

METHODS OF COMMUNICATION IN THE FAMILY: (HISTORY ABOUT COMMUNICATION BETWEEN CHILDREN AND ETHICAL CULTIVATION FOR CHILDREN) THE CHILDREN)

Fandi Alfiansyah Siregar¹, Aisyah Rambe², Rafiqah Yusna Siregar³

Public Administration Studies Program, Communication Sciences studies program, FISIP Universitas
Dharmawangsa, Indonesia

Email : fandialfiansyahsiregar@dharmawangsa.ac.id

ABSTRACT

The study aims to examine how the communication between children within the family relates to the cultivation of morals for them. The theory considered relevant and used in this study is Family Communication. In contrast, the research method applied in this research using a qualitative descriptive approach. This research also uses content analysis techniques from the group of hadiths that the researchers use to then be analyzed with the focus of family communication research in order to implant ethics for children. The data collection technique is carried out in two stages, namely the study of libraries and documentation. The results of research show that the ethics of communication in Islam are built on the guidance that is indicated by the Qur'an and the Sunnah. Islam teaches to communicate with full civilization, respect, respect for the person who speaks, and so on. When speaking to others, Islam gives a clear foundation on how to speak. When ethics is associated with family communication, then ethics becomes the basis of policy in family communication. Ethics provides a moral foundation in building a susila system against all attitudes and behaviors of individuals or groups in communication. Thus, without ethics communication is judged unethical. The moral behavior of children is reflected in the ethics of communication from their families. The morality of children depends on communication within the family.

Keywords: Family Communication, Hadith and Morality.

I. INTRODUCTION

In everyday life we will never be left out of communication activities even almost all of the time we spend is to communicate with others. Communication is very important to forming an interaction between one person and another. Humans as individuals and social beings will communicate and influence each other in diverse relationships, in different styles and ways. Communication is the basis of all human interactions. Often found in the core family where there is a father, mother, brother and sister, there must be a variety of differences in communication patterns. A communication pattern can be understood as a pattern of relationship between two or more people in the sending and receiving of a message in an appropriate way so that the message is understandable. (Djamarah, 2014).

The environment is the place where a child grows and develops, so the environment plays a role in shaping a person's personality and character. For most children, the family environment is

the early environment that affects the child's development, after school and then society. Families are seen as early environments built by parents and close people. Each family is always different from the other families, in this respect it is different, for example, the way of education of the family, the economic condition of the household. Each family has a history of struggles, values, and habits that will unconsciously shape the character of the child. The family is the first and primary educational forum in the history of the child's life which forms an important foundation in the formation of the human character itself. To create a strong character and a good spirit in the child in the family, it is necessary to create a harmonious and dynamic family atmosphere. This can be created if a strong two-way coordination and communication between parents and children is awakened. (Berger et al., 2004).

The development of the child's character will be achieved when there is good communication between parents and their child. Every parent of course wants his child to have a good character, but as the child grows, which is also not independent of the influence of the surrounding environment, of course the child often gets things that can affect his personal character. For example, when a child is friends with a friend who is quite tough and harsh in the day, or when a kid is associated with a bad child's life. This can influence the development of the child's character. In our daily family life, we often encounter different characteristics of children. There are children who are shy, silent, less socialized, then there are also examples of a child's character that is rather harsh, tends to be rude, likes to fight against parents, ugly, and so on, which leads the character of the child in a negative direction. It is related to the role of communication patterns within the family in this case the parent, who is the guide of the child in the period of his character growth. (Sauri, 2006).

Usually the parent who tends to educate the child gently and with love, the moral cultivation of the children and the formation of the child will also be like that. The same is true of parents who always show harsh nature or habits, the chances are their children will follow what is the nature and habits of those parents. The role of communication of parents is very influential in shaping, implanting morals for their children. The parents are the mirrors that shape their kids. Communication is one of the most accurate ways in shaping the character of the child of the parent where the role of communication will look like how, the message is delivered through what media, and who the source of information will influence the formation of that child's

character. The mode of communication in the family with face to face (face to face), using friends media or with communication media such as hand phone is an interesting thing to study. The authors will try to examine how communication between children in the family relates to moral cultivation for those children.

II. LITERATURE REVIEW

A. Family Communication

Communication in the family is the communication that occurs between parents with their children and husbands, in various ways as a means of exchange of thoughts, socialize the values of the personality of parents to their children, and communicate all questions or complaints from their children to their parents, so the principle of family communication is implemented as an effort to create a harmonious family atmosphere, to this goal harmonious conditions of the family are very influential on the process of family communications, that is, in a family there is rarely an attitude of conflict between members, do not interfere in the face of the problems faced.

Strommen and Fitzgerald (in Gunarsa, 1987) say in the early development of a child can not fully understand the value of attitudes and expectations of both parents. In a family, parents are expected to be able to communicate this to their children. rules in the household. Parents as leaders in a family are expected to take the time to always communicate with their children.

III. METHODOLOGY

The research method applied in this research using a qualitative descriptive approach. This research also uses content analysis techniques from the group of hadiths that the researchers use to then be analyzed with the focus of family communication research in order to implant ethics for children. The data collection technique is carried out in two stages, namely the study of libraries and documentation.

IV. RESULT AND DISCUSSION

A. Building Islamic Communication in the Family

A happy family is reflected in the presence of peace, compassion and compassion marked by the descendants of shaleh or shalehah, a noble, intelligent, beneficial barracks for humanity is the servant of every parent. Having a family is essential to creating a healthy family. Surely the knowledge and knowledge of God is necessary in order to bring about the life of mankind, and to make it possible for him to live in the world of God.

Education is often used as a transmission of values or culture from educators to students or from parents to their children. Such a view begins from an anthropological perspective that sees education as an attempt to transmit values from one (usually an older person) to another younger person. The process of transmission occurs through communication between the educator and the child, or between parents and their children. Communication that occurs in order to transmit these values is really educational communication. So, not every communication can be categorized as educational communication, even if it happens between educators and pupils. (Sauri, 2006).

The values delivered by parents are one of the components of communication, that is, the element of the message. A communication will not be formed if there is no element of message to be delivered. Good communication occurs if the content of the message delivered by the parent is truly acceptable to their children in accordance with the intention of the person who communicates it. The effectiveness of educational communication is characterized by the adjustment of values as the content of the message and the desired impact of the child by the parents. The more appropriate the values received by the child and the impact desired by the parents, the more effective the educational communication that occurs between parents and their children. Even if the opposite happens. (Suciati, 2014).

In the family atmosphere often seen dialogue between children with parents seem familiar but respectful, parents give the opportunity to their children to dare to present the experiences they have experienced while playing with their friends, or when studying with teachers in their school. A wise parent always responds in the form of praise while what his child submits is positive, while giving a tightening or correction while what is said is negative.

Educational communication is in fact the mutual communication between one party and the other and contains the intentions or purposes desired. Educational communication is done by

parents as educators and children as educated, especially when it is done consciously with the aim of educating, delivering the child toward adulthood. What is important in this case is the purpose of the communication itself, because the purpose becomes the main thing, then the activity of communication is planned and intentional. Educational communication does not only happen in the case of every parent's dialogue, whether as a father, mother, or guardian, even those who are positioned as parents in the social environment tend to want to give a boost to the younger. These forms can be varied.

Communication as an educational tool is taken from a familiar environment. Educated contains profound pedagogical meanings and values, because educational communication supported by communication as a means of communication, thereby generating effective communication, i.e. educated can absorb educational meaning completely, because communication serves as a tool for the occurrence of educational processes between educators and educated. Communication in education is a very important element of its position. It even plays a huge role in determining the success of educational concerns. People often say that the low level of an educational quality is influenced by communication factors, especially educational communication.

Implementation of education in the family appears to be a prominent role of communication, the educator within the family is the father and mother who communicate or communicate religious values in daily life to their children as educated. The duty of parents to the family in addition to meeting their birth needs, also their inner needs are very important. A deeper education for the formation of an integral human being is the construction of religious values. Building religious values is a comprehensive education of personal formation. Therefore, the implementation of religious values is not only in the school or society, but more importantly in the family. Education in the family is the primary and first place of education, since the birth of the child is already able to receive communication of the parents with the ability of his or her own child.

A. Hadiths related to family communication

In the context of communication between anal-children, there is a relevant hadith which is the hadith of Imam Tarmidzi No. 1842.

“Had told us Muhammad bin Marzuq Al Bashari(1), had told us Ubaid bin Waqid(2) from Zabri(3) he said, I heard Anas bin Malik(4) say: An elderly man came to the Prophet shallallahu 'alaihi wasallam and then people slowed down to expand the way for him, then the prophet shallallah wa sallam said: "There is no one among us who does not love our children and does not respect our parents." Hadiths of Abdullah bin Amr, Abu Hurairah, Ibn Abbas and Abu Umamah. Abu 'Isa said: This is a gharib hadith and Zarbi has munkar hadiths from Anas bin Malik and others.”

c. Hadiths on Communication for Children

Hadiths related to the Communication of Akhlak Plantation for Children are found in the Hadith of Imam Abu Daud No. 418 is “Isma’il (peace be upon him) of Sawwar Abu Hamza said to us that he was Sawwar bin Dawud Abu Hamzah Al-Muzani Ash-Shairafi of Amru bin Syu’aib from his father from his grandfather, he said: “The Prophet (Sallaahu ‘alayhi wasallam) said: ‘Ordering your children to perform prayer when they are seven years old, and when they have reached ten years of age, knock them when they do not, and separate them in their beds.’ He told us about Zuhar bin Harb had told us Waki' had told me about Dawud bin Sawwar Al-Muzani with his isnad and meaning and he added: "And if one of you marries his wife with his husband or a servant, he should not look at what is under his shoulder and on his thighs." Abu Dawud said: Waki' wahm in the name of Sawwar bin Dawud. And this Hadith has been preached by Abu Dawud Ath-Thayalisi, he said: He has told us Abu Hamzah Sawwar Ash-Shairafi.”

D. Family Communication in the Islamic Perspective

Communication within the family is the process of dialogue between family members in the form of the transfer of ideas, desires or merely feelings to other members of the family, whether in words, movements or signals and other symbols in verbal or non-verbal form that can bring a family to a state of mutual understanding and understanding. Communication within the family must be maximized, for it is the barometer of happiness and misery in the family. Effective communication in the family must be achieved, because with this communication, the relationship between family members will become more intimate, solid, and support each other. On the contrary, if this communication is ineffective, then there will be rupture and destruction in the family.

The transformation of values occurs in the family since the birth of the child. Word by word, word by word begins to teach the child to be understood as positive or negative values. In the early stages of a child's life, parents are the reference for all his behaviors. The transformation of values done from parent to child arises in the form of socialization. In the process of socialization in childhood, parents are shaping the personality of their children by implanting the values adopted by the parents. What parents do to their children in the early stages of their growth has a profound influence on the psychological aspects of the child. Thus, the family is a container in the interpersonal relationship between parents and children that carries a process of value transformation activity related to the development of the child.

In the context of communication in the family, there are two words that it feels necessary to talk about here, namely ethics and label. Ethics is a word. Ethics in English means ethics or susila. Etimologically, the word is rooted in the Greek word, which is ethics or ethicos, or ethics in Latin. Erika is defined as 1) the set of basic values or morals; 2) the set-up of fundamental values relating to morality; 3) the values concerning the right and wrong of a group or society; 4) the norms, values, guidelines, or measures of good behavior. In the perspective of moral philosophy, ethics refers to the branch of Philosophy concerning values in relation to human behavior, whether its actions are right or wrong, good or bad. Thus, ethics is a moral philosophy that shows how one should act.

Provide character education and cultivation of labor values in children. Before we discuss the rights of children in the family, here are some obligations of parents in the view of Islam. In Islam, the love of parents for their children has been regulated. This duty is given since the child is in the womb. The right of the child to receive the right of nursing and maintenance (al-hadanah) by the parents is understood as maintenance in a comprehensive way, both in terms of physical, mental health, development of knowledge. (Sauri, 2006).

The obligation that also refers to supporting growth and educating physically and giving values of good with Islamic teachings also culture of life in society becomes an important thing in the maintenance of children. Importantly, providing education to children as a form of concern against the increasing cases of extradition, violence to cases of children facing the law. According to the Minister of Religion Lukman Hakim Saifuddin, putting religious education on

the child as a reference and the key to living life in society. The child is the gift of God and the continuation of the parents as a successor who has a strong religious and moral foundation.

V. CONCLUSION

The ethics of communication in Islam are based on the guidance indicated by the Qur'an and Sunnah. Islam teaches to communicate with full civilization, respect, respect for the person who speaks, and so on. When speaking to others, Islam gives a clear foundation on how to speak. When ethics is associated with family communication, then ethics becomes the basis of policy in family communication. Ethics provides a moral foundation in building a susila system against all attitudes and behaviors of individuals or groups in communication. Thus, without ethics communication is judged unethical. The moral behavior of children is reflected in the ethics of communication from their families. The morality of children depends on communication within the family.

REFERENCES

- Berger, Charles R. and Michael E. Roloff, David R. Roskos-Ewoldsen, 2004. *Handbook Ilmu Komunikasi*. Bandung: Nusa Media.
- Djamarah, Syaiful Bahri, 2014. *Pola Asuh Orang Tua dan Komunikasi dalam Keluarga: Upaya membangun citra membentuk pribadi anak*. Jakarta: Rineka Cipta.
- Gunarsa, D. Singgih. 1987. *Psikologi Untuk Keluarga* (Jakarta: Gunung Mulia).
- Sauri, Sofyan. 2006. *Membangun Komunikasi dalam Keluarga (Kajian Nilai Religi, Sosial, dan Edukatif)*. Bandung: PT Genesindo.
- Suciati. 2014. *Komunikasi Interpersonal: Sebuah Tinjauan Psikologis dan Perspektif Islam*, Yogyakarta: Mata Padi Presindo.
- Syaikh Musthafa al-'Adawy. 2006. *Fikih Pendidikan Anak*. Jakarta: Penerbit Qisthi Press, 2006).