# THE IMPLEMENTATION OF THE SOMATIC, AUDITORY, VISUALIZATION, AND INTELLECTUAL LEARNING MODEL TO ENHANCE STUDENTS' LEARNING CREATIVITY

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**Abstract**:   The low level of student learning creativity in Islamic Religious Education, particularly in Al-Qur'an and Hadith materials, remains a challenge at the junior high school level. This is due to the dominance of learning methods that do not optimally involve the physical, sensory, and intellectual aspects of students. Therefore, this study aims to examine the application of the SAVI (Somatic, Auditory, Visualization, Intellectual) learning model in improving student learning creativity in Islamic Religious Education at SMP Negeri 1 Bandar Negeri Semuong, Tanggamus. This study used a quasi-experimental design with pre-test and post-test measurements to assess changes in student creativity. Data were collected through surveys, observations, and interviews with students and teachers. The results showed that the application of the SAVI model significantly increased student learning creativity, as reflected in the increase in pre-test and post-test scores, as well as increased student participation and involvement in the learning process. These findings confirm that interactive and multimodal learning approaches are effective in Islamic religious education. The implications of this study indicate that the SAVI model can be used as a strategic alternative in the development of creative, contextual, and relevant Islamic religious education that meets the demands of 21st-century education.

**Keywords:** SAVI Model, Learning Creativity, Islamic Religious Education

**Abstrak**:   Rendahnya kreativitas belajar siswa dalam pembelajaran Pendidikan Agama Islam, khususnya pada materi Al-Qur'an dan Hadis, masih menjadi tantangan di tingkat sekolah menengah pertama. Hal ini disebabkan oleh dominasi metode pembelajaran yang kurang melibatkan aspek fisik, inderawi, dan intelektual siswa secara optimal. Oleh karena itu, penelitian ini bertujuan untuk mengkaji penerapan model pembelajaran SAVI (*Somatic, Auditory, Visualization, Intellectual*) dalam meningkatkan kreativitas belajar siswa pada mata pelajaran pendidikan agama Islam di SMP Negeri 1 Bandar Negeri Semuong, Tanggamus. Penelitian ini menggunakan desain eksperimen semu dengan pengukuran pre-test dan post-test untuk menilai perubahan kreativitas siswa. Data dikumpulkan melalui survei, observasi, dan wawancara dengan siswa serta guru. Hasil penelitian menunjukkan bahwa penerapan model SAVI secara signifikan meningkatkan kreativitas belajar siswa, yang tercermin dari peningkatan skor pre-test dan post-test, serta meningkatnya partisipasi dan keterlibatan siswa dalam proses pembelajaran. Temuan ini menegaskan bahwa pendekatan pembelajaran interaktif dan multimodal efektif dalam pembelajaran pendidikan agama Islam. Implikasi penelitian ini menunjukkan bahwa model SAVI dapat dijadikan alternatif strategis dalam pengembangan pembelajaran Penddikan Agama Islam yang kreatif, kontekstual, dan relevan dengan tuntutan pendidikan abad ke-21.

**Kata Kunci:** Model SAVI, Kreativitas Belajar, Pendidikan Agama Islam

## INTRODUCTION

Education in Indonesia faces significant challenges in enhancing students' learning creativity in the modern era, which demands critical and innovative thinking skills (Humam & Hanif, 2025; Julaikah et al., 2025; Kusumandyoko et al., 2025). Although project-based learning and group discussion models have the potential to foster creativity, the overall quality of education in Indonesia remains relatively low compared to other countries. This condition is reflected in the OECD survey results through the Programme for International Student Assessment (PISA), which ranked Indonesia 62nd out of 70 participating countries, indicating an urgent need for improvement in this area (Mustafa, 2023). One contributing factor is the uneven quality of education and the continued dominance of direct instruction–based learning models, which tend to be less interactive and insufficiently technology-oriented to effectively promote students' creative development (Carlina & Fadliansyah, 2024; Nasution, 2024; Yudha et al., 2024). Therefore, a transformation in learning approaches is necessary to enable students to freely explore ideas and contribute positively to society (Purba et al., 2025; Siregar, 2025).

Preliminary research conducted at SMP Negeri 1 Bandar Negeri Semuong Tanggamus, involving interviews, questionnaires, and documentation with Grade VIII D students and the Islamic Religious Education teacher, Mrs. Siti Munawaroh, S.Pd., revealed several issues in the implementation of Islamic Religious Education learning. These problems include: (1) low levels of students' learning creativity, with many students tending to be passive and lacking the ability to apply religious concepts in daily life; (2) the dominance of direct instruction learning models that do not adequately support creativity development; (3) limited implementation of learning models that accommodate diverse student learning styles; and (4) teachers' limited understanding of strategies for implementing the SAVI (Somatic, Auditory, Visualization, and Intellectual) learning model. Additionally, there is a noticeable gap in the integration of technology and interactive methods that would enhance student engagement and foster creative thinking. This lack of innovation in instructional strategies has led to a decline in student motivation, making it difficult to sustain an active and dynamic learning environment. Furthermore, the teacher's professional development in adopting modern teaching methodologies needs to be addressed for better classroom outcomes.

The results of the preliminary study obtained through questionnaire distribution to 34 students at SMP Negeri 1 Bandar Negeri Semuong Tanggamus are summarized in Figure 1 below.
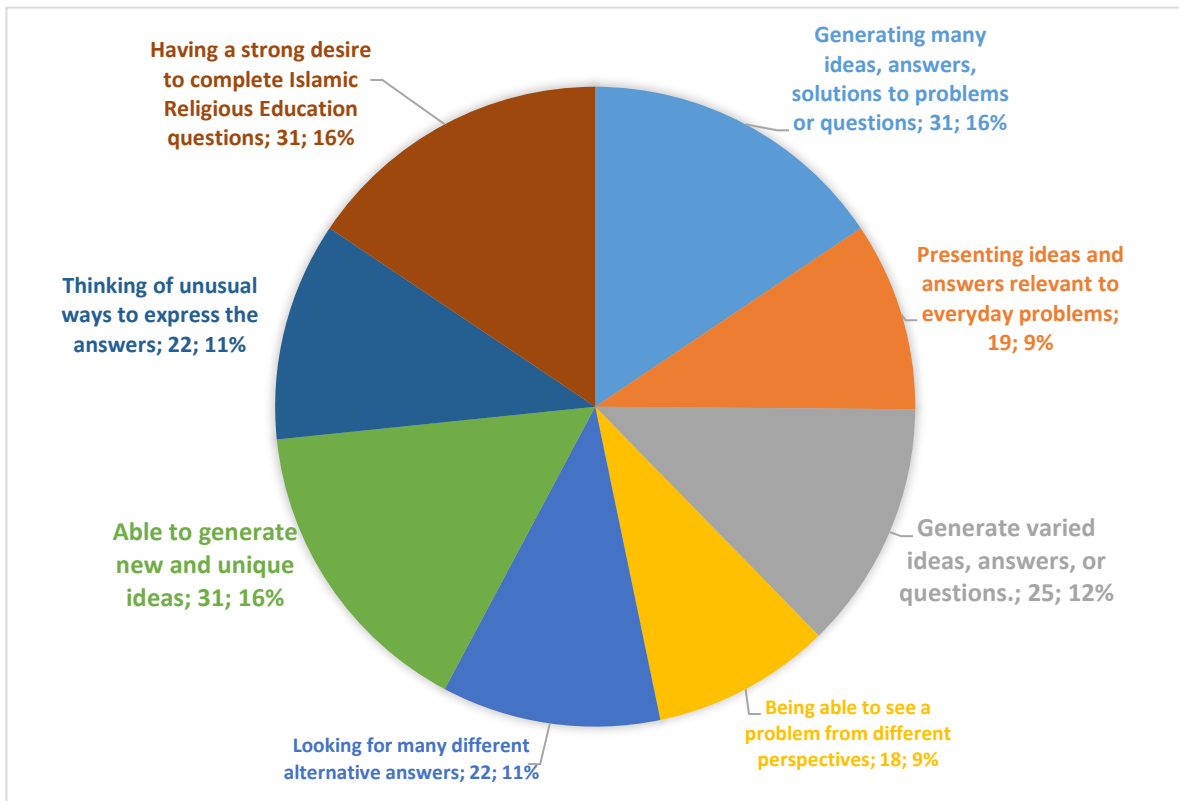
**Figure 1.** Results of the Distribution of Learning Creativity Questionnaires Among Students

Based on the questionnaire results, students' learning creativity is still categorized as low, particularly in expressing ideas, understanding problems from multiple perspectives, and identifying alternative solutions. The SAVI learning model may serve as an effective solution to address this issue, as it integrates various learning modalities, including physical movement, listening, visual observation, and intellectual engagement, thereby making learning more interactive and engaging (Desderia et al., 2022; Sihotang & Lubis, 2024; Sophian et al., 2025a). The implementation of this model not only helps students better comprehend instructional content—especially in subjects such as Islamic Religious Education—but also promotes the development of their social and emotional skills (Laili et al., 2023; Masfifah et al., 2022; Triyono et al., 2024). Moreover, the SAVI model can be adapted to diverse learning styles, making learning experiences more personalized and relevant for students, while simultaneously enhancing their creativity and academic achievement (Mangsi et al., 2024; Riko et al., 2024).

Several relevant studies by Masfufah (2022), Dea Asmara (2025), Taufiq Natsir (2023), Dessy Ayu Ardini (2024), Muhammad Riko Yohansyah

Zulfahmi (2024) demonstrate that the SAVI learning model is effective in improving learning outcomes, student activeness, and engagement across various subjects, particularly in cognitive aspects and thinking skills. These studies emphasize that SAVI facilitates more meaningful learning by engaging students' sensory and intellectual capacities holistically, thereby positively influencing conceptual understanding and learning motivation. However, most previous research has primarily focused on cognitive learning outcomes, writing skills, or critical thinking abilities in general subjects, with relatively limited attention given to examining the impact of SAVI on learning creativity especially within the context of Islamic Religious Education at the junior high school level. Furthermore, studies linking the effectiveness of SAVI to local school contexts and specific instructional conditions in islamic religious Education remain scarce.

Based on these conditions, the research gap of this study lies in the limited number of investigations that position learning creativity as the primary variable and the scarcity of SAVI-related research in Islamic Religious Education at the junior high school level, particularly at SMP Negeri 1 Bandar Negeri Semuong Tanggamus.

Accordingly, the novelty of this study is reflected in the systematic integration of the SAVI model into Islamic Religious Education learning, designed to stimulate students' learning creativity through a balanced combination of somatic, auditory, visual, and intellectual activities. This study not only evaluates the effectiveness of SAVI in terms of learning outcomes but also emphasizes creativity development as a crucial dimension of humanistic and contextual Islamic Religious Education. Thus, this research is expected to provide theoretical contributions by strengthening the application of the SAVI model in Islamic Religious Education, as well as practical contributions by offering an innovative instructional design alternative that aligns with the learning needs of junior high school students.

Research on the effectiveness of the SAVI learning model in enhancing learning creativity in Islamic Religious Education at SMP Negeri 1 Bandar Negeri Semuong Tanggamus is critically important, as learning creativity must be developed to ensure that students not only comprehend instructional material but also think critically, innovatively, and independently. Islamic Religious Education learning has traditionally relied on direct instruction models that insufficiently engage students actively,

thereby limiting opportunities for creativity development (Handayani et al., 2023; Nabila et al., 2025a; Nugraha & Suyitno, 2023). The implementation of the SAVI model which integrates physical movement, discussion, observation, and deep cognitive processing is expected to create more engaging and varied learning experiences and encourage students to be more creative in understanding and applying instructional content. The findings of this study are expected to generate significant implications for the educational field; if proven effective, the SAVI model may serve as an alternative instructional approach that is more engaging and responsive to students' diverse learning needs, while also supporting a deeper and more contextualized understanding of Islamic Religious Education in everyday life.

**METHOD**

This research method has several shortcomings that need to be addressed in order to improve the validity and quality of the findings. One major limitation is the use of a Quasi-Experimental Design with a Non-Equivalent Control Group Design, where the two groups (experimental and control) were not randomly selected. In this design, the control group, which did not receive the same treatment as the experimental group, may have significant pre-existing differences in characteristics,

which could affect the research outcomes. For example, it is possible that the initial characteristics of the experimental and control groups were already different in terms of creativity levels, so any differences in the post-test results may be influenced more by these factors than by the teaching model implemented.

To address this limitation, efforts should be made to improve the selection of a more representative sample and ensure that the two groups are similar in characteristics before the treatment is applied. One approach could be to use randomization in group selection or apply a more careful group selection technique to minimize the differences between the experimental and control groups.

Additionally, the instruments used in this study, namely the pre-test and post-test, should be developed more carefully to ensure their validity and reliability in measuring students' learning creativity. If these instruments are not sensitive enough to measure changes in students' creativity, the results may not reflect the true impact of the SAVI learning model on students' creativity. Therefore, the development of more specific and standardized instruments will enhance the quality of the measurement used.

Another limitation is the implementation of the SAVI model, which may not have been fully structured. Although the stages of the implementation have been explained, there is no information regarding the duration or frequency of the intervention, nor how time and resources were managed during

the learning process. In quasi-experimental research, proper and consistent management of the intervention is crucial to ensure that all students receive the same treatment.

To address this, it is important to develop more detailed guidelines for implementing the SAVI learning model and closely monitor its application throughout the research period. Additionally, the collection of more diverse and comprehensive data, such as classroom observations or interviews with teachers and students, could enrich the findings and provide a more holistic perspective on the impact of the teaching model on students' creativity.

By improving the research design, measurement instruments, and the structured implementation of the intervention, the results of this study could be more valid and reliable in demonstrating the effectiveness of the SAVI learning model in enhancing students' learning creativity in Islamic Religious Education.

## RESULTS AND DISCUSSION

This section presents the results and discussion of the research, focusing on the findings derived from the analysis conducted. The discussion includes the interpretation of key outcomes, including the normality test, which is essential to assess whether the data follows a normal distribution. Understanding the normality of the data is crucial for determining the appropriate statistical methods for further analysis. The following section outlines the results of the normality test and provides an initial examination of the data's distribution, which forms the foundation for interpreting the research findings accurately.

### Normality Test

The normality test aims to determine whether the data obtained follow a normal distribution. A dataset is considered normally distributed if its significance value is greater than 0.05. The results of the normality test in this study are presented as follows:

**Table 1.** Results of the Normality Test

| | | Tests of Normality | | |
|---|---|---|---|---|
| | | Shapiro-Wilk | | |
| | Group | Statistic | df | Sig. |
| Data | 1.00 | .941 | 30 | .097 |
| | 2.00 | .936 | 29 | .079 |
| a. Lilliefors Significance Correction | | | | |

Referring to the results of the normality test presented in Table 1, both the experimental group and the control group obtained Shapiro-Wilk significance values of 0.097 and 0.079, respectively.

Since these values are both greater than the 0.05 threshold, it can be concluded that the data from both groups follow a normal distribution. This indicates that the assumption of normality is met,

allowing for the use of parametric statistical tests in subsequent analyses, ensuring the validity of the findings in this study.

**Homogeneity Test**

The homogeneity test is used to determine whether the variances of the populations in the study are equal (homogeneous) or different (non-homogeneous). A dataset is considered homogeneous if its significance value is greater than 0.05. The results of the homogeneity test in this study are presented as follows.

**Table 2.** Results of the Homogeneity Test

| Test of Homogeneity of Variances | | Levene Statistic | df1 | df2 | Sig. |
|---|---|---|---|---|---|
| Data | Based on Mean | .312 | 1 | 57 | .579 |
| | Based on Median | .325 | 1 | 57 | .571 |
| | Based on Median and with adjusted df | .325 | 1 | 56.95 | .571 |
| | Based on trimmed mean | .299 | 1 | 57 | .587 |

Based on the results of the homogeneity test presented in Table 2, all significance values were 0.579, which is greater than 0.05. Therefore, it can be concluded that the data exhibit homogeneous variances. This indicates that the assumption of homogeneity in this study has been fulfilled.

**T-Test**

The independent sample t-test in this study was used to analyze the final performance of the sample. The testing procedure was carried out as follows. To examine the proposed hypothesis, this study employed calculations using the pooled variance t-test formula.

**Table 3.** Results of the T-Test

| Independent Samples Test | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | |
|---|---|---|---|---|---|---|
| | | F | Sig. | t | df | Sig. (2-tailed) |
| | Equal variances assumed | .312 | .579 | 10.035 | 57 | .000 |
| Data | Equal variances not assumed | | | 10.049 | 56.868 | .000 |

The results of the t-test indicate that the null hypothesis (H0) is rejected, demonstrating a significant difference between the mean scores of the two groups. Under both the equal variance and unequal variance assumptions, the test produced a very small p-value (0.000), far below the 0.05 significance

threshold, thereby confirming the presence of a statistically significant difference.

**Discussion Analysis**

The findings of this study demonstrate significant results related to the enhancement of students' creativity. Based on the research outcomes, the SAVI learning model has been shown to play an active role in stimulating students' learning creativity through an approach that integrates multiple learning modalities, namely somatic (physical movement), auditory (listening), visual (visualization), and intellectual (cognitive processing). The implementation of this model in Islamic Religious Education (IRE) learning is expected not only to enhance creativity but also to facilitate students' understanding of religious concepts in a more active and enjoyable manner.

The findings of this study are consistent with previous research indicating that learning models incorporating multiple modalities, such as SAVI, can improve students' engagement in the learning process (Nabila et al., 2025b). Research on learning approaches involving somatic, auditory, visual, and intellectual components has shown that such approaches can enhance students' memory retention and conceptual understanding of instructional content (Saputra et al., 2023). This, in turn, strengthens students' creative skills in generating new ideas, solving problems

innovatively, and expressing their opinions in a more open and critical manner (Badriyah et al., 2022).

More specifically, this study identified that the somatic component of the SAVI model, which involves physical activities such as standing or moving around, has a positive impact on students' creativity (Mangsi et al., 2024). This finding aligns with the study by Nurulita et al (2024) which emphasizes the importance of physical engagement in enhancing students' alertness and concentration during learning. Through bodily movement, students become not only more physically active but also more prepared to receive information and engage creatively with learning materials (Prawibowo et al., 2025). In the context of Islamic Religious Education, body-based activities help students connect religious concepts to real-life situations in a more concrete and practical manner (Muniroh & Jasminto, 2025).

Furthermore, the auditory component of the SAVI model, which encourages students to listen and engage in discussions, also contributes significantly to learning creativity (Pemiroza & Riri Marfilinda, 2024). Students who are given opportunities to listen to explanations and participate in group discussions tend to develop new ideas more easily and share diverse perspectives (Anjarwani, 2025). This finding is in line with the research by Sa et al (2022), which suggests that verbal communication in collaborative learning environments can strengthen students'

critical and creative thinking abilities. The implementation of group discussions in Islamic Religious Education provides students with space to further explore their understanding of religious concepts (Sari & Kasduri, 2025), while also enabling peer correction and the enrichment of collective understanding (Ilmawan & Tumin, 2024).

The visualization component of the SAVI model also plays a crucial role in enhancing students' creativity (Sophian et al., 2025b). This study found that the use of visual media such as images, videos, and diagrams effectively clarifies abstract concepts in Islamic Religious Education learning. This finding is consistent with the study by Haq and Madany (2025) which asserts that visual media can strengthen comprehension and facilitate more effective information retention. By utilizing visual representations, students are better able to associate religious concepts with concrete representations in their surroundings (Wahidin, 2025), which subsequently enhances their creativity in processing information and connecting ideas (Ropingatun et al., 2025).

Finally, the intellectual component of the SAVI model, which encourages students to engage in critical and logical thinking, was also found to play a substantial role in enhancing creativity (Ismawanti et al., 2022). he findings indicate that students involved in higher-order thinking activities such as analysis, evaluation, and synthesis of information are more capable of developing new ideas and solving problems creatively (Kurniawan & Yanti, 2022). This finding is consistent with Bloom's taxonomy of educational objectives, which posits that critical and analytical thinking skills can foster students' creativity in problem-solving and the production of innovative outcomes. In the context of Islamic Religious Education, intellectual engagement enables students not only to understand religious teachings textually (Dalimunthe & Siregar, 2024), but also to critically examine and apply them more deeply in everyday life (Zulfa & M. Bustanul Ulum, 2025).

Overall, this study reinforces the perspective that the SAVI learning model is an effective strategy for enhancing students' learning creativity, particularly in Islamic Religious Education. These findings have important implications for the development of more interactive and holistic instructional methods that engage multiple learning modalities. Accordingly, the implementation of the SAVI model in schools is expected to foster students who are not only creative thinkers but also capable of applying their creativity in daily life, both within educational settings and in broader social and religious contexts.

**CONCLUSION**

This study demonstrates that the SAVI (Somatic, Auditory, Visualization, Intellectual) learning model is effective in enhancing students' learning creativity, particularly in the context of Islamic Education at SMP Negeri 1 Bandar Negeri

Semuong Tanggamus. Based on the findings, this model successfully integrates various learning modalities (physical, auditory, visual, and intellectual), which encourage active student engagement and improve their creative thinking abilities. The implementation of the SAVI model in Islamic Education not only enhances learning outcomes but also enriches students' social and emotional skills. Although this research significantly contributes to the development of learning creativity, it is important to note that the long-term impact and application of this model across different educational contexts require further investigation. This study emphasizes the need for a more interactive and holistic learning approach that can adapt to the needs of students and their social contexts in order to foster creativity and critical thinking skills.

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