The Construction of Educational Interaction Models in Pesantren and Its Relevance to Contemporary Islamic Education

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Article Info	Abstract
  	This paper aims to elaborate on the significance of educational interaction in Islamic Education institutions known as Pesantren. As in the Islamic Education in Indonesia that applied integration between technological developments, educational interaction, and educational transformation. It's just that the values of the implementation process of this integration cause discontinuity between interaction and transformation of knowledge. The essence of the significance of the Islamic Education model in the Pesantren needs to be revitalized; it is very relevant to the process and dynamics of Islamic Education in the modern era. The educational interaction model applied in Pesantren is a reference and guideline for all parties and educational institutions. It is important to be constructed to obtain proportional and comprehensive Islamic Education. This research was initiated for contributive things and is a type of library research. The Study employed a qualitative study design to capture a real-life context of the Islamic education of Pesantren in playing its role. Finally, it will find various opinions and perspectives from authors who explain and review the existence of Islamic Education institutions that have implemented educational interactions. The finding revealed that the pattern of educational interaction carried out in pesantren focuses on two things: educational interaction in daily activities and educational interaction in the system. The model of implementing educational interaction is comprehensively understood by all parties in the pesantren so that the reality of Islamic education is formed to shake the sustainability of the education process.

Introduction

The teacher is the central figure in a number of educational success criterias, as a result of their approach to educational interaction (A.M, 2014; Darajat, 1992; Syah, 2003). Teachers have an important role in building social relations in every element of education (Osborne, 1998), in fact, the main task carried out by teachers is the process of education and teaching (Michael. E Beeth, 1999). In the normative and implementation domains, the role of the teacher is always involved in the process of educational interaction (Djamarah, 2014a), so that what is heard and seen by students is all obtained from the figure of the teacher. The term "spiritual father" or "mother" is very reasonable to use because the daily life carried out by teachers in schools is always focused on the combination of science and soul, akhlaq education, and Islamic manners (M. Athiyah al-Abrasyi, 1970).

An empirical finding is that some students believe that the existence of learning technology has eliminated the need for teachers (K.H, O'Rourke, and Williamson, 1999; M.S Orozco and Hilliard, 2004; Mohd Aliff Mohd Nawi, Ezad Azraai Jamsari, Mohd Isa Hamzah, 2012). In addition, the charisma and noble position of the teacher is only considered as those of a seller of knowledge and students as buyers of knowledge (*capitalized*), so a paradigm shift has occurred along with the changing times (Sahertian, 1998). This empirical fact is due to the loss of a moral foundation based on Islamic values.

According to empirical data on students' perceptions, this is one of the difficulties Indonesians confront, particularly in the area of education, as Muhaimin noted in his book Reconstruction of Islamic Education. The effect of technological improvements in transportation and information is the globalization of culture, ethics, and morality (Tolchah & Mu'ammar, 2019).

Educational interaction applied in pesantren is a daily tradition between a Kyai, teachers (*ustadz*), and students (*santri*), as well as the parents of students (Setiawan, 2012). The polarization of the tradition of interaction and relationships in the pesantren extended family is not limited by time or lifetime (Bakar, n.d.; Steenbrink, 1984). The attitude of mutual respect applied by Santri is concrete evidence of the application of educational interaction in Pesantren (Arifin, 1993; Dhofier, 2011). This is the uniqueness of pesantren and its traditions. So that it attracts the attention of academics to further and make it an educational discourse in the modern era.

Suriadi has conducted yet another study on the interactions between teachers and students in the classroom from the viewpoint of Sheikh Abd al-Samad al-Falimbani. The study focuses on how ethics are jointly built between students and teachers and emerge as the most crucial aspect. Islamic principles serve as the foundation for the ethics that Sheikh Abd al-Shamad al-Falimbani describes. Islamic ethics that are developed before the educational interaction process will influence students' mentalities. Additionally, Sheikh Abd al-Shamad al-ethical Falimbani's philosophy is still widely useful and relevant to the field of modern education today (Suriadi, 2018).

Tekkumru, M. Kisa, and C. Schunn studied how a teacher interacted with students using resources from an integral curriculum. A teacher that is actively involved in teaching and learning is obsessed on the curriculum and incorporates technological advancements. To execute the important educational component, the

interactive learning dimension must be satisfied here. Teachers' interactions with integral patterns and technological advancements frequently result in a number of issues, one of which is an imbalance between learning and education or close student engagement, particularly when it comes to how to mold students' mentalities at school (Mirray Tekkumru-Kisa & Christian Schunn, 2019).

Based on previous research, it was found that the style of differences and discussions reviewed about educational interactions in several educational institutions reflected the integration of educational interactions with technological developments and connections between educational interaction processes and educational transformation in the era of disruption. In fact, in general, they have the same topic; it's just that they have not provided an ideal model of the educational interaction process, as well as how the continuity of the process is maintained so that it is not only students who get the transformation of interaction; teachers also need guidelines, models, and continuity of educational interaction. Some opinions, social facts, and literature have an in-depth focus, but the discovery of patterns and models of educational interaction construction in pesantren has not been obtained.

Starting with the research gap, the author sought to expound on the essence and significance of educational interactions between parties in educational institutions, particularly what has been properly formatted in education and teaching in Islamic boarding schools. This study has an emphasis and concentration on finding models and polarizations of educational interactions that have been implemented in Islamic boarding schools. So it is very relevant to contemporary Islamic education. On the other hand, the construction of educational interaction models needs to be adopted for the progress of contemporary Islamic education as well as the sustainability of the succession of education and teaching processes in every educational institution in Indonesia.

Research Method

This article elaborate and examine the educational interaction in pesantren using descriptive analysis, qualitative research method. Based on the object of study which has become a widespread among researchers, and obtaining novelty and research conclusion of this paper, the author used philosophical approach so will find models and polarization applied in pesantren. Which is quite relevant to sustainability of contemporary Islamic education.

Generally, this research did combination of qualitative and descriptive analysis. The first step is a thorough literature review to comprehend the fundamental theories behind educational interaction as well as those pertaining to the development of contemporary Islamic education Furthermore, this research involves participatory observation in educational institutions involved in the revitalization of Islamic values.

The collected data were analyzed using an approach of content analysis, eventually found the result of the analysis, which influences the process of learning in the class and activities in the school. As well as all activities of people interaction in the school are related to education domain. Furthermore, this research fully involves participation, depth observation in Islamic educational institution which would find every scope of educational interaction.

This sort of research uses library resources as its primary means of collecting and analyzing data (Zed, 2004). Books and journals that are relevant and have a

relationship with the study, the authors' opinions explain and reveal the process and existence of education and teaching in pesantren, in which educational interactions are implemented by all parties in the pesantren.

This research method is descriptive analysis, which is used to describe social facts and situations in pesantren. With the accumulation of data described, models and patterns were discovered. In the context of systematizing the research process, various instruments and supporting materials are needed to improve the understanding and accuracy of the data found. A conclusion is produced by combining content analysis of various efforts to describe in detail (Emzir, 2011).

Result and Discussion
The Role Of Teacher's Social Interaction In Classroom (During Teaching)

People with expertise and an obligation to instruct are considered as teachers (Tafsir, 1994). In the view of Islam, believers and knowledgeable people are the two groups of people who have nobleness and are highly noble in Allah's eyes. Whoever is intelligent has been given a high degree by Allah. The responsibility for determining educational quality is closely related to the role and high status of an educator. Teachers should ideally be in charge of choosing and establishing the course of education given their jobs (Nata, 2001).

In Islam, the position of a teacher is so elevated that it is placed behind that of the Prophet and the Messenger (Kurniawan, 2012). A teacher engages with pupils and transforms his knowledge during the learning process (Usman, 2000; Yosi Ayuliansari, 2022). Each teacher must make their own decision regarding how to combine information transformation and engagement. Additionally, a teacher takes on the role of a mother or father who counsels students and imparts spiritual guidance during the conversation (A.M, 2014). It strives to promote moral formation and development in addition to knowledge transformation. This is the point at which students' efforts will be shown to have an impact (Saifullah, 2005); the indicator is how to correct inappropriate conduct or even alter and eradicate the character and habits of students (Tobroni, 2008).

From the sociological perspective, the interaction between teachers and pupils has involved the relationship between persons and other individuals and is also dynamic (Gillin, 1954). It is possible to construe a teacher's social interactions as an effort to sway pupils' opinions or even consider their subjective experiences (M.Jacky, 2015). Although it has a universal nature, social interaction can influence other activities (Soekamto, 2012). Therefore, the educational contact that the instructor uses should encourage actions that lead to positive transformation.

Interactions with a social-psychological nature are those that take place and require a mental formation process in the context of symbolic interaction (Blumer, 1969). The interaction that occurs between teachers and pupils serves as the source of symbols that convey the meaning of a relationship between two people (Goodman, 2011).

The figure of the teacher has a role and mandate in the mental formation of students. The substance of the interaction applied by the teacher adds to the awareness of students in social life, and of course through interaction, relationships and communication (Djamarah, 2014b). The process of educational interaction is not a quick stimulus from environmental factors or within himself. But changes in

attitudes, actions are changes in awareness, understanding and mentality (Ritzer, 2011).

The Educative Interaction Ethics of Teachers in *Pesantren*

In the context of Islamic education, educative interaction can be found in several events in the Qur'an and can be used as lessons. Based on the verse, the substance of educational interaction contains at least two attitudes, namely, the attitude of closeness between teachers and students, and the attitude of growing awareness and understanding (Tafsir, 1994). The substantive explanation taken from the Qur'anic verse describes the intention and purpose of the interaction. So it is important to plan and provide a special agenda for educational interaction training for teachers in educational institutions. The main purpose of educational interaction is to invite students to maturity in various aspects.

The ideal of a teacher also needs special consideration in another realm. Because qualified teacher resources are used to support the educational interaction activities, the transition is more successful. In order to determine which children's rights require attention, the teacher will further his knowledge and examine the growth of his students. On the other hand, a student must comprehend that the teacher must be treated with respect.

In his research, Sya'roni concluded that the communication patterns that exist in the interaction between teachers and students are influenced by the educational ideas of al-Zarnuji and KH. Hasyim Asy'ari. namely, two-dimensional communication patterns and one-dimensional communication patterns (Sya'roni, 2007).

Picture 1. Seven Ethics of Teachers

In reality, the ethics of teacher-student interaction as mentioned above are a habit that has been adopted by pesantren and drawn from the views of scholars like Sheikh 'Abd al-Samad al-Falimbani ('Abd al-Ṣamad al-Falimbānī, n.d.-b). He also expressed the aforementioned viewpoint in his book, Hidayatut al-Salikin ('Abd al-Ṣamad al-Falimbānī, n.d.-a). Before engaging in educational activities, teachers in

pesantren should understand the ideals of teacher ethics and pay close attention to the Prophet Muhammad SAW's characteristics of an educator's spirit. By strengthening the educator's spirit, which in the context of Islamic teachings is also an expression of believer, or faith, a teacher can become a more profound example of a teacher. In this realm, the contextualization of a teacher's worldview becomes the main core of the teacher's activities in the educational process at school. The educational interaction paradigm that is being used is polarized and sustainably built in accordance with the general goals and objectives of Islamic education.

The Student Educational Interaction Ethics in *Pesantren*

Considering how crucial an educator's or teacher's educational ethics are, this subsection of the chapter is crucial as well. The primary target of the teacher's ongoing social relationship-building activity is the students. Due to insignificant issues, the lofty objectives that are firmly held in the process of instructional engagement in schools shouldn't be compromised. To ensure that those who are involved in educational institutions continue to emphasize the significance of the educational process, namely educational interaction.

In accordance with the preceding chapter, teachers are formed with the basic foundation, namely the spirit of a teacher in carrying out the mandate of education, and they have obligations in carrying out their duties (Howard, 2018). When learning from a teacher's knowledge transformation process, a student needs to pay close attention to the key aspect. Suriadi (Suriadi, 2018) cites Abd al-Shamad al-Falimbani as holding the opinion that students should become familiar with and practice al-Adab al-Islami before engaging in teacher-led instruction. The most important prerequisite after the intention before meeting the teacher is how we comprehend the adab in learning (Harahap, 2022). The right conditions, specifically *al-Adab qobla al-Ilmi*, must be met when passing through the means of acquiring knowledge. Up until the point at which the secret to successful learning and knowledge understanding is attained.

Adab in educational interaction with teachers is an important thing for a student. Adab is something that needs to be used everywhere, not just in the classroom (Hasibuan, 2014). When speaking with a teacher alone, it is not necessary to use adab, making adab's urgency the primary foundation and point of reference. A pupil (Santri) who has the desire to study in this world internalizes and constantly remembers Adab in all of his activities.

Suriadi continued by stating that according to Abd al-Shamad al-Falimbani, disciple's responsibility is to purify his heart and soul of bad morals and mischief. The understanding of God is the understanding of the heart. The secret of the disciple's and God's purity of heart and soul is kept between the two of them; God only imparts this knowledge to those who have had a pure heart and soul (Suriadi, 2018). When a student engages educationally in his study environment, these patterns and paradigm types become polarized. Even with the nature and traits of centrists, who interact and are content with anybody and wherever (Mastuhu, 1994).

K.H. Hasyim Asyari gives the term relationship between teacher and student with relationships based on norms, the tatakrama owned by teachers and students. This is the ideal foundation that has always been the grip in educational institutions, based on training in internalizing it for each teacher and student. The closeness of the spiritual relationship between a teacher and student will create closeness and

facility in the transformation of science in and outside the classroom (Sya'roni, 2007). Adab polarization, ethics, norms, and Islamic values in educational interaction are the main domains that have a positive influence on the social dimensions of education and students.

Among the few ethics that are held by students in all educational institutions in Indonesia, it will be better and sustainable by always being the attention of school stakeholders to broadcast in various forms. Either in the form of verbal, narrative or poetry, which is read every beginning of learning. The habit or habit that is dominated by advice for the whole large school family will be an unforgettable urf or habit. For example, a small narrative in the form of funny writing or wall decoration is enough to remind when someone forgets and violates school rules.

Educational Interaction Between Teachers And Students At The *Pesantren*

An in-depth examination of the complete domain that already exists and has established itself as the rules of the pesantren is required to determine how the educational interaction patterns of Teachers and students in the pesantren are changing. In the framework of educational interaction, students benefit from advantages that they do not have with formal educational institutions, one of which is the housing system that has developed and is connected to others.

It's like a tree that bonds together when educational interaction is integrated with the complete pesantren tool. Both the pattern of educational interaction that is developed from the system and the pattern of educational interaction that is built from the reality of the field make up the patterns of educational interaction in pesantren.
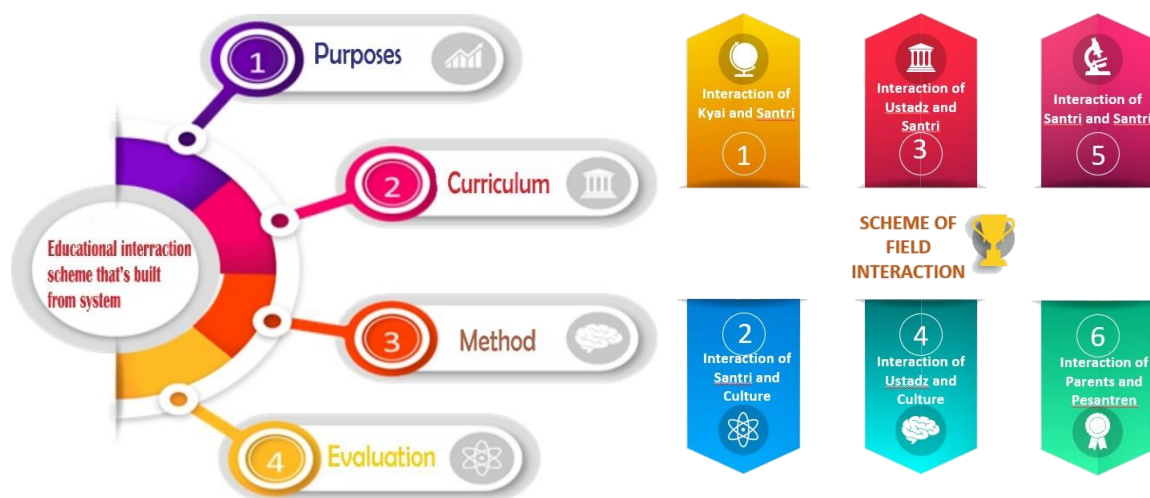

Chart 1 and 2 are Multi-directional of Educational Interaction Perspective in Pesantren

All of the empirical facts listed in the distribution table above are universal among teachers and students. Every component of the Islamic educational process (*educational Interaction*) has a specific significance and goal that ultimately leads to the development of *waladun sholih*. There are no restrictions or dichotomies that only the student's teacher must comprehend in order to show him respect. A teacher ought to be more socially and psychologically adept than the students he instructs. Pesantren-shaped educational institutions look more deeply and completely about how to balance teaching and learning in order to give the best for their centers.

It is not an interaction that has no reference to, foundation in, or restriction on Islamic principles and values when it comes to the interaction of educational methods applied to the practitioner. There is no direct proximity that a teacher can exploit because it is a result of the relationships and interactions that develop between teachers and trainees. Clearly, the goal of educational interaction is very beneficial, but owing to the close proximity of both parties, it is susceptible to fraud and deception. James C. Scott called it a patronage arrangement (Muhammad Barir, 2018). There is no alliance between two distinct parties, regardless of their social standing, roles in society, or positions in society (Ma'arif, 2010). Consequently, the interactions and relationships built in the learning are not economical as the patron is superior and inferior.

In the learning environment, relationships are formed and maintained in moderate patterns. This serves as a reminder of Islam's core values. The relationship between a teacher and a student should be practiced outside of the classroom as well. Interact and connect with other communities. Because it respects the various viewpoints of individuals and organizations, the decision to practice moderation in social and educational interactions is regarded as a permanent one. Such decisions are generally more tolerant and show respect for one another. confirming the previous assertion that Steenbrink's instructional encounters are highly charged and beneficial to students' self-development and mental wellness (A.Steenbrink, 1974).

The Relevance of Educational Interactions in the Context of Contemporary Islamic Education

Indeed, humans were not created by God alone; there are many other creatures that have been created by God. And all of them have nothing in common with each other. Humans have minds and social souls. Able to use his mind to think hard based on an understanding of religious sciences contextualized with empirical social facts. Interacting and fostering social relations with various forms of social activities indicates that the attitude of mutual help needs to be transformed, especially in students. This is still very relevant to the conditions of modern times. Times and periods may change, but the soul, spirit, and body remain as before, upright with full confidence in the significance of the present time or era .

It is essentially still applicable to contemporary Islamic educational situations and systems to deliver and improve traditional Islamic education. The devout and the scared are at odds. The additional habits can then be shown by reflecting these two items. It may potentially alter through a hazy process. The second reflection is to develop a powerful soul that is always full with Islamic science rather than being empty.

Despite the fact that character-based education is an ancient technique with many modern embellishments, it has become a modern phenomenon . The educational contacts used during learning are also important for forming the soul and spirit of instructors and instructing them in upholding high moral principles. Even in some sections of traditional and contemporary gymnastics, instructors are reminded to caution their students about the morality of karma. The teacher uses the act of carelessly tossing rubbish in the trash as an illustration of how valuable an example of Islam is. To preserve the environment and put the teachings of the Prophet Muhammad into practice, one must be created and mentally formed.

However, the instructor also remembers to develop their own competence through learning, webinars, reading, and other means. Science should be required of everyone, not just students and teachers. Teachers should read, think critically, and write more. These behaviors should be more prevalent in the teacher, not out of patronizing ego but rather to increase student trust. The science that the instructor has taught is likely to advance and change. Teachers must always innovate and sharpen their minds to keep up with the times.(Suyitno, 2009)

There is a splendor and value of glory taken from the teachings of the Islamic religion to see that there are educational procedures that are not lost to the passage of time. Possibly revised once more. Modern times are not new to the re-actualization of cognitive development and educational connections. Many classical and modern scholars have discussed it. To obtain facilities in the process of education and teaching, particularly in the spirit and strength of belief and terror of the party of the present.

Conclusion

The educational interactions applied by the pesantren have a noble purpose. Islam is based on the Quran and Hadith. The use and optimization of educational interactions in learning are largely not distorted by the development of the times but by the integration and internalization of classical patterns and taking a modern or contemporary pattern. Coincidentally, modern educational institutions do not apply what has been applied in learning, so the domain of modern systems and management outweighs religious values and norms, even human norms.

The majority of parents are worried that their children will only adopt and learn modern thing, because they lack a robust scientific foundation. Despite the fact that times have changed, the figure of the teacher has remained constant in their functions and positions. Santri, a student, has never altered his status or function as *Tholib al-Ilmi*.

The interaction between teachers and students, kyai and students, teachers and students (ustadz and students), teachers and the environment (the pesantren environment), and parents and the pesantren are the two ways where educational interaction in pesantren is more heavily weighted. Through the two-way interaction, each part gets a chance to participate in role-playing and instructional interaction activities. Even more, the pesantren model for educational interaction leverages multi-directionality, meaning that each component of the system works together simultaneously and holistically to create a sustainable balance.

The underlying patterns of educational interaction in school are primarily influenced by the patterns of educational interaction on the system and in the field (reality). In other instances, educational institutions make an effort to maintain the soul and exercise in the Islamic rites of passage, such as teaching students how to cleanse their hearts before studying and to emulate the Prophet Muhammad's muallim character, which forbade teachers from selling science to students or students from buying science to teachers (both of which are money-oriented). The end result of everything is to create a person who embodies both the teacher and the student figures.

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