LEARNING PROCESS THROUGH INTERACTION EDUCATIVE IN ISLAMIC EDUCATION

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Keywords:	ABSTRACT
Islamic Educational Interaction, Teacher-Student Interaction, Qur'anic Education, Teaching Strategies in Islamic Education, Moral and Cognitive Development	**Background:** Education plays a vital role in shaping individuals and society, and effective educational interaction is central to successful learning outcomes. **Purpose:** This study explores the learning process through educational interaction in Islamic education, focusing on the relationship between educators and students. The research highlights how effective interaction—whether direct or indirect—determines learning outcomes. **Method:** Using a qualitative descriptive approach, the study shows that teachers must employ appropriate strategies and methods to make learning engaging and effective. **Result:** The findings emphasize that educational interaction, as outlined in the Qur'an, plays a significant role in teaching and learning processes, influencing both cognitive and moral development in students. **Conclusion:** The study concludes that educational interactions, rooted in both traditional and interactive methods, are essential for achieving balanced learning outcomes, and that fostering these interactions can significantly enhance students' spiritual and moral growth.

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A. INTRODUCTION

Currently, education is undergoing a very important phase towards the advancement of science and technology. The development of human civilization requires society to improve the quality of superior human resources, have high competitiveness in facing all aspects of life and master science and technology. To form a superior generation, the learning process, which is the most important part of the world of education, must run effectively.

If operationalized technically, achieving educational goals can start from within the classroom at all levels and levels of educational units. The classroom is a meeting place between educators and students who interact with each other. Therefore, this interaction must run well, so that the learning objectives can be met. Educators must understand how to deal with students, and conversely, students must understand how to interact well with educators.

Education is part of the phenomenon of interaction in human social life. According to K.J. Veeger was quoted (Ningsih, 2024) In essence, social life consists of an innumerable number of actions and reactions, both between individuals and between groups. The parties involved adapt to a collective pattern. Unity that comes from self-adjustment is called a group or society. Therefore, education is part of social interaction that exists along with human life.

From various forms of interaction, there is the term educational interaction. This educational interaction is an interaction that occurs in a relationship for educational and teaching purposes. Therefore, educational interaction needs to be distinguished from other forms of interaction. In a more specific sense in the field of teaching, there is the term teaching and learning interaction. Namely, interactions that consciously set goals to change a person's behavior and actions.

With the above concept, Syaiful Bahri Djamarah was quoted (Kartika, 2022) as giving rise to the term teacher on the one hand and students on the other. Both are in educational interactions with different positions of duties and responsibilities, but together they achieve their goals. Meanwhile, Sufyan Tsauri was quoted as saying (Arif, 2024) explained that when talking and discussing the issue of educational interaction, many education experts, both Muslims and non-Muslims, have discussed the concepts and formulas for this. However, we as Muslims, where Islam itself has the Qur'an as the main source of guidance and foundation for human life in general and Muslims in particular in all aspects, including legal, social, cultural, spiritual, and educational aspects.

So, it is appropriate and appropriate for us to try and try to study, analyze, and explore the content of the Qur'an related to science and education so that it can provide greater benefits for human life, especially in the world of education.

From here the Qur'an becomes the main guide for all humans, the words of Allah SWT. The Qur'an is a straight guide for all mankind to achieve happiness in life in this world and the hereafter. It contains various basic legal rules that govern all aspects of human life. The very important and quite complete content in the Qur'an includes science and education.

In essence, the content and meaning of the Qur'an are the most complete and perfect. Nothing has been forgotten from the Qur'an. Based on this position, it can be ascertained that the mission or meaning of the Qur'an is very deep, comprehensive, broad and covers various things and problems, both invisible and real. Indeed, not

everything is explicitly mentioned. Many things and problems are expressed implicitly. In the Qur'an, the aspects of knowledge and education are not explained in detail. Because the Qur'an is not a science book or an encyclopedia. The Qur'an only describes it globally (*ijmal*) and it is the duty of man to decipher them, discover, and sharpen the detailed specifications of these sciences (Thalhas, 2008).

Hasan Langgulung was quoted (Sembiring, 2024) formulates the content of the Qur'an in 1) aqidah, (2) morals, (3) thoughts/philosophy, (4) stories of previous people individually or in groups, (5) sharia law, both for the khalik and for fellow Muamalat creatures.

Many stories in the Qur'an are closely related to education because they are interactions that contain elements of education in them. However, not all interactions can be said to be an educational interaction process, unless first paying attention to some important conditions and factors of the educational interaction process.

Interaction can be called educational interaction, as quoted by Winarno Surakhmad's view in (Kartika, 2021) that if it has some basic elements; (1) the material (material) that is the content of the process (2) a clear goal to be achieved, (3) the student (student) who actively experiences (4) the teacher (educator) who applies it, (5) a certain method to achieve the goal (6) the interaction process takes place in a situational bond (7) the educational tool.

Thus, Suismantoto was quoted as saying (Kartika, 2024) explain that a story can be said to be related to education, if in the process of interaction in the story exists; educational objectives, educators, students, methods, educational situations, materials or materials provided in the educational process, and educational tools.

Therefore, the author tries to learn the Qur'an from the stories in it by taking the model of educational interaction applied in the journey of educating the people told in the Qur'an who have contextual content that needs to be studied. The Qur'an does not become something passive, but the passive is the one who does not study it.

B. METHOD

According to Rahardjo, quoted in (Sappaile, 2024), research methods are a way to obtain and seek tentative truths, not absolute truths. The result is scientific truth. Scientific truth is a truth that is open to constant testing, criticism, and even revision. Therefore, there is no best method to seek the truth, but there is a method that is suitable for a specific purpose according to the phenomenon at hand. Budiharto was quoted (Ramli, 2024) that the choice of research method must be adjusted to the research conducted so that the results are optimal.

The approach used in this study is a qualitative approach. According to Bogdan and Taylor in (Rifky, 2024), a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behaviors. According to (Nuary, 2024) The trick is to copy the data, then code the notes in the field and interpret the data to get conclusions.

This study uses qualitative research with field research methods. According to (Djafri, 2024) This approach is adapted to the main goal of the research, which is to describe and analyze the learning process through educational interaction in Islamic education. So that this method will be able to explain the research problem (Rohimah, 2024).

Determining the right data collection technique greatly determines the scientific truth of a research. The data collection techniques used in this study are observation, interviews, and documentation.

Engineering can be seen as a means to do technical work by carefully using the mind to achieve a goal. Although this research is an effort within the scope of science, it is carried out to collect realistic data systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collects information about the analysis of the learning process through educational interaction in Islamic education, articles, journals, theses, theses, ebooks, etc. (Arifudin, 2024). Because it requires materials from the library as a source of data, this research utilizes literature research. Researchers need books, scientific articles and other literature related to the topics and issues they are exploring, both print and online (Syofiyanti, 2024).

Finding information from data sources requires the use of data collection techniques. Amir Hamzah at (Zaelani, 2025) claims that data collection is an attempt to gather information related to the subject being studied. The author uses library research methods to collect data. In particular, the author started with libraries to collect information from books, dictionaries, journals, encyclopedias, papers, and other sources that share views on the learning process through educational interaction in Islamic education.

Furthermore, Amir Hamzah said that data collection means various efforts to collect facts related to topics of discussion that are being or will be explored (Iskandar, 2025). These details can be found in scientific literature, scientific research and writing, dissertations, and other written sources. According to (Arifin, 2024) data collection can be carried out in various circumstances, using different sources, and using different techniques.

Observation is part of the direct research process regarding the phenomenon to be studied (Paturochman, 2024). With this method, researchers can see and feel directly the atmosphere and conditions of the research subjects (Arifin, 2024). The things observed in this study are about the learning process through educational interaction in Islamic education.

The interview technique in this study is a structured interview, which is an interview conducted using various standard guidelines that have been set, questions are arranged according to the need for information and each question is needed to reveal every empirical data (Sulita, 2024). The data in this study was obtained by conducting in-depth interviews. The interview makes the understanding of the information provided by the informant clear. The interaction that occurs between researchers and informants is also very likely to occur during the data collection process, so that the data obtained is more in-depth.

Documentation is a technique for collecting data through existing documents or written records (Hoerudin, 2023). Documentation comes from the word document, which means a written item. In applying the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes, and diaries. According to Moleong in (Hanafiah, 2022) The documentation method is a way of collecting information or data through the examination of archives and documents. Furthermore, according to (Arifudin, 2022) Documentation strategy is also a data collection technique proposed to the research subject. The data collection method using

the documentation method is carried out to obtain data on the condition of the institution (research object), namely the learning process through educational interaction in Islamic education.

Muhadjir in (Toharoh, 2024) stated that data analysis is the activity of carrying out, searching, and compiling findings systematically through observation and interviews so that researchers focus on the research they are studying. After that, turn the findings into material for others, edit, classify, and present.

C. RESULTS AND DISCUSSION

Interaction will always be related to communication or relationship terms. In the communication process, the terms communicator and communicator are known. This relationship usually occurs because there are two things that are synergized, known as a message. Then, to channel and convey the message, a media or channel is needed. So, the elements related to communication are communicators, communicators, messages, and media. Sardiman was quoted as saying (Ulimaz, 2024) Explaining that the same applies to the relationship between one human being and another, the four elements for communication to occur will always exist.

Educational interaction is a welcoming communication between educators and students. Interaction that can be said to have an educational element in it is if the conscious goal of educators is to instill norms and values of maturity in students. The teaching and learning process is an interaction process between two human elements, such as educators as those who teach and students as those who learn, and students as the main subjects (Anhar, 2013).

Many stories in the Qur'an contain elements of interaction in education. However, not all educational interactions are educational interactions, unless further studies and observations are carried out so that they meet the principles of educational interaction mentioned above.

Verses about the interaction of the story of the Prophet Khidir (as.), and the Prophet Moses (as). Contains a journey with the goal of learning from someone who has knowledge that he does not have. In general, these verses contain the following:
1. The Prophet Moses, (as), begged the Prophet Khidir to be allowed to teach him.
2. Prophet Khidir, aas. accept it on terms.
3. Prophet Khidir, (a.s.). providing knowledge that the Prophet Moses could not logically understand.
4. Prophet Khidir decided to separate from the Prophet Moses (as.), because he could not meet the conditions given by the teacher.
5. Prophet Khidir gave an explanation about the behavior of the trip he had carried out (Mollah, 2015).

This story explains the learning strategy given by the Prophet Khidir to the Prophet Moses. This learning strategy is also referred to as a traditional learning strategy, where teachers give subject matter with lectures. Lectures are a strategy that cannot be eliminated in education.

The purpose of education in the story of the Qur'an is formulated from the content of the material taught by each educational actor in his interaction with his students (Prophet Moses and Prophet Khidir, Prophet Ibrahim, and Ismail, and most recently Luqman Hakim). In essence, the educational material in the Qur'an is grouped

into three aspects, namely faith, morality, and sharia. However, not all of the stories studied in this article contain this material.

In the education of Khidir and Moses, the material provided emphasizes the moral and belief aspects. Meanwhile, Ibrahim's education for Ismail emphasizes the aspects of Aqidah and Sharia. Then Luqman's education for his children includes these three aspects, namely Aqidah, morals, and sharia.

Educational interaction of Khidir and Moses. In the story above, it is hinted that Khidir gave Moses three important materials, namely leaking the boat, killing the child, and repairing the walls of the house. This material is only a means to achieve goals, while the core of the subject matter is morality and belief; The first lesson is to act with small dangers to eliminate or deny greater dangers. This is the principle of the pattern of Muslim behavior, as the basis of their morality.

The second lesson, kill a child. Viewed from the point of view of birth, it is a despicable act and a great sin. However, if explored further in it, there is aqidah material. That is, one must be willing to accept God's destiny, because God's destiny for the believer is better than what he likes. In addition, the child was deliberately killed so that the parents were protected from misunderstandings and cruelty of the child to defend the religion and religion believed by the parents.

The third lesson, repair the walls of the house. The wisdom contained in this lesson is that God will protect the righteous man and his offspring (his two children in his youth and in his time of weakness), even if they are far apart. Among other things, the lesson for Muslims is that we must help our fellow human beings sincerely and selflessly. In this last material, Khidir also emphasized moral material to Moses.

And from the case of the Prophet Moses and Khidir, at the first meeting between the Prophet Moses and Khidir, it was revealed that the origin of Moses began when Moses' pride appeared during his speech, so that he received a warning from God. This background of Moses should be an input for Prophet Khidir in formulating the goal of education, which is to build morals, from arrogance to humility, patience, and humility in any situation. So that with good morals, it is hoped that it can strengthen our faith in Almighty God.

Behind the material about Ibrahim's massacre of Ismail there is related educational material, namely the aspect of faith and emotion (sharia). The order of the massacre is closely linked to Ismail's personal right to life. Carrying out this commandment involves not only emotional readiness, but also spiritual stability (faith). At this stage, Ismail has shown high dedication with his total emotional readiness to carry out the victim's procession.

The essence of Ibrahim's education is humanization (humanizing people) by obeying Allah. This humanist education contains superior values or virtues that can exalt human glory. This goal is realized by building an image of humans who obey the human values commanded by God. Human values are set on the noble quality of human culture that is free from animal quality. With this humanist education, it is hoped that people will be physically and mentally healthy. Education makes children able to develop their potential and be able to choose and be able to take responsibility for what they have done. This effort can be seen from Ibrahim's educational model for Ismail. The educational material applied by Luqman Hakim to his children includes four things, including: 1) Faith education (aqidah). This education was the first thing Luqman did for his children to instill the belief that Allah is the only one who must be worshipped

and forbid shirk. 2) Sharia Education (worship). The scope of sharia includes the vertical interaction of a servant with Allah which is manifested through the worship of Luqman who teaches his children to pray, and horizontal interaction that is carried out with fellow humans (muamalah), then instructs his children to get used to being kind to their close family. 3) Moral education, the first education that Luqman gave to his children was to introduce good ethics to his parents. Then the next step is to teach him morals in a social context. This includes da'wah education (*amar ma'ruf nahi munkar*) and patience. In addition, there are also other ethical education, including social etiquette (meetings), speaking and walking.

If seen in this story, it can be seen that the three basic principles that Luqman Hakim gave to his son met the target of forming a perfect human being consisting of the perfection of aqidah, sharia and morals (faith, Islam and ihsan) which were the goals of Luqman's education.

In education and teaching, goals can be interpreted as efforts to provide a formulation of expected outcomes from students, after completing / obtaining learning experiences. Winarno Surakhmad was quoted as saying (Kartika, 2023) states that the formulation and level of achievement of teaching objectives is a practical guide to the extent to which educational interaction must be taken to achieve the final goal.

In the Education Law of the Republic of Indonesia No. 20 of 2003, Chapter II Article 3 concerning the National Education System which reads: National education functions to describe the ability and formation of the character of the nation and civilization which is useful in order to educate the life of the nation, aims to develop the ability of students so that they become human beings who believe in and devote themselves to God Almighty, have a noble character, healthy, knowledgeable, capable, creative and democratic and responsible citizens.

From this formulation, a detailed explanation can be given, that the main purpose of National Education is to form human beings or citizens who have the following criteria: have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become good, democratic and responsible citizens.

In addition, it is also widely said that the purpose of education is basically to humanize humans, or to enable students to discover their identity. Human beings are individual creatures, social creatures and creatures created by God Almighty. From the educational objectives raised by the story of educational interaction from the perspective of the Qur'an above, namely: a) Moral development, b) Humanization, c) Human formation. Thus, the purpose of Qur'an education can be associated with the educational and teaching objectives contained in the education and teaching law. Therefore, it can be said that actually the educational goals contained in the Qur'an have been implemented in education and learning today.

Educational materials are an important part of the teaching and learning process, which occupies a position that determines the success of learning related to the achievement of teaching goals, as well as determining teaching and learning activities. In the discussion above, it is known that the core of educational material in the Qur'an is grouped into 3 aspects, namely: faith, sharia, and moral.

These three aspects can still be found in the subjects included in the curriculum structure in schools today, starting from kindergarten to high school which basically consists of: 1) moral development and religious values, 2) social and emotional

development, 3) basic ability development. From this it can be said that actually the core educational material in the Qur'an has been implemented in education and learning today.

D. CONCLUSION

After looking at all aspects of educational interaction contained in the story in the Qur'an and its explanation, the pattern of educational interaction in the Qur'an consists of unidirectional methods and interactive methods. The unidirectional method describes the centralization of educational activities on educators. Students are positioned as educational objects that must be filled with educational materials. This unidirectional method is relevant to dogmatic teaching materials such as matters of faith and worship. The strict attitude of educators accompanied by responsibility for the education profession can condition students' obedience. Interactive patterns describe educational interactions that run in two directions between educators and students. This pattern makes dialogue a means of communication to convey educational messages. The effectiveness of this communication pattern conditions education that is democratic and humanistic because it empowers students' potential rationally and emotionally.

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