Graduate Profile Formation from a Multiple Intelligences Perspective at Pondok Modern Darussalam Gontor

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Sections Info	ABSTRACT
	Objective: *This research analyses graduate profile formation based on Multiple Intelligences (MI) at Pondok Modern Darussalam Gontor (PMDG), addressing the persistent dichotomy between religious and secular education in Indonesia.* *Method:* *A systemic case study with 18 purposively-selected informants employed participatory observation (180+ hours), in-depth interviews, and documentation, analysed using Miles-Huberman-Saldaña and Braun-Clarke approaches with NVivo 14 software.* *Results:* *Three key findings emerged: (1) PMDG conceptualises graduate profiles by integrating Gardner's MI with tawhidi-holistic paradigms, positioning Spiritual and Moral-Character Intelligence as driving axes for seven other intelligences; (2) formation strategies comprise Total Education 24-hours, three-layer curriculum (100% religious + 100% secular), 5K Method (Modelling-Environment-Guidance-Habituation-Assignment), and five-dimensional holistic assessment; (3) impacts manifest across four multiplicative levels—individual character, institutional relevance, communal trust, and civilisational reform.* *Novelty:* *The MITH-E Model demonstrates MI theory adaptation within tawhid frameworks without losing scientific essence, providing the first comprehensive operational framework with concrete mechanisms and measurable indicators transferable to pesantren and madrasah globally.*

INTRODUCTION

Islamic boarding schools play strategic roles in Indonesian education, with 42,435 institutions serving 3,070,018 students [1]. However, contemporary Islamic education faces critical challenges producing graduates simultaneously competent academically, spiritually mature, and socially responsible [2]. Indonesia's national education system prioritises logical-mathematical and linguistic intelligence while neglecting other dimensions, creating strong dichotomies between religious and secular education [3], [4]. This reflects a fundamental gap between normative ideals (das sollen)—producing graduates with balanced intellectual, spiritual, moral, and social intelligence as insan kamil orientated towards khaira ummah—and empirical reality (das sein)—graduates who are either religiously literate but globally incompetent, or globally competent but spiritually shallow.

Gardner [5] Multiple Intelligences (MI) theory proposes nine distinct intelligence dimensions: linguistic, logical-mathematical, spatial, kinaesthetic, musical, interpersonal, intrapersonal, naturalistic, and existential. However, Gardner's Western cognitive psychology framework treats all intelligences as equal and independent without hierarchical values or transcendental orientation. Islamic perspectives position spiritual and moral intelligence as higher dimensions providing direction and meaning—an epistemological hierarchy rooted in tawhid worldviews where intellectual development

must orientate towards servitude to Allah and communal welfare [6], [7]. This fundamental epistemological difference necessitates contextual adaptation rather than direct application of Western theories to Islamic educational settings.

Recent MI research in Islamic education shows promising developments yet leaves critical gaps. Kadis [8] confirmed MI-Islamic pedagogy integration reconstructs holistic learning paradigms. Sholeh demonstrated MI-based learning effectively enhances literacy and character simultaneously. Makki [9] found pesantren accommodate nine student intelligences through integrative input-process-output stages.

However, three critical gaps persist. First, most studies apply Gardner's framework directly without deep adaptation to tawhid-holistic paradigms [10], [11], ignoring epistemological tensions between Western egalitarian frameworks and Islamic hierarchical positioning of spiritual-moral intelligence as guiding axes. Second, existing research focuses on partial practices—extracurricular activities [12], student organisations [13]— without integrating all educational components into systematic frameworks showing how elements interact to activate multiple intelligences simultaneously. Third, no research produces comprehensive operational models with concrete mechanisms and measurable indicators transferable to other institutions. In essence, comprehensive integrative research examining systematic MI operationalisation within tawhidi-holistic frameworks remains critically limited.

PMDG was selected as Indonesia's most influential modern pesantren operating comprehensive 24-hour education since 1926 with "100% religious + 100% secular" principles [14], [15]. Unlike formal madrasahs bound by national curricula or conventional pesantren merely providing dormitory facilities, PMDG designs every dimension of students' lives—from dawn prayer to evening reflection—as integrated learning opportunities [16].

This study aims to: (1) identify graduate profile conceptualisation from MI perspective within tawhid-holistic frameworks; (2) analyse formation strategies through Total Education 24-hour systems; (3) assess multi-level impacts on character formation, stakeholder relevance, public trust, and Islamic education reform.

The MITH-E Model (Multiple Intelligences Tauhidi-Holistic Education) synthesises Gardner's MI with Islamic tawhid-holistic perspectives, demonstrating MI adaptation within tawhid frameworks without losing scientific essence by positioning spiritual-moral dimensions as organising principles. Practically, the model offers operational frameworks with concrete mechanisms (5K Method) and measurable indicators (five-dimensional assessment) adoptable by pesantren and madrasah. Beyond academic contributions, this provides empirical evidence for national education policymakers that holistic Islamic education produces globally competitive graduates whilst maintaining religious-moral foundations, informing curriculum reform policies bridging religious-secular education dichotomies in Indonesia and Muslim-majority nations.

RESEARCH METHOD

Research Design

This qualitative systemic case study explored MI-based education within tawhid-holistic frameworks at PMDG, Ponorogo, East Java. Case studies enable in-depth understanding of complex phenomena in real-life contexts, particularly comprehensive 24-hour education systems inseparable from social, cultural, and institutional contexts [17], [18].

Participants and Sampling

Purposive sampling with saturation logic selected 18 key informants: leaders (3), senior teachers (4), homeroom teachers (3), students (5), and alumni (3). Data saturation was achieved after the 15th interview, with 3 additional confirmatory interviews.

Official research permission was obtained in December 2024 through written consent secured from the leadership of Pondok Modern Darussalam Gontor via the Executive Secretariat. The KMI director facilitated access by identifying participants meeting sampling criteria. All participants received clear information about research objectives, voluntary participation, confidentiality protection, and withdrawal rights. Written informed consent was obtained from adult participants (ustadz, leaders, alumni); for participants under 18 years, consent was secured through their homeroom teachers.

Data Collection

Data collection occurred over three months (January-March 2025) through: (1) participatory observation of 24-hour activities (180+ hours) covering intracurricular, co-curricular, and extracurricular programmes; (2) in-depth semi-structured interviews (45-90 minutes per informant, 27+ total hours) exploring graduate profile conceptualisation, MI activation strategies, Total Education implementation, assessment practices, and perceived impacts; (3) documentation review of curriculum documents, The Five Souls guidelines, five-dimensional assessment rubrics, and institutional policies. Triangulation was conducted through sources, methods, and time.

Variable Operationalisation

Although this qualitative study does not test statistical hypotheses, analytical propositions guided investigation.

Table 1. Research Questions, Data Sources, and Analytical Themes

Research Question	Data Sources	Analytical Codes
RQ1: Graduate profile conceptualisation from MI perspective?	Leaders, teachers, curriculum documents	SP (Spiritual), MR (Moral), LG (Linguistic), LD (Logical), IS (Interpersonal), IN (Intrapersonal), KN (Kinesthetic), AE (Aesthetic), EH (Eco-humanist)

| RQ2: Formation strategies through Total Education? | Observations, interviews, assessment documents | 5K Method components: Modelling, Environment, Guidance, Habituation, Assignment |
| RQ3: Multi-level impacts? | Alumni interviews, testimonies, documentary evidence | Individual transformation, Professional competence, Social reputation, Educational reform |

Data Analysis

Miles-Huberman-Saldaña and Braun-Clarke approaches guided analysis [19], [20]. NVivo 14 facilitated systematic coding and theme identification. Analysis comprised: (1) Data Condensation through deductive and inductive coding, yielding five main themes: tawhidi-holistic integration, 24-hour education ecology, holistic profile formation, MI Gontor-Gardner differentiation, and Khaira Ummah goal; (2) Data Display through matrices and diagrams; (3) Conclusion Drawing through constant comparison, triangulation, and member checking. Analytical propositions (not statistical hypotheses) guided analysis: (P1) PMDG integrates MI within tawhid frameworks positioning spiritual-moral intelligence as guiding axes; (P2) Total Education operationalises MI through 5K Method; (P3) MI approach generates multiplicative impacts across four levels.

Trustworthiness and Ethics

Credibility: prolonged engagement (3 months), persistent observation (180+ hours), triangulation, member checking with 5 key informants. Transferability: thick description. Dependability: comprehensive audit trail. Confirmability: reflexive journaling and negative case analysis [21]. Ethics: official permission, informed consent, anonymity protection (pseudonyms/role titles), secure data storage, adherence to respect for persons, beneficence, and justice principles.

RESULTS AND DISCUSSION

Graduate Profile Concept from a Multiple Intelligences Perspective at PMDG

PMDG constructs graduate profiles integrating tawhid values, national spirit, and MI theory within holistic frameworks synthesising intellectual, spiritual, and practical dimensions. Unlike secular MI implementation focusing solely on cognitive development, PMDG positions Spiritual and Moral-Character Intelligence as pivotal axes directing seven other intelligences, see Table 2.

Table 2. Intelligence Dimensions within PMDG's Tawhidi-Holistic Framework.

No	Intelligence Type	PMDG Concept	Development Focus
1	Spiritual	al-'Aqliyyah ar-Ruḥiyyah	Divine consciousness, worship, tawhid
2	Moral-Character	al-Akhlaqiyyah	Honesty, trustworthiness, adab

3	Linguistic	al-Lughawiyyah	Arabic-English-Indonesian mastery
4	Logical-Analytical	al-Mantiqiyyah	Critical, analytical thinking
5	Social-Interpersonal	al-Ijtima'iyyah	Collaboration, empathy, leadership
6	Self-Regulatory	al-Dzatiyyah	Self-awareness, reflection
7	Physical-Kinesthetic	al-Jismiyyah	Physical endurance, sports
8	Aesthetic-Cultural	al-Jamaliyah	Artistic beauty, creativity
9	Eco-Humanist	al-Bi'iyyah al-Insaniyyah	Environmental care

This integration represents paradigm shifts positioning tawhidi values as epistemological foundations. While Gardner [5] views intelligence as cognitive ability for adaptation and individual success, PMDG views intelligence as Allah's trust for worship and communal welfare, aligning with al-Ghazali's and Ibn Khaldun's classical thought [22], [23].

PMDG advances beyond Kadis et al. [8] literature mapping by constructing concrete operational MI models. The fundamental difference from other institutions is PMDG adds transcendental-moral dimensions as driving axes, not merely equal intelligences. Integration operates through The Five Souls (sincerity, simplicity, self-reliance, Islamic brotherhood, freedom) as MI activation mechanisms, producing systems unifying formal classroom learning, dormitory habituation, mosque spiritual experiences, and social practices [9], [24].

Figure 1 presents the MITH-E Model conceptual framework illustrating philosophical foundations flowing through The Five Souls to activate nine holistic intelligences via operational mechanisms, producing outcomes orientated toward Khaira Ummah and Intellectuals - Religious Scholars.
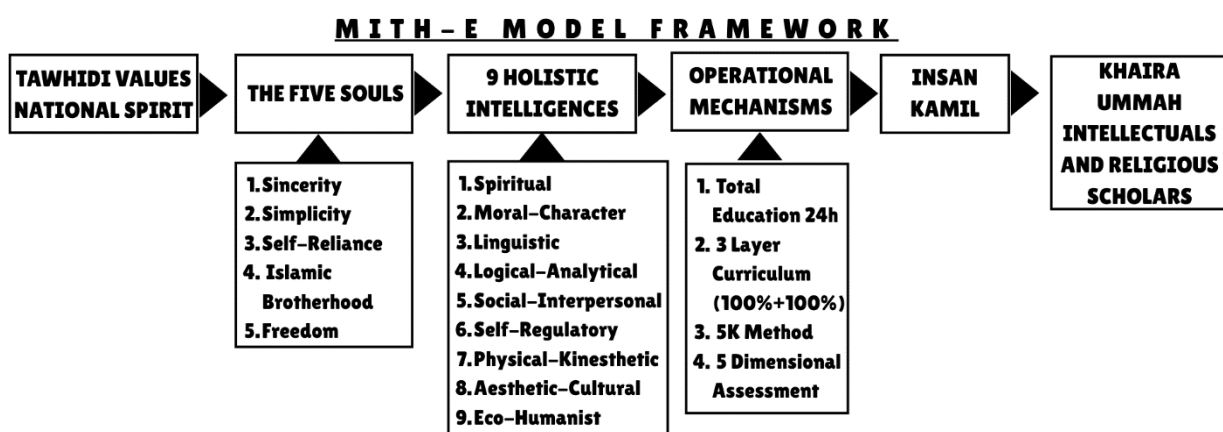

Figure 1. MITH-E Model Framework.

PMDG's graduate profile manifests in seven integrated dimensions: faithful-pious, globally diverse, collaborative, independent, critically reasoning, creative, trilingual, assessed through five dimensions: academic, suluk (moral), mahkamah (disciplinary), leadership, linguistic [25], [26]. The MITH-E Model demonstrates MI integration within

Islamic frameworks produces graduates simultaneously excellent in spiritual depth, moral maturity, intellectual capability, and practical skills [27], [28].

This model offers insights for pesantren maintaining spiritual identity whilst remaining relevant to contemporary needs, particularly facing Industry 5.0 and digital transformation challenges [29], [30].

Strategy of Graduate Profile Formation from an MI Perspective at PMDG

Formation strategies implement Total Education 24 Hours—a systemic-integrated approach eliminating academic/non-academic separation by transforming students' entire living space and time into holistic educational unity. "24 hours" means Arabic learning in classrooms continues through dormitory conversations, theoretical leadership learning practises in student organisations, and classroom worship learning experiences in mosque spiritual life [2].

This operates a three-layer integrative curriculum (100% religious + 100% secular): intracurricular (14 general + 18 language + 15 Islamic subjects), co-curricular (muhadatsah, trilingual speeches, kitab studies), extracurricular (OPPM, courses, sports). The 5K Method activates four value categories: religious-spiritual, nationalist-humanist, academic-cognitive, social-moral.

The concrete mechanisms of the 5K Method operate systematically to activate students' Multiple Intelligences. First, in the Modelling (Role Modelling) phase, educators such as kyai, ustadz/ustadzah, and mentors consistently demonstrate expected values in their daily interactions, including speaking style, dress, time management, and decision-making that reflect integrity and responsibility. This modelling activates Social-Interpersonal Intelligence through positive behaviour observation and emulation [31].

Second, Environment (Environmental Design): All physical infrastructure and boarding school culture is designed to support value internalization—the mosque as the centre of spiritual life, the library as the intellectual centre, OPPM spaces as leadership centres, and dormitory rooms as centres for character formation and self-reliance [16]. This environmental design creates stimuli for various intelligences: the mosque activates Spiritual Intelligence, the library activates Logical-Analytical Intelligence, sports fields activate Physical-Kinesthetic Intelligence, and art spaces activate Aesthetic-Cultural Intelligence.

Third, Guidance (Guidance and Direction), a structured mentoring system, ensures that each student receives personal guidance regarding their development, challenges faced, and strategies to overcome difficulties [32]. This guidance develops Self-Regulatory Intelligence through self-reflection and awareness of personal strengths and weaknesses.

Fourth, Habituation, values are internalised through structured repetition and routines—five-time congregational prayers, Qur'an muraja'ah, kitab kuning discussions, and consistent disciplinary standards. This habituation activates Moral-Character Intelligence as a pivotal axis directing other intelligence development.

Fifth, Assignment (Task and Responsibility): Students are given real roles and responsibilities in various boarding school organisations and functions (student organisations, dormitory room management, and duty rosters), enabling them to learn about accountability, leadership, and the impact of their decisions on the community [4]. This assignment simultaneously activates Social-Interpersonal Intelligence (cooperation), Logical-Analytical Intelligence (decision-making), and Linguistic-Communicative Intelligence (coordination).

Continuous Holistic Assessment integrates five complementary dimensions: academic (KMI report cards with national standard weights), suluk (moral and character assessment based on teacher observations and peer assessment), mahkamah (disciplinary system aimed at learning and self-improvement rather than punishment), leadership (assessment of involvement and contribution in organisational and social activities), and linguistic (trilingual assessment in Arabic, English, and Indonesian). This assessment system functions not merely to measure learning outcomes but as Assessment for Learning that improves character and intelligence through continuous feedback helping students conduct self-reflection and improvement, differing from conventional assessment focusing only on cognitive aspects [25].

When all 5K components implement consistently, they create synergy activating nine intelligence dimensions simultaneously, producing graduates religiously devout (Spiritual Intelligence), independent (Self-Regulatory Intelligence), communicative (Linguistic Intelligence), and leadership-orientated (Social-Interpersonal Intelligence) [33]. The synergistic interaction among the 5K Method, three-layer curriculum, and holistic assessment system creates a learning ecosystem that not only transfers knowledge but also transforms students' personalities and values comprehensively, demonstrating that Multiple Intelligences-based education within a tawhidi framework can produce graduates who are simultaneously cognitively intelligent, spiritually mature, and socially competent [34].

This research aligns with findings regarding input-process-output-outcome stages with integrative and adaptive principles [9], yet provides an additional contribution by identifying the 5K Method as a systemic mechanism that activates Multiple Intelligences simultaneously. These findings confirm and expand Mujahid's [35] findings that modelling, environmental culture, habituation, and the 24-hour system are effective for character formation by demonstrating how these elements work systemically within the 5K Method to activate deep value internalisation processes. The fundamental difference from Aminah's [12] research focusing solely on extracurricular activities and Yahya-Diantoro's [13] research focusing solely on student organisations is that PMDG integrates all components—intracurricular, co-curricular, extracurricular, dormitory life, spiritual experiences, and social practices—within one coherent and mutually reinforcing system.

Table 3 synthesises research questions, empirical findings, theoretical contributions, and practical implications, demonstrating how the MITH-E Model addresses identified research gaps.

Table 3. Thematic Matrix - Linkage Between Research Questions, Key Findings, and Contributions.

Research Question	Key Findings	Theoretical Contribution	Practical Implication
RQ1: Graduate profile conceptualisation?	9 intelligences with Spiritual & Moral as driving axes; The Five Souls activation; tawhid foundation	Resolves Gardner's egalitarian vs. Islamic hierarchical frameworks	Alternative to secular MI; values-based framework for Islamic schools
RQ2: Formation strategies?	5K Method; 3-layer curriculum; 5-dimensional assessment	Operationalises MI through systematic mechanisms	Transferable operational framework
RQ3: Multi-level impacts?	4 transformational levels: Individual-Institutional-Communal-Civilisational	Multi-level impact theory	Evidence for holistic education effectiveness

Consequently, the strategy for forming graduate profiles through Total Education 24 Hours at PMDG demonstrates that effective holistic education requires five key elements: (1) curriculum integration that positions tawhidi values as the epistemological foundation; (2) systematic value activation mechanisms (5K Method) that involve all learning elements; (3) designed environments and cultures that support value internalisation; (4) holistic assessment focused on continuous learning rather than summative evaluation; and (5) consistent commitment from all stakeholders to create synergy that leads to integral transformation in students. This model demonstrates that multiple intelligence-based approaches within a tawhidi-holistic framework can be operationalised through concrete, measurable, and sustainable mechanisms, providing significant contributions to contemporary Islamic educational development that balance spiritual, intellectual, and practical excellence in forming the Khaira Ummah generation.

Implications of Graduate Profile Formation from an MI Perspective at PMDG

MI implementation at PMDG produces transformational impacts across four mutually reinforcing levels creating multiplicative effects.

Level 1 - Individual: Character formation occurs through integrated spiritual-moral-interpersonal-linguistic-intrapersonal intelligence activation. PMDG uses transformative-experiential education—students don't just know prayer is required but feel spiritual needs to pray; honesty becomes identity, not memorised rules [23], [34].

Level 2 - Institutional/Professional: Graduate relevance to multi-sectoral needs manifests through Rihlah Tarbawiyah Iqtishadiyah programmes, alumni service, and further studies. Over 70% PMDG alumni continue higher education with high graduation rates and achievements across religious scholarship, entrepreneurship, management, academia, and government (Arroisi et al).

Level 3 - Communal: Public trust grows organically from alumni reputation, creating sustainable legitimacy based on concrete evidence rather than advertising. Alumni track records serve as concrete quality evidence, building continuous positive cycles: quality alumni → good reputation → public trust → parents entrust children → quality education → new quality alumni [32].

Level 4 - Civilisational: Contributions to Islamic education reform occur through the MITH-E Model as bridge between spirituality-rationality and locality-globality. The model demonstrates pesantren need not choose traditional or modern, closed or open, religion-focused or science-focused, but can integrate both in higher synthesis [33]. This model comprises five integrated components: (1) Tawhidi Values as epistemological foundation, (2) The Five Souls as activation mechanism, (3) Nine Holistic Intelligences with Spiritual-Moral as pivotal axes, (4) Total Education 24-Hour System as learning environment, (5) Insan Kamil Profile orientated toward Khaira Ummah.
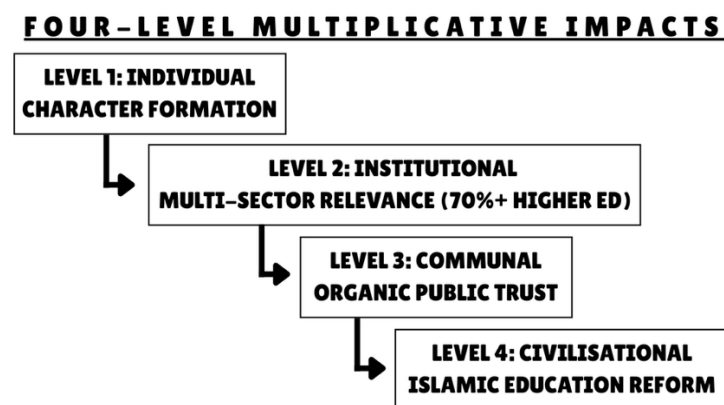

Figure 2. Four-Level Multiplicative Impacts.

These four levels mutually reinforce in synergy, creating multiplicative effects. Individual level (strong character) produces institutional level (relevant alumni), creating communal level (public trust), enabling civilisational level (broader reform). This research demonstrates MI impacts occur not only individually but also institutionally, communally, and civilisationally—multiplicative effects exceeding summation of partial impacts, creating long-term sustainable transformation actualising Islamic education's ultimate objective: Insan Kamil formation becoming scholar-intellectuals, community servants, and global citizens (Khaira Ummah) contributing to contemporary Islamic civilisation renewal without losing spiritual roots.

CONCLUSION

Fundamental Finding : PMDG successfully developed tawhid-holistic paradigms positioning Spiritual and Moral-Character Intelligence as driving axes for seven other intelligences, operationalised through The Five Souls. Formation strategies comprise Total Education 24-hours, three-layer curricula (100% + 100%), 5K Method, and five-dimensional Continuous Holistic Assessment. Impacts manifest across four mutually reinforcing levels: character formation, multi-sectoral relevance, organic trust, and

Islamic education reform. The MITH-E Model demonstrates Gardner's MI adaptation within tawhid frameworks without losing scientific essence, resolving epistemological tensions between Western theories and Islamic worldviews. **Implication :** The MITH-E Model provides operational frameworks with concrete mechanisms and measurable indicators adoptable by pesantren and madrasah, proving Islamic education can integrate traditional and modern approaches producing graduates simultaneously excellent in spiritual depth and global competitiveness, providing policymakers empirical evidence challenging false dichotomies between religious education quality and secular competence. **Limitation :** Single-case study design limits generalisability; qualitative methodology lacks statistical validation; cross-sectional data prevents longitudinal alumni tracking; five-dimensional assessment remains institutionally specific without psychometric standardisation. **Future Research :** Based on reviewer recommendations to strengthen MITH-E Model novelty and transferability, five priority directions are proposed. First, instrument standardisation research developing psychometrically validated rubrics for nine holistic intelligences. Second, mixed-methods validation studies employing quasi-experimental designs testing 5K Method effectiveness through inferential statistics (regression, ANOVA, SEM). Third, longitudinal tracer studies tracking alumni across 5-10-20 year intervals through surveys, interviews, and archival analysis. Fourth, comparative multi-site studies examining MITH-E adaptation across diverse pesantren types, regions, and resource contexts. Fifth, international cross-cultural studies implementing MITH-E in Muslim-majority countries through participatory action research. These directions collectively establish MITH-E as globally-recognised framework demonstrating Islamic education innovation can inform international discourse on integrating spiritual-moral development with intellectual-practical competence. This research demonstrates pesantren need not choose between tradition and modernity; through thoughtful integration of contemporary theories within Islamic epistemological frameworks, pesantren can pioneer innovations producing graduates simultaneously rooted in spiritual tradition and equipped for global futures.

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