

# Activating Diverse Intelligence Profiles in Islamic Jurisprudence Education: A Qualitative Study of Problem-Solving Pedagogy in Indonesian Madrasah

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## Abstract

This study investigates the pedagogical implementation of Multiple Intelligences (MI)-based problem-solving strategies within the context of Fiqh instruction for Grade VII students at MTs Ma'arif Rakit Banjarnegara, an Islamic Junior High School in Indonesia. The study is motivated by a persistent epistemological gap in Islamic pedagogy, where conventional Fiqh instruction continues to prioritize textual memorization and deductive knowledge transmission over student engagement, critical reasoning, and contextual moral reflection. Such instructional practices have demonstrably constrained students' capacity to relate Islamic jurisprudence to contemporary ethical and social realities. Employing a qualitative descriptive design informed by an interpretivist epistemology, data were generated through in-depth interviews, structured classroom observations, and systematic document analysis. The findings reveal that MI-based problem-solving fundamentally transforms the Fiqh learning process by repositioning students as active interpreters of religious meaning rather than passive recipients of juridical knowledge. Learning was organized across four analytically distinct yet interrelated stages—problem identification, argument analysis, practical application, and reflective evaluation—each meaningfully aligned with specific intelligence domains, including linguistic, logical-mathematical, kinesthetic, and interpersonal intelligences. Thematic coding and triangulated data validation consistently indicated enhanced patterns of student participation, dialogical reasoning, and emergent spiritual self-awareness across diverse learning contexts. Analytically, the study advances an interpretive constructivist model of Islamic pedagogy, demonstrating how the principled integration of MI theory and problem-solving approaches can reconfigure epistemic practices in Fiqh education. This model contributes substantively to scholarship on how differentiated intelligence frameworks can operationalize reflective, value-oriented learning in ways that are consonant with the transformative aims of Indonesia's Merdeka Curriculum.

## Keywords:

Strategic Leadership, Digital Transformation, Islamic Boarding School, Value-Based Leadership

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## INTRODUCTION

Contemporary debates in educational theory reveal an enduring tension between the ideal of holistic, competency-oriented learning and the sustained predominance of cognitively narrow, teacher-directed instruction. Scholars across disciplines have consistently emphasized that meaningful education must extend beyond cognitive mastery to cultivate creativity, collaborative reasoning, and critical thinking as constitutive dimensions of students' holistic development (Peña-Ayala, 2021; Thornhill-Miller et al., 2023). Despite this growing theoretical consensus, empirical realities within many Islamic educational institutions—particularly madrasahs—suggest that instructional practices remain largely uniform and teacher-centered, leaving the diverse intellectual potentials of students systematically underexplored. As scholarship has increasingly affirmed, each learner brings to the classroom a unique cognitive profile, learning disposition, and intelligence configuration (Alhamuddin et al., 2023; Nurjanah et al., 2025), realities that homogeneous pedagogical approaches are inherently ill-equipped to accommodate.

This structural mismatch becomes particularly acute in the context of Fiqh instruction at Islamic Junior High School (MTs) Ma'arif Rakit Banjarnegara. Within this institutional setting, the enduring dominance of rote memorization reflects a deeply embedded epistemological orientation in Islamic education—one that historically privileges the transmission of canonical textual knowledge over interpretive reasoning and student-generated inquiry. Sustained by institutional inertia, curriculum structures, and pedagogical traditions that foreground the mastery of normative juridical knowledge, this orientation has effectively foreclosed the development of critical thinking and problem-solving capacities—skills indispensable for contextualizing Islamic jurisprudence within the ethical and social complexities of contemporary life. Gardner's Multiple Intelligences (MI) theory offers a theoretically generative framework for addressing this deficit, positing that human intelligence is neither unitary nor primarily linguistic-logical but rather encompasses a rich plurality of cognitive domains, including kinesthetic, musical, interpersonal, intrapersonal, naturalistic, and spatial-visual intelligences, among others (Agustin et al., 2021; Ferrero et al., 2021). From this perspective, educators bear a professional and ethical responsibility to design varied instructional strategies that recognize and activate the full breadth of each student's potential in a balanced and equitable manner.

The extant literature provides substantial empirical support for the pedagogical effectiveness of MI-based learning strategies across a range of educational contexts. Research has consistently documented positive effects on academic achievement, higher-order thinking skills, and learning motivation. Yerizon and Putra (2021), for instance, demonstrated that MI-oriented cooperative learning models—including Student Teams Achievement Divisions (STAD) and Team Games Tournament (TGT)—produced measurable improvements in students' logical-mathematical and interpersonal competencies. Similarly, Sandabe et al. (2023) affirmed the model's inclusivity and its

capacity to accommodate learners from socially and educationally diverse backgrounds. Thambu et al. (2021) further demonstrated that active learning integrated with MI theory can holistically develop student potential across the full spectrum of Gardner's intelligences. Research by Permatasari (2021) additionally showed that aligning reading strategies with students' dominant intelligence profiles significantly enhances comprehension outcomes. These converging findings underscore the model's broad pedagogical applicability across diverse disciplinary contexts.

Notwithstanding this growing body of evidence, a significant gap persists in the literature: the application of MI-based approaches within value-laden, spiritually oriented disciplines such as Islamic education remains substantially underexplored. In these domains, learning objectives necessarily extend beyond cognitive acquisition to encompass moral formation and affective development—dimensions that conventional pedagogical frameworks inadequately address. Within the domain of problem-solving pedagogy, Abdurrahman et al. (2020) and Erliza et al. (2023) examined non-routine problem-solving strategies informed by MI theory, finding that students with logical-mathematical and interpersonal intelligence profiles demonstrated superior systematic reasoning capabilities. Hidayat and Mahmudi (2025) and Kurniasih et al. (2023) further demonstrated that the integration of problem-based learning with MI frameworks substantially improves students' mathematical literacy, self-efficacy, and academic confidence.

Within Islamic educational settings specifically, MI-based approaches have begun to show considerable promise. Jailani et al. (2022) reported that Arabic language instruction grounded in neuroscience-informed MI principles produced meaningful improvements in students' linguistic and syntactic competencies. Munzaini et al. (2022) found that the systematic application of MI concepts within pesantren (Islamic boarding school) environments effectively enhanced students' cognitive, psychomotor, and affective learning outcomes simultaneously. Munjiat et al. (2025) and Cavas and Cavas (2020) further confirmed that MI-based Islamic education generates increased learning motivation and active participation among students, while maintaining a meaningful balance between pedagogical effectiveness and the cultivation of Islamic spiritual values. At the level of higher education, Efendy et al. (2025) demonstrated that an MI-based learning-by-research model significantly improved Islamic university students' research competencies and scientific publication capacities, indicating that the approach's applicability is not confined to basic or secondary schooling.

The implications of MI theory for teachers' professional practice have also been documented. Mulyono and Untung (2025) found that MI-based learning management generates effective, collaborative, and contextually responsive classroom environments, while Setiawan et al. (2020) demonstrated that MI-informed creative curricula produce measurable improvements in both teacher performance and early childhood learning outcomes. Global evidence further reinforces these findings: Yidana et al. (2022) reported

that economics teachers who adopted MI approaches in Ghana demonstrated significantly greater capacity for activating interpersonal learning interactions, while Ghaznavi et al. (2021) and Yavich and Rotnitsky (2020) showed that MI-based teaching strategies enhance classroom engagement even among students with physical and cognitive limitations. In early childhood education, Nurrachmah et al. (2025) emphasized the importance of early identification of children's dominant intelligence profiles to guide appropriate pedagogical differentiation, while Subhashini (2025) documented that the integration of differentiated instruction with MI theory promotes substantially higher levels of learning engagement by enabling students to participate through their individual intellectual strengths.

Despite the weight of this evidence, the implementation of MI-based problem-solving strategies specifically within Fiqh education remains conceptually underdeveloped and empirically underexplored. Existing scholarship rarely examines how MI frameworks can be meaningfully adapted to the distinctive epistemological architecture of Islamic jurisprudence, or how they might be operationalized in classroom practice to connect legal-textual reasoning with students' lived religious experience. This absence constitutes a significant gap in the field—one that the present study is designed to address through an in-depth empirical examination of classroom implementation at MTs Ma'arif Rakit Banjarnegara. The study aims to describe and analyze how MI-based problem-solving strategies are enacted in seventh-grade Fiqh instruction, examining their effects on students' conceptual understanding, participatory engagement, and spiritual development. Theoretically, the study seeks to enrich Islamic education scholarship through an interdisciplinary synthesis of cognitive and humanistic-spiritual theories. Practically, the findings are intended to serve as a substantive resource for Fiqh educators and curriculum developers committed to designing instructional approaches that are adaptive, student-centered, and responsive to the ethical imperatives of 21st-century Islamic education.

## **METHODS**

### **Research Design and Epistemological Orientation**

This study adopted a qualitative descriptive research design, grounded in an interpretivist epistemology. This methodological orientation was considered most appropriate given the study's analytical objectives: to explore and interpret how MI-based problem-solving strategies are enacted within authentic classroom settings, and to understand the meanings that teachers and students co-construct through this pedagogical process. As Creswell and Poth (2018) argue, qualitative description is ideally suited to examining educational phenomena in their natural contexts, enabling the researcher to capture the complexity of pedagogical practice as a socially constructed and contextually situated process. This perspective aligns with the constructivist view of learning elaborated by Miles et al. (2014), which foregrounds the interpretive dimensions of knowledge production. The research methods encompassed the study's epistemological orientation, research site, participant

selection, data collection procedures, and analytical techniques, all applied systematically to generate a comprehensive account of MI-based problem-solving in Fiqh learning at MTs Ma'arif Rakit Banjarnegara.

### **Research Site and Participants**

The study was conducted at MTs Ma'arif Rakit Banjarnegara, which was purposively selected as a representative case of a madrasah actively engaged in implementing competency-based and student-centered pedagogical innovations within an Islamic educational framework. The research focused specifically on Fiqh instruction in the seventh-grade flagship program, where the documented diversity of student intelligence profiles and the deliberate pedagogical adaptations implemented by the teaching staff provided a richly productive context for examining how MI-based problem-solving strategies function in practice. The institutional setting held particular analytical relevance insofar as it reflects the broader transformation occurring across Indonesian Islamic schools—institutions seeking to reconcile the demands of traditional jurisprudential learning with the competency expectations of 21st-century education. This context also fundamentally shapes how teachers and students negotiate the relationship between doctrinal understanding and lived religious experience, thereby offering meaningful insights for the study's interpretive aims.

### **Data Collection**

Data were generated through triangulated collection procedures drawing on primary and secondary sources. Primary data were obtained via direct classroom observation, in-depth semi-structured interviews, and systematic documentation. Classroom observations were conducted to examine the enacted implementation of MI-based problem-solving strategies, attending to patterns of student engagement, pedagogical sequencing, and classroom interaction. Interviews with Fiqh teachers and seventh-grade students served to elicit participants' reflective accounts of the strategies' effectiveness, pedagogical logic, and experiential dimensions. Documentary sources—including syllabi, lesson plans, and student learning outcome records—provided additional evidentiary material for cross-referential analysis. Data collection was conducted triangulatively in accordance with established principles of qualitative rigor (Denzin and Lincoln, 2018). Secondary data were generated through a systematic literature review drawing on peer-reviewed journals and scholarly texts relevant to MI theory (Gardner, 2011) and problem-solving pedagogy within Islamic educational contexts (Jailani et al., 2022; Munjiat et al., 2025). The deliberate integration of multiple data sources was intended to ensure analytical depth, contextual richness, and interpretive comprehensiveness.

## Data Analysis

Data were analyzed using the interactive model developed by Miles and Huberman (1994), which proceeds through three analytically interrelated stages: data reduction, data display, and conclusion drawing. In the data reduction phase, relevant information was systematically identified, selected, and thematically coded in alignment with the study's research focus. During the data display phase, the emerging findings were organized into narrative matrices designed to illuminate the patterns of MI-based problem-solving as they manifested in classroom practice. Finally, conclusions were drawn inductively from these patterned configurations, with analytical emphasis placed on the dynamic interaction between pedagogical strategies and students' participatory engagement.

Data trustworthiness was ensured through a multi-layered validity procedure. Triangulation was achieved by systematically comparing observational field notes, interview transcripts, and classroom documents to verify consistency and convergence across data sources. Member checking was conducted by sharing preliminary interpretations with participating Fiqh teachers and selected students, enabling participants to review, confirm, and refine the emerging themes and their analytical framing. Expert consultation with two senior scholars in Islamic education and qualitative research methodology provided critical evaluative feedback on the coding framework and the interpretive depth of the analysis, ensuring alignment with both methodological standards and the epistemological principles foundational to Islamic pedagogy (Munzaini et al., 2022).

## Research Framework

The conceptual framework underpinning this study delineates the structural relationships among three core constructs: problem-solving learning strategies, MI theory, and Fiqh learning outcomes. Problem-solving strategies function as the primary pedagogical driver, activating students' critical and reflective engagement with Islamic jurisprudential content. MI theory serves as the conceptual basis for differentiated instructional design, enabling the recognition and development of each student's unique intellectual profile. The integrated deployment of these two frameworks is expected to produce improvements across students' cognitive, affective, and psychomotor dimensions of learning, while simultaneously fostering religious character formation and higher-order thinking skills.

## RESULTS AND DISCUSSION

The empirical investigation was conducted at MTs Ma'arif Rakit Banjarnegara, focusing specifically on seventh-grade Fiqh instruction within the flagship academic program, across the first semester of the Merdeka Curriculum. The substantive content covered during the research period encompassed four central Fiqh topics: *thaharah* (ritual purification), *salat* (obligatory prayer), *zakat*, and the jurisprudential classification of *halal* and *haram* food and beverages. Data collection was conducted across a two-month period from 8 September to

10 November 2025, employing qualitative descriptive methods including interviews, structured observation, and systematic documentation. The primary analytical aim was to examine the enacted implementation of MI-based problem-solving strategies in Fiqh learning and to observe their measurable effects on students' conceptual understanding, active classroom participation, and emergent spiritual awareness.

Interview data with the Fiqh teacher revealed a deliberate and systematic instructional design in which learning is intentionally oriented toward connecting Islamic legal theory with the texture of students' everyday religious practice. The teacher organized instructional activities around four sequentially interrelated problem-solving stages: (1) the identification of authentic Fiqh problems encountered in students' lived experience; (2) the analytical engagement with jurisprudential solutions grounded in primary Islamic sources; (3) the practical application of analytical conclusions through hands-on learning activities; and (4) the reflective evaluation of the worship values and ethical meanings embedded in the material. These four stages were systematically integrated with MI theory, ensuring that learning activities were calibrated to align with each student's dominant intelligence profile—whether linguistic, logical-mathematical, kinesthetic, visual-spatial, interpersonal, or intrapersonal—rather than assuming a uniform cognitive style.

The contrast with prior instructional practice was striking. Before the adoption of MI-based problem-solving strategies, Fiqh learning at the school had been predominantly oriented toward memorization, with minimal space for active student agency or dialogical engagement. Following the implementation of the new approach, teachers observed marked transformations in classroom dynamics: students participated more actively in discussions, demonstrated greater willingness to articulate and defend their own reasoning, and exhibited an enhanced capacity to situate Fiqh concepts meaningfully within the contexts of their daily lives. Student interviews corroborated these observations. Students described feeling genuinely intellectually challenged and motivated to engage more deeply with the material. Those whose dominant intelligence was linguistic reported particular enjoyment in discussion-based activities and the textual analysis of jurisprudential arguments; students with strong logical-mathematical profiles demonstrated keen interest in the systematic calculation of zakat obligations; kinesthetically oriented learners were notably active and engaged during practical simulations of tayammum and wudu; while students with interpersonal strengths emerged as natural leaders and collaborative facilitators in group-based learning tasks. These differentiated patterns of engagement demonstrate that the systematic integration of MI theory within a problem-solving pedagogical structure can accommodate the full spectrum of learning styles while simultaneously cultivating intrinsic motivation and sustained intellectual investment.

Classroom observations further substantiated the interview-derived findings. Learning sessions were consistently characterized by an active, collaborative, and inquiry-oriented atmosphere, with the teacher functioning primarily as a pedagogical facilitator

rather than a transmitter of juridical knowledge. In one particularly illustrative session on thaharah, the teacher introduced the lesson by posing a contextually grounded case study: “How should one perform ritual purification when access to water is severely limited in the school environment?” Students were subsequently guided through a structured analytical process in which they examined relevant texts from the Qur’an and hadith, deliberated over the available jurisprudential options, and practiced the procedure of tayammum collaboratively in small groups. This pedagogical sequence not only developed students’ critical thinking and problem-solving capacities but also served to cultivate deeper values of religious responsibility and disciplined, intentional worship practice.

Table 1 below presents a systematic summary of the relationships identified between intelligence types, corresponding Fiqh learning activities, problem-solving implementation indicators, and their observed impact on student development.

Table 1. Summary of Findings: Application of MI-Based Problem-Solving Strategies in Fiqh Learning

<b>Intelligence Type</b>	<b>Fiqh Learning Activities</b>	<b>Problem-Solving Indicators</b>	<b>Student Learning Impact</b>
Linguistic	Discussion of purification principles; argumentative mini-lecture on Islamic legal texts	Problem identification and textual analysis to articulate jurisprudential reasoning	Strengthened argumentation skills and interpretive comprehension of Islamic reasoning
Logical-Mathematical	Calculation of zakat al-fitr and zakat al-mal amounts	Structured case analysis and systematic determination of jurisprudential solutions	Cultivation of logical, analytical, and quantitative reasoning capacities
Kinesthetic	Practical simulation of wudu, tayammum, and congregational prayer	Application of jurisprudential solutions through embodied, simulation-based activities	Enhanced precision of worship movements and mastery of procedural religious skills
Visual-Spatial	Construction of sequential charts for purification and prayer procedures	Visual representation of jurisprudential solutions through diagrammatic illustration	Improved spatial memory, schematic organization, and creative visual learning
Interpersonal	Collaborative group discussion on halal and haram classifications	Cooperative engagement to identify ethical and religious solutions collaboratively	Development of empathy, communicative sensitivity, and collaborative disposition
Intrapersonal	Reflective worship journal writing and	Self-directed evaluation of personal problem-	Deepened spiritual awareness, moral sincerity, and self-regulated religious practice

<b>Intelligence Type</b>	<b>Fiqh Learning Activities</b>	<b>Problem-Solving Indicators</b>	<b>Student Learning Impact</b>
	personal value articulation	solving outcomes and ethical alignment	

The tabular synthesis presented above reveals that each intelligence type makes a distinctive and irreducible contribution to the problem-solving process in Fiqh learning. By designing instructional activities in correspondence with the full spectrum of multiple intelligences, teachers are able to facilitate active and meaningful participation across all student profiles, ensuring that no learner is marginalized by a pedagogical approach that privileges a single mode of intellectual engagement. This systematic responsiveness to learner diversity constitutes a fundamental departure from the epistemological assumptions underlying conventional Fiqh instruction.

From a theoretical standpoint, the findings of this study are in substantive alignment with the arguments advanced by Thambu et al. (2021), who demonstrated that MI-based active learning in moral education can simultaneously activate and develop multiple intelligence domains—including verbal-linguistic, logical-mathematical, kinesthetic, intrapersonal, and naturalistic intelligences. The present study extends this argument by providing empirical evidence that an analogous developmental process occurs within Islamic jurisprudential education. The data indicate that students engaged not merely in the memorization of worship procedures or the recitation of legal formulae, but in a genuinely reflective process of reasoning about the underlying purposes, meanings, and spiritual wisdom embedded in Fiqh prescriptions. This represents a qualitative epistemological shift—from memorization-oriented instruction to reflective, meaning-making pedagogy—that aligns closely with the constructivist view of learning elaborated by Vygotsky and appropriated within Islamic educational theory by Munzaini et al. (2022).

The findings further reinforce the arguments of Alhamuddin et al. (2023) and Muhammad Azhari et al. (2025) that MI-based instructional design enhances students' critical thinking capacities through differentiated learning activities tailored to their dominant intelligence profiles. At MTs Ma'arif Rakit, this enhancement was observable in students' increasing capacity to engage with genuinely complex jurisprudential reasoning—including deliberation over scholarly disagreements regarding the conditions for the validity of Friday prayers or the appropriate procedures for tayammum in atypical circumstances. Such engagement indicates that the MI-based framework does not merely accommodate individual learning differences but actively expands students' cognitive and affective horizons for engaging with Islamic legal reasoning in a rationally disciplined and intellectually flexible manner. This finding is consistent with Sandabe et al.'s (2023) demonstration that MI-based teaching strategies are effective in bridging learning gaps

across students from diverse social and educational backgrounds, irrespective of gender or socioeconomic conditions.

The application of MI-based problem-solving strategies also produced a notable strengthening of students' religious and social character formation. The learning process did not treat cognitive mastery and affective-spiritual development as competing objectives but rather integrated them through a pedagogy that consistently situated juridical knowledge within the context of embodied religious practice and ethical self-reflection. This finding is consonant with Jailani et al.'s (2022) observation that neuroscience-informed MI theory activates a productive synergy between the brain's analytical and creative hemispheric functions, thereby enabling the simultaneous cultivation of linguistic, logical, and spiritual competencies. Empirical observations across the research period consistently showed that students became demonstrably more enthusiastic and self-directed in their engagement with Fiqh, with significant increases in participation across discussion sessions, worship simulations, and structured reflective activities. These observations align with Munjiat et al.'s (2025) finding that MI approaches in Islamic boarding school contexts meaningfully increase student activity levels and learning outcomes.

Data analysis additionally revealed that the MI-based problem-solving approach exerted a meaningful effect on students' self-efficacy and sense of autonomous competence in navigating real-world religious dilemmas. Students reported growing confidence in their capacity to address worship-related challenges encountered outside the formal classroom context—for instance, determining appropriate adjustments to purification or prayer procedures under emergency or exceptional circumstances. These gains in self-efficacy resonate closely with the findings of Hidayat and Mahmudi (2025) and Amin and Nasution (2023), who reported analogous improvements in self-confidence and mathematical literacy attributable to the integration of problem-based learning and MI frameworks. In the Fiqh context, this dimension of the approach directly serves the objectives of the Merdeka Curriculum, which prioritizes the development of adaptive, reflective, and contextually responsive religious competencies over decontextualized knowledge reproduction.

At a deeper analytical level, the interrelationship among the three core variables—problem-solving strategies, multiple intelligences, and Fiqh learning outcomes—constitutes not merely a set of correlated pedagogical inputs and outputs, but a coherent causal mechanism of epistemic transformation. Triangulated data from interviews, observations, and documentary analysis converge on the conclusion that problem-solving activities function as the primary cognitive catalyst for engaging diverse intelligence domains. The integration of MI theory, in turn, serves as a mediating process that transforms what would otherwise be a purely cognitive task into a genuinely multidimensional learning experience—one that engages students' logical, linguistic, interpersonal, and intrapersonal capacities in mutually reinforcing ways. This reciprocal dynamic between problem-solving and intelligence diversity simultaneously strengthens both conceptual jurisprudential

understanding and affective-spiritual internalization, suggesting that MI does not merely improve the efficiency of learning but fundamentally reconfigures how students construct religious meaning. This model extends Subhashini's (2025) theoretical work on differentiated learning engagement by operationalizing it within the specific epistemic terrain of Islamic jurisprudence and advances Efendy et al.'s (2025) argument by positioning MI-based problem-solving not simply as a technique for outcome improvement, but as a framework for epistemological renewal within the Islamic education curriculum.

In sum, the implementation of MI-based problem-solving strategies in Fiqh learning at MTs Ma'arif Rakit Banjarnegara represents a pedagogical transformation operating simultaneously at multiple levels. The teacher's role is reconstituted from that of a transmitter of juridical knowledge to a facilitator of authentic meaning-making. The student's role evolves from passive memorizer to active, critical interpreter of religious values and ethical principles. Assessment practices expand beyond factual recall to encompass reflective, collaborative, and performative dimensions of religious learning. These transformations, taken together, demonstrate that constructivist MI-based pedagogy can be coherently operationalized within the distinctive epistemological traditions of Islamic education—bridging the long-standing divide between classical textualist approaches and contemporary learner-centered paradigms. This conclusion is fully consonant with the adaptive, humanistic, and transformative vision of the Merdeka Curriculum.

## CONCLUSION

This study demonstrates that the principled integration of Multiple Intelligences-based problem-solving strategies in Fiqh learning has the potential to fundamentally reshape the epistemological foundations of Islamic education at the secondary school level. Beyond the observable improvement in classroom engagement, the approach substantially enhances students' capacity to internalize Islamic jurisprudential principles through a plurality of cognitive and affective pathways. By deliberately aligning instructional design with students' varied intelligence profiles, educators can foster genuinely meaningful connections between abstract religious concepts and the ethical exigencies of students' lived experience—enabling learners to engage with Fiqh not merely as an academic discipline to be mastered, but as a living moral framework to be embodied in practice.

Theoretically, the study makes an original contribution to the broader discourses on differentiated instruction and holistic Islamic pedagogy by demonstrating that cognitive theory and spiritual formation need not be conceived as competing educational objectives but can, in fact, coexist and mutually reinforce one another within a carefully designed pedagogical framework. Practically, the findings offer substantive and actionable guidance for Fiqh teachers and curriculum developers seeking to implement adaptive, student-centered instruction within Islamic religious education. Future research should explore how

the integration of digital educational technologies and collaborative learning platforms might further enhance the implementation of MI-based approaches within Islamic studies—particularly with respect to bridging the pedagogical traditions of classical religious learning with the demands and affordances of contemporary educational innovation. Such inquiry holds significant promise for strengthening the relevance and transformative impact of Fiqh education in nurturing intellectually critical, ethically grounded, and spiritually self-aware generations.

### **Limitations**

While this study generates substantively valuable insights into the classroom implementation of MI-based problem-solving strategies in Fiqh learning, several important limitations must be explicitly acknowledged. First, the research was conducted within a single institutional context—MTs Ma'arif Rakit Banjarnegara—and involved a deliberately bounded participant group drawn from a single grade level. Consequently, the findings may not fully capture the breadth of variation in student backgrounds, teacher professional expertise, or institutional cultures that characterizes the diverse landscape of Islamic educational institutions in Indonesia and beyond. The qualitative descriptive design, while generative of contextually rich and analytically nuanced findings, inherently delimits the degree to which the study's conclusions can be generalized to other settings or populations.

Second, the data collection instruments—interviews, classroom observations, and documentary analysis—necessarily rely on participants' subjective experiential accounts and the researcher's interpretive engagement with these accounts. This epistemological dependence introduces the possibility of social desirability bias and response incompleteness, both of which may partially shape the findings. Third, the temporal scope of classroom observation was restricted to a two-month period, which may have been insufficient to capture the full range of long-term behavioral, attitudinal, or spiritual shifts potentially attributable to the instructional intervention. Finally, the study's focus on pedagogical and cognitive dimensions of the MI-based approach did not extend to an examination of the potential role of emerging educational technologies in enhancing the integration of multiple intelligences within Fiqh learning. Future research should address these limitations by adopting expanded and diversified sampling frameworks, employing mixed-methods research designs that integrate quantitative measurement with qualitative interpretation, and engaging in systematic comparative analysis across multiple institutional contexts to develop a more comprehensive and transferable understanding of the model's applicability and long-term sustainability.

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