

The Pattern of Interpersonal Relationship between Islamic Teachers and Students for Instilling Religious Values in Boarding School System

Ahmad Sholeh, Abd Ghafur, Nurul Yaqien

Universitas Islam Negeri Maulana Malik Ibrahim Malang

Email: sholeh_76@yahoo.com

ABSTRACT

This research aims to find out, describe, and find: First, the values that become the foundation of interpersonal relationship of Islamic teachers; Second, the interpersonal relationship models of Islamic teachers for instilling religious values in boarding school system. This research used qualitative research with a multiple case study in MA MAWAR and SMA al-Munawariyah East Java Indonesia. These two institutions were chosen because they have extraordinary developments and have implemented a boarding school system to produce a generation that has *akhlaqul Karimah*. Data collection techniques used (1) interviews (2) observations and (3) documentation. Data analysis used constant comparative analysis method. Data checking was done in four ways, namely: credibility, transferability, dependability and confirmability. The results showed that the first, the religious teachers make the values of faith and devotion, sincerity, professionalism, process-oriented, openness, integrity, and *tawādhū`* as a foundation in building interpersonal relationships with students. The second, interpersonal relationship model of Islamic teachers in the process of instilling religious values varies greatly. This is in accordance with the characteristics of an Islamic teacher and his educational institution. Some interpersonal relationship models that have been carried out by the Islamic teachers are interactional, humanistic, directive, spiritual religious, authoritative and tolerant. Furthermore, this study also emphasizes the importance of actualizing teacher-student spiritual interpersonal relationships in the learning process so that students' religious attitudes can be achieved in everyday life.

Keywords: *Pattern of Interpersonal Relationship, Islamic Teachers, Religious Values*

INTRODUCTION

This study examines the pattern of interpersonal relationships between Islamic religious teachers and students in instilling religious values in boarding school system. In connection with this, researchers have conducted initial research observations in 2 different places, namely MA MAWAR and SMA al-Munawariyah East Java Indonesia. Based on the words of researchers, there are exciting phenomena from the two other cases. In the first case, the researcher found that the education system here uses a boarding school system and their religious teachers' interpersonal relationship process to seek the blessings of life. Some limitations are considered in establishing relationships, especially when with their teachers and their students. This limitation is based on Islamic values to instill Islamic values itself. This limitation is strengthened by the learning material coupled with teaching classical books that emphasize the importance of moral emphasis when interacting socially, such as the books of *Ta'lim al Muta'alim*, *Akhlaq Lil al-Banîn* and *Akhlaq Lil al-Banât*, and *Bidâyah al-Hidâyah*. These three books contain; First

the religious code of ethics in conducting interpersonal relationships both as teachers and as students. Second, it includes aspects of learning techniques, such as explaining about; choosing a teacher and student relationships with others (the students relationship to others). In the second case, the researcher found that the learning process system with the Islamic boarding school model that emphasized the memorization of the al-Qur'an and the Islamic religious teacher's interpersonal relationship was egalitarian. Until now, SMA al-Munawariyah has not accepted students from the al-Munawariyah institution. To educate the students, in each room, one "room nurse" is coached, who, on average, are in the service process. Also, the process of fostering religious attitudes is carried out in *istiqomah*, which begins by waking up the students before Fajr to do the *Tahajut* prayer together until the night by performing *murojaan al-Qur'an* together to expedite their memorization (The Result of Interview: 2017).

The purpose of interpersonal relationships in this study is as stated by Dicks (1951) and Heider (1958), which says that

"interpersonal relationships are relationships that are closely intertwined between two or more people"(Clara M & M.M. Nilam W: 2005). In line with this, according to Robbins, interpersonal relationships are "interactions between individuals with one another in organizations and work situations as a motivation to cooperate productively, so that economic, social and psychological satisfaction can be achieved" (Robbins, Stephen P. dan Judge, Timothy A: 2007). However, interpersonal relationships can be seen from two spectrums, that interpersonal relationships can be both on the one hand, and on the other hand, interpersonal relationships are rigid.

In the context of learning, Johnson suggests several benefits of interpersonal relationships for students, namely: (1) helping students' intellectual and social development, (2) youth identity or identity is formed through communication with other students, (3) in order to understand the reality around them , students make social comparisons to gain an understanding of the world around them, (4) students' mental health is partly determined by the quality of

communication or interpersonal relationships that exist between students, especially with their closest students (significant others) (Supratiknya: 1995).

Let's take a picture of the educational process in our country, according to Mochtar Buchori's view. Teachers in academic institutions are no longer able to act as authoritative and independent educators but have been reduced to executing various bureaucratic instructions. The activities that occur routinely in schools seem no longer meaningful educational activities. There are no multiple freedoms that teachers need to have, as long as the bureaucracy is dominant in carrying out academic tasks in schools. As a result, it will not be possible for teachers to develop caring, intimate, and authoritative teacher-student relationships (Buchori, Mochtar: 2006)

Whereas based on a broader literature review, Woolfolk and Weinstein found that students choose and respond well to teachers who have three skills: first, build caring relationships with students; second, create boundaries and create a safe environment without becoming rigid,

threatening or punishing, and third, making learning fun (Jones, Vern dan Jones, Louis: 2012). This finding was corroborated by Wentzel, who reported that high school students want teachers who "care" (Jones, Vern dan Jones, Louis: 2012). This means that teachers exhibit a democratic and egalitarian communication style designed to generate student participation and input, which develops expectations for student behavior and achievement based on expectations of individual differences in good interpersonal relationships. This concern also needs to be directed to instill religious values.

THEORETICAL FRAMEWORK

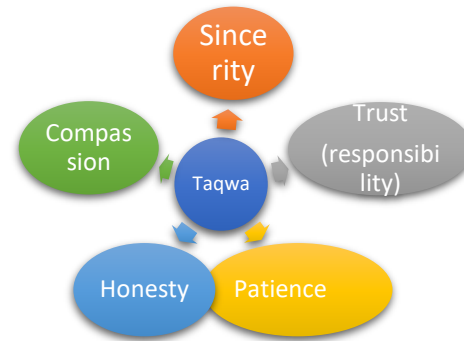
According to Zakiyah Darajat, implicitly, a teacher accepts parents' burden and responsibility when he is entrusted with and entrusted with his child to educate or guide him. Usually, parents will not possibly hand over their children to just any teacher or school. A teacher is seen as pious, knowledgeable, physically, and mentally healthy, has character, is responsible, and has a spirit of nationalism (Darajat, Zakiyah: 2008).

To be able to create an interactive, educational atmosphere in establishing interpersonal relationships between teachers and students in the learning process of Islam, there are several forms that teachers can do, including: first, a teacher must act as the second parent of students; second, a teacher must function as educators, third, a teacher must be able to be a protector, fourth, a teacher must be an example and fifth, a teacher must be able to create a feeling of unity with regular life (Barnadib, Sutari Imam: 1998)

This interpersonal relationship process, to lead to educational interaction, must be bound or based on fundamental values. Fundamental values are a code of ethics that encompasses attitudes and behaviors, which are the guidelines for building relationships with students to build sustainable relationships. In this regard, Akhmad Sudrajat said that "In certain societies, the relationship between teachers and students (former students) is relatively still maintained even after graduating from their education. In fact, there is still a "submissive attitude to the teacher" (in the language of psychology,

the teacher is present as a "reference group"). Even though formally, he no longer carries out his teacher duties, but the inner relationship between the teacher and his students is still relatively strong, and the student keeps trying to do everything the teacher teaches (akhmad sudrajat: 2012).

The basis of religious values used as the foundation in establishing interpersonal relationships to educate students in this study is limited to explaining the importance of Syekh Burhanuddin az-Zarnuji, Syekh Umar Baradja, and Hafidz Hasan al-Mas'udi. The selection of these three figures is because they discuss the behavioral processes carried out by a student and teacher in the learning process. The religious values include the following: taqwa, sincerity, honesty, patience, compassion, trust (responsibility). The religious values above are interrelated and influence each other. The basis of all religious values comes from the amount of taqwa. The following picture can explain the relationship between these values:



Picture 1 :

Model of association of religious values in interpersonal relationships between teachers and students

The process of cultivating religious values through Islamic religious education is actually to shape students' morals. According to Muhammad Athiyah al-Abrasi, the purpose of moral education is "to form people who are good moral, strong-willed, polite in speech and deeds, noble in behavior and civilized" (Abrasyi: 1994). Therefore, the understanding of the material and the teacher's ability to determine an appropriate method, strategy, and media will determine the quality of the inculcation of these religious values. This should not be forgotten because it is a reciprocal relationship, namely, the relationship between Islamic teachers and students in instructional situations.

In the perspective of Islamic studies, the relationship between teachers and students must be harmonious. In addition, a student must be able to take adequate time to absorb knowledge and good qualities from the teacher. Therefore, according to Az-Zarnuji, a teacher must have *tawādhū`*, *ihlas*, patience, understanding, and mutual respect (az-Zarnuji: 2015)

This is where a teacher establishes interpersonal relationships with students that need to be built with a spiritual relationship model. According to al-Ghozali, a teacher must first clean his soul from despicable and despicable qualities and be busy with worldly activities (Ghozali : tt). Meanwhile, according to Abdullah Nasih Ulwan, in the process of education, a teacher must form strong bonds within the child to see students, including believers who are devoted, pious, holy, and as a mujahidin community that is free and independent. These bonds are, first, the bond of *aqidah*. Second, spiritual ties, third, thought ties, fourth, social ties, and fifth, sports ties (Ulwan: tt)

Another theory that is used as the basis for this research is the theory of Brekelmans at. al said that there are eight typology models of teacher interpersonal relationships. The eight models are as follows; First, the directive, the directive's interpersonal relationship profile has an excellent environmental structure, and the teachers are task-oriented. Even though the teacher dominant in the discussion, the teachers still pay attention to students' interests. The teachers sometimes appear friendly and understanding, but not really close and still distance themselves from the students. In the process the teachers have high standards and sometimes get angry in order to remind their students that they are there to learn. Furthermore the teachers often called the rest who were naughty and inattentive to warn them quickly. Second, authoritative, this relationship profile has a good and pleasant environmental structure. Teachers are very open and interested in the needs of students. The teacher lectures method and often uses other methods and the lessons are well planned. Third, tolerant and authoritative, tolerant and authoritative teachers always maintain the structure of the responsibility and freedom

of students and build close relationships with students. Fourth, Tolerant, this relationship profile, the teacher builds a pleasant atmosphere and students enjoy attending class. Students have more freedom and teachers are able to adapt subject matter to student learning styles. Fifth, indeterminate and tolerant, the teachers are very cooperative and care enough about students and are willing to explain things repeatedly to students who have not listened. Sixth, Uncertain and Aggressive, teachers and students perceive each other as opponents and spend all their time in conflict. Seventh, repressive, students are not involved and very obedient. Teachers' lessons are not well organized, and teachers often suppress student initiative. Eighth, Drudging, teachers continue to struggle to manage the class. Students pay attention as long as the teacher can actively try to motivate them. the teachers avoided experimenting with new methods (Brekelmans: 2005)

METHODOLOGY

Based on the study's focus in the study, the researchers used a qualitative research

approach with a type of case study (case study). This is done to see the phonemes of Islamic religious teachers' interpersonal relationship patterns in cultivating Religious values. Judging from the objectives of this research, this research is classified as a descriptive-analytical study. The events or phenomena that occur are described by the researcher accurately, by the facts, and systematically, then the researcher analyzes them critically and deeply. The data collected by the researcher is analyzed and interpreted to find meaning and is natural. The techniques used in data collection in this study are: (1), interview (2) observation, and (3) documentation.

There are two types of data analysis used in this study: single data analysis and cross-case data analysis. This is adapted to the form of this research design, which uses multi-case studies. In cross-case data analysis, the researcher compares and combines the findings between cases one (MA MAWAR) and two (SMA al-Munawariyah) with a constant comparative approach.

RESULTS AND DISCUSSION

Religious Values Underlying the Pattern of Interpersonal Relationships between Islamic Teachers and Students

This study found that several values underlie the interpersonal relationship patterns of Islamic religious teachers and students in instilling religious values. The values found from the two institutions in this study are as follows; the amount of faith and devotion, professionalism, process-oriented, openness, sincerity, integrity, and the value of *tawādhū`* in the interpersonal relationship between Islamic religious teachers and students. There are similarities in costs in the two institutions studied from these findings, namely MA MAWAR and SMA al-Munawariyah East Java. The values shared in the two institutions are professional. Also, there are different values found in the two institutions: the importance of faith and devotion, process-oriented, openness, the amount of sincerity, integrity, and the value of *tawādhū`*.

The finding of values used as the basis for religious teachers in establishing interpersonal relationships with students is in line with what was stated by Sheikh

Burhanuddin az-Zarnuji, Syekh Umar Baradja, and Hafidz Hasan al-Mas'udi. These three figures said that there should be values of devotion, sincerity, honesty, patience, compassion, and trust in interacting with a teacher in the learning process. These findings are also in line with the mandate of Law no. 14 of 2015, which states that the teacher is a professional position. Therefore, teachers must carry out their duties based on the principles of "a. Having talents, interests, calling and idealism b. Having a commitment to improve the quality of education, faith, devotion and noble *akhlaq*. c. Have academic qualifications and educational background in accordance with their fields. d. Has responsibility for professionalism implementation tasks. e. Obtain an income that is determined according to his work performance. f. Have the opportunity to develop his profession in a sustainable manner by lifelong learning g. Has guaranteed legal protection in carrying out his professional duties. h. Having a professional organization that has the authority to regulate matters related to their professional field " (UU No. 14 tahun 2015).

This finding is also consistent with Ad-Duweisy's statement, which states that a professional teacher must have the following characteristics: "(1) be sincere only to Allah, (2) piety and worship, (3) encourage and spur students to actively seek knowledge, (4) Have a good appearance, (5) speak well, (6) have a mature and controlled personality, (7) are good role models, (8) fulfill promises, (9) play a role in improving the teaching system, and (10) get along good with students" (Ad-Duweisy: 2005).

The commitment of a religious teacher at MA MAWAR and SMA al-Munawariyah East Java in improving the quality of education is done by actualizing modern values in the educational service process, such as professional values. The direction of these values' actualization is to develop learning activities that can provide a free atmosphere for students so that they can study something based on their talents and interests and can express all students' ideas and creativity according to the boundaries of norms that are enforced together consistently. According to Nasution, "the process and student

learning success is also determined by the teacher's role during the interaction of the teaching and learning process" (M. Saekan:2016). Therefore, the actualization of modern values in religious teacher education services is necessary and will significantly determine the success of teaching religious importance in the learning process.

According to Imam Nur Suharno (2017), in building human resources' quality with character, only teachers with character can make it happen. According to him, a teacher must have at least 10 characters in order to produce students with character. First, the teacher must have *salimul aqidah* (have clean aqidah). Second, teachers must have *sahihul worship* (true worship). Third, the teacher must have a *matinul khuluq* (strong morals). Fourth, the teacher must have *qawiyyul jismi* (strong body). Fifth, teachers must have *mutsaqqaful fikri* (intellectual thinking). Sixth, teachers must have *mujahidun linafsihi* (strong against lust). Seventh, the teacher must have a *harisun ala waqtihi* (can guard his time seriously). Eighth, teachers must have *munadzdzamun fi syu'unih* (regularity in all affairs). Ninth,

the teacher must have *qadirun alal kasbi* (can try on their own). Tenth, teachers must have *nafiun lighairihi* (have benefits for others) (www.republika.co.id). The ten characters mentioned above, both at MA MAWAR and SMA al-Munawariyah East Java, have been internalized in their interpersonal relationships between Islamic religious teachers and students. The form of this internalization is the religious teachers at MA MAWAR and SMA al-Munawariyah East Java in the learning process, especially in instilling religious values, sticking to the principles of faith and devotion, sincerity, and *tawādhū`* values. In the end, these values are used as the basis for religious teachers to develop all the potential that students have.

There is an essential thing in the interpersonal relationship of Islamic religious teachers in each research case that the robustness of a teacher in planting religious values comes from the amount of faith and devotion. These two values then influence the sincerity, exemplary, honesty, and *tawādhū`* of a religion teacher at MA MAWAR and SMA al-Munawariyah East Java for educational

development institutions. These teacher characters are a personal system capable of influencing student attitudes and behavior patterns. This kind of transformation of a teaching system based on religious values with a religious style is needed. The output does not dry out of religious values and is vital in its IMTAQ.

Sincerity or, in other languages, self-sacrificing is an attitude of selfless struggle in the educational process. This sincerity value raises the perspective of teachers and students about the importance of the cost of blessings. So that the amount of blessings is what is pursued in the interpersonal relationship between religious teachers and students in these two institutions. The measure of prayer is the existence of goodness (benefit) for graduates when they are involved in society and the spiritual soul embedded in students. The value of this blessing is what makes interpersonal relationships between religious teachers and students to be harmonious and continuous without any time and space limits. This is the characteristic of pesantren education, which adheres to strong religious values.

According to Tobroni, this kind of teacher will have a double booster of endurance and energy to carry out his duties and face change. It does not work transactional but is more altruistic. His altruistic nature arises from his call to faith in Allah SWT and from his expectation of Allah's favor, who wants the quality of human being and quality work (quality of product). This is where spirituality influences the professionalism (Tobroni: 2015).

Another important thing that is the finding of the research results is the value of professionalism, process-oriented, integrity, and openness in interpersonal relationships between religious teachers and students. All of the costs above are in principle, making students the subject of learners. The pattern of interpersonal relationships based on the values above will make the learning process of Islam meaningful. This is by the view of Vygotsky and Moll, which states that "for learning to be meaningful, a learning process must be based on students' condition as learning subjects and the socio-cultural community in which students are located" (Budiningsih: 2011). Furthermore, according to Waidl, the

important thing that must be understood about students as individuals in the learning process is that "students are human beings who have history, creatures with unique characteristics (individuality), always need socialization among them, have a desire to have a relationship with the natural surroundings, and with the freedom to cultivate thoughts and feelings of meeting the Transcendental. ". With these values, the religion teacher will play a role as a strong and authoritative central figure in the religious learning process, especially in instilling religious values in students (Budiningsih: 2011).

The fundamental values that exist in the interpersonal relationship between spiritual teachers and students found in these two educational institutions are believed to encourage and have a significant influence on students' religious attitudes. For example, at MA MAWAR, students are disciplined in participating in all religious activities in madrasas well. Likewise, at SMA al-Munawariyah, students always carry out routine religious activities accompanied by high awareness of the importance of religious rituals in

daily life to form *istiqomah* attitudes in students.

Interpersonal Relationship Model of Islamic Religion Teachers and Students in Instilling Religious Values

In educational institutions, students as social creatures, when engaging in interpersonal relationships, need to love, understand, and respect each other between the two parties who are interacting. Religious teachers carry out interpersonal relationships in this learning process to convey message content or teaching material from learning. The interpersonal relationship process of spiritual teachers will be more effective and efficient if both parties (religion-student teachers) are active. Also, there is a need for a student's compliance in establishing these interpersonal relationships.

According to Talcott Parsons, with his theory of "fiducary," states that the level of intimacy between social actors will be built with the field of social interaction (Tallcot Parsons: 1978). Thus the attitude of mutual love, understanding, openness, and mutual respect between the teacher

and students will be awakened if there is a close distance between them. Bringing up this kind of attitude is due to the emergence of empathy between teachers and students. The heart that is raised will be able to feel what other people think. This is the highest level of social processing through interpersonal relationships.

The interpersonal relationship between religious teachers and students in learning and teaching activities is a continuous social contact. This social contact will be built when communication between teachers and students continues. With good and harmonious interpersonal relationships, it is hoped that the frequency and meaning of social interactions will increase. So that students will more maximally accept the religious values instilled by teachers. Finally, students can become mature and independent in their behavior.

Based on the research results in a case I (MA MAWAR), it was found that there are several models of interpersonal relationships carried out by religious teachers in instilling religious values,

including models of interactional, humanistic, directive, and Spiritual religious models.

The first model is an interactional interpersonal relationship, which includes; first, there is a shift in the relationship that is unidirectional to a relationship that is from various directions (horizontal and vertical). Second, the relationship between religious teachers and students uses various learning sources, media, or others. Third, there is reciprocal communication that takes place independently; fourth, students in establishing interpersonal relationships with religious teachers feel free to exploit their learning process, and fifth, the lack of teacher domination.

The second model is humanistic interpersonal relationships, which include; First, students are no longer considered learning objects but are considered educational subjects who must become actors and want to interpret their learning experiences. Second, the interaction of religious teachers in the learning process is only as a facilitator. Third, spiritual teachers always establish a

relationship by giving students leeway to communicate all their difficulties and understandings. Fourth, the teachers of religion are still open in learning, and fifth, the teachers are warm and courteous to students.

The third model, directive interpersonal relationships, includes elements; a) The interaction of religious teachers leads to requests, questions, advice, prohibitions, and orders. b) the interaction process of spiritual teachers is carried out by applying various communicative methods. c) students are continuously under strict teacher supervision. d) Religious teachers organize or manage classrooms effectively and efficiently. e) religious teachers in interacting with students are distant but close to students and full of understanding.

The fourth model is Spiritual religious. The spiritualist interpersonal relationship model at MA MAWAR has the following elements; a) there is full awareness of all religious teachers to guide their students to know Allah SWT and get closer to Him. b) The teachers always send prayers to their teachers and wish their students

success in this world and the hereafter. c) the students, when meeting the teacher, always kiss their hands as an attitude of their *ta'dzim*. d) the students never scolded or said foul language in front of their teacher. e) there is a culture of friendship and apologizing for the behavior they have done so far in turn at certain moments.

The four models of interpersonal relationships found in MA MAWAR essentially provide pleasant conditions and an atmosphere full of intimacy in the process of religious learning, especially in the cultivation of religious values. Thorndhike's theory states, "law of effect maintain that a response is strengthened if is followed by wet satisfying consequence and weakened if is follow wet by dissatisfying consequences" (Pramiana: 2014). Thus, it is hoped that the above models will give religious teachers a sense of joy and satisfaction. So that students will be more severe in learning and actualizing religious values in everyday life. As a result, students' religious attitudes will grow and develop and unite in their personalities.

In contrast to the results of research in case II (SMA al-Munawariyah), it was found that 4 (four) models of interpersonal relationships between religious teachers and students informing students' religious attitudes. The three models of interpersonal relationships are directive, authoritative, Spiritual religious and tolerant.

The first interpersonal relationship model is a directive relationship. The interpersonal relationship model carried out by the al-Munawariyah high school religion teacher has the following elements; a. The interaction process of religious teachers is often carried out with attitudes and behaviors that lead to requests, questions, advice, prohibitions, and orders. b. the interaction process of spiritual teachers is carried out by applying various communicative methods. c. in interpersonal relationships, the students are continuously under the stringent supervision of the teacher. d. religion teacher organizes and completes all lessons promptly efficiently. And e. religious teachers in interacting with students are distant but close to students and full of understanding.

The second model is the authoritative relationships. The interpersonal relationship model carried out by this religious teacher has the following elements; a. the learning process is fun. b. task-oriented. c. teachers are open to students. d. clear rules and regulations. And e., the lessons are well planned.

The third model is a Spiritual religious relationship. The interpersonal relationship model carried out by the al-Munawariyah high school religion teacher has the following elements; a. religious teachers guide their students to know Allah SWT and get closer to Him. b. Spiritual teachers invite them to send prayers to teachers and pray for their students to succeed in this world and the hereafter. c. the attitude of ta'dzim. d. in relationships, never scold or speak the foul language. And e) always develop a culture of friendship and mutual forgiveness.

The fourth model is a tolerant relationship. The religious teacher's interpersonal relationship model at SMA al-Munawariyah has the following elements; a. The existence of a supportive student

learning environment. b. Students love to be present in learning activities. c. Students have more freedom. d. Students prefer to have a cleric and e. A teacher starts learning more with an explanation.

The findings in MAWAR and SMA al-Munawariyah as above actually enrich the interpersonal relationship model of Coleman and Hammen who say that there are 3 (three) theories of interpersonal relationships, namely; theory of social exchange models (social exchange models), role models (role models) and interactional models. And it does not support the idea of the social exchange model (social exchange model), because in all cases the finding of interpersonal relationships between religious teachers is like a "trade transaction", which only thinks about the advantages and disadvantages of making interpersonal relationships with students.

This finding is also in line with the opinion of Brekelmans et al. as quoted by Ridlwan Maulana, et al. who argues that there are 8 (eight) types of model interpersonal relationships between teachers and students, namely first, directive, second,

authoritative (authoritative), third, tolerant and authoritative (tolerant and authoritative), fourth, tolerant (tolerant) , fifth, indeterminate and tolerant (uncertain/tolerant), sixth, indeterminate and aggressive (uncertain/aggressive), seventh, repressive (Repressive), eighth, Drudging (Drudging) (Brekelmans: 2005).

The interpersonal relationship models of religious teachers and students in the cultivation of religious values above provide a sense of comfort to all students during the sacred learning process. Religious teachers consider all students like their own children. A sense of comfort in students will later be formed by itself, and students will follow the religious learning process with enthusiasm and goodness. So that students will be able to learn optimally. This is as the opinion of Aryaningsih, N. Yang said, "the learning process will be effective, if communication and interaction between teachers and students occurs intensively. Teachers can design learning models so that students can learn optimally. Teachers have a dual role and are very strategic in relation to student needs. The intended

roles are teacher as teacher, teacher as parent, and teacher as learning peer ” (Pramiana: 2014).

In accordance with the above opinion, Muchith said that "The interaction between teachers and students occurs because of a synergistic relationship between one component and another. Teacher-centric and student-centric learning cannot be categorized as the reality of systematic knowledge. The teacher-centric pattern will create passive students, resulting in apathy in students, while centric students will produce sub-optimal results (Muchith: 2007). This then requires religious teachers and students to have intense, excellent, and harmonious interpersonal relationships in the learning process so that students can receive the material well and have a religious attitude amid social life.

From the explanation above, there is a model that is both found in both cases (MA MAWAR and SMA al-Munawariyah), namely the directive interpersonal relationship model and the religious, spiritual model. In the directive relationship model, religion teachers

emphasize a communicative interaction with strict supervision, and the management system is carried out effectively and efficiently. With this model, the religious teachers are not close, but there is still some distance between them. This is due to the norms that are held in both institutions. This is following Brekelmens et al., which states that the type of directive interpersonal relationship profile has an excellent environmental structure, and the teachers are task-oriented. Even though teacher dominant in the discussion, the teachers still pay attention to students' interests. The teachers sometimes appear friendly and understanding, but not really close and yet distance themselves from them. In the process, the teachers have high standards and sometimes get angry to remind their students that they are there to learn. Furthermore, the teachers often called the rest who were naughty and inattentive to warn them quickly (Brekelmans:2005).

The spiritual religious interpersonal relationship model emphasizes that a religious teacher always educates by balancing physical education and spiritual education. The aspect of spirituality in

educating students is always emphasized. Religious teachers always interact with their hearts or souls to respect and make their teachers a charismatic model throughout their lives. This is following Abdul Malik Fadjar's statement that the relationship between religious teachers and students will; First, to give the highest appreciation to purity in the inner aspect. Second, this relationship is a religious obligation. Third, ensuring the integration of spiritual and moral education with learning as a skill. Fourth, this relationship will last until the middle of society, and fifth. There will be a balance of interpersonal relationships between teachers and students and sixth. This relationship is to practice the Prophet Muhammad's teachings (Fajar:1991)

With this spiritual religious interpersonal relationship model, Islamic religious teachers in the learning process will develop the concept of the spiritualization of education. According to Tobroni, educational spiritualization is developed in four ways; The first is the spiritualization of goals. In this aspect, the teacher must achieve educational goals that lead to the formation of keshalehan.

The second, curriculum spiritualization. In this aspect, a religious teacher must be able to integrate science and technology with religious values. Third, the spiritualization of the learning process. The learning process is essentially a dialogue between Allah SWT and students through the teacher. In this aspect, the teacher is likened to a "pipe" that transmits Allah's grace and blessings to students. Fourth, the spiritualization of students. In this aspect, it must develop all students' potential intelligence to the maximum (IQ, EQ, and SQ) and be integrated (Tobroni:2015).

Several models of interpersonal relationships of Islamic religious teachers found in this study are essential to help students find their identity and meet their future. Islamic spiritual teachers develop teaching and learning methods. This development is as said by Mastuhu as follows; first, changing the way of learning from an inherited model to a problem-solving way of learning, second, from memorizing to dialogue, third, from passive to heuristic, fourth, from having to being, fifth, from mechanical to creative, sixth, from mastering as much material as

strategy. Many become masters of a robust methodology, seventh, from seeing and receiving knowledge in the process dimension to seeing and welcoming experience in the process dimension. Eighth, the function of reason is to develop and hone motivation and cultivate and develop hearts (morals) and skills. Therefore, modeling, dormitories, and small groups are excellent ways to grow noble character, social solidarity, discipline, and work ethic. (Mastuhu : 1999).

The interpersonal relationship between Islamic religious teachers and students is also improving spiritual relations; it also provides more opportunities between Islamic religious teachers and students to interact and have dialogue in various matters. In the school education system, especially in the dormitory/boarding school, Islamic spiritual teachers always behave as suggested by Ibn Khaldun, namely act and behave lovingly towards their students, teach with a gentle and understanding attitude, do not apply challenging and rude behavior (Ibnu Khaldun:1327).

From the cross-case findings above, a matrix can be made related to the pattern of teacher interpersonal relationships

between Islamic religious teachers and students in instilling religious values, as shown below:

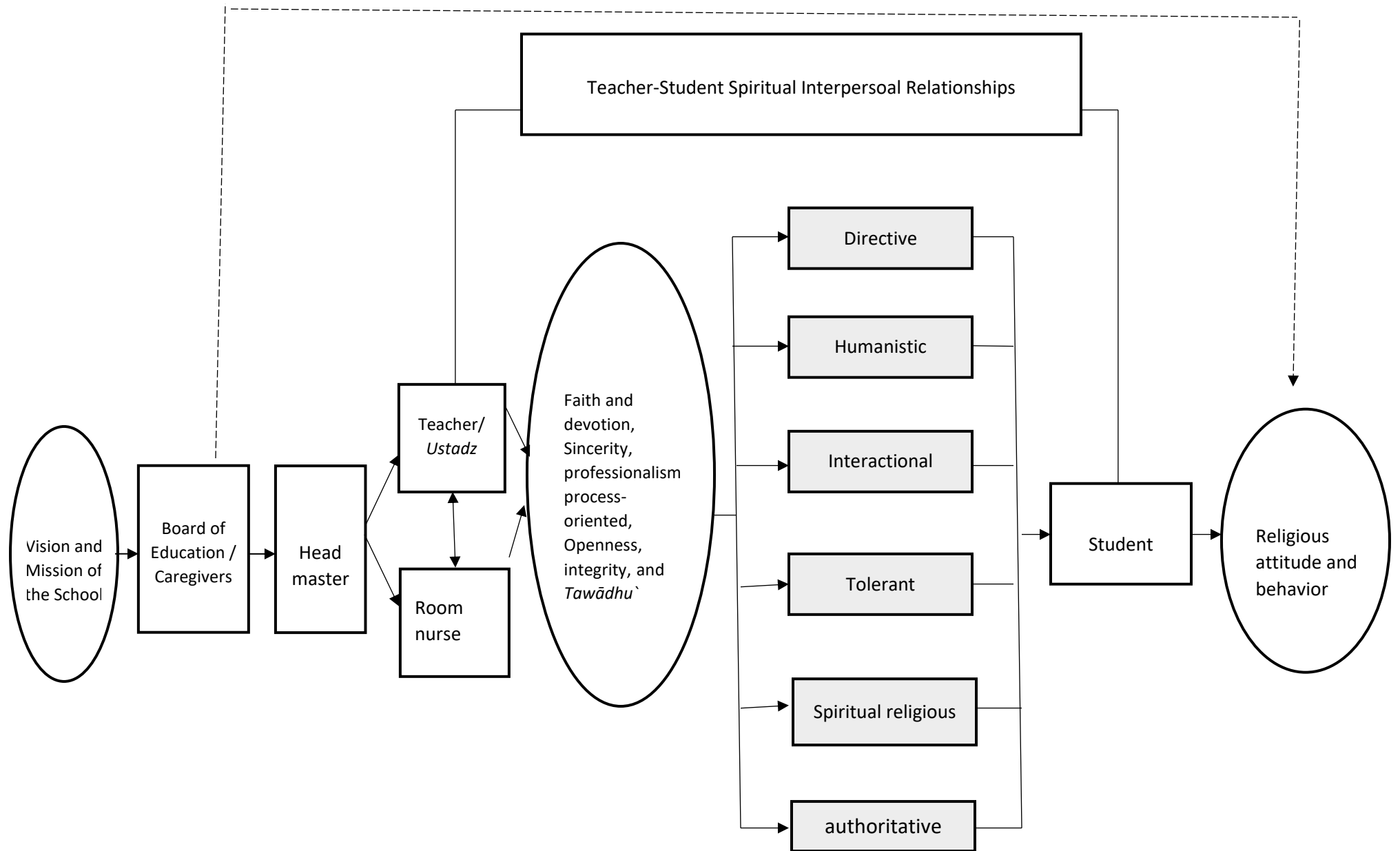


Figure 1:
 Patterns of Interpersonal Relationships Between Islamic Teachers and Students in Instilling Religious Values

CONCLUSIONS

This study's results can be drawn a conclusion: First, the religious teachers make the values of faith and devotion, sincerity, professionalism, process-oriented, openness, integrity, and *tawādhū`* as a foundation in building interpersonal relationships with students. These values are values used as a spirit, both implicitly and explicitly, by religious teachers in the learning process, especially in the cultivation of religious values. This indicates that the religious teachers in the two institutions studied in the learning process of Islamic religious education are not just carrying out their duties, but more than that, namely as spiritual leaders (*murshid*). Second, the model of interpersonal relationships of religious teachers in the process of

planting religious values is very varied. This is by the characteristics of a religious teacher and educational institution. Some interpersonal relationships models that have been used by religious teachers are interactional, humanistic, directive, spiritual religious, authoritative, and tolerant models. Of the six models found, there are two models of interpersonal relationships that both exist in the two institutions that have been studied, namely the directive relationship model and religious spirituality. This spiritual model of sacred relationship is a pattern of connection that focuses more on balancing physical and spiritual education, which is full of religious values. This kind of interpersonal relationship becomes more meaningful and will last for all time.

Acknowledgment

This research was supported by grants provided by Project Management Unit (PMU), The State Islamic University of Maulana Malik Ibrahim Malang (2020).

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