PARENTS' EDUCATIONAL INTERACTION PATTERNS ON THE EFFECTIVENESS OF SUPERVISION AND DEVELOPMENT OF CHILDREN'S RELIGIOUS CHARACTER IN KOTA PARI VILLAGE, PANTAI CERMIN DISTRICT, SERDANG BEDAGAI DISTRICT

Muhammad Yunan Harahap[1], Hamzah[2] Ahmad Muammar Khairi[3] Titi Martini Harahap[4]

1. Islamic Religious Education Study Program, Pembangunan Panca Budi University of Medan
yunan@dosen.pancabudi.ac.id
2. Postgraduate Islamic Education, State Islamic University of North Sumatra
Hamzah068@gmail.com
3. Postgraduate Islamic Education, State Islamic University of North Sumatra
ahmadmuammarkhairi@gmail.com
4. Islamic Law Study Program, Mandailing Natal State Islamic College
titimartiniharahap@gmail.com

ARTICLE INFO	ABSTRACT
Keywords: *Intention, Educative, Effectiveness, Supervision*	Parental educational interaction with children is an important thing in everyday life, especially in maintaining and monitoring their behavior when they are not together. In an effort to foster religious character, this educational interaction is very much needed considering that children are very easily influenced in associations that keep them away from religious attitudes. This study aims to provide information on how the pattern of educational interaction is carried out by parents towards their children in Kota Pari Village. Then to provide information on whether educational interaction is effective in fostering and supervising the religious character of children in Kota Pari Village. The method used in this research is descriptive qualitative method. The results of the study show patterns of parental educative interaction, namely: Makes it easier for parents to monitor children's behavior even though they are not together, because it is done in two directions. Interaction through parental attention such as punishing, directing, guiding, supervising, providing guidance and advice. So that the behavior of children in Kota Pari Village shows positive behavior such as being honest, responsible, helping parents work, obeying parents' orders and obeying worship. Children can change their attitude because of stimulation from parents (stimulus) through educational interactions by showing good behavior or guidance from parents so that children can also imitate what their parents has directed (response). The supporting factor is strong enthusiasm and motivation in educating children, while the inhibiting factor is a lack of understanding of how educational interactions are correct.

1. INTRODUCTION

Human relations with other humans will always produce two-way communication through language that contains action, namely action and reaction, resulting in interaction. Interaction will occur when there is a reciprocal relationship between two or more people. Thus human life activities will always be accompanied by a process of interaction or communication, both interaction with the environment, interaction with others, and interaction with God, intentional or unintentional.

Today, education is experiencing a very important phase towards the progress of science and technology. The development of human civilization requires society to improve the quality of human resources that are superior and have high competitiveness to deal with all aspects of life and master science and technology. In this case the learning process which is the most important part in the world of education must run effectively.

From the form of interaction, the term educative interaction appears. Educative interaction is interaction that takes place in a bond for educational and teaching purposes. Therefore educational interaction needs to be distinguished from the form of interaction. Specifically in the field of teaching, there is the term teaching and learning interaction, namely interaction that aims to change a person's behavior. Based on the above concept, the term parents appears on one side and children on the other. Both are in educational interaction with different tasks and responsibilities, but together they achieve goals. (Djamarah, Syaiful Bahri;, 2005). Based on the explanation above, one of the solutions that can be offered is to bring up new knowledge to parents about educational interactions in an effort to supervise and foster the child's religious character, then parents have closeness through a very close inner relationship with them so that supervision of all children's behavior can be run effectively.

2. METHODS

This research uses a field study method (field research) with a type of qualitative research that will produce descriptive data. (Bungin, Burhan;, 2001). This study uses qualitative research methods because in social education science it depends on human observation both personally and in interactions in a society. Qualitative research methods actually do not aim to examine or prove the truth according to theory but to develop existing theories using the data collected. In this study, primary data were obtained by

researchers from the results of observation, documentation and in-depth interviews (in-depth interviews) with key informants, namely: village heads, community leaders, parents, and youth heads of mosques at the study site. After the data is collected, the data is analyzed using an inductive technique which takes the following steps: data reduction, data display, and data verification (conclusion drawing/verification) and then draws conclusions.

3. FINDINGS AND DISCUSSION

Harmonious educational interaction between parents and children greatly influences success in character building. However, in reality, the issue of educational interaction receives less attention from stakeholders or people involved in the educational process, including parents. This is evidenced by the fact that some parents build bad relationships with their children, such as being arrogant and choosing violent ways to solve problems in the family. Such conditions worsen the relationship between parents and children inside and outside the home, so it is not surprising that children fight against their parents. In fact, the problem of educational interaction is not a new problem in the world of education. Therefore, this research is very important because it can reveal how effective parental supervision is and fostering children's religious character through educational interactions in everyday life. Furthermore, this research is expected to become a formula in carrying out educational interactions so that their children have a close relationship and have a religious character.

A. Definition and Purpose of Educative Interaction

Educational interaction is reciprocal communication between one party and another, which has a specific purpose to achieve a common goal (to achieve learning goals). Interactions are said to be educative interactions if they consciously have the aim of educating, to lead students towards maturity. (Lubis, Syaiful Akhyar;, 2021). Interaction will always be related to the term communication or relationship. In the communication process, the terms communicant and communicator are known. This relationship occurs usually because there are two things that will be synergized, which is known as the message. Then to channel and convey that message a medium or channel is required. So the elements related to communication are communicants, communicators,

messages and media. Likewise the relationship with one human being with another human being, the four elements for communication to occur will always be there. (Sardiman A.M, 2012). Educational interaction is specifically a process of learning interaction teaching which has special characteristics to distinguish one interaction from another. The characteristics of the educational interaction are as follows:

1) Educational interaction has a purpose, meaning to help children in a certain development.

2) Have a planned procedure (interaction course), in order to achieve the goal optimally, in carrying out educational interactions it is necessary to have systematic and relevant procedures or steps.

3) Educative interaction is characterized by a special material cultivation, in this case the material must be arranged in such a way that it is suitable for achieving the goal.

4) Marked by the activity of students, as a consequence that students are the center, then the activities of students are absolute, both physically and mentally active.

5) In educational interactions, the teacher acts as a guide. As a supervisor the teacher must try to revive and provide motivation so that a conducive interaction process occurs.

6) Educational interaction requires discipline as a regulation of behavior patterns that are regulated in such a way according to provisions that have been consciously adhered to, both by educators and students.

7) Having a time limit, this is one of the characteristics that cannot be avoided in educational interactions. Each goal is given a certain time, when the goal must be achieved.

8) Evaluation, the most important part of the evaluation problem that cannot be ignored. Evaluation is a process of assessing the progress, achievement, and development of students for educational purposes. (Sardiman A.M, 2012). In this evaluation, according to Sardiman, an assessment of learning outcomes must be carried out.

Wijaya in a book entitled "communication and public relations" states that the purpose of the interaction includes:

a) So that what we say can be understood.

b) So that our ideas are accepted by others.

c) Motivate others to do something.

Goals have important meaning, because without goals, the activities that have been carried out will be less meaningful. In fact it would be a waste of time and effort in vain. Therefore, goals occupy an important position in all activities, especially in educational interactions, goals can provide a clear direction of activity. So, it can be concluded that the goal occupies a very important position in educational interaction activities. Without a goal everything that is done will be in vain and less meaningful.

B. Aspects of Educative Interaction

According to Zahara Idris there are two forms of teaching and learning interactions, namely:

1) The form of one-way interaction

In the form of one-way interaction (one way communication), the teacher becomes the center of teaching and learning. In this case the teacher conveys teaching with lectures and students listen with disabilities so that students become fluent.

2) The form of two-way interaction

In this form of interaction students gain knowledge in class under the guidance of the teacher and students can ask several questions resulting in a process of exchanging ideas or giving each other information that challenges students in all learning actions. (Idris, Zahara;, 2007).

Meanwhile Sardiman explained that interaction can be said to be educative interaction, if it consciously has the goal of educating, leading students towards maturity and a better direction. So in this case what is important is not the interaction but the intent and purpose of the interaction itself in the teaching and learning process. Because the goal is the main thing, the interaction activity is indeed planned or intentional.

The concept of educational interaction in the Koran through its stories consists of: 1) Educational goals: humanization, perfect human beings, and noble character, 2) Educators: wise, compassionate, democratic, know students, and understand student character, knowledgeable, understand material, patient and sincere, 3) Students: obedient, patient, steadfast, not giving up, serious, polite, humble, and respectful to teachers, 4)

Material: faith, syari'ah, morals, 5) Methods: dialogic, uswah hasanah, dokratis, and mau'izhah. (Mollah, Moh Kalam;, 2015).

Educational interaction in the Qur'an is formulated from the content of the material taught by each educational actor in his interaction with his students. At least, from the treasures presented through examples of educational interactions carried out by our predecessors in the Qur'an, they serve as examples for educators and their students themselves. Because education itself has tried to help human nature to reach maturity, namely to become a human being who has emotional, intellectual and behavioral integrity. One of the stories about having to be patient for a student in his interactions with educators can be seen in the journey of Prophet Musa AS who studied with his teacher, namely Prophet Khidir, contained in Surah al-Kahf verses 68/78

Meaning : "How canst thou bear with that whereof thou canst not compass any knowledge?"

Meaning: He said: "This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience."

In another example, apart from being patient, a learner is required to be sincere in his interactions to study with educators as sincerity is demanded in worship. Surat al-A'raf verse 29 becomes the basis.
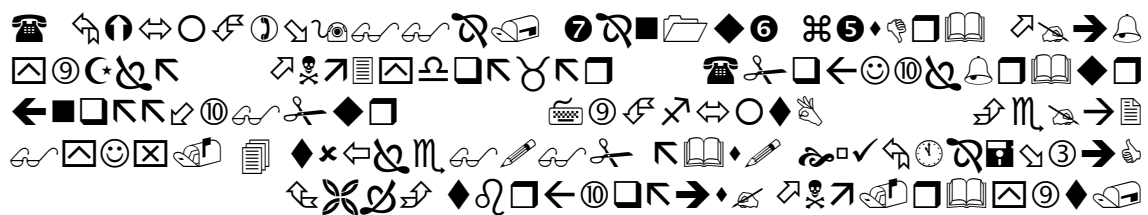
Meaning: Say:" My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him)."

C. Parental Supervision Effectiveness

Effectiveness in the Big Indonesian Dictionary comes from the word effective which means there is an effect (influence, impression, effect). Meanwhile, according to

E. Mulyasa in his book entitled "school-based management", effectiveness is defined as a measurement of success in achieving predetermined goals or those that can provide satisfactory results. In other words, effectiveness is a link between objectives and results that indicate the degree of conformity between the stated goals and the results achieved. So it can be concluded that effectiveness is an activity related to achieving goals in a program or activity that has previously been planned together. (E. Mulyasa, 2004).

According to Riadi Kusuma, there are 4 types of child supervision styles, namely as follows:

a) Authoritative Parenting (warm and firm). This supervision will foster attitudes that trigger to increase self-confidence and social responsibility.

b) Authoritarian Parenting (not accepting the will of the child). This supervision applies punishment to the child if the child makes a mistake.

c) Neglect Parenting (giving little time to children). Supervision with this parenting style makes children less responsible.

d) Indulgent Parenting (giving high freedom to children). In supervising this parenting style, parents do not instill discipline in children so that children are free to choose according to their wishes. (Kusuma, 2013).

Based on the above, it can be concluded that the effectiveness of supervising children's morals is how well the supervision of children's morals has been carried out by parents so that the target is achieved as expected. if child supervision can be carried out properly as expected, then it can be said to be effective. But on the contrary, if child supervision cannot be carried out properly as expected, then it cannot be said to be effective.

D. The Concept of Religious Character Education

Character building must continue to be carried out from all educational environments, namely families, schools and communities. The family as one of the three educational centers is tasked with forming positive habits as a strong foundation in informal education. With these habits, children will follow or adapt to the habits of their parents so that positive socialization occurs in the family.

Parents have various functions, including providing education to children, especially character education as the basis for the personality of their children. As

educators in the family, parents play a very important role in laying the foundations of behavior for their children. Habits and behavior are always seen, assessed, and imitated by their children consciously or unconsciously so that they can become habits for their children.

Character comes from the Latin "charassein", "kharax" in English "character", Greek "character" from the word "charassein" which means to carve, make sharp, or make deep. (Hairuddin, Enni K;, 2014). Carving is an activity of making pictures or carvings on wood or stone. According to the Poerwadar Minta Dictionary, character is defined as character, character, psychological traits, morals or manners that distinguish one person from another. (Setiardi, Dicky;, 2017).

Religious character, comes from two different words, namely character and religious. Even though this word seems different, it greatly influences the behavior of a person from the religion he adheres to. Religious is part of the character, because there are 18 character values, one of which is religious. Through this religious character, it is hoped that it can animate other values that are developed in the school and madrasah environment so that they can produce human figures who have noble character.

E. Parental Educative Interaction Patterns on Supervision and Development of Religious Character

In educational interactions from an Islamic perspective, parents have a central role as leaders and primarily as educators. Parents are spiritual fathers for students, in addition to imparting knowledge they also educate morals or build the child's religious character. (Abrasyi, Athiyah Muhammad;, 1975). The good qualities that must be possessed in educational interactions are: a) zuhud, namely the effort to leave excess things, even though they are lawful, showing thrifty and avoiding the glitter of the world, b) having a clean soul , as parents must be clean physically and spiritually, away from sins such as riya, envy and others, c) sincere charity, because sincerity is the way to success both in career and children's success, d) be gentle, e) charismatic and dignified , f) love children as self-love, g) Parents must recognize the talents, nature and character of their children so that they are not wrong in educating them, h) Parents must master how to educate. In the principle of learning ethics is the main principle. Educational interactions between educators and students must always be maintained.

In the educational interactions carried out by parents in Kota Pari Village, they have shown an attitude that their children can emulate in everyday life. Some of the examples of educational interactions carried out by parents are:

a) Continuously trying to cleanse the heart, improve intentions and motivation in educating children and living a simple life.

b) Always pray when doing activities in daily life always to get the blessing of Allah SWT.

c) trying to continue to add to the knowledge of Religion, as evidenced by attending every Friday evening recitation.

d) Paying attention, punishing, directing, guiding, giving supervision so that it shows positive behavior such as being honest, responsible, helping parents work, obeying parents' orders and obeying worship.

e) Children can change their attitude because of stimulation from parents (stimulus) through educational interactions by showing good behavior or guidance from parents so that children can also imitate what has been directed by their parents (response).

f) Supporting factors, namely enthusiasm and strong motivation in educating children, while inhibiting factors are busy parents in earning a living for the family.

In order for educational interactions to be carried out as well as possible, as agreed by experts in the social sciences, psychology and education, a good close relationship with children is needed. So that the formation of intellectual, spiritual and moral can run as perfectly as possible. It has become a belief for reasonable people, that if there is a gap and distance between children and parents, automatically the coaching process cannot be carried out perfectly. Education also can not be achieved properly. Therefore, fathers and educators should look for positive ways to create love for children, strengthen relationships, cooperate between them and feel affection. The method is:

a. Parents should be sweet-faced, not stingy, show a smile to their children. This is in accordance with the hadith narrated by At-tarmizi and Abu Dzar: It means "Your smile to your brother is sadaqah"

b. Motivate children by giving prizes in every job well done, or because they stand out in their studies.

c. Make the child feel the attention given by the father to him. As the following hadith narrated by Baihaqi: "Whoever does not pay attention to the Muslims, then he is not included in their group"

d. Treating children with good manners and hospitality, as the following hadith says: "The believer who has the most perfect faith is the one with the best manners and the friendliest to his family."

e. Educators should fulfill the child's will to be a helper in serving him. Abu Asy-Syaikh narrated from Rasulullah SAW, that he said: "May Allah bestow His mercy on parents who help their children in serving them"6. It is also necessary to unite educators with children to entertain them. Aath-tahabroni narrated from jabir he said: "I was facing the Prophet, and he was crawling, on his back Hasan and Husayn and he was blessing. "The best of the camels are the two of you, and the best of the loads are the two of you"

f. It is necessary to unite educators with children to entertain them. Aath-tahabroni narrated from jabir he said: "I was facing the Prophet, and he was crawling, on his back Hasan and Husayn and he was blessing. "The best of the camels are the two of you, and the best of the loads are the two of you"

In the process of interaction between teachers and students, the teacher as the main actor in educational activities requires preparation, both in terms of mastery of the knowledge he teaches, the ability to convey it efficiently and on target and is able to create patterns of good relationships in his interactions with students. The teacher according to Al-Ghazali is a person who is entrusted with the task of eliminating bad morals from within students with tarbiyah and replacing them with good morals, not being tempted by the world, wealth or position, so that later the seekers of the true path in this case are students. , can easily go to the road to the afterlife, from the explanation of the educational interaction above there is no fundamental difference between the interaction between parents and their children. (Nata, Abuddin;, 2001).

From Al-Ghazali's explanation above it seems that it can be related to the form of the pattern of relationship (educational interaction) between parents and children which is based on patterns of sincerity, kinship, humanity (humanistic), equality and patterns of uswatun hasanah. The pattern of sincerity contains the meaning of interactions that are built without expecting material rewards from these interactions, and assumes that these

interactions take place in accordance with the soul's calling to devote oneself to Allah from the mandate that Allah has given. The sincere feeling that exists also creates a great sense of responsibility in the person of every parent to carry out their duties properly. (Abrasyi, Athiyah Muhammad;, 1975).

4. CONCLUSION

Interaction will always be related to the term communication or relationship. In the communication process, the terms communicant and communicator are known. This relationship occurs usually because there are two things that will be synergized, which is known as the message. Then to channel and convey the message, a medium or channel is needed. So the elements related to communication are communicants, communicators, messages and media. Likewise the relationship with one human being with another human being, the four elements for communication to occur will always be there.

In the educational interactions carried out by parents in Kota Pari Village, they have shown attitudes that tend to be emulated by their children in everyday life. Some of the examples of educational interactions carried out by parents are:

1. Trying to continuously clean the heart, improve intentions and motivation in educating their children. Then live simply.
2. Always pray when doing activities in daily life to ask for the blessing of Allah SWT.
3. Willingness to continue to add to religious knowledge, as evidenced by attending every Friday evening recitation.
4. Parental attention such as punishing, directing, guiding, supervising, providing guidance and advice so that behavior shows positive behavior such as being honest, responsible, helping parents work, obeying parental orders and obeying worship.
5. Children can change their attitude because of stimulation from parents (stimulus) through educational interactions by showing good behavior or guidance from parents so that children can also imitate what has been directed by their parents (response).

6. The supporting factors are strong enthusiasm and motivation in educating children, while the inhibiting factors are the busyness of parents in earning a living for the family.

Bibliography

Abuddin N. (2001). *Perspektif Islam tentang Pola Hubungan Guru-Murid; Studi Pemikiran Tasawuf Al-Ghazali*, Jakarta: Raja Grafindo Persada.

Burhan B,. (2001). *Meodologi Penelitian Kualitatif*,Jakarta: PT. Raja Grafindo Persada.

Dicky. S. (2017),. *"Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak"*, Vol 14, No 2.

E. Mulyasa, (2004). *Manajemen Berbasis Sekolah*, Cet. VII, Jakarta: Remaja Rosdakarya.

Enni K. H. (2014). *Membentuk Karakter Anak dari Rumah*, Jakarta:Kelompok Gramedia.

Ety N. I., (2015). *Peran Komunikasi dalam Interaksi Guru dan Siswa*, dalam Jurnal Al-Ta'dib, Vol. 8, No. 2.

Moh K. M. (2015),. *Konsep Interaksi Edukatif dalam Pendidikan Islam Perspektif Al-Qur'an*,Jurnal Pendidikan Agama Islam, Vol. 3, No. 2.

Syaiful B. D,. (2005). *Guru dan Anak Didik dalam Interaksi Edukatif Suatu Pendekatan Teoritis Psikologis,* Jakarta: PT Rineka Cipta.

Muhammad A. A,. (1975). *at-Tarbiyah al-Islamiyyah wa Falsafatuha*, Mesir: Isa al-Bani al-Halabi.

Riadi K. (2013). *Macam-macam Pengawasan Orang Tua terhadap perkembangan Anak Dan Pengaruh Terhadap Anak*, Jakarta: Rineka Cipta.

Syaiful A. L,. (2021). *Konseling Pendidikan Islami Perspektif Wahdatul Ulum*, Medan: Perdana Publishing.

Sardiman. A.M. 2012,. *Interaksi dan Motivasi Belajar Mengajar*, (Jakarta: Rajawali Grafindo.

Zahara I. 2007., *Dasar-Dasar Kependidikan,* Padang: Angkasa Raya.