

INTERNATIONAL PROCEEDING


STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**PROCEEDING
INTERNATIONAL SEMINAR**

**“OPTIMIZING OF MULTIPLE INTELLIGENCES
TO EXAGGERATE HUMAN POTENTIAL TOWARDS
VIRTUOUS CHARACTER”**

Editors:

Saedah Siraj

W. Allan Bush

Jainatul Halida Jaidin

Fitri Yuliawati



**Teacher Education “Madrasah Ibtidaiyah”
Faculty Islamic Education and Teacher Training
Islamic State University Sunan Kalijaga
Yogyakarta
December, 19th 2013**



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

PROCEEDING INTERNATIONAL SEMINAR

ON THE 1st SUMMIT MEETING ON EDUCATION, THE END OF THE YEAR 2013

**“OPTIMIZING OF MULTIPLE INTELLIGENCES TO EXAGGERATE
HUMAN POTENTIAL TOWARDS VIRTUOUS CHARACTER”**

Hak Cipta Dilindungi Undang-undang

Copyright @ 2013

xii, 337 ; 21 x 35 cm

ISBN: 978-602-14483-2-8

Editors:

Saedah Siraj

W. Allan Bush

Jainatul Halida Jaidin

Fitri Yuliawati

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

Penerbit:

BUKU BAIK

Ngringinan, Palbapang, Bantul, Bantul, Yogyakarta, 55713

E-mail: penerbitbukubaik@yahoo.com

DAFTAR ISI

KATA PENGANTAR.....	x
CAPACITY BUILDING BASED ON MULTIPLE INTELLIGENCES THROUGH EDUCATION(SOCIOLOGY PERSPECTIVE: CHARACTER AND DIGNITY) ISTINGSIH.....	1 ✓
THE IMPORTANCE OF EDUCATING CHILDREN SAEDAH SIRAJ	9
PENERAPAN NILAI MURNI MELALUI PEMBELAJARAN SAINS: PENGALAMAN MALAYSIA LILIA HALIM.....	13
LEADING BASED ON THE HUMAN RESOURCES COMPETENCE AND COMMITMENT W. ALLAN BUSH	21
CHILDREN'S CONCEPTIONS OF LEARNING JAINATUL HALIDA JAIDIN	25
ASSESSMENT INSTRUMENTS DEVELOPMENT OF SPIRITUAL INTELLIGENCE AS A CHARACTER-FORMING ALTERNATIVE LEARNERS ANINDITYA SRI NUGRAHENI	31
IMPLEMENTATION OF PORTFOLIO ASSESSMENT MODEL ON THE CHARACTER OF RESPONSIBILITY AND INDEPENDENT LEARNING JAMIL SUPRIHATININGRUM	41
DEVELOPMENT OF TEACHING MATERIALS WITH INDONESIAN COOPERATIVE MODEL FOR IMPROVING INTERPERSONAL AND INTRAPERSONAL INTELLIGENCE CHILDREN AT ELEMENTARY SCHOOL FIFTH GRADE ALFI LAILA & MOH. BASORI.....	47

HUMANIZATION OF EDUCATION IN DEVELOPING POTENTIAL LEARNERS THROUGH MUTIPLE INTELLIGENT IMPLEMENTATION <i>AVANTI VERA RISTI P</i>	59
IMPROVING CHILDREN OF MULTIPLE INTELEGENGE USING CREATIVE GAMES <i>FEBRITESNA NURAINI</i>	67
PROFESSIONAL TEACHER ROLE DEVELOPING INTELLIGENCE IN CHILDREN IN SCHOOL COMPOUND <i>ROHINAH</i>	71 ✓
STIMULATION OF MULTIPLE INTELLIGENCES IN ELEMENTARY EARLY CHILDHOOD EFFORTS HOLISTIC OPTIMIZATION OF POTENTIAL CHILD THROUGH SIMPLE ACTIVITIES AT HOME PARENTS TOGETHER <i>IYAN SOFYAN</i>	81
STUDENT CENTERED APPROACH FOR EDUCATION ISLAMIC ELEMENTERY SCHOOL <i>KHOIRUL HADI & ATIK WARTINI</i>	87
IMPLANTING DISCIPLINE PROGRAM FOR CHILDREN AGES 4-6 YEARS BASED ON MULTIPLE INTELLIGENCE <i>MURFIAH DEWI WULANDARI</i>	97
IMPLEMENTING MULTIPLE INTELLEGENCES THEORY IN THE CLASSROOM <i>NURUL HIDAYATI ROFIAH</i>	103
THE APPLICATION OF MULTIPLE INTELLIGENCES-BASED TEACHING IN SD (ELEMENTERY SCHOOL) IMMERSION PONOROGO <i>RIRIEN WARDIANI</i>	109

OPTIMIZING MULTIPLE INTELLIGENCE THROUGH THEMATIC LEARNING IN EARLY GRADE STUDENTS OF ELEMENTARY SCHOOL <i>AMALIYAH ULFAH & M. TOLKHAH ADITYAS</i>	117
THE BASIC MOTIVATION IN FORMING BEHAVIOR ABSTRACT <i>MOCH. FATKHURONJI</i>	125
ALTERNATIVE OF LEARNING MODEL WITH SOCIAL LEARNING BANDURA <i>INDRYA MULYANINGSIH</i>	133
THE MODEL OF IMPLEMENTATION OF EDUCATION FOR SUSTAINABLE DEVELOPMENT (ESD) IN THE ISLAMIC ELEMENTARY SCHOOL <i>ZAINAL ARIFIN</i>	143 ✓
CREATING POSITIVE LEARNING ENVIRONMENT IN ELEMENTARY SCHOOL/ ISLAMIC ELEMENTARY SCHOOL BASED ON INTEGRATIVE-THEMATIC APPROACH IN INCLUSION CLASS <i>ZIDNIYATI</i>	149
INDONESIAN RELISTICS MATHEMATICS EDUCATION THROUGH MULTIPLE INTELEGENGE AT ELEMENTARY SCHOOL <i>IDA NURMILA ISANDESPA & DILA NURROHMAH</i>	159
BUILDING ISLAMIC-SCIENTIFIC INTEGRATION BASED LEARNING TOOLS FOR MI 5TH GRADER ON KEY SUBJECT “OW LIVING THINGS ADAPT” ORIENTED TO GUIDED DISCOVERY APPROACH <i>FITRI YULIAWATI</i>	165
DUALISM AND INTEGRATION ISLAMIC EDUCATION AND GENERAL EDUCATION IN INDONESIA <i>SITI JOHARIYAH</i>	175 ✓
FAMILY EDUCATIONAL INSTITUTION IN THE FRAME OF ISLAMIC RELATION AND SCIENCE TECHNOLOGY <i>NADLIFAH</i>	187 ✓

HUMANIST-RELIGIOUS EDUCATION

(The Concept and the Implementation of the Humane Education in MIN 1 Yogyakarta on Science Learning)

MOH. AGUNG ROKHIMAWAN197 ✓

THE OPTIMIZING OF MULTIPLE INTELLIGENCES FOR INCREASING THE POTENTIAL TOWARDS HUMAN VIRTUOUS CHARACTER SUMMIT MEETING ON EDUCATION THE END OF THE YEAR 2013 YOGYAKARTA

FAUZAN & ASEP EDIANA LATIP207

MAINSTREAMING MULTICULTURAL STUDIES FOR RADICAL ISLAMIC MOVEMENT IN YOGYAKARTA

NUR HIDAYAT219 ✓

THE DEVELOPMENT OF MATHEMATICS LEARNING PRODUCTS BASED MULTIPLE INTELLIGENCES

LULUK MAULUAH229 ✓

A REFLECTION OF A BASED ON CHARACTER BUILDING EDUCATION

MAEMONAH239 ✓

THE ANALYSIS OF ERROR IN ANSWERING MATHEMATICS QUESTION IN V CLASS OF SD/MI IN YOGYAKARTA CITY

ENDANG SULISTYOWATI247 ✓

THE IMPORTANCE OF VALUES CHARACTER EDUCATION FOR 2013 CURRICULUM

H. SEDYO SANTOSA265 ✓

OPTIMIZATION OF MULTIPLE INTELLEGENCES THROUGH SCIENCE LEARNING FOR SD/MI (ELEMENTARY SCHOOL) STUDENTS

SIGIT PRASETYO281 ✓

THE REFORM OF LEARNING SCIENCE THROUGH MULTIPLE INTELEGENT PARADIGM TO AGAINST CURRICULUM IMPLEMENTATION 2013 IN SD/MI

DIAN NOVIAR291

**HOLISTIC-INTEGRALISTIC TEACHER “THE NECESSITY AND THE
NEEDS FOR MULTIPLE INTELLIGENCES-BASED LEARNING
PROCESS IN THE ISLAMIC ELEMENTARY SCHOOL”**

ANDI PRASTOWO301 ✓

METAPHORICAL ITEMS ARE QUITE NECESSARY TO LEARN

NA'IMAH311 ✓

**IMPROVING THE STUDENTS' SKILLS IN WRITING DESCRIPTIVE TEXTS
THROUGH DIGITAL IMAGES AT THE EIGHTH GRADE OF
SMP ALI MAKSUM PONDOK PESANTREN KRAPYAK BANTUL IN
THE ACADEMIC YEAR OF 2013/2014**

JUBAEDAH319 ✓

**DEVELOPING A PROCESS-BASED IN SCIENCE LEARNING
THROUGH PROBLEM BASED LEARNING TO WELCOME THE IMPLEMENTATION
OF CURRICULUM 2013**

RUNTUT PRIH UTAMI331



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

KATA PENGANTAR

Bismillahirrohmanirrohiim, Assalamu'alaikum warahmatullaahi wabara-kaatuh. Alhamdulillahirabbil'alamin. Wabihi nasta'in 'ala umuridunnya waddin. Wash-sholawatu wassalamu'ala asrofil anbiya'I walmursalin. Wa'ala alihi wa ashabihi ajmain. Amma ba'du. Robbisrohli shodri wayassirli amri, wahlul 'uqdatan millisani, yafqohu qauli. Segala puji bagi Allah SWT, shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad SAW, beserta para sahabat dan umatnya yang senantiasa mengikuti sunahnya.

Kegiatan ini terselenggara atas dasar perlunya perubahan demi perubahan, inovasi-inovasi pembelajaran senantiasa menjadi perhatian kalian akademik dan praktisi pendidikan.

Dalam hal ini prodi PGMI akan berusaha semaksimal mungkin untuk senantiasa mengembangkan kegiatan yang mendukung peningkatan mutu tersebut, baik untuk dosen, mahasiswa, bahkan bagi alumni dari PGMI itu sendiri, serta masyarakat luas pada umumnya sebagai pengguna dari alumni PGMI Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. Peningkatan mutu tersebut di antaranya dilakukan dalam bentuk pelaksanaan 'seminar internasional'. Seminar internasional akan menetapkan tema "*Summit Meeting on Education The End of The Year 2013*" dan Penandatanganan MOU dengan University Kebangsaan Malaysia (UKM).

Adapun kegiatan yang diselenggarakan meliputi kegiatan Seminar Internasional dengan tema Optimalisasi kecerdasan majemuk untuk melejitkan potensi menuju manusia berbudi pekerti. Dilanjutkan Fashion show Tarbiyah *Fashion Week 2015* yang bertajuk "Islami, Trendy and Syar'i". Kegiatan berikutnya adalah Seminar Nasional dengan tema Kurikulum 2013 "Realisasi dan Refleksi Kurikulum 2013". Berikutnya Seminar Peringatan hari Ibu dengan "Peran keluarga dalam pendidikan anak (Kolaborasi catur pusat pendidikan)". Dilanjutkan dengan acara Bedah buku yang bertema "Merajut pendidikan di kota Yogyakarta" karya: Bp. Zainal Abidin, M.Pd. Selanjutnya Seminar Edupreneurship dengan tema "Membangun kreatifitas melalui edupreneurship"

Adapun narasumber dari kegiatan ini dari berbagai negara, yaitu: dari negara Malaysia, Australia, Brunei Darussalam, dan Indonesia. Adapun nama-nama narasumber sebagai berikut: Prof. Dr. Lilia Halim (University Kebangsaan Malaysia), Bapak Setiyo Iswoyo, Drs. HD. Iriyanto, M.M., Dr. Slamet Suyanto (Dosen Pendidikan Biologi, UNY), Hj. Dyah Suminar (SE istri mantan walikota Yogyakarta), Prof. Dr. Taufik Ahmad Dardiri, SU (Dosen Fakultas Adab dan Ilmu Budaya, UIN Sunan Kalijaga), M Arief Budiman, S.Sn., Managing Director PT. Petakumpet Yogyakarta. Adapun peserta dari kegiatan ini dari berbagai negara yaitu Turki, Rusia, Thailand, Malaysia.

Dalam hal ini dosen atau pendidik pada umumnya adalah perintis pembangunan di segala bidang kehidupan dalam masyarakat. Seorang dosen atau pendidik yang benar-benar sadar akan tugas dan tanggung jawabnya, tentulah akan selalu mawas diri, mengadakan introspeksi, berusaha selalu ingin berkembang maju, agar bisa menunaikan tugasnya lebih baik, dengan selalu menambah pengetahuan, memperkaya pengalaman, menambah kualitas dirinya melalui membaca buku-buku perpustakaan, mengikuti seminar loka-karya, kursus-kursus penataran, dan sebagainya agar selalu bisa mengikuti gejolak perubahan sosiokultural dalam masyarakat serta kemajuan ilmu dan teknologi modern dewasa ini. Melalui kegiatan *international Summi Meetng* ini diharapkan dosen, guru, dan mahasiswa menjadi lebih profesional, khususnya terkait dengan kompetensi profesional.

Pekerjaan mengajar memang tidak selalu harus diartikan sebagai kegiatan menyajikan materi pelajaran. Meskipun penyajian materi pelajaran memang merupakan bagian dari kegiatan pembelajaran, tetapi bukanlah satu-satunya. Masih banyak cara lain yang dapat dilakukan guru untuk membuat siswa belajar. Peran yang seharusnya dilakukan guru adalah mengusahakan agar setiap siswa dapat berinteraksi secara aktif dengan berbagai sumber belajar yang ada. Guru pun sangat erat kaitannya dengan pendidikan karakter.

Pendidikan karakter yang semakin hangat sering menimbulkan kekhawatiran para guru. Namun sebenarnya hal itu tidak perlu khawatir, masih banyak tugas guru yang lain seperti: memberikan perhatian dan bimbingan secara individual kepada siswa yang selama ini kurang mendapat perhatian. Kondisi ini akan terus terjadi selama guru menganggap dirinya merupakan sumber belajar satu-satunya bagi siswa. Jika guru memanfaatkan berbagai strategi pembelajaran secara baik, guru dapat berbagi peran dengan strategi. Peran guru akan lebih mengarah sebagai manajer pembelajaran dan bertanggung jawab menciptakan kondisi sedemikian rupa agar siswa dapat belajar. Untuk itu guru lebih berfungsi sebagai penasehat, pembimbing, motivator dan fasilitator dalam Kegiatan Belajar Mengajar.

Upaya Pemerintah terhadap tenaga guru sebenarnya telah dilakukan oleh Pemerintah Republik Indonesia, melalui berbagai bentuk kebijakan. Ditetapkannya Undang Undang nomor 14 tahun 2005 tentang guru dan dosen merupakan dasar kebijakan untuk memperkuat eksistensi tenaga kependidikan sebagai tenaga profesional, seperti profesi-profesi yang lainnya. Kualitas profesi tenaga guru selalu diupayakan, baik melalui ketentuan kualifikasi pendidikannya maupun kegiatan in-service training, dengan berbagai bentuknya, seperti: pendidikan dan latihan (diklat), penataran dan pelibatan dalam berbagai seminar untuk memperbarui wawasannya dalam kompetensi pedagogi dan akademik.

Pemerintah mulai menyadari betapa strategisnya peran tenaga guru dalam mengantarkan generasi muda untuk menjadi sumber daya manusia (SDM) yang berkualitas dan kompetitif sehingga mampu mewujudkan suatu kesejahteraan bersama. Sejarah peradaban dan kemajuan bangsa-bangsa di dunia membelajarkan pada kita bahwa bukan sumber daya alam (SDA) melimpah yang dominan mengantarkan bangsa tersebut menuju pada kemakmuran, tetapi ketangguhan daya saing dan keunggulan ilmu pengetahuan dan penguasaan teknologi (ipteks) bangsa tersebutlah yang berperan untuk meraup kesejahteraan. Bahkan SDM yang menguasai ipteks cenderung memanfaatkan teknologinya untuk menguasai SDA bangsa lain. Dalam hal ini pemerintah ingin mengejar ketertinggalan dengan menyempurnakan kurikulum KTSP menjadi Kurikulum 2013.

Kurikulum 2013 yang telah diimplementasikan pada tahun ajaran 2013/2014 menimbulkan pro dan kontra atas kurikulum tersebut masih terus terdengar. Banyak pihak yang mempertanyakan kesiapan implementasinya, pengembangan bahan ajarnya, evaluasinya, dan proses pembelajarannya di kelas. Perwakilan guru di Kota Kupang menilai implementasi kurikulum pendidikan 2013 akan menjadikan guru-guru seperti robot. Alasannya, semua Rencana Pelaksanaan Pembelajaran (RPP) dan Silabus disusun oleh pemerintah pusat. Sedangkan guru hanya siap untuk mengajar dengan RPP yang ada. Pada tahun ajaran 2013/2014, kurikulum baru akan diberlakukan untuk siswa kelas 1 dan 4, sedang siswa kelas 2,3,5, dan 6 masih menggunakan kurikulum lama. Beberapa pendapat pro dan kontra masih terus berlanjut, tapi mau tak mau kurikulum baru akan segera diimplementasikan secara bertahap. Seminar ini memperbincangkan masalah tersebut dari sisi pembuat kebijakan, ahli kurikulum, dan praktisi pendidikan/pengajaran.

Demikian yang dapat kami sampaikan terkait dengan esensi dari penyelenggaraan kegiatan "*Summit Meeting on Education The End of The Year 2013*". Kami mengucapkan terima kasih banyak atas partisipasi dan dukungan dari berbagai pihak yang tidak dapat kami sebutkan satu per satu. Tanpa bantuan dan partisipasi rekan-rekan semua kegiatan ini tidak dapat terlaksana dengan baik. Semoga kegiatan ini dapat menambah kontribusi pada khasanah keilmuan khususnya pada Pendidikan Dasar dan memberi manfaat kepada para peserta dan pembaca. Amiin

Yogyakarta, 19 Desember 2013

Ketua Panitia

Dr. Aninditya Sri Nugraheni, M.Pd.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

HOLISTIC-INTEGRALISTIC TEACHER

“The Necessity And The Needs For Multiple Intelligences-Based Learning Process In The Islamic Elementary School”

Written by:

Andi Prastowo

Lecturer in Education of Islamic Elementary School Teacher

Faculty of Islamic Education and Teachership
State Islamic University Sunan Kalijaga Yogyakarta

E-mail: anditarbiyah@gmail.com

ABSTRACT

Howard Gardner's notion of multiple intelligences has brought major changes to the way people in the world view the key to success in life. The view of multiple intelligences offers a richer description of the capabilities and the potential success of a child rather than raw IQ. This view also has a major impact on the rearrangements purpose, process and output for the provision of education, including in Islamic educational institutions in the elementary school level. As a result, many efforts, programs, and activities are compiled by the Islamic elementary school managers to realize the implementation of multiple intelligences-based education. Unfortunately, such a teacher profile which is suitable for the implementation of multiple intelligences-based education has not been studied in depth. Therefore, this research seeks to explore the concept of teacher in Islamic perspective which is relevant to multiple intelligences-based education. Through literary study with post-structuralism hermeneutic approach, this research seeks to offer an alternative idea about the concept of teacher for learning multiple intelligences-based that is unearthed from the meaning of creativity to the development of classical Islamic concept of the teacher, i.e. mu'allim, murabbiy, mursyid, and mu'addib. The result of this research concludes that an expected professional teacher for Islamic education in Islamic elementary school which is relevant to the Islamic school with multiple intelligence orientation is holistic-integralistic teacher. The teacher has four competencies: intellectual and research capacity, spiritual capacity, moral and ethical capacity, and emotional capacity

Keywords: *multiple intelligences, professional teacher, Islamic Elementary School*

A. INTRODUCTION

The emergence of the theory of multiple intelligences has wide implications on the beliefs and perspectives of people in the world on how to achieve success in life. From this concept, there is a view that to achieve success, there are many ways that can be taken and a lot of different capabilities that can help to achieve that success. IQ tests are not the only determinant of the success in life. In a book entitled *Frames of Mind*, published in 1983, Howard Gardner, the originator of the theory of multiple intelligences, reveals that not only one kind of monolithic intelligence (intelligence quotient) that are important for success in life, but there is a wide spectrum of intelligence (Goleman, 1997: 50-51). Intelligence comes in the form of eight skills: verbal, mathematical, spatial, body-kinesthetic, musical, intrapersonal, interpersonal, and naturalist skill (Santrock, 2007:140-141).

The theory of multiple intelligences has stimulated people to think broadly about what

constitutes a person's intelligence and competence. This theory motivates teachers to develop a program to teach children in different domains. Therefore, as the impact, there will emerge technologies to facilitate intelligence area of the learners, such as the computer development for learning, the use of *touchscreen* display, the development of *Musical Instrument Digital Interface* (MIDI), the use of the *National Geographic Online*, and so on. In addition, it also develops a wide range of learning strategies for each of the eight skills above (Santrock, 2007:146). Moreover, multiple intelligences-based curriculum has been prepared in thousands of schools. Armstrong points out that in the curriculum, students take a special field in various subjects involving the eighth intelligences for the real-world skills (e.g. course architecture, the art of planting, the composition of music, yoga, rock collection, or publication) (Armstrong, 2011:178-179).

However, there are some things that are rarely touched in the discussion of the implementation of multiple intelligences in the educational practices in elementary schools and Islamic elementary schools. One of them is about the appropriate profile of Islamic elementary school teacher to emerge the multiple intelligences-based class. It is important to study more depth because the role and the function are very central in the educational process. Saiful Anam discloses that a teacher is the generator that drives teacher's teaching activities. Teacher has a very strategic role in the achievement of educational goals, and becomes one of the determinant factors that determine the level of success of a child in the process of transformation of science and technology, as well as ethical and moral internalization (Anam, 2005:337). The teacher is the mission of the waves in the field of education as well as an important factor in creating a qualified and efficient education system (Harsono and Susilo, 2010:24).

In addition, teacher is the central figure in the field of education, especially in the Teaching-Learning Process (PBM). Thus, this profession is a special job referred in Article 7 of Law No. 14 Year 2005 about Teacher and Lecturer. It is said that the profession of teacher and lecturer is a special field of work carried out on the basis of having academic qualifications and educational background in their respective sectors. Teacher, as a professional trainer is also required to have the qualification, competency and certification (Harsono and Susilo, 2010:24). Therefore, there is no doubt that the assessment of the teacher profile for multiple intelligences class is very urgent and necessary.

Based on some of the arguments, this research explores a number of classical Islamic concepts of the teacher and the relevance to the theory of multiple intelligences. Some of the problem statements are developed in this research includes: first, how is the teacher profile for multiple intelligences class? Second, how is the basic concept of professional teacher in the classical Islamic concept? Third, how is the relevance of the concept of professional teacher in the basic education of Islam with the multiple intelligences class? This research is expected to find the basic concept of professional profile of Islamic elementary school teacher that is consistent with the demand of the multiple intelligences class.

B. METHOD OF RESEARCH

The method of this research applies the literary research (literature). The approach uses post-positivistic paradigm (qualitative). The analysis uses content analysis technique with post-structuralism hermeneutic approach. It means, this research is directed and conducted by developing the meaning of creativity from classical concepts such as *mu'allim*, *murabbiy*, *murshid*, and *mu'addib*. The analysis process, the text or something spoken is deconstructed from the conventional understanding to a new understanding (Muhadjir, 2011:317-318).

Data sources used in this research are books or articles related to the topics in this study. The data of this research come from the thought of the Islamic scholars about the various terms associated with teacher, such as *mu'allim*, *murabbiy*, *murshid*, and *mu'addib* which is contained in various writings both in books, articles, and journals. Besides that, it also learns about the Islamic education scholars thought on professional development of Islamic education teacher.

To perform this study, the procedure of the research, researcher collects the concept of teacher that includes *mu'allim*, *murabbiy*, *mursyid*, and *mu'addib* from a variety of relevant library materials. Start from this first step, it is followed by an intertextual analysis interpretively which is sought to bring *meaning of creativity* of the concept of Islamic education teacher who have been there at the top. After that, the researchers combines the concept of a professional teacher who emerges from the concept *mu'allim*, *murabbiy*, *mursyid*, and *mu'addib* to develop the professionalism of teacher in Islamic education in order to obtain a strong and firm foundation. Lastly, the writer makes abstraction and inference of the concept and its development in a professional teacher of Islamic education. Thus, it can be obtained operational definition of the concept and its development in a professional teacher of Islamic education that can be applied in the practical realm.

C. FINDING AND DISCUSSION

1. Teacher's Profile for Multiple Intelligences Class

The emergence of the theory of multiple intelligences is a new chapter in the education field. This theory explicitly rejects that intellectual intelligence (IQ) is the only factor determining the success of a person's life. Howard Gardner, in his latest book *Multiple Intelligences: New Horizon*, states that intelligence is bio-psychological construction (Gardner, 2013:49). In his book *Frames of Mind* (1983), he states that it is not just one kind of monolithic intelligences (intelligence quotient) that is important for success in life, but there is a wide spectrum of intelligence (Goleman, 1997:50-51). Intelligence comes in the form of eight skills: verbal, mathematical, spatial, body-kinesthetic, musical, intrapersonal, interpersonal, and naturalist skill (Santrock, 2007:140-141).

Briefly, each of these skills is elaborated as below (Santrock, 2007:140):

- a. Verbal skills: the ability to think in words and to use language to express meaning (author, journalist, speaker).
- b. Math skill: the ability to solve mathematical operations (scientists, engineers, accountants).
- c. Spatial ability: the ability to think three-dimensional (architects, artists, sailors).
- d. Body-kinesthetic skill: the ability to manipulate objects and smart in physical things (surgeons, craftsmen, dancers, athletes).
- e. Musical skill: sensitive to the tone, melody, rhythm, and sound (composers, musicians, and sensitive listeners).
- f. Intrapersonal skill: the ability to understand themselves and organize their life effectively (theologians, psychologists).
- g. Interpersonal skills: the ability to understand and interact effectively with others (exemplary teachers, mental health professionals).
- h. Naturalist skill: the ability to observe patterns in the nature and understand natural systems and man-made systems (farmers, botanists, ecologists, soil experts).
- i. Existential intelligence: the intelligence to reflect on the most fundamental questions of existence (Gardner, 2013:35), or the ability to put oneself by paying attention to the achievements furthest in the cosmos and the related ability to put oneself by observing patterns in the existential self human and profound experiences (Armstrong, 2013:195).

Spectrum Project is an innovative business conducted by Gardner to test the eight intelligences. Spectrum Project begins with the basic idea that every student has a potential to develop strengths in one or two areas (Santrock, 2007:141). It gives context to see more clearly the strengths and weaknesses of children. As Santrock describes the description below:

What does the Spectrum Class look like? This class has a lot of materials that can stimulate a variety of intelligences. However, teacher does not try to stimulate intelligence directly by grouping similar activities that are labeled 'spatial', 'verbal', and so on. Teachers use a combination of materials related to the intelligence domain. For example, naturalist students explore and compare the biological specimen, which does not only sense the ability to train students but also a logical analytical capability. In the area of storytelling, the students create an interesting imaginative story and design the plots. Thus, it encourages students to use the linguistic, dramatic, and imaginative ability. In group structuring, for example, students can construct their own models of class and organize photos of students and teacher in the classroom. This area stimulates both spatial and personal skill. Overall, Spectrum class has 12 areas designed to train and improve the multiple intelligences of the students (Santrock, 2007:141).

According to Landa (2000), as cited by Santrock, he believes that the multiple intelligences approach is the best way to teach children because children have different abilities. According to him, this new approach has brought great changes to the role of the teacher. Teacher no longer stands in front of the class and teach the students. By this approach, teacher is the facilitator rather than a commander when the students learn in different learning centers associated with different intelligences. The students participate in cooperative learning groups in the center. The learning center provides an opportunity for them to develop their interpersonal intelligence (Santrock, 2007:133).

In addition, students also use body-kinesthetic intelligence to prepare the letter shapes as they learn to write. They also use the intelligence to learn pronouncing vowels when they learn, and learn to pronounce letters when they write. Meanwhile, intrapersonal intelligence is the type of intelligence which is most widely ignored in the traditional classroom. In the multiple intelligences class, the students complete their own self-evaluation sheets after they complete the task in a few centers of learning. Students also make (a portfolio where they record the results of their work so that they can see the progress. Similarly, the implementation of multiple intelligences approach is optimal, and then it also needs the awareness of the parents or the guardian of the students. Therefore, it is also needed parental education called "The Parent-Teacher Connection" (Santrock, 2007:133).

Armstrong also states that in the multiple intelligences curriculum, students take a special field in a variety of subjects involving the eighth intelligence for the real-world skills (e.g. course architecture, the art of planting, the composition of music, yoga, rock collection, or publication) (Armstrong, 2011:178-179).

From the explanation above, it can be concluded that the multiple intelligences as a new learning approach in elementary school has brought a lot of changes in learning activities and classroom management. Teacher is no longer a central figure who dominates the information and learning resources. Students are no longer subjects who receive the information and knowledge provided by the teacher. Teacher is the facilitator and generator that assists the students in learning. Students actively construct their own knowledge. The success of learning is not only judged on one aspect, called logical-mathematical intelligence, but it is also assessed from various aspects, such as

linguistics or language, spatial or visual, kinesthetic or gestures, musical or rhythm, intrapersonal, interpersonal, and naturalist or nature. Thus, essentially, all students have a unique and individual intelligence. Therefore, each of the unique potential of the students needs to be appreciated and developed in accordance with the uniqueness of each student.

2. The Meaning of *Mu'allim*, *Murabbiy*, *Mursyid*, and *Mu'addib* in Islamic Education

This discussion will develop a meaning of creativity of professional teacher of classical concepts which have been used in Islamic education: *mu'allim*, *murabbiy*, *mursyid*, and *mu'addib*. In the two main sources of Islam, Al-Quran and Al-Hadith, the terms are explained from the root word as follows:

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." (QS. Al-Baqarah:31)

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (QS. Al-Israa':24).

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (QS. Al-Baqarah:256).

It has been told to us, Muhammad ibn Muqatil has told us, 'Abdullah had preached to us, Salih bin Hayyi said that there was a man from al-Khurasan told asy-Sya'biy, Abu Burdah has told me from Abu Musa Al-Asy'ariy radliallahu' anhu said, the Prophet Sallallaahu 'Alaihi Wasallam said: "If someone educated a female slave and taught a knowledge, then he freed her and married to her, he would get two rewards. And if someone believes in Isa 'Alaihis Salam and believes me, it would be two rewards for him. And a slave (man) when he was devoted to his Lord and obey his master, he would get two rewards. (Narrated by Bukhari No. 3190; Sunan Abi Dawud No. 4481, Musnad Ahmad No. 18777, Sunan an-Nasa'iy No.3292, and Sunan at-Tirmidziy No. 1035).¹

From the explanation above, it can be revealed that a professional teacher here actually can be termed as holistic-integralistic teacher. The root word *mu'allim* means that a teacher is required to explain the nature of science he taught and explain the theoretical and practical dimension and then try to awaken students to practice it. Thus, the figure of the teacher, at the same time, is required to transfer knowledge and implement the process of internalization and *amaliah* (implementation) (Muhaimin Mudjia Rahardjo (ed.), 2006:101).

Furthermore, from the term *murabbiy*, a teacher has a task to educate and prepare students in order to be creative, also to set and maintain their creation not to be disastrous for themselves, society, and the natural surroundings (Muhaimin Rahardjo (ed.), 2006: 102-103). This is based on the basic view that God, as *rabb al-'alam* and *rab al-nas*, creates, organizes, and maintains everything in it, including human nature. Mankind, as His vicegerent (QS.Al-Baqarah: 30; QS. Al-An 'am: 165) is ordered to develop their creativity to create (Surah Hud: 61), organize, and

1 Narrated by Bukhari No. 3190, the quality of this hadith is authentic both *sanad* and *matan*. This is also corroborated by other authentic hadiths from another chain of narration that expresses the same thing on Sunan Abi Dawud No. 4481, Musnad Ahmad No. 18777, Sunan an-Nasa'iy No.3292, and Sunan at-Tirdziy No. 1035. See the complete information in Soltanera, *CD of Ensyclopedia Hadith Kitab 9 Imams* (Lidwa Pustaka, 2010-2011). This programm is the translation project of the original software Kitab Kutubut Tis'ah, it is CD Mausuhah Hadis Syarif Versi 2.00, Dar us Salam Publication, Inc, 1991-1997.

preserve nature and its contents (Djumransyah and Amrullah, 2007:36-37).

Meanwhile, the term of mursyid is understood that a teacher (mursyid) tries to pass on the appreciation (trans-internalization) or the character and personality of the students, either in the form of worship ethos, work ethic, ethos of learning, or all-round dedication which is Lillahi Ta'ala (i.e. because sincerity solely to expect the pleasure of Allah SWT). In other word, the teacher is an exemplary figure and role model for their students as well as consultants (Muhaimin Rahardjo (ed.), 2006:104-105).

The last, the terms mu'addib means that the teacher is ethical person who has a role and a function to build civilization (Muhaimin Mudjia Rahardjo (ed.), 2006:1045). According to Djumransjah and Amrullah explanation, the teacher in the context of understanding mu'addib must be able to master and practice the knowledge and be able to teach and provide awareness based on civilization (Djumransjah and Amrullah, 2005:36-37).

From the explanation above, it can be concluded that holistic-integralistic teacher is a person who has intellectual and research capacity, the spiritual capacity, moral and ethical capacity, and emotional capacity. The intellectual capacity is manifestation and born from the understanding of the concept mu'allim. The spiritual capacity is manifestation and born from the understanding of the concept of mursyid. Moral and ethical capacity is manifestation and understanding of the concepts of muaddib and murabby. Meanwhile, the capacity to control emotion is the concept of mu'addib. The detailed descriptions about each of these capacities are explained more in the next segment.

3. Holistic-Integralistic Teacher as the Concept of Islamic Elementary School Educator of Multiple Intelligences-Based Class

The nature of holistic-integralistic teacher is realization of noble person (QS.At-Tin: 4), intact, and has many advantages more than others (Surah Al-Israa ': 70). He is a person who is intentionally able to care for an individual or some individual, so that they can grow and succeed in life. Muhammad and the other Messangers are the example of the holistic-integralistic teacher. However, Moh. Slamet Untung says that the first educator (as Muslims believe in) is Allah, while the Messenger is the perfect man, insan kamil, chosen by God to convey revelation through guidance and education (Untung, 2005:52-53).

As if it is decomposed further, a holistic-integralistic teacher as professional teachers in Islamic education has a number of components as shown in Figure 1:

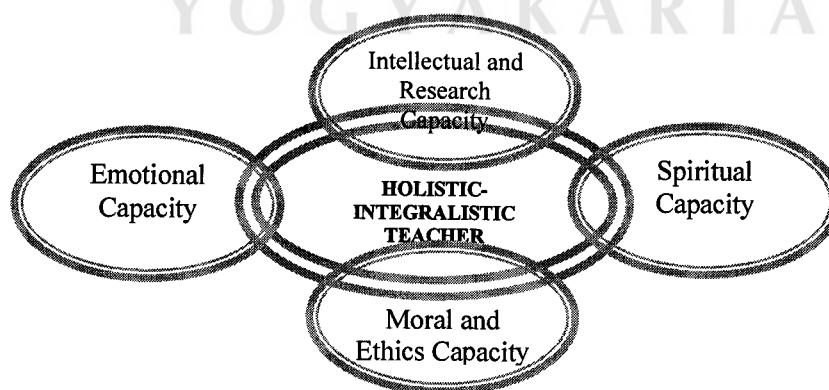


Figure 1. The characteristics of Holistic-Integralistic Teacher as a Professional Teacher in Islamic Education

Below is the explanation of the chart in Figure 1 above. *First*, a holistic-integralistic teacher has the intellectual and research capacity. Thus, a professional teacher must have mastery of the science of knowledge both in terms of philosophical, theoretical and practical aspects. In addition, he is also capable of being a mediator and facilitator for students to conduct more research, in laboratory experiments, problem solving for social problems and so on. Hence, the educational process he created can produce positive values in the form of an empirical-rational, objective-empirical, object-mathematical, and professional attitude (Muhaimin Mudjia Rahardjo (ed.), 2006:104).

Second, a professional teacher has a spiritual capacity. Thus, the teacher is able to have a religious, work, and learning ethos, and also dedication. In other word, the teacher carries out the profession with full of love, appreciation, passion, and dedication to the profession organization, the institution, the nation and the country. It is not just worldly happiness, but also the Hereafter importance (Muhaimin Mudjia Rahardjo (ed.), 2006:104-105).

Third, a professional teacher has moral and ethical capacity. It means, a professional teacher is a teacher who is able to become central of self-identification of the students. With his presence, the students will be infected by trans-internalization (appreciation) character and personality of the teacher (Muhaimin in Mudjia Rahardjo (ed.), 2006:105). In addition, ethical and noble character is the basis for the implementation of roles and functions in development progress of civilization through education, both in physical and spiritual dimension. Fourth, a professional teacher has emotional capacity. It means that a professional teacher is a generator for the process of internalization of values, knowledge, attitude, and skill of the students. He should be able to be a motivator for the implementation of the values that have been taught to be applied in the empirical realm (Muhaimin Mudjia Rahardjo (ed.), 2006:103).

The components of a holistic-integralistic teacher consist of intellectual and research capacity, the spiritual capacity, moral and ethical capacity, and emotional capacity which are relevant and appropriate to the needs of teacher profile for learning process in the multiple intelligences-oriented elementary schools. The relevance can be described as below:

First, intellectual and research capacity has relevance to the teacher profile of multiple intelligences class. This is because the teacher in the classroom must be able to accommodate multiple intelligences and provide stimulus to develop linguistic or language, logical or mathematical, spatial or even visual intelligence. Based on Armstrong's explanation, teacher in the classroom who implements the theory of multiple intelligences needs to find the way to give students a hint, not only through the spoken word, but through a picture or graphical symbols (spatial), behavior and physical gesture (body-kinesthetic), musical phrases (musical), logical patterns (logical-mathematical), social signals (interpersonal), emotions (intrapersonal), and living creatures (naturalist) (Armstrong, 2013:121).

Second, the spiritual capacity has relevance to the development of intrapersonal intelligence efforts. This is based on the new intelligence found by Gardner. It is existential intelligence. Nonetheless, according to Gardner, this intelligence is still not fully placed on the ninth position of the eight types of intelligence that have been found previously. The appearance of the candidate is based on the intelligence of the human tendency to reflect on the most fundamental question of existence (Gardner, 2013:35). Here, the spiritual capacity has an important role in the development of the new intelligence which is found by Garder.

Third is the moral and ethical capacity. This capacity is demonstrated in the figure of the teacher who is able to become central of self-identification for the students. With his presence, the

students will be infected by trans-internalization (appreciation) character and personality of the teacher. In the multiple intelligences class, the teacher which is able to be central of the students' self-identification can help in activating their intelligence. Armstrong, in a segment "Activators and Deactivators Intelligence" taken from *Multiple Intelligences in the Classroom*, states that the students often experience the 'turning point' in the development of their talents and abilities. It occurs at any age during the period of life, although it usually occurs in early childhood. On the other, Armstrong reinforces that the profile of teacher's intelligences influences their teaching approaches in the classroom. Furthermore, it will open the gates for a range of activities that can help teacher develop the neglected intelligence, activate retarded or crippled intelligence, and bring the development intelligences to a higher level of proficiency (Armstrong, 2013:29 -31).

Fourth is the emotional capacity. This skill supports the creation of instructional strategy, atmosphere, and classroom management of multiple intelligences-based class in the following points. First, the teacher must be able to create a learning environment where individual needs (students) are identified and considered in all day. The teacher should provide a comfortable and safe environment, and does not need to make a rule of discipline that sometimes even spoils the atmosphere of the class itself (Armstrong, 2013:127). In other side, Armstrong also describes in the segment 'The teaching strategies of interpersonal intelligence'. He points out that all children have different interpersonal one level or another. Every teacher should be aware of the teaching approaches that combine interaction with and among the people (Armstrong, 2013: 127). In this interaction, an awaited teacher in multiple intelligence class is a person who has emotional skill. It means that the interaction of humanist and educational learning are created if the teacher has a good emotional skill.

D. CLOSING

From the elaboration above, it can be concluded that multiple intelligences as a new learning approach in elementary school has brought a lot of changes in the learning activities and classroom management. The teacher is no longer a central figure who dominates the information and learning resources, but the role changes as a facilitator and generator. Students are no longer subjects who receive the information and knowledge provided by the teacher, but the students actively construct their own knowledge. Each student has all the intelligences. The intelligences are logical-mathematical, linguistic or language, spatial or visual, kinesthetic or body movement, or rhythm musical, intrapersonal, interpersonal, naturalist or nature, and existential intelligence. Many students can develop each intelligence to an adequate level of competence. Meanwhile, intelligences usually work together in complex ways. There are many ways to be intelligent within every category.

Second, a holistic-integralistic teacher is a professional figure in Islamic education in Islamic elementary school which is built from four main characteristics which are intact and interrelated, including intellectual and research capacity, spiritual capacity, moral and ethical capacity, and emotional capacity.

Third, the relevance of the concept of holistic-integralistic teacher and the necessity of teacher profile for teaching in multiple intelligences-based class of Islamic elementary school lies in some of the followings: intellectual and research capacity which is able to accommodate and provide stimulus to develop linguistic or language intelligence, logical or mathematical intelligence, even or visual spatial intelligence; spiritual capacity which has an important role in the development of existential intelligence; moral and ethical capacity which can help in activating the intelligence

of the students; and emotional capacity which helps to create humanist and educative learning interaction in the multiple intelligences class.

REFERENCES

- Djumransjah, H.M., and Abdul Malik Kamrullah.(2007). *Pendidikan Islam: Menggali Tradisi, Meneguhkan Eksistensi*. Malang: UIN-Malang Press.
- Muhadjir, Noeng (a). (2000) *Ilmu Pendidikan dan Perubahan Sosial Teori Pendidikan Pelaku Sosial Kreatif*. Yogyakarta: Rake Sarasin.
- _____(b). (2011). *Metodologi Penelitian: Paradigma Positivisme Objektif, Phenomenologi Interpretif, Logika Bahasa Platonis, Chomskyist, Hegelian & Hermeneutik, Paradgma Studi Islam Matematik Recursion, Set-Theory & Structura Equation Modelling dan xed Edisi VI Pengembangan 2011*. Yogyakarta: Rake Sarasin.
- Rahardjo (Ed.), H. Mudjia.(2006). *Quo Vadis Pendidikan Islam: Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaam*. Malang: UIN-Malang Press.
- Untung, Moh. Slamet. (2005). *Muhammad Sang Pendidik*. Semarang: Pustaka Rizki Putra bekerjasama dengan Program Pascasarjana IAIN Walisongo.
- Armstrong, Thomas.(2013). *Kecerdasan Multipel di dalam Kelas Edisi Ketiga*, Diterj.oleh: Dyah Widya Prabaningrum, Jakarta: Indeks.
- Gardner, Howard. (2013). *Multiple Intelligences*, Diterj.oleh: Yelvi Andri Zaimur, Jakarta: Daras Books.
- Armstrong, Thomas. (2011). *The Best Schools: Mendidik Siswa Menjadi Insan Cendikia Seutuhnya*, Bandung: Kaifa.
- Santrock, John W. (2007). *Psikologi Pendidikan*. Edisi Kedua. Jakarta: Kencana Prenada Media Group.
- David Goleman. (1995). *Emotional Intelligence*. New York: Bantam Books.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA