CONCEPT OF EDUCATIONAL INTERACTION IN EDUCATION: IN SOCIOLOGICAL PERSPECTIVE

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Abstract

This article describes the concept of educational interaction in education in a sociological perspective. Sociology has a point of view, certain methods and arrangements. It can be clearly stated that the object of sociology is the study of people in groups, by looking at the nature of society, culture and individuals scientifically. The sociology of education in particular can be interpreted as sociology applied to solve fundamental educational problems that focus on the investigation of the interdependent areas between sociology and the science of education. Educational interaction can be interpreted as a relation activity of various educational elements, educators, administrative staff, and students. The point of interaction in general is a reciprocal relationship among individuals that occur in the community. Educational interaction can only be created if an educator meets the competence and professionalism in the learning process and understands the background of students. An educator plays an important role in creating educational interaction in school. Educational interaction is seen in the implementation of the learning process or the learning stages of an educator. Educational interactions between educators and students are expected to be achieved optimally if there is an awareness of educators that the noble task in teaching and educating students are comprehensive. An educator will be happy and have satisfaction if his or her students succeed.

Keywords: Concepts, Educational Interactions, Education, Sociology

ملخص

يتناول هذا البحث الحديث عن مفهوم التعامل التربوي في منظور علم الاجتماع. ولعلم الاجتماع نظرة خاصة، وطريقة خاصة، وأساليب معينة. وجزما يمكن أن يقال إن موضوع علم الاجتماع هو الإنسان في الجماعة، بالنظر إلى حقيقة المجتمع والثقافة والأفراد نظرة علمية. ويمكن تعريف علم الاجتماع التربوي على سبيل

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الخصوص بأنه علم الاجتماع الذي يطبق لحل مشكلات التعليم الأساسي مركزا على الاهتمام باكتشاف الولايات التي يحيط بها علم الاجتماع وعلم التربية. ويمكن تعريف التعامل التربوي بأنه أنشطة الاتصال بين عناصر التربية، سواء كان مدرسا، أم موظفا إداريا، أم طلبة. وإذا أطلقت كلمة التعامل فمعناها العلاقة التبادلية بين فرد وفرد في وسط بيئة المجتمع أو في غير بيئة المجتمع. وإنما يتم التعامل التربوي إذا استوفى المدرس كفاءة وأهلية لعملية التعليم ويلم خلفية الطلبة. وللمدرس دور مهم في في إنشاء التعامل التربوي في المدرسة. ويظهر التعامل التربوي في إجراء عملية التعليم أو مراحل التعليم التي يقوم بها المدرس. وسوف يتم التعامل التربوي بين مدرس وطلبة بصفة جيدة إذا كان للمدرس وعي بأن مهمة التربية الشريفة مهمة متكاملة. وسيشعر المدرس بالسعادة إذا كان طلبته ناجحين.

مفتاح الكلمات: مفهوم، التعامل التربوي، التربية، علم الاجتماع

Abstrak

Artikel ini mendeskripsikan konsep interaksi edukatif pada pendidkan dalam perspektif sosiologis. Sosiologi memiliki sudut pandang, dan metode serta susunan yang tertentu. Secara tegas dapat dinyatakan bahwa obyek telaah sosiologi adalah manusia dalam kelompok, dengan memandang hakekat masyarakat, kebudayaan dan individu secara ilmiah. Sosiologi pendidikan secara khusus dapat diartikan sebagai sosiologi yang diterapkan untuk memecahkan masalah-masalah pendidikan yang fundamental yang memusatkan perhatian pada penyelidikan daerah yang saling dilingkupi antara sosiologi dengan ilmu pendidikan. Interkasi edukatif dapat diartikan sebagai suatu aktivitas relasi berbagai elemen edukatif, baik pendidik, staf administrasi, maupun anak didik. Intilah interaksi pada umumnya adalah suatu hubungan timbal balik antara individu satu dengan individu yang lain yang terjadi pada lingkungan masyarakat atau selain lingkungan masyarakat.Interaksi edukatif hanya bisa tercipta apabila seorang pendidik memenuhi kompetensi dan profesionalisme dalam proses pembelajaran juga memahami latar belakang anak didik. Seorang pendidik memenuhi peranan penting dalam menciptakan interaksi edukatif di sekolah. Interaksi edukatif terlihat dalam pelaksanaan proses pembelajaran atau tahap-tahap pembelajaran yang dilakukan seorang pendidik. Interaksi edukatif antara pendidik dan anak didik yang diharapkan tercapai dengan optimal apabila adanya kesadaran pendidik bahwa tugas mulia dalam mengajar dan mendidik anak didik itu sifatnya koprehensif. Seorang pendidik akan merasa bahagia dan memiliki kepuasan jika anak didiknya berhasil.

Kata Kunci: *Konsep, Interaksi Edukatif, Pendidikan, Sosiologis*

Introduction

In studying a society, sociology uses a number of assumptions called perspective, approach, or sometimes called paradigm. All three are sociological ways of studying society. Indeed, these perspectives are different, and sometimes contradictory from one another. However, this perspective is just a way of approaching to study society. Some of these literary perspectives are often referred to as theories, such as conflict theory, theory of functionalism, the theory of interactionalism, and so forth with each of its supporting figures. Some perspectives in sociology, among others, Evolution Perspectives, Interactionist Perspectives, Functional Perspectives, Order Perspective, and Perspective Conflict. [1]

Man is a creature of the Zhon Politicon, so that human life will always be in contact with each other in various forms of situation and communication. Among the various types of situations, there is one particular type of situation namely the educational situation, namely the interaction that takes place in the purpose of education. Educational interactions bring up teachers as well as students. Both differ in educational interactions with different positions, tasks and responsibilities, but together achieve the goal.

School environment is a social environment for students as members of the community including everything that includes symptoms related to teaching and learning activities, therefore the socialization done in school students will be visible from the participation of students in school activities. School socialization is accompanied by good interpersonal relationships among students, teachers, mentors, and other personnels. The presence and existence of the school as a sub-system of society that serves to transform the values of the older generation to the younger generation can be seen from various perspectives or approaches. Schools should receive adequate resources, coordinate against environmental demands, define and implement objectives, show solidarity of unity among students, teachers and, administrators, maintain, maintain patterns of school culture and motivation and culture.

The role of educators in relation to the students appears to vary based on the educational social interaction that it faces. Educational social interaction is a formal interaction in teaching and learning process in the classroom or outside the classroom. In a pedagogical perspective, students have a number of potentials that need to be developed through the process of education and learning in schools. Students need education so that they become educated human beings. Learners have potential reasons that must

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[1] Stiadi, Elly M. dan Usaman Kolip. *Pengantar Sosiologi* (Jakarta: Prenada Media Group, 2011), 25.

be developed in order to become a human power as a man who is morally capable as capital in real life.

Similarly, research results conducted by Moch. Kalam Mollah, but rather looking from the side of the Qur'an revealed that, seen from all aspects of educational interactions in the stories in the Qur'an, the pattern of educational interaction in the Qur'an consists of a direct method and interactive methods. A one-way method illustrates the centralization of education in educational activities. Students are positioned as educational objects that must be filled with educational materials. This one-way method has relevance to the dogmatic teaching material such as the problem of faith and worship. The assertive attitude of educators with responsibility for the educational profession is able to condition obedience for students. [2]

The Origin of Education in a Sociological Perspective

Viewed from the scientific framework, sociology has a point of view, and certain methods and arrangements. It can be clearly stated that the object of sociology is the study of people in groups, by looking at the nature of society, culture and individuals scientifically. [3] The sociology of education in particular can be interpreted as sociology applied to solve fundamental educational problems that focus on the investigation of the interdependent areas between sociology and the science of education. [4]

One most important figure in the development of sociology of education is Durkheim (1858-1917), especially his view of education as a social thing. On the basis of this view, he said that education is not only one form, both in terms of ideal or actual, but various. Education is a tool for developing self-awareness and social awareness into a stable, disciplined, intact and meaningful guide. So in the context of the anticipation of the rapid flow of transformation, which develops in the development of modern society, he insists that education must make changes and adjustments. To that end, educators must take an important view of the sociological approach. [5]

Some early sociologists have argued that education as a process of improvement has a major function in improving society. Lester F. Ward said that education is a tool to improve the quality of people's lives. Schools

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[2] Moch. Kalam Mollah, "KONSEP INTERAKSI EDUKATIF DALAM PENDIDIKAN ISLAM DALAM PERSPEKTIF AL-QUR'AN", *Jurnal Pendidikan Agama Islam.* Volume 3 No. 2 November 2015, 236-256.

[3] Ahmad Hufad, *Teori Sosiologi Pendidikan dalam buku Ilmu dan Aplikasi Pendidikan: Bag I (Ilmu Pendidikan Teoritis)* (Bandung: Imperial Bhakti Utama, 2007), 221.

[4] Ibid., 223.

[5] Ibid., 224.

must succeed in teaching their students, so that through their knowledge they can increase the culture to a higher possible direction. [6]

John Dewey states that education is a process of society and there are many kinds of societies, so a criterion for criticism and educational development contains the ultimate and special ideals. Such a society must have a kind of education that provides individual interest to individuals in community relations and has thoughts that ensure social change. [7]

Education, according to Dewey, is life itself. Here the growth continues to grow. Each developmental achievement becomes a springboard for further development. Therefore, the educational process is one form of self-adjustment that continues. In the process psychological processes (behavioral changes that focus on sophisticated, planned and intended behavior) in the sociological process (changes in customs, attitudes and institutions) are inseparable. John Dewey views that education should be focused on social efficiency, or the benefit of social life; and learn to do or learn through direct experience better known as learning by doing. [8]

Ibn Khaldun views science and education as an activity that is purely thought-provoking and contemplative and far from the pragmatic aspect of life. He views science and education as a conclusive phenomenon born from the formation of society and its development in the stage of culture. Intellect encourages human being to possess the knowledge which is important to him in his modest life in the first period of the formation of society, then science is born in line with the development of the later period of birth also education as a result of human pleasure in understanding and deepening knowledge. [9]

Therefore, knowledge and science are useful for the preservation of nature. Therefore, education should be based on experience and observation so that the result of education is independence and courage to face reality. His views on education and teaching are based on his pragmatic realistic philosophy which is abstracted from his social philosophy. He makes teaching a profession to earn a living. [10]

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[6] Ibid., 230.

[7] M. Ihsanudin, 2009, Pragmatisme Pendidikan, Telaah Atas Pemikiran John Dewey, http://indekos.tripod.com/id4.html// accessed on 23 March 2017.

[8] Suyitno, *Tokoh-Tokoh Pendidikan Dunia (Dari Dunia Timur, Timur Tengah Dan Barat)* (Bandung: UPI. 2009), 8.

[9] Abdurrahman Ibnu Khaldun, *Muqaddimah Ibnu Khaldun*, Terj. Ahmadie Thoha (Jakarta: Pustaka Firdaus, 2001), 535.

[10] Abdul Khaliq, dkk. *Pemikiran Pendidikan Islam: Kajian Tokoh Klasik dan Kontemporer* (Yogyakarta: Pustaka Pelajar Offset, 1999), 22.

Sociological Theories on Education

a. Interaction Theory

This theory considers that sociology has an interest in individuals with other individuals. Each individual makes a cultural contribution in the effort to describe and establish social institutions in the same way as a result of the similarity of socialization of experience and expectations. [11] Furthermore, this theory emphasizes the understanding of the mind's view of reality, how we perceive events and circumstances around us and react as we do. Its application to education is manifested in the form of a review of the interaction process in the classroom, the management and use of knowledge, the question of whether it is taught, curriculum materials, and other matters. [12]

Payne further explains that:

'The social interferences include not purely those in which the individual gains and organizes his experiences as a child, but also those social groups and processes in which they must function in adult life. These social relationships are for there more regarded particulary inrelation to the educational system in its evolution and changing finction'' [13]

As a social being, man in his life needs relationships with other human beings. The relationship occurs because humans teach other human beings, when something that will be done cannot be done alone. The human tendency to relate produces two-way communication through language containing actions and deeds. Because there is action and reaction, the interaction takes place. Therefore, interaction will take place when there is a mutual relationship between two or more people. [14]

Interactions between people with each other always have a certain motive to meet the demands of life and their respective lives. Interactions that take place around human life can be educative if the conscious interaction puts the goal of changing one's behavior and actions. This valuable educational interaction in education is referred to as educational interaction. The concept above brings the term *teacher* on the

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[11] Ahmad Hufad, *Teori Sosiologi Pendidikan.*, 246.

[12] Ibid., 247

[13] not only in children but also in adults, social groups, and even in social processes, that social interaction shapes human behavior, is in particular regarded as an evolving educational system. This means that whenever new conditions and situations are found, there must be new social interactions and as if the individuals learn to interact socially. This is the pedagogical principle.

[14] Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2005), 47.

one hand and *students* on the other. Both are in an educational interaction with different positions, tasks and responsibilities, but together achieve the goal. [15]

Oemar Hamalik defines teaching as a teaching-learning interaction that takes place as a process of mutual understanding between teachers and students. Both have a relationship or communication interaction of teachers teaching on the one hand the other and students learn on the other, where both show balanced activities, only different role. [16]

Educational interaction should describe a two-way active relationship with some knowledge as its medium, so that interaction is a meaningful and creative relationship. All elements of educational interaction must proceed in the bond of educational objectives. Therefore, educational interaction is a picture of a two-way active relationship between teacher and students that takes place in the bond of educational objectives. [17]

b. Socialization as a Learning Process

A baby is born into the world as a selfish little organism filled with all sorts of physical needs. Then he becomes a man with a set of values and goals, joy and dislike, reaction patterns, deep concepts, and consistent with himself. Everyone gets it all through the process we call *socialization*, the learning process that transforms it from an animal into a person with a human personality. More precisely, socialization is a process whereby one internalizes the group norms in which he lives so that a unique self arises. Berger defines socialization *a process by which a child learns to be a participant member of society"*. [18]

Mead states that the newborn has not yet possessed himself. The human self develops gradually through interaction with other community members. Dewey views education in terms of process, where education is defined as a demand for the child's growth process and socialization process. Besides, the growth process of the child develops himself to an ever increasingly perfect level, while the process of

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[15]Ibid.

[16] Ibid., 54-55.

[17] The general form of social processes is social interaction (which can also be called a social process), because social interaction is a necessary condition for social activities. Other forms of social processes are only special forms of social interaction. Social interaction is a dynamic social relationship, which concerns the relationship between individuals, between human groups, as well as between individuals and groups of people. When two people meet, social interaction begins. At that moment they reprimand each other, shake hands, talk to each other or maybe fight each other. Such activities are forms of social interaction. Ibid., 55.

[18] Paul B. Horton, Chester L. Hunt, *Sosiologi Jilid I Edisi VI*, Translator, Aminudin Ram dan Tirta Sobari (Jakarta: Erlangga, 2006), 99.

socialization is a process to adapt in a society full of problems and which are constantly changing or developing dynamically.[19]

c. **Social-Culture Theory**

Vygotsky in his theory says that social and cultural conditions affect children's cognition. Human cognition is innate in sociability and language. According to Vygotsky the baby has been prepared with the basic perception, ability to pay attention, and memory capacity as it is in animals. These things develop in the first 2 years through direct contact with the environment. The rapid development of language leads to a change in thinking. Vygotsky's thinking that has been described above is better known as the Sociocultural Theory.[20]

For Vygotsky, learning involves obtaining signs through the teaching and information of others. Development involves the internalization of children against these signs so as to think and solve problems without the help of others. This ability is called self-regulation.[21]

Educational Interactions Defined

Educational interaction can be interpreted as a relation activity of various educational elements, educators, administrative staff, and students. The term interaction is generally a reciprocal relationship between one individual one with another individual that occurs in the community or other than the community environment. They together have awareness in creating a climate of education and learning in schools to produce qualified human resources (students) and reliable.[22]

Education is basically a system and a way of improving the quality of life in all areas, so that in the course of human life on this earth, almost no human groups who use education as a tool to improve the quality even in the primitive group. [23] From that education should be able to direct and optimize the potential to the positive and minimize the development of

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[19] John Dewey, 1972, *Experience And Education,* Colliers Books: New York, Translator John De Santo (Jakarta: Erlangga, 2007), 12-13.

[20] Anita Woolfolk. 2009. *Educational Psicology.* United State of America: Pearson Education. http://comunity.um.ac.iddiakses pada 23 Maret 2017, 55.

[21] Ibid., 57.

[22] The term *Education* comes from Greek, paedagogiek is from *pais* means child meaning, gogos means to guide or demands, and iek means science. So etymologically, paedagogiek is a science that talks about how to give guidance to children. In a specific sense, Langeveld argues that education is the guidance given by adults to immature children to achieve maturity. In a broad sense education is a human effort to improve the welfare of life that lasted for life. M. Arifin, *Kapita selekta Pendidikan (Islam dan Umum* Kapita Selekta Education (Islam and General) (Jakarta: Earth Script, 1995), 71.

[23] Ibid., 72.

behavior negativity as the effect of human development. [24] These basic potentials also show us the importance of education to develop and cultivate to where the optimal point can be achieved. Moreover, we see the human condition from birth are in a very weak state, which indirectly requires help from both parents. [25] Thus, education is a very determining factor of human personality. Physical and spiritual potential does not automatically grow and develop by itself, but requires guidance, direction, and education. [26]

Educational interaction by Shuyadi and Abu Achmadi is "a relationship between educators (teachers) and students that take place in education bond". Meanwhile, according to Sudirman AM, educational interaction in teaching is "a deliberate interaction process, awareness of the purpose, i.e, to deliver students level maturity ".

From some definitions, it can be concluded that educational interaction between teachers and students is a process of reciprocal relationship that is communicative, done intentionally, planned, and have certain goals. Thus in educational interaction there are two main elements that must be present in a deliberate situation, i.e. between Teachers and Students.

Definition of Group

Of some definitions of group, among others, are expressed by Joseph S. Roucek that a group includes two or more humans among whom there are several patterns of interaction that can be understood by members or others as a whole. Major Polak says that a social group is a group, that is, a number of people who have relationships with each other and that relationship is a structure. Wila Huki (1986) says that the group is a unit consisting of two or more people, who interact with each other or communicate with each other. [27] Thus, it can be summed revealed that the group according to sociology perspective is a group of two or more people who interact and mutual relationships where they feel to be part of the group. [28]

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[24] Ahmad Zayadi, *Manusia dan Pendidikan dalam Perspektif Alquran* (Bandung: PSPM, 2006), 114.

[25] Ibid.

[26] Ibid.

[27] Abdullah Idi, "Bahan Kuliah Sosiologi Pendidikan S1 & S2"., 7-9.

[28] Abdul Syani, *Sosiologi, Skematika, Teori, dan Terapan* (Jakarta: Bumi Aksara, 2007), 105. Kamanto Sunarto mentions various classifications of social groups from various experts. Biersted distinguishes four types of social groups based on organizational presence, social relationships among group members, and type awareness, ie statistical groups, civic groups, social groups, and association groups. Merton reveals the group is a group of people who berintraksi each other in accordance with established patterns, while kolektiva is a person who has a sense of solidarity due to shared values

Durkheim distinguishes between groups based on mechanical solidarity and groups based on organic solidarity. Mechanical solidarity is a feature that characterizes a simple society, whereas organic solidarity is a very complex form of solidarity that has been known as the detailed division of labor united by the interdependence of parts. [29]

Cooley introduced the concept of the primary group. As opposed to it, a number of sociologists create a secondary group. Another classification, namely the distinction between inner and outer groups, is based on Summer's thought. Summer argues that among the members of the group is found friendship, cooperation, order, and peace. The interaction between inner groups and outside groups tends to be marked by hatred, hostility, war, and robbery. According Persons, variable pattern is a set of universal dilemmas faced and must be solved a perpetrator in every social situation.

A classification that Geertz stated from Javanese society is the distinction between the abangan, santri, and priyayi. According to Geertz, the division of society that he examines into these three types of culture is based on differences of views among them. The bureaucratic organization by Weber contains a number of principles. The principle is found only in the bureaucracy that Weber called the ideal type, which we will not encounter in society. In general the organization can be defined as a group of people who gather to have the same purpose, and work to achieve that goal. The organization is a social unit deliberately created in the sense that at a given moment a decision has been made to establish a school to facilitate the teaching of a diverse range of subjects.

Schools are also re-established, in the sense that everyone is related to each other in the context of school; there is teaching, some are struggling to learn, and some are cleaning the room, providing food or school. Philip Robinson exposed the school as an organization. Although school is familiar to all of us, colleges for the masses, our ability to explain and generalize how it works in a rather profound way is still undercut by the flaws in the analysis. [30]

Furthermore, Robinson says that the organization itself is by the scarcity of empirical study worthy in the field of educators. The ongoing absence of a coherent and generally accepted theory of school as an organization may be the guidance that it is confronted with a mere sociological illusion. The complexity of educational institutions is such that

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and who already have a sense of moral obligation to run the expectations of the role. Another concept proposed by Merton is the concept of social categories.

[29] Kamanto Sunarto, *Pengantar Sosiologi*, Edisi Revisi (Jakarta: Lembaga Penerbitan Fakultas Ekonomi Universitas Indonesia, 2004), 137.

[30] Abdullah Idi, *Sosiologi Pendidikan* (Jakarta: Rajagrafindo Persada, 2011), 119.

there is no general theory that can describe the nuances and uniqueness of unique institutions without causing the impression of superficial and simple. [31]

Educational Interaction of Students

Talking about the interaction of teaching and learning, then we cannot separate the "teacher" and "educator". Teachers are one component in teaching and learning process, because the magnitude of the role then a teacher or educator must have competencies.[32] In a pedagogic perspective, students have a potential that needs to be developed through the process of education and learning in schools. The needs of the children above are called homo educandum. The latent potential of students can be accelerated so that the students are no longer referred to as animal aducable, a type of animal that may be educated, but must be considered human. As human beings, students have the potential of reason that must be developed in order to become a force as a man with moral and skills in life. [33]

As human beings, students have characteristics, as stated by Imam Barnadib, et.al. in Djamarah. They have a number of characteristics:

1. they are not matured adult personal so it is still the responsibility of educators.
2. they are still developing certain aspects of his maturity, so it is still the responsibility of educators.
3. they have basic human traits that are still developing in an integrated manner, namely biological, spiritual, social, intelligence, emotional, speaking, limbs (leg, hand and finger), biological background (skin color, body shape , etc.), as well as individual differences. [34]

In implementing the interaction, students who need to know educators, by looking at certain characteristics as individuals, both in terms of physical and psychological development and growth. There are at least three aspects about the characteristics of the students.

1. Biological differences, students have a body that is not the same despite of the same discendent.

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[31]Ibid., 119.

[32] The progress of a country can not be separated from the quality of education in that country. An underdeveloped nation in the quality of education is one of the obstacles to rise from poverty. Experience from many developed countries in the world, it turns out the development of the education sector a top priority in the policy pembagunan. In other words, if a country wants to be in account of existence in a global society, education must be a calculation in a development program. Moch. Kalam. "KONSEP INTERAKSI EDUKATIF DALAM PENDIDIKAN ISLAM., 236-256.

[33]Lihat: (Syaiful Bahri Djamarah, *Guru dan Anak Didik Dalam Interaksi Edukatif*, (Jakarta: Rineka Cipta, 2014), 51-52.

[34] Ibid., 51-52.

2. Intellectual Differences, which is one aspect that is interesting to discuss because it contributes to the success of learning. Whiteringtton says that someone is said to be intelligent when the person has the ability to adjust quickly without experiencing a problem. A difficult person to adapt is said to be not intelligent.[35] The description of intelligence test results is called intelligence quotient (IQ). Individual differences in this aspect of intelligence need to be understood by educators, especially in terms of the clustering of students in the classroom. Children who are less intelligent in grouping in children with the same level of intelligence, so that concerned is encouraged to be creative in learning. Educators also, in this way, are expected to offer more guidance on how to learn well.

3. Psychological differences, in which each student is different by birth and mind. To understand the students, an educator can approach individually. By paying attention to the needs of students, an educator can do guidance well and appropriate to motivate children in learning. Success or failure in the educational process and educational learning in school, one of them, is very determined educators.

   Ahmad Rizali, et al. [36] stated that educators (teachers) are ordinary human beings, therefore there is a variety of ways and creativity in carrying out tasks in educating future generations. The environment of the educator and her family atmosphere will at least influence her in her noble duties as an educator. Currently, the quality of educators in Indonesia is far different from the previous era; say with the New Order era where educators are respected because of quality, competence, commitment, and sincerity.

   As is known that education can be said as a conscious effort, planned and systematic in an effort to humanize humans. Sociology of education is a science that studies all aspects of education, both in the form of structure, dynamics, educational problems, and other aspects in depth through analysis or sociological approach. One of the main aspects of the discussion of sociology of education is the relationship between human beings in school.[37]

   Hasbullah[38] said that there is a definition of education provided by educational experts, among others:

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[35] Whiterington, *Psikologis Pendidikan* (New York: Askara Baru, 1984), 57.

[36] Ahmad Rizali, dkk., *Dari Konvensional Menuju Guru Profesional* (Jakarta: Grasindo, 2009), 59.

[37] Education, simply, can be interpreted as a human effort to foster his personality in accordance with the values that exist in society and culture. In its development, the term education or paedagogie means guidance or help given by deliberately done by adults to make the students become adults. Education is also defined as an attempt by others to become mature or achieve a higher life or livelihood in a mental sense.

[38] Hasbullah, Dasar-Dasar Ilmu Pendidikan (Jakarta: RajaGrafindo Persada, 2005), 2.

1. Langeveld says education is every effort, influence, protection, and assistance that a child gives to a child who is concerned with the child's maturity, or rather as an effort to help the child to be able to do his or her own life.
2. John Dewey said that education is the process of forming intellectual and emotional fundamental skills toward nature and fellow human beings.
3. Driyakara stated that education is the humanity of young man or the appointment of a human being.
4. Ahmad D. Marimba said that education is the guidance or conscious leadership by the educator to the physical and spiritual development of the students towards the formation of the main personality.
5. Ki Hajar Dewantara expressed that education is guidance in life with the growth of children, meanwhile education is guiding all the power of nature that exist in the children so that they as human and society member can achieve safety and happiness optimally.
6. Law no. 2/1989 stated that education is a conscious effort to prepare learners through guidance, learning, and training for their role in the future.
7. Law No. 20/2003 stated education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential for spiritual spiritual strength, self-control, skill, intelligence, noble character, and skill. in need of himself, society, nation, and country. From several definitions of education above, it can be concluded that education is a conscious effort planned and systematized in humanizing human beings.

Students at schools often show differences in ethnic origin, religion, customs, and social standing. On the basis of these differences there may be minority groups among the students, hidden or real. Groups within schools can be categorized by:

1. Social status of parents of students. The social status of parents greatly affects the student's interactions. It is obvious that a student of child of officials will tend to associate with friends with the same level. This can happen to inside and outside school.
2. Hobbies / interests / passions. Similarity of interest or hobby encourages the emergence of a sense of togetherness among them. Children who love soccer tend to be intensive to hang out with their club friends.
3. Intellectuality. There is an opportunity for groups to be based on their intellectual level, although this is not dominant. Smart people usually like to read more often in the library than in the canteen. Their lives in school are really full of academic activities.

4. Level grade. This class distinction is a dominant factor that often occurs in schools. Usually the third grader who feels older often does as he pleases with his junior class. First-year children are afraid of their seniors and are more comfortable with friends with same level. This causes their association to be fragmented and less harmonious.
5. Religion. There is also an opportunity for the formation of groups because of religious equality. Their celebration and worship activities often bring them together in togetherness and ownership. However, this is not a dominant factor among schoolchildren.
6. Origin of the region. The similarity of the origin of the area further provides opportunities for the formation of groups in schools, but not also a dominant factor. This is because most students in the school come from the same area.

Concerning the interactions between groups in schools, it explains that as a social community the school also will cause some problems of interaction between groups. These problems include gaps or intentions between groups. The stigma of minority groups often appears on the surface, where groups in the least quantity tend to be neglected both physically and by policy. The term alley became the trend of school children today. The gang is a reflection of the student's strength in his or her social environment in school. Emotional psychological ties often lead to fights between students, though only because of simple problems.

There are several attempts by educators or schools to address the problems that arise in inter-group interactions, including the following:
1. Giving information, group discussions, personal relationships, and so forth.
2. Teachers can tell how each group is very influential towards other groups.
3. Inculcating values of tolerance among students. The value of this tolerance is very important, if they have the attitude of other disciples toward greater tolerance. Teachers can mobilize these forces to foster a good attitude amongst the students.
4. Opening the widest opportunity to hold social interaction or association between students from various groups.
5. Using role playing techniques or sociodrama and events that occur in society and can be played in the class in the form of sociodrama by having the majority group play the minority group role.
6. Using extra-curricular activities. Extra-curricular activities can involve many people with different backgrounds.

Wiliam L. Greene says:

...the ability of minority group member to achieve a positive and secure self-concept is linked to the way they come to understand their ethnic group membership within the large society. Furthermore, the grouping numbers of ethnicity mixed, individuals raise questions as to the importance and effect ethnic identification will have on their internationalization of values and attitudes towards school.[39]

From Greene's statement, it can be explained that the ability of minority group members to gain a positive and self-concept is related to the way they understand members of their own ethnic group in the wider society.

As an implication of the understanding of the different backgrounds of students in school, for an educator, is further disclosed by Greene:

... Students need to have opportunities to explore personal and societal dimension of ethnic identification, at a time their lives when cognitive development allows adolescents to make statements about their personhood challenges that might impede or subvert academic opportunity.[40]

It can be explained that the students need to have an opportunity to explore the personal and social dimensions of ethnic identification.

Educational interaction can be interpreted as a relation activity of various educational elements, educators, administrative staff, and students. Abu Ahmadi and Shuyadi in Syaiful Bahri Djamarah[41] defined that educational interaction is a picture of the relationship between educators and students who take place in the bond of educational goals.

Made Pidarta[42] said that educators have two senses, i.e, in the broad and narrow sense. Educators in the broadest sense are all those who are obliged to foster students. Naturally, all students, before they receive adult coaching from adults, can grow naturally. Naturally also, the students need guidance because they have very little instinct to survive in life.

Being an educator (teacher) means having to follow the development of science and technology and social-community change, in order to improve the quality of professionals owned as educators. The principle of long life education becomes very relevant when one chooses a

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[39]Abdullah Idi, *Sosiologi Pendidikan* (Jakarta: Rajagrafindo Persada, 2011), 129.
[40] Ibid., 129.
[41] Syaiful Bahri Djamarah, *Guru dan Anak Didik Dalam Interaksi Edukatif* (Jakarta: Renika Cipta, 2014), 11.
[42] Made Pidarta, *Landasan Kependidikan* (Jakarta: Rineka Cipta, 1997), 264.

profession as an educator and wishes to be competent and professional. The most difficult problem faced is the question of values in an ever-changing world. [43] The duties and roles of an actual educator are so complex that is not limited to the timing of educational interaction in the classroom, in the learning process, an educator also functions as an administrator, evaluator, counselor, facilitator, motivator, communicator, and so forth. [44]

The ability of educators to play a significant role in educating the children of this nation will provide a lifestyle of future generations. Educators (teachers and lecturers) are formally professional officers. This can be seen from the fact that many educators in their duties have not given optimal satisfaction to society.

The role of educators in relation to students appears to vary based on the situation of social-educational interaction. Socio-educational interaction is meant as a formal situation in the learning process in class or in informal situation outside the classroom. In formal situations, i.e. in the effort of teachers to educate and teach students in the classroom, educators are expected to show their authority, where educators must be able to control, regulate, and control the behavior of students.

The existence of a progressive process of educational interaction between educators and students is more determined by the competence of educators in the learning process. Educators as curriculum developers in the classroom have a leading role on the implementation of learning in class. Educational interaction between educators and students is also shown by the interaction of mutual symbiosis between the two.

Educational interactions between educators and students are expected to be achieved optimally if there is an awareness of educators that the noble task in teaching and educating students is comprehensive. Carrying out duties as educators should be understood as the task of educating students who need exemplary both inside and outside school. The final product of educational interaction at school (formal) and outside school (informal) is for the students to succeed. Success or failure of students is determined more by the quality of an educator.

Educational interaction can only be created if an individual educator is not only competent and professional in the learning process. An educator also needs to understand the socio-psychological dimensions of the students which will influence the success or failure of the students in the

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[43] Such dynamic and drastic changes require adaptation of educators with knowledge and skills and have world values, including values that are of positive, relevant and relevant religions, traditions and cultures that can support the educator profession.

[44] B. Suryo Subroto, *Proses Blajar Mengajar di Sekolah* (Jakarta: Rineka Cipta, 1997), 264.

learning process. The intrinsic and extrinsic problems of students require the sincere motivation of the educators, so that the students have the spirit or the excellent motivation in learning and achieving the process of achieving goals.

Analysis of Education in Sociological Theory

Some of us may experience ambiguity when interpreting anthropology and sociology, especially in Islamic studies. Anthropological approach in Islamic studies is one way to understand Islam and how to see the form of religious practices that arise and develop in society. To understand Islam in a *kaffah* way must be with a comprehensive, actual and integral approach of various disciplines of knowledge. Therefore, Muslims are required to explore various disciplines of science in order to actualize Islam in the empirical world, especially master the theories of science and its methodology, both theoretically so that Islam can be a guide for human life. [45]

On the other hand, the interaction theory which is often discussed by sociology figures reveals that each individual has attention to other individuals. Furthermore, this theory looks at the events around humans and the human reaction itself to the event. The application is the interaction between teachers and students and between students and other students in the classroom. Vygotsky suggests that beside teachers, peers also have an important effect on the child's cognitive development. This is what causes Vygotsky to spark the concept of ZPD (Zone Proximal Development) and Scafholding. This means that interaction is very important in the education process because essentially education is the interaction itself.

Socialization is also an important stage in education. A human who does not socialize, will not achieve the same development with the socialist man. Berger defines socialization with a child's process of becoming a participating member of society. Socio-cultural conditions are also an important factor in education. Because the more civilized social conditions in a region, the process of education is easier. Durkeim argues that language is the most important educational process. Language is the result of human creation. Language is also a key source of information. Dewey defines education as a transmission through communication. Communication is the process of the empirical unification and character modification process, to a personal state.

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[45] M. Dimyati Huda, "Pendekatan Antropologis dalam Studi Islam", *Didaktika Religia* Volume 4, No. 2, 2016, 160.

Conclusion

It can be concluded that the origin of education comes from the human need for the culture and the progress of civilization. This conclusion can be drawned after observing the definition provided by experts about the origin of education. In a sociological perspective, education is a social process. Thus the environment is very influential in education. Several sociological theories which are closely related to education are interaction theory, socialization theory, socio-cultural theory and others.

Educational interaction can only be created if an educator meets the competence and professionalism in the learning process. He also understands the background of the students. An educator plays an important role in creating educational interaction in school. Educational interaction is seen as the implementation of the learning process or the learning stages. Educational interactions between educators and students are expected to be achieved optimally if there is an awareness of educators that the noble task in teaching and educating students is comprehensive. An educator will be happy and have satisfaction if his or her students succeed. There are two processes of educational interaction, namely, first, the activities of educators to teach with their own style and second, the students' activities to learn with his own style as well.

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