



Teaching Children's Multiple Intelligences through the *Kitab Ta'lim Fadhilah Amal*: A Study on a *Jama'ah Tabligh* Family Group

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Abstract

Multiple intelligences are the basic potential granted by Allah SWT to all humans. For children, this intelligence needs to be nurtured, trained, and developed from an early age in a sustainable manner. In the context of Islamic education, there are many ways parents can cultivate a child's multiple intelligences, for example by reading historical accounts and stories contained in books related to multiple intelligence education. The *Kitab Ta'lim Fadhilah Amal* is the main reading for the *Jama'ah Tabligh da'wah* movement group in educating each family member, including their children. In general, this book contains history and messages of life, worship, and spirituality from the Prophet Muhammad SAW, his companions, and previous scholars, presented in the form of stories. This study specifically aims to analyze the effect of story-based education from the *Kitab Ta'lim Fadhilah Amal*, as practiced by parents, on the development of children's multiple intelligences in *Jama'ah Tabligh* families. This research employs a qualitative method with an ethnographic approach. Data were collected through interviews with forty informants selected using a purposive sampling technique. The informants consisted of parents, children, and leaders of *Jama'ah Tabligh* groups in three different countries: Malaysia, Indonesia, and Thailand. To strengthen the interview data, the author also conducted four years of observation by directly participating in the family activities of the *Jama'ah Tabligh* group, such as *Ijtima'*, *Bayan Markas*, *Ta'lim Halaqah*, *Khuruj*, and *Jaulah*, and even visiting the homes of all informants. All interview and observation data were thematically analyzed using NVivo 12 software. The research findings identified four aspects of intelligence that emerged from story-based education in the *Kitab Ta'lim Fadhilah Amal* that influenced children's multiple intelligences. These include: (i) verbal-linguistic intelligence, (ii) intrapersonal intelligence, (iii) interpersonal intelligence, and (iv) spiritual intelligence. The findings of this study can serve as a guide for parents to nurture and develop children's multiple intelligences from an early age in Muslim families.

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INTRODUCTION

The preaching movement of the *Tablighi Jama'a* group is a relatively new phenomenon in the context of Islamic preaching in the 20th century. This movement first appeared in Mewat Kandahla District, Uttar Pradesh, Northern India (Ahmed, 2021; Lia, 2023; Lone, 2021). It was initiated by Maulana Muhammad Ilyas bin Syekh Muhammad Ismail al-Hanafī al-Deobandi al-Jisti al-Kandahlawi ad-Dahlawi. The title *al-Kandahlawi* refers to his birthplace, Kandahla in the Shahranpur district, while *al-Dahlawi* refers to Delhi, the capital of India. Meanwhile, *Deobandi* is attributed to the largest Hanafī madrasah in India (Arifin, 2017; Dayyan et al., 2019; Engkizar Engkizar et al., 2022; Kaputra et al., 2021). The emergence of this transnational Islamic movement was motivated by his concern for the condition of the Muslim community and his disappointment with the existing madrasah education system, which led him to establish a preaching movement.

Historically, the leadership of the *Tablighi Jama'a* preaching movement has been held by three *Amir/Hadrajī*. Maulana Ilyas, the first *Amir*, passed away on July 13, 1944. After the dawn prayer on the same day, Maulana Yusuf was appointed as his successor (Lia, 2023). Leadership then passed to the third *Amir/Hadrajī*, Maulana In'amul Hasan (1918–1995), who served the longest in the history of *Tablighi Jama'a* (Ahmed, 2021).

Apart from these leaders, one of the most influential figures in *Tablighi Jama'a* is Maulana Zakariya al-Kandahlawi, a prominent hadith scholar of the 20th century known as *Raisul Mubaddithin*. At the request of Maulana Ilyas, he wrote a book in Urdu that compiled stories of the Prophet's companions and the virtues of good deeds. The book, *Fadhilah Amal*, was completed in 1933 (Lia, 2023). It is considered one of his most significant works, widely used as teaching material among *Tablighi Jama'a* activists (Abid, 2024; Ali & Sahib, 2022; Munir, 2017). In general, the book covers stories of companions, the virtues of prayer, remembrance, fasting, reciting the Qur'an, and a chapter on the causes of decline within the Muslim community and ways to overcome it, which was written by Maulana Ihtisyamul Hasan al-Kandahlawi in 1358 H. In addition to *Fadhilah Amal*, Maulana Zakariya authored several other works, such as those on the virtues of charity and pilgrimage.

Fadhilah Amal has become a key reference or curriculum (*Tabligh Nisab*) for *tabligh* activists (Abid, 2024). Within the *ta'lim* program, members of the movement read *Fadhilah Amal* for about 30 minutes daily (Engkizar et al., 2025). This activity is usually conducted twice a day: after dawn (*ta'lim subh*) and after Isha (*ta'lim akhīr*). The reading of *Fadhilah Amal* is intended to strengthen knowledge and self-awareness among *Tablighi Jama'a* members. Ideally, an increase in religious knowledge is expected to lead to deeper understanding and better practice. As Maulana Ilyas stated, this noble religion must align with the progress of knowledge and thrive under its guidance (Engkizar et al., 2023). The practice of *ta'lim* is regarded as a continuation of the legacy of the companions, the tradition of the Prophet's mosque, and the spirit of religion. Without it, people would lose their awareness of God (Darise & Macpal, 2019). For this reason, most *Tablighi Jama'a* activists continue to uphold this practice in their households.

Based on the author's observations, these activities have indirectly influenced changes in the personality of *Tablighi Jama'a* activists, such as adopting a more polite speaking style, developing self-confidence, enhancing self-awareness, improving social interactions, and deepening their understanding of the meaning of life (Sultanik et al., 2022). From interviews with *Tablighi Jama'a* informants, the author identifies at least four types of multiple intelligence that can be developed through the *ta'lim*

distribution of colors appears almost uniform. This suggests that many scholars have begun to study this issue, and the trend is likely to continue and expand among future researchers.

Regarding the issues raised in this study, the fundamental distinction between this research and previous works is that earlier studies have mainly focused on three major themes: ideological models, methods of *da'wah*, public reception, and the *Tablighi Jama'a da'wah* movement. In contrast, the specific issue of the effect of reading the *Kitab Ta'lim Fadhilah Amal* on children's Multiple Intelligences has not been addressed at all. Therefore, the author argues that this theme is important to be brought into academic discussion, in order to enrich the literature and studies on the *Tablighi Jama'a*, particularly concerning how this *da'wah* movement contributes to nurturing children's Multiple Intelligences within the family context.

METHODS

This study employed a qualitative method with an ethnographic approach. According to Dennis & Huf (2020); Göran (2019); Roller (2019); Temiz et al (2024), the ethnographic approach is appropriate when research aims to identify and explore the cultural characteristics of individuals or groups. Meanwhile, McLeod (2024); Reeves et al (2015); Samnani & Singh (2013) argue that the ethnographic approach provides researchers with the opportunity to continuously observe the studied subjects, whether individuals or groups. In addition, it enables researchers to collect data in detail, depth, and comprehensively. Referring to these views, the ethnographic approach is suitable for this study because it aligns with both the data collection method and the research objectives (Zalnur et al., 2024; Zen et al., 2022).

The research data were obtained through in-depth interviews with sixty members of the *Tablighi Jama'a* (fathers, mothers, and children) from three different countries, namely Indonesia, Thailand, and Algeria. All informants were selected using purposive sampling. The selection referred to four criteria: (1) having competence and understanding of the studied issues, (2) being actively involved in the field under study, (3) having sufficient time to provide information, and (4) being honest in delivering information in accordance with data and facts in the field (Febriani et al., 2022; Murniyetti et al., 2016; Rahawarin et al., 2020). All informants were interviewed individually using a structured manual interview protocol (Kang et al., 2023). In addition to interview data, the authors also conducted observations by directly participating in various *da'wah* activities of the *Tablighi Jama'a*, such as *keburuj fi sabilillah*, deliberation, *ta'lim*, *bayan*, *ijtima'*, and specialization. All observation and interview data were analyzed thematically using NVivo 12 software. According to Fitriani et al (2022); Lestari et al (2021); Maputra et al (2020), thematic analysis with NVivo is an effective way for researchers to analyze interview results, as it provides detailed insights that are easier to interpret and understand.

RESULT AND DISCUSSION

Based on the results of interviews with fourteen informants who are heads of *Tablighi Jama'a* families and who routinely conduct *ta'lim* of the *Kitab Fadhilah A'mal* in their respective homes, the research findings show that reading the *Kitab Ta'lim Fadhilah A'mal* has influenced the development of children's potential multiple intelligences. This influence is reflected in four types of intelligence, namely verbal-linguistic, intrapersonal, interpersonal, and spiritual intelligence of children in *Tablighi Jama'a* families, as illustrated in figure 1 below

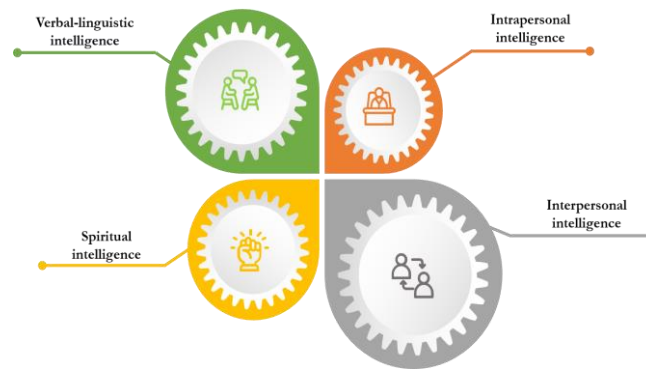


Fig 4. The effect of reading the *Kitab Ta'lim Fadhilah* on multiple intelligence

In Figure 1 above, four types of intelligence related to the *Kitab Ta'lim Fadhilah A'mal* within the *Tablighi Jama'a* are identified. These four intelligences were expressed by all informants during interviews with the authors. It should be noted that although the language used by the informants in expressing these themes varied slightly, in general, they conveyed the same meaning. The excerpts from interviews with informants related to the four main themes, which are the findings of this study, are presented as follows:

First, verbal-linguistic intelligence. Verbal-linguistic intelligence refers to an individual's ability to use words properly and effectively. From the interviews, the authors observed clear indications of verbal-linguistic intelligence in the daily activities of the *Tablighi Jama'a*, both in relation to worship, social interactions, and other aspects of life. For example, they emphasized speaking only about beneficial matters and being willing to listen attentively. This theme was conveyed by Informants, as illustrated in the following interview excerpt:

...The children and wives began to speak only as needed, meaning they talked about useful matters. They also expressed a desire to listen to the daily recitation of the Kitab Ta'lim Fadhilah A'mal (informant 8 & 13).

Meanwhile, in subsequent interviews with other informants, changes were also observed in the attitudes of the *Tablighi Jama'a*. One informant mentioned that there was an improvement in the family's speaking style and communication compared to before. This was conveyed by informant in the following excerpt:

... I noticed a change in my family, especially in the style of speaking, which has become better than before (informant 9).

Furthermore, the author's interviews with other informants also revealed changes in the daily activities of the *Tablighi Jama'a*, such as efforts to learn to become good readers and attentive listeners during the recitation of *Ta'lim*. This was conveyed by informant in the following excerpt:

... My children, as well as other families, are trying to learn to be readers of the Ta'lim, while others are learning to be good listeners when the Ta'lim begins (informant 7).

All excerpts on the first theme are based on interviews and observations from the author's involvement with both informants who were participating in *khuruj* and those who were not. The interviews were conducted repeatedly on issues related to verbal-linguistic intelligence, leading to overlapping responses and a shared meaning among informants.

Second, intrapersonal intelligence refers to intelligence that involves self-awareness, self-confidence, independence, and effectiveness in behaviour. From the author's interviews with informants, clear indications of intrapersonal intelligence were observed in the daily activities of the *Tablighi Jama'a*, both within themselves such as self-knowledge, confidence, independence, and effective behaviour and in

their interactions with others.

Regarding the theme of feeling burdened or not showing enough respect to others, this was expressed by Informant in the following excerpt:

... In the early stages when I listened to the recitation of the Ta'lim book, I felt burdened or uncomfortable, which made it seem as if I did not respect others who were reading the Ta'lim (informant 7).

Meanwhile, in subsequent interviews, other informants described an increase in self-confidence within the *Tablighi Jama'a* family. This was conveyed by Informant:

... I feel more confident after being given the opportunity to become a reader of the Kitab Ta'lim Fadbilah Amal, which means there has been an increase in my self-confidence (informant 12).

Further interviews also revealed other indicators of intrapersonal intelligence, particularly changes in attitudes toward simplicity. This theme was conveyed by Informants in the following excerpt:

... Other informants said that I have become simpler in my attitude, meaning I try to maintain my attitude as best as I can, such as in how I interact with others and especially in the way I respond to the problems I face (informant 2 & 14).

All quotations on the second theme are based on interviews and observations involving both informants who were performing *keburuj* and those who were not. The interviews were conducted repeatedly on themes related to intrapersonal intelligence, leading to overlapping responses and a shared meaning among informants.

Third, interpersonal intelligence refers to an individual's ability to interact effectively with their environment. From the author's interviews with informants, clear indications of interpersonal intelligence were observed in the daily activities of the *Tablighi Jama'a*, such as showing social sensitivity and demonstrating respect toward friends. This theme was conveyed by Informant in the following excerpts:

... My children have social sensitivity and are good at respecting their friends (informant 8)

Further, Informant highlighted changes in children's behaviour, particularly in their ability to collaborate with peers:

... There is a change in the child's behaviour in socializing and collaborating with his friends (informant 4).

Similarly, Informant observed that children showed empathy and respect toward elders:

... Next, I see my child has empathy for other people and respect for elders (informant 3)

In addition, all informants consistently conveyed that children were motivated to cooperate and encourage others:

... In general, the informants stated they like to motivate and cooperate with other people (informants).

All quotations in this third theme are based on interviews and observations involving the author with informants who were performing *keburuj* as well as those who were not. The interviews were conducted repeatedly on themes related to interpersonal intelligence, which eventually led to similar and consistent answers.

Fourth, spiritual intelligence refers to an individual's ability to recognize their dependence on God, which manifests in religious motivation, sincerity, and spiritual awareness. Based on the author's interviews, indications of spiritual intelligence were clearly observed in the daily activities of *Tablighi Jama'a* families, both in matters of worship and in social interactions.

Informant emphasized that spiritual motivation encouraged families to increase their worship and prioritize religious education for their children:

... There is a strong motivation in improving worship and they send their children to religious

schools (informant 6).

Furthermore, Informant highlighted the importance of intention in all daily activities:

...Always trying to learn to improve intention in every activity that is done, because every action is based on intention (informant 9 & 3).

Similarly, Informant described the development of traits such as patience, empathy, frequent prayer, and strong enthusiasm for learning religion:

*...Learn to be patient, empathetic and pray to God a lot, my family and I feel a high enthusiasm to study religion after listening to the stories of our friends in the *Kitab Ta'lim Fadhilah Amal* (informant 14).*

In addition, Informant pointed out the emergence of self-awareness and patience among family members:

*...While the children and wife also have awareness and a patient attitude in carrying out this *Ta'lim Fadhilah Amal* (informant 11).*

Lastly, Informant revealed the growth of a forgiving attitude and a sustained motivation to study religion:

*...Awareness arose to be able to forgive people. I have known *Tablighi Jama'a* since 2012 and alhamdulillah I and all my family have strong motivation and enthusiasm to study religion (informant 10).*

All quotations in this fourth theme are the results of interviews and observations conducted repeatedly by the author, involving informants who were performing *khuruj* as well as those who were not. The consistency of responses indicates a shared meaning regarding the emergence of spiritual intelligence within *Tablighi Jama'a* families.

Furthermore, the results of the research and discussion in this article are presented in an interesting and easy-to-understand manner. This section discusses the four themes that have been obtained. Each of these themes is analyzed based on theory, expert opinion, as well as the findings of previous research in different contexts. With their intelligence, humans can continuously maintain and improve their increasingly complex quality of life through an ongoing process of thinking and learning (Horáčková & Zelinka, 2025). According to Dilmac & Kardaş (2024), intelligence can be developed through non-formal education. This means that education is not limited to formal settings. For more details, the author will discuss all the themes found in this study as follows:

First, Linguistic-verbal intelligence refers to the ability to use words effectively. People with this intelligence are skilled in speaking, listening, reading, and writing (Hairiyah & Mukhlis, 2019). According to Manzocco (2023), linguistic intelligence can be developed by becoming an effective listener, practicing speaking skills, engaging in writing, and participating in discussions.

Furthermore, linguistic-verbal intelligence is the basic foundation for everyone. With this foundation, other forms of intelligence can develop. This model of intelligence will grow effectively if an individual becomes a good listener, practices speaking skills, develops writing abilities, and engages in discussions (Febriani et al., 2023; Oktavia et al., 2025). The *ta'lim* program can only be realized if it is implemented in an orderly manner and with the active role of the family, since the family is the first environment for an individual. As the words of the Prophet state:

"Every newborn child in a state of fitnah, the father and mother will make him a Jew, Christian or Magian" (al-Hadith).

The hadith above implicitly states that the family has a very important role in shaping the future of a child. As stated by Mustajab et al (2020), the role of the family

is crucial in the educational process to form a complete person. In line with this, [Hasanah \(2021\)](#); [Kasmar et al \(2019\)](#) emphasize that parents are the first party responsible for setting an example for children, both in speech and behaviour. This example will influence children during their growth and development and even shape their character into adolescence and adulthood.

Second, self-reliance is an essential aspect for individuals in achieving their goals and desires, as it allows them to recognize themselves more effectively. According to [Eliza \(2017\)](#); [Jensen & Petersen \(2019\)](#); [Khafidah et al \(2020\)](#); [Yaumi et al \(2018\)](#), the main aspects of intrapersonal intelligence include self-awareness, self-confidence, independence, and behavioural effectiveness. The *ta'lim* program, as an activity in which members listen to a story read by a designated person, indirectly trains intrapersonal intelligence, particularly in valuing others ([Rajafi & Aisyah, 2018](#)).

Thus, intrapersonal intelligence can be understood as the ability of a person to accept themselves. The *fadhilah ta'lim* activity trains individuals to become independent and respectful of others. According to [Daulay et al. \(2021\)](#), this activity indirectly develops intrapersonal intelligence, one aspect of which is respect for others. The willingness of each member to participate in the *ta'lim* program is a manifestation of self-confidence, which is one of the characteristics of intrapersonal intelligence ([Maitrianti, 2022](#)). This intelligence will develop well if supported by a conducive environment that allows its potential to grow optimally ([Trewavas, 2016](#)). For members of the *Tablighi Jama'ah*, one effort to create such an environment is to conduct the *ta'lim* program regularly at home, usually held during dawn and evening.

The *ta'lim Fadhilah Amal* book contains numerous motivational stories from the lives of companions. By listening to these stories, participants learn how to interact harmoniously with others. According to [Zarifsanaiey et al \(2022\)](#), the application of storytelling not only influences interpersonal intelligence but also has positive effects on cognitive, religious, and socio-emotional aspects.

Third, interpersonal intelligence, one of the important forms of intelligence in a person's social development is interpersonal intelligence ([Anam & Ardillah, 2016](#)). According to [Akyol \(2018\)](#), this type of intelligence can be developed through the social environment. Therefore, it should be nurtured from an early age ([Istapra et al., 2022](#)). Interpersonal intelligence is essentially the potential to interact effectively with other individuals.

With this type of intelligence, a person is able to make those around them feel comfortable and at ease in their presence ([Anam & Ardillah, 2016](#)). In the *Tablighi Jama'ah* group, activities such as *ta'lim* after dawn and *ta'lim* after Isha are efforts made by families to shape personality through Islamic education. The findings of this study clearly indicate that members of the *Tablighi Jama'ah* group strive to revive the *ta'lim* program in their respective homes in order to equip family members with religious knowledge.

Interpersonal intelligence is essential because humans are social beings who depend on others in their lives. Experts argue that interpersonal intelligence is not innate but can be developed through a child's social environment ([Akyol, 2018](#); [Mutiani et al., 2021](#)). To establish good relationships, individuals must be able to interact and communicate effectively with others. According to [Istapra et al \(2022\)](#); [Zeng \(2020\)](#), interpersonal intelligence refers to the ability to communicate well and to understand social cues. Furthermore, individuals with strong interpersonal intelligence are able to interpret both verbal and nonverbal communication and adapt their communication style appropriately ([Oviyanti, 2017](#)). Therefore, this intelligence needs to be cultivated intentionally and given the right stimulus.

One effective method for developing this intelligence is storytelling. Research by Bahagia et al (2022); Bamicha & Drigas (2022); Susanti & Rokhman (2022); Thambu et al (2021) suggests that storytelling can stimulate interpersonal intelligence, ultimately enabling individuals to work better in teams. Similarly, Eliza (2017) found that storytelling not only enhances interpersonal intelligence but also positively influences cognitive, religious, and socio-emotional aspects (Gubbels et al., 2018; Liu, 2022). This finding aligns with the *ta'lim* program, which includes reading stories about the lives of companions and the virtues of charity activities that have a positive impact on the spirituality of *Tablighi Jama'ab* members.

Fourth, spiritual intelligence, spiritual motives are recognized as a fundamental need for humans (Arafah et al., 2021; Setiadi & Salman, 2022). According to (Basri, 2012), by nature, humans have the potential for *tawhid*. In this regard, Imam Qurtubi and Imam Jalalain, in their interpretation of Surah al-Rum verse 30, explain that in the essence of human creation lies the innate potential to recognize the existence of God, believe in Him, and uphold *tawhid* (Astuti et al., 2020; Sitopu et al., 2021). Strengthening one's sense of *tawhid*, or belief in God, can bring about extraordinary transformations in personality (Amir, 2020).

Spiritual intelligence also nurtures the heart with good manners and civilized morals, which serve to correct human behaviour and guide people toward a courteous and ethical life (Muflichatul M., 2021). Individuals who cultivate spiritual motives within themselves tend to act in accordance with proper values, solve problems wisely, and continuously strive for self-improvement to become better human beings (Shah et al., 2019). These spiritual motives are experienced through a sense of harmony with God's presence, achieved and perceived through what spiritual mysticism refers to as the "eyes of the heart" (Gall et al., 2015).

The findings of this study clearly illustrate that the *Tablighi Jama'ab* group has made deliberate efforts to revive the *ta'lim* program within their households in order to provide children with Islamic education. Activities such as reading *ta'lim* books on the virtues of charity serve as a stimulus for both the intellect and the soul, as they present accounts of the companions' lives, the practices of the Prophet's Mosque, the heritage of the Prophet Muhammad, and the spirit of faith. According to Hafidz (2021), without such activities, people would lack the awareness of God. Recognizing Allah as Lord is the first step toward developing spiritual intelligence, which is considered the most essential form of intelligence in human life compared to other types of intelligence (Qudsiyah & Muhtar, 2021).

The routine of engaging in *ta'lim* particularly through listening to stories about the companions' lives and the virtues of good deeds unconsciously fosters spiritual experience and knowledge. This is because spirituality is inherently connected to everyday human life (Irmansyah, 2020).

CONCLUSION

Instilling Islamic values within children and families is essential, as the family is a trust and responsibility that cannot be separated from the head of the household. One of the efforts undertaken by the *Tablighi Jama'ab* is holding *ta'lim Fadhilah Amal* activities in their homes, with the hope of nurturing religious values and spiritual awareness among family members. This study identified four main findings, namely the effects of reading the *Kitab Ta'lim Fadhilah Amal*, which can serve as a benchmark in efforts to establish an Islamic family environment. Based on these findings, the author suggests that future researchers expand the scope of related studies to further enrich the literature and academic discourse. Potential topics for future research may

include: the influence of *ta'lim* activities on the practice of worship, the impact of *ta'lim* on shaping children's behaviour, and other relevant issues. These can be examined across different times, contexts, and research instruments to provide more comprehensive insights.

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Author Contribution

Azhar Jaafar, Muhammad Taufan: Writing-Preparation of original manuscript, **Sukree Langputeh:** Conceptualization, Methodology, **Nawal Zemoura:** Visualization, Investigation, Improve Content, **Nur Rasyidah Kamaruzaman:** Data accuracy, Improve Language.

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Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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