

IMPLEMENTATION OF THE VISUAL AUDITORY KINESTHETIC MODEL IN ISLAMIC EDUCATION LEARNING

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi *Model Visual Auditory Kinesthetic* (VAK) dalam pembelajaran Pendidikan Agama Islam (PAI) dan dampaknya terhadap pengalaman belajar siswa. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan subjek guru PAI, siswa, dan kepala madrasah. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan dengan triangulasi untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa penerapan model VAK menciptakan pembelajaran PAI yang aktif, interaktif, dan bermakna dengan mengintegrasikan modalitas visual, auditory, dan kinestetik. Model ini meningkatkan keaktifan siswa, pemahaman materi, dan internalisasi nilai-nilai keislaman. Novelty penelitian ini terletak pada kajian kualitatif tentang implementasi VAK dalam PAI yang menekankan proses, pengalaman, dan makna pembelajaran serta integrasi gaya belajar dengan nilai-nilai Al-Qur'an, sebagai rujukan pengembangan pembelajaran PAI yang inovatif dan berpusat pada siswa.

Kata Kunci: *Model VAK, Pendidikan Agama Islam, Pembelajaran Kualitatif, Gaya Belajar*

Abstract

This study aims to describe the implementation of the Visual Auditory Kinesthetic (VAK) model in Islamic Religious Education (IRE) and its impact on students' learning experiences. This qualitative descriptive study involved IRE teachers, students, and the madrasa principal. Data were collected through observation, interviews, and documentation, and analyzed using reduction, data display, and conclusion drawing with triangulation to ensure validity. The results show that VAK implementation creates active, interactive, and meaningful learning by integrating visual, auditory, and kinesthetic modalities. The model enhances student participation, comprehension, and internalization of Islamic values. The

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novelty lies in its qualitative exploration of VAK implementation in IRE, emphasizing learning processes, experiences, and meanings, as well as integrating learning styles with Qur'anic values, providing a reference for innovative and student-centered IRE learning development.

Keywords: VAK Model, Islamic Religious Education, Qualitative Learning, Learning Styles

INTRODUCTION

Islamic Religious Education (PAI) plays an important role in shaping students' personalities to become faithful, pious, and possess noble character. In the learning process, PAI is not only oriented toward achieving cognitive aspects but also affective and psychomotor aspects (Mansir, 2020). However, the reality in the field shows that PAI learning is still often carried out conventionally and teacher-centered, thus paying less attention to the diversity of students' characteristics and learning styles. This condition causes learning to become monotonous and less capable of encouraging active student participation (Mufida et al., 2023). In fact, each student has a different way of understanding learning materials. Therefore, a learning model is needed that can accommodate these differences so that PAI learning becomes more effective, engaging, and meaningful for students.

Various literature studies indicate that learning tailored to students' learning styles can improve the quality of both the learning process and outcomes. The Visual Auditory Kinesthetic (VAK) model is one of the learning models that emphasizes the use of three main learning modalities: visual, auditory, and kinesthetic (Mustahibah et al., 2024). According to DePorter and Hernacki, the VAK model allows students to learn through seeing, hearing, and doing directly (Sultan & Paurru, 2021). Several studies state that the implementation of the VAK model can increase learning motivation, conceptual understanding, and student activeness in learning (Sintia Sintia et al., 2025). In the context of Islamic Religious Education, the use of visual media, discussions, and direct practice of worship has been proven to strengthen understanding and internalization of Islamic values. However, research that deeply examines the implementation of the VAK



model in PAI learning using a qualitative approach is still relatively limited (Sofyan et al., 2022).

This study aims to comprehensively describe the implementation of the Visual Auditory Kinesthetic (VAK) Model in Islamic Religious Education learning (Nargis et al., 2021). The focus of this study includes the planning, implementation, and evaluation of PAI learning based on the VAK model. In addition, this study also aims to explore students' responses and learning experiences, as well as the teacher's role in managing learning that accommodates various learning styles. By using a qualitative approach, this research is expected to provide an in-depth description of the PAI learning process that is oriented toward the needs and characteristics of students. The results of this study are expected to serve as a basis for developing more innovative and relevant PAI learning strategies in line with current educational demands (Rahmah et al., 2024).

Conceptually, this study is based on the argument that PAI learning will be more effective if it is designed by considering the diversity of students' learning styles (Dinita et al., 2024). The VAK model is considered capable of creating a comprehensive learning experience because it integrates visual, auditory, and kinesthetic aspects. In this qualitative study, the working hypothesis proposed is that the implementation of the VAK model in PAI learning can increase student activeness, deepen understanding of the material, and support the internalization of Islamic values. Furthermore, VAK-based learning is believed to create a more interactive and enjoyable learning environment, enabling students not only to understand the material theoretically but also to apply it in their daily lives (Wibowo et al., 2017). The concept of learning that involves various sensory potentials is in line with Islamic teachings as stated in the Qur'an, Surah An-Nahl verse 78 (Ummah, 2019):

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٧٨

"And Allah brought you out of your mothers' wombs while you knew nothing, and He gave you hearing, sight, and hearts so that you might be grateful."

This verse shows that the human learning process involves hearing, sight, and inner experience. In the interpretations of scholars, it is explained



that these three potentials are the main means for humans to acquire knowledge and understand the truth (Supriadi, 2022). Therefore, learning that utilizes all these potentials will be more effective and in accordance with human nature (fitrah). The implementation of the VAK model in Islamic Religious Education (PAI) can be viewed as a pedagogical effort that aligns with the values of the Qur'an. In practice, the application of the VAK model in PAI learning requires creativity and readiness from teachers in designing learning activities. Teachers need to integrate various strategies and learning media that support these three learning modalities (Fitriyani et al., 2023). The use of visual media such as images, videos, and infographics can help students understand the material concretely. Auditory activities such as discussions, interactive lectures, and recitation of Qur'anic verses can strengthen conceptual understanding. Meanwhile, kinesthetic activities such as simulations, worship practices, and educational games allow students to learn through direct experience. Thus, PAI learning becomes more dynamic and contextual.

A qualitative approach is chosen in this study because it can deeply explore the dynamics of learning that occur in the classroom. Through observation, interviews, and documentation, researchers can understand the process of implementing the VAK model as well as students' learning experiences holistically (Putra et al., 2023). This approach enables researchers to capture the meanings, values, and interactions that emerge during the PAI learning process. Therefore, this study does not only focus on the final outcomes but also on the ongoing learning process. The results of this study are expected to contribute to the development of Islamic Religious Education learning, both theoretically and practically. Theoretically, this study can enrich discussions on the application of learning models based on learning styles in Islamic education. Practically, the findings can serve as a reference for PAI teachers in designing more innovative and student-centered learning. Through the implementation of the VAK model, PAI learning is expected to shape students who have a deep understanding of Islamic teachings and are able to apply these values in their daily lives.



LITERATURE REVIEW

Islamic Religious Education (PAI) plays an important role in shaping students' personalities to become faithful, pious, and possess noble character. PAI does not only focus on mastering religious knowledge but also on instilling values and habituating religious attitudes in daily life. However, in practice, PAI learning is still often carried out using conventional teacher-centered methods, such as lectures, which make students tend to be passive. This condition impacts low student participation and interest in learning, as well as less optimal understanding and internalization of the material presented. Therefore, a learning model is needed that can actively engage students and adapt to their characteristics and learning styles. One learning model considered effective in addressing this issue is the Visual Auditory Kinesthetic (VAK) model.

The Visual Auditory Kinesthetic (VAK) learning model is an approach that integrates three main learning modalities: visual, auditory, and kinesthetic. This model is based on the assumption that each student has different learning style tendencies. Some students understand material more easily through visual means, others through auditory input, and others through physical activity or direct experience. By combining these three learning styles in a single learning process, the VAK model provides opportunities for students to learn optimally according to their potential. Learning is not only delivered verbally but also supported by visual media and activities involving movement and practice, making the learning process more varied and meaningful.

In Islamic Religious Education, the VAK model has strong relevance because PAI material encompasses cognitive, affective, and psychomotor domains. The cognitive domain relates to understanding Islamic concepts such as *aqidah* (creed), *fiqh* (Islamic jurisprudence), and Islamic history. The affective domain is related to the development of attitudes, values, and Islamic morals, while the psychomotor domain relates to skills in performing acts of worship. A visual approach can be used to help students understand material through images, videos, or other learning media. An auditory approach can be implemented through verbal explanations, discussions, and recitation of Qur'anic verses, while a kinesthetic approach can be applied through worship practices and simulation activities.

The implementation of the VAK model in PAI learning is also in line with the principles of active and student-centered learning. This model encourages students to be directly involved in the learning process through various activities that engage the senses of sight, hearing, and movement. Such active involvement can increase students' motivation and interest in



learning, as they are not merely recipients of information but also participants in the learning process. In addition, the learning atmosphere created through the implementation of the VAK model tends to be more enjoyable and less monotonous. This is very important in PAI learning so that religious values can be delivered effectively and well received by students.

Various research findings show that the application of the VAK learning model can improve learning outcomes and student activeness. This model helps students understand learning material more deeply because it involves various learning experiences. In PAI learning, the VAK model can help students relate the material to real-life situations, so that Islamic values are not only understood theoretically but can also be applied in daily life. Through integrated visual, auditory, and kinesthetic activities, students find it easier to understand abstract concepts and are more motivated to practice Islamic teachings. Thus, the VAK model contributes to improving the overall quality of PAI learning.

Based on the theoretical review, it can be concluded that the Visual Auditory Kinesthetic (VAK) learning model is an effective alternative to be implemented in PAI learning. This model is able to accommodate differences in students' learning styles and create active, creative, and meaningful learning. The implementation of the VAK model not only affects the improvement of learning outcomes but also supports the deeper internalization of Islamic values. Therefore, the application of the VAK model in PAI learning is expected to enhance the quality of the learning process and help achieve the objectives of Islamic education optimally.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research type, which aims to gain an in-depth understanding of the implementation of the Visual Auditory Kinesthetic (VAK) Model in Islamic Religious Education learning. The research was conducted in a madrasa educational institution that formally implements PAI learning (Putra et al., 2023). The research subjects consisted of Islamic Religious Education teachers as the implementers of learning, students as the recipients of learning, and the head of the madrasa as the policymaker and academic supervisor. The selection of subjects was carried out purposively, considering their direct involvement in the VAK-based PAI learning process. The focus of the study includes the planning, implementation, and evaluation of learning, as well as students' responses and learning experiences during the application of the model (Sugiyono, 2021).



Data collection techniques were carried out through observation, in-depth interviews, and documentation to obtain comprehensive and complementary data. Observation was used to directly examine the VAK-based PAI learning process in the classroom, interviews were conducted with PAI teachers, students, and the madrasa head to explore their perspectives and experiences, while documentation was used to collect supporting data such as learning tools and school archives. Data analysis was conducted interactively through the stages of data reduction, data display, and conclusion drawing. The validity of the data was ensured through source and technique triangulation, so that the data obtained has a high level of credibility and is able to describe the research phenomenon comprehensively.

RESULTS AND DISCUSSION

Results

The research results show that the planning of PAI learning using the Visual Auditory Kinesthetic (VAK) Model has been systematically designed by PAI teachers. Teachers prepare learning tools such as lesson plans (RPP) by integrating visual, auditory, and kinesthetic activities (Syahputra & Satriyadi, 2023). In the planning stage, teachers adjust learning objectives, materials, methods, media, and evaluation to students' characteristics. Visual media such as images, videos, and presentations are used to help students understand abstract concepts, while auditory strategies such as interactive lectures and group discussions are designed to strengthen understanding of religious concepts. In addition, teachers also design kinesthetic activities such as worship practices and simulations. This planning indicates that teachers have a good understanding of the VAK model and strive to apply it contextually in PAI learning (Wijaya et al., 2021).

The implementation of VAK-based PAI learning runs interactively and dynamically (Ramadhani et al., 2024). Teachers begin the lesson with introductory activities (aperception) involving visual and auditory elements, such as showing short videos or relevant images. During the learning process, students are given opportunities to listen to explanations, engage in discussions, and perform hands-on activities. Kinesthetic activities are seen when students simulate prayer movements, practice ablution (wudu), or participate in educational games related to PAI material. Students appear more active and enthusiastic compared to conventional learning. Interaction between teachers and students becomes two-way, making the classroom atmosphere more lively and conducive.



This indicates that the VAK model can create more meaningful learning experiences for students.

Observations show that the use of visual media in PAI learning greatly helps students understand the material. Media such as images, animated videos, and infographics attract students' attention and make it easier for them to grasp abstract religious concepts. Students state that they understand the material more easily when it is supported by engaging visual displays. In addition, visual media helps teachers explain material more systematically and concretely. This makes PAI learning more varied and contextual rather than monotonous. Thus, the visual element in the VAK model plays an important role in improving the quality of PAI learning. The auditory aspect in VAK-based PAI learning is reflected in interactive lectures, group discussions, question-and-answer sessions, and recitation of Qur'anic verses. Teachers provide opportunities for students to express opinions and ask questions about the material. Group discussions help students exchange understanding and deepen their comprehension. Students report that through discussions and verbal explanations, they can understand the material more deeply. These auditory activities also develop students' communication skills and critical thinking. Therefore, the auditory element significantly contributes to improving understanding and active participation in PAI learning.

The kinesthetic element in VAK-based PAI learning appears through various practical and simulation activities. Students are directly involved in learning activities such as worship practices, simulations of religious events, and educational games. These activities allow students to learn through direct experience, making the material easier to remember and understand. Students express greater enjoyment when learning involves movement and hands-on practice. Moreover, kinesthetic activities help students internalize Islamic values in a real and practical way. This shows that the kinesthetic element plays an important role in the application-oriented nature of PAI learning. The study also shows that the implementation of the VAK model has a positive impact on student activeness in learning. Students become more confident in asking questions, expressing opinions, and participating in learning activities. This activeness is observed not only in certain students but across almost all students in the class. The VAK model provides opportunities for each student to learn according to their individual learning style. As a result, students feel more valued and motivated to engage in learning. This increase in student activeness indicates that the VAK model can create student-centered PAI learning (Mesiono et al., 2023).



In terms of understanding the material, interview results with students show that VAK-based PAI learning helps them comprehend the material more deeply. Students report that they not only memorize the material but also understand its meaning and application in daily life. Learning that involves multiple senses makes it easier for students to retain information. This indicates that the VAK model is effective in improving students' conceptual understanding of PAI material. The teacher's role in implementing the VAK model is crucial to the success of learning. Teachers act as facilitators who guide and support students throughout the learning process. They are also required to be creative in designing and managing learning activities. The results show that PAI teachers are able to perform their roles effectively and demonstrate commitment in applying the VAK model, which positively impacts the quality of PAI learning. The madrasa principal's perspective indicates that the implementation of the VAK model aligns with the institution's vision of improving learning quality. The principal supports innovative learning practices carried out by PAI teachers, including providing facilities and policies that support such approaches. With this institutional support, the implementation of the VAK model can be carried out optimally.

Discussions

The results of this study indicate that the implementation of the VAK model in PAI learning is able to create more active and meaningful learning. This finding is in line with learning style theory, which states that each student has a different way of learning. By accommodating various learning styles, the VAK model is able to increase student engagement in the learning process. This reinforces the view that PAI learning needs to be designed in a varied manner to suit students' characteristics. The use of visual media in PAI learning has proven to be effective in helping students understand religious concepts. This finding supports previous studies which state that visual media can enhance students' interest and comprehension. In the context of PAI, visual media helps to concretize abstract concepts, making them easier to understand. This shows that visualization is an important component in PAI learning.

The auditory aspect of the VAK model also makes a significant contribution to learning. Discussions and question-and-answer sessions allow students to construct understanding socially. This finding is in line with constructivist theory, which emphasizes the importance of interaction in the learning process. Through auditory activities, students not only receive information but also process and reflect on it. Kinesthetic activities in PAI learning provide authentic learning experiences for students. This



finding supports the view that learning through direct experience is more effective in shaping understanding and attitudes. In PAI learning, kinesthetic activities help students internalize Islamic values in a real and practical way, not merely theoretically. The teacher's role as a facilitator is a key factor in the successful implementation of the VAK model. Creative and innovative teachers are able to manage learning effectively. This finding shows that teachers' pedagogical competence greatly determines the quality of PAI learning. Therefore, it is necessary to enhance teachers' capacity in implementing innovative learning models. Support from the madrasa principal and the school environment is an important factor in the successful implementation of the VAK model. Adequate policies and facilities enable teachers to innovate in learning. This finding emphasizes that the success of learning is not only determined by teachers and students but also by the overall support of the educational institution.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of the Visual Auditory Kinesthetic (VAK) Model in Islamic Religious Education (PAI) learning has been carried out effectively and is able to improve the quality of the learning process. The VAK model enables PAI learning to be conducted in a more varied, interactive, and student-centered manner by accommodating differences in students' learning styles. Well-prepared lesson planning, implementation that integrates visual, auditory, and kinesthetic elements, as well as evaluation oriented toward both the learning process and outcomes, are the main factors contributing to the success of this model. PAI learning is not only focused on mastering the material but also on understanding its meaning and applying Islamic values in daily life.

In addition, the implementation of the VAK model has a positive impact on students' activeness, motivation, and understanding of PAI material. Students show more enthusiastic responses and actively participate in every stage of the learning process. Visual activities help students understand concepts concretely, auditory aspects strengthen understanding through discussion and reflection, while kinesthetic elements provide meaningful hands-on learning experiences. The teacher's role as a facilitator and the support of the madrasa principal as a policymaker further strengthen the successful implementation of the VAK model in PAI learning. This indicates that innovative PAI learning requires synergy between teachers, students, and madrasa management.

The novelty of this study lies in its examination of the implementation of the VAK model in Islamic Religious Education using a



qualitative approach that emphasizes the learning process, experiences, and meanings. This study does not merely measure learning outcomes but provides an in-depth description of how the VAK model is implemented, responded to, and interpreted by teachers, students, and the madrasa principal. Furthermore, this study integrates the concept of learning styles with Islamic educational values based on the Qur'an, offering a contextual and relevant pedagogical perspective. Thus, this research contributes to enriching the body of knowledge in PAI learning through pedagogical innovation that aligns with students' characteristics and Islamic values.

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