

Bapak Rido 2022

by 4. Artikel Jurnal Taklim Fuad 2022

Submission date: 22-Aug-2022 02:09PM (UTC+0700)

Submission ID: 1885376841

File name: 4-artikel_jurnal_taklim.pdf (205.13K)

Word count: 4787

Character count: 24963



**THE ESTABLISHMENT OF CHILDREN'S ISLAMIC CHARACTER EDUCATION:
FAMILY COMMUNICATION STUDY IN PADANG LEBAN**

M RIDHO SYABIBI ¹

¹ridhosyabibi@iainbengkulu.ac.id

¹Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
Jl. Raden Fatah Kota Bengkulu, Indonesia.

Received: April 29th, 2021

Accepted: June 26th, 2021

Published: June 30th, 2021

Abstract: The Establishment of Children's Islamic Character Education: Family Communication Study In Padang Leban

This study aims to look at the phenomenon of Islamic character in children who are still lacking in knowledge about religion, lacking in praying, skipping school, disrespectful, addicted to technology and still lacking in terms of security. This is caused by various factors, especially factors within the family itself, namely parents. However, there are not a few children whose Islamic character is quite good. The formulation of the problem in this research is how to apply family communication in the formation of the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur. This study aims to determine family communication in the formation of the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur. The type of research used in this study is (Field research). In this study, the results obtained: the application of family communication in the formation of the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur, has been carried out well, while the methods used are the habituation method, the exemplary method, and the wisdom method.

Keyword: Communication, Family, Formation, Islamic Character Education

Abstrak: Pembentukan Pendidikan Karakter Islami Anak: Studi Komunikasi Keluarga Di Padang Leban

Penelitian ini bertujuan untuk melihat fenomena karakter islami pada anak yang masih kurang pengetahuan tentang agama, kurang sholat, bolos sekolah, tidak sopan, kecanduan teknologi dan masih kurang dari segi keamanan. Hal ini disebabkan oleh berbagai faktor terutama faktor dalam keluarga itu sendiri yaitu orang tua. Namun, tidak sedikit anak yang karakter islaminya cukup baik. Rumusan masalah dalam penelitian ini adalah bagaimana penerapan komunikasi keluarga dalam pembentukan karakter islami anak di Padang Leban, Tanjung Kemuning, Kaur. Penelitian ini bertujuan untuk mengetahui komunikasi keluarga dalam pembentukan karakter islami anak di Padang Leban, Tanjung Kemuning, Kaur. Jenis penelitian yang digunakan dalam penelitian ini adalah (Field research). Dalam penelitian ini diperoleh hasil: penerapan komunikasi keluarga dalam pembentukan karakter islami anak di Padang Leban, Tanjung Kemuning, Kaur, sudah terlaksana dengan baik, adapun metode yang digunakan adalah metode pembiasaan, metode keteladanan, dan metode kebijaksanaan.

Kata Kunci: Komunikasi, Keluarga, Pembentukan, Pendidikan Karakter Islami

To cite this article:

Syabibi, M. R. (2021). The Establishment of Children's Islamic Character Education: Family Communication Study In Padang Leban. *At-Ta'lim: Media Informasi Pendidikan Islam*, 20(1), 75-83. <http://dx.doi:10.29300/atmipi.v20.i1.7395>

A. INTRODUCTION

Researchers will describe family communication in the formation of children's Islamic character in Padang Leban, Tanjung Kemuning, Kaur. As an initial framework to facilitate understanding of this thesis, communication has a very important role in everyday life. In fact, communication is almost as important as any other human need. When born, humans not only need air exchange for their survival, but also exchange messages with their environment, especially with their parents, which takes place consistently and continuously. Moreover, the family is the main source of education for children, because of all the knowledge and intellectual intelligence (Singgih, 2019)

Parents are a development model for the formation of children's character, a place to learn for their children in all aspects and an attitude to worship God as the embodiment of high life values. (Binti, 2018) Often people think that parents who have good behavior will pass on their good behavior to their children, such as the proverb "The fruit doesn't fall far from the tree", that is the term that is the basis of this research, that not all parental behavior is good but it will be good behavior for their children. Therefore, it is emphasized that there is a role for communication between parents and children to convey the good things they do.

In this study, researchers will examine children aged 6-12 years. Because of this vulnerable condition, children must be educated properly because children are immature individuals physically, mentally and socially compared to adults, children are more at risk of exploitation, violence, neglect, and others (M Farid , 2003). Communication in the family, especially communication between parents and children, is an important factor in determining whether children are good or bad Islamically. Islamic character has five dimensions, namely belief, worship, knowledge, behavior and experience. So that the Islamic character is not only the knowledge and beliefs of children but also their experiences in everyday life (Djamaludin Ancok, 2013)

If parents instill good attitudes that exist in Islamic character towards children, then automatically good attitudes and behaviors are formed which are embedded in the child. Thus, if communication in the family is established harmoniously, the child will feel that he is very valuable, so that it will foster a good attitude in the child as well. When parents and children both have good characters, in this case are pious parents and children, then the communication that is built is soothing communication. both parties respect and respect each other, without forcing their will, so that communication runs effectively and successfully in accordance with the desired goals (Misna, 2020)

The reality in the field, based on the researchers' initial observations, is that the Islamic character in children is very lacking. For example, there are cases of fights, skipping school, rude, disrespectful speech and addiction to technology. There is a tendency for parents to rely on others to teach their children about religion, spiritual aspects, and religiosity. Parents, especially mothers, spend a lot of time with their children. That way, communication and the process of children's education can be controlled.

In addition, the researchers saw that the residents of Padang Leban village, who are predominantly Muslim, should have a good impact on the communication that occurs in the family with their child, especially regarding religious or Islamic values. Supposedly, the Islamic family can be a role model for the behavior of Islamic teachings, so that children grow and develop into individuals with Islamic communication.

B. METHOD

The type of research that the researcher uses is in the form of field research, meaning a research that is carried out systematically and in depth by lifting data from the field. So that in carrying out this research, the author must go into the field to explore data and facts that occur directly and objectively (Burhan Bungin, 2001). While the approach used in this study uses a qualitative descriptive approach, aiming to describe in full and in depth about social reality and various phenomena that occur in the community that is the subject of research so that the characteristics, characters, characteristics and models of the phenomenon are depicted. Based on the selected research, it can be seen that the data in the study were collected based on the results of direct observations and interviews. The data taken from the field in the research is data about the role of family communication in the formation of Islamic character in children in Padang Leban, Tanjung Kemuning, Kaur. This study uses primary and secondary data sources. Primary data sources are the first sources where data is generated. This data source is obtained from interviews with respondents who are the subject of a study and direct observation of objects that are believed to be supporting data for research. The primary data subjects included are parents or family heads and also children who have Islamic characters, in Padang Leban Village, District. Tanjung Kemuning, Kaur Regency. Secondary data is the second data source after the primary data source. Sources of secondary data collection in this study were by searching and collecting various reading materials and exploring theories obtained from handbooks, journals, mass media, and the internet related to the research topic. In collecting data for the purposes of this research, the authors took several methods, namely reading, taking notes, quoting, selecting and compiling the data obtained according to their respective subjects. The data collection tools that the author uses are as follows: Observation, documentation and interviews

C. RESULTS AND DISCUSSION

1. Application of Family Communication in Formation of Children's Islamic Character in Padang Leban, Tanjung Kemuning Kaur.

Communication is the process of delivering information that involves the communicator of the person who conveys the message and the communicator of the person who receives the message. Communication activities are never separated from the journey of our daily lives, from waking up until we go back to sleep, communication activities are always running. The most effective communication activity is communication carried out by family members, because this communication process in addition to providing a sense of mutual care between family members can also form inner closeness between family members.

In the communication process, the former in this case are parents who play a very important role in shaping a character. Through this communication, parents can teach and shape their child's Islamic character in accordance with Islamic values based on the Koran and as-Sunnah, whether or not parents are successful in character building for their children, it is inseparable from the form of communication that people use. parents to children. As stated by Mr. Wasin Hadi, the following is an excerpt from his interview:

"Care chatting with children to make fun of their pacak, we do it as a jeme tue e by taking care of inviting e ngicik at dighuma or at gatherings, inviting children to misbehave and doing nice things."

Researcher translation:

Communication between parents and children can be done, by talking, conversing at home individually while sitting with children, when getting together at home. Telling children not to do things that cause anxiety and told to do useful things.

In communicating, in addition to using verbal forms (oral), can also use non-verbal forms of communication, such as gestures or movements. From the results of interviews conducted by the author with related families, regarding the forms of communication that are applied in the process of character building, data is obtained that most of the character building processes use both forms of communication simultaneously. The merging of the two forms of communication can be seen through:

a. Habituation Method

This method tends to be effective and easy for children to understand, so the messages conveyed will be easier to digest. As did Upimi Wati's mother, here are excerpts from her interview:

"The child's attitude isn't the same, but it's definitely different. I've noticed that my son's attitude is really just asking for a lot of attention when you say goodbye to me or dad, I'm being advised, I'm also fierce to listen to the tape that's being tweeted, I'm telling you to be polite. It's okay, I'm sure I've been teasing you since I was little, I haven't done it continuously, for example, I'm asking if I'm not jealous, you can snort harshly, or if you're a bitch, it's more like you're going to die, for example, if you squeak, don't give Ninik, Grandfather or Ayuk, and pray when you do something."

Researcher translation:

The character of the child is different, yes, if it's my child, I pay attention, the character is not adventurous. Wherever he always said goodbye to me or his father. If advised to listen well, in educating children to have a polite and courteous attitude towards others, of course I have taught since childhood, what I do is to provide continuous direction by using a gentle tone when communicating, for example teaching children not to speak. rude or harsh to parents or people who are older than him such as brother, grandfather, grandmother and pray when they want to do something.

Researchers also conducted interviews with Yesa Lestari, the following are excerpts from the interview:

"If I don't go anywhere, let's say goodbye with ndung or bapak, because Diajae njak kecil has to say goodbye ame ndak go ndik Lupe also say hello to ndik lupe, pray too."

Researcher translation:

If I want to go anywhere, I must first ask permission from my father or mother, because I have been used to it since I was little. You have to say goodbye if you want to go and don't forget to say hello and pray when you do something.

b. Exemplary Method

The exemplary method is to give examples directly to children, because basically the characteristics of children are imitation. So children make their parents as models to imitate. So that the actions or behavior of parents will be an example for the child. Therefore, as parents, they should set a good example for their children so that they can be good children in their family and environment.

From the discussion above, it can be understood that the child's character looks bad or not, how parents teach good things or vice versa repeatedly, because children are easy to remember and can become a habit.

This was also explained by the resource person, Mr. Iwin as the father of Intan Maiza when asked whether he had given an example or advice on manners since childhood:

"I asked him to be polite since my son was still young, for example, asking him to kiss his hands before going to school, say hello and invite him to pray together in Pule. Ndik, just talk about religion anyways, I can't help it but die ame made a mistake, I'll advise you, I'm just being dighuma, the problem is that I rarely get dighuma usually and I'm always diluae ghuma, so pay attention to your child. I usually say anything in a good way, my son is obedient and easy to teach, it's important to show good examples of how to stay biased."

Researcher translation:

Of course, I have taught my children good manners since childhood, such as kissing hands before going to school, saying greetings, and inviting congregational prayers. Not only about religion, I also often reprimand when my child makes a mistake. I only give advice to my child when I'm at home.

her mother. I can only set a good example for the child so that he gets used to doing something good. My son is obedient, so how to advise him is also easy, the important thing is that the child is given a good example so that he gets used to it in his life.

Related to the statement from Mr. Iwin above, the researcher also interviewed Mrs. Mipi as the mother of Itan Maiza, the following is an excerpt from the interview:

"I, as a guardian, go forward to direct my child in a good direction, because a die female parent is directed to not be taught, it will definitely be worrying. Ms. Die, special things are done when I teach, I usually teach, E about manners, manners, must be used to being biased in society. By being able to say good-bye and pointing out examples, there are people around and sometimes I'm also an example of telling exemplary stories.

Researcher translation:

As a mother, I try to direct my child to good things when communicating, because if a girl is not guided and directed properly, it will be very worrying. There is no special program that is carried out in the family in educating my child. Providing guidance in the form of habituation of manners and manners is a provision for him so that he can be well received in the community. By giving examples from the surrounding environment about existing behavior and also providing examples that can be imitated, I hope that children can distinguish which ones can be imitated and which cannot be imitated, of course with the direction of their parents.

The researcher also conducted interviews with Intan Maiza, as the child of Mr. Iwin's family, the following are excerpts from the interview:

"I can't listen to dung's chirping with my dad and I'm asking for better advice, when I get together, I usually stop watching TV at night when I'm busy watching TV, my father works, at that time I'm usually busy, I can't wait."

Researcher translation:

I always listened to Mom and Dad giving me advice and guidance. The time to gather with family is while watching TV and before going to bed, where usually my father and mother give messages to me to always do good deeds and leave bad deeds.

The same thing was conveyed by Mr. Satria Sadhi as the father of Hayu Oktavia:

"Come on, I'm just crying, I'm always open, I'm always talking, the tape is always talking, it's not cloudy, I'm sorry when I'm tired, I invite you to smack a lot.."

Researcher's translation:

Hayu, her child is not too difficult to communicate with, she is open to her parents, if there is something she always says to her mother. when there is time I invite the children to joke and chat modestly.

Regarding the statement from Mr. Satria Sadhi above, Mrs. Uci Gumita as the mother of Hayu Oktavia, added:

"Awu bapak if you are working, mangke, I'm just asking you to take care of yourself, I'm always taking the time to invite you to talk to come close to your children, because we as parents are responsible for the future of death. Come on, this child obeys the teacher and is

fierce against being teased, in the evening he always recites the Koran and prays, God bless him, he's fierce."

Researcher translation:

Yes, if the father works, then I will guide him, so that the children do not feel distant from their parents. My father and I try to communicate well to be close to the child, because we are the ones who are most responsible for his future. He is a son who does not like to argue when his parents tell him, thank God that in the afternoon he is used to the Koran and praying.

The researcher also conducted interviews with Hayu Oktavia, as the son of Mr. Satria Sadhi's family, the following excerpts from the interview:

"Father and mother usually give advice, don't give examples of good behavior, I don't want to imitate you, if you ask for an example, then I'm a little confused about my attitude, I don't have other obligations. Ame, I'm having a hard time when I'm learning to work, he always helps me."

Researcher translation:

Mr. and Mrs. gave me a lot of advice and examples of how to behave well so I could imitate them. That way I can know about morals. When I was studying and experiencing difficulties, my father and mother gave me assistance.

Then the impact of applying the method, using the exemplary method will make it easier for children to behave because children will imitate what their parents do. It works as long as parents continue to set an example and remind children not to be influenced by a bad environment. The results obtained, children can appreciate and imitate the good behavior of their parents

This method is done by motivating children to have a good character and not do bad things. This method is very important and this method is the easiest to do for children.

c. Wisdom Method

The wisdom method is a method of advice in which parents always advise children not to do bad things or repeat mistakes that have been made. As said by Mr. Ferias, as the father of Junisto Saputra, he also said that in communicating he uses firm language, for example when advising children, parents use clear emphasis or intonation.

"Ame, my son, is quite naughty, I care if Ame die makes a mistake by teasing him with his words, he clearly doesn't take advice, he scares him a little, he doesn't want to kill him even though I was reminded."

Researcher's translation:

I have a son who is classified as stubborn, the way I advise him when he makes a mistake I direct in clear language with tougher advice as a lesson so that it doesn't happen again, for example glaring eyes or immediately giving punishment when he still does the wrong thing even though he has done something wrong. notified.

In line with the statement from Mr. Feriansya, the researcher also conducted an interview with Mrs. Rohana as the mother of Junisto Saputra, the following is an excerpt from the interview:

"When I kiss my child, it's about being okay, sometimes I pay attention to it. Sometimes it's annoying to feel bad or naughty or not, when you're invited to cry, it's just a wuss, it's like when you enter wan lobe kidau and leave the right wan. Dietu is so fierce that he doesn't get appointed by Hadia until he's fiercely thinking about reciting the Koran, he's still small, he's just a kid, he's got to be diligent in teaching, ame is tired.

Researcher translation:

When I communicate advising my child about good things, sometimes my child doesn't really pay attention to it. I feel overwhelmed because my son is stubborn, he likes it on his own, if he is spoken to nicely, he seems to say yes, even though after that he forgets. It's like going in the left ear and leaving the right ear. But I still supervising my child, if I

invite the child to make it easy by giving a gift so that he is enthusiastic to pray, or even reading the Koran when he is an adult he will also understand that the gift is no longer just food or a toy but a great reward from Allah SWT, his name is the children are still at the learning stage, I as a parent must be patient in directing.

The researcher also conducted interviews with Junisto Saputa, as the son of Mr. Feriansya's family, with the following excerpts from the interview:

"Every time I came back from school, I was always busy flirting, usually I raced until the evening, sometimes I was gloomy, I knew I was late, I used to be in the evening at the end of the Koran, I thought, sometimes I didn't know I was fierce, I waited for my horse to pay."

Researcher translation:

Every time I came home from school, I immediately went to play, usually bike races until the afternoon, my parents forbade a little that in the afternoon I was always told to recite the Koran or pray sometimes only to recite the Koran when I got a prize.

From the information above, the role of family communication both in the form of verbal communication and non-verbal communication plays an important role in instilling habits or forming good character in children. This is of course inseparable from the role of people who are able to choose good verbal and non-verbal language in communication, there are various methods used by parents in forming the Islamic character of children in Padang Leban, Tanjung Kemuning Kaur. Based on the method carried out, the child's character gradually leads to a better character. In fact, the child is obedient, respectful to parents, polite, honest, disciplined, prays, recites the Koran, and prays when he wants to do something and shakes hands when he wants to travel. Children who are devoted and obedient to their parents are a reflection of the success of the application of parental communication to their children

After conducting observations and interviews about family communication in the formation of the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur

1. Analysis of the application of family communication in the formation of the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur.

From the results of research and observations that researchers have done to informants that the application of family communication is very important to do in the formation of the Islamic character of children, the purpose of family communication is to persuade or influence, change attitudes and behavior of children. The application of family communication The communication that exists between parents and children in Padang Leban, Tanjung Kemuning, Kaur is very diverse, for example, some use verbal language (oral) and actions (non-verbal) in order to form an Islamic character for children.

In the process of forming the Islamic character of children in Padang Leban, Tanjung Kemuning, Kaur, there are various ways that parents do, such as:

- a. Habituation method

A method of habituation that is carried out continuously where parents familiarize and train their children, for example speaking well and politely in their daily lives. With the process of forming Islamic character that is carried out continuously, the child will get used to it by himself, with this habit the child will have good character who can get provisions for himself when he grows up.

- b. Exemplary method

The exemplary method is a method in which parents provide direct examples to children so that children are interested in what will be exemplified.

- c. Wisdom method

The wisdom method is a method in the form of advice by advising children in a gentle way so that children accept when advised

D. CONCLUSION

Based on the results of the study, the researchers concluded as follows: The application of family communication both verbal and non-verbal communication plays a very important role in efforts to form children's Islamic character because family communication aims to persuade or influence, change children's attitudes and behavior. repeated, gradually able to have a positive impact on the child. The method used by parents in the formation of children's Islamic character is: The habituation method, this method parents shape the child's character continuously and repeatedly, gradually being able to have a positive impact on the child. The exemplary method, parents provide examples by directing good deeds to children. The wisdom method, parents will advise children when they make mistakes so they don't repeat the same mistakes.

E. REFERENCES

- Afifuddin, 2012, *Metodologi Penelitian Kualitatif*, Bandung:Pustaka Setia.
- Alhaqq, Uhibbuddin ,2016, *Komunikasi Interpersonal dalam Memebntuk Keharmonisan Anantara Orang Tua dan anak di Desa Gedung Agung Kecamatan Jati Agung Lapung Selatan*,Skripsi Fakutas Dakwah dan Ilmu Komunikasi IAIN Raden Intan Lampung .
- Ancok, Djamaludin, Suroso Fuat Nashor, 2018, *Psikologi Islami*, Yogyakarta: Pustaka pelajar
- Arifuddin, 2015, *Keluarga dalam Membentuk Akhlak Islamiyah* Yogyakarta: Ombak
- Burhan, Bungin, 2010, *Metodologi Penelitian Kualitatif*, Jakarta: Rajawali Pers,
- Cangara, Hafied, 2012, *Pengantar Ilmu Komunikasi*, Jakarta: Raja Grafindo Perada Edisi ke-2,
- Darmawan, Ricky,(2016), *Komunikasi Keluraga dalam Menanamkan Nilai-Nillai Keislaman kepada Anak Remaja di Desa Tanjung Aman Kota Bumi Lampung Utara*, Skripsi Komunikasi dan Penyiaran Islam IAIN Raden Intan, Bandar Lampung.
- Darmawan, Saputri Madona Ayu, Muslimin Muslimin, 2018 *PengaruhKomunikasi Intraperonal Anantara Orang Tua dan Anak dalm Meningkatkan Akhlakul Karimah*, *Jurnal Komunikasi Islam dan Kehumasan*,VoL 2. No 1.
- Dea, Hilma Fitriazi, 2019, *Peran Ibu dalam Pelaksanaan Toilet Training pada anak Usia Toddler*, *Jurnal Repository.upi.edu*,
- Departemen Pendidikan Dan Kebudayaan, 2019, *Kamus Besar Bahasa Indonesia*, Balai Pustaka: Jakarta
- Enjang, Dulwahab Encep, 2018, *Komunikasi Keluarga Perspekttif Islam* Badung: PT.Remaja Rosdakarya

- Erdiyanti, Yucky Putri, 2018, Peran Komunikasi Interperonal Orang Tua Terhadap Anak Berprestai Akademik dalam Pembentukan Karakter yang Positif dan Minat Belajar,(jurnal Ilmu Komunikasi Universitas Majalengka).
- Fathurrohman, Pupuh, 2013, Pengembangan Pendidikan Karakter Bandung: Refika Aditama
- Gunarsa, Singgih, 1999 Psikologi Untuk Keluarga, Jakarta: Gunung Mulia
- Gustanti, Lesti, 2017, Komunikasi Interpersonal Orang Tua dan Anak dalam Menanamkan Nilai Ibadah Shalat di Kelurahan Labuhan Ratu Raya Kecamatan Labuhan Ratu Bandar Lampung , Skripsi Jurusan Komunikasi dan Penyiaran Islam UIN Raden Intan Lampung.
- Hatuwe, Nur Qomariah, Pola Komunikasi Kelurga dalam Mencegah Kenakalan Remaja(Di Kelurahan Gersik Kabupaten Penajam Paser Utara), eJournal Ilmu Komunikasi, Volume 1, Nomor 4,
- Hefni, Harjani, 2017, Komunikasi Islam, Jakarta:PT Kharisma Putra Utama
- Helmanda, Cut Mawar, Pratiwi Novita, 2018, Peran Komunikasi Keluarga dalam Perspektif Islam, Jurnal Tabligh Volume 19 No.1
- Jalaludin, Rakhmat, 2005, Psikologi Komunikasi.Bandung: Remaja Rosdakarya
- Komariah, Aan, Satori Djam'an ,2017, Metodologi Penelitian Kualitatif, Bandung: Alfabeta
- Misna, 2020, Hubungan Komunikasi Antarpribadi Orang Tua dan Anak dengan Regulitas Anak, Skripsi Komunikasi dan Penyiaran Islam UIN Syarif Hidayatullah,
- Mubarol, Achmad, 2016, Psikologi Keluarga, Malang:Cita Intans Selaras
- Saiful, Bahri Djmarah, Pola Komunikai Orang Tua dan Anak dalam Keluarga, Jakarta: Renika Cipta Edisi Ke-5.
- Salim, 2012, Metodologi Penelitian, Bandung: Citapustaka Media
- Sobur Alex, 2021, Komunikasi Orang tua dan Anak, Bandung: Angkasa
- Sugiyono,2007, Metode Penelitian Kauntitatif dan R & D. Bandung: Alfabeta

Bapak Rido 2022

ORIGINALITY REPORT

9%

SIMILARITY INDEX

8%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

2%

★ www.ieomsociety.org

Internet Source

Exclude quotes On

Exclude matches < 3 words

Exclude bibliography On