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The Effect of Multiple Intelligence (MI) Towards The Character of Seventh Grade Students of IPA Madrasah Mu'allimin Muhammadiyah Yogyakarta

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Abstract

The purpose of this research is to analyze the role of multiple intelligence toward solemn pray (sholat khushyuk) of seventh grade student of IPA of Madrasah Mu'alimin Muhammadiyah Yogyakarta. The research was done to contribute in theory development especially related to Islamic Psychology. It is expected to give the real contribution in increasing the solemn practice pray, especially in Madrasah Mu'alimin Muhammadiyah Yogyakarta. Eighty five students were used as sample in this research. The data were analyzed by multiple regression using SPSS program 19.00 version. The results of this research were: 1. The nine independent variables (linguistic intelligence, math logic, musical, kinesthetic, special-visual, interpersonal, intrapersonal, naturalistic, and existential) have role toward dependent variable (solemn pray) and the trend was positively significant. 2. The nine independent variables give contribution toward dependent variable 95,6%. 3. The independent variable that have dominant role is existencial variable namely 92,3% toward dependent variable. 4. The eight independent variable (linguistic intelligence, math logic, musical, kinesthetic, special-visual, interpersonal, intrapersonal, naturalistic) do not give significant contribution toward dependent variable.

Keywords: multiple intelligence, solemn pray

Introduction

The improper behavior of a small number of the nation's people have damaged the economy of the State, tarnished the entire nation of Indonesia and tarnished Pancasila as a devout nation, religion, especially Islam. Those who commit corruption, especially those who are Muslims, clearly have a good intelligence so that they are able to become elite people, but do they also pray fervently. Suppose they pray solemnly but do they understand the meaning contained in it. Or do they pray solemnly just as a formality and do not want or do not understand the meaning of solemn prayer it self.

A friend of the Prophet. The one named Ammar bin Yasir r.a. said: "In fact, what is recorded (by the Rakib angel) for him (the performer) of his prayer is only what he upholds from prayer with his intellect," (HR Ahmad and Abu Dawud). From this hadith, it is clear that prayer has something to do with intelligence. Prayer is not only spiritual worship which requires the presence of the heart, but also material-spiritual (physical-mental) activity which requires the presence of reason; The angel who records the deeds only records what is

enforced from the prayer by reason. Prayers have the potential to be a helper for those who pray towards the glory of the world of the hereafter and prevent heinous and evil acts.

Enforcing prayer with reason is smart prayer. This is what helps humans and prevents people from doing heinous and evil acts. The Koran states, "It is truly triumphant for a believer who is immersed in his prayers, and who keeps away from what is vain" (Surah Al-Mukminun 23: 1-3). What is futile in prayer only results in fatigue and fatigue. If a portion of the prayer is lousy and weary, then it is impossible for the prayer to help completely. It is also impossible that prayer can prevent you from committing evil and evil things. The problem is whether human intelligence has an effect on the busyness of prayer. Is there a positive relationship between human intelligence and prayer devotion, in other words whether the more intelligent a person is, the more solemn his prayer is.

According to Gardner (1993), humans have many intelligences at least seven intelligences (linguistic, logical-mathematical, musical, kinesthetic, spatial/psychological, interpersonal, intrapersonal), and there are two more intelligences (naturalist and

existential) added by their followers, so everything is there. nine intelligences (Multiple Intelligence). He has conducted studies on various levels of society including ordinary children and special children, as well as population groups who have ordinary and special criteria (special population). Gardner said that intelligence is not simply inherited from his parents. If the mother and father are categorized as stupid according to Wesler's IQ standard, not necessarily their children are stupid, and vice versa.

Some people may have high intelligence while others have low intelligence. There may also be people who have high intelligence in all areas of intelligence. Everyone can develop existing intelligence to a higher stage, if conditions such as enthusiasm, enrichment and teaching are appropriate. The intelligence that exists in every human being is complex interrelated when a person is doing an activity, as well as when he is praying.

Prayer is inviting people to know the strongest deterrent factor (in humans), namely belief in the form of Allah (the source of the beginning) and the Day of Resurrection (ma'ād) which has a strong influence in preventing people from committing heinous and evil deeds. A person who stands up to pray and say takbir, acknowledges that Allah SWT. A Essence that is Better and Higher than all that exists and will remember all the pleasures that have been given by Him. With praise and gratitude, he asks for the outpouring of His love and affection, remembers the day of vengeance, confesses submission, performs worship to Him, asks Him for help, asks Him for directions to get the straight path and asks for protection so that he does not belong to Him. in the class of those whom he has been angry with and is not included in the class of those who are lost. (Content of the letter Al-Fatihah).

Prayers are a medium to purify oneself from sins and ask for divine forgiveness, because like it or not, the prayers performed by humans will invite them to self-correct, improve, and repent for what has been done in the past. Therefore, in one of the hadiths we read, Rasulullah saw once asked his friends, "If in front of your door there is a river that flows cleanly and cleanly, you bathe and wash your body five times a day and a night in that river. Are there any traces of dirt and dirt on your body?" They replied, "Nothing, O Rasulullah!" Then he continued, "Pray as well as flowing water. Every time a person performs prayers, the sins he commits between his two prayers will be erased and become clean because of it."

Through prayer, wounds, insults, and scratches of sins that are in the human spirit and soul will be healed because of the efficacy of the medicine in the form of prayer, and the rust in his heart will be clean again by performing prayers. Prayer is an embankment barrier in facing the attack of sins that will come, because actually prayer will strengthen faith in the human heart and grow new shoots of piety in his heart. Faith and

piety are the strongest embankments to withstand the shaking of sin, and prayer is a deterrent from heinous and evil deeds, and is the meaning of many hadiths which say that there is a group of people who always commit sins, then their condition is told to the priests as. They said, "Don't be sad, because praying will fix them", and they were.

With prayer, pride and a sense of admiration for oneself can be ignored from humans. Because during a day and night, people perform seventeen prayers, where in each prayer they place their forehead on the ground twice and humble themselves before Him. He considers himself to be just such a tiny grain that is worthless compared to His majesty, even considering himself nothing when in the presence of the Infinite Essence. Prayer will remove the curtains of human pride and egoism, and destroy pride and self-satisfaction. It is with this argument that Amir al-mu'minin Ali ibn Abi Talib (as) in a well-known hadith that reflects the philosophy of Islamic rituals after faith, in order to explain the prayers said, "Allah SWT. obliging faith to clean people from shirk and obliging prayer to cleanse oneself from pride. "

Furthermore, with the National Education System Law No. 20 of 2003, Mu'allimin uses the education unit level curriculum (KTSP) in the implementation of his education and is enriched with Winner No. 2 of 2008 concerning graduate competency standards and content standards for Islamic and Arabic education in Madrasahs so that there is so much content that must be learned students of Madrasah Mu'allimin Muhammadiyah Yogyakarta especially with organizational cadre school materials, then in 2012/2013 Mu'allimin made a breakthrough to combine formal and informal curricula with material in management unity. This is intended for effectiveness and efficiency. On the other hand, the goals of each stakeholder, in this case the Government (Kemendikbud and Kemenag) and the Organization can be achieved, so that with "Long Life Education" students learn formally and informally under one supervision.

Although academically the education system at Madrasah Mu'allimin Muhammadiyah Yogyakarta continues to experience improvements, improvements in order to improve the quality of its students, especially in the fields of science and technology, but in the field of morality, especially in praying, there are still many students who are less devoted. In the preliminary research, there were quite a number of students who had not yet prayed solemnly in congregation, this was based on the observations of researchers who had participated in congregational prayers with students at Madrasah Mu'allimin Muhammadiyah Yogyakarta.

Based on the explanation above, it is very interesting to examine the role of multiple intelligences on the solemnity of prayer in seventh grade students of Madrasah Mu'allimin Muhammadiyah Yogyakarta in

the 2016/2017 academic year, considering that Madrasah Mu'allimin Muhammadiyah Yogyakarta is the oldest Madrasah established in Indonesia. In addition, Madrasah Mu'allimin Muhammadiyah Yogyakarta has a vision as a superior secondary level Muhammadiyah educational institution capable of producing cadres of scholars, leaders, and educators as mission carriers of the Muhammadiyah movement.

Hypothesis

1. There is a role for linguistic, logical-mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, naturalistic, and existential intelligence simultaneously on the solemnity of prayer in class XII IPA students of Madrasah Mu'allimin Muhammadiyah Yogyakarta academic year 2016/2017.
2. There is a role for linguistic, logical-mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, naturalistic, and existential intelligence separately or individually on the solemnity of prayer in seventh grade IPA Madrasah Mu'allimin Muhammadiyah Yogyakarta academic year 2016/2017.
3. There is one of the independent variables that has the most dominant role in the solemnity of prayer in seventh grade students IPA at Madrasah Mu'allimin Muhammadiyah Yogyakarta in the academic year 2016/2017.

Method

This research is a quantitative research whose data collection was carried out at the beginning of the 2016/2017 new academic year, precisely in July 2017. The research subjects were students of seventh grade IPA Madrasah Mu'allimin Muhammadiyah Yogyakarta in the 2016/2017 academic year, which numbered 85 students. The sampling method is saturated sampling or census method where all members of the population are sampled. The type of data collected is primary data and data collection is done by a research tool called a questionnaire. The data analysis used was multiple linear regression analysis using the SPSS version 19.00 program. To answer the existing hypothesis the *t* test (partial test) and *F* test (Fisher) were used.

Results and Discussion

Based on the results of the *t* test and *F* test, the regression coefficient is obtained, with the regression equation, namely:

$$Y = -0.064X_1 - 0.024X_2 + 0.031X_3 + 0.057X_4 - 0.015X_5 + 0.110X_6 - 0.062X_7 - 0.042X_8 + 0.923X_9$$

Where:

- X1 : linguistic intelligence
- X2 : mathematical logical intelligence
- X3 : musical intelligence
- X4 : kinesthetic intelligence
- X5 : spatial-visual intelligence
- X6 : interpersonal intelligence
- X7 : intrapersonal intelligence
- X8 : naturalistic intelligence
- X9 : existential intelligence
- Y : devoted to prayer

The psychological interpretation of the regression equation above can be described as follows:

1. Linguistic intelligence variable regression coefficient (X1)

The regression coefficient for linguistic intelligence is -0.064, which means that linguistic intelligence has a negative role on prayerfulness of 6.4% but it is not significant. It is assumed that if the factor of linguistic intelligence has decreased and the other variables are constant, then the clumsiness of the prayer of seventh grade IPA students of Madrasah Mu'allimin Muhammadiyah Yogyakarta will experience a decrease of 6.4%.

The results of this study are inconsistent with Syamsuddin's theory of understanding of language: "Language is a tool used to shape thoughts and feelings, desires and actions, a tool used to influence and be influenced. Second, language is a clear sign of good and bad personalities, a clear sign of family and nation, a clear sign of humanity". The results of this study are also inconsistent with the theory of Pengabean, (2005): "Language is a system that expresses and reports what happens to the nervous system". Soejono further emphasized that language is a means of spiritual communication which is very important in living together. From this understanding of language, it can be explained that language actually has a positive effect on solemn prayer. The more someone has a better language intelligence, the better he will be absorbed in prayer. But in this study it was not proven.

2. Regression coefficient of logical-mathematical intelligence variable (X2)

The regression coefficient of logical-mathematical intelligence on prayer devotion is -0.024. This means that logical-mathematical intelligence has a negative role on the solemnity of prayer but it is not significant. This means that if it is assumed that the mathematical logical intelligence factor has increased and the other variables are constant, the prayerfulness of the students of seventh grade students IPA at Madrasah Mu'allimin Muhammadiyah Yogyakarta will experience a decrease of 2.4%.

3. Musical intelligence variable regression coefficient (X4)

The regression coefficient of musical intelligence on prayer devotion is 0.031 which means that the musical intelligence factor plays a positive role in prayer devotion and is not significant. This means that if it is assumed that the kinesthetic intelligence factor has increased and the other variables remain constant, the prayer of the seventh grade students IPA of Madrasah Mu'Allimin Muhammadiyah Yogyakarta will increase by 3.1%.

The results of this study are in accordance with the theory put forward by Japi Tambayong (1981) which states that musical intelligence is closely related to the aesthetic and aesthetic world as part of human ethics. Aesthetics is not at all a world of ideas like Hegel's mind, or a world of imitation like Plato's, but aesthetics must be based on the belief that God is the source of all beauty, because man and nature are a reality of the results of God's own ideas.

The results of this study are also in line with the theory of beauty put forward by Thomas Aquinas. The theory of beauty presented by him is that between beauty and virtue, are fundamentally the same because both are born from the same container, namely conscience. And hereinafter, Immanuel Kant called it a divine court. Regarding aesthetics, Immanuel Kant argues that beauty is not an objective faculty of material meanings, but rather it is a goal that will be considered beautiful if the formulation of its form is based on a reciprocal influence between natural understanding and imagination.

The results of this study are also in line with Cernisevski's theory of beauty. According to Cernisevski: "beauty is life; beautiful that something is in which we live as it should be according to our understanding; beautiful something that reflects life or that reminds us of life.

4. Kinesthetic intelligence variable regression coefficient (X3)

The regression coefficient of kinesthetic intelligence on prayer devotion is 0.057 which means that the kinesthetic intelligence factor plays a positive role in prayer solemnity but it is not significant. This means that if it is assumed that the factor of kinesthetic intelligence has increased and the other variables are constant, the prayer of the students of seventh grade students IPA at Madrasah Mu'allimin Muhammadiyah Yogyakarta will increase by 4.3%.

5. The regression coefficient of the spatial-visual intelligence variable (X5)

The regression coefficient of spatial-visual intelligence on prayer devotion is -0.015, which means that the spatial-visual intelligence factor plays a negative role in prayer devotion, but it is not significant. This means that if it is assumed that the spatial-visual intelligence factor has increased and the other variables are

constant, then the prayerfulness of the students of seventh grade students IPA at Madrasah Mu'Allimin Muhammadiyah Yogyakarta will experience a decrease of 1.5%.

6. Interpersonal variable regression coefficient (X6)

The regression coefficient of interpersonal intelligence on prayer devotion is 0.110, which means that the interpersonal intelligence factor plays a positive role in prayer solemnity but it is not significant. This means that if it is assumed that the interpersonal intelligence factor has increased and the other variables remain constant, the prayer of the students of class XII IPA Madrasah Mu'Allimin Muhammadiyah Yogyakarta will increase by 11.0%.

7. Intrapersonal intelligence variable regression coefficient (X7)

The regression coefficient of intrapersonal intelligence on prayer devotion is -0.062, which means that the intrapersonal intelligence factor plays a negative role in prayer devotion but it is not significant. This means that if it is assumed that the intrapersonal intelligence factor has increased and the other variables are constant, the devotion to the prayer of the students of seventh grade students IPA Madrasah Mu'Allimin Muhammadiyah Yogyakarta will experience a decrease of 6.2%.

8. Natural intelligence variable regression coefficient (X8)

The regression coefficient of naturalistic intelligence on prayer devotion is -0.042, which means that the naturalistic intelligence factor has a negative effect on prayer devotion and is not significant. This means that if it is assumed that the natural intelligence factor has increased and the other variables are constant, the devotion to the prayers of the students seventh grade students IPA at Madrasah Mu'Allimin Muhammadiyah Yogyakarta will experience a decrease of 4.2%.

9. Existential intelligence variable regression coefficient (X9)

The regression coefficient of existential intelligence on prayer devotion is 0.923, which means that the existential intelligence factor has a positive and significant role on prayer devotion. This means that if it is assumed that the existential intelligence factor has increased and the other variables remain constant, the prayer of the students of seventh grade IPA Madrasah Mu'Allimin Muhammadiyah Yogyakarta will increase by 92.3%.

The results of this study are in line with the theory of existence put forward by Soren Aabye Kierkegaard (2018). Kierkegaard argues that there are three areas of human existence, namely the aesthetic area, the ethical area, and the religious area. This is the way humans are in the world, in the sense that every sphere of existence has certain views and assumptions, which

for the people in it give life satisfaction and fullness. In the course of human life, a person will not be trapped in only one particular area of existence, but already contains concrete choices based on rational considerations. The three stages of existence are; the aesthetic stage is based on feelings or the heart, the ethical stage, which is the stage that has already based the merits of an action, and the religious stage is the third stage where people realize that good and evil considerations are no longer sufficient for their lives. What is valuable is the relationship with the divine. A person realizes that his life purpose is not his, that is, a temporal goal designed to destroy him.

In relation to the divine, self-gratification in attaining something includes living a moral life and attaining everlasting happiness. In this religious stage, people do not give alms in order to get rewarded and go to heaven because such actions are driven by certain personal desires and are limited. In giving of self and commitment to the divine one must continually remove and cleanse all forms of self-concern from one's motivation to act, including the desire to gain eternal happiness with the Divine.

The results of this study are also in accordance with the teachings of Ostad Elahi (2002) about the search for the soul for the truth. Truth, for all human beings, is contained in the process of knowing who we are; where do we come from, what should we do, and where should we go. If these questions have become the principles that determine our actions and if we have applied them and found the answers, it is at that point that we arrive at the Truth / Allah (Haqq). And the very essence of spiritual knowledge is that we understand why we exist, what are our duties in that existence, and what is our highest goal. Our aim should be to apply according to divine principles in order to achieve perfection. The principles of true religions are all based on solid foundations, including principles of restraint, generosity; prayer and dhikr; and pure intention and sincerity to Allah. With prayer and dhikr, the essential condition is to focus attention on divine sources, not simply to repeat certain statements or requirements on other forms of worship. And the correct dhikr is when we really remember Allah and our true selves, in order to avoid being negligent. Purity of intention and sincerity to Allah, in its applied terms, means that we must desire for all beings the goodness that we desire for ourselves.

It can be concluded that partially there is only one intelligence that plays a significant role in solemn prayer (sholat khusyuk), namely existential intelligence. While the other eight intelligences

(linguistic, logical mathematical, musical, kinesthetic, interpersonal, intrapersonal, and natural) do not play a role in the solemnity of prayer.

But if the test is carried out simultaneously or simultaneously on the nine independent variables (linguistic, logical mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, natural, existential) on the solemnity of prayer, the result is that there is a significant role. And from the test results the coefficient of determination R² has an effect of 0.956 or 95.6%.

Conclusion

1. The nine independent variables (linguistic intelligence, logical mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, naturalistic, and existential) simultaneously contribute to the dependent variable (prayer solitude) and its direction is significantly positive.
2. The nine independent variables (linguistic intelligence, logical mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, naturalistic, and existential) together contribute to the dependent variable (prayer devotion) by 95.6% and significantly.
3. The independent variable that dominates the role (contribution) is the existential variable of 92.3% of the dependent variable (prayer devotion).
4. The eight independent variables (linguistic intelligence, logical mathematical, musical, kinesthetic, spatial-visual, interpersonal, intrapersonal, and naturalistic) do not contribute significantly to the dependent variable (solemn prayer).

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