CHILD COMMUNICATION AND MORAL CULTIVATION FOR CHILDREN

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Abstract: Reading the Al-Qur'an is one way to acquire glory and primacy on the side of god communication is an important part of human life. So too is harmonious communication a desirable situation in the family. The family also has an important role to play in the development of a child's character, especially the morals of each child. Teaching children morality early on helps them socialize in families, neighborhoods, schools, and communities. Consistent with what is taught, children become accustomed to behaviors that reflect religious values. Implanting values and moral materials should go hand in hand by instilling virtue and overbearing children in moral behavior. This study is intended for us as parents to know what communication a child wants to have and how parents' role in instilling moral values is to make children have good character. Research methods use qualitative research methods. Research indicates that children's communication that should be understood by parents is important to children. In the cultivation of moral values also parents cannot follow the same manner of speaking or communication as their fellow adults. For when implanting value to children, parents must choose a young vocabulary that is understood and understood by the child.

 Keywords: communication, children, planting, moral

INTRODUCTION

Communication is vital to shaping human interaction. Humans, as individuals and they are social beings, communicate with one another and affect different relationships. In different styles and ways. Communication is the basis of all human relationships. Of course, there are different types of communication patterns, especially in the core family with father, mother, brother, and sister. The pattern of communication can be understood as the relationship between two or more sending so as to receive a message correctly that the message in question is understandable. The environment plays an important role in shaping one's personality and character because it is where a child can grow and develop. The family is considered a new environment built by parents and those who are close to them. Family members will always be different from others. In this case, for example, the family upbringing, the family financial situation, etc., is different. Each family has a history of struggles, values, and customs that are passed down from generation to generation without realizing shaping one's personality. Family is the first and most important part of a child's life history. An essential basis for shaping one's personality. To create personalities, for children in families to have strong and good souls, it is necessary to create a harmonious and dynamic family atmosphere.

The development of a child's personality is achieved through good communication between parent and child. Of course all, but parents want their children to have good character. With environmental influence and an inseparable bloom of children, the child can gain things that can affect his personality. A little rowdy and rough in his day, ora kid hanging out in a brat's life. Of course, such things can affect the molding of a child's personality. In everyday life, we often meet our children with

different personalities. I had a child who was shy and quiet and unkind. Furthermore, a child's personality tends to be a little sour and abusive, which directs the child's personality in one negative direction, argues with a parent, is proud, and directs the child's personality in one negative direction. It is closely related to the role of family communication patterns.

Parents who rear their children with kindness and affection usually nurture their children and educate them. The same applies to parents who consistently display rude qualities and habits. A child can follow the traits and habits of a parent. The role of parents in communication goes a long way in shaping and instilling children. Parents, like mirrors, shape their children. Communication is one of the most appropriate ways for a parent to form a child's character, and communication roles depend on how a message is delivered, through what medium and who is the source of its influence, its precursor. It is interesting to review family communication patterns through such media as face to face, friend media, and cell phones. Thus, the author is interested in doing research on the work topic "on the methods of child communication in the family and about the development of children in the family.._ the authors are trying to examine methods of child communication in the family from the standpoint of the children's implanting. The theory used in this study is social penetration, the methodology approach the writer USES is a descriptive method.

THEORETICAL STUDY

A. communications and family

Communication becomes vital in this life at any time or place, including the home environment. Fostering focused, dynamic and harmonious communication in the family is what everyone wants. Here are some illustrated communication definitions. According to wexley and yukl, "communication can be defined as the transfer of information between two or more people." Communication can be defined as the transfer of information between two or more people.

According to onong uchjana, communication processes can be divided into two phases, primary and secondary.

a) primary communication

That is, the process of using symbols and symbols asa medium to convey one's thoughts and feelings to others. The symbol for a major media communication process is language, otaku. Symbols, pictures and colors that can directly communicate the mind and feelings of communicator to communicator.

b) secondary communication process

It is the process of conveying messages from one person to another using the symbol as the first medium and then the medium as the second medium. This communication process is used because communication extends over long distances. The medium is telephone and mail.

Family communication must be nurtured and maintained by all involved. Communication is the most important prerequisite for any relationship, including family. Home communication is communication in which parents and children and spouses exchange opinions in various ways, convey the values of a parent's individuality to the child, and communicate the child's concerns and dissatisfaction to the parent. Harmonious family circumstances exert a powerful influence on the family communication process, just as the family's essence is done in an effort to create a harmonious family atmosphere. In other words, conflict between members is rare in a family.

Mahadi (2014) says: by establishing effective communication and dialogue between marriage mates, parents with children, children and siblings, family issues can be discussed together and provided the best solution. Furthermore, each party CARES for the other, loves and CARES for each other, creating a warm, intimate atmosphere. Mahdi emphasized that establishing communication enables parents to monitor the development and interaction of their children, ask questions about their child's problems, and allow the child to feel cared for and protected by his or her parents and siblings. Fights, revelries, drug offenses, car theft, robbery, robbery, rape and other crimes.. In this regard the matter is very simple, family communication is not developing properly and they end up (children) feeling neglected and unable to communicate problems with their parents or siblings.

2. Islamic communication within the family is forged

The happy family is reflected in order to have order, order and harmony, characterized by descent that shaleh or shaleh, noble morals, is intelligent and beneficial to mankind. This is every parent's dream. Family organization was indispensable to starting a perfect family. To organize the perfect family, inah, a person had to govern, manage, and manage the elements of life that conforms to god's commands and prohibitions for humans to do so. The science to use it.

Education is often presented as value and cultural transmission from educators to learners or from parents to children. This view begins from an anthropological perspective, which sees education asan effort to bequeath the values of the one (usually the older one) to the younger. The process of transfer takes place through communication between educators and learners or between parents and children. Communication that takes place in order to teach these values is really education communication. Thus, not all communication is classed as educational communication, even though it occurs between an educator and a student.

B. hadith of associated with family communication
 1. Gifts of child communication
In the context of communication between anal-children, there is the relevant hadith tarmidzi no, 1842 saying: "having told us muhammad bin marzuq al bashari (1), having told us ubaid bin waqid (2) of zabri (3) he said, I hear anas bin malik (4) say; An old man came to the prophet shallallahu 'alaihi wasallam and the people slowed down to expand

the way for him, so the prophet shallallahu 'alaihi wasallam said: "we are not among those who love our little children and respect our parents (adults)." Gifts are meant to be addressed by abdullah bin amr, ABU hurairah, ibn abbas and ABU umamah. Says ABU 'isa: this is the hadis gharib and zarbi have the hadis-had-the munkar of anas bin malik and others."

2. Hadiths about communication planting for children
The hadith associated with the communication of the planting of children is found in the priest abudavid no. 418 saying: "has told us mu 'ammal bin hisyam al-yaskuri has told us 'il of sawwar ABU hamzah say ABU dawud; He was sawwar bin dawud ABU hamzah al-muzani ash-shairafi of amru bin shu 'the disgrace of his father from his grandfather he said; The messenger of god shallallahu 'alaihi wasallam says: command your children to pray when they reach the age of seven, and when they reach the age of ten then beat him if you do not carry it out, and separate them in his bed." Has told us zuhair bin harb has told us waki 'has told me dawud bin sawwar al-muzani with its contents and meaning and he adds; (his word): "if any of you marry the woman's modesty to her husband's or her maid's, then let her not look at that which is below the navel and above the thigh." ABU dawud said; Waki' wahm in the name sawwar bin dawud. And this hadith has been committed by ABU dawud ath-thay, he says; Has been telling us the ashes of hamzah sawwar ash-shairafi.

RESERCH METHODS
This type of research is qualitative work with a descriptive approach. According to experts, social research is descriptive and summarizing the various conditions of society, different circumstances, different social reality phenomena. As a research subject and as an effort to produce reality as a characteristic, trait, quality, model, symbol, or description of circumstances, situations, or phenomena (bungin, 2007:108). A qualitative approach aims to understand more deeply about the problems in research. In descriptive qualitative research, the respondent or information teller verbally describes what corresponds to the interview question, and what sets the rear back to the person's behavior (thoughts, actions, actions). The respondents in this study were parents who used observation, recording, and interviews as a data collection technique for the study. Recording devices, cell phones.

DISCUSSION AND RESEARCH RESULTS
      Whether we realize it or not, we may at times be able to count, and we constantly engage in everyday communication, the time we spend talking, watching TV, studying, and so on. The time spent in the communication process is enormous. The question arises as to how much time is spent in the process of communication in everyday life. A form of communication activity is used to write, read, speak and listen to others. This proves that communication plays a pivotal role in human social life. In other words, communication is the center of our lives, and effective, well-directed communication enables us to build harmonious relationships. Failure to communicate with children

(misunderstandings) can affect both the intellectual growth and the quality of a child's life. Some studies indicate that interpersonal communication between parent and child is fully possible through communication. Democratic communication between parents and children can result in improved behavior in the child. Democratic communication is characterized by an open attitude between parent and child, a mutual agreement made anda parent's appreciation of a child's ability.

From some homes, a village was founded, then a city. Cities form states, and states form states. Family is basically a community under one roof. Awareness of the possibility of married couples living under one roof, interacting with one another, and having children eventually led to a new kind of communication called the family. Therefore, the family may also be defined as a group formed by the relationship between a man and a woman. The relationship usually lasts approximately longer to conceive and raise children. Thus, the family in its purest form is the social unit of the immature husband, wife, and children. This unit has the same characteristics in all the units of human society. Certain attitudes toward the child.

The family is also the most frequent place in which communication and education are developed. Didn't the original education come from home? Parental behavior and much of the home environment will always be through the educational process during child rearing. In home circles, not just another educational process of communication such as the media (at least as a listener, a viewer and a media reader). Information on home environments also directly or indirectly involves a communication process. Likewise with communication, transference of information within the family circle always accompanies the communication process.

The study explained that parents want open, kind communication between family members to reduce aggressive behavior and delinquency and to enhance children's academic achievement. And when a brat, the public responds that the child should not be scolded. But good communication and soft conversation. An open form of communication and a good relationship between young ones and their parents can serve as a buffer or filter that protects the child from a negative external environment. Communication and affection, touch and sincerity, without any financial means, are the key words. Make the first minute after work your main focus on your children. If parental guidelines are strong enough, they can be filtered upon entering a new environment. Of course, open communication with love. As a rule, from the age of 12, in early adolescence, parents must establish themselves as the opposite. Of course, if parents can take a stand as peers, their children will be much more comfortable talking to them.

CONCLUSION

Siblings must look after each other and accept their circumstances for what they are. Because those in crisis can one day succeed. The situation is not always the same. The cruel will always remain cruel, and conversely, the now wealthy brother may one day fall into poverty. And only brothers and sisters build close relationships where they can wholeheartedly help one another. Therefore, do not receive any siblings under any

circumstances. Because in the future your brother will take care of you. The ethical communication in Islam is based on direction given in the qur 'an and al-sunnah. Islam teaches cultural communication, such as respect and respect for people who are addressed. Islam gives a clear basis for speaking when talking with others. Strategies to talk with others, such as talking with others, avoiding pregnancy, avoiding quarrels, avoiding complex conversations and issues, adjusting to others, not praising yourself, and not lying to others.

SUGGESTION

When ethics is linked to family communication, it becomes a ground for family communication. Ethics provides a moral foundation in establishing ordinances for all individual or group attitudes and behaviors in communication. Thus, without ethical communication it would be unethical. Based on the foregoing understanding, it may be concluded that a communication ethic is an ordinance of communication according to a moral or moral value standard in assessing right or wrong behavior of individuals or groups.

The children's moral behavior is reflected in the family's communication ethic. Whether or not, children are based on communication within the family. Let parents and siblings function with other siblings communicate well and remain guided to islamic religious teaching, the Koran and the hadith to form a harmonious, comfortable and religious family. Communication is unique and interesting. Moreover, islamic communication is so complete and teaches us how to reproduce good communication. What the family encourages in communication is a reflection of the implanting of a child or between children. Parents, no matter how busy you are at work, take time to communicate with your children. This is because the role of parents is central to the sexual development of children. Most parents today have little time to communicate with their children because of their busy work. For better or worse, it is the parents who shape children. Get used to hearing verses from the qur 'an into hafiz/hafiza in a meaningful way. It's a communication that kids listen to every day.

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