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MULTIPLE INTELLIGENCES-BASED DIFFERENTIATED LEARNING FOR INCLUSIVE EDUCATION IN ISLAMIC MADRASAHS: A CASE STUDY OF SLOW LEARNER STUDENTS

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ABSTRAK

Penelitian studi kasus kualitatif ini bertujuan untuk mengeksplorasi proses pengembangan efikasi diri serta mengevaluasi efektivitas pendekatan diferensiasi berbasis kecerdasan majemuk dalam menjembatani kesenjangan potensi akademik peserta didik *slow learner* pada mata pelajaran Pendidikan Agama Islam (PAI). Penelitian dilaksanakan di MI Ibnu Hajar 01 Bogor dengan melibatkan total 11 partisipan yang dipilih melalui teknik *purposive sampling*, yang terdiri atas 8 siswa *slow learner* (5 siswa kelas 6 dan 3 siswa kelas 5) yang terjaring melalui asesmen diagnostik awal, 2 guru kelas dan PAI, 1 kepala madrasah, serta 5 orang tua sebagai mitra *co-educator*. Pengumpulan data dilakukan selama enam bulan (Januari–Juni 2026) melalui penapisan diagnostik, 24 sesi observasi kelas, wawancara mendalam, dan analisis portofolio otentik. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña dengan triangulasi sumber dan teknik untuk memastikan kredibilitas temuan. Temuan empiris menunjukkan bahwa penerapan diferensiasi berbasis kecerdasan majemuk yang dikombinasikan dengan teknik pemenggalan materi (*chunking*), asesmen progresif (*idiographic assessment*), serta internalisasi nilai kelembutan profetik (*Rifq*) mampu mentransformasikan kondisi psikologis siswa dari kecemasan akademik dan *learned helplessness* menuju pengalaman penguasaan (*mastery experiences*). Perubahan terukur yang diamati meliputi peningkatan rentang perhatian (*attention span*) dari rata-rata 3–5 menit menjadi 15–20 menit, skor keterlibatan kelas yang meningkat dari kategori pasif (rata-rata 3,0) menjadi aktif (rata-rata 8,5), serta tercapainya KKM adaptif (≥ 75) dari skor awal diagnostik yang berada di kisaran 22,5 hingga 55,0. Penelitian ini menyimpulkan bahwa kolaborasi triadik dalam kerangka operasional "ekologi kepedulian" (*ecology of care*) berhasil memperkuat efikasi diri siswa dan mereduksi stigma negatif di lingkungan madrasah.

Keywords:

Differentiated Learning, Multiple Intelligences, Slow Learner, Self-Efficacy, *Rifq* Value, Madrasah Inclusion

ABSTRACT

This qualitative case study research aims to explore the process of developing self-efficacy and evaluate the effectiveness of a multiple intelligences-based differentiation approach in bridging the academic potential gap of slow learner students in Islamic Education (PAI) subjects. The study was conducted at MI Ibnu Hajar 01 Bogor involving a total of 11 participants selected via purposive sampling, consisting of 8 slow learner students (5 sixth-graders and 3 fifth-graders) identified through initial diagnostic assessment, 2 classroom and PAI teachers, 1 principal, and 5 parents acting as co-educator partners. Data were collected over six months (January–June 2026) through diagnostic screening, 24 classroom observation sessions, in-depth interviews, and authentic portfolio analysis. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña with source and technique triangulation to ensure research credibility. Empirical findings indicate that the implementation of multiple intelligences-based differentiation combined with chunking techniques, idiographic assessment, and the internalization of prophetic gentleness (*Rifq*) transformed students' psychological conditions from academic anxiety and learned helplessness toward mastery experiences. The measurable changes observed included an increase in attention span from an average of 3–5 minutes to 15–20 minutes, classroom engagement scores increasing from passive (average 3.0) to active (average 8.5), and the achievement of adaptive mastery criteria (≥ 75) from initial diagnostic scores ranging between 22.5 and 55.0. It is concluded that triadic collaboration within an operational "ecology of care" framework successfully strengthens students' self-efficacy and reduces negative stigma in the madrasah environment.

A. INTRODUCTION

Inclusive education has evolved into a global paradigm emphasizing equitable access, equity, and quality services for all learners without discrimination (Ainscow 2020; Azis et al. 2025). Strengthening the contemporary inclusive education ecosystem demands systemic transformation so that educational institutions can flexibly respond to the diversity of students' cognitive functions (Loreman 2022). Theoretically, the implementation of inclusive education in madrasahs should be a manifestation of universal and humanistic Islamic theological values (Raharjo 2023). The presence of inclusive education is not merely the fulfillment of administrative obligations, but an absolute prerequisite for upholding social justice within society (Ainscow et al. 2024). This aligns with the direction of national policy as stipulated in the madrasah curriculum implementation guidelines, which are adaptive to diverse learning needs. Furthermore, the operational framework within the National Education Standards emphasizes the urgency of inclusive curriculum accommodation that refers to adaptive learning and assessment principles (Supriyanto and al. 2023; Saragih, Fitriani, and Rochyadi 2024).

From an Islamic perspective, the principle of inclusiveness is deeply rooted in prophetic values that uphold human dignity (*karamah insaniyah*) (Qardhawi 2001; Al-

Attas 2023). This epistemological foundation is firmly emphasized in the Quran, Surah 'Abasa verses 1–4, which forbids Islamic educational institutions from ignoring or turning away from students with cognitive impairments (Shihab and Al-Misbah 2002; Mustofa, Arifin, and Aini 2024). Ideally, inclusive education must be able to accommodate diverse learning profiles, where every student is given an equal opportunity to optimize their latent potential through an accommodative and friendly learning environment (Gardner 2011; Tomlinson 2014; Schwab, Gebhardt, and Gasteiger-Klicpera 2023). This adjustment must be grounded in a measurable and flexible learning outcome framework—especially within the Islamic Religious Education (PAI) and Arabic language groupings in madrasahs—and supported by the formulation of learning objectives based on an objective taxonomy (Anderson and Krathwohl 2001).

These conditions are clearly reflected at MI Ibnu Hajar 01 Bogor, located in the western suburban area of Bogor Regency. Although it does not yet formally hold a Decree as an inclusive education provider institution, this madrasah consistently accepts students in the slow learner category every academic year (Dewi et al. 2024; Suaidi et al. 2024). This phenomenon is closely related to environmental factors and parents' limited understanding regarding the urgency of early childhood education (PAUD) (Nugraha, Aminah, and Hidayat 2025). Consequently, upon entering primary school age, these children experience barriers in the form of learning delays (Kirk, Gallagher, and Coleman 2020; Haryanto, Fauziah, and Rifa'i 2024). This condition not only impacts low academic achievement but also damages their psychosocial development, triggers a crisis of self-confidence, and fosters low self-esteem when interacting with peers who absorb material more quickly (Usher et al. 2023; Collie and Martin 2023).

To address these problems, scientific literature reviews indicate that discourse on adaptive instructional designs for slow learner students is a crucial topic in contemporary education (Kauffman, Hallahan, and Pullen 2023; Florian 2024). Tomlinson asserts that instructional differentiation is the key to student success in inclusive classrooms to avoid academic alienation (Tomlinson 2014; Subban, Sharma, and Loreman 2024). On the other hand, through the Theory of Multiple Intelligences, Gardner argues that every child has a unique intelligence tendency profile, which, if facilitated properly, can effectively reconstruct students' self-confidence (Gardner 2011). This view is reinforced by Li and Singh as well as Chen et al., who proved through empirical research that flexible and instructionally varied classroom environments can significantly reduce academic anxiety (Li & Singh, P 2022; Chen, Hattie, and Dawson 2024). In Indonesia, the direction of national policy through the *Kurikulum Merdeka* has provided a legal umbrella and flexibility for curriculum freedom; however, its practical application in the field—especially in Islamic Religious Education subjects, which are often associated with doctrinal-abstract approaches—still lacks empirical study (Kusuma and al. 2025).

Nevertheless, based on a critical review of recent scientific literature such as comparative studies by Armstrong, Norwich, Kauffman et al (Armstrong 2020; Norwich 2022), three crucial research gaps have been identified. First, there is a contextual gap, where most inclusive education models are developed in secular public schools, while distinct madrasah inclusion models—which organically integrate Islamic spiritual values into pedagogical differentiation—remain very limited in systematic exploration (Hidayat 2023; Zulkifli, Hidayatullah, and Aini 2024; Tsaqiva and Purnomo 2025). Second, there is a subject gap; previous literature has largely focused on severe disabilities or gifted children, so that slow learner groups with hidden learning disabilities are frequently neglected from precision intervention (Westwood 2023). Third, there is an impact analysis gap, as not many empirical studies in the last five years have simultaneously evaluated the correlation between multiple intelligences-based differentiation, self-efficacy strengthening, and the improvement of PAI learning outcomes in slow learner students within a suburban madrasah environment.

To bridge theoretical and practical gaps in handling slow learner students within the madrasah environment, this study constructs a comprehensive conceptual framework that explicitly integrates several theoretical approaches.

First, the Theory of Multiple Intelligences and Differentiated Instruction is positioned as the main foundation in designing content strategies and learning processes (Gardner 2011; Tomlinson 2014; Habib, Ahmed, and Alam 2025). This approach rejects classical uniformity of methods, instead mapping children's individual learning profiles—such as visual, kinesthetic, or musical tendencies—so that abstract Islamic Religious Education (PAI) material can be presented through a variety of media matching each student's unique potential (Wati and Handoyo 2026).

Second, to overcome information processing barriers and prevent cognitive overload, this study integrates Vygotsky's Zone of Proximal Development (ZPD) Theory (Ernawati et al. 2024) and Cognitive Load Theory (Sweller 2019; Paas and Sweller 2023a). The combination of these two theories is used to formulate structured assistance boundaries, including the application of material chunking techniques and appropriate learning scaffolding according to students' actual cognitive capacities.

Third, the psychosocial dimensions and support ecosystems are reinforced through Self-Efficacy Theory (Schunk and Pajares 2023) and Ecological Systems Theory (Bronfenbrenner 1979; Zulyadaini 2025). Self-Efficacy Theory explains how the accumulation of micro-successes can reduce academic anxiety and awaken students' intrinsic motivation. Meanwhile, Ecological Systems Theory emphasizes that the success of inclusion does not only depend on the classroom microsystem dynamics, but requires a harmonious and accountable synergy between the madrasah, family, and social environment.

Fourth, all of these contemporary theoretical structures are fully and deeply synthesized with Islamic values, specifically the principle of *Rifq* (prophetic gentleness and compassion) originating from the morals of the Prophet SAW. The principle of *Rifq* is operationalized as the driving spirit of pedagogical intervention—through the elimination of negative stigmas, patience in spaced repetition, and calming physical prompting—so that modern psychopedagogical approaches find their most consummate manifestation when imbued with Islamic spiritual values in madrasahs.

The novelty of this study lies in the proposal of an operationalized "Adaptive Service Pattern" model. This model does not stop at a conceptual level, but formulates real procedures in the form of cognitive leveling mapping (Upper-Tier, Mid-Tier, Lower-Tier), the application of Adaptive Minimum Completion Criteria (KKM), the use of Chunking Scores, up to authentic developmental portfolios at MI Ibnu Hajar 01 Bogor. The contribution of this study is twofold: theoretically, it enriches inclusive Islamic education literature based on an eco-spiritual resilient model; practically, it provides an operational prototype for PAI teachers and madrasah managers in designing curriculum accommodation without getting trapped in rigid classical standard dichotomies.

The importance of this study becomes increasingly urgent considering that the slow learner population in schools is estimated to cover 15–23% of total overall students (Vaughn and Bos 2023). Without structured intervention, these children will be trapped in a vicious circle of negative stigma and academic alienation. Therefore, a study titled *"Developing Self-Efficacy and Academic Potential of Slow Learner Students through Multiple Intelligences-Based Differentiation at MI Ibnu Hajar 01 Bogor"* is highly imperative to ensure the fulfillment of equitable learning rights. Based on this background, the research questions in this study are: (1) How is the process of developing self-efficacy in slow learner students through a multiple intelligences-based differentiation approach?, (2) To what extent is the effectiveness of applying multiple intelligences-based differentiation in bridging academic potential gaps in PAI material?, (3) What factors influence the successful implementation of the adaptive service model in madrasahs?

B. RESEARCH METHODOLOGY

This study employs a qualitative approach with a case study design at MI Ibnu Hajar 01 Bogor, with the researcher acting as the key instrument. The participants totaled 11 individuals selected through purposive sampling, consisting of 8 slow learner students (5 sixth-grade students and 3 fifth-grade students) identified through diagnostic assessment, 2 classroom/PAI teachers, 1 madrasah principal, and 5 parents.

Data collection was carried out over six months (January–June 2026) through initial diagnostic screening, multiple intelligences mapping, 24 sessions of participant observation, in-depth interviews, and portfolio documentation studies. The initial screening utilized an objective diagnostic test (maximum score of 100) across 4 PAI

domains from a total population of 80 sixth-grade students and 77 fifth-grade students, identifying 8 subjects with scores below the classical Minimum Completion Criteria (KKM).

Quantitative diagnostic data were comprehensively integrated with qualitative data through source and technique triangulation. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (data reduction, thematic matrix display, and conclusion drawing)(Miles, Huberman, and Saldana 2014). The validity of the findings was verified through triangulation, member checking, and peer debriefing while upholding ethical standards (informed consent).

Visually and systematically, the flow of these research methodology stages is depicted in the following chart:

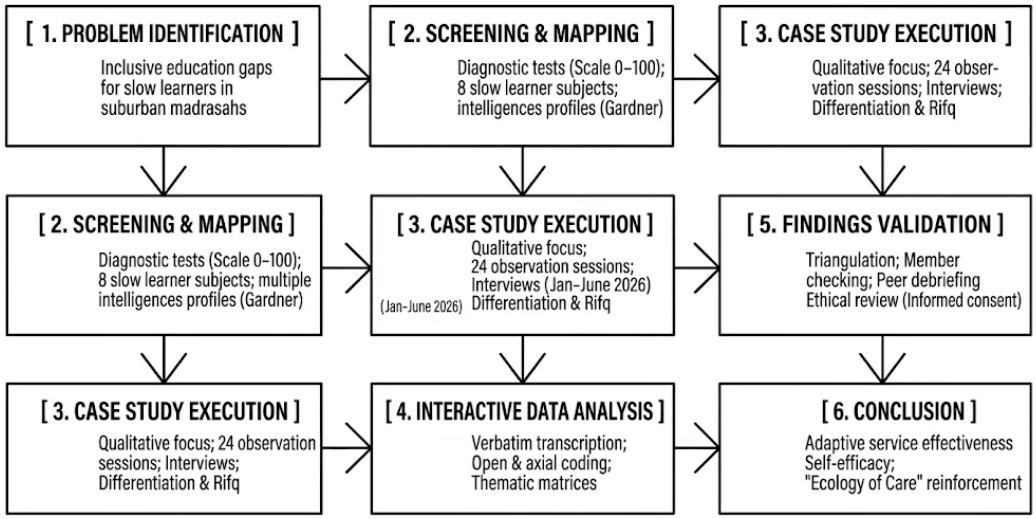


Figure 1. Research Process Flow Diagram

C. RESULTS AND DISCUSSION

Before formulating a more comprehensive pedagogical intervention, the initial mapping of learning barrier profiles among slow learner students serves as a crucial foundation for designing an adaptive inclusive education system in madrasahs. This initial diagnostic assessment data is not positioned as a standalone statistical measure; rather, it functions as an empirical baseline that is subsequently synthesized comprehensively with other qualitative findings—such as in-depth interview transcripts with the Madrasah Principal, classroom teachers, Islamic Religious Education (PAI) teachers, and parents, as well as anecdotal notes from 24 classroom observation sessions and authentic portfolio analyses.

Through this source and technique triangulation process, the quantitative scores reflecting the low academic achievement of the eight subjects (slow learners) are integrated with the mapping of their multiple intelligences profiles and psychosocial

responses in the classroom. This cross-data convergence enables researchers to observe causal relationships holistically: how the cognitive barriers recorded in the diagnostic assessment can be resolved through differentiated learning interventions, woven with the values of prophetic gentleness (*Rifq*), and reinforced through triadic collaboration within the framework of an "ecology of care."

A comprehensive overview of the initial diagnostic screening score distributions across the four Islamic Religious Education (PAI) subject clusters—covering *Akidah Akhlak* (Creed and Morals), *Al-Qur'an Hadits*, *Fikih* (Islamic Jurisprudence), and *Sejarah Kebudayaan Islam* (Islamic Cultural History) on a 0–100 scale—is presented in the following table:

Table 1. Recapitulation of Initial Diagnostic Screening Scores for PAI Subjects in Slow Learner Students (Scale 0–100)

No.	Subject Code	Class	Akidah Akhlak (Scale 0–100)	Al-Qur'an Hadits (Scale 0–100)	Fikih (Scale 0–100)	SKI (Scale 0–100)	Final Average Score	Diagnostic Status / Category
1	SLIH1	Grade 6 (out of 80 students)	20	25	20	25	22.5	Slow Learner (Below Minimum Mastery Criteria)
2	SLIH2	Grade 6 (out of 80 students)	40	35	40	45	40.0	Slow Learner (Below Minimum Mastery Criteria)
3	SLIH3	Grade 6 (out of 80 students)	45	40	45	40	42.5	Slow Learner (Below Minimum Mastery Criteria)

4	SLIH4	Grade 6 (out of 80 students)	40	45	35	40	40.0	Slow Learner (Below Minimum Mastery Criteria)
5	SLIH5	Grade 6 (out of 80 students)	55	50	55	60	55.0	Slow Learner (Below Minimum Mastery Criteria)
6	SLIH6	Grade 5 (out of 77 students)	25	30	25	25	26.25	Slow Learner (Below Minimum Mastery Criteria)
7	SLIH7	Grade 5 (out of 77 students)	35	40	30	35	35.0	Slow Learner (Below Minimum Mastery Criteria)
8	SLIH8	Grade 5 (out of 77 students)	45	40	50	45	45.0	Slow Learner (Below Minimum Mastery Criteria)

The initial diagnostics were carried out using an assessment instrument consisting of 20 objective questions within Phase C of the PAI curriculum, with a full weighting of 5 points per question, yielding a maximum score of 100 for each subject. Based on the total population comprising 80 students in Grade 6 and 77 students in Grade 5 at MI Ibnu Hajar 01 Bogor, a total of 5 children in Grade 6 (coded SLIH1 through SLIH5) and 3 children in Grade 5 (coded SLIH6 through SLIH8) were identified as slow learners. All eight subjects consistently demonstrated converted scores below the madrasah's classical mastery standard (< 75), a finding that further confirms the urgent

necessity for adaptive service pattern interventions based on multiple intelligences and chunking techniques.

The empirical findings regarding specific learning barriers and adaptive handling needs are not based purely on theoretical assumptions; rather, they are directly validated through a series of intensive classroom observations and in-depth interviews. Based on monitoring conducted on the 8 slow learner students across 24 meeting sessions—comprising 6 observation sessions (3 in-depth observations per student) across the four PAI subject clusters—alongside data triangulation through interviews with the Principal (Mrs. Indri Zakia), the PAI Teacher (Mr. Mursalin), and the Classroom Teacher (Mrs. Ina Muthmainnah), specific barrier patterns were identified in each field of study. The various manifestations of these barriers in the classroom subsequently necessitate the implementation of personalized adaptive services, such as the *Rifq* approach, spaced repetition, and physical prompting.

Table 2. Characteristics of Barriers, Number of Students, Observations, and Adaptive Handling Needs per PAI Subject Cluster

PAI Subject Cluster	Specific Barrier Characteristics (Slow Learner)	Classroom Manifestations	Number of Students	Number of Observations	Adaptive Handling & Service Forms
1. Akidah Akhlak	Difficulty understanding abstract theological concepts (e.g., compulsory attributes of Allah, the unseen realm) and internalizing moral values into daily behavior.	Students frequently daydream, remain passive, and struggle to answer conceptual questions; memorizing without grasping substantial meaning.	8 Students	24 Sessions (3 times per student)	Concrete visualization approaches, prophetic storytelling analogies, and repeated habituation of moral exemplarity (*Rifq*).
2. Al-Qur'an Hadits	Short-term memory retention	Quickly forgets short surah	8 Students	24 Sessions (3 times per student)	Implementation of chunking

	barriers in recalling verse sequences, tajweed rules, and Arabic hijaiyah letter symbols.	memorizations taught just minutes prior; experiences verbal frustration.			techniques, colour-coded flashcards, and spaced repetition.
3. Fikih	Difficulty processing long and sequential procedural instructions (e.g., the sequence of wudu pillars, tayammum, or prayer movements).	Errors in practicing worship movements, falling behind the class rhythm, and feeling anxious during classical assessments.	8 Students	24 Sessions (3 times per student)	Physical prompting (hand-over-hand guidance), direct instructional media, and individual performance-based assessments.
4. Sejarah Kebudayaan Islam (SKI)	Difficulty sequencing past historical events, remembering historical figures, and understanding socio-historical contexts.	Perceiving history material as tedious rote memorization; struggling to connect past narrative plotlines.	8 Students	24 Sessions (3 times per student)	Role-play / sociodrama approaches, visual mapping, and simplified narrative modifications.

Based on the overall diagnostic screening data, the results of in-depth interviews with the Madrasah Principal (Mrs. Indri Zakia), the PAI Teacher (Mr. Mursalin), and the Classroom Teacher (Mrs. Ina Muthmainnah), as well as 24 intensive observation sessions across the four Islamic Religious Education subject clusters at MI Ibnu Hajar 01 Bogor, all eight slow learner students (5 in Grade 6 and 3 in Grade 5) consistently obtained converted scores below the classical mastery standard (< 75) (Ainscow et al. 2024; Subban, Sharma, and Loreman 2024). These findings were subsequently converged with specific barrier manifestations and the need for adaptive interventions based on the *Rifq* approach and chunking techniques (Forlin and Loreman 2023; Paas

and Sweller 2023b; Wati and Handoyo 2026), spaced repetition and physical prompting (Schwab, Gebhardt, and Gasteiger-Klicpera 2023; Raharjo 2023).

Implementation of Multiple Intelligences-Based Differentiation in Inclusive Classrooms

The implementation of Multiple Intelligences-based differentiated learning at MI Ibnu Hajar 01 Bogor is operationalized through the individual mapping of learning profiles. Based on field observations and daily classroom logs over six months (January–June 2026) regarding 8 slow learner students (comprising 5 students in grade 6 and 3 students in grade 5), it was revealed that the geographical and socio-cultural characteristics of the western suburban area of Bogor Regency also influence students' initial cognitive readiness. The one-size-fits-all teaching approach that has long dominated conventional classrooms proved to trigger cognitive overload, where students experienced frustration due to classical mastery standards that generalized all children's abilities.

Under the direction and oral instructional leadership of the Madrasah Principal, Mrs. Indri Zakia, educators were systematically encouraged to overhaul instructional strategies through curriculum modifications covering three main domains: content, process, and product. The classroom teacher, Mrs. Ina Muthmainnah, together with the PAI subject teacher, Mr. Mursalin, designed instructional modifications by mapping student intelligence tendencies—such as the dominance of visual-spatial, kinesthetic, and musical intelligence—as cognitive bridges in absorbing abstract religious material.

In-depth observation findings showed that when complex Islamic Religious Education (PAI) material—such as the memorization of Surah Al-Ma'un or the practice of ablution procedures—was delivered conventionally, slow learner students experienced severe processing barriers. However, when the material was broken down using micro-chunking strategies, visual scaffolding, and colour-coded flashcards, students' absorption capacity and memory retention increased drastically.

As empirical evidence gathered from in-depth interview transcripts in the teachers' room of MI Ibnu Hajar 01 Bogor, PAI teacher Mr. Mursalin explained:

> *"Before using colour-coded flashcards and segmenting verses, the children immediately closed their books and daydreamed out of confusion. However, when we broke the material down into smaller units and connected it with visual images and direct practice, they began to show enthusiasm and no longer felt pressured* (Interview with Mr. Mursalin, February 20, 2026)."

The reinforcement of these qualitative data was measured and confirmed through formative assessments and daily observation sheets during the classroom action, as summarized in the following comparative table:

Table 3. Comparison of Slow Learner Students' Learning Performance Before and After the Implementation of the Adaptive Service Pattern

Observation Aspect	Initial Condition (Conventional)	Final Condition (Post-MI Intervention)	Significant Improvement / Change	Data Source & Instruments
Attention Span	Average of 3–5 minutes before daydreaming or withdrawing.	Increased to 15–20 minutes through the application of the chunking method.	Focus duration increased by ~300%	Participant observation sheets (24 class sessions).
Material Processing Speed	3 times slower than class standards; frequently falling behind.	Matches the student's personal rhythm with visual/kinesthetic media support.	Reduction of cognitive load.	Diagnostic screening instruments & teacher daily logs.
Class Engagement Score	Average score of 3.0 (passive category and tending to avoid).	Average score of 8.5 (actively participating category).	Increase in active engagement	Daily formative assessment logs.
PAI Memorization / Practice Mastery	Always below the Classical KKM (< 60).	Reached Adaptive KKM (≥ 75) according to individual targets.	Achievement of individual competency targets	Authentic student developmental portfolios.

The comparative data above were compiled directly from diagnostic screening instruments, participant observation sheets (24 classroom sessions), authentic developmental portfolios, and daily formative assessment records of the slow learner students at MI Ibnu Hajar 01 Bogor during the period from January to June 2026.

The empirical data in Table 3 confirms that the implementation of multiple intelligences-based differentiation not only extends children's attention spans but also successfully erodes psychological barriers in the form of academic anxiety. These findings expand and reinforce Gardner's Theory of Multiple Intelligences and Vygotsky's Zone of Proximal Development Theory (Gardner 2011; Vygotsky 1978; Saragih, Fitriani, and Rochyadi 2024). While previous studies by Armstrong and

Norwich mostly tested differentiation models in urban public schools with advanced and adequate digital multimedia facilities, the field findings at MI Ibnu Hajar 01 Bogor prove that inclusive learning modifications can operate very effectively in suburban madrasah environments through the utilization of simple media based on local wisdom, teacher diligence, and the optimization of students' natural tendencies (Armstrong 2020; Norwich 2022).

Enhancement of Self-Efficacy and Academic Potential Through a Progressive Approach

The claim that a multiple intelligences-based approach can enhance the self-efficacy of slow learner students is based on a rigorous triangulation analysis among anecdotal notes, authentic portfolios, and in-depth interview transcripts. In a rigid conventional assessment system that treats students with classroom classical standards (norm-referenced assessment), all eight slow learner students (5 sixth-grade students and 3 fifth-grade students) consistently fell below the Minimum Completion Criteria (KKM). This condition triggered psychological alienation and a sense of helplessness (learned helplessness), which if left unaddressed would worsen students' academic anxiety in the school environment (Collie and Martin 2023).

However, through the shift to an individual progress-based assessment system (idiographic assessment and chunking score), a drastic psychological change occurred in students' self-confidence under the intensive guidance of the classroom teacher, Mrs. Ina Muthmainnah. The validation of this development is clearly captured in an in-depth interview with Mrs. Ina Muthmainnah:

> *"Children who initially often withdrew and felt inferior because they could not keep up with their peers now begin to dare to raise their hands when we use visual approaches and peer tutoring. Small changes, such as the success of independently reciting a single verse, proved to be a turning point for the resurgence of their learning motivation* (Interview with Mrs Ina, Teacher of MI Ibnu hajar 01Bogor)."

Based on the results of anecdotal observations and daily portfolios during classroom actions, the psychological evolution and intrinsic motivation resurgence of the eight slow learner students can be systematically classified through the following empirical development stages:

Table 4. Stages of Psychological Development and Self-Efficacy Enhancement in Slow Learner Students

No.	Stage	Description and Condition of Research Subjects

1	Stage 1: Academic Anxiety & Negative Stigma	Students felt isolated, experienced deep frustration, and constantly remained below conventional KKM standards.
2	Stage 2: Multiple Intelligences-Based Intervention & Scaffolding	Teachers accommodated visual/kinesthetic learning styles and implemented material chunking techniques.
3	Stage 3: Mastery Experiences	Small successes (micro-successes) were consistently achieved in daily tasks.
4	Stage 4: Enhanced Self-Efficacy & Intrinsic Motivation	Students became much more confident, actively participated in class, and dared to perform independently.

The empirical enhancement of self-efficacy mapped above aligns with Bandura's Self-Efficacy Theory and its updated studies by Schunk and Pajares, where the accumulation of mastery experiences through micro-successes proves capable of massively reducing academic anxiety (Usher et al. 2023; Schunk and Pajares 2023). These field findings simultaneously reinforce recent empirical research by Li and Singh and Chen et al , which emphasize the importance of inclusive classroom environmental flexibility in maintaining mental health and fostering academic buoyancy among mild children with special needs in madrasahs (Li and Singh 2022; Chen, Hattie, and Dawson 2024).

Operationalization of the Principle of Rifq (Prophetic Gentleness) in Pedagogical Practice

One of the primary academic novelties in this study is how Islamic theological values, specifically the principle of *Rifq* (gentleness, prophetic compassion, and pedagogical empathy), do not merely remain normative philosophical discourses, but are operatively translated into the daily pedagogical actions of teachers inside the classroom. Theoretically, this approach expands Bronfenbrenner's Ecological Systems Theory and Bandura's Social Learning Theory, wherein a classroom microsystem climate laden with moral role-modeling and spiritual values proves capable of significantly reducing children's psychological anxiety (Sadownik 2023).

At MI Ibnu Hajar 01 Bogor, the principle of *Rifq* is concretely translated into Islamic Religious Education (PAI) learning—specifically in Akidah Akhlak, ablution procedures, and prayer practices—through three operational approaches consistently applied by the PAI teacher, Mr. Mursalin, and the classroom teacher, Mrs. Ina Muthmainnah. First, through the elimination of stigma and verbal abuse, teachers actively replace negative labeling with personalized, comforting greetings to foster

psychological safety, thereby embodying *Uswah Hasanah* and Islamic ethical standards (Mustofa, Arifin, and Aini 2024). Second, in practicing patience in repetition (*Spaced Repetition*), educators maintain high patience (*shabr*) without displaying frustration during repeated learning cycles, effectively integrating the Prophet's pedagogical model with modern cognitive repetition methods (Paas and Sweller 2023b). Finally, through calming physical prompting, instructors utilize compassionate, gentle physical guidance—such as hand-over-hand support during writing and worship practices—to build emotional warmth and foster a deep love for worship (*Mahabbah*)(Raharjo 2023; Qardhawi 2001).

The manifestation of this prophetic value is institutionally reinforced by the statement of the Madrasah Principal, Mrs. Indri Zakia, during an in-depth interview at the research site:

> *"We always remind the teachers that teaching children who are slow to grasp lessons is not merely carrying out administrative duties, but a form of worship and continuous charity (amal jariyah). Sincerity of intention (tajdidun niyah) and gentleness of heart are the main keys to dissolving children's learning barriers* (An interview was conducted with Mrs. Indri Zakia, the Principal of MI Ibnu Hajar 01 Bogor, 20 februari 2026)."

The synthesis between the modern pedagogical framework and prophetic ethics proves that contemporary psychological and sociological approaches in inclusive madrasah education find their most consummate manifestation when imbued with inclusive and transformative Islamic moral values (Hidayat 2023; Raharjo 2023).

The "Ecology of Care" Framework and Triadic Collaboration

Cross-data analysis results confirm that the success of inclusive education in madrasahs cannot be achieved through classroom efforts alone, but requires a fundamental paradigm shift from rigid transactional partnerships to transformational partnerships through the concept of the "Ecology of Care"(Zulkifli, Hidayatullah, and Aini 2024; Zulyadaini 2025) Theoretically, this framework expands Bronfenbrenner's Ecological Systems Theory (1979) by demonstrating that positive interactions at the microsystem level—specifically the close synergy between the family and madrasah environments—must be bound by an accountable and continuous communication bridge (Bronfenbrenner 1979). In the context of Islamic Religious Education (PAI) learning, the ecology of care ensures that the cultivation of faith values, noble character, and daily worship habituation (such as prayer and short surah memorization) experiences no dissonance between school rules and home supervision (Raharjo 2023).

Under the coordination of school leadership management led by the Madrasah Principal, Mrs. Indri Zakia, this transformational collaboration is operationally realized at MI Ibnu Hajar 01 Bogor through three main pillars: First, a triadic partnership in PAI learning establishes integrated daily collaboration among classroom teachers, PAI

teachers, and parents via a Home-School Communication Book, ensuring transparent monitoring of religious comprehension, daily worship habituation, and psychosocial progress (Subban, Sharma, and Loreman 2024). Second, to prevent cognitive breakdown, the mitigation of learning discontinuity provides parents with tactical 5–10 minute evening micro-instructional guides to sustain cognitive adaptation and deliver affective reinforcement for classroom memorization at home (Paas and Sweller 2023b). Finally, tripartite review meetings create a non-judgmental humanistic dialogue space for parents and educators to evaluate psychosocial barriers and collaboratively adjust learning assessments in alignment with child development (Schwab, Gebhardt, and Gasteiger-Klicpera 2023).

Through this theoretical synthesis, when parents are empowered not merely as passive report card recipients, but as co-educator partners who understand their children's "intelligence language," the teachers' psychological load is harmoniously distributed (Ainscow et al., 2024). Ultimately, this ecology of care framework successfully liberates slow learner children from the trap of negative stigma, establishing the madrasah as an inclusive, egalitarian, and dignified space for growth (Raharjo 2023).

Initial diagnostic mapping and qualitative data triangulation from observations, portfolios, and interviews revealed that all eight slow learner students at MI Ibnu Hajar 01 Bogor initially scored below mastery standards in PAI subjects. To resolve these cognitive and psychosocial barriers, the madrasah implemented multiple intelligences-based differentiation—integrating chunking, spaced repetition, physical prompting, progressive assessments, the prophetic value of *Rifq*, and a triadic "ecology of care" partnership. This intervention successfully reduced academic anxiety, enhanced self-efficacy, and enabled all students to reach adaptive mastery criteria (≥ 75).

Implications

The findings from this case study research provide significant implications, both theoretically for the development of inclusive Islamic education discourse and practically for the operational governance of madrasah institutions. Theoretically, this study expands and enriches the repertoire of inclusive Islamic education by offering a new conceptual synthesis that bridges contemporary educational psychology with Islamic theology through the development of the "Ecology of Care" framework. This framework formalizes a conceptual model combining Bronfenbrenner's Ecological Systems Theory with Islamic spiritual values, alongside the theological articulation of *Rifq* in modern pedagogy—positioning the principle of prophetic gentleness not merely as a normative ethical doctrine, but as an operational psychopedagogical variable—through stigma elimination, patience in repetition (spaced repetition), and affective touch—to reduce the academic anxiety of slow learner students (Bronfenbrenner 1979).

Practically, the "Adaptive Service Pattern" model tested at MI Ibnu Hajar 01 Bogor offers an operational prototype that can be replicated by other Islamic educational institutions. It provides empirical guidance for madrasah managers and policies in formulating inclusive education SOPs based on local wisdom and spiritual values, equips educators and PAI teachers with practical frameworks such as cognitive leveling mapping (Upper-Tier, Mid-Tier, Lower-Tier), Chunking Scores, and progressive assessments to design differentiated learning, and strengthens parent partnerships as co-educators through Collaborative Communication Books and periodic meetings to ensure the continuity of children's moral and worship habituation at home.

D. CONCLUSION

Based on the formulation of the problem regarding the development of self-efficacy, the effectiveness of the differentiation approach, and the supporting factors for adaptive services for slow learner students at MI Ibnu Hajar 01 Bogor, it can be concluded that the implementation of multiple intelligences-based differentiated learning combined with chunking techniques, progressive assessment, and the internalization of *Rifq* values is proven effective in shifting students' psychological conditions from academic anxiety and learned helplessness toward mastery experiences. This is manifested through an increase in attention span from 3–5 minutes to 15–20 minutes and a rise in classroom engagement scores from an average of 3.0 to 8.5. Furthermore, this adaptive approach successfully bridges academic gaps across the four Islamic Education (PAI) subject clusters, enabling all eight research subjects to achieve the adaptive Minimum Mastery Criteria (≥ 75) from initial diagnostic screening scores that previously ranged between 22.5 and 55.0. The success of this service model is also supported by the madrasah principal's instructional leadership, teachers' pedagogical flexibility in responding to students' learning profiles, and triadic collaboration within an "ecology of care" framework alongside parents as co-educator partners.

RECOMMENDATIONS

In line with these findings, several strategic recommendations are proposed for various stakeholders: Islamic elementary schools (MI) are advised to formally adopt and institutionalize inclusive education Standard Operating Procedures (SOPs) based on spiritual values and local wisdom, while facilitating periodic teacher training to design cognitive level mappings and flexible alternative assessments. Educators and PAI teachers are expected to consistently implement content, process, and product differentiation tailored to students' multiple intelligences tendencies, while integrating prophetic gentleness (*Rifq*), chunking techniques, and spaced repetition to reduce student learning anxiety in the classroom. Additionally, future researchers in the field of inclusive Islamic education are recommended to expand the scope of research subjects to madrasahs in other regions or develop more interactive, local media-based

digital intervention models to strengthen the learning ecosystem for children with mild learning barriers.

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