Analysis of the Educational Interaction Model from the Perspective of Islamic Education: Efforts to Develop Students' Morality at SMK Gelora Jaya Nusantara Medan

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Abstract

This study aims to analyze the educational interaction model from the perspective of Islamic education as an effort to develop students' morality at SMK Gelora Jaya Nusantara Medan. The focus of the study is directed toward the forms of interaction between teachers and students, strategies for internalizing moral values, as well as supporting and inhibiting factors in its implementation. This research employed a qualitative approach with a field study design. Data were collected through observations, interviews, and documentation involving the principal, Islamic Education teachers, homeroom teachers, and students. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The findings reveal that the Islamic education-based educational interaction model is manifested through role modeling, habituation of worship practices, advice, dialogue, supervision, and educational rewards. This model contributes to the development of students' religious character, discipline, responsibility, politeness, and social awareness. The primary obstacles include differences in family backgrounds, the influence of digital media, and inconsistencies in students' behavior.

Keywords: *Educational Interaction, Islamic Education, Moral Development, Students.*

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Introduction

Education functions not only as a means of transferring knowledge but also as a process of shaping students' personalities. In the context of Islamic education, the educational process is directed toward forming individuals who are faithful, knowledgeable, morally upright, and capable of fulfilling social responsibilities responsibly. Islamic education views students as individuals possessing physical, intellectual, spiritual, and social potential. Therefore, the learning process should not merely emphasize cognitive aspects. Learning must facilitate interactions that guide students to understand values, internalize their meanings, and practice them in everyday life (Fattah Santoso & Khoirudin, 2018).

The objectives of national education also emphasize the importance of developing individuals who are faithful, pious, noble in character, competent, creative, independent, democratic, and responsible. This formulation demonstrates that Indonesian education possesses a strong moral and spiritual orientation, rather than solely focusing on academics and vocational skills. Law Number 20 of 2003 concerning the National Education System, Article 3, positions noble character as one of the primary goals of national education. Therefore, the development of students' morality constitutes a strategic agenda in educational implementation at all levels, including vocational secondary education (UUD No 20 Tahun 2003, 2003).

The background of this research originates from the reality that vocational high school students are in a dynamic adolescent developmental phase. During this phase, students experience psychological, social, and emotional changes that influence their behavior patterns at school. Some students exhibit positive behaviors such as discipline, politeness, active participation in religious activities, and responsibility in completing school assignments. However, others still demonstrate behaviors requiring guidance, such as lack of discipline, impolite communication, low awareness of school regulations, and susceptibility to negative influences from peers and digital media.

These conditions require schools to implement educational interaction models that are not merely instructional but also transformative. Teachers should not only function as transmitters of knowledge. They must also serve as mentors, role models, motivators, and behavioral guides for students. From the perspective of Islamic education, the relationship between teachers and students should be built upon compassion, ethics, responsibility, and worship-oriented values. Such interactions can create a religious, humanistic, and meaningful learning atmosphere.

Studies on educational interaction have extensively discussed the relationships among teachers, students, learning materials, methods, and educational objectives. However, these studies often remain limited to general pedagogical aspects. Few studies specifically integrate educational interaction models with Islamic educational principles in the context of moral development among vocational school students. In fact, vocational students possess distinctive characteristics, as they are prepared for employment readiness, technical skills, and professional ethics. In the vocational school context, morality encompasses not only worship and politeness but also work discipline, trustworthiness, responsibility, honesty, and commitment to tasks (Harahap, 2022).

The practice of moral development in schools is often carried out through religious activities, school regulations, habituation programs, and teachers' advice. Nevertheless, not all schools possess structured, consistent, and Islamic value-based educational interaction models. Some forms of guidance remain reactive, implemented only when violations occur. This condition indicates a gap between the ideals of Islamic education, which emphasize comprehensive moral development, and practical implementation in schools, which may still lack systematic approaches.

The urgency of this study lies in the need to formulate an educational interaction model relevant to the moral development of students at SMK Gelora Jaya Nusantara Medan. This research is important because it can contribute conceptually to the development of Islamic education in vocational schools. It can also provide practical benefits for principals, teachers,

and educational staff in designing interaction patterns that are more effective, humanistic, religious, and consistent in shaping students' morality.

Literature Review A. The Concept of Educational Interaction in Learning

Educational interaction refers to the reciprocal relationship between teachers and students within the learning process aimed at achieving educational objectives. This interaction differs from ordinary social interaction because it contains elements of intentionality, objectives, materials, methods, values, and evaluation. In learning activities, teachers not only deliver information but also establish communication that encourages students to think, ask questions, respond, evaluate, and improve their behavior (Mufarriju, 2025).

Educational interaction includes several important components. First, there must be clear educational objectives. Teachers need to understand what changes are expected in students, whether in terms of knowledge, attitudes, or skills. Second, there are educational subjects, namely teachers and students. Teachers function as educators, mentors, guides, and role models, while students act as active individuals who receive, process, and practice educational values. Third, there are materials and values delivered during the learning process. In Islamic education, these include not only religious knowledge but also moral values, ethics, responsibility, and spiritual awareness. Fourth, there are methods used to guide students, such as role modeling, advice, habituation, dialogue, reprimand, rewards, and supervision (Muhajir, Ismail, 2025).

In the school context, educational interaction occurs both inside and outside the classroom. Inside the classroom, teachers build interaction through lesson introductions, material delivery, discussions, question-and-answer sessions, assignments, and reflections. Outside the classroom, interaction occurs through greeting habits, discipline supervision, religious activities, informal communication, and behavioral mentoring. Extracurricular interactions often exert a greater influence on moral development because students directly observe the consistency of teachers' behavior.

Effective educational interaction should be dialogical. Teachers should not position students as passive objects. Instead, they should provide opportunities for students to express opinions, ask questions, and reflect on their behavior. However, such dialogue must remain within ethical boundaries. Islamic education emphasizes that students' freedom must be guided by responsibility. Therefore, educational interaction should neither be permissive nor authoritarian. Ideal interaction should be firm, polite, compassionate, and oriented toward moral improvement (Rusi Rusmiati Aliyyah, Yuni Rahayu, 2022).

B. Edukatif Islamic Education as the Value Foundation of Educational Interaction

Islamic education is a process of comprehensive human development based on the values of the Qur'an and Hadith. Its objective is to form individuals who recognize Allah, perform worship, possess noble character, and live properly within society. Islamic education does not separate knowledge from morality. Knowledge should generate moral awareness, skills should be accompanied by trustworthiness, and intelligence should be directed by ethical conduct. In Islamic education, teachers occupy a highly important position. Teachers are not merely instructors but also *murabbi* (educators), *mu'allim* (teachers), *muaddib* (moral guides), and *mursyid* (spiritual guides). As *murabbi*, teachers nurture students' development gradually. As *mu'allim*, they convey knowledge correctly. As *muaddib*, they instill ethics and morality. As *mursyid*, they guide students toward goodness. These roles demonstrate that teacher-student interaction in Islamic education possesses strong spiritual and moral dimensions (Al-Syaibany, 1979).

The primary values in educational interaction from the Islamic education perspective include compassion, role modeling, honesty, patience, justice, and responsibility. Compassion enables teachers to guide students without degrading their dignity. Role modeling allows students to observe concrete examples of the values being taught. Honesty builds trust between

teachers and students. Patience helps teachers deal with students' diverse characteristics. Justice prevents discrimination in guidance, while responsibility ensures teachers consistently monitor students' development.

Islamic education also emphasizes the importance of habituation. Morality cannot be developed merely through verbal explanation; it must be cultivated through repeated actions. Students should be habituated to greeting others, praying, respecting teachers, maintaining cleanliness, arriving on time, performing worship, and taking responsibility for assignments. Consistent habituation can shape character because students experience values through daily actions (Aziz et al., 2024).

Islamic education also emphasizes advice and dialogue. Advice is necessary to touch students' moral consciousness, while dialogue helps students understand the reasons behind rules and values. Reprimands may also be used but must be delivered proportionally. In Islamic education, reprimands aim to improve rather than humiliate. Teachers need to choose appropriate words, timing, and methods to avoid resistance from students.

C. Moral Development of Students in Vocational Schools

Morality refers to inner attitudes reflected in behavior. In Islamic education, morality concerns not only human relationships with Allah but also relationships with oneself, other people, the environment, and social responsibilities. Students' morality can be observed through their speech, respect toward teachers, discipline, honesty, responsibility, social awareness, and self-control (Panggabean et al., 2024).

Moral development in vocational schools possesses distinctive characteristics. Vocational students are prepared not only for higher education but also for entering the workforce. Therefore, the morality that should be developed includes both religious morality and professional morality. Religious morality includes obedience in worship, politeness, respect for teachers, and concern for others. Professional morality includes punctuality, honesty at work, responsibility for tasks, teamwork, and compliance with procedures.

Schools can develop morality through three pathways. First, through learning activities, where teachers integrate moral values into subject materials, provide behavioral examples, and encourage students to reflect. Second, through school culture, where schools build positive habits through regulations, religious activities, assemblies, collective prayers, and cleanliness programs. Third, through the role modeling of all school members, including principals, teachers, and staff, who must demonstrate behavior consistent with the values being taught (Siregar et al., 2025). Moral development cannot be achieved instantly. It requires consistency, cooperation, and continuous evaluation. Teachers need to understand that students come from diverse family, social, and cultural backgrounds, which influence their behavior at school. Some students are accustomed to religious values at home, while others lack strong moral habituation. Therefore, educational interaction models must remain adaptive while maintaining principled guidance (Zannatunnisya et al., 2024).

In this context, the educational interaction model from the perspective of Islamic education can be understood as a pattern of educational relationships integrating role modeling, habituation, dialogue, supervision, advice, and behavioral evaluation. This model aims not only at external behavioral change but also at students' inner moral awareness. Students are expected to behave positively not merely out of fear of punishment but because they understand that good behavior constitutes part of faith, ethics, and human responsibility (Rangkuti et al., 2024).

Research Methodology

This study employed a qualitative approach using a field research design. This approach was chosen because the study sought to gain an in-depth understanding of the educational interaction model from the perspective of Islamic education in shaping students' morality. The research was conducted at SMK Gelora Jaya Nusantara Medan. Data sources consisted of primary and secondary data. Primary data were obtained from the principal, Islamic Education

teachers, homeroom teachers, and students. Secondary data were collected from school documents, regulations, religious activity schedules, counseling records, and activity documentation (Hamdan, 2022).

Data collection techniques included observation, interviews, and documentation. Observation was used to examine teacher-student interactions both inside classrooms and within the school environment (Moeleong, 2006). Interviews were conducted to obtain information regarding moral development strategies, obstacles, and achieved outcomes. Documentation was used to support field data. Data analysis employed an interactive model consisting of data reduction, data presentation, and conclusion drawing. Data validity was tested through source triangulation, technique triangulation, and cross-checking the consistency of observation, interview, and documentation findings (Matthew B. Miles, A. Michael Huberman, 2014).

Results

1) Educational Interaction Model from the Perspective of Islamic Education The findings indicate that the educational interaction model at SMK Gelora Jaya Nusantara Medan is developed through teacher-student relationships characterized by guidance, direction, advice, and habituation of positive behavior. Interaction occurs not only during formal learning activities but also through religious programs, school regulations, classroom supervision, and daily communication between teachers and students.

The educational interaction model identified in the school consists of six primary components:

a) Teacher role modeling. Teachers strive to demonstrate polite, disciplined, and religious behavior in school activities. This role modeling serves as an essential foundation because students more easily accept values when they observe concrete examples from teachers.
b) Habituation of positive activities. Habituation is implemented through greetings, prayers before lessons, worship activities, maintaining cleanliness, and obedience to school regulations.
c) Educational advice. Teachers provide advice when students exhibit inappropriate behavior. Such advice is delivered politely so that students do not feel humiliated.
d) Dialogue and personal communication. Teachers not only reprimand students but also engage them in conversations to understand the reasons behind certain behaviors.
e) Behavioral supervision and control. Supervision is conducted by teachers, homeroom teachers, and school authorities to ensure students comply with regulations.
f) Rewards and positive reinforcement. Students who demonstrate good behavior receive verbal appreciation or entrusted responsibilities, such as serving as class officers or assisting in school activities.

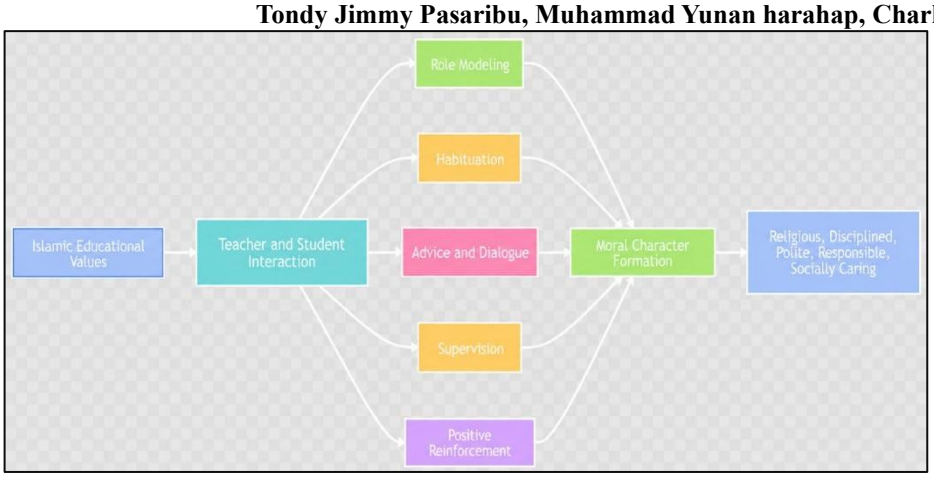

Figure 1. Flow of the Educative Interaction Model from the Perspective of Islamic Education

2) Implementation of the Model in Students' Moral Development

The implementation of the educational interaction model from the perspective of Islamic education is carried out through intracurricular, cocurricular, and school culture activities. In classroom learning, Islamic Education teachers integrate moral values into the subjects being taught. Teachers not only explain concepts of faith, worship, and morality but also relate them to students' real-life behavior. For example, discussions on honesty are connected to prohibitions against cheating, responsibility in completing assignments, and honesty in workplace practices.

The school also develops habituation through prayers before lessons, greeting teachers, maintaining classroom cleanliness, and obeying school regulations. These practices function as a medium for value internalization because students do not merely hear moral teachings but repeatedly practice them. Repetition of positive behavior enables students to understand that morality is not merely a school subject but an integral part of school life.

Teacher-student interaction also occurs through personal approaches. When students commit violations, teachers do not immediately impose punishment. Instead, teachers first invite students for discussion, inquire about the causes of the problem, and then provide advice. This approach demonstrates that moral development is conducted not through pressure but through the cultivation of awareness. Students are guided to understand the consequences of their actions and are given opportunities for self-improvement.

The findings reveal that this model influences several aspects of students' morality:

a) Increased religious attitudes, as students become accustomed to praying, participating in religious activities, and respecting Islamic values within the school environment.
b) Improved discipline, as students better understand the importance of punctuality, proper uniforms, and completing assignments responsibly.
c) Enhanced politeness, as students become more accustomed to greeting others, respecting teachers, and maintaining proper speech.
d) Increased responsibility, as students demonstrate greater awareness regarding classroom duties, academic tasks, and environmental cleanliness.
e) Improved social awareness, as students become more willing to cooperate and assist their peers.

3) Supporting and Inhibiting Factors in Model Implementation

The implementation of the educational interaction model from the perspective of Islamic education is supported by several factors. The first supporting factor is the role of teachers. Teachers serve as the primary actors in building educational communication. Patient, polite, and consistent teachers are more easily accepted by students. The second factor is the school culture. Habituation practices such as prayers, greetings, and religious activities strengthen the religious

atmosphere within the school environment. The third factor is the support of the principal, who provides direction, policy support, and reinforcement of moral development programs. The fourth factor is cooperation among school members. Moral development is not solely the responsibility of Islamic Education teachers but also involves homeroom teachers, vocational subject teachers, general subject teachers, and educational staff (Hasibuan, 2021).

The study also identified several obstacles. The first obstacle is the diversity of students' family backgrounds. Not all students receive similar moral habituation at home. Some students are accustomed to discipline and polite communication, while others require intensive guidance. The second obstacle is peer influence. Adolescents are easily influenced by peers, particularly regarding speech, dress style, and attitudes toward regulations. The third obstacle is the influence of digital media. Uncontrolled use of social media can affect students' language, attitudes, and mindsets. The fourth obstacle is inconsistency in students' behavior. Some students behave positively only under supervision and have not fully internalized moral values independently.

Overall, the findings demonstrate that the educational interaction model from the perspective of Islamic education plays an important role in developing students' morality. The model does not rely on a single method but operates through the integration of various approaches. Role modeling provides examples, habituation forms routines, advice builds understanding, dialogue fosters awareness, supervision maintains consistency, and positive reinforcement increases motivation. When all these components function in an integrated manner, schools can produce students who possess not only knowledge and skills but also noble character.

Table 2. Supporting and Inhibiting Factors of the Educative Interaction Model

No.	Factor Category	Form of Factor	Explanation	Impact on Moral Character Formation	Possible Strategies
1	Supporting	Teacher role modeling	Teachers show disciplined, polite, patient, and responsible behavior in school activities.	Students find it easier to accept moral values because they see real examples from their teachers.	Teachers need to maintain consistent behavior inside and outside the classroom.
2	Supporting	Religious school culture	The school habituates prayer, greetings, religious activities, cleanliness, and discipline.	The school environment becomes more conducive to shaping students' moral character.	Religious programs and positive habituation need to be carried out regularly.

3	Supporting	Principal's support	The principal provides direction, policies, and support for moral development	Moral development programs gain legitimacy and can be implemented by all school	The principal needs to conduct regular evaluations of moral development programs.
			programs.	members.	
4	Supporting	Cooperation between teachers and homeroom teachers	Subject teachers, Islamic Religious Education teachers, and homeroom teachers take part in guiding students' behavior.	Moral character formation does not depend only on Islamic Religious Education teachers, but becomes a shared responsibility.	The school needs to establish regular coordination among teachers regarding students' development.
5	Inhibiting	Different family backgrounds	Students come from families with different parenting styles, habits, and religious guidance.	Students' behavior at school varies, and not all students are easy to guide.	Teachers need to use a personal approach and build communication with parents.
6	Inhibiting	Influence of digital media	Students are influenced by language, social styles, and social media content that do not align with moral values.	Students may imitate negative behavior from digital media.	The school needs to provide digital literacy education based on Islamic moral values.
7	Inhibiting	Peer environment	Peers can influence students' way of speaking, attitude toward rules, and habits.	Students easily follow group behavior, whether positive or negative.	Teachers need to strengthen group guidance and create a healthy peer environment.
8	Inhibiting	Inconsistent student behavior	Some students behave well when supervised, but are not yet consistent when they are not supervised.	Moral character has not fully become a form of personal awareness.	The school needs to strengthen selfreflection, continuous supervision, and behavioral evaluation.

This table shows that the success of the educative interaction model is influenced by internal school factors and external student-related factors. The internal school factors include teacher role modeling, religious culture, principal support, and cooperation among teachers. The external factors include family background, peer relationships, and digital media. These obstacles need to be addressed through a planned, consistent approach that involves all members of the school community. Moral character formation will be more effective if the school does not merely correct negative behavior, but also develops an environment that supports positive behavior.

In general, the findings of this study indicate that the educative interaction model from the perspective of Islamic education plays an important role in shaping students' moral character. This model does not rely on a single method, but operates through the integration of various approaches. Role modeling provides concrete examples. Habituation shapes routine behavior. Advice develops understanding. Dialogue strengthens awareness. Supervision maintains consistency. Positive reinforcement increases motivation. If all these components function in an integrated manner, the school can develop students who possess not only knowledge and skills, but also good moral character (Lubis et al., 2023).

Conclusion

This study demonstrates that the educational interaction model from the perspective of Islamic education at SMK Gelora Jaya Nusantara Medan plays an important role in the moral development of students. Teacher-student interaction occurs not merely as a learning activity but also as a process of cultivating values, ethics, and behavior.

1. The educational interaction model implemented includes role modeling, habituation, advice, dialogue, supervision, and positive reinforcement. These six components complement one another in shaping students' behavior.
2. Students' moral development is reflected in improvements in religious attitudes, discipline, politeness, responsibility, and social awareness. These values develop through classroom learning, school culture, and personal communication between teachers and students.
3. The primary supporting factors include teacher role modeling, a religious school culture, and principal support. The inhibiting factors include differences in family backgrounds, the influence of digital media, peer environments, and inconsistencies in students' behavior. Therefore, moral development must be carried out consistently, collaboratively, and continuously.

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