CHAPTER ONE
INTRODUCTION

A. Research Background

Mushthafa Masyhur in *al-Qiyadah wal Jundia* has explained that the modern world is in a complex state of problems; the world is experiencing a transitional period in which the direction is uncertain. There are debates about issues, thoughts, the turmoil of the soul, and human lusts that play with every individual, ummah, country, government, and organization and even play with the whole world.[1] This is increasingly reflected in the world phenomenon which is full of economic uncertainty, incompetence in organizational governance, and violations of human values, These events make quite a few leaders lose their moral direction, so situations like this demand the need for leaders who are authentic, principled, and based on the spiritual aspect.[2]

Muhammad Abduh in *Tafsir Al-Manar* explains that the urgency of realizing newness for a people will not be achieved except through obedience to the dreamer.[3] However, the condition was made worse by the discovery of leaders trapped in a failure of leadership ethics which was explicitly due to the leader's selfish, ignorant, and self-interested behavior. Moreover, this is due to a defect in a leader's moral and psychological aspect, as explained in the research journal *Explaining Ethical Failures*

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[1] Syaikh Mushthafa Masyhur, *Al-Qiyadah Wal Jundiah Trans Abu Ridha* (Jakarta: Al-I'tishom Cahaya Umat, 2006), p29.

[2] Satinder Dhiman, *Holistic Leadership* (New York: Palgrave Macmillan, 2017), p.2.

[3] Muhammad Abduh dan Rasyid Ridha, *Tafsir Al-Manar Vol 5* (Mesir: Al-Manar, 1947), p.180.

Leadership.[4] So, leadership has a vital role in responding to these conditions because the consequence of leadership is to create positive social change in various aspects.[5]

To answer these problems, a holistic leadership concept is needed can overcome multidimensional crises and this research is present as one step to providing insight into overcoming these problems. In this context, Satinder Dhiman, one of the contributors to the concept of holistic leadership, believes:

> "…both emotional intelligence and multiple intelligence are amenable to conscious development and their understanding can contribute to the development of a holistic leader."[6]

Intelligence is regarded as the sole crucial criterion for every leader, serving as the key to predicting leadership performance and perception.[7] As Clint Sidle mentioned in *The Five Intelligences of Leadership*, his research identifies effective leaders as those possessing five distinct types of intelligence: Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence, Intuitive Intelligence, and Action Intelligence.[8] Howard Gardner believes that recognizing the diversity of human potential makes

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[4] Terry L. Price, "Explaining Ethical Failures of Leadership," *Leadership & Organization Development Journal* 21, no. 4 (2000), 178-182.

[5] Dina Banerjee, "Building on the Concept of Leadership : An Individual-Focused Perspective," *Journal of Leadership Education*, 2015, 1–16.

[6] Satinder Dhiman, *Holistic Leadership*..., 12.

[7] Timothy A. Judge, Amy E. Colbert, and Remus Ilies, "Intelligence and Leadership: A Quantitative Review and Test of Theoretical Propositions," *Journal of Applied Psychology* 89, no. 3 (2004), 542–52.

[8] Clint Sidle, "The Five Intelligences of Leadership," *Leader to Leader* 2007, no. 43 (2007), 20.

it easier to address global challenges.[9] This indicates that intelligence is one of the essential components to consider in achieving holistic leadership.

In the *Holistic Leader Journal* by Julie Orlive, holistic leadership is described with three aspects. First, being able to lead with mind, heart, and soul. The second is applying methodologies that encompass a systematic developmental approach to influence oneself, followers, and the environment. Third, this process must reflect a journey leading to transformation at the individual, team, community, or organizational levels. Consequently, she asserts that the hallmark of holistic leadership lies in integration, unification, and expansion.[10]

Certainly, the leadership described represents a model that considers all aspects comprehensively for the benefit of effective leadership. The theory of Multiple Intelligences can serve as a suitable framework to complement holistic leadership development. This is because, in essence, both concepts point toward a comprehensive context, emphasizing that human cognitive competence is not confined to a single dimension but rather encompasses a range of abilities, talents, or mental skills.[11]

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[9] Quoted Gardner Thomas Amstrong, Howard Gardner said, "…It is of the utmost importance that we recognize and nurture all of the varied human intelligence and all of the combinations of intelligence. We are all so different largely because we all have different combinations of intelligence. If we recognize this, I think we will have at least a better chance of dealing appropriately with the many problems that we face in the world." See Thomas Amstrong, *Multiple Intelligence in The Classroom*, (United States of America: ASCD Member Book, 2009), 5.

[10] Julie Orlov, "The Holistic Leader: A Developmental Systemic Approach to Leadership," *Development*, 2000, p.1.

[11] Howard Gardner, *Multiple Intelligence New Horizons* (Amerika: Besic Book, 2006), p.6.

Multiple Intelligences originated from a research project on human potential conducted by Howard Gardner in 1979. The study concluded with the idea that humans do not possess just one form of intelligence. Instead, human intelligence manifests across various dimensions, including spatial, bodily-kinesthetic, musical, interpersonal, and intrapersonal intelligence.[12] Indirectly, this theory presents an examination of human potential holistically, allowing individuals to explore their abilities in various aspects.

However, the problem of intelligence is a research topic that is difficult to solve, because it cannot be studied directly; instead, it must be examined through indicators and by comparing the intelligent actions performed by an individual.[13] At the beginning of the introduction of the Multiple Intelligence theory, many individuals were intrigued by the discovery of diverse human potentials but rejected the use of the term "intelligence." Therefore, Gardner explained that this theory was designed as a scientific theory and not merely as a tool for social policy[14] Therefore, to validate Gardner's assumptions, an in-depth study on Multiple Intelligence (MI) is necessary, particularly in its application within the context of leadership based on Qur'anic values.

Al-Qur'an is the greatest miracle and guidance given to Prophet Muhammad SAW, containing the words of Allah SWT. It has existed for over 14 centuries, and the truth of its scientific verses has been recognized

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[12] Howard Gardner, *Frames of Mind…*, 14.

[13] John W. Santrock, *Educational Psychology* (Jakarta: Salemba Humanika, 2017), 126.

[14] Howard Gardner, *Frames of Mind…*, 39.

and remains relevant to modern science today.[15] Likewise, according to Muhammad Ali al-Sabuni, its content does not conflict with natural sciences and encompasses knowledge of law and legislation.[16] Its originality has been maintained by God's promise in Surah al-Hijr, verse 9. In Sayyid Qutb's Tafsir, it is stated that the al-Qur'an guides the truth for those who seek it, and this book is preserved by the power of God, who protects it from changes, alterations, and deviations.[17]

The universal values in the Qur'an are evidence that the Qur'an and its interpretations have responded to the changes of time. These include values such as monotheism, justice, equality before the law, brotherhood, social responsibility, humanity, enjoining good and forbidding evil, peace, love, and so on.[18] This is inseparable from the continuity of human existence, which is fundamentally that of a *khalīfah* (leader) on earth, who carries the responsibility to continue the struggle of previous generations and understand the wisdom of life on earth.[19]

Essentially, the term *khalīfah*[20], According to Sayyid Qutb, indicates that humans have been endowed with many potentials and adequate preparations stored on this earth, in the form of powers and potentials,

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[15] Sais Agil Husain Al-Munawwar, *Al-Qur'an Membangun Tradisi Hakiki*, (Jakarta: Ciputat Press, 2002), 37.

[16] Sais Agil Husain Al-Munawwar, *Al-Qur'an Membangun Tradisi Hakiki…*137-138.

[17]Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani, 2003), 125.

[18] Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an* (Jakarta: PT Qaf Media Kreativa, 2019), 215.

[19] Abi Al-Qasim Mahmud bin UmarAz-Zamaksyari, *Al-Kasyaaf* (Mesir: Syirkatu-l-Qudsi, 2016), p. 109-110.

[20] QS. Al-Baqarah (1): 30

treasures, and raw materials. Moreover, they have been given hidden strengths that can realize God's will. This verse also characterizes the elevated position and dignity of humans on the vast earth.[21]

In the creation of humans, God bestowed a unique honor not granted to any other creatures. In his Tafsir, Ibn k̲h̲at̲īr explains that humans are given different faculties from animals. Humans walk upright on two legs and eat with their hands, while animals walk on four legs and eat directly with their mouths. In addition, humans are gifted with sight, hearing, and the heart to understand, seek benefits, and distinguish between good and bad in the affairs of this world and the hereafter.[22]

This interpretation also reveals that in His creation, humans are endowed with advantages that distinguish them from other creatures. This automatically refutes the worldly assumption that human dignity lies solely in the cognitive and intellectual aspects. Multiple Intelligence provides the freedom to interpret cognitive style within a multifaceted view of intelligence.[23] Usman Najati argues that there are three components of human potential, namely: intellectual, spiritual, and physical potential, which will influence a person's life.[24]

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[21] Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an Vol 5* (Beirut: Dar Syuruq, 1972), 67.

[22] Imam Hafidz Imaduddin Abu Fida' Ismail bin Katsir al Quraish ad-Damasyqi, , *Tafsir Al-Qur'an Al-Adzim* (Mesir: Daru Al-Atsar, 2008), 374.

[23] Howard Gardner, *Multiple Intelligence New Horizons* (Amerika: Besic Book, 2006), 5.

[24] Muhammad Usman Najati, *Al-Qur'an Wa 'Ilmu Nafs* (Kairo: Dar Syuruq, 2001), 27.

Gardner chose the term "intelligence" to express the diversity of potential possessed by humans. He emphasizes the human ability to solve problems or create new products that are valued by the cultural environment.[25] Thus, intelligence can have a wide and varied meaning as long as it is oriented toward the intent that is emphasized.

Likewise in Islam, the concept of intelligence is not single but includes three integrated aspects of *'aql, qalb*, and *rūḥ* so that it will have implications for the realization of various intelligences such as intellectual intelligence, emotional intelligence, and spiritual intelligence. Then what sustains the two intelligences is the spiritual aspect which is based on Islam, Iman, and Ihsan.[26]

The Qur'an reveals intelligence through terms that are implied in various terms, one of which is *'aql* translated as *Fi Gharib Al-Qur'an*, namely, *quwwatu al-mutahayyi'ah li-qabūl al-'ilm, wa yuqālu lil-'ilm alladhī yastafīduhu al-insān bi-tilka al-quwwah 'aql*.[27] The word *'aql* refers to a person's capacity to receive knowledge in the intellectual aspect. In *Tafsir Thabari* al-Baqarah 242 the phrase *la'allakum ta'qilūn* indicates that Allah commands those who believe to think about His existence, His Messenger, and His laws and always understand the obligations to know what is good for religion and

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[25] Howard Gardner, *Intelligence Reframed: Multiple Intelligence for The 21 Century* (New York: Basic Book, 1999), 34.

[26] Mastura Ab. Wahab and Noorliza Karia, "Spiritual Intelligence In Islam A Framework For Total Excellence," 2020, 10.

[27] Muhammad Abu Qasim Al-Husayn, *Fî Gharîb Al-Qur'ân* (Beirut: Dâr al-Ma'ârif, n.d.), 444.

the world then do it.[28] This means that the criterion that is said to be an aspect of intelligence in the term *'aql* is the ability to capture and understand the commands and guidance given by Allah to His servants.

Another term is *baṣīrah*, which refers to intelligence that originates from the human soul. According to al-Jurjani *baṣīrah* means the power of the heart illuminated by the light of purity, with which a person can see the essence of everything.[29] According to Sya'rawi, belief built upon evidence from the heart leads a servant to obedience to Allah[30] al-Biqa'i interpreted the word *baṣīrah* in al-Qiyamah 15 as the mastery of the state of the self that can lead a person to recognize good and bad actions because of the *fiṭrah*.[31] Thus, the Qur'an describes intelligence as an intellectual activity and points to the emotional and spiritual aspects.

The discovery of various types of intelligence by *Western psychology* is not a newly discovered absolute. The vast content of the Qur'an can serve as a guide for humans. By the agreement of scholars, the Qur'an generally includes three major parts: the treatise on monotheism, stories, and laws, which are the rules of human life.[32] The various information implied in the Qur'an, such as through the stories of the prophets and apostles, is clear

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[28] Abu Ja'far Muhammad bin At-Thabari, *Jāmi' Al-Bayān 'an Ta'wīl Āy Al-Qur'ān* (Pakistan: Dar Hijr, 2001), 314.

[29] Ali bin Muhammad bin Ali Al-Jurjani, *At-Ta'rifat* (Daru Rayan At-Tsurats, n.d.), 66.

[30] Muhammad Mutawalli Asy-Sya'rawi, *Tafsir Asy-Sya'rawi Vol 7* (Kairo: Akhbaru-l-Yaum, 1991), 7125-7126.

[31] Burhanuddin Al-Biqa'i, *Naẓmu Ad-Durar Fī Tanāsubi Al-Āyāti Wa as-Suwar Vol 21* (India: Dā'irat al-Ma'ārif al-'Uthmāniyyah, n.d.), 95.

[32] Mahmud al-Misri, *Qasas Al-Qur'an* (Mesir: Maktabah al-Taqwa, 2001), 5.

evidence that Allah intends to introduce and bring improvements to the people.[33] Likewise, the Qur'an contains stories and events related to cause and effect, which are interesting to hear and study.[34] *Tafsir Baiḍāwi* on Surah Hud, verse 120 states that all the stories reported in the Qur'an, especially those of the previous prophets and apostles, are true and contain *mau'idẓah* or benefits for all creatures.[35]

Successful leaders don't just behave in a certain way to guarantee success. They have a leadership style that is applied according to the situation.[36] The story of Prophet Sulaiman's leadership in the al-Qur'an can serve as a role model that can be emulated and implemented in today's life. Since the al-Qur'an is a guide for Muslims, all aspects of life should be based on the al-Qur'an and hadith

Wahbah al-Zuhaili, in *Tafsir al Munir*, explained that Allah blessed Prophet Sulaiman with intelligence and insight into governance. Allah granted Prophet Sulaiman rare intelligence and accuracy in ruling and making decisions.[37] Prophet Sulaiman was the leader of a kingdom and, at the same time, led his people, consisting of humans, jinn, and animals.[38]

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[33] Nashruddin Baidan, Dr. Hj. Erwati Aziz, *Solusi Qur'ani Terhadap Berbagai Problem Sosial Kontemporer* (Yogyakarta: Pustaka Pelajar, 2017), 17.

[34] Manna Khalil al-Qattan, *Mabahis Fi Ulum Al-Qur'an* (Mansyurat al-Asr al-Hadis, 1973), 435.

[35] Naashiru-d-din Abi Al-Khair 'Abdullah Umar Bin Muhammad, *Tafsir Al-Baidhawi* (Mesir: Syirkatu-l-Qudsi, 2018), 367.

[36] June O'Sullivan, *Successful Leadership in The Early Years* (London: Blooms Bury, 2009). 8.

[37] Wahbah az- Zuhaili, *Tafsir Al-Munir* (Damaskus: Dar Al-Fikr, 2003)., 338.

[38] Shalah A. Fatah, *Kisah-Kisah Al-Qur'an: Perjuangan Dari Orang Dahulu* (Jakarta: Gema Insani, 1999).26.

Sulaiman's ability to lead can be seen from his *fafahhamnāha*[39] The interpretation of *Tahrir wa-Tanwir* states that Sulaiman deeply understood deciding cases and the good news regarding Sulaiman's skill in resolving disputes.[40] In his commentary, Muhammad Asad explains that 'the fact that Sulaiman's judgment was more profound did not disprove the intrinsic justice of Daud's original judgment or deprive it of its merit."[41]

This discussion is an important step in answering the challenges of orientalists who doubt the validity of the Qur'an. Like Arthur Jeffery, who criticized the codification of the Qur'an by considering it merely a historical work with doubts within it, he understood that after the Prophet's death, there was a microscopic examination of the Qur'an and that it was necessary to reveal that this narrative is largely fictional. Nothing is more certain than the claim that no revelation was compiled or organized physically.[42]

Ignaz Goldziher assessed that the Qur'an revealed during the lifetime of the Prophet Muhammad was unable to address various issues that arose after his death. This is because the scope of the Qur'an was still limited to the fundamentals of law. Additionally, with the expansion of the Muslim community, the presence of Islam was not able to answer all the problems, due to the need for further refinement.[43] The erroneous views of

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[39]QS. Al-Anbiya (21): 79.

[40] Muhammad At-Tahir bin Ashur, *Tafsir Al-Tahrir Wa Al Tanwir* (Tunis: Dar Suhun lin-Syri wa Tauzi, n.d.). 114.

[41] Muhammad Asad, *The Message of The Qur'an* (Dar al Andalus, 1984). 684.

[42] Arthur Jeffery, *Materials for The History of The Text of The Qur'an* (Leiden: E. J.Brill, 1937), p.5.

[43] Nazar Fadli, "Orientalist and Their Study of The Qur'an," *The International Journal of Social Sciences* 1 (2020): p.87.

Orientalists towards the Qur'an are a primary task for Muslim scholars to produce scholarly works that can refute their misguided arguments. This research aims to reveal the compatibility of modern science with the Qur'an.

The issue raised by the researcher in this discussion is a phenomenon present in society, and the theory being studied is contemporary. Therefore, the method suitable for this discussion is the *mauḍū'i* method, which, according to Baqir al-Sadr, interpreters who use this method pay attention to aspects of social life and seek solutions in the Qur'an.[44] Additionally, because the research highlights the theme of Multiple Intelligence in the Story of Prophet Sulaiman, it adds relevance to the thematic method. Nasrudin Baidan argues that the characteristic of the thematic method is that the researcher chooses a specific title or topic that is present in society or derived from the Qur'an, and then the theme is thoroughly and comprehensively studied from various aspects that align with the capacities or guidance contained in the verses being interpreted.[45] With this, the researcher will raise the title **"Holistic Leadership in the Qur'anic Perspective: An Analysis of Multiple Intelligences in the Story of Prophet Sulaiman"**.

B. Problem Formulation

Based on the background above, the story of Prophet Sulaiman in the letters al-Naml, al-Anbiya, and Sad in the al-Qur'an contains aspects of

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[44] Muhammad Baqir Ash-Sahdr, *Sejarah Dalam Perspektif Al Qur'an Terj. M. S. Nasrullah* (Jakarta: Pustaka Hidayah, 1990), 62.

[45] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Pustaka Pelajar, 2012), p.152.

leadership. Researchers examine the indications of multiple intelligence in the letter mentioned in the problem formulation:

1. What is holistic leadership in the Al-Qur'an?
2. How is Multiple Intelligence in the story of Prophet Sulaiman in the Qur'an?

C. Objectives of Research

Based on the research background and problem definition, the research objectives are as follows:

1. Revealing the holistic leadership in Al-Qur'an from the story of Prophet Sulaiman
2. Uncovering the sign of Multiple Intelligence from the leadership of Prophet Sulaiman in the Qur'an

D. Significant of The Problem

It is necessary for the researcher that this research has benefits for the readers. Based on that, the researcher hopes that this research contains the following benefits:

1. Theoretical Significance
   a. Proof of the existence of various human potentials outside the intellectual cognitive realm which is indicated by intelligence originating from biological and social aspects
   b. Harmony between Multiple Intelligences and the realization of a holistic and effective leadership concept
   c. Evidence of indications of Multiple Intelligence from the implicit interpretation of al-Qur'an verses.

2. Practical Significance
   a. For Researchers

   The benefit of research for the researcher is to increase knowledge about Multiple Intelligences in Sulaiman's leadership in the Qur'an

   b. Academic benefits

   It is hoped that writing this thesis can be used as fulfillment of one of the requirements for obtaining a Bachelor of Islamic Religion degree in the Qur'an and Tafsir Science Program

   c. Share Social

   It's hoped that this thesis can add to the body of knowledge in the field of interpretation and can be a role model for society in general, especially the leaders of this country.

E. Literature Review

To support this research, the researcher uses references from other scientific works that are relevant to the problem the researcher is working on. With this literature review, the researcher wants to show that what the researcher researched differs from previous research.

1. A thesis for a bachelor's degree written by Muhammad Yahya Rohmatullah in 2022, a student of the Department of Al-Qur'an Sciences and Tafsir at the Institut Perguruan Tinggi Ilmu Al-Qur'an (PTIQ) Jakarta entitled: *"Konsep Kepemimpinan Dalam Al-Qur'an"*

(Studi Analitis Penafsiran Hamka dalam Tafsir Al-Azhar)"[46], this research discusses Hamka's interpretation of the concept of leadership in the Al-Qur'an through elaboration on the interpretation of the term *ḵalīfah*, *imām*, and *uli-l-al bāb* using library research methods. **The results of the research show that** Hamka tends to interpret *ḵalīfah* as a substitute or contributor aimed at God and humans before. The term *imām* is interpreted as a moral leader, and you are a command interpreted as a competent person in the job. According to his interpretation, an ideal leader has several characteristics such as intelligence, self-confidence, fairness, communicativeness, courage to act, wisdom, and social sensitivity. The focus of this research is on the interpretation of Hamka and leadership in general, but the researcher does not discuss the topic of Multiple Intelligence in the story of Prophet Sulaiman in the Al-Qur'an.

2. Thesis of Postgraduate student, Alauddin State Islamic University Makassar. *"Wawasan Al-Qur'an Tentang Kepemimpinan Nabi Sulaiman (Suatu Kajian Mauḍū'i)"*[47] written by Salehudin Mattawang, 2017. In this research, the researcher discusses the nature of Prophet Sulaiman's leadership, the form of leadership, and the urgency of Prophet Sulaiman's leadership in the Al-Qur'an. The method used in this research is Library Research by collecting verses that explain the blessings and gifts of Prophet Sulaiman. **The research results show that** Sulaiman's leadership is an example of the current leadership,

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[46] Muhammad Yahya Rohmatulloh, *"Konsep Kepemimpinan Dalam Al-Qur'an (Studi Analitis Penafsiran Hamka Dalam Tafsir Al-Azhar)"*, (Jakarta: Institut Perguruan Tinggi Ilmu Al-Qur'an, 2022).

[47] Salehuddin Mattawang, *Wawasan Al-Qur'an Tentang Kepemimpinan Nabi Sulaiman*, (Makassar: Universitas Islam Negeri Alaudin, 2017).

and has implications for creating better leadership. The criteria for Prophet Sulaiman's leadership were being intelligent, steadfast, wise, far from corruption, always maintaining physical health, and having closeness to God. This research focuses on leadership models and leadership criteria. Even though they have the same research object, the research is not linked to the discussion and analysis of Multiple intelligences. Thus, the research that will be discussed has an obvious difference, namely the focus is on intelligence indicators contained in the story of Sulaiman's leadership in the Al-Qur'an.

3. A thesis for a bachelor's degree written by Muhammad Nurfaizi Arya Rahardja in 2022 *"Kepemimpinan Nabi Daud dan Nabi Sulaiman as dalam Al-Qur'an."*[48] written by Muhammad Nurfaizi Arya Rahardja, 2022, Student at the State Islamic University of Syarif Hidayatullah Jakarta. This research focuses on the leadership of the Prophets Daud and Sulaiman in the Qur'an. The researcher used a qualitative method with Library Research Technique steps. **The research results show that** Prophets Daud and Sulaiman received lessons from Allah SWT to solve leadership problems properly. Sulaiman was a firm leader who had strong opinions and was committed. There are differences in this research, even though they both discuss the topic of discussion regarding Sulaiman's leadership in the Al-Qur'an, this research does not discuss the Multiple Intelligences implied in the leadership of Prophet Sulaiman.

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[48] Muhammad Nurfaizi Arya Rahardja, *Kepemimpinan Nabi Daud dan Nabi Sulaiman Dalam Al-Qur'an*, (Jakarta: Universitas Islam Negri Syarif Hidayatulla, 202 ('Asyur, N.Y)2).

4. Lale Yaqutunnafis and Hulli's Journal in 2020, *"Kepemimpinan Multi Intelligence dalam Pengembangan Lembaga Pendidikan di MTs Negri1 Lombok Tengah"*[49], research uses qualitative research methods. **The research results show that** the multiple intelligences applied in the leadership of educational institutions at MTs Negri1 Central Lombok are as follows, linguistic abilities, logical abilities, artistic abilities, and spiritual abilities, some of these abilities can create a democratic type of leadership where decisions are made jointly by deliberation and consensus. from leaders and subordinates. This research does not discuss a holistic leadership model based on the Al-Qur'an, nor does the story of Prophet Sulaiman.

5. M Husaini and Ahmad Syaiuqi's Journal in 2020*"Multiple Intelligence in the Perspective ofthe Qur'an"*[50] **The research results show that** the Al-Qur'an provides the concept of multiple intelligences in certain verses, such as An-Nisa: 82, Al-Baqarah: 171, Al-An'am 50, and Al-Imran 7 which refers to linguistic intelligence, then Logical-mathematical intelligence is found in Al-Waqiah 58-59, Al-Insan 2, Ar-Ra'du 3, Al-Anbiya 30, and so on. Apart from that, this research is classified as qualitative research with research analysis methods on verses in the Al-Qur'an. However, in the research, there is no connection to the object of study of Prophet Sulaiman's leadership in the Qur'an, so it has significant differences from previous research.

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[49] Hully Lale Yaqutunnafis, "Kepemimpinan Multi Intelegensi Dalam Pengembangan Lembaga Pendidikan Di MTs Negri 1 Lombok Tengah," *Media Bina Ilmiah* 16, no. 1 (2021).

[50] M Husaini, Ahmad Syaiuqi, Irne Victorne, *Multiple Intelligence in the Perspective of the Qur'an,* Indonesian Journal of Islamic Education Studies (iJIES), 2020.

6. Thesis of Aqib Abdul Jali, 2016, Student of the Al-Qur'an and Tafsir Study Program, Postgraduate Institute PTIQ Jakarta. entitled *"Multiple Intelligence dalam Persfektif Al-Qur'an"*,[51] **The research results show that** evidence is found that the Al-Qur'an shows the Multiple Intelligence discovered by Gardner which was previously stated in the Al-Qur'an and is natural and not caused by the process of intelligence evolution This research is also critical of Gardner's theory of intelligence. The research method applied in this research is the *mauḍū'i* tafsir method with a qualitative descriptive approach, namely analyzing the content of Al-Qur'an verses which are in harmony with Multiple Intelligence. Even though there are similarities in the Multiple Intelligence study object, in this research there is no variable of Sulaiman's leadership in the Al-Qur'an, so the research that will be discussed is different; because it does not discuss Sulaiman's leadership in the Al-Qur'an at all.

7. *Adha Saputra and Iwan Satiri's Journal 2021, "Intelligence Quotient (IQ), Emotional Quotient (EQ), dan Spiritual Quotient (SQ) Qur'ani Ulul Albab"*[52] **The research results show that** the *uli-l-al bāb* contained in the Al-Qur'an are humans who have intellectual intelligence, emotional intelligence, and spiritual intelligence. Then the meaning of the concepts of IQ, EQ, and SQ Qur'ani *uli-l-al bāb* is intelligence that has Qur'anic value possessed by people who have the title of ulul albab in the Qur'an. In his discussion, he did not discuss leadership

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[51] Aqib Abdul Jalil, *Multiple Intelligence Dalam Persfektif Al-Qur'an,* (Jakarta: Pascasarjana Institut PTIQ, 2016).

[52] Adha Saputra, Iwan Satiri, and Lira Erlina, "Intelligence Quetiont (IQ), Emotional Quetiont (EQ), Dan Spiritual Quetiont (SQ) Qur`ani Ulul Albab," *Zad Al-Mufassirin* 3, no. 2 (2021), 250–67.

at all, nor did Prophet Sulaiman. Even though it has similarities with the type of intelligence that will be studied by researchers, this discussion is different from the discussion that will be discussed by researchers.

8. Hofur's Journal in 2020, *"Konsep Multiple Intelligence Pesfektif Al-Qur'an atau Hadis dan Implikasinya terhadap Pebelajaran Pendidikan Agama Islam,"*[53] using library research methods **The research results show that** The concept of multiple intelligence can be found in the Qur'an in certain verses, linguistic intelligence (Al-Baqarah: 31-33), mathematical logical intelligence (Al-Ankabut: 43), visual-spatial intelligence (Hud: 37-38), kinesthetic intelligence (Al-Maidah:31), musical intelligence in the hadith of Hakim's History No. 2125 book of *al-Mustadrak*, Interpersonal intelligence (Al-Hujurat: 13), intrapersonal intelligence (Ad-Dzariyat: 21), naturalistic intelligence (Ali-Imran: 190-191), and existential intelligence (Ad-Dzariyat: 56). This research is very necessary for the learning model of Islamic education because the learning process is more varied.

The differences that can be concluded from previous research can be seen from several new aspects of this research. First, this research focuses on the concept of multiple intelligences in the formation of holistic leadership and the object analyzed is the story of Prophet Sulaiman in the Qur'an. Second, this study presents the interpretation of classical and contemporary *mufassirs* regarding the verses related to the theme of the discussion.

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[53] Hofur Hofur, "Konsep Multiple Intelligences Perspektif Al-Quran/ Hadis Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam," *Tarbawi : Jurnal Pendidikan Islam* 17, no. 2 (2021).

F. Theoretical Framework

In scientific research, the theoretical framework is an important step to pay attention to. Because it can help solve and identify problems that the researcher will bring up. Apart from that, the theoretical framework is stated as a way to pay attention to measurements or criteria that will be used as a basis for proving something.[54] This research uses a *mauḍū'i* interpretation methodology which has several method stages, one of which is understanding the al-Qur'an in its context and projecting it into the current situation. On this occasion, to focus more on the research using the conceptual thematic interpretation method, which means highlighting certain concepts that are not explicitly mentioned in the al-Qur'an but substantially these concepts and ideas are in the al-Qur'an.[55] In this case, the researcher raised the topic of Multiple Intelligence which is not explicitly mentioned in the Al-Qur'an. The researcher found out whether or not this concept existed. The researcher saw indications through the interpretation of verses that were by the discussion

A leader is one or more individuals who choose, prepare, mentor, and inspire one or more followers with a variety of gifts, talents, and abilities. A leader also directs the followers towards the goals and mission of the organization, inspiring the followers to freely and joyfully invest mental,

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[54]Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: idea Sejahtera, 2014), 164-165.

[55]Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: CV. Idea Yogyakarta, 2014), 62.

emotional, and physical resources in a purposeful, organized effort to fulfill the goals and mission of the company.[56]

The researcher will look at and examine the characteristics of Prophet Sulaiman from his story contained in the al-Qur'an with data and explanations obtained from the interpretation of related verses. Because characteristics or traits will conceptualize leadership as a property or set of aspects to select someone who deserves to be a leader among others.[57]

To get a comprehensive discussion, the researcher makes the concept of holistic leadership as the main framework in understanding leadership in the story of Prophet Sulaiman. Holistic means considering something as a whole, acknowledging it to be more than just a collection of individual parts.[58] There are various leadership concepts that the researcher has encountered, but in this discussion, the researcher draws literature from the concepts of Satinder Dhiman, Allan Savory, James L. C. Taggart, Mitsuru Kodama, Julie Orlive, and Scot A. Quarto. Multiple Intelligence is a psychological theory that says that humans have more than one intelligence beyond the intellectual aspect. This theory is not intended to determine one suitable intelligence, but this theory is a theory that shows the function of

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[56] Bruce E. Winston, Kathleen Patterson, An Integrative Definition of Leadership, International Journal of Leadership Studies, Vol. 1 Iss. 2, 2006, 7.

[57] Peter G. Northouse, *Leadership Theory and Practice* (America: SAGE Publication, 2013), 7.

[58] A S Hornby, *Oxford Advanced Learner's Dictionary*, ed. Jonathan Croether, Fifth edit (Oxford: Oxford University Press, 1995), 750.

cognition and proposes that every human being has the capacity of eight intelligences that function together uniquely for each person.[59]

The existence of this theory results from the observations of Howard Gardner and other scholars from several different scientific disciplines in 1980, including anthropology, developmental psychology, animal physiology, brain research, cognitive science, and other extraordinary individuals. this effort to construct the meaning of intelligence by pluralizing the traditional concept, which can be seen from his efforts to introduce nine human intelligences.[60] Among the intelligences he discovered are linguistic intelligence, bodily-kinesthetic intelligence, spatial intelligence, musical intelligence, logical-mathematical intelligence, intrapersonal intelligence,[61] dan naturalist intelligence.[62] Then Gardner added a ninth intelligence to his work. Each intelligence represents a series of abilities applied to the main focus of the intelligence criteria, namely problem-solving and the creation of meaningful cultural products.[63]

Al-Hafiz Ibn Asakir explained that Prophet Sulaiman was Sulaiman bin Daud bin Aysya bin Abisr bin Salmun bin Umainah Adab bin Iram bin Hasrun bin Farish bin Yahudza bin Ishaq bin Ibrahim, Abu Rabi, *Nabiyullah*

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[59] Thomas Amstrong, *Multiple Intelligence in The Classroom*, 3rd ed. (United States of America: ASCD Member Book, 2009), 15.

[60] Howard Gardner, *Multiple Intelligence New Horizons* (Amerika: Besic Book, 2006), 6.

[61] That intelligence which can be found in the Book of Frames of Mind 1983

[62] That intelligence can be found in the Book of Multiple Intelligence New Horizon 1993

[63] Thomas Amstrong, *The Multiple Intelligence of Reading and Writing* (United States of America: Association for Supervision and Curriculum Development, 2002), 13.

bin *Nabiyullah*.[64] One of the stories of Sulaiman's leadership in the Qur'an is the story of Prophet Sulaiman a.s and Queen Balqis. This story shows that his leadership and power stretched widely from Baitul Maqdis to Yemen. He has also used his leadership to preach to spread Islam, and carry out his duties as a leader as well as possible by preaching to the infidel kings to submit to Islam, so that Islam spreads on the surface of the earth.[65]

Apart from that, Sulaiman's attitude as a leader can be seen in the incident that happened when he passed through the valley of ants, he laughed when he understood the conversation of the ants and stopped his speed to appreciate the existence of the ants, then prayed for all the blessings that Allah had given him so that he would always do good deeds and be blessed and included in the group of pious servants.[66]

The story of Prophet Sulaiman recorded in the Qur'an is one of the leading exemplary stories that has never ceased to be researched by scholars, this shows that the stories in the Qur'an are not only attributed to the previous people but that these stories have a universal purpose, namely giving instructions and educating humans. Each story contains important points that can serve as references and guidelines in every aspect of human life.[67]

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[64] Imam Hafidz Imaduddin Abu Fida' Ismail bin Katsir al Quraish ad-Damasyqi, Qashashul Anbiya, (Mesir: Dar al-Thabi'ah wa nasyr al-Islamiyyah, 1998), 609.

[65] Muhammad Ali Al-Shabuni, *Shafwatu al Tafsir fi Al-Qur'an al Karim*, (Cairo: Dar Al Shabuni, 1997), 371.

[66] Abdurrahman Habannakah, Al Aqidah Al Islamiyyah Wa Ususuha, (Damaskus: Daru; Qalam, 1988), 85.

[67] Sujiat Zubaidi, "Filsafat Pendidikan Dalam Al-Qur'an: Dari Penciptaan Manusia Ke Edukasi Komunikasi" 14, no. 1 (2018), 82.

In this discussion, the researcher uses a semantic approach because this approach is relevant to uncovering the implicit content in the Al-Qur'an. Semantics is a method that examines the meanings and concepts contained in words in the Al-Qur'an.[68] So that indications of Multiple Intelligence can be found by knowing the meaning of the related verses. The focus of this research is not to prove the nine intelligences in Multiple Intelligence as a whole in the story of Prophet Sulaiman, but rather to explore and analyze the application of Multiple intelligences implied in the story of Prophet Sulaiman as an inspiration and framework for building spiritual leadership based on the Al-Qur'an, so this research can create a holistic leadership conceptual framework in the Al-Qur'an that is relevant to modern theory and science.

G. Research Method

1. Research Design

In this research, the researcher uses qualitative research methods, namely research methods that lead to positivism or interpretive philosophy, where the researcher is the key instrument, data collection techniques through data analysis so that the results of this research are to understand the meaning, uniqueness, instruct phenomena and find hypotheses.[69] Apart from that, this research is library research systematically collecting data, processing, and concluding using methods/techniques to find answers to problems faced in library research.[70] In this form of library research, the

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[68] Fauzan Azima, "Semantik Al-Qur'an (Sebuah Metode Penafsiran)," *Tajdid: Jurnal Pemikiran Keislaman* I, no. 1 (2017), 50.

[69] Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2022), 9-10

[70] Khatibah, Penelitian Kepustakaan, *Jurnal Iqra'* Volume 05 No.01, Mei, 2011

object of research comes from the Tafsir Al-Qur'an. Then, under the interpretive research method, this research is thematic research (*mauḍū'i*) which means the researcher understands the verses of the Qur'an by focusing on certain themes.[71]

2. Data Source

following interpretive research, the researcher uses two categories of data sources, namely primary data and secondary data.[72]

    a. Primary Source

Primary data is a data source that directly provides data to data collectors. In this research, primary data was taken from Islamic and Western books, as well as Tafsir of the Qur'an, dictionaries, scientific journals, and articles that have continuity with the topic of Multiple Intelligence in Sulaiman's leadership in the Qur'an, namely,

1. *Tafsir Al-Munir* by Wahbah az- Zuhaili
2. *Tafsir Fi Zhilalil Qur'an* by Sayyid Qutb
3. *Tafsir AL-Maraghi* by Ahmad Mustafa Al-Maraghi
4. *The Meaning of The Holy Qur'an* by Yusuf Ali
5. *Frame of Mind: Multiple Intelligence* by Howard Gardner
6. *Multiple Intelligence New Horizon* by Howard Gardner
7. *Intelligence Reframed* by Howard Gardner

    b. Secondary Source

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[71] Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir…, 63*

[72]Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, (Bandung: Alfabeta, 2020), 296

Data used in this research complements and explains primary data from books, journals, and theories related to the topic of Secondary data supports discussion.

1. *Multiple Intelligence in The Classroom* by Thomas Amstrong
2. *The Multiple Intelligence of Reading and Writing* by Thomas Amstrong
3. *Al-Muqaddiman* by Ibnu Khaldun
4. Kepemimpinan Berbasis Multiple Intelligence by Kadim Masaong

3. Analysis Method

The data collection technique is the most important step because the research aim is to obtain data, so the data will not be obtained without knowing the technique. By the type of qualitative research, data collection techniques include observation, interviews, and triangulation documentation.[73] The researcher's technique in this research is documentary analysis, namely, collecting data from the books of the Salaf and *mufassir*, documents, images, and scientific research related to the Qur'an.[74] Likewise, the researcher will collect data related to Multiple Intelligence, the Tafsirof the story of the leadership of Prophet Sulaiman in the Al-Qur'an.

a. Data Analysis Method

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[73]Sugiyono, *Metode Penelitian Kuantitatif Kualitatif…*, 297.

[74] Nashruddin Baidan, *Metode Khusus Penelitian Tafsir*, (Surakarta: Institut Agama Islam Negeri Surakarta, 2015), 25.

The data analysis method used by researchers is the descriptive analysis method. Research using this method leads to evaluation research which aims to assess the extent to which the variables studied comply with predetermined benchmarks.[75] By the type of qualitative research, data analysis will be directed at answering the problem formulation or testing the hypothesis that has been formulated.[76]

With this, the researcher will describe the meaning of Multiple intelligences and leadership as well as the story of the prophet Sulaiman. As for the analysis technique, the researcher will analyze the verses relating to Sulaiman's leadership in the Qur'an, more specifically those found in the letters An-Naml (16-44), Al-Anbiya (78-79), and Sad (30-40), then analyze further with a semantic approach to the verses that indicate the theory of Multiple Intelligence.

H. Systematic of The Study

The systematic research that the researcher will carry out consists of four chapters, namely:

The first chapter consists of the background to the emergence of thoughts about the topic, then describes the problem formulation, objectives, and benefits to be obtained from this research, then previous research related to the topic. After that, the researcher also explains the research methods used, data sources, and data analysis, as well as systematic discussion and, finally a bibliography.

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[75] Suharsimi, *Manajemen Penelitian*, (Jakarta: Rineka Cipta, 2013), 268.

[76] Prof. Dr. Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2022), p. 129

The Second Chapter will discuss leadership and Multiple Intelligence theory. The discussions on leadership include definitions, leadership in the Al-Qur'an and Hadith, and the role of wisdom and intelligence in Islamic leadership. Then the discussion continues regarding Multiple Intelligence including Howard Gardner's multiple intelligence theory, types of multiple intelligence, and relevance of multiple intelligence theory to leadership studies the final discussion in this chapter is the Integration of Multiple Intelligence and Qur'anic Leadership which includes Previous studies on multiple intelligences in religious contexts, Contributions of multiple intelligences to effective leadership, key aspects of Prophet Sulaiman's leadership as presented in the Qur'an.

The Third Chapter, the researcher will analyze the verses containing the story of Prophet Sulaiman. The researcher only identifies the verses that come from the letters An-Naml, Al-Anbiya, and Sad. Then the verse will be interpreted with several relevant interpretations, and researchers will look for indications of Multiple Intelligence. The indications found will be correlated and integrated with the concept of forming holistic leadership.

The fourth chapter focuses on research conclusions. This chapter contains research results, including answers to the problem formulation, suggestions for further research developments, and a conclusion.