

Improving Students' Morals By Maximizing Inter-Personal Intelligence (Socializing)

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ABSTRACT

This research is motivated by several factors, including the fact that many in our society still believe that a child's intelligence is limited to certain subjects. Furthermore, many parents and even teachers are unaware that a child's social skills are also considered an aspect of intelligence, and if developed and maximized, they can become valuable and professional skills. The purpose of this research is to stimulate a child's social intelligence to foster good morals among others. This is because moral activities are closely related to socializing. The method used in this research is qualitative with a descriptive approach. The results of this study indicate that a child's morals or ethics can be formed through interpersonal intelligence. From an Islamic perspective, a child's moral or ethical attitudes can be formed through their social interactions, their social environment, and their choice of friends. Someone with interpersonal intelligence can be directed to become a diplomat, legislator, motivator, community leader, and so on. In the school environment, this intelligence can be developed through various activities, such as discussions, comparative studies, group work, and so on.

Keywords: *Morals, Students, Interpersonal Intelligence*

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A. INTRODUCTION

Humans, apart from being individual beings, are also social beings (Iffah, F., & Yasni, Y. F., 2022, P. 38). Humans cannot live without the help of others. (Listia, W. N., 2015, hal. 75). To fulfill their needs or desires in life, humans need to interact with each other. Rizki, A., & Ramadhan, R., 2024, p.95). The needs that humans have for other humans are very diverse. Among them,

humans need assistance from others, such as education, healthcare, or cooperation in work, trade, or other areas. This includes the family environment, where a child needs interaction with their parents and vice versa. A husband and his wife both do this to maintain harmony among themselves.

In Islam, human interaction or social interaction is divided into two: firstly, vertical interaction with God, the creator, and

secondly, horizontal interaction with each other. Masduki, Y., Pd, M., Warsah, I., & Pd, M., 2020, P. 21). In a human's relationship with his God, such as in worship, prayer, and so on, there are ethics and procedures of their own. Likewise, human relationships with each other also have their own rules and ethics.

One of the main purposes for Prophet Muhammad to be sent to earth was to perfect morals. This is as stated in the hadith:

إنما بعثت لأتمم مكارم الأخلاق (رواه البيهقي عن أبي هريرة)

I was sent only to perfect good morals (narrated by Al-Bayhaqi on the authority of Abu Hurayrah)

"As for me (Muhammad), I was sent to perfect morals." (Narrated by Baihaqi from Abu Hurairah).

Before the Prophet Muhammad was sent to the Quraysh in Mecca, the social life of the Meccan people was rife with corruption, oppression, slavery, religious illiteracy, tyranny, and so on. Therefore, this state was called the state of ignorance (jahiliyyah). (Rohmah, S., & Budiharjo, A., 2018, p. 38). Of course, the Prophet Muhammad was sent to Mecca with the aim of improving the society of Mecca so that it

would become a society with noble morals and live in peace and tranquility.

In today's era, where technology and information are advancing at an increasingly rapid pace, there is naturally a hustle and bustle, conflict, instability, and discomfort within society. In the world of education, various cases occur, such as bullying, fights, and brawls. Furthermore, in religious activities, various cases occur, such as blaming each other, accusing each other of being infidels, accusing each other of heresy, and so on. Furthermore, in the general community, hoax news often arises, which ultimately leads to slander and conflict, thus giving rise to social inequality and conflict. Certainly, all of these issues need to be addressed for the better. Considering that Islam already provides comprehensive guidance, both in the Qur'an and the Hadith, this is especially true for children, as they are a generation that desperately needs education and guidance, both internally within the family, school, and within the general community.

Therefore, the author is interested in conducting this research with the theme "Improving Noble Morals by Maximizing Interpersonal/Social Intelligence".

B. METHOD

This research uses a descriptive-qualitative research method, namely, research that seeks to uncover the meaning behind a phenomenon, thus producing a pattern. (Farida Nurgrahani, 2014, p. 19). Qualitative research was born and developed as a methodological consequence of the paradigm. interpretivism, namely, an idealistic and humanistic paradigm in viewing human nature. Humans are seen as creatures who have awareness of the actions they carry out, so that interpretation and meaning are needed for their actions. (Tjipto Subandi, 2006, p. 10). Lexy J. Moleong (Sri Wahyuni, 2018) states that qualitative research is research that attempts to answer questions such as what, how, why, and where a phenomenon or symptom occurs in the field, and then researchers can provide a meaning from the phenomenon or symptom. (Sri Wahyuni and Noveri Aisyaroh, 2018, p. 11).

C. RESULT AND DISCUSSION

1. Morals/Ethics

The term moral or akhlak originates from Arabic. It is the plural form of khuluq. Etymologically, khuluq means ath-thab'u (character) and as-sajiyah (disposition). (Abdul Karim Zaidân, 1988, 79). In terms of terminology, scholars have offered several

definitions of akhlak. Al-Ghazali defines akhlak as:

عبارة عن هيئة في النفس راسخة عنها تصدر الأفعال بسهولة ويسر من غير حاجة الى فكر وروية

It is a firmly established disposition within the soul from which actions proceed easily and effortlessly, without the need for thought or deliberation.

“A system that is firmly embedded in the soul, from which various actions emerge easily and lightly, without the need for thought and consideration.” (Muhammad bin Muhammad al-Ghazali, TT, p. 53).

In essence, morality is a condition or trait that already exists in a person's soul and becomes a personality so that various kinds of actions arise spontaneously and easily without being pretentious and without having to think before acting. Every human being is inseparable from morality, because morality is the most important part of life. There is good morality called akhlakul karimah, and there is also bad morality called reprehensible morality. Therefore, it can be seen from a person's actions and outward movements whether they are good or bad. (Fina Aulika Lestari et al., 2021, p. 395).

Besides morals, the terms ethics and morality are also used. Ethics comes from the

Greek "ethes," meaning custom. Ethics is the science that investigates good and bad by considering human actions as far as the mind knows. Meanwhile, morals come from the Latin "mores," meaning habit. The similarity between morals and ethics is that both discuss the issues of good and bad human behavior. The difference lies in their fundamental nature as branches of philosophy; ethics is based on the human mind. Morals, on the other hand, are based on the teachings of Allah and His Messenger. (Syarifah Habibah, 2015, p. 74).

The goal of morality is to create humans as high and perfect creatures, and distinguish them from other creatures. Morality aims to make people have good morals that are good towards humans, towards other creatures, and towards God. While the science of morality aims to know the differences between good and bad human traits, so that humans can hold fast to good traits and distance themselves from bad traits, so that order is created in social interactions, mutual respect, no suspicion between one another, no fighting and war, or killing fellow servants of God. (Nu'us, P., 2014, p. 371).

From several views on the theory of morality, the author concludes that morality is essentially an innate human nature

bestowed by God from birth. This innate or potential that exists from birth can be categorized as a potential from the theory of nativism. This means that good and bad morals are embedded in the human self and character from birth. As an example of the incident that occurred between the two sons of the Prophet Adam (Qabil and Abel), where Qabil had a bad moral character, while Abel had a good innate character or morals. Qabil felt jealous and envious of Abel for a decision made by his father (Prophet Adam) in an arranged marriage. Then Qabil killed Abel because he did not accept the arranged marriage. However, the character or innate morals from birth, even if they were originally bad, if a person learns and wants to change themselves for the better, then of course, the person can make it happen. This is in line with the theory of behaviorism (John Luck) and the theory of constructivism (Jan Piaget), that human development can be influenced by changes in the environment or can be formed independently through learning and application in the field of life.

2. Intelligence Interpersonal (Social Intelligence)

This intelligence relates to a person's ability to socialize or interact with the social community or the surrounding environment.

This intelligence has many benefits, including adapting to the surrounding social environment, establishing relationships, collaborating, and so on. Given that humans are social creatures, possessing this interpersonal intelligence will easily enable a person to face problems, as it involves the skills and assistance of others. Someone with this intelligence will find it very easy to solve problems and easily find employment. (Nini Subini, 2011, p. 31).

The word of Allah related to interpersonal intelligence is Surah Al-Hujurat, verse 13:

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا، إن أكرمكم عند الله أتقاكم، إن الله عليم خبير
(الحجرات: 13)

O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Hujurat: 13)

Meaning: “O mankind, indeed We have created you from a male and a female, then We made you into nations that you may know one another. Indeed, the noblest among you is the most pious. Indeed, Allah is Knowing and All-Aware.” (Al-Hujurat: 13). Quraish Shihab said that the word

“Ta’aarofu” means to know one another. In this case, if fellow humans know one another, then a good relationship of interaction and communication will be established. If so, then through this mutual knowledge, fellow humans will receive mutual benefits, help, and solutions to common problems. (Quraish Shihab, 2002, p. 262). Allah says:

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفخشاء والمنكر والبغى يعظكم لعلكم تذكرون (النحل: 90)

God commands justice, kindness, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you so that you may be reminded. (An-Nahl: 90)

Meaning: "Indeed, Allah commands justice and goodness, and giving to relatives, and forbids indecency and evil, and enmity. Allah advises you so that you may be reminded (Al-Nahl: 90). Then Allah also says:

وإنك لعلى خلق عظيم (القلم: 4)

And indeed, you are of a great moral character. (Al-Qalam: 4)

Meaning: "And indeed, you (Muhammad) are truly of noble character." (Al-Qalam: 4)

From the verse above, Juli Astuti states that Allah commands humans to have noble, good, and just morals. This can create

harmonious relationships between people and foster good social interactions. The next verse then states that Muhammad, as a prophet emulated by his followers, possessed noble character. This also indicates that the Prophet Muhammad was a figure deeply loved by his companions and respected by his enemies. Therefore, he can be said to possess the most perfect interpersonal intelligence. (Juli Astuti, 2018, p. 49).

Interpersonal intelligence requires the capacity to perceive and respond to the moods, temperaments, intentions, and desires of others. Employees in the workforce need to develop a high level of interpersonal intelligence. One example of someone whose compassion and social responsibility were highly developed in this area is Mahatma Gandhi. People like Gandhi had the ability to penetrate others' feelings and see the world from their own perspective. They made exceptional network workers, negotiators, and teachers. (Robin Fogarty, 2005, p. 51).

Among the professions that are good for interpersonal intelligence are teachers, politicians, businesspeople, marketing communications, public relations, consultants, social workers, actors/artists, clergy, nurses, therapists, and so on. (Nurul Chomaria, 2014, p. 121). The characteristics

of people who have interpersonal intelligence are that they have the capacity to feel and be responsive to the moods, characters, intentions, and desires of others ([1] Hasan Mawardi, 2021, p. 80). Employees who work in the workforce need to develop high interpersonal intelligence. One example of someone who has a sense of compassion and social responsibility that has developed highly in this field is Mahatma Gandhi. People like Gandhi have the ability to penetrate the feelings of others and see the world from their own perspective. They create a very special network of workers, negotiators, and teachers. To improve interpersonal intelligence, the following steps can be taken: First, try to get to know new people every week. Second, spend 15 minutes each day with your child to help develop his or her listening skills. Third, hold regular family meetings to discuss issues and listen to each family member's thoughts. Fourth, spend 15 minutes with your child each day for one to two weeks, observing how people interact in public places. Fifth, encourage your child to watch movies and read books about socially competent people. (Robin Fogarty, 2005, p. 51)

Islam teaches two concepts of vertical relationships (*hablun min Allah*) and horizontal relationships (*habul min Al-nas*): a

good relationship with Allah as the Creator, and a good relationship with humans as His created servants. Both concepts are explicitly contained in the Prophet's hadith, which reads:

إتق الله حيثما كنت وأتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن (رواه الترمذي)

Fear God wherever you are, and follow up a bad deed with a good one to erase it, and treat people with good character (narrated by Al-Tirmidhi).

“Fear Allah wherever you are, and follow up bad deeds with good deeds, surely He will erase them, and associate with people with good morals.” (Narrated by Tirmidhi). Interpersonal intelligence can be developed through the use of several methods and activities, including group work, discussions, sociodramas (Hasan Mawardi, 2021, p. 79), demonstrations, PBL learning models, and simulations (Hasan Mawardi, 2021, p. 79). Research on the brain shows that the frontal lobe plays an important role in interpersonal skills (Hasan Mawardi, 2021, p. 79). A person with interpersonal intelligence is able to understand the feelings of others, is able to understand how others can be motivated, and understands how to build cooperation with others. (Hasan Mawardi, 2021, p. 80).

Indicators of someone who has interpersonal intelligence include the ability to communicate well, be sociable, interact with others, accept and understand and respond quickly and appropriately to the moods of others, have high social sensitivity, leadership skills, negotiate, empathize with others, have management skills, social work skills, be a mediator in a dispute, be a good leader, excel in social sciences, and participate in collaborative activities (Hasan Mawardi, 2021, p. 81).

Based on several perspectives on the theory of interpersonal intelligence, the author concludes that interpersonal intelligence plays a crucial role in social life. It is essential for achieving harmony and peace in every social environment, whether within the family, school, or community.

If properly cultivated and maximized, interpersonal intelligence indirectly plays a role in elevating a person's morals to noble ones. This is because interactions and social interactions automatically fall into the criteria of noble morals.

D. CONCLUSION

From an Islamic perspective, human interaction is divided into two categories: vertical (the relationship between humans and God), which relates to matters of worship

or prayer, and horizontal (the relationship between humans and others), which relates to interaction, communication, collaboration, and socializing. To cultivate noble character, a person can maximize their inherent intelligence, namely, interpersonal intelligence (socializing). Interpersonal intelligence can be nurtured well, both within the family environment, for example, by training children to communicate politely, resolving tensions, providing solutions to family problems, and so on. Then, in the school environment, for example, through discussions, group work, drama performances, and so on. Then, in the community environment, for example, through community service, participating in neighborhood security posts, and other community activities.

In simple terms, if interpersonal intelligence is developed well and optimally, it can automatically raise a person to the level of having noble morals.

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