

Patterns Of Educative Interaction In The Quran And Its Contribution To Islamic Education (Study Of Stories In The Quran)

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ABSTRACT

This research aims to analyze: 1) the interaction patterns of story verses in the Alquran, 2) the relevance of the interaction of story verses in the Alquran to Islamic education, and 3) the contribution of the interaction patterns of story verses in the Alquran to Islamic education. This type of research is qualitative, and the approach used in this research is the Maudū'i interpretation method. The data sources in this research consist of two data sources, namely primary and secondary. The research results show that: 1) The interaction patterns of story verses in the Alquran have three patterns, namely one-way, two-way and three (multi) direction interaction patterns. 2) The educational interaction on the stories in the Alquran is very complete and comprehensive, in general the theory it conveys has relevance, especially to Islamic education and family education, so it is still very relevant to be used as a guide for teachers and parents today in order to realize education with character. 3) Contribution of educational interactions towards providing contributions in terms of science, knowledge and insight to families and schools through the nature and meaning of educational interaction patterns in verses of the Alquran, including: a) Making parents good communicators, b) The importance of understanding the urgency of language choice and appropriate communication techniques, c) Providing enlightenment through educational interactions between teachers and students by developing students' spiritual empowerment and also their morality, both personal and group, d) Educational interactions can build character between communicators and communicants, e) Educative interactions as competency development teacher learning methods, f) As a teacher evaluation in determining the interaction patterns that will be used according the type of lesson material.

Keywords: Pattern, Interaction, Educational, Story, Alquran

A. INTRODUCTION

Human involvement in interaction continues to produce two-way communication with a language that includes actions. The existence of actions and reactions in life leads to interaction, because there is a reciprocal relationship between two or many people. Humans will always take lessons from what they find in their surrounding environment, but it cannot be denied that humans need other people to provide new insights and provide explanations for things they don't know. (Sardiman, 2009: 1). Therefore, human life activities are always accompanied by a process of interaction or communication, whether it is interaction through the natural environment, interaction through each other, and interaction with God, both intentionally and unintentionally.

The teaching and learning process is a process that involves the actions of educators and students based on reciprocal relationships that take place in educational situations to achieve certain goals. In this case, it is not only in the form of conveying messages related to subjects, but also cultivating attitudes towards students who are learning (Moh. Uzer Usman, 2010: 4).

An educational method must realize the goals of education which include three domains, namely cognitive, affective and psychomotor aspects. As with educational institutions, especially educators, they can work together with parents to make children accept the learning delivered well, both intellectually and morally (Ayu Fitri Lestari, 2017: 6).

This reciprocal relationship gives rise to various forms of interaction, one of which is educational interaction. This educational interaction is an interaction that occurs for an educational and teaching purpose. Therefore, it is necessary to differentiate educational interaction from other forms of interaction that specifically exist in the field of teaching, which is known as teaching learning interaction. This interaction takes place with full awareness because it has a goal to achieve, namely changing a person's behavior and actions. Instilling values and habituation in the long term will produce a person's behavior pattern in dealing with daily life which becomes permanent as a character (Suparno, 2018: 63).

Based on the concept above, a definition of the word educator appears on one side, and the word student on the other. Educators and students have different positions, duties and responsibilities in educational interactions, but both have the same goals. At this level, many education experts, both Muslims and non-Muslims, discuss these concepts and formulas. For a Muslim, the concepts and formulas in question still refer to the Koran because for a Muslim the essence and existence of the Koran is as the main source, guideline and basis of life, both from legal, social, cultural, spiritual and educational aspects. Therefore, in further studies, researchers are interested in studying, analyzing and exploring the content of Alquran verses related to educational interaction patterns.

In principle, all verses from the Alquran are information, but they are conveyed in various ways, such as making illustrations using objects such as animals, mountains, plants and so on. Apart from that, the Koran also conveys information through stories, both individual, such as mentioning figures and groups, such as mentioning nations, peoples and so on. The goal to be conveyed through the information in question is knowledge so that the sender and recipient of the information can understand it well and correctly.

The different ways in which the Alquran conveys information can be of particular interest for research. This difference in method is what researchers understand as a form of educational interaction between the sender and recipient of information. According to the researcher's opinion, the verses from the Koran that more specifically show patterns of

educational interaction are verses in the form of stories, whether stories relating to individuals or community groups or nations. Every sentence in the Alquran has its own meaning as do the stories in the Alquran. The educational values contained in the stories in the Alquran are a study of the sources of Islamic teachings which link the charm of the stories in the Koran. The principles and objectives of Islamic education, basic Islamic teachings, and the essence of values education. Both related to norms and internalization inherent in the human soul and societal institutions (Ira Puspita Jati, 2016: 86). In this way, the world of education can take examples from several stories in the Koran as an application of learning methods.

In essence, the interaction used between educators and students contains several elements where the aim of the interaction can be optimal for learning activities. one of which is the existence of learning materials which are defined as the content of the process which includes objectives and indicators, then there are active students. Teaching-learning interactions must be carried out on the basis of mutual respect between educators and students. Both must respect each other. Based on this sense of mutual appreciation and respect, the interaction in learning that exists can be developed into collective action to solve every problem faced (Mochtar Buchori, 1994: 79).

The interaction that occurs between educators and students becomes a reciprocal relationship if both of them follow the applicable rules or norms. However, what happens in practice is that many people ignore the norms, values and principles of politeness as taught in both formal and non-formal educational institutions. Therefore, immoral acts, bullying and disrespect often occur. It is not surprising that the character education crisis resulting from the lack of courtesy of students towards educators and vice versa has recently become a special concern among educational institutions. A lot is happening now, students are fighting their educators. Therefore, there is a need for follow-up actions related to etiquette in interactions between educators and students at school to minimize immoral acts such as the case described above.

Based on the explanation above, the author wants to explain the stories in the Koran which are related to previous stories, such as the story of the prophets Ibrahim and Ismail, which has a very deep meaning to instill the foundation of monotheism, the story of Allah, angels and Adam, the story of Moses and Fir 'aun contains I'tibār which must be observed and made ibrah in life, as well as the story of Luqman and the stories of other characters too. Not only that, other stories mentioned in the Alquran also contain lessons and wisdom that can be used as lessons in human life and especially as lessons for educators and students. Departing from the background of the problem above, the author is interested in researching it with the title "Patterns of educative interaction in the Alquran and its contribution to islamic education (study of stories in the quran)

B. LITERATURE REVIEW

Patterns Of Educative Intraction

The term pattern, taken from the Indonesian dictionary, means picture, model, procedure, form and structure. Meanwhile, in the Master Dictionary of Scientific Terms, M. Dahlan says, interaction is an action carried out by an individual or group to obtain reciprocal action (M. Dahlan, 2003: 323). So the interaction pattern is a form of reciprocal relationship between the two. Humans as social creatures tend to need other people to make their lives easier. Therefore, reciprocal communication is what is needed in their interaction patterns

(Miftahul Huda, 2008: 38). It cannot be denied that humans need each other even though their needs tend not to be the same.

Therefore, the existence of interaction is expected to provide both of them with reciprocity to facilitate communication and also other elements (Abu Ahmadi, 1982: 42). In the world of education there is what is called educational interaction, namely an interaction where the goal is to change someone's behavior so that it becomes better. This type of interaction usually shows two-way interaction, where the interaction pattern is carried out by educators and students within the scope of learning.

When educators carry out educational interactions, they must control the class and their students so that the interaction process runs well and smoothly, the aim of which is none other than providing a positive influence between the two. This influence can be interpreted as positive reciprocity, for example, it can form an interaction that develops thought patterns, attitudes, behavior, and so on. From here, we can develop an attitude of mutual tolerance and respect for each other (Syaiful Bahri Djamarah, 2006: 59).

Educational interaction has two sides of action, namely from the side of the educator and the student. Educators use educational interactions when they carry out the teaching and learning process, while the students receive it in their own way in their learning. In this case, educators do not just deliver teaching materials, but they must also understand the condition of their students, whether psychologically or what happens in the classroom. Even in learning, educators must also understand the situation or how their students receive it. In learning that applies educational interaction, educators are required to present a modern and active learning process. In its application, it is possible to apply a CBSA type learning model (Active Student Learning Method). So, educators can act as facilitators to guide students to be more active.

It can be concluded that for educational interactions, educators need to understand the activities that educators need to carry out in educational interactions, including understanding the principles of educational interactions, preparing learning materials and resources, determining methods and tools in learning, determining an approach, and evaluating after the end of teaching. All activities carried out by educators need to use a systems approach. Because teaching is a system that includes many teaching components. Educators cannot ignore these components in their learning plans because they are interrelated and support each other to achieve a learning goal (Syaiful Bahri Djamarah, 2006: 62).

Educative interaction is a picture of a positive two-way relationship between educators and students that occurs in relation to educational goals. In integrated learning, educational interactions take place to achieve predetermined learning goals.

Various Interaction Patterns of Educators with Students

The element of interaction between educators and their students must be active. This means that this interaction has patterns and styles that are dominated by the educators themselves or their students. This interaction also depends on how educators can develop their skills in teaching and learning activities. The use of variations in interaction patterns is absolutely carried out by educators. The aim is to avoid boredom arising in the classroom and so that teaching activities become interesting and enjoyable for both of them.

The following explains several interaction patterns between educators and students, namely:

1) One Way Learning

This one-way learning, namely the educator (teacher) - learner (student) pattern, is communication as action (Abu Ahmad, 1997: 118). This learning model is carried out by educators using conventional teaching models. which means that educators are the ones who have more control in the classroom compared to their students. Therefore, the communication that occurs does not get much reciprocity. This makes students passive and do not dare to express ideas or questions regarding the material presented by the teacher. In this model, educators are the only center that students must pay attention to. Obviously this is very boring for students because what their educators say must be listened to and must also be done (Mulyasa, 2010: 38).

2) Two Way Learning

This two-way learning means that educators are active and students are also active. This model is a development of the one-way learning model. This model provides space for students to ask questions if they want to clarify their understanding. Then the teacher will answer according to what is intended. The pattern of interaction between educators and students is in this form, educators are class leaders who teach many things to their students and not only want to be heard but also give students the opportunity to ask questions or convey their ideas. Thus, there is reciprocity in this interaction model (Mulyasa, 2010: 39).

3) Three Way Learning

This three way learning involves all human resources in the classroom to be active together in providing interactions that produce better feedback. for example, the activity of the educators themselves, educators and students, and students and students. In a method like this, generally there is a discussion space for them to channel their thoughts, ideas and knowledge at one time. Educators will create discussion groups for their students and instruct them to contribute to what they have learned together. So, this means that all students and educators have their respective roles. Meanwhile, educators supervise and direct their students if difficulties arise. This activity will lead to an interactive relationship between educators and students (Mulyasa, 2010: 40).

Definition Of The Alquran

The Alquran is the main source of Islamic teachings and life guidelines for every Muslim. The Alquran not only contains instructions about human relationships with God (hablum minallāh), but also regulates human relationships with each other (hablum minannās) as well as humans and the natural surroundings (halum minal ālam). Therefore, to understand Islamic teachings perfectly (kāffah), it is necessary to understand the content of the Koran and practice it in daily life seriously and consistently (Said Agil Husin alMunawwar, 2004: 3).

As is known, the Alquran was revealed in Arabic, which comes from the word qirā'atan, meaning reading, from the word qara'a, which means reading. Thus, the Alquran linguistically means reading or what is read. Meanwhile, in terms of terminology, the Koran is the Word of Allah which has the value of miracles which was revealed to the Prophet Muhammad SAW through the angel Gabriel which was conveyed mutawātir and written in a mushaf starting from surah al-Fātiḥah and closed by surah al-Nās (Muhammad Ali AshShabuni, 2002: 3).

The Quran has several names, including those found in the Alquran, namely: Al-Kitāb or the book of Allah found in surah al-Baqarah verse 2 and al-An'ām verse 114. Al-Furqān, namely the distinction between what is true and false, is found in surah al -Furqan verse 1. Al-Zikr which means warning is found in surah al-Hijr verse 9. Al-Tanzīl which means revealed in surah al-Syu'ara verse 192. Apart from that, the name of the Alquran is also alHudā which means guidance, al -Naẓīr means warning, al-Majīd means noble, al-Rahmān (love) and al-Mubārak (bringer of blessings) (Islamic Encyclopedia Editorial Board, 1999: 132).

As a source and guide for Muslims, the Koran is a holy book containing the words of Allah which were revealed to the Prophet Muhammad SAW through the angel Gabriel to be read, understood and put into practice as instructions or guidelines for life for mankind.

In this case, the Koran teaches many things to humans. From issues of belief, morals, principles of worship and muamalah to the principles of science. Regarding science, the Koran provides insight and motivation for humans to pay attention to and research nature as a manifestation of God's power. From the results of the study and research of natural phenomena, science was then born (Al-Munawwar, 2015: 4). With existing knowledge and what is extracted from the Koran, it can be used as a guide for human life. Because the Koran has teachings and lessons that suit the needs of human life itself.

Definition Of Contribution

Contribution is the activity of giving a role, bringing in ideas, and so on (Badudu, 1994: 346). According to Soerjono Soekanto, contributions are generally called roles, while according to Gross Mason and Mceachern, roles are a set of desires known to individuals who occupy certain social positions (Soerjono Soekanto, 1999: 99). Contribution originally came from the English language contribute, contribution, which has the meaning of participation, involvement, involvement or donation. This contribution can be in the form of material or action.

Contribution in the sense of action is an action by an individual that has a positive or negative impact on other people. According to Soerjono and Djoenaesih, contribution means participating in activities or contributing ideas and energy. Contribution means participating or providing an activity in the form of information, ideas or energy to achieve something planned (Soerjono and Djoenaesih, 1997: 45).

From the description above, the author can conclude that what is meant by contribution is the role, input, ideas and actions of individuals. Therefore, role means part of carrying out the functions and tasks carried out in an activity or interest in achieving something meaningful that is desired. Through contribution means that individuals strive to increase the efficiency and effectiveness of their lives by sharpening their roles.

Definition Of Islamic Education

Etymologically, education can be defined as an action (thing, method), while educating is knowledge about educating (practice), knowledge like the mind (Poerwadarminta, 1991: 250). In terms of terminology, education is an effort carried out by a person or group of people to make themselves more mature in order to achieve higher life and livelihood goals in an emotional sense (Sudirman, 1992: 4).

In essence, in human history, education has actually existed since human existence. This means that education experiences development simultaneously with human development in this

world. Before explaining the meaning of Islamic education, it is a good idea to interpret this meaning etymologically and terminologically. Etymologically, Islam originates from the words *aslama-yuslimu-islaman*, which means surrender, obedience and submission. The word *aslama* originates from the word *salima* which means safe, secure and peaceful, surrendering oneself to Allah SWT to obtain salvation (Maulana Muhammad Ali, 1980: 21).

In terms of terminology, Islam is a religion whose teachings were revealed by Allah SWT to mankind through Rasulullah SAW (Harun Nasution, 1982: 24). From the two definitions above, it can be concluded that Islamic education can simply be defined as a process of inheriting and developing human culture that is imbued and guided by Islamic teachings contained in the Alquran and the Sunnah of the Prophet (Zuharini, 1992: 13).

According to Hasan Langroll, Islamic education is a process where the younger generation takes a role and instills knowledge and Islamic values according to human function in preparing them for charity in the world and rewards in the afterlife (Hasan Langroll, 1980: 94). Yusuf Qardhawi understands that Islamic education is the formation of humans who are complete in their mind, mind and body, morals and capacities. Therefore, Islamic education always prepares people to live in peace (Bustami A. Gani and Zainal Abidin Ahmad. 1980: 157).

Definition Of Quranic Stories

One way the Alquran guides humans towards the path desired by Allah is through stories. The word story is taken from the Arabic *Qissah*, this word has the same root as the word *Qasasa* (Muhammad.Quraish Shihab, 2013: 326). There are many definitions of *qasas* of the Koran. Linguistically, words composed of the letters *qaf*, *sad*, and *sad* show the meaning of attaching something to something else. So, if connected with news from the Alquran, then *qasas* are stories from the Alquran about the condition of the people and previous prophets, as well as other real events. The news is called *qasas* because the person who reported it told the stories gradually little by little (Nur Faizin, 2011: 156).

Muqaddimah tafsir al-Tahrir wa Tanwir, *qasas* is defined as news of an event or event that is unseen (not known/not experienced) by the intended audience or the person who receives the news or listener of the story (Musa Syahrin Lasin, 1998: 219). Thus, the events that occurred during the time of the Prophet Muhammad and the realities of life at that time, although recorded in the Alquran, cannot be categorized into stories from the Koran for people who lived at the time of the revelation. For example, the war between the infidel Muslims and the infidel Quraish, but for the Muslims, after the prophetic generation, such events cannot be considered as stories from the Alquran. Stories like this have a dual function, as guidance and direction for friends at that time and as a warning for Muslims in general throughout the ages (Musa Syahrin Lasin, 1998: 173).

Ahmad Khalafullah, in his dissertation, once set out the theories of the art of storytelling in the Quran. According to him, the art of storytelling is divided into several styles. These include, first, the form of history (*laun Tarikhi*) which involves real historical actors and factual events. Second, the form of depiction (*laun tamtsili*) which allows for imaginary and fictitious characters and the events do not have to be factual. Third, the form of legend (*laun usthuri*) which is built on legendary social tales. This form of story is usually found in primitive societies that believe in myths (Musa Syahrin Lasin, 1998: 176).

Manna al-Khalil al-Qattan defines *qisasul quran* as reporting in the Quran about matters of the ancient people and the prophets, as well as events that occurred empirically. And in fact the Quran contains many past events, the history of previous peoples, countries, villages and

tells stories about each people using surah al-nathiqah (meaning as if the reader of the story were the perpetrator himself who witnessed the event) (Manna' Khalil alQaththan, 1998: 306).

From the definitions of qasas mentioned at the beginning, it can be seen that these definitions refer more to the linguistic meaning of qasas sentences or definitions that are focused on the purpose of mentioning the stories in the Alquran, namely as role models. Looking at the Qasas of the Koran through various approaches and theories of the art of storytelling is a more comprehensive view than just seeing them as stories which are closer to advice and direction. However, without denying the mission and purpose of the stories of the Quran that are told (Nur Faizin, 2011: 159).

C. METHODS

The research entitled " patterns of educative interaction in the quran and its contribution to islamic education (study of stories in the quran)" uses qualitative research with a Maudhu'i method approach or thematic study. The activity of interpreting the Quran which was first carried out by the Prophet Muhammad SAW has been continued by subsequent generations. This continues continuously through various methods until now with many developments, both in the methods adopted and the styles chosen by the mufasir, in accordance with the educational background and expertise of each mufasir, as well as based on the demands of the times they face (Rachmad Syafe 'i, 2006: 241). The term tafsir refers to the Quran as stated in surah Al-Furqon verse 33. *وَلَا يَأْتِيَنَّكَ مِنْهَا خَبْرٌ وَلَكِنَّهَا كَلِمَاتٌ مَبِثَّلَاتٌ لِقَوْمٍ يَعْلَمُونَ*

Meaning: The disbelievers did not come to you (bringing) something strange, but we brought you something that is true and has the best explanation (interpretation).

In line with the times, the science of interpretation continues to develop and there are more and more books of interpretation with various methods and styles of interpretation, all of which are logical consequences of the development of the science of interpretation. Based on the existing interpretive books, if they are sorted according to their interpretive methodology, they can generally be divided into four interpretive methods. This is as stated by Abd Al-Hayy Al-Farmawy, that tafsir methods can be divided into four types, namely: al-manhaj al-tahlili, al-manhaj al-ijmali, al-manhaj almuqaran, and al-manhaj al -Maudū'i (Nur Ichwan, Mohammad, 2004: 247) .

The four methods in interpreting the Alquran that will be discussed in this dissertation are only the Maudū'i exegesis method with a science of exegesis approach. The method of interpretation is one of the substances that cannot be separated from the science of interpretation, but can still be clearly distinguished.

From this definition, it can be understood that what is meant by this type of exegetical method is an exegesis that explains several verses of the Alquran regarding a particular title/theme, taking into account the orderly sequence of revelation of each verse, in accordance with the reasons for its revelation which are explained with various kinds of information from all its aspects and compared with information from various correct sciences that discuss the same topic/theme, so that it makes the problem easier and clearer, because the Alquran contains many kinds of discussion themes that need to be discussed Maudū'i, so that the discussion can be more complete and more perfect .

In 1977, Abd Al Hayy Farmawi, who served as a professor at the Usuluddin Al-Azhar Faculty, published a book entitled Al-Bidayah Fi Al-Tafsir Al-Maudū'i, explaining in detail

the steps that must be taken to apply the Mauḍū method. 'i. These steps are (Abdul Hayy al-Farmawi, 2002: 23):

1. Determine the problem to be discussed (topic).
2. Collect verses related to the problem.
3. Compile the sequence of verses according to the time they were revealed, accompanied by knowledge of the asbab al-nuzul.
4. Understand the correlation of these verses in their respective surahs.
5. Arrange the discussion in a perfect framework (outline).
6. Complete the discussion with hadiths that are relevant to the subject matter.
7. Study the verses as a whole by collecting verses that have the same meaning, or compromise between 'am (general) and khash (special), absolute and muqayyad (bound), or which are in fact contradictory, so that everything meets in one direction, without differences or coercion (M. Qurais Shihab, 1994: 115).
8. Draw up conclusions that describe the Alquran answers to the problems discussed.

Recently, thematic interpretation has been popular with many Muslim scientists, including in Indonesia. Because Mauḍū'i's interpretation can solve various things that happen and urge the Quranic approach. So to answer the problems that are increasingly common nowadays, the role of this method is very important.

D. DISCUSSION RESULT

Patterns of Educative Interaction found in the stories in the Quran

1) Patterns of Educational Interaction of the Story of Ibrahim and Ismail in Surah Ash-Shaffat: 102-113

Patterns of educational interaction in Q.S. As-Saffat: 102-113 is said to be a two-way dialogue pattern (parent-child-parent pattern). In a two-way dialogue pattern, parents act as givers of action or recipients of action. In verse 102 there is a dialogue between Prophet Ibrahim and Prophet Ismail. Prophet Ibrahim said: "O my son, I saw in a dream that I was slaughtering you. So think about what you think!" Then Prophet Ismail answered: "O my father, do what you have been ordered to do, God willing, you will find me among those who are patient. Likewise, children can be recipients of action or givers of action. Between parents and children there will be dialogue. There is reciprocity feedback for parents, there is no dialogue between children.

In this type of dialogue pattern, each child plays a role in the teaching and learning process like this, parents will direct and guide the child in the learning process. In this way, the teaching and learning dialogue takes place reciprocally. Children can receive lessons from parents and gain experience from other children. Activities like this create dialogue between parents and children.

2) Patterns of Educational Interaction of the Story of Allah and Angels in Surah Al-Baqarah: 30-34

Surah al-Baqarah verse 30 is said to be a two-way interaction pattern (teacher-student-teacher pattern). In a two-way interaction pattern, the teacher plays the role of giving action or receiving action. Likewise, students can be recipients of action or givers of action. Between teachers and students there will be dialogue. There is feedback for the teacher, there is no interaction between students.

In this type of interaction pattern, each student plays a role in the teaching and learning process like this, the teacher will direct and guide students in the learning process. Thus, teaching and learning interactions take place reciprocally. Students can receive lessons from teachers and gain experience from other students. Activities like this create interaction between teachers and students.

Surah al-Baqarah verses 31-34 are said to be a three-way/multi-way interaction pattern (teacher-student-teacher-student pattern). Interaction patterns do not only occur between teachers and students. Students are expected to be more active than teachers. Teachers can function as a learning resource for other students. There is reciprocity from the teacher, students learn from each other. In this way, students can receive lessons from teachers and gain experience from other students. Activities like this create interaction between teachers and students, as well as between students and students.

The lesson that can be taken from Q. S. Al-Baqarah verses 31-34 is that we must share our knowledge with others, tell what we know, and teach whatever we can to others sincerely. Don't be stingy in sharing knowledge.

3) Patterns of Educative Interaction between Moses and Fir'aun (Surah Thaha: 49-54) and Surah Ash-Shua'ara: 23:29

The interaction pattern from this verse shows that there is a form of conversation between Moses and Pharaoh, in which Pharaoh questions divinity. The pattern of educational interaction between Musa and Fir'aun in Surah Thaha: 49-54 and Surah Asy-Syu'ara 23:29 is a two-way pattern, where a question and answer process occurs between Musa and Fir'aun. In this case, Fir'aun is the communicator and communicant. Moses as a communicator and communicant. The conversation takes the form of a question and answer. This two-way interaction pattern is that Moses is active and Fir'aun is also active.

4) The Story of Luqman and Taran's Educative Interaction (Surah Luqman: 12-19)

The pattern of interaction between teachers and students in the Koran Surah Luqman verses 12-19 is to use a one-way relationship pattern. This oneway relationship is usually dominated by the teacher, because in the learning process only the teacher plays an active role, namely delivering the learning material so that the student's dominant role becomes more passive, the student listens and the teacher delivers. Where such an attitude is a form of a student's submission to the teacher.

This is confirmed by the theory according to Sumiati and Asra in their book entitled "Learning Methods" that the one-way relationship pattern is from teacher to student so the classroom atmosphere is usually calm and orderly, there is no sound, except for those caused by the teacher. This situation is called the teacher-teacher pattern. students with communication as action/one direction. It can be concluded that the one-way pattern or communication as action is a pattern that is dominated by the teacher during the learning process. The teacher only explains or delivers the learning material and the students listen and listen carefully (Sumiati and Asra, 2009: 79).

In this case, Luqman is the communicator and his son is the communicant. One-way interaction pattern, because Luqman is active in conveying messages and advice to his children (passive).

The Relevance of Educational Interaction Patterns in the Verses of the Story in the Quran with Islamic Education

1) The Relevance of Educative Interaction Patterns of Story Verses in the Quran with Formal Education (School)

- a) The teacher uses a one-way interaction pattern when explaining story or saga material. In this case, the teacher acts as a communicator and students as communicants.
- b) The teacher uses a two-way interaction pattern when he wants to ask students or ask for explanations from students regarding the material that has been explained. In interactions like this, a teacher does not absolutely feed students directly, but the teacher only acts as a facilitator, where a teacher leads students to create a learning atmosphere that allows students to be faced with various questions related to the material, so that students can show initiative. to solve the problem. Thus, here the teacher only provides stimulation, so that students can and dare to express their opinions so that the problems given can be solved, with this learning will start to be more active. In this case, the teacher acts as both communicator and communicant, as well as students who act as communicators and communicants.
- c) The teacher uses a three-way (multi-way) interaction pattern in discussing and exchanging ideas not only with one student, but with several other students. Questioning and answering is not only done by two people, but is done by more than two people. In this case, the teacher acts as both communicator and communicant, as well as several students who act as communicators and communicants.

2) The Relevance of Educative Interaction Patterns of Story Verses in the Quran to Family Education

- a) Parents use a one-way interaction pattern in giving direction, advice and motivation to children. In this case, parents act as communicators and children as communicants.
- b) Parents use a two-way interaction pattern in terms of asking children and expecting an answer from the child. In this case, parents play the role of communicator and communicant, as well as the child who plays the role of communicator and communicant.
- c) Parents use a three-way (multi-way) interaction pattern in discussing and exchanging ideas not only with one child, but with other actors such as the mother or several other children. The discussion became more lively because there was a lot of interaction taking place. Questioning and answering is not only done by two people, but is done

by more than two people. In this case, parents act as communicators and communicants, as well as the mother or several children who act as communicators and communicants.

The Contribution of the Interaction Pattern of the Story Verses in the Quran to Islamic Education

1) Contribution of Educational Interaction Patterns of Story Verses in the Quran to Formal Education (School)

- a) Providing enlightenment through educational interactions between teachers and students by developing students' spiritual empowerment and also their morality, both personal and group.
- b) Educational interactions can build character between the communicator and the communicant.
- c) Educative interaction as the development of teacher learning method competency
- d) As a teacher evaluation in determining the interaction patterns that will be used according to the type of lesson material. For example: one-way patterns are used in material about prophet stories, two-way patterns are used in science subject matter and the like, and three-way patterns are used in social material.
- e) The interaction between Luqman's advice and his children can be an example of good interactions implemented by teachers in order to shape children into human beings.
- f) The importance of choosing polite and appropriate language or sentences in interactions in order to establish a good relationship and response between the communicator and the communicant.

2. The Contribution of Educational Interaction Patterns in the Quranic Verses to Family Education

- a) Make parents good communicators.

One-way interaction patterns (dominant parents talking to children) can be implemented in the household if the parents' conversations include good words such as messages, advice, motivation and praise. This is proven as explained in Surah Luqman verses 12-19 which shows a one-way interaction pattern, namely Luqman being the communicator while his son is the communicant.

- b) The Urgency of Choosing the Right Language and Communication Techniques (Ash-Shaffat 102-113)

On a practical level, when communication takes place, the choice of words and techniques for conveying the right message will influence how the communication will take place, which ultimately influences the results of the communication itself. In the story of the prophet Ibrahim and the prophet Ismail, we can see how the prophet Ibrahim called his son gently (O my son), then the prophet Ismail also answered gently with the call "O my father."

E. CONCLUSION

From the description that has been explained in the previous chapters, it can be concluded from this research as follows:

1. The educational interaction pattern found in the story of Ibrahim and Ismail in Surah Ash-Shaffat: 102-113 is a two-way interaction pattern. The educational interaction pattern found in the story of Allah and Angels in Surah Al-Baqarah: 30 is a two-way pattern, while in Surah Al-Baqarah: 31-34 it is a three-way/multiway interaction pattern. The educational interaction pattern found in the story of Musa and Fir'aun in Surah Thaha: 49-54 and Surah Asy-Syu'ara: 23-29 -113 is a two-way interaction pattern. Lastly, the educational interaction pattern found in the story of Luqman and Taran in Surah Luqman: 12-19 is a one-way interaction pattern.
2. The relevance of educational interaction in the stories in the Koran is very complete and comprehensive, in general the theory it conveys has relevance especially to Islamic education and family education so it is still very relevant to serve as a guide for teachers and parents today in order to realize better education. Islamic character.
3. Contribution of educational interactions to Islamic education, namely providing contributions in terms of science, knowledge and insight to families and schools through the nature and meaning of educational interaction patterns in verses of the Alquran, including: a) Making parents good communicators, b) The importance understand the urgency of choosing appropriate language and communication techniques, c) provide enlightenment through educational interactions between teachers and students by developing students' spiritual empowerment and morality, both personal and group, d) educational interactions can build character between communicators and communicants, e) Educative interaction as developing teacher learning method competency, f) As teacher evaluation in determining the interaction patterns to be used according to the type of subject matter. For example: one-way patterns are used in material about prophet stories, two-way patterns are used in science subject matter and the like, and three-way patterns are used in social material.

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