addition to the ability to make close friendships with friends, is also the ability to lead, organize, handle disputes between friends, gain sympathy from other students and so on.⁶⁰

4. Concept Map Method

The concept map method or called Concept Mapping is a generalization that can help students to classify and organize knowledge and experiences and to predict.⁶¹ Concept Mapping as a collaborative learning technique, the concept mapping is actively created by students by linking several concepts that have been prepared by the teacher on a piece of paper then these concepts are linked with propositions that form meaningful sentences.⁶² With these meaningful sentences, the students were able to improve their understanding and memory of the concept of *fiqh*. The activity of making visual representations of such concepts has

a number of advantages and visual symbols are quicker and easier to recognize. This kind of visual representation has provided opportunities for the development of students understanding of a material.⁶³

Concept Mapping as a method of meaningful learning has proven to require serious effort from students to link new knowledge with the relevant concepts they already have about *fiqh* content. This effort has been able to lead some students to become skilled at integrating old and new knowledge, which can then be used as a substitute document for a more practical and flexible summary. But on the other hand, its implementation in MTs Pembangunan sometimes becomes a challenge for students who lack analytical skills. Another weakness that is also found in the application of the concept map method is that it takes a long time until the available time is sometimes insufficient. Things that need to be anticipated are also maintaining a conducive classroom atmosphere because it is proven that the application of concept maps often makes the classroom atmosphere noisy because each student expresses their own ideas.

The implementation of the concept map method in the *fiqh* teaching and learning activities in MTs Pembangunan seems to be in demand by students who are identified as having dominant visual intelligence.⁶⁴ This phenomenon occurs because students tend to be more interested in short, meaningful sentences about *fiqh* content that are structurally easy to remember and understand. This finding can be used as an argument which strengthens the reason that messages of religious value can be conveyed in various ways, not only through lectures. Messages can be conveyed to students, including through pictures, stories, comics, which contain messages of good, noble and noble faith, character and morals using language that is easily understood according to the level of thinking and understanding of students.⁶⁵ Another argument that seems to also strengthen the above phenomenon is the characteristic factors of students who have Visual intelligence, including being able to present ideas with pictures, have a unique imagination, are good at matching appropriate colors. This character seems to make them very clever to pour bright ideas into the form of an attractive concept map.

This concept map method is also suitable for students who have intrapersonal intelligence. This suitability is evident if the concept map of the content in the *fiqh* teaching and learning process is done by students individually not in groups, it is seen that they are working

independently. This phenomenon can be justified because one of the characteristics of students who have intrapersonal intelligence is that they prefer to work alone rather than collaborating with others. They often think of themselves as people who have strong will and are independent thinking. This phenomenon is in line with the psychological condition of students who have intrapersonal intelligence, namely having the sensitivity to understand their own feelings and being able to distinguish emotions, knowledge of self-strengths and weaknesses.⁶⁶

CONCLUSION

The results showed that the *fiqh* learning method for the development of Multiple Intelligence was identified as a modern method that seeks to maximize student intelligence as an active construction (formation) of the students themselves. To realize it requires a complex preparation and a long time and the implementation stage requires creativity and synergy.

The implementation of multi-method *fiqh* learning has succeeded in developing and encouraging students to be active and creative in learning. The results were considered quite effective in developing students Multiple Intelligence. This is evidenced by several applications of method 1). Movie learning is effective for students with dominant musical, linguistic and visual-spatial intelligence, 2). Effective question and answer for students with dominant logical-mathematical intelligence, 3). Demonstration is effective for students who have dominant kinesthetic-physical and interpersonal intelligence, 4). Concept maps are effective for students who have dominant visual-spatial and intrapersonal intelligence. With its various limitations, this finding can be recommended to be used as a model for implementing the *fiqh* learning method in *MTs* in developing Multiple Intelligence.

Endnotes:

¹ Siti Masri'ah, Peningkatan Hasil Belajar Melalui Penerapan Strategi Pembelajaran The Power of Two and Four Mata Pelajaran Fikih Materi Puasa di *MTs* Darul Ulum Ngaliyan Semarang. *Jurnal Pendidikan Madrasah*, Vol. 1, No. 2. 2016. 173.

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- ⁷ Abuddin Nata, *Persepektif Islam Tentang strategi pembelajaran*. (Jakarta: Kencana, 2009), 176-177
- ⁸ Syaiful Bahri Djamarah dan Aswan Zain, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2013), 46
- ⁹ Muhammad Fadhil Jamaly, *al-Falsafah al-Tarbiyah fi al-Qur'an, terj. Filsafat Pendidikan dalam al-Qur'an*, (Surabaya: PT. Bina Ilmu, 1986), 74
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- ¹² Hasan Langgulung, *Pendidikan dan Peradaban Islam*, (Jakarta: Pustaka al-Husna, 1985), 28
- ¹³ Bruce Joyce, *et. al.*, *Models Of Teaching*, (Boston: Sixth Edition, 2000), 20
- ¹⁴ Muhammad Yaumi dan Nurdin Ibrahim, *Pembelajaran Berbasis Kecerdasan Jamak*, (Jakarta: Kencana, 2016), 11
- ¹⁵ Syaifuddin Azwar, *Pengantar Psikologi Intelegensi* (Yogyakarta: Pustaka Pelajar, 2002), 5
- ¹⁶ Thomas Armstrong, *Sekolah Para Juara*. Terj. Yudhi Murtanto, (Bandung: Kaifa, 2003), 6
- ¹⁷ Julia Jasmine, *Panduan Praktis Mengajar Berbasis Multiple Intelligence*, (Bandung: Nuansa, 2007), 11-12
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- ²³ Munif Chatib, *Gurunya Manusia*, (Bandung: Kaifa, 2013), 136
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- ⁴⁶ Interview with Idham Khalid, 12 November 2018
- ⁴⁷ Yudhi Munadi, *Media Pembelajaran*, (Jakarta: Referensi, 2013), 7-8
- ⁴⁸ Interview with Idham Khalid, 12 November 2018
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- ⁵⁰ Results of classroom observations, January 20-February 20, 2019
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- ⁵² Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algensindo, 2010), 78
- ⁵³ Abdul Mujib dan Jusuf Mudzakir, *Ilmu Pendidikan Islam*, (Jakarta: Kencana 2010), 188
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