Communication Patterns Toward Children:
Study of the Communication Model of Parents and Teachers in School-Age Children Based on the Qur'an Teachings

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Abstract: This research fills the gap in studies of communication models towards children because, from the existing studies, there is still a space that requires a more profound discussion regarding communication patterns that emphasize the values and spirit of Islamic education from the perspective of the Qur'an. The novelty of the researcher's writing. This research is qualitative. Qualitative research is research that produces descriptive data. The type of qualitative research used in this research is library research. Islamic education for children carried out by parents and teachers in formal, non-formal, and informal education must be equipped with good communication skills. Of course, communication under the Qur'an demanded reliability and promoting dialogue. Parents and teachers must be able to communicate teaching material so that it can be implemented by the child, which in the end, has a positive impact on the child. In everyday life, parents and teachers must be able to communicate well with children because communication is essential. Moreover, in communicating with children according to the guidance of the Qur'an, parents, and teachers should be able to communicate with children with qâulan balighâ, qâulan layyina, qâulan ma'rufa, qâulan maysura, qulan karima and be able to give willingness, advice, preaching and taushiyah so that children become a more polite and moral person like the way of communicating the prophet Ibrahim to the prophet Ismail AS.

Abstrak: Penelitian ini mengisi ruang kosong pada kajian-kajian model komunikasi terhadap anak karena dari kajian-kajian yang ada masih terdapat ruang kosong yang membutuhkan pembahasan lebih dalam terkait pola komunikasi yang menekankan pada values dan spirit pendidikan Islam dalam perspektif Al Qur'an disinilah letak kebaruan tulisan peneliti. Metode penelitian dalam penelitian ini bersifat Qualitative research. Peneliti memilihnya karena penelitian ini dimaksudkan untuk menghasilkan data deskriptif. Jenis penelitian kualitatif yang dipakai dalam penelitian ini adalah Library research. Dengan hasil pembahasan bahwa pendidikan Islam terhadap anak yang dilakukan oleh orang tua maupun guru dalam pendidikan formal, non-formal dan informal harus dibekali dengan kemampuan berkomunikasi yang baik, dan tentunya komunikasi sesuai dengan pedoman Al-Qur'an dan dituntut dapat berinteraksi dengan baik dan mengedapankan dialog. Orang tua dan juga guru harus mampu mengkomunikasikan materi yang diajarkan agar dapat dipahami oleh anak yang pada akhirnya berdampak positif pada anak tersebut. Dalam kehidupan sehari-hari orang tua dan guru harus mampu berkomunikasi baik kepada anak karena komunikasi sangat diperlukan. Apalagi dalam berkomunikasi kepada anak sesuai tuntunan al qur'an seyogyanya orang tua dan guru mampu berkomunikasi kepada anak dengan qoulan baligho, qoulan layyina, qoulan ma'rufa, qoulan maysura, qoulan karima dan mampu memberi mauidhoh, nasihat, dakwah dan taushiyah sehingga anak menjadi pribadi yang lebih santun dan berakhlak seperti halnya cara berkomunikasi nabi Ibrahim kepada nabi Ismail AS.

INTRODUCTION

As social beings, humans cannot live alone and always need other humans. While communication is the most urgent need in social relations between humans, which aims to achieve good social relations[1]Humans can survive one of them because of their ability to communicate with their environment, good communication verbally or non-verbally.

Communication is an essential tool and is needed by humans; because of communication, humans know all the information they need and to dedicate messages to others. Humans create communication goals to change behavior, change opinions, change actions and change the social order of society. Communication is successful if thoughts can be expressed with feelings and manifested and understood by others. This feeling can be believing in something, certainty, doubt, and worry.

In education, communication is an essential factor that influences the success of the educational process. One sign of success in education is the achievement of glorious achievements such as learning or educational goals, which can be achieved by conveying messages, in this case, material—student learning through effective and efficient communication. According to Efendy, regarding the process, education is communication with the meaning of words in two-component processes, which include humans, namely teachers becoming communicators and students becoming communicants.[2]

Communication is a process expressed in the form of human activity in the form of language, writing, images, gestures, sounds, and forms of symbols or codes that contain meaning and are understood by others.[3] And in communication science, there is a communication component, namely the presence of communicators, messages, media, communication, and effects.[4] In the following explanation, it is said that if two people are involved in the conversation, communication will continue if there is a common understanding of what is being discussed. Furthermore, sometimes, the language used in conversation does not necessarily bring out similarities in meaning. In other words, understanding the language does not necessarily mean understanding the meaning conveyed in that language. The conversation between two people can be communicative if both of them, apart from understanding the language used, also understand the meaning of the material being spoken. At least three essential elements or components in communication must be met.[5]

Communication aims to convey information (to inform), educate (to educate), entertain (to entertain), and influence (to influence). For communication to run effectively and efficiently, the message communication must be able to generate a response for the intended communicant, and the communicator must understand which audience will be targeted and what goals he wants. A

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1 Jalaluddin Rakhmat, *Psikologi Komunikasi* (Bandung: Remaja Rosdakarya, 2005),14
2 Onong Uchjana Efendy, *Ilmu Komunikasi* (Bandung: Remaja Rosdakarya, 2009), 101

3 Ys Gunadi, *Himpunan Istilah-Istilah Komunikasi* (Jakarta: PT Grasindo, 1998), 69-71
4 Onong Uchjana Efendy, *Ilmu Komunikasi, 6*
5 Ys Gunadi, *Himpunan Istilah-Istilah Komunikasi,* 69-71

communicator must be skilled in making messages so that the communicant can capture the message conveyed and create good communication.[6]

Communication components include; the existence of communicators, namely individuals, groups, or institutions who take the initiative to convey messages to the public. The existence of media as a tool or means of communication is needed, especially if the communication is in large groups, for example, communication in a seminar or workshop with many participants.

The Qur'an, a source of Islamic education, contains various methods of conveying messages to humanity as a whole, which is the object of communication. There are two forms of communication in the Qur'an: one-way and two-way. Communication and education have a very significant relationship. Communication is included in the educational process[7] From an Islamic point of view, good communication follows Islamic ethics. Communication ethics in Islam is divided into two: transcendental communication ethics *(hablum minallah)* and human communication (hablumminanas). Transcendental communication ethics is related to human attitudes and behavior when communicating with Allah SWT. Meanwhile, human communication ethics relates to human attitudes and behavior when communicating between individuals and groups.[8]

The Al-Qur'an contains lessons for humans with its weak, gentle, and beautiful language, so the Al-Qur'an brings a new dimension of education and seeks to invite scientists to explore the meaning of its contents so that humans are closer to Him. More importantly, to hold high moral values and can understand together that the Qur'an Allah SWT answer uses human; present and worldly dimensions so that it is easy to learn, understand, practice, and maintain its existence because it turns out to be a force that projects future times, perfection and immortality whose authenticity cannot be doubted.

The model of communication in the Qur'an is a style of communication that is appropriate as an example and can be practiced in the daily life of Muslims, especially for educators who are in direct contact with the learning process every day, namely formal, non-formal and informal education.

Research on communication in the Qur'an has been carried out, including Badruzzaman on the Ethics of Communication Thematic Study of the Term Qaulun in the Qur'an[9],, Islamic about the concept of Islamic communication in the perspective of effective communication formulas,[10] Mudlofir, on Character Education Through the Embedding of Communication Ethics in the Qur'an, [Mudlofir, A. (2011). Character Education Through Cultivating Ethics

[6] Effendy, *Dinamika Komunikasi*, 60.

[7] Ginda Harahap, Konsep Komunikasi Pendidikan Dalam Perspektif Al-Qur'an, *Jurnal Dakwah Risalah*, Volume 29, Nomor 2 Desember 2018

[8] Syaiful Bahri Djamarah, *Pola Komunikasi Orang Tua & Anak Dalam Keluarga Sebuah Perspektif Pendidikan Islam* (Jakarta: PT Asdi Mahasatya, 2004), 103.

[9] Badruzaman, A. "Etika Berkomunikasi: Kajian Tematik Term Qaul Dalam Al-Qur'an". *Jurnal Epistemé.* Volume 9. Nomor 1. 2014

[10] Islami, D. I. "Konsep Komunikasi Islam dalam Sudut Pandang Formula Komunikasi Efektif". *Wacana*, Volume XII No.1, Februari, 2013

Communicating in the Qur'an,[11] Subqi about patterns of religious communication in shaping children's personalities,[12] then Aziz about the communication of educators and students in Islamic education,[13] here is also Mizani which discusses the Communication of the Prophet Abraham with the Prophet Isma'il,[14] Abror discusses the concept of parenting in the Qur'an[15], Fa'atin discusses politeness in communication between students and lecturers in Islamic tertiary institutions,[16] and most recently Samsinar discusses family communication patterns from an Islamic perspective.[17] However, in these studies, a gap that requires deeper discussion regarding communication patterns that emphasize the values and spirit of Islamic education in the perspective of the Qur'an, and this is where the novelty of the researcher's writing.

METHOD

This research is qualitative, intended as a procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.[18] There are several types of research in this model, one of which is the type chosen by this author. The type of qualitative research used in this research is library research. A literature study studies research texts using literature (library) in books, notes, or research reports from previous studies.[19]

Researchers' data sources are derived from various forms of relevant literature studies. The literature in the literature study is closely related to the discussion of communication, Islamic education for children, and the Qur'an perspective regarding communication with children and other matters related to the context of this research. The data collection technique in this study is the document search technique. This technique collects data from sources such as notes, transcripts, books, newspapers, magazines, inscriptions, and meeting minutes from primary and secondary sources.[20] The data obtained were analyzed using content analysis, a systematic technique used to analyze message content, process messages, or observe and analyze communication patterns to children in the Qur'an. Which contains the Islamic education values.[21]

[11] Mudlofir, A. (2011). "Pendidikan Karakter Melalui Penanaman Etika Berkomunikasi dalam Al-Qur'an", *ISLAMICA*. Vol. 5, No. 2

[12] Imam Subqi, "Pola Komunikasi Keagamaan Dalam Membentuk Kepribadian Anak, Interdisciplinary." *Journal of Communication*, Vol. 1, No. 2, Desember 2016:165-180

[13] Abdul Aziz, "Komunikasi Pendidik dan Peserta Didik Dalam Pendidikan Islam", *Mediakita*, Vol. 1 No. 2 Juli 2017, 173-184

[14] Zeni Murtafiati Mizani, "Komunikasi Orang Tua dan Anak dalam Islam (Tinjauan Pedagogis Komunikasi Nabi Ibrahim dengan Nabi Isma'il dalam Al-Qur'an)", *Ibriez: Jurnal Pendidikan Dasar Berbasis Sains*, Vol 2 No 1 Tahun 2017, 95-106

[15]Pathil Abror, "Konsep Pola Asuh Orang Tua Dalam Al-Qur'an (Studi Analisis Ayat-Ayat Komunikasi Orang Tua dan Anak)," *Jurnal Syamil*, Volume 4 (1), 2016, 65-91

[16] Salmah Fa'atin, "Pola Komunikasi Qur'ani: Refleksi terhadap Kesantunan Komunikasi Antara Mahasiswa dan Dosen di Perguruan Tinggi Islam", *Jurnal QUALITY* Volume 5, Nomor2, 2017:354-374

[17] Samsinar, "Pola Komunikasi Keluarga Dalam Perspektif Islam," *Al Din; Jurnal Dakwah dan Sosial Keagamaan*, Vol 5, No 1, 2020, 17-30

[18] Meleong J. Lexy and Others, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Remaja Rosdakarya, 1996), 3-4

[19] Meleong, 6

[20] Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2009), 21–22.

[21] Amirul Hadi and Haryono, *Metodologi Penelitian Pendidikan* (Bandung: Pustaka Setia, 1998), 175.

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FINDING AND DISCUSSION

Patterns of communication words in the Qur'an

In linguistic terms, the meaning of communication contains verbal communication, implied and explicit meanings because the word contains two types: denotative and connotative meaning.[22] What is meant by denotative meaning is that it contains the meaning as stated in the dictionary (meaning dictionary) and is generally accepted by most people with the same language and culture. Meanwhile, connotative contains emotion or certain judgments (emotional or evaluative meaning). In this discussion, the author presents denotative and connotative communication. The denotative categories that will be presented include: Qoulan Baligha (QS. An-Nisa ': 63), Qoulan Layyina (QS. Thaha: 44), Qoulan Ma'rufa (QS. Al-Baqarah: 235; QS. AnNisa ': 5 & 8; QS. Al Ahzab: 32), Qoulan Maisura (QS. Al-Isra ': 28), Qoulan Karima (QS. Al-Isra ': 23). Then the term meaningful connotative communication includes; Mau'idhoh (An-Nisa ': 66 Dakwah: (An-Nahl: 125; Yusuf: 108) Nasehat (al-A'raf: 21, 62,68,79) Taushiyah (al-Ashr: 3).

In the researcher's observation, Qoulan Baligha is interpreted as words that touch the soul. Under the meaning of verse 63, surah An Nisa'. [23] Tafsir al-Maraghi explains that the meaning of Qâulan Balighâ is "the first words you want to instill in their souls." With a beaming and respectful face. This interpretation causes various anxieties and fears of consequences that worry them. They are still determining the cause of their unbelief and hypocrisy. They feared a letter would be sent to the Messenger of Allah telling what was in their hearts. Second: give good advice and warnings in a way that can touch their hearts and encourage them to meditate on the various lessons and admonitions delivered to them. Third: convey words that leave a mark on their hearts until they feel anxious and afraid. Like threatening them to be killed and destroyed, if hypocrisy is born from them and informs their ugliness and hypocrisy stored in their hearts is not hidden to Allah, Who knows secrets and whispers. Then it was told that there is no difference between them and the disbelievers. They do not fight because they show faith but hide hypocrisy. If their masks were removed, they would be fought.[24]

The meaning of Qâulan Layyina in verse 44 of surah Thaha is meant as soft words[25] According to al Maraghi you speak with the pharaoh with gentle lectures to become more touching and more attractive to accept preaching. Because, with soft words, the hearts of those who are disobedient will be softened, and the strength of the proud will perish. In short, it can be said that *qoulan layyinan* is a word ordered by Allah SWT to Prophet Musa and Prophet Harun in front of the Pharaoh. Musa and Harun were ordered to speak softly to the pharaoh because they hoped that the pharaoh could remember (take a lesson) or the pharaoh was afraid of Allah SWT.

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[22] Efendy, *Ilmu Komunikasi,* 12

[23] Mereka adalah orang-orang yang Allah tahu apa yang ada di hati mereka. karena itu menjauhlah dari mereka, dan beri mereka pelajaran, dan katakan kepada mereka kata yang memiliki jejak pada jiwa mereka ". (QS. an-Nisa ': 63)

[24] Al Maraghi, *Tafsir Al Maraghi Jilid 2* (Beirut :Dar Al Fikr, 2006), 170

[25] "Jadi kalian berdua berbicara dengannya dengan kata-kata lembut, Mudah-mudahan dia ingat atau takut "(QS. Thaha: 44).

Qâulan Ma'rufa said in *Tafsir Ibnu Katsir* it is explained that children are prohibited from hearing something their parents, harsh and impolite words, even the word "ah" or "uh". And it is forbidden to yell at them both or one of them, but let's say Qoulan Karima, namely words that are gentle, good, good, polite, humble, and glorify them[26]

While those included in the category of connotative meaning is Mau'idhâ as stated in verse 66 of surah an Nisa' is interpreted as a lesson.[27] According to Al Maraghi, when they do what they are told and leave what is forbidden, it is better for them than in terms of benefits for themselves. Furthermore, strengthen their faith even more because good deeds (good deeds) can foster the good character and virtue of the person who commits the deed. The word mauidhah in verse means teaching or learning to carry out what is commanded by God and avoid its prohibitions.[28]

Furthermore, the word Dakwah as in verse 125 of surah An Nahl is interpreted as a call or solicitation.[29] According to Ibn Katsir, Allah SWT commanded the Prophet Muhammad to call people to the path of Allah SWT with wisdom. According to Ibn Jarir, a matter was revealed from the Qur'an and Sunnah. Moreover, with the evidence and events experienced by humans, they fear God's punishment, and the word is delivered with firm and actual words that can distinguish between right and wrong.[30]

The third word, Nashihah, as in verse 62 of surah Al A'araf is advice to get closer to Allah SWT.[31] In this verse, it is mentioned the characteristics that all apostles have, namely conveying God's message, giving advice, and trust. So if we want and try to practice this verse, we are among the people who become the heirs of the apostles.

The fourth word is Taushiyah, like the 3rd verse of surah Al Asr which means advising or instructing one another in kindness and patience.[32] According to Ibn Kathir, Allah SWT's words in this verse mean that those who are eliminated from the losers are those who believe in their hearts and do good deeds with their limbs. Obedience leaves evil. Then in words and advising each other to settle down, what is right is to be patient with calamities and the provisions of Allah SWT (destiny) as well as lousy treatment of infidels who hurt those who deliver and forbid evil.[33]

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[26] Ibnu Katsir, *Tafsir Al Qur'an Al Adhim Jilid 3*, 45

[27] Dan sesungguhnya, jika Kami harus memerintahkan mereka:" Bunuh dirimu atau keluar dari desamu", pasti mereka tidak akan melakukannya kecuali sebagian kecil dari mereka. dan fakta bahwa mereka tampil pelajaran yang diberikan kepada mereka, tentu hal seperti itu lebih baik untuk mereka dan memperkuat (iman mereka), (Q.S. An-Nisa ': 66)

[28] Al Maraghi, *Tafsir Al Maraghi Jilid 2*, 173

[29] "Panggil (manusia) ke jalan Tuhanmu dengan kebijaksanaan dan pelajaran yang baik dan menegur mereka dengan cara yang baik. Sesungguhnya Tuhanmu adalah Dia tahu lebih banyak tentang mereka yang menyimpang dari jalan-Nya dan Dia lebih banyak mengetahui siapa yang dibimbing "(Q.S. An- Nahl: 125.)

[30] Ibnu Katsir, *Tafsir Al Qur'an Al Adhim Jilid 2*,737

[31] "Saya menyampaikan kepada Anda perintah-perintah Tuhanku dan saya memberikan nasihat kepadamu. dan aku tahu dari Allah apa yang tidak kamu ketahui "(Q.S AlA'raf: 62)

[32] "Kecuali mereka yang beriman dan melakukan amalan dan nasehat yang baik menasihati untuk mematuhi kebenaran dan menasihati untuk menyimpannya kesabaran ". (al-Ashr: 3)

[33] Ibnu Katsir, *Tafsir Al Qur'an Al Adhim Jilid 4*

Communication Patterns toward Children in Islamic Education Perspective of the Qur'an

The communication pattern in the Qur'an is essential to be applied in Islamic Education because the Qur'an is the primary source of Islamic education. Communication in the Qur'an is an essential element in the learning process for children by both teachers and parents; with good communication, the message will be quickly and appropriately conveyed too. The responsibility of parents in educating their children is indeed not light. Teachers have the same great responsibility for understanding a child, which is firmly planted and rooted in the future. The attitude of parents, let alone teachers, must reflect noble character. Parents should set a good example for children in the family, as well as teachers who are '*digugu dan ditiru' or 'emulated and imitated'* role models as well.

There are four kinds of words in the mention of children in the Qur'an, al-awlad, al-banun, al-athfal, and ghilman.[34] The term al-awlad is like in verse 55 of surah At Taubah has a negative connotation, namely a pessimistic meaning, so children need special attention in terms of care, attention, and education. So do not let their possessions and children tug at your heart. Indeed, Allah wills by (giving) those properties and children to torment them in worldly life, and later their lives will be lost while they are in a state of disbelief.[35] Another

verse describes children who cause slander, keep away from God, and have personal pride. While al-banun has a positive connotation, namely the meaning of optimism and pride,[36] sAt least the two meanings above have their implications in children's education. The verse is a starting point for devoting energy and thoughts to improving children through the educational process. The goal is to improve children through the educational process so that they can become aware of getting closer to Allah, not become slander (disaster) for parents in particular and society in general. Children have the potential to have pleasant dreams if they are appropriately educated, and vice versa; they will become disastrous (slander) if they are not appropriately educated. This clue is the possibility that arises, namely, a sense of optimism and pessimism.

The next term is al-athfal, which refers to children who have or will enter puberty and need to be treated humanely in entering puberty. In verse 59 of surah An Nur and are sometimes used to describe children who do not understand a woman's private parts (so they look at children are not included in genitalia). Moreover, the last term is *ghilman* describing children who serve the inhabitants of heaven as in verse 24 of surah Al Thur.

If we trace the story of parents and children in the Qur'an, which contains the term communication between parents and children, namely; QS. Hud verse 42-43 (Prophet Nuh and

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[34] Zeni Murtafiati Mizani, *Komunikasi Orang Tua dan Anak dalam Islam 99*

[35] Maka janganlah harta benda dan anak-anak mereka menarik hatimu. Sesungguhnya Allah menghendaki dengan (memberi) harta benda dan anakanak itu untuk menyiksa mereka dalam kehidupan di dunia dan kelak akan melayang nyawa

mereka, sedang mereka dalam keadaan kafir (Q.S. at-Taubah ayat 55).

[36] Harta dan anak-anak adalah perhiasan kehidupan dunia tetapi amalan-amalan yang kekal lagi saleh adalah lebih baik pahalanya di sisi Tuhanmu serta lebih baik untuk menjadi harapan. (Q.S. al-Kahfi ayat 55).

Kan'an), QS. Alsaffat verse 102 (Prophet Ibrahim and Ismail), QS. Al-An'am Ayat 74 (Prophet Ibrahim and Azar), QS. Yusuf verse 4-5 (Prophet Ya'qub and Prophet Yusuf), QS. Al-Qasas verse 26-27 (Syaikh Madyan and his daughter), QS. Luqman verse 13-19 (Luqman and his son) We can take and practice many teachings with our children and students.

The story between Prophet Ibrahim and Prophet Ismail in Q.S. al Shaffat verses 102 – 107, for instance: the verse explains the dream of Prophet Abraham slaughtering Prophet Ismail. Prophet Ibrahim dialogued his dream with Prophet Ismail, carried out the slaughter, and ended with Ismail's safety. [37] Based on the verse, we found the communication that is carried out is not only one-sided communication. Prophet Ibrahim and Prophet Ismail were mutually active and reflective in interpreting and interpreting the message in Prophet Abraham's dream that he was ordered to do something that was logically difficult.

The dialogue in this communication can open a channel of information between Prophet Ibrahim and Prophet Ismail to open up to each other. In terms of communication education, it helps to train argumentation, patience, toughness, and determination to obey Allah SWT. The prophet Ibrahim did an education for his children, which aims to be obedient to Allah SWT. Prophet

Ibrahim was a democratic figure. Prophet Ibrahim tried to understand Isma'il's psychology about how he could carry out Allah's commands. Prophet Ibrahim in educating Isma'il is the wisdom of parents in educating their children. There are two educational materials in the communication between Prophet Ibrahim and Prophet Isma'il, namely faith and emotional aspects.[38]

Educating is a valuable activity that is everyone's responsibility (lifelong education process), educating families and participants in a teaching and learning activity. Educating needs methods, models, strategies, techniques, and tactics. In its implementation, it is necessary to educate an effective communication model to convey messages or learning materials to students.[39]

According to Arifin, the method of Islamic education is a reflection of aspects of human possibility and actual development that is reflected in the language style of the Qur'an, which directives include the following: First, encouraging humans to use their intelligence in studying and studying the symptoms of their own life and life in their environment. . Second, encouraging people to practice knowledge and actualize their faith and piety in daily life as contained in the order of prayer, shiyam, and jihad fi sabilillah. Third, encourage jihad. Concerning the method based on this motivational approach, it consists of 3 sources, namely: theogenetic

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[37] Maka tatkala anak itu sampai (pada umur sanggup) berusaha bersama-sama Ibrahim, Ibrahim berkata: "Hai anakku Sesungguhnya Aku melihat dalam mimpi bahwa Aku menyembelihmu.Maka fikirkanlah apa pendapatmu!" ia menjawab: "Hai bapakku, kerjakanlah apa yang diperintahkan kepadamu; insya Allah kamu akan mendapatiku termasuk orangorang yang sabar" (Q.S. al Shaffat ayat 102)

[38] Zeni Murtafiati Mizani, *Komunikasi Orangtua dan Anak dalam Islam*, 104

[39] Achmad Anwar Abidin, "Mendidik Dengan Model Komunikasi Al Qur'an: Analisis Term Komunikasi dalam Al Qur'an dan Impelemetasinya Pada Proses Belajar Mengajar", *Proceedings 1st Annual Conference for Muslim Scholars*, Kopertais Wilayah IV Surabaya, Mei, 2017, 673-682

motivation, which encourages based on the values of religious teachings, sociogenetic motivation, which encourages based on the values of people's lives and biogenetic motivation, which encourages it based on the values of people's lives. His biological needs as a human being are formed from physical and spiritual elements. Fourth, To convince people that Islam is the actual truth, God often also uses the method of giving (situational) atmosphere according to a particular place and time.[40]

The Qur'an has generally explained communication within the family, especially between parents and children, which is an educational process. Ramayulis explained that Islamic Education is a system that allows a person (student) to change and direct his life under Islamic ideology. Through this approach, it will be easy to change the behavior of individual students following their personal lives, society, and the environment based on Islamic teachings values,[41] Education is conscious coaching by educators to those who are educated about the physical and spiritual development of educated people towards a better personality, which leads to the formation of an ideal human being.

Interpretation. After discussing the lengthy meaning of tarbiyah, ta'lim, and ta'dib, the researcher concluded that the meaning of Islamic education is the guidance that is given to someone so that someone develops optimally through Islamic teachings[42]

In short, Islamic education is a guide for someone to become a Muslim as much as possible. From the understanding of Islamic communication and education understanding, it can be concluded that educational communication, in simple terms, is the process of conveying information, ideas, ideas, and skills, about educational material from the communicator (educator) to the communicant (students). Using verbal and non-verbal symbols shapes and develops students' personalities in a better direction. The end goal is the exact changing, namely behavior change, and is the process of conveying information, ideas, opinion, and skills from communicators (educators) to communicants (students) about Islamic teachings (aqidah, worship and mu'amalah) by using verbal and non-verbal symbols based on the principles and methods of communication in the Al-Qur'an and Hadith, in order to shape and develop the personality of students in a better direction following Islamic teachings.

hus educational communication is communication that takes place in an educational environment. Alternatively, scholarly communication is an action that contributes significantly to the understanding and practice of interaction and the actions of all individuals involved in the world of education, both informal, formal, and non-formal. Yusuf explained that educational communication during the process of delivering messages or information that penetrates fields or information about educational events, here communication is no longer free but controlled and conditioned for

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[40] H. M Arifin, *Ilmu Pendidikan Islam*, (Jakarta;Bumi Aksara, 2014), 65-81
[41] Ramayulis, H., *Ilmu Pendidikan Islam*, Cet VI, (Jakarta: Kalam Mulia) 88.
[42] Ahmad Tafsir, *Ilmu Pendidikan Islam*, (Bandung; Remaja Rosyda Karya, 2011), 32.

educational purposes[43]. By guiding and referring to the understanding of the formulation of Islamic education communication, the urgency of Islamic education communication can be understood as primarily related to the learning process and achieving the goals and results of Islamic education. The world of education requires a holistic, comprehensive, fundamental, and systematic understanding of the use of communication in the administration of education management. Of course, it is included in the teaching and learning activities.

The communication model, in the view of the Qur'an, emphasizes ethical aspects and reasonable communication procedures. So as not to cause misunderstanding when interacting with others. In educating children, parents and teachers are also expected to apply the communication model qâulan balighâ (words that mark the heart), qâulan layyina (soft words), qâulan ma'rufa (kind and firm words), qâulan maysura (quick words), qâulan Karima (words that glorify) and can give mauidhah (teachings), nashihah (advice), da'wah (invitation) and taushiyah (advise each other). So that religious values and spirit are maintained and can be understood by children properly.

In the Qur'an, Allah advises us to communicate with words that touch the heart, speak softly, speak kindly and firmly, sputter, glorify the person being communicated and can teach while saying the words (beneficial for listeners). There is advice contained in words, inviting kindness and advising each other. Teachers must master this

communication model in the teaching and learning process in schools as a form of pedagogical, personal, and professional competence. Furthermore, it must also be carried out outside school by the teacher as social competence.[44]

How important communication is because it is a process of exchanging and interpreting messages in the minds of individuals, between individuals or groups of individuals through social interaction. This interaction can occur vis-a-vis or face-to-face and non-face-to-face. Communication occurs in the family between parents and their children and in schools between teachers and students. Communication between parents and children is used as a dialogue among family members to transfer ideas, desires, or feelings to others. Whether in the form of words, gestures, or gestures and other verbal or non-verbal symbols that can make parents and children understand each other and understand. Communication within the family must be maximized because it is a barometer of achieving happiness in the family and the learning process.

Effective communication within the family must be achieved first because, with this communication, the relationship between family members will be more intimate, vital, and mutually supportive. Conversely, if this communication is ineffective, there will be rifts and even destruction in the family. Communication in the family consists of three parts that mutually reinforce each other, namely communication between husband and wife, parents and children, and

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[43] Yusuf, K. M.. *Tafsir Tarbawi: Pesan-pesan Al-Qur'an tentang Pendidikan*. (Jakarta: Amzah,2015), 30

[44] Abidin, 681

siblings.[45] This communication includes education, protection, affection, socialization, reproduction, religion, economy, recreation, biology, and transformation. For these roles and functions to run well, effective communication is needed within the family. Communication that occurs within the family can be in the form of interpersonal communication and can also be in the form of group communication.

CONCLUSION

Islamic education for children carried out by parents and teachers in formal, non-formal, and informal education must be equipped with good communication skills, follow the Qur'an guidelines, and be able to interact well and put forward dialogue. Parents and teachers must be able to communicate the material being taught so that it can be understood by children, which positively impacts the child.

In everyday life, parents and teachers must be able to communicate well with children because communication is essential. According to the Qur'an guidance, communication between children and parents or teachers should in *qâulan balighâ, qâulan layyina, qâulan ma'rufa, qâulan maysura, qulan karima* and can give *mauidhah*, *da'wah*,
and *taushiyah* so that the child becomes a more polite and moral person like the way the Prophet Abraham communicated with the Prophet Ismail *Alaihis Salam*.

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[45] Perpustakaan Nasional RI, Komunikasi dan Informasi: Tafsir Al-Qur'an Tematik (Cet. I; Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2011), h. 348.

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