PATTERN OF ISLAMIC EDUCATION TEACHER INTERACTION WITH STUDENTS IN DEVELOPING PERSONALITY MUSLIM IN MEDIUM SCHOOL STATE VOCATIONAL SCHOOL 2 MEDAN

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Abstract

This study generally aims to determine: (1) students' practice of Islamic values at SMK Negeri 2 Medan, (2) Interaction of PAI teachers with students in developing Islamic values in students at SMK Negeri 2 Medan, and (3) Obstacles faced by PAI teachers in developing Islamic values in students at SMK Negeri 2 Medan. This study uses qualitative research methods, namely to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods, and in reasonable field situations as they are without manipulation. Data was collected through observation, interviews, and documentation. The research findings show: (1) Students' practice of Islamic values at SMK Negeri 2 Medan consists of the following: (a) Religious morality includes; Faith, piety, have a strong faith, true to Islamic law, and have noble character; and (b) social care includes: Helping, Family, Caring, Tolerance, and Cooperation, (2) The pattern of teacher-student interaction in developing Islamic values in students using the basis of six methods, namely: the Exemplary Method; Habituation Method; Method of Giving Advice; Motivation Method; Persuasion Methods and; The Story Method, and (3) The obstacles faced by PAI teachers in developing Islamic values in students at SMK Negeri 2 Medan are: (a) Less optimal supervision of students outside school because teachers cannot supervise students in their activities. outside the school, because the teachers can only supervise in the school, while outside the school is the responsibility of the parents; (b) The backgrounds of students and parents are diverse, with religious knowledge that is not the same from one another; and (c) Unfavorable external environmental factors, Due to the association and swift challenges of the times and technology that cannot be dammed.

Keywords: Personality, Interaction

Introduction

Personality is a word that signifies a person's innate characteristics and behavior patterns that are unique to the person himself. Personality includes behavior, ways of thinking, feelings, impulses, efforts, actions, responses to opportunities, pressures and everyday ways of interacting with others. Personality in human life is very important, because this aspect will determine a

person's self-identity attitude. A person's good and bad will be seen from his behavior or personality. Therefore, personality development is very dependent on the good and bad of the educational process taken by the students themselves. The formation of Muslim personalities through Islamic religious education in schools aims to create people who are devoted to God Almighty.

The process of educative interaction is a process that contains a number of norms. All these norms that the teacher must transfer to students. Educational interaction as a bridge that animates the compound between knowledge and action, which leads to behavior in accordance with the knowledge received by students. Teaching and learning interactions contain a meaning "...there are interaction activities from teachers who carry out teaching tasks on the one hand with students who are carrying out learning activities on the other hand" (Ahmadi & Syuhadi, 1985:47). Thus it can be understood that educational interaction is a two-way relationship between teachers and students with a number of norms as the medium to achieve educational goals.

As an interaction that has normative value, educative interaction, according to Sardiman (2004:17) has special characteristics that distinguish it from other forms of interaction, including the following:

1. Educational interaction has a goal, namely to help students in a certain development by placing students as the center of attention, students have the aim of other elements as introductions and supporters.
2. There is a procedure (the course of interaction) that is planned and structured to achieve the goals that have been set.
3. Educational interaction is characterized by the cultivation of a special material (the material must be designed in such a way that it is suitable to achieve the goal).
4. Marked by the activeness of students.
5. In educative interactions, teachers act as teachers and mentors, so teachers must try to turn on and provide motivation so that educational interactions occur.
6. In educative interaction requires discipline, discipline in educative interaction is defined as a pattern of behavior that is arranged in such a way according to the provisions that have been obeyed by all parties consciously both the teacher and the students.
7. There is a time limit, to achieve certain learning goals in a class system (group of students), the time limit is one of the characteristics that cannot be abandoned, each goal will be given a certain time, when that goal must be achieved to achieve educational interaction clear communication is needed between teachers and students, for that teachers need to develop effective educational interaction patterns in learning.

Research Methods

This study uses qualitative research methods, namely to understand the phenomenon of what is experienced by the research subject, for example

behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods, and in reasonable field situations as they are without manipulation. Data was collected through observation, interviews, and documentation. The data analysis technique used is the Miles and Huberman (1984) model, namely data reduction, data display and conclusion and verification.

Research Result and Disscussion

The results of the first findings regarding students' practice of Islamic values at SMK Negeri 2 Medan based on the results of observations, interviews and documentation found that the sister practice of Islamic values at SMK Negeri 2 Medan consists of: a. faith. b. piety.

The practice of Islamic values in students at SMK Negeri 2 Medan, especially from Islamic values, is that there are many moral values, but in the discussion of this thesis the researcher limits the value of moral education to five moral values because these moral values are very important in students and This value is expected to appear in the learning of Islamic religious education to be implemented in everyday life. The five moral values are; a) Honest, b) Discipline, c) Tolerance, d) Caring, and 5) Cooperation.

Based on the results of observations, documentation and interviews of researchers at SMK Negeri 2 Medan, it was found that the practice of Islamic values in students at SMK Negeri 2 Medan, especially from Islamic values, was the moral value contained in Islamic religious education lessons carried out in every intra-curricular activity. -curricular, extra-curricular and co-curricular. The researcher's analysis during the observation period was that in forming the value of faith at SMK Negeri 2 Medan was a struggle, where the responsibility for learning activities with teachers (intra-curricular, extra-curricular and co-curricular), especially in getting the mandate to educate and teaches PAI lessons at SMK Negeri 2 Medan. That is by ordering and inviting the children at SMK Negeri 2 Medan to pray Zuhur, Asr, Friday prayers on Fridays to pray together, praying in congregation as evidence that in forming faith through the practice of Islamic values it is applied. what is exemplified by the Prophet in the book history of Islamic culture.

This is in line with what is contained in the teachings of the Prophet that speaking of faith, then, talking about how to actualize the values of faith is not only spoken but also implemented in everyday life. As a consequence of faith in the apostleship of Muhammad. Every believer is obliged to accept and carry out everything that was brought by the Apostle. Believers are not only obliged to follow what is stated in the Qur'an, but also the traditions conveyed by the Apostle. The Qur'an itself states that one's faith is not perfect if one is not willing, submissive and obedient to follow the teachings brought by the apostle.

There are several steps that must be taken to increase faith (this is in line with evidence of the implementation of student activities at SMK Negeri 2 Medan in practicing Islamic values) including:

1) Believing in the rububiyyah nature of Allah SWT

That is to fully believe in Allah Almighty, who has no partner or helper for him. Allah SWT. It is the Essence who has the right to create, have power, and the right to rule. There is no true creator, no absolute ruler, and no one has the right to rule except Allah swt. The researcher analyzes that believing in the rububiyah nature contained in character strengthening through the basis of the moral aqidah teaching material is to equip Muslims with noble character, especially towards themselves, the form of noble character in the moral aqidah teaching material contained in Islamic religious education learning is to maintain good self-purity. outwardly and inwardly. Various efforts that support the direction of providing intelligence must be taken, for example through education starting from the household environment then through formal education to obtain adequate knowledge for the provision of life. This is what is implemented in the teaching materials of Islamic religious education at SMK Negeri 2 Medan.

2) Belief in the uluhiyyah nature of Allah (Tawhid Uluhiyyah)

That is to believe in Him alone, who has no partner, to unite Allah swt. Through all the worship that is prescribed and ordered by Him by not associating Him with anything, either an angel, a prophet, a guardian, or others. Monotheism rububiyyah alone without the existence of monotheism uluhiyyah can not be said to believe in Allah swt. Because the polytheists at the time of the Prophet. They also believe in monotheism rububiyyah without believing in monotheism uluhiyyah, they admit that Allah is the one who provides sustenance and manages all affairs, but they also worship gods other than Allah.

3) Moral development contained in Islamic religious education teaching materials that are found through relationships between people in the community, the thing here is to establish good relationships that are not focused only on interactions between humans individually, but are more focused on our behavior in different conditions. -different, such as how to be polite when we are traveling, when driving, when visiting and receiving guests, when neighbors, when eating and drinking, when dressing, and when decorating. One of the important attitudes that must be instilled in every Muslim is an attitude of respect and respect for others.

4) Believe in Asma 'and the nature of Allah

That is to determine what Allah has ordained for His Essence which is contained in the Book of Allah and the Sunnah of His Messenger, both with regard to the names and attributes of Allah swt. Without tahrif (deviation), ta'til (removal), takyif (asking how), and tamsil (simile).

The creed education contained in the above verse is so that humans can function the instruments that Allah lent them, the mind becomes brilliant in

solving the secrets of His creation, the heart is able to display the essence of the secret and the physical appearance becomes beautiful by showing the rights.

Faith education which means guiding or developing human potential (fitrah) in knowing God, according to Chabib Thoha, "so that students can have and continuously increase the value of faith and piety to God Almighty so that ownership and increase in these values can animate the growth of noble human values" (Thaha, 1996).

Based on the increase in faith and piety above, (this is based on the results of observations and documentation as well as the results of interviews) the practice of Islamic values, especially the practice of faith and piety, is in line with what is outlined in the theories above. because SMK Negeri 2 Medan is a school that emphasizes faith and morals in every lesson plan for the 2013 curriculum in every subject taught by PAI teachers at SMK Negeri 2 Medan and especially in religious subjects. the aspects of faith and piety above also contain elements of forming the level of honesty, discipline, tolerance, responsibility and cooperation. Where the level corresponds to the level of social development of the child towards the environment.

Based on the findings (observations, interviews and documentation) the pattern of interaction between PAI teachers and students in developing Islamic values in students at SMK Negeri 2 Medan is divided into six patterns, namely the interaction pattern based on the method, namely:

1. The Exemplary Method

What is meant by the exemplary method here is that the teacher (teacher at SMK Negeri 2 Medan) directly teaches the teaching and learning process developed in the learning by including the exemplary method. The form of this exemplary method is a form of interaction pattern as has been widely taught by the Prophet Muhammad. This is because psychologically the child is an active imitator. Students tend to imitate their teachers and make them as identification figures in all things. This form is to strengthen children's competence in understanding the content that occurs in extra-curricular and intra-curricular activities of Islamic religious education being taught (before and after such as in extracurricular activities such as silat, drum band, scouts, tahfizul quran and the practice of Hajj rituals).

2. Habituation Method

The habituation carried out at SMK Negeri 2 Medan is concentrated on aspects of behavior, skills, skills and mindset of class students. This habituation aims to make it easier to do so. Because someone who already has certain habits will be able to do it easily and happily. Even something that has been used to and eventually becomes a habit at a young age is difficult to change and persists into old age. So it takes therapy and very serious self-control to be able to change it.

This habituation method is a step in strengthening students' competence so that the implementation of reading the Koran is no longer an obligation but becomes a form that is carried out as a love for the verses of Allah swt.

3. Method of Giving Advice

In this method of giving advice, educators at SMK Negeri 2 Medan (in the pattern of teacher-student interactions) provide broad opportunities to direct students to various goodness and benefit of the people. Among them by using the stories of the Koran, both the story of the Prophet and the previous people which contain many lessons that can be learned. This implementation step is one of the developments of the exemplary method. The students at SMK Negeri 2 Medan are mostly given advice methods as a form of developing the concept of group guidance.

4. Motivation Method

The use of the motivational method (which was carried out at SMK Negeri 2 Medan) is in line with what is in learning psychology called the law of happiness or the principle that prioritizes a pleasant atmosphere in learning. This step in the motivational method is a form of strengthening Islamic values contained in learning materials, especially learning the development of Islamic religious education extracurricular activities (both theoretically and practically empirically). In essence, the pattern of teacher-student interaction is an exploration or development of Islamic religious education that has been taught such as guidance for reading and tahfizu the Koran.

5. Persuasion Method

The persuasion method is implemented here (at SMK Negeri 2 Medan) to convince students about the teachings with the power of reason. The use of the persuasion method is based on the view that humans are intelligent creatures. This means that Islam commands humans to use their minds in distinguishing between right and wrong and or good and bad. The use of this method of persuasion in Islamic education indicates that it is important to introduce rational and logical foundations to students so that they avoid imitation that is not based on rational considerations and knowledge. This method is carried out as a step for fostering the character of students through a pattern of teacher-student interaction.

6. Story Method

The story method is implemented (in group guidance, this is an example of one of the Islamic religious education that has been taught in schools) at SMK Negeri 2 Medan to educate students to take lessons from past events. If the incident is a good incident, then it must be followed, otherwise if the incident is an incident that is contrary to Islam then it must be avoided. This method is favored by students to foster a sense of love for travel stories or records of the Prophets and Apostles. This story method is a step of fostering students' morality through their interaction patterns which have an impact on:
   a. Affects emotions, such as fear, feelings of being watched, willing and others.

b. Directing all these emotions so that they unite in one conclusion that becomes the end of the story.

c. Involving psychic elements that bring the reader into the emotional setting of the story so that the reader, with his emotions, lives with the characters of the story.

d. The Qur'anic story has a specialty because, through the topic of the story, the story can satisfy thoughts, such as giving suggestions, desires, and enthusiasm, contemplation and thoughts.

The six methods are through the implementation of teacher-to-student interaction patterns at SMK Negeri 2 Medan, that through these six methods students at SMK Negeri 2 Medan are carried out through internal and external organizations.

The pattern of teacher interaction with students in instilling, in fostering and implementing Islamic values through these six methods for students at SMK Negeri 2 Medan is intended to foster morality through external means, namely in the field of coaching and learning religion and religion, for example in the practice of praying corpses. , procedures for tayammum, even to religious symposiums and seminars (a collaboration between SMK Negeri 2 Medan and the Ministry of Religion of Medan) conducted by the Ministry of Religion of the City of Medan in fostering morality. This is carried out every month. And at the beginning of the month this activity was carried out as a program for planning and developing the character of students in fostering morality. The activities for fostering the moral character of students through interaction patterns are also provided by the Ministry of Religion of the City of Medan, namely:

1. The practice of praying solar eclipses and lunar eclipses..
2. Practice istikharah and istighasah prayers.
3. The practice of khauf prayer/prayer practice is done as an example of remembering the prayers performed by the Prophet Muhammad during the battle of Khandaq.
4. The practice of tayammum.
5. Practice ablution.

In practicum activities, the improvement of moral character development is carried out through joint coordination between the Ministry of Religion of Medan City and the school which is handled directly by BK/BP and PKM 1 for Curriculum Sector. Meanwhile, for those who do not understand or have not mastered the practice, the core activities of such interaction patterns formed by the BK/BP are carried out in the next hour, namely at 11.00 to 12.00 WIB. This is done as a form of comprehensive conceptual mastery of the practice of developing self-reliance, practice of developing insight, practice of character development and practice of development to create akhlaq karimah students have a moral image that is easy, not a moral image that is mazmumah through interaction patterns that have been taught in SMK Negeri 2 Medan.

The interaction pattern of teachers to their students in instilling Islamic values is mostly carried out on interaction patterns in the practice of training and developing tahfizul quran as a form of increasing moral development. Improvement of coaching and development of tahfizul Quran is carried out every Saturday starting from 08.00 to 10.30. group guidance (this is also a core part of the interaction pattern) is intended for students who have not been able to memorize the Koran, have not been able to read the Koran well. Therefore, the formation of this group guidance was built to build solidarity for students who have not achieved maximum results in extracurricular activities of religious learning. Based on the above findings (observations, documentation and interviews) in line with this, Abdullah Nasih Ulwan argues that an educator (in the interaction pattern using the six methods above) will find it easy to communicate his message orally. However, the child will find it difficult to understand the message he conveys (Ulwan, 2009). Thus, exemplary is the dominant and influential factor for the success of education and the method of education that makes the most impression on students.

Not only by example, the method of advice is also very much needed in moral development. With this method, one can instill a good influence into one's soul. The method in question is: First, advice should be born from a sincere heart. Advice delivered sincerely will hit the listener's response. Second, advice should be repeated so that the advice leaves an impression so that the person being advised is moved to follow the advice (Tafsir, 2012).

In addition, the pattern of teacher-student interaction at SMK Negeri 2 Medan in Islam can also be pursued by always considering oneself as a human being who has many shortcomings rather than advantages. and defects that exist in him, and limit as far as possible not to make mistakes so that his defects do not manifest in reality (Sina, TT).

Based on the findings (observations, interviews and documentation as well as the discussion above) it is relevant in the theory of implementation. so it cannot be separated from the planning aspect. Planning (planning) is to determine the work that must be realized by the community in achieving an intended result (Sartono, 2001). Careful planning (meaning maximally planned) is very urgent, especially in providing teacher interaction patterns to students in instilling, guiding, directing, nurturing, disseminating, placing Islamic values as the researchers described previously that the six methods in the interaction pattern by teachers to students students through the guidance program.

The third finding is about the obstacles faced by PAI teachers in developing Islamic values for students at SMK Negeri 2 Medan. Based on the findings of observations, documentation and interviews, the obstacles are:

1. Less optimal supervision of students outside of school because teachers cannot supervise students in their activities outside of school, because teachers can only supervise at school, while outside school is the responsibility of parents.

2. The backgrounds of students and parents are diverse, with religious knowledge that is not the same from one another.
3. Unsupportive external environmental factors, because of the association and the swift challenges of the times and technology that cannot be dammed.

Based on the three inhibiting factors above, it can be analyzed and concluded that student-side supervision outside of school, is supervision under the community, of course community involvement in this case is a form of contextuality of public trust in students and students.

Based on the results of excerpts from interviews, observations and documentation that the form of community care, both roles and responsibilities, community supervision also includes aspects and attitudes of community concern for their own family members. The form of public concern for students is a form of active concern depicted in the site of life. Apart from the above, there are also several inhibiting factors including being inclusive, namely; a) In this case, the inhibiting factor is the less than optimal controlling carried out by the homeroom teacher in terms of extracurricular learning. Controlling in question is a form or system of horizontal supervision.

Horizontal relationships or coordination with other education personnel such as security guards, school guards, cleaners can make it easier for other students to understand the content of religious learning, b) Less than optimal evaluation given by the school principal to BK/BP at the end of the extracurricular learning process.

From the results of interviews, observations and documentation on the third finding in the special findings and answering the third problem formulation in chapter I, it can be formulated that moral development from a practical point of view is not only limited to Islamic religious education teachers, but more than that, namely moral development from how learning tools are evaluated on a monthly basis. Control and supervision is the main thing in worship. Because on the one hand it does not only form the construction of the paradigm/thought of students on aspects of worship, but the system, strategy or pattern being taught that has been evaluated is one point of success in supporting learning factors, especially in the practice of worship.

Conclusions and Recommendations

The conclusions that can be drawn are as follows: (1) Students' practice of Islamic values at SMK Negeri 2 Medan consists of the following: (a) Religious morality includes; Faith, piety, have a strong faith, true to Islamic law, and have noble character; and (b) social care includes: Helping, Family, Caring, Tolerance, and Cooperation, (2) The pattern of teacher-student interaction in developing Islamic values in students using the basis of six methods, namely: the Exemplary Method; Habituation Method; Method of Giving Advice; Motivation Method; Persuasion Methods and; The Story Method, and (3) The obstacles faced by PAI teachers in developing Islamic

values in students at SMK Negeri 2 Medan are: (a) Less optimal supervision of students outside school because teachers cannot supervise students in their activities. outside the school, because the teachers can only supervise in the school, while outside the school is the responsibility of the parents; (b) The backgrounds of students and parents are diverse, with religious knowledge that is not the same from one another; and (c) Unfavorable external environmental factors, Due to the association and swift challenges of the times and technology that cannot be dammed.

Recommendations that can be given are:

1. For School

    a. Supposedly as an educational institution that teaches about the national curriculum, the school in this case also strengthens the joints contained in the National Education System number 20 of 2003, among the joints of strengthening is strengthening the character of students, so strengthening the character of students is not enough just limited to strengthening pedagogic competence, reasoning thinking, jismiyah and so on, but leads to strengthening religious supervisory competence, especially in providing direct interaction between fellow educators and educational staff themselves as well as the learning community at SMK Negeri 2 Medan.

    b. It is better for schools to focus more on the aspects of method independence, teaching methods, and providing interaction (both from the design to the evaluation) so that the teaching methods and methods intended for educators can have a variety of togetherness in instilling Islamic values into the entire learning community, so it is not only to the students themselves.

    c. The school should provide educational training and skills training to all PAI teachers, these skills are in the form of skills to support student achievement in memorizing the Koran, memorizing hadiths and being able to actualize them in the community.

2. For the Principal

    a. It is better for school principals to provide authentic and evidence-based assessments for teachers who carry out learning by emphasizing the psychological aspects of faith, piety and giving birth to five basic principles of good human character, including Helping, Family, Caring, Tolerance, and Cooperation.

    b. It is better if the principal can provide a distribution of thoughts and performance motivation to all non-PNS teachers to continue to provide the best service for students, especially on the motivation to increase understanding of the theoretical and practical empirical religion

3. For Teachers

    a. Islamic religious education teachers should not only be limited to providing Islamic values such as the value of faith and piety, but also to increase the understanding of monotheism to their students, this is

because the first strength such as the revelation of books such as the Zabur and the Torah before the Bible and the Koran teaches more about Tawhid Therefore, the main foundation in strengthening faith and piety itself is monotheism.

b. Islamic religious education teachers should not only be limited to providing authentic assessment in the form of learning that is textual in nature, but also on the nature of contextuality, such as giving examples of uswatun hasanah, examples of mau'idzoh al-hasanah and al-kalamatul al-karimah.

c. Educators in the field of Islamic religious education should intensify Islamic values through patterns of interaction not only on conceptuality, but also on matrix.

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