

SOCIAL INTERACTION AS A FOUNDATION FOR ISLAMIC VALUES FORMATION: EXPLORING TEACHER-STUDENT RELATIONSHIPS IN ELEMENTARY EDUCATION

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran interaksi sosial antara guru dan siswa dalam membentuk nilai-nilai Pendidikan Islam di sekolah dasar. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus yang dilaksanakan di SDN 165 Gresik. Subjek penelitian terdiri atas dua guru Pendidikan Agama Islam, satu wali kelas, dan sepuluh siswa kelas V yang dipilih melalui teknik purposive sampling. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data dilakukan melalui triangulasi sumber, triangulasi teknik, dan member checking. Hasil penelitian menunjukkan bahwa interaksi sosial antara guru dan siswa berlangsung secara intens, berkelanjutan, dan sarat dengan nilai-nilai keislaman. Pola interaksi tersebut diwujudkan melalui komunikasi dialogis dan humanis, keteladanan guru (uswah hasanah), pembiasaan kegiatan religius, serta penguatan positif terhadap perilaku siswa. Keteladanan guru menjadi faktor yang paling dominan dalam proses internalisasi nilai karena siswa cenderung meniru perilaku yang diamati dari figur yang memiliki otoritas moral dan kedekatan emosional. Selain itu, budaya sekolah yang Islami dan hubungan emosional yang harmonis antara guru dan siswa menjadi faktor pendukung utama dalam pembentukan karakter religius siswa. Penelitian ini menyimpulkan bahwa interaksi sosial merupakan fondasi utama dalam internalisasi nilai-nilai Pendidikan Islam, karena memungkinkan peserta didik tidak hanya memahami ajaran Islam secara kognitif, tetapi juga menghayati dan mengimplementasikannya dalam kehidupan sehari-hari.

Kata Kunci: Interaksi sosial, Pendidikan Islam, keteladanan guru, pendidikan karakter, sekolah dasar.

ABSTRACT

This study aims to analyze the role of teacher-student social interaction in shaping Islamic educational values at the elementary school level. The study employed a qualitative approach with a case study design conducted at SDN 165 Gresik, Indonesia. The participants consisted of two Islamic Religious Education teachers, one homeroom teacher, and ten fifth-grade students selected through purposive sampling. Data were collected through classroom observations, semi-structured interviews, and document analysis. Data analysis followed the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing, while data trustworthiness was ensured through source triangulation, methodological triangulation, and member checking. The findings reveal that social interactions between teachers and students are intensive, continuous, and strongly embedded with Islamic values. These interactions are manifested through dialogic and humanistic communication, teacher role modeling (uswah hasanah), religious habituation practices, and positive reinforcement of students' behavior. Teacher role modeling emerged as the most influential factor in the internalization of Islamic values, as students tend to imitate behaviors demonstrated by individuals whom they perceive as morally credible and emotionally significant. Furthermore, an Islamic school culture and harmonious teacher-student relationships were identified as key supporting factors in fostering students' religious character development. The study concludes that social interaction serves as a fundamental mechanism for the internalization of Islamic educational values, enabling students not only to understand Islamic teachings cognitively but also to internalize and practice them in their daily lives.

Keywords: Social interaction, Islamic education, teacher role modeling, character education, elementary school.

INTRODUCTION

Islamic education is essentially not only oriented toward achieving cognitive aspects in the form of mastering religious knowledge, but is also directed toward the development of personalities that are faithful, pious, and possess noble character (Musya'Adah, 2020). Research by Hawari et al. (2024) explains that this objective is in line with the vision of Islamic education, which emphasizes harmony among the intellectual, affective, and psychomotor dimensions of learners. Therefore, the process of Islamic education requires a holistic approach in which Islamic values are not merely taught normatively but are also internalized through learners' real-life experiences (Lail et al., 2025).

At the elementary school level, children are in a developmental stage characterized by the formation of fundamental character and moral values. The values acquired during this period tend to be deeply embedded and serve as the foundation for future behavior. In this context, social interaction between teachers and students plays a strategic role as a primary medium for the internalization of Islamic values. Interactions occurring during classroom learning, routine school activities, and informal relationships outside the classroom provide effective opportunities for teachers to instill religious values, social ethics, and spiritual attitudes through role modeling, interpersonal communication, and positive habituation (Yati, 2023).

From a sociological perspective, social interaction is a dynamic process that enables the exchange of meanings and the formation of attitudes among individuals. Symbolic interactionism theory proposed by Blumer (1969) asserts that social meanings are not formed automatically but emerge through continuous interaction. Individuals learn to understand values, norms, and social symbols through interpreting the actions of others. In the context of Islamic education, teachers and students mutually construct meanings of Islamic values through their daily behaviors and communication. Teachers not only deliver religious knowledge but also serve as living representations of Islamic teachings such as honesty, patience, and compassion (Husna, 2022).

In Islamic education, teachers function not only as transmitters of knowledge (mu'allim) but also as educators of values and character builders (murabbi). Teachers' exemplary behaviors, including honesty, patience, discipline, and compassion, become concrete representations of Islamic teachings that are easily observed and imitated by students (Judrah et al., 2024). Through intensive and continuous social interactions, these values are not merely understood conceptually but are internalized and practiced in students' daily lives. This is supported by the view that character education is more effective when values are transmitted

through warm and meaningful interpersonal relationships rather than solely through verbal instruction (Saputra et al., 2023).

Although many previous studies have highlighted the role of teachers in character education, most have focused on habituation programs or curriculum implementation rather than on social interaction as the primary medium for value internalization (Sari & Sahlani, 2023). Therefore, this study focuses on exploring the dynamics of teacher–student social interactions in shaping Islamic educational values at the elementary school level, particularly at SDN 165 Gresik, a public elementary school located in Sumput Village, Driyorejo District, Gresik Regency, East Java, Indonesia. This study is expected to contribute both theoretically and practically to the development of Islamic education strategies based on social interaction.

METHOD

This study employed a descriptive qualitative approach with a case study design to explore the dynamics of teacher–student social interactions in shaping Islamic educational values. The research was conducted at SDN 165 Gresik, a public elementary school recognized for integrating Islamic values through various habituation programs and daily learning activities. The participants consisted of two Islamic Religious Education (PAI) teachers, one homeroom teacher, and ten fifth-grade students selected through purposive sampling based on their active involvement in school learning and religious activities.

Data were collected through classroom and school-environment observations, semi-structured interviews, and document analysis. Observations were conducted to capture the patterns of social interaction between teachers and students during classroom instruction and daily school activities. Semi-structured interviews were carried out with teachers and students to gain an in-depth understanding of their experiences, perceptions, and interpretations regarding the internalization of Islamic values through social interaction. Supporting documents, including photographs of school activities, teachers' records, and school habituation programs, were also analyzed to enrich and validate the findings.

Data analysis followed the interactive model proposed by Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification. The trustworthiness of the data was ensured through source triangulation, methodological triangulation, and member checking procedures, allowing participants to verify the accuracy and credibility of the researchers' interpretations (Thalib, 2022).

RESULTS AND DISCUSSION

The findings of this study reveal that social interactions between teachers and students at SDN 165 Gresik occur intensively, continuously, and are deeply embedded with Islamic educational values. These interactions are not limited to formal classroom instruction but also extend to various daily school activities that reflect a strong religious culture. Such a social environment provides a conducive setting for the natural and sustainable internalization of Islamic values, as students directly experience and practice these values through authentic social relationships rather than merely receiving theoretical explanations. This finding indicates that the effectiveness of Islamic education is closely related to the quality of social interactions established within the school environment. Through continuous engagement with teachers and peers, students gradually develop an understanding of Islamic norms and transform them into personal attitudes and behaviors (Rosyad & Maarif, 2020).

Patterns of Social Interaction in Islamic Education Learning

Classroom observations demonstrated that every learning session began with collective prayer and the exchange of greetings (salam). These activities functioned not merely as religious rituals but also as educational practices designed to cultivate spiritual awareness, discipline, mutual respect, and social cohesion among students and teachers. Collective prayer encouraged students to recognize their dependence on Allah SWT and strengthened their spiritual consciousness before engaging in academic activities. Meanwhile, the practice of greeting reinforced Islamic values such as brotherhood (ukhuwah Islamiyah), respect, kindness, and social solidarity, which serve as fundamental principles of interpersonal relationships in Islam (Yati, 2023).

The findings further indicate that teachers consistently implemented a dialogic and humanistic communication pattern throughout the learning process. Students were encouraged to ask questions, express opinions, and share personal experiences without fear of criticism or punishment. Such practices created opportunities for active participation and promoted meaningful engagement in the learning process. Rather than relying on authoritarian approaches, teachers preferred persuasive communication characterized by polite language, empathy, and constructive guidance when addressing students' mistakes. This communication strategy contributed to the creation of a psychologically safe classroom environment where students felt respected and valued as individuals. Consequently, students developed greater confidence, emotional security, and willingness to participate actively in classroom discussions. These conditions are particularly important in Islamic character

education, where affective development is considered as significant as cognitive achievement (Herawaty, 2025; Husna, 2022).

The interaction patterns observed also reflected reciprocal relationships between teachers and students. Teachers did not position themselves solely as sources of knowledge but also as facilitators and mentors who guided students in understanding and practicing Islamic values. Through daily conversations, classroom discussions, and informal interactions, teachers continuously reinforced moral messages and encouraged students to reflect on their behaviors. Such interactions transformed learning from a purely academic process into a comprehensive character-building experience.

Teacher Role Modeling as a Medium for Value Internalization

One of the most significant findings of this study is that teacher role modeling (*uswah hasanah*) emerged as the most influential factor in shaping students' religious attitudes and behaviors. Teachers consistently demonstrated values such as discipline, honesty, responsibility, respect, and compassion in both their words and actions. These values were observable in teachers' punctuality, respectful communication, adherence to school regulations, and their caring attitudes toward students. As a result, students were exposed to concrete examples of Islamic teachings that could be directly observed and emulated in their daily lives.

This finding is consistent with Social Learning Theory proposed by Bandura (1986), which argues that individuals acquire behaviors through observation, imitation, and modeling of significant figures whom they perceive as credible and authoritative. In elementary school settings, teachers occupy a central position as role models because students spend considerable time interacting with them and often perceive them as trustworthy sources of guidance (Nadzirah, 2023). Observational data revealed that students frequently imitated teachers' behaviors, including greeting others politely, helping classmates, maintaining classroom cleanliness, demonstrating patience during conflicts, and showing respect toward elders.

Interview data further strengthened this finding. Students consistently described their teachers as caring, patient, fair, and consistent in applying moral principles. Several students stated that they learned the importance of honesty and discipline not because they feared punishment but because they admired and respected their teachers' behavior. This evidence suggests that moral and religious values are more effectively internalized when transmitted through meaningful social experiences and positive emotional relationships rather than

through coercive disciplinary measures. The emotional bond between teachers and students appears to facilitate deeper value internalization because students willingly accept and imitate values demonstrated by individuals whom they trust and admire (Kumala et al., 2025).

Furthermore, the effectiveness of teacher role modeling lies in its ability to bridge the gap between religious knowledge and practical behavior. Students are more likely to understand and practice Islamic values when they witness those values being consistently implemented by teachers in everyday situations. Therefore, teacher exemplarity functions not only as an instructional strategy but also as a powerful mechanism for character formation and moral development.

Habituation and Positive Reinforcement in Social Interaction

In addition to role modeling, teachers employed habituation strategies and positive reinforcement as integral components of the educational process. These strategies were systematically integrated into daily learning activities and school routines to encourage the development of positive behaviors among students. Teachers frequently provided verbal praise using religious expressions such as “Alhamdulillah,” “Masya Allah,” and “excellent behavior according to Islamic teachings” when students demonstrated desirable attitudes. Such reinforcement strengthened students’ motivation to continue practicing positive behaviors voluntarily rather than merely complying with external demands.

The findings indicate that positive reinforcement contributed significantly to the development of students’ intrinsic motivation. Students reported feeling appreciated and encouraged when teachers acknowledged their efforts and good conduct. As a result, they became more committed to maintaining positive behaviors such as honesty, discipline, cooperation, and responsibility. This finding suggests that emotional appreciation plays a critical role in sustaining moral development and character formation within Islamic educational settings.

Various Islamic values were also integrated into routine school activities, including morning prayers, classroom cleaning duties, Dhuha prayer, Qur’anic recitation sessions, and collective charity programs. These activities provided repeated opportunities for students to practice Islamic values in real-life contexts. Through continuous repetition, values gradually evolved into habits and eventually became part of students’ personal character. The consistency between the values taught in the classroom and those practiced in school activities created a coherent educational environment that strengthened the internalization process. This finding aligns with Al-Ghazali’s concept of moral education, which emphasizes

habituation and continuous practice as essential pathways for developing stable and enduring character traits (Fahmi, 2025).

Social Interaction as the Foundation of Islamic Moral Education

From the perspective of classical Islamic educational thought, the findings of this study reinforce the notion that moral education cannot be separated from the quality of social relationships between teachers and students. In Islamic tradition, teachers serve not only as mu'allim (transmitters of knowledge) but also as murabbi (character nurturers) and mursyid (spiritual guides) who support students' intellectual, moral, and spiritual development simultaneously (Sundari, 2024). This multidimensional role requires teachers to establish relationships characterized by compassion, sincerity, patience, and mutual respect.

The study found that harmonious and value-oriented social interactions functioned as a primary medium through which Islamic values were transmitted and internalized. Through daily interactions, students learned not only religious doctrines but also the practical application of Islamic ethics in social life. Consequently, social interaction became a living educational process in which values were continuously negotiated, reinforced, and embodied through everyday experiences.

The effectiveness of this process was further strengthened by the presence of an Islamic school culture that supported collective religious practices and respectful social relationships. The school environment encouraged students to engage in activities that reflected Islamic values while simultaneously providing social support for maintaining positive behaviors. Such an environment created an educational ecosystem in which moral learning occurred naturally and continuously. Consistent with previous studies, the findings demonstrate that social interaction functions not merely as a communication mechanism but also as a contextual and sustainable instrument for value education and character formation (Teguh et al., 2025; Yakin, 2023).

Supporting and Inhibiting Factors

The study identified several factors that supported the successful implementation of value-based social interactions between teachers and students. The most prominent supporting factors included teachers' consistency in demonstrating exemplary behavior, strong emotional bonds between teachers and students, and the existence of a school culture grounded in Islamic values. These factors interacted synergistically to create a supportive environment for the internalization of Islamic educational values. Students were more

receptive to moral guidance because they trusted their teachers and perceived the school environment as consistent with the values being taught.

Despite these positive conditions, several challenges were also identified. The primary obstacle involved limited opportunities for teachers to provide individualized attention to all students, particularly those experiencing behavioral difficulties or requiring additional guidance. Large class sizes and multiple administrative responsibilities occasionally reduced the amount of time available for personal mentoring and intensive interaction.

Nevertheless, teachers attempted to overcome these challenges through persuasive approaches, informal counseling, and active involvement of students in social and religious activities. These strategies enabled teachers to maintain close relationships with students while providing opportunities for character development beyond formal classroom instruction. Such efforts reflect the humanistic principles of Islamic education, which emphasize compassion, empathy, and patience in guiding learners toward moral excellence. Within this framework, students are viewed not merely as recipients of knowledge but as individuals whose personal growth requires continuous support and understanding (Zalisman, 2025).

Overall, the findings of this study affirm that effective social interaction between teachers and students constitutes a fundamental pillar in the formation of Islamic educational values at the elementary school level. Value education occurs through dynamic, contextual, and meaningful social processes that allow students not only to understand Islamic teachings cognitively but also to internalize and practice them in their daily lives. Consequently, social interaction should be recognized as a central component of Islamic education and an essential strategy for fostering sustainable character development among young learners.

CONCLUSION

Based on the findings and discussion, this study concludes that social interaction between teachers and students plays a fundamental role in shaping Islamic educational values at the elementary school level. Intensive, continuous, and religiously oriented social interactions serve as the primary medium through which Islamic values are internalized, including honesty, discipline, responsibility, respect, and social care. These values are not merely transmitted as theoretical concepts but are embedded through authentic social experiences that students encounter in their daily school lives. Consequently, the internalization of Islamic values becomes a lived process that connects religious knowledge with actual behavior and moral practice.

The findings reveal that the patterns of teacher–student social interaction at SDN 165 Gresik are manifested through dialogic and humanistic communication, teacher role modeling

(uswah hasanah), religious habituation activities, and positive reinforcement of students' behavior. Within this process, teachers function not only as mu'allim (knowledge transmitters) but also as murabbi (character nurturers) and mursyid (moral and spiritual guides) who facilitate the holistic development of students' intellectual, emotional, moral, and spiritual dimensions. Among the various strategies identified, teacher role modeling emerged as the most influential factor in the internalization of Islamic values, as students tend to emulate behaviors demonstrated by individuals whom they perceive as morally credible and emotionally significant.

Furthermore, the study highlights that an Islamic school culture and harmonious emotional relationships between teachers and students constitute essential supporting factors in the successful implementation of value-based education. A school environment characterized by collective religious practices, mutual respect, and positive social relationships strengthens the effectiveness of social interactions as a vehicle for moral and spiritual development. Although challenges remain, particularly regarding teachers' limited opportunities to provide individualized attention to every student, the use of persuasive, empathetic, and humanistic approaches has proven effective in maintaining meaningful educational relationships. These practices reflect the principles of Islamic education grounded in rahmatan lil 'alamin, emphasizing compassion, patience, and guidance in nurturing students' character.

Theoretically, this study contributes to the discourse on Islamic education by demonstrating that social interaction constitutes a central mechanism in the process of value internalization. The findings support the perspectives of symbolic interactionism and social learning theory, suggesting that Islamic values are constructed, negotiated, and reinforced through ongoing social engagement and observational learning. Practically, the study underscores the importance of strengthening teacher–student relationships as a strategic component of Islamic character education in elementary schools.

Therefore, Islamic education should not be limited to the transmission of religious knowledge and cognitive achievement. Instead, it should place meaningful social interaction at the core of the educational process, enabling students to experience, internalize, and practice Islamic values in their everyday lives. The findings of this study may serve as a reference for educators, school leaders, and policymakers in designing more contextual, humanistic, and value-oriented Islamic educational practices aimed at developing morally responsible and spiritually grounded individuals.

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