



## PRETENSION OF THE QUDWAH METHOD: ISLAMIC SCHOOL INITIATIVE IMPROVES STUDENTS' INTERPERSONAL INTELLIGENCE MUHAMMAD QUTHB'S PERSPECTIVE

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**Abstract:** The aim of this research was a strong and advanced step from the qudwah method as the main initiative of Nurul Khalil Tenggara Bondowoso Islamic High School in improving the interpersonal intelligence of students from Muhammad Qutb's perspective. This research used a qualitative approach with a field study type of research. Data collection techniques for this research were non-participant observation, semi-structured in-depth interviews with 4 informants, namely the Principal, Deputy Head of Curriculum, Deputy Head of Student Affairs, and 2 teachers, and documentation. The collected data was analyzed using the analytical model from Miles, Huberman, and Saldana with data condensation activities, data presentation, and final verification or drawing conclusions. The validity of the data was taken from the triangulation process of sources and techniques. The processes of the qudwah method that have been implemented by Nurul Khalil Islamic High School have been proven to increase students' interpersonal intelligence. The qudwah method was carried out through three main activities, namely qudwah qauliyah, qudwah fi'liyyah, and qudwah syahsiyyah. This intelligence can be seen from the attitude of students who have the ability to speak verbally with other people, are able to adapt well in various situations, and are very skilled at reading the emotions of the people around them.

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## INTRODUCTION

Life is a circular process. To understand this process, education is needed. Without education, humans find it difficult to understand the secrets behind nature (Candra, 2018). Without education, it is difficult for humans to carry out the process of developing their own qualities, and without education it is difficult for humans to develop themselves and their future, it is difficult to understand right and wrong, good and bad, and halal and haram. Education makes people aware that life is not just about eating and drinking, but it is also important to build character in life (Zailani et al., 2022).

Education is a determinant for individual development and realization, especially for the development of the nation and state. Education is something that is important for a person to survive in the future. However, not all people in Indonesia think that participating in education is very important. It turns out that society's views on education have diversity, especially in views on formal education (Anam et al., 2019).

As a formal institution that has the mandate to develop and shape children's character for the better, Islamic schools are the perfect place for children to improve and hone their abilities. In Islamic schools, children are not only taught science, but also taught how to behave and behave well towards anyone according to the teachings of the Islamic religion (Kusmawati & Surachman, 2019).

A student's attitudes and behavior are greatly influenced by what he sees and obtains when interacting and socializing with the school environment, whether the teacher in the classroom, or what the teacher always teaches in the classroom. So that is also what will become the morals of students. If a school and student managerial system is implemented well, the interpersonal intelligence of students will act in line with Islamic teachings (Sanjaya et al., 2021).

This interpersonal intelligence is beneficial for students in their ability to communicate, be sensitive to other people's emotions, easily adapt to other people, have high empathy, and like helping others (Darmawan et al., 2019). With interpersonal intelligence, it encourages someone to have the ability to understand other people, what motivates them, how they work, how to collaborate with them (Anawati, 2021). Interpersonal intelligence can also be said to be social intelligence, in other words as a person's ability and skills in creating relationships, building relationships and maintaining social relationships so that both parties are in a profitable situation (Nisa & Setianingsih, 2019).

Interpersonal intelligence that is able to be created by schools will enable students to have the characteristics and attitudes of *hablu min an-nas* (relating well with others) in accordance with what Islam always teaches as living creatures in this world (Fook et al., 2021). Interpersonal intelligence needs to be developed from an early age. This demand needs to be fulfilled, because individuals are social creatures, with the hope that when children grow up they will be able to interact well with other people in different social spheres (Hakim, 2018).

In the current millennial era, all aspects of life have been helped by the development of science and technology, especially information and communication technology knowledge, this can have an influence on values, both culture, ethics, customs and religion. Thus, the success of a lesson is largely determined by the school's strategies, especially a teacher in the classroom. This success also really depends on the approach taken by a teacher towards students (Shidiq & Raharjo, 2018).

There was a pattern of education that needs to be criticized at this time which was clearly evident at Nurul Khalil Tenggarang Bondowoso Islamic High

School. One of them was that teachers or parents in forming their children's awareness in worship activities tend to use a pattern of advice without then trying to obey what has been the advice itself. Even though children in their daily lived always look for models, it is from these models that behavior emerges to be imitated. If children lose their role models either at school or at home, it was not uncommon for children to look for other figures through the TV shows they watch every day. The question of whether the model had a positive or negative impact on the child is a secondary matter, which is often ignored by teachers and parents. So did not be surprised if teenagers complain more about artists than their teachers.

Observations reflected at Nurul Khalil Tenggarang Bondowoso Islamic High School, many parents were busy outside the home because of work, so they forgetted to teach moral education or good role models at home. As a result, many immature children were trapped in promiscuity. They were easily influenced by something that is considered new, easily carried away by foreign flows without strict filtering, they think that everything that comes from the west is modern. The current conditions in the school environment also occurred. Nowadays, in teaching morals, there was a bit of a role that is left behind, that was, some teachers only explain and explain, not enough people apply an example or role model for what they explain. This meant that students do not fully understand whether the characters or traits described have actually occurred before.

According to Muhammad Qutb, in education it was very easy to compile a reference book and to design a learning method (*manhaj*). However, even though it has been designed completely and comprehensively, it is only a note on paper and is still floating in the air (*das solen*), as long as it cannot be realized in grounded reality (*das sein*). Or as long as there is no figure who is able to implement the principles and substance of the *manhaj* in behavior, real activities, and in emotional expression and conceptual thinking (Maya, 2017).

Teachers or parents must maximize their role not only in matters of transferring knowledge, but must also convey religious values. The tradition of conveying knowledge and religious values in a warm atmosphere will foster children's enthusiasm to imitate what their teachers or parents do. It is not uncommon for many students or children to be successful because they see their teachers or parents who are firm, authoritative and modest (Nazim, 2017). This is closely related to several approaches that can be used. Such as the experiential approach by providing experience to students in religious values, habituation approach, emotional approach, rational approach, functional approach and exemplary approach (Gordani, 2021).

The world of Islamic education mentions the learning process by embedding role models in it, namely the *qudwah* method. This exemplary method is the most effective way which is very influential in developing students' morals, both individually and socially. This is because an educator is a real example in the eyes of students (Suyanta, 2018). Students will imitate a good example in their behavior, whether they realize it or not. It can even penetrate

and influence the character of students. It is easy for an educator to provide or teach a good method to students, but it will be difficult for students to put it into practice if they know that the behavior of the person who taught it is not in accordance with what he conveyed (Kandiri & Arfani, 2021).

According to Zarkasyi & Anggraini (2022), The success of exemplification depended a lot on the quality of the seriousness of the realization of the characteristics being exemplified, such as: knowledge, leadership, sincerity, or so on. Apart from that, opinions Ichsan et al. (2021), The role model's influence runed directly without being intentional. This meanted that every person who is expected to be a role model should maintain his behavior, accompanied by the awareness that he is responsible before Allah SWT. in everything that other people follow. Like an artist who becomes a figure for his fans. The quality of his vigilance and sincerity increases along with the degree of admiration and exemplary behavior of other people towards him.

Dewi et al. (2023) in his research stated that the exemplary method in an effort to increase the intensity of interpersonal intelligence and the moral quality of students is the method that has proven to be the most successful in preparing and forming students' moral, spiritual and social ethos. Therefore, effectiveness in improving the moral quality of students is exemplary. Nael & Gnaim (2021) also added that teacher example can provide an example in daily behavior, acting as a role model in the midst of a complex life flow, full of challenges, dynamic changes and dilemmatic choices. One basic principle is that teachers must be aware of educating themselves to become good role models. Other research by Khakiim (2019), suggested that the qudwah method was the core of the formation of students' learning patterns and behavior at school. The qudwah method is also the basis for character education in schools to be well realized and can develop a teacher's prophetic competence.

It was truly worrying that there are still so many schools that still prioritize reprimands, threats and punishments for students without prioritizing the qudwah approach beforehand. So the presence of this research was an important breakthrough for academics to pay attention to, that the way to humanize humans is not by forcing them but by fostering hope. This research takes an interesting and different perspective from previous studies. The importance of this study was, first, the importance of developing students' interpersonal intelligence, second, the importance of choosing the right learning approach for student character education, and third, the importance of embedding an exemplary approach as the main learning concept. So, the aim of this research is a strong and advanced step from the qudwah method as the main initiative of Nurul Khalil Tenggara Bondowoso Islamic High School in improving students' interpersonal intelligence.

## RESEARCH METHODS

This research used a qualitative approach with a field study type of research. This field study was research that reveals empirical facts regarding the progress of implementing the Qudwah method as an Islamic school initiative to

increase students' interpersonal intelligence. The location of this research was Nurul Khalil Islamic High School which was located in Bataan, Tenggarang, Bondowoso. Data collection techniques for this research were non-participant observation, semi-structured in-depth interviews with 4 informants, namely the school principal, Head of Curriculum, Head of Student Affairs, and 2 teachers, and documentation related to the research object. The collected data was analyzed using the analytical model from Miles, Huberman, and Saldana with data condensation activities, data presentation (display), and final verification or conclusion drawing (verification). The validity of the data was taken from the triangulation process of sources and techniques.

## RESULTS AND DISCUSSION

Prophet Muhammad SAW. is a very amazing wonder of the world, it is a powerful natural energy (*thâqah kauniyyah*) because it comes from Allah S.W.T. and he is a miracle (miracle) which indicates the signs of His greatness; an extraordinary powerful energy that has no limits. Globally, Muhammad S.A.W. can be realized and able to be realized perfectly is because he has various aspects of life that are exemplary (*sîrah dzâtiyyah*), commendable behavior (*af'âl hamîdah*), noble qualities (*shifât 'âliyah*), and upright morals (*akhlâq zâkiyah*) so that he is very deserves to be a good figure (*qudwah thayyibah*), and a role model (*uswah hasanah*) (Gordani, 2021).

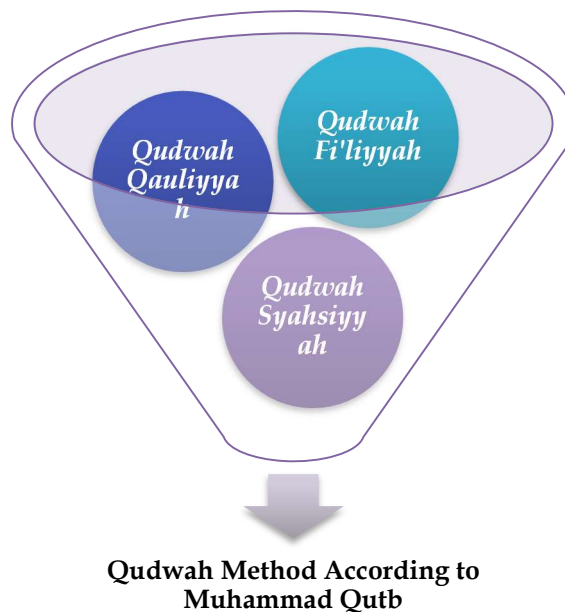
Modeling in education is one of the most effective methods that has an influence on internalizing children's morals and shaping their personality emotionally and socially. This is because the teacher (*murabbî*) is an ideal figure in the child's view as well as a good role model in his perspective so that his behavior and morals are always imitated, whether he realizes it or not. Even within the child, psychologically-emotionally, his example will always be recorded, both in words and deeds, both concrete and abstract, once again consciously or unconsciously (Suhanti et al., 2020).

Thus, it is not an exaggeration if Muhammad Qutb also believes that the exemplary method is more capable of tapping human heartstrings and able to influence the recesses of consciousness (Sari et al., 2022). Muhammad Qutb's belief is apparently in line with and has been confirmed by the Sirah Nabawiyyah researcher and contemporary Islamic History expert, Fadhil Divine, who stated that teachers are ranked first before the learning curriculum, educational facilities, teaching methods and other factors. Because an exemplary teacher can create his own curriculum, methods and educational facilities. Apart from teaching science, exemplary teachers can also instill noble values and spiritual morals in their students, so that they can give birth to a generation that is intelligent in their brains, straight in their faith, and noble in their morals (Suharno, 2019).

Abd al-Karim Zaydan is of the view that one of the most important ways to deliver da'wah and invite people to Islam is through the good example shown by the preacher allowing him to be a good example to others. It is like an open book that can be read by anyone who wants to understand Islam. This nature

causes people to accept and be attracted to him. Action is more effective than just talking (Bagou & Sukung, 2020).

Maya (2017) quoting Muhammad Qutb's statement which explained how to develop interpersonal intelligence in children, as illustrated in the following picture.



**Figure 1. Qudwah Method According to Muhammad Qutb**

The process above becomes three main application of the qudwah method. Qudwah qauliyyah is a process of modeling through words, qudwah fi'liyyah is a process of modeling through actions, and qudwah syahsiyyah is a process of modeling through the personal teacher. Adapted from the three main processes, the process of the qudwah method applied by SMA Islam Nurul Khalil is mentioned in the following picture.



**Figure 2. How to develop/improve students' interpersonal intelligence using the role model method**

A detailed explanation of increasing students' interpersonal intelligence using the qudwah method is explained as follows.

### **Developing Group Support**

High School, then abbreviated as SMA, included late teenage students with an age range of 15-18 years. Character formation at this age was considered difficult if there was character education that has not been well realized at the previous school level. Students at Nurul Khalil Islamic High School was one of the Islamic educational institutions that upholds moral development and character education for students. So that in its application, the teacher's process was to set an example in a *fi'liyyah* manner through developing student group support.

The key to implementing the growth of group support was having students have a strong sense of love and belonging to each other. Peer strength and support are very important. Each individual had a role in socializing regarding how to interact, behave, and achieve certain goals. Mrs. Deputy Head of Curriculum explained that every teacher at Nurul Khalil Islamic High School should have a sense of belonging and love for both the profession and the school. So students were the main objects and subjects in school, every teacher should be able to transmit this energy. So that a synergistic sense of ownership and love for a big and pure school is demonstrated.

Having support from a study group or from peers has a big influence on a teenager's self-image. The Nurul Khalil Islamic High School students, who were indicated to be in the age range of 15-18 years, were closer to their peers, because they think that their peers can understand their desires so they want to spend time with their friends. Social support from peers was provided to individuals by their peer group in the form of physical and psychological comfort so that the individual feels loved, cared for, appreciated as part of the social group.

The peer environment was important for teenagers because it is the first place to carry out activities together and work together guided by the values created by the peer group. According to Santrock, support from peers shows an attitude that equalizes status, friendship and a sense of belonging which is important in school situations. So, the synergy of support from teachers and peers for a student is fulfilled and comfort is maintained so that the school environment becomes a source of affection, sympathy, understanding, and autonomy and independence from parents and teachers (Munir & Aziz, 2020).

### **Conducting Effective Interpersonal Communication**

Building strong relationships through effective interpersonal communication was essential in today's interconnected world. By improving communication skills, you can build meaningful relationships, resolve conflicts, and achieve personal and professional goals. Nurul Khalil Islamic High School always places communication with students and stakeholders in interpersonal or direct and open communication. So there were several aspects that must be considered in implementing this type of communication, namely face-to-face,

listening, openness, sensitivity and direct feedback. The results of fulfilling several of these aspects can open open communication and mutual trust. Honest, friendly, understanding and caring.

The situational perspective explains the conditions of interpersonal communication, specifically observing the interaction of two people or groups who communicate verbally and non-verbally at the same time. Interpersonal communication also had a fast feedback speed. Interpersonal communication was communication between two people who experience certain stages of interaction and relationships starting from the level of familiarity to the level of separation and repeating itself continuously (Wibowo & Maqfirotun, 2019).

In an interpersonal perspective, even groups or organizations consisting of more than two individuals were seen as a collection of dyads. Dyadic Communication is communication involving two individuals. So interpersonal communication occurred in the context of group, organizational or even broader communication levels. Without Dyadic communication, relationships will not be created. Without relationships, interpersonal communication will not exist, without relationships, interpersonal communication will not exist. This meant that if one of the individuals withdraws from the relationship, the relationship will end permanently or temporarily until the relationship between them is repaired again. Two individuals in a Dyad have equal responsibility in determining the nature of the relationship by creating meaning from each interaction.

The head of the Islamic High School emphasized that if communication is open, each individual will be able to learn from each other. Thus, these communication principles will build and develop relationships between students as a whole. It could be said to be "personal development" (between students). Because you directly receive feedback which helps clarify the communication carried out. It doesn't always come with words, the reaction can come with facial expressions, a nod of the head so you can reach it straight away. Gestures such as eye contact, body movements and hand movements are also part of interpersonal communication. Therefore, skills in the use of language and interpersonal communication help individuals to better understand social situations and act and solve problems according to existing environmental conditions.

The class XI C Science teacher explained that interpersonal communication can be divided into three categories that are commonly carried out. First, engagement. Involvement meant the need to maintain satisfying relationships with other people and have sufficient involvement and a sense of belonging. Second, control. This control was another manifestation of the need to influence and demonstrate strength and ability. Third, attachment. The meaning of attachment was the need to establish friendship, closeness and love. Each individual student has different interpersonal needs. Awareness of the interpersonal needs of these individual students helps them better understand their own communication behaviors.



### Showing a Teacher's Professionalism

As a profession, in addition to having competence, an educator certificate, being healthy both physically and spiritually, and having the ability to realize national education goals, to become a teacher you must meet the required academic qualifications (Mustaqim, 2023). Bertens (in Nur & Mardiah, 2020) provides two understandings of ethics in carrying out teachers' prophetic duties, namely as practical and as reflection. As practical, this ethics means good moral values and norms that are either practiced or not practiced, even though they should be practiced. Ethics as practical means the same as morality regarding what can and cannot be done or what is appropriate to do, and so on. Ethics as reflection is moral thinking.

Education experts have stated the moral behavior of teachers in carrying out their duties dealing with students. Ibnu Jama'ah stated that what a teacher does in dealing with himself and his students is then adopted by the Nurul Khalil Islamic High School in its employee regulations as follows:

**Table 1. Teacher Ethics in the Nurul Khalil Islamic High School Environment**

<b>Ethics of Teacher Professionalism towards Himself</b>	<b>Ethics of Teacher Professionalism towards Students</b>
1. Teachers must be authoritative, calm and have tenacity so that students do not feel lazy and bored.	1. Expect Allah's pleasure. spread knowledge and implement Islamic law
2. Teachers must have natural readiness (fitrah) to undertake the teaching profession, such as straight thinking, visionary views, quick response, and being able to take appropriate action at critical moments.	2. Have good intentions 3. Respect students' personalities when they make mistakes or forget, because the teacher can also do that
3. Always be grateful.	4. Love knowledge and practice it
4. Process feelings of disappointment that may arise in the learning and teaching process.	5. Provide opportunities for students to show their intelligence and excellence
5. Respond to change positively.	6. Provide understanding according to the level of students' abilities
6. Manage the good fortune you receive and avoid debt as much as possible.	7. Give praise first before giving punishment
	8. Respect students
	9. Motivate students to be enthusiastic about learning
	10. Treat students fairly without favoritism
	11. Provide assistance to students according to their level of ability.

The application of basic ethics as a profession and academic for a teacher above was able to support children's development and learning. This included knowing and understanding the characteristics and needs of children, knowing and understanding various things that influence development and learning; and

use knowledge about development to create a healthy, supportive and challenging learning environment.

### Establishing Rules of Conduct

Student behavior cannot be predicted and problems cannot be accumulated. Because every problem and violation must be identified to find the best solution. The student rules set by Nurul Khalil Islamic High School are actually the same as the rules of other schools. However, what was different is that the rules of student behavior are decided through intense and internal meetings with the Principal, Deputy Head of Curriculum, Deputy Head of Student Affairs, all homeroom teachers and all class heads (class representatives).

This meeting was usually held once a year after the end of the semester (towards the start of the new academic year). Before the meeting was held, each party invited to decide on this rule should propose 10 important rules that can be used as basic school rules for students. The proposed rules were taken based on conditional and functional ethics and morals in the school environment. Of course, the determination of these rules has been through agreement from the relevant parties. So student involvement in this matter was close and closely related so that in its implementation, students as the subject and object of this regulation cannot be simply ignored.

Most other schools set rules according to school conditions and students without explaining and involving students directly in them. Openness of opinion with teenage students was important for schools because it will accustom them to feeling entitled and appropriate in making decisions about their life rules. In this case, parents' involvement was only a third party (voter) who has the right to approve or not the proposed rules. But most parents have reached a unanimous decision on this matter. Because parents believe and leave the decision absolutely to school policy. The following are several basic rules that have been agreed upon and are used as rules of student behavior at Nurul Khalil Islamic High School.



Figure 3. Several examples of student rules of conduct

The rules above were just a few of the basic rules at Nurul Khalil Islamic High School. The rules were based on the conditions and functions carried out by the school. Rules must be conveyed firmly but empathetically. Rules were also presented to build good communication with students and parents. Involving students in making rules was the right choice and decision as well as being able to observe and understand the behavior of each student.

### **Positioning Roles and Responsibilities**

The main tasked of students at school is to study. Students will study together with classmates. All learning activities must be followed properly. This included listening to teacher explanations, doing assignments, taking exams, and so on. As the Deputy Head of Student Affairs explained, students had a very important role in the world of education and nation building, such as agents of change, learning agents, social agents and moral agents. There were several things that are important for Nurul Khalil Islamic High School teachers to pay attention to regarding the importance of positioning students and teachers in carrying out their roles and responsibilities at school.

First, Contribute to classroom culture and accountability. Each class must agreed on class norms. When students provided input about class rules, they tend to hold each other accountable. For a teacher, this meant less teacher-to-student direction and more peer-to-peer course correction. Second, be curious. Teachers should ensure that students are welcome and expected to ask questions that foster their curiosity. Teachers can validate this and allow student input to influence experiential learning throughout the class. Third, Asking questions benefits everyone. Nurul Khalil Islamic High School students were required to be active students. It was important for students to come to school prepared to participate. Full engagement maximized learning opportunities and set the tone for the classroom. This participation included asking and answering questions, completing in-class assignments, and consistently aligning behavior with class norms. Fourth, take personal responsibility. The students involved (class XI C Science) acknowledged that the students were indeed part of the learning community. Each student was responsible for taking ownership of their actions in a way that respects building a safe and positive classroom. Student accountability drove student learning and helps improve academic performance and achievement.

Teachers can create these opportunities. Naming student roles and responsibilities can begin when students first arrive (enter) the learning environment. It would be helpful if teachers were open to students having more ideas about the roles and responsibilities they would like to have. Invite students to be strategic partners in their learning, affirming their role in the classroom and building confidence and character within them (Anggraini et al., 2022).

### **Together Resolving Conflicts**

Efforts to prevent conflict, apart from involving teachers, also involved students, parents/guardians and school education staff. In order for conflict

prevention to be sustainable, conflict prevention must be based on individual capacities and abilities. For example, teachers through education and training, joint activities (sports), and implementing cooperation between groups with diverse backgrounds. On that occasion, Nurul Khalil Islamic High School was clearly conveyed by the Principal, namely providing tips for teachers in conducting conflict interventions in schools, starting from recognizing problems, not making permanent decisions, thinking about what needs are, mapping conflicts, to looking for and implement solutions. Teachers must also be skilled at listening, giving supportive comments, asking for explanations, and being empathetic.

An additional statement from the class XI D IPS teacher explained that assertive actions can be used as an effort to show individual emotions honestly and openly among students. Starting from teachers instilling feelings of love, responsibility and affection for students, to inscribing various positive actions for students. The teacher's role in implementing an assertive approach aims to enable students to be more rational and express their moods. Apart from that, they were also more courageous in expressing their opinions and defending their rights. In this way, students involved in conflict can be more open to each other about the problems that cause conflict. An assertive approach helped students so that neither party feels intimidated while the other party feels powerful. In this way, problems will be easier to overcome when students involved in conflict can be assertive.

In this approach, the teacher accompanied students without judgment. Carrying out this role was very important. Students who created conflict need special assistance. They were accompanied not to be judged, but to be listened to and helped to overcome their problems. Due to their age, which is still full of doubts and instability in facing conflict, teachers must not be careless in accompanying them. A neutral attitude, an objective perspective, and the ability to enable two-way communication are the keys. From the problems faced by students, teachers also learn and grow better. Just as teachers do not want to be judged carelessly, so do students. They have the right to receive supportive and educational treatment even if they have made mistakes.

This role was carried out only when the conflict that occurs is difficult for the teacher to overcome. Parents or guardians of students had the right to know about their children's problems. The communication used is not only in the form of notifications, but must involve them in healthy discussions with the teacher to find a solution. The same thing that must be done with students, teachers also carry out two-way communication with guardians without making judgments. Finding out students' habits at home, whether there are problems in the family, or other backgrounds is a necessary effort. This is useful so that conflicts that occur can be resolved and dealt with wisely.

The teacher's role in resolving conflict will definitely be filled with dynamics. It requires determination and a healthy mentality to be able to carry out its role well. Hopefully these roles can become acts of worship for

teachers and bring many benefits. Apart from that, teachers can also learn lessons from every problem that arises in the classroom. Because actually being a teacher is not to teach, but to continue learning and being inspired by your students (Prayekti et al., 2019).

### **Carrying out social activities in the school environment**

Nurul Khalil Islamic High School students were accustomed to upholding a sense of diversity so they can appreciate differences. As social creatures, students cannot fail to continue to be involved in various social experiences and activities. Such as flag ceremonies with rotating officers, carrying out class pickets with group friends, making friends with anyone, working in groups with anyone, visiting sick friends, making donations to friends who are grieving, helping friends with difficulties, and taking part in extracurricular activities according to the student's interests and talents.

Of course, all student activities did not only apply to students, all the forms of activity above also apply to every employee in the school environment. There might already be people on duty to clean the office and school environment, but teachers are given the responsibility to always be on standby during picket hours when other teachers are absent or unable to come to school. So that the synergy of a sense of responsibility and concern for learning objectives is met well.

The processes of the qudwah method that have been implemented by Nurul Khalil Islamic High School have been proven to increase students' interpersonal intelligence. This intelligence can be seen from the attitude of students who have the ability to speak verbally with other people, are able to adapt well in various situations, and are very skilled at reading the emotions of the people around them. By having interpersonal intelligence, students can feel what other people feel, understand the intentions and motivations of other people for doing something, are able to provide appropriate responses so that other people feel comfortable, and are able to think creatively and innovatively. As social creatures, students who have interpersonal intelligence are very important in establishing healthy and harmonious relationships with other people and their environment.

### **CONCLUSION**

The processes of the qudwah method that have been implemented by Nurul Khalil Islamic High School have been proven to increase students' interpersonal intelligence. This intelligence can be seen from the attitude of students who have the ability to speak verbally with other people, are able to adapt well in various situations, and are very skilled at reading the emotions of the people around them. By having interpersonal intelligence, students can feel what other people feel, understand the intentions and motivations of other people for doing something, are able to provide appropriate responses so that other people feel comfortable, and are able to think creatively and innovatively. As social creatures, students who have interpersonal intelligence are very

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