The Concept of Multiple Intelligence Education From the Quran's Perspective

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Abstract: *This research aims to understand the Koran's view of Multiple Intelligences. This research is a literature study that collects data from books, magazines, articles, and works related to the formation of multiple intelligences from the perspective of the Al-Quran. In the Koran, human intelligence is related to faith and religious values. Every child own differences in intelligence. The Qur'an's view of various types of intelligence in Gardner's theory of multiple intelligence is not caused by the evolution of intelligence as proposed by Gardner but has existed since the birth of humans and their natural development. Apart from strengthening this argument, it also criticizes the spiritual references of Gardner's theory of multiple intelligences. This research concludes that each person has a different level of intelligence and continues to develop. According to Gardner, there are nine basic bits of intelligence: verbal intelligence, logical-mathematical intelligence, visual-spatial intelligence, kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, and natural and spiritual intelligence. The Al-Quran reveals language intelligence in surah al-Baqarah verses 31-33 and logical-mathematical intelligence in surah al-Ankabut verse 43. Human visual-spatial intelligence brought by Allah SWT is exposed in surah Hud 37-38 and the Qur'an. A shows human kinesthetic intelligence in surah al-Maidah 31. Allah gave humans rhythmic-musical intelligence to recite the holy verses of the Koran in a beautiful and linguistic style. In surah al-Hujarat verse 13 there is talk about interpersonal intelligence which shows the differences between humans. Allah intrapersonal signals in surah Zariyat 21 and naturalist intelligence in surah Ali Imran 190-191. God's intelligence is demonstrated existentially in surah Zariyat 56.*

Abstrak: Penelitian ini bertujuan untuk memahami pandangan Al-Quran tentang Multiple Intelligences. Penelitian ini merupakan studi literatur yang mengumpulkan data dari buku, majalah, artikel, dan karya terkait pembentukan kecerdasan majemuk dalam perspektif Al-Quran. Dalam Al-Quran, kecerdasan manusia berkaitan dengan keimanan dan nilai-nilai agama. Setiap anak mempunyai perbedaan dalam kecerdasannya. Pandangan Al-Quran tentang berbagai jenis kecerdasan dalam teori Multiple Intelligences bukan disebabkan oleh evolusi kecerdasan seperti yang dikemukakan oleh Gardner tetapi sudah ada sejak lahirnya manusia dan perkembangan alaminya. Selain memperkuat argumen tersebut, ia juga mengkritik referensi spiritual teori Multiple Intelligences Gardner. Penelitian ini menyimpulkan bahwa setiap orang mempunyai tingkat kecerdasan yang berbeda-beda dan terus berkembang. Menurut Gardner, ada 9 bagian dasar kecerdasan: kecerdasan verbal, kecerdasan logis-matematis, kecerdasan visual-spasial, kecerdasan kinestetik, kecerdasan musikal, kecerdasan interpersonal, kecerdasan intrapersonal, dan kecerdasan alami dan spiritual. Al-Quran mengungkap kecerdasan berbahasa pada surah al-Baqarah ayat 31-33, kecerdasan logis-matematis pada surah al-Ankabut ayat 43, kecerdasan visual-spasial terungkap dalam surah Hud 37-38, kecerdasan kinestetik dalam surah al-Maidah 31, Allah memberikan manusia kecerdasan ritmis-musikal untuk melantunkan ayat suci Al-Qur'an dengan gaya yang indah dan linguistik, dalam surat al-Hujarat ayat 13 terdapat pembicaraan tentang kecerdasan interpersonal yang menunjukkan perbedaan antar manusia, sinyal intrapersonal dalam surah Zariyat 21, dan kecerdasan naturalis dalam surah Ali Imran 190-191, dan kecerdasan Tuhan ditunjukkan secara eksistensial dalam surah Zariyat 56.

INTRODUCTION

Education is a very vital aspect in human life, generally defined as the process of an individual's life to live a good life. According to Hamzah B. Uno and Masri Kudrat Umar (2009: 54,100), many countries direct their education policies to achieving IQ standards, which emphasize language and logic abilities, so that often these policies inhibit the potential of students who have intelligence beyond language and logic abilities.

Basically, every child has intelligence. Through their intelligence, every child is able to explore their world and solve the problems they face. The various intelligences possessed by each child can be a modality in the learning process (Yuliani Nurani and Bambang, 2010: 8). As mentioned by DePorter (2000:7), there are no stupid students. When there are students who have difficulty understanding the material, educators should conduct research and find solutions so that students can understand the material according to the development of their intelligence. Therefore, an educator must be able to understand various situations and conditions of students as well as other factors that influence the learning process.

In everyday life, we often encounter children who don't like mathematics, writing, sports, interacting with other people, and so on. According to Meilania (2013), research proves that this problem is caused by a lack of knowledge of parents and teachers (as well as society in general) about how to recognize, appreciate and develop children's natural talents and interests. When parents are guided to recognize their children's natural talents and interests, and teachers are trained to teach with a differentiated approach (by applying the 9 types of intelligence), the learning problems experienced by most children can be resolved, achievement increases, and children's self-esteem increases as before. considered slow learners and stupid can recover.

One of the educational experts who studied intelligence was Howard Gardner, who strongly criticized the old educational paradigm which tried to generalize humans with the concept of multiple intelligences. Gardner put forward his theory in his book entitled "Frames of Mind" which was published in 1983.

The theory of multiple intelligences proposed by Howard Gardner is an important concept in the educational process. Based on the theory of multiple intelligences developed by Gardner, learning practices require educators to identify and appreciate the potential possessed by students. This will make the learning process effective and optimal. This intelligence emphasizes bio-psychological potential which is a collection of intelligence talents in humans (Hernowo and Nurdin, 2004:90).

The Koran is recognized as a universal source of knowledge and guidance in various aspects of life, including intelligence. Many Muslim scholars have researched the intelligence contained in the Al-Qur'an and the messages contained therein.

The Koran also discusses intelligence, starting from the way the Koran shows that Allah gives humans the ability to be intelligent, encourages humans to think in order to become intelligent, to displaying various types of intelligence. As mentioned in the words of Allah Subhanahu Wa Ta'ala:

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا ۙ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ

"(And Allah took you out of your mother's womb while not knowing anything) the number of sentence laa ta'lamuuna syaian has the position of things or descriptive sentences (and He gave you hearing) the pronunciation as-sam'u has a plural meaning even though the pronunciaton is mufrad (eyes and hearts) of the heart (so that you give thanks) to Him for these things, therefore you believe in Him." (QS. An-Nahl 16: Verse 78)

The verse above shows that hearing and sight are blessings from Allah to humans to obtain knowledge that can sharpen intelligence. Although there are things in this world that cannot be reached by hearing or sight, except through the heart, revelation, inspiration or intuition (Shihab, 2002:308).

The Koran as a guide for Muslims shows that humans are created with various characters, strengths and weaknesses. The Koran as the holy book of Muslims contains various information and knowledge, including regarding human intelligence. As Allah SWT says in QS. At-Tin verse 4:

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

"(Indeed We have created humans) meaning that all humans (in the best possible form) means that both their form and appearance are very good." (QS. At-Tin 95: Verse 4)

Humans were created in the best form. Humans as perfect creatures, both physically and with their intellectual abilities, are entrusted with the role of caliph on earth. Humans with their minds are not suited to education which only prioritizes uniformity and measures students' intelligence based solely on IQ tests.

METHOD

This research is library research. Literature itself is a type of research carried out by researchers by collecting data from sources such as books, magazines, articles and professional publications. This research is a type of qualitative research with a focus on scientific aspects. This research uses library data sources as the main source of information. In this research, primary data was obtained from multiple intelligence books. The supporting data for this research summarizes information from magazines, journals and internet articles related to the research topic. The author uses a descriptive analysis approach, namely collecting data and then clarifying it according to the problems discussed, after that it is analyzed in terms of content (content analysis), compared with each other, interpreted, and finally summarized and then concluded.

RESULT AND DISCUSSION
1. Understanding Multiple Intellige nces

Intelligence is very closely related to intelligence. Both come from the same Latin word intellegere which means to understand. Intellectual is the ability or potential to understand, while intelligence is an action or behavior that is a manifestation of that ability or potential (Alex Sobur, 2003: 155-156).

Intelligence is the general ability to adapt to situations or problems. Intelligence is often directly related to innate factors. In the psychology dictionary, intelligence is defined as the ability to deal with abstractions,

learn new things, and overcome unusual situations.

Raymond S. Nickerson in Agus Efendi (2005:85) states that intelligence is a word that is often used and understood, but there is no definition that can satisfy everyone. Raymond S. Nickerson in Agus Efendi (2005:85) states that intelligence is a concept that is often used and understood, but there is no definition that fully satisfies all parties. Nickerson's list of skills that reflect intelligence includes: The ability to categorize patterns. The ability to adaptively change behavior to learn. Deductive reasoning. Inductive reasoning to generalize. Ability to develop and use conceptual models. Ability to understand.

Howard Gardner in Agus Efendi (2005:81) says that intelligence is the ability to solve or create something valuable in a certain cultural environment. Binet and Simon Abd. Kadim Masaong (2011:55) defines intelligence in three areas, namely: (1) the ability to direct thoughts or actions, (2) the ability to change the direction of an action after it has been carried out, and (3) the ability to conduct oneself or criticize oneself.

This ability arises from two aspects, namely habits that arise from physical and non-physical activities. Physical activities such as playing music, making patterns, determining color shades, beating opponents in sports, etc. Which contributes to this skill. Meanwhile, non-physical activities include structured thinking such as language skills, mathematics skills, good social skills and thinking about the surrounding environment (Munif Chatib, 2012: 65).

The Qur'an as a guide for Muslims shows that humans are created with different characters and their respective advantages and disadvantages. The Qur'an as the holy book of Muslims contains various information and knowledge, including human intelligence. Likewise, Hadith, the second source of Islamic law after the Koran, always provides explanations of things that are universal.

Psychological theories about intelligence are very broad, as is the complexity of human intelligence itself. Although psychologists argue that a person's intelligence can be measured by numbers, intelligence is only limited to the meaning of those numbers. Currently, the development of intelligence theory is moving in a more humanistic direction. In ancient Greece, the theory of intelligence was promoted by Plato, Aristotle and continued to develop. In the past, the development of intelligence theory was only limited to the field of psychology. This rapid development shows a pattern that the meaning of intelligence is largely determined by situational and random factors in theorizing. However, the definition of intelligence actually depends on many external factors that influence the nature of intelligence itself. These external factors include political interests, hereditary factors and racial factors (Munif Chatib, 2012:69).

So it can be understood that intelligence cannot be measured by numbers, it is dynamic, develops according to a regular pattern and is influenced by the environment, culture and food to build body cells including the brain. The intelligence that a person has is the potential that exists within him. A person can have several types of intelligence at the same time, but some are more prominent than others. For example, Albert Einstein, who discovered the theory of relativity in 1905 at the age of 26 and received

the Nobel Prize in physics in 1921, had great logical and musical intelligence. Apart from being a physicist, he is also good at playing music, especially the violin. They have another type of intelligence that brings success and achievement (Sumardi, 2006:30).

That is why human intelligence is not limited to one type, but can be two, three or more. Ary Ginanjar Agustian (2003:46-48) explains in his book that a person must develop three types of intelligence: IQ (intellectual intelligence), EQ (emotional intelligence) and SQ (spiritual intelligence). These three types of intelligence must work synergistically. The synergy between intellectual and emotional intelligence with spiritual interests or spirituality results in a person's behavior, thoughts, actions, happiness, inner peace and a high and limitless work ethic.

Intellectual intelligence is a person's ability to understand something by using thinking tools. Different from emotional intelligence, this intelligence concerns a person's ability to feel, understand and manage emotions or feelings. Meanwhile, spiritual intelligence is the ability to give meaning to every action and behavior. Spiritual intelligence is a divine inner voice that prompts a person to act or not act. Spiritual intelligence is an important foundation for the effective optimization of intellectual and emotional intelligence.

Howard Gardner later identified these three intelligences in different intelligences known as multiple intelligences. Multiple intelligence is a theory developed by Howard Gardner who defines intelligence as the ability to solve problems of cultural value or what is commonly known as multiple intelligence (Musfiroh, 2008:36).

Multiple intelligence can be explained as multiple intelligences that provide opportunities for children to develop their abilities according to their needs and interests. Children can show their intelligence in various ways, for example through words, numbers, music, pictures, physical activity, or social-emotional communication.

Multiple intelligence is collective intelligence which is a human capacity such as neurological, biological, cognitive, sensory and psychological systems (Prasetyo, 2009:42). So every child has multiple intelligences that differentiate them so that these intelligences enable children to solve various problems they face.

2. Multiple Intelligences Strategy

In the Big Indonesian Dictionary (KBBI, 1995:964), strategy is defined as the art and science that includes all the resources of a nation to implement certain policies in the context of war or peace, and is also defined as being careful in planning activities for certain purposes.

According to Hamel and Prahalad, strategy is a gradual (always developing) and continuous activity carried out from the perspective of future expectations. According to William F. Glueck as quoted by Djaslim Salad (1990: 12), strategy is a comprehensive and integrated plan that connects strategic interests with environmental concerns and aims to ensure that the main goal is achieving goals through proper implementation.

According to Gagne in Iskandarwassid and quoted by Dadang Sunendar (2008:2-3), strategy is a person's internal ability to think, solve problems and make decisions. In general, strategy is understood as a basis for action to achieve

predetermined goals (Isriani Hardini and Dewi Puspitasari, 2012: 11-12).

A learning strategy can be explained as a plan containing a series of planned activities to achieve certain educational goals. There are two aspects that need to be considered, namely: First, a learning strategy is an action plan or series of activities that involves the use of methods and the use of different resources or strengths in learning. Second, strategies are designed to achieve certain goals. In other words, all strategic decision formulations aim to achieve this goal. According to Nana Sudjana (2008:147), teaching strategies are the steps taken by teachers in implementing the curriculum. This means the teacher's efforts to use various learning variables such as objectives, materials, methods and assessments to influence students to achieve the goals that have been set.

Teaching strategies are essentially specific teacher actions or teacher practices in implementing learning using methods that are considered more effective and efficient. In other words, teaching strategies are the practices or tactics that teachers use in the teaching and learning process in the classroom. The policy or tactic must reflect systematic steps, meaning that each component must be interconnected and systematic, meaning that the steps taken by the teacher in teaching are organized and structured logically so that the stated goals are achieved.

3. Variety of Multiple Intelligences

Intelligence according to Armstrong (2013) consists of linguistic, mathematical, logical, spatial, kinesthetic, musical, relational, intrapersonal and natural intelligence. According to Gardner (1983), intelligence consists of linguistic, mathematical, logical, visuospatial, kinesthetic, musical, relational, intrapersonal, naturalistic, and mental/intuitive. Meanwhile, in the perspective of Al-Qur'an Aziz (2018), intelligence consists of language, thinking, heart, life, social, body, painting, art, natural learning, spirituality, entrepreneurship, leadership, morality and action.

There are several types of intelligence that are focused on in this research, namely as follows:

a. Linguistic Intelligence (Linguistic/ Language Intelligence)

Linguistic or verbal intelligence is different from other intelligences because it can be said that every speaker and utterance has this intelligence at several levels (Gardner, 1983:78). Linguistic intelligence includes a person's ability to use language and words in various forms, both written and spoken, to express their thoughts.

This intelligence is very common and needed every day. Everyone can talk. However, few know how to use words and language as a magic wand or, if necessary, a sword. Linguistic intelligence functions as a producer of words and language. This involves sensitivity in understanding the structure, meaning and use of language, both written and spoken (Femi Olivia, 2008:17).

Language is a very important thing in a person's life, thanks to it he can continue to progress in learning and thinking, so that the first thing God taught Adam was the names of all things (Najati, 2010, 170-171).Allah Subhanahu Wa Ta'ala says in surah Al-Baqarah verses 31-33:

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ

صَٰدِقِينَ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ
إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم
بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل
لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ
مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

"And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." (QS. Al-Baqarah 2: Verse 31).

Linguistic intelligence is intelligence or the ability to read, write and communicate through words or language. People with these abilities should be directed to become journalists, politicians, speakers, and so on.

b. Logical-Mathematical Intelligence (Logical-Mathematical Intelligence)

Logical-mathematical intelligence includes a person's ability to think inductively and deductively, think according to logical rules, understand and analyze number patterns, and solve problems using thinking skills (Hamzah B. Uno and Masri Kuadrat, 2009:11).

People with this intelligence usually like to analyze and investigate the causes and effects of things. People like this usually like to read and have high speed in solving mathematical problems. When he doesn't understand, he tries to ask questions and find answers to things he doesn't understand.

Logical-mathematical intelligence is often considered and valued more highly than other types of intelligence, especially in today's technological society. Logical-mathematical intelligence includes many components, such as: mathematical calculations, logical thinking, reasoning, problem solving, deductive reasoning, and sharpness of relationships between numerical patterns (Gardner, 1983: 135).

According to Garner, this intelligence is not a primary requirement compared to other intelligences. These intelligences are basically the same and do not dominate each other. Each intelligence has its own mechanisms and basic principles (Munif Chatib and Alamsyah Said, 2012: 85). Allah shows the ability of people who have logical-mathematical intelligence in Surah Al-Ankabut verse 43.

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلَّا
ٱلْعَٰلِمُونَ

"And these examples We present to the people, but none will understand them except those of knowledge." (QS. Al-'Ankabut 29: Verse 43).

So logical mathematical intelligence is processing numbers and thinking logically. People with this type of intelligence excel in academic fields such as chemistry, physics and other logical fields. Therefore, such people should be directed to become accountants, statisticians, accountants, technicians, legal experts and experts in the fields of mathematics, physics, chemistry, etc.

c. Visual-Spatial Intelligence (Visual-Spatial Intelligence)

This intelligence is the ability to provide images and the ability to change the spatial world visually. This type of intelligence refers to the ability to produce mental images and create graphic representations, think three-dimensionally, recreate the visual world (Agus Efendi, 2005: 145).

Spatial intelligence, sometimes called visuospatial intelligence, is the ability to form and use mental models. People with visual-spatial intelligence can think visually or pictorially and imagine various shapes in their minds, both two-dimensional and three-dimensional.

Visual-spatial intelligence involves a person's ability to understand the relationship between objects and space in more depth. Such people have the ability to create imaginary pictures in their minds. The ability to imagine a real form and then solve various problems related to this ability is something different from the visuospatial type.

Allah describes the potential of human visual-spatial intelligence in Surah Hud verses 37-38:

وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغْرَقُونَ وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُواْ مِنْهُ قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ

"And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned." And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule." (QS. Hud 11: Verse 37-38).

Thus, visual-spatial intelligence is the human ability to use visual and imaginative abilities in various forms. People with intelligence like that should be directed to become artists, aviators, architects, designers, photographers, calligraphers, and so on.

d. Bodily-Kinesthetic Intelligence (Body-Kinesthetic Intelligence)

Kinesthetic intelligence is the ability to learn by doing and the ability to experience through direct practice. This type of intelligence, a person wants to be in an environment where he can understand something through real experience, the basic model of kinesthetic is the ability to move objects and fine physical skills as well as the ability to change the body into certain movements. intelligence (Munif Chatib and Alamsyah Said, 2012:90).

People with this type of intelligence process information through the sensations they experience in their bodies. They do not want to remain silent and want to move forward, do something with their hands or feet and try to touch the person they are talking to. According to Gardner, a person who has this ability uses his whole body, or at least only part of his body, for example his hands, to solve problems, then he has the development of kinesthetic intelligence (Munif Chatib and Alamsyah Said, 2012: 91). Unfortunately, this type of intelligence has long been, and may still be, marginalized.

The Qur'an provides an example of how humans learn by imitating animal behavior, namely when Qabil killed Abil even though he did not know what to do with his brother's

corpse. Then Allah sent a raven which dug into the ground to bury him. Qabil learned from a crow how to bury his younger brother's body (Najati, 2010:144). Allah says in Surah Al-Ma'idah verses 27-31:

۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِىٓ ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ

"And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers." And his soul permitted to him the murder of his brother, so he killed him and became among the losers. Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful." (QS. Al-Ma'idah 5: Verse 27-31).

Someone with this intelligence is interested in becoming an athlete, pilot, dancer, drama actor, sculptor, surgeon, mechanic. etc.

e. Musical Intelligence (Musical Intelligence)

Musical intelligence refers to the ability to perceive sounds, differentiate them, compose and express oneself through high and rhythmic sounds or voices (Sholeh, 2016:28). In Islam, the gift of musical intelligence is found by reciting the holy verses of the Koran, paying attention to the pronunciation of the makharijul letters, as well as the tone and rhythm.

In the context of art, the first thing people understand is the structure of the music, because the Koran is supposed to be expressed through reading. Thus, reading the Koran requires hearing and talaqqi (reading in front of a teacher).

The Qur'an has its own musical structure. At a certain point Tajweed can be expressed through the music of the Qur'an, because it is the knowledge and sound of the music of the Qur'an that can beautify the reading and beautify the reading even without the help of certain people. If the sound of the instrument is adjusted to the rules of music, it can leave quite a deep impression on the soul. (Jamal al-Banna, al-Ashlani al-'Azimani, 16-17.)

Music has qualities that comfort, calm and relieve fear. Additionally, music can activate neural transmission through its vibrations, allowing more associations. Musical intelligence involves a person's ability to be sensitive to non-verbal sounds around them, including pitch and

rhythm. People with this intelligence usually enjoy listening to beautiful sounds and rhythms, whether humming songs, listening to a tape recorder, radio, orchestral performances, or playing their own musical instruments.

Musical intelligence is the ability to compose, compose (arrange) music, sing, have accurate rhythm and appreciate music. This musical intelligence also refers to the ability to enjoy, observe and differentiate, express musical forms and includes sensitivity to the melodic rhythm and timbre of the music heard (Ansharullah, 2013: 115-116).

With this intelligence, people are interested in becoming singers, composers, music teachers, music observers, musicians, songwriters, conductors, etc.

f. Interpersonal Intelligence (Interpersonal Intelligence)

Interpersonal intelligence is the ability to understand other people and communicate effectively with them. This intelligence allows us to understand and interact with other people, including the ability to create, maintain relationships and know the different roles in a group (Munif Chatib and Alamsyah Said, 2012:94).

Interpersonal intelligence can be seen as the joy of making friends and the enjoyment of various social activities, as well as the discomfort or reluctance to be alone and alone. Interpersonal intelligence is built, among other things, on the central ability to recognize differences; especially great differences in mood, character, motivation and will. In its more advanced form, this intelligence gives adults the ability to read the wishes and desires of other people, even though they are hidden (Gardner, 2003:45).

People with this type of intelligence like and enjoy teamwork, communicating and collaborating through learning, and often enjoy mediating in debates and disputes both at school and at home. The Qur'an shows interpersonal intelligence in Surah Al-Hujarat verse 13:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (QS. Al-Hujurat 49: Verse 13) .

Thus, people with this intelligence are usually interested in becoming politicians, counselors, relations, social workers, negotiators, salesmen, sales representatives, and so on.

g. Intrapersonal Intelligence (Intrapersonal Intelligence)

According to Lwin (2008:233), intrapersonal intelligence is intelligence in recognizing oneself. This intelligence is the ability to understand oneself and be responsible for one's life. Interpersonal intelligence or self-understanding intelligence is a type of intelligence that is quite complicated and complex, because it concerns the nature and purpose of life, and is the most difficult to understand of all types of intelligence.

People with high intrapersonal intelligence tend to be independent, independent of others, and have strong independent opinions on controversial

issues. Scientists in the field of genetics firmly believe that when a person is born into the world, his intrapersonal intelligence has developed from genetic combinations. However, experience and environment ultimately determine the quality of intrapersonal intelligence. This intelligence can be built through the interaction of social relations and the environment, thereby enriching a person's personal experience. In Surah Az-Zariyat verse 21, Allah says:

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ

"And in yourselves. Then will you not see?" (QS. Az-Zariyat 51: Verse 21).

People who have intelligence like that are interested in becoming psychotherapists, psychologists, philosophers, motivators, counselors, religious leaders, and so on.

h. Naturalist Intelligence

This intelligence is more manifested in the ability to know nature, the universe, including plants, animals, nature, the environment and scientific research about it (Suparno, 2004: 77). Important components of this intelligence include sensitivity to nature (flowers, fauna, cloud formations, mountains), the ability to distinguish members of a species, detect the presence of other species, and map relationships between several species, both formally and informally.

The relationship between the environment and naturalistic intelligence proposed by the Diversity of Intelligence theory offers a new perspective on the state of the universe and the contents of all living ecosystems. Without realizing it, activities around the habitat have a positive influence on this naturalist's intelligence. This can be seen from a person's interest in nature, including animals and plants, at

school age. Then in a person's cognitive aspect, enjoyment of objects and stories related to natural phenomena, such as the appearance of clouds and rain, the origin of animals, animal growth, etc. (Munif Chatib and Alamsyah Said, 2012:98) develops .

In the view of the Qur'an, humans who are said to have naturalistic intelligence not only lead humans to pay attention to, study, understand and love the universe, but this intelligence can make humans aware that God exists. who creates and organizes everything in the world in perfect harmony. Allah Subhanahu Wa Ta'ala says in the letter Ali Imran verses 190-191:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأَيَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (QS. Ali 'Imran 3: Verse 190-191).

Scientific intelligence is defined as the ability and interest in the natural environment. With this intelligence, people are interested in becoming environmental activists, animal activists, geologists, biologists,

weather and climate experts, scientists, veterinarians, etc.

i. Existentialist/Intuitive Intelligence (Spiritual/Intuitive Intelligence)

Spiritual intelligence is the intelligence of the soul which contains elements that bring very deep truths to life. This aims to realize the best, most perfect and most human things within ourselves which produce ideas, energy, values, visions and callings that come from the heart. Apart from that, it also gives the meaning of worship to every behavior and action through natural steps and thoughts to become a better person, a monotheistic way of thinking and the principle is only praise and gratitude to God Almighty (Abd. Kadim Masaong and Arfan A. Tilomi , 2011:5).

Sholeh (2016:31) existential intelligence refers to the human ability to determine oneself in the furthest reaches of space, the purpose of life and death, physical and spiritual fate in the world as well as the meaning of the depth of experiences such as love or art. This intelligence places more emphasis on people who question who they are and what their existence is in this world (Suparno, 2004:78).

This intelligence is characterized by questioning everything related to human existence, the purpose of life, human death and the realities they face (Munif Chatib and Alamsyah Said, 2012: 101). According to Sholeh (2016:31), people with existential intelligence tend to be aware of the nature of things and ask different things that their peers may not have thought about. This is explained in QS Az-Zariyat verse 56. Allah says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except to worship Me." (QS. Az-Zariyat 51: Verse 56).

So existential or spiritual intelligence is divine consciousness. People with this kind of intelligence cannot express themselves in work life or profession, but are prepared and prepared for eternal life after death.

CONCLUSION

Every person has different intelligence which will develop continuously. Multiple Intelligences according to Howard Gardner is the basic intelligence possessed by every human being and is ready to be developed optimally. According to Gardner, there are nine basic intelligences (Language Intelligence, Logical-Mathematical Intelligence, Visual-Spatial Intelligence, Kinesthetic Intelligence, Musical Intelligence, Interpersonal Intelligence, Intrapersonal Intelligence and Natural Intelligence, and spiritual intelligence/ Existential intelligence).

Al-Quran perspective on language intelligence in surah al-Baqarah verses 31-33. Logical-mathematical intelligence is stated in surah al-Ankabut verse 43. The visual-spatial intelligence possessed by humans is demonstrated by Allah SWT in surah Hud verses 37-38. The Qur'an shows the kinesthetic intelligence possessed by humans in surah al-Maidah verse 31. Allah has gifted humans with musical-rhythmic intelligence so that they can be used to recite the holy verses of the Koran which have the beauty of their composition and language style. In surah al-Hujarat verse 13 regarding interpersonal intelligence which shows the nature of humans as humans who are created differently from one another. Allah hints in surah Zariyat verse 21 regarding intrapersonal intelligence. Instructions in the Qur'an regarding naturalist intelligence are

found in Surah Ali Imran verses 190-191. Allah hints at existential intelligence in surah Zariyat verse 56.

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