



Efforts of Teachers and Parents in Developing Children's Morals Through Integrated Communication Methods in Early Childhood

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Abstract

This research is motivated by the continued discovery of early childhood behavior that does not reflect commendable morals, such as the habit of speaking rudely and swearing, which indicates a lack of synchronicity between habits at school and parenting patterns at home. This study aims to describe the collaborative and participatory efforts of teachers and parents in developing children's morals through integrated communication methods at RA Nurul Huda Bandar Mataram. This field research with a descriptive qualitative approach involved the principal, class teachers, parents/guardians of students, and students. Data collection through observation, in-depth interviews, and documentation. Data analysis used the inductive model of Miles, Huberman, and Saldaña. Data validity was tested by credibility, transferability, dependability, and confirmability. The results of the study indicate that efforts to develop children's morals are carried out effectively through integrated communication methods with collaborative dimensions (joint design of behavioral targets) and participatory (active involvement of parents as subjects). Teachers and parents optimize contact books, private WhatsApp messages, direct dialogue, and parenting programs, implementing role-modeling and habit-building strategies in a coordinated manner. This collaboration has been proven to reduce children's habit of using bad language and prevent confusion about values, as rules of good manners are consistently reinforced at school and at home.

Keywords : Early Childhood Education, Morals Development, Integrated Communication, Teacher-Parent Synergy

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INTRODUCTION

Early childhood is in a golden age, a period of rapid brain development and sensitivity to various stimuli. During this phase, children not only absorb cognitive knowledge but also internalize moral and ethical values from their immediate environment (Tanfidiyah & Utama, 2019). However, successful moral development cannot be achieved by a single party. Moral education requires consistent stimulation, both in educational settings and within the family.

Theoretically, the success of instilling morals in children cannot be achieved partially by a single institution, but rather requires systemic synergy between the family environment and educational institutions. The main foundation of this view can be explained through Urie's Theory of Developmental Ecology. Bronfenbrenner views children as individuals growing within a series of interconnected environmental systems. Family and

school are the two most important microsystems that interact directly with children, and the relationship between them, called the mesosystem, determines the quality of their moral development. If the values taught in school align with the examples and customs set at home, children will receive a coherent and complete moral message. Conversely, if there is a conflict between the two, children will experience confusion and lose a stable moral foundation.

Furthermore, this need for consistent stimulus is reinforced by Albert Bandura's Social Learning Theory, which emphasizes that children learn morals primarily through the process of observing and imitating the authority figures around them. Children don't simply listen to advice, but actively absorb the actual behavior displayed by parents and teachers as models. When these two models provide consistent examples—for example, both displaying honesty, patience, or responsibility—then the child will internalize these values as valid and applicable norms wherever he or she is. Conversely, inconsistency creates cognitive dissonance that confuses the child, so he or she tends to choose models who are emotionally closer or more dominant in his or her life, which is often the parent, so that the message from the school loses its binding power.

Without a balance between parenting and upbringing, a child's potential for noble character will not develop optimally (Meilasari & Ichsan, 2024). A fundamental problem that often occurs is a mismatch between the values taught at school and the habits at home. The rules of manners and discipline established by teachers often collapse when children return to a home environment that does not implement similar rules (Saudah et al., 2025). This inconsistency leads to value confusion in children, which hinders the development of lasting positive behaviors. The phenomenon of declining moral quality, such as the habit of swearing and impolite behavior imitated from digital media, is increasingly difficult to stem without strong synergy between the child's two primary environments (Rizekuna & Siregar, 2024).

Efforts to bridge this asynchronous nature require a strong bridge between teachers and parents, namely through integrated communication methods that emphasize school-family partnerships (Safitri, 2021). Integrated communication is not simply about conveying information; it must be collaborative (actively working together to design child behavior targets) and participatory (two-way engagement, mutual listening and input) (Perwitasari et al., 2025). This synergy aligns with the Islamic educational principle of shared responsibility for safeguarding children's natural instincts, as reflected in Abdullah Nashih Ulwan's view of collective environmental role models (Suhono & Utama, 2017).

Based on a pre-survey during the Field Experience Practice at RA Nurul Huda Bandar Mataram, a gap was found between school expectations and the reality of children's behavior. Some children still swear, speak in a high tone, and lack manners towards teachers and peers. Teachers find it difficult to control moral development due to the lack of integrated communication with parents; interactions tend to be incidental and administrative. Previous research (Nikmah, 2024; Wachidah, 2024; Astuti & Fadhilah, 2023; Hayati & Rofik, 2023; Yusuf et al., 2025) shows that teacher-parent collaboration influences children's character formation, but none has specifically discussed the development of moral speech (using bad language) using integrated communication that combines co-designing and two-way participation. Therefore, this study aims to describe the collaborative and participatory efforts of teachers and parents in developing children's morals through integrated communication methods at RA Nurul Huda Bandar Mataram, including the joint design process, optimization of communication media, and the implementation of role model and habituation strategies.

METHOD

This study uses a descriptive qualitative approach with a field research type *at* RA Nurul Huda Bandar Mataram, Bandar Mataram District, Central Lampung Regency, in the

2025/2026 academic year. The research subjects were selected by *purposive sampling* including the principal (1 person), class teachers (2 people), parents/guardians of students (5 people) whose children showed development in speaking morals, and students as observation subjects. Primary data sources were obtained through in-depth interviews and direct observation; secondary data sources were in the form of school documents such as learning activity plans, child development records, liaison books, and activity photos. Data collection techniques used participatory observation to observe the -natural interactions between teachers and parents, semi-structured interviews to explore the experiences and perceptions of informants, and documentation to collect written and visual evidence. The research instrument was the researcher herself assisted by interview guidelines, observation sheets, and documentation formats. Data analysis was conducted inductively following the Miles, Huberman, and Saldaña model (Miles et al., 2014) through three stages: data reduction (selecting and grouping data into themes of morality, communication, and collaboration), data presentation (in the form of thematic narratives), and drawing conclusions and verification. Data validity was tested using credibility testing (extended participation, triangulation of sources and techniques, and *member checking*), transferability testing (detailed description of the research context), dependability testing (process consistency), and confirmability testing (objectivity of results). The research procedure includes the preparation stage (instrument preparation and permitting), the implementation stage (data collection in the field), and the analysis and reporting stage.

RESULTS AND DISCUSSION

The initial condition of the morals of children at RA Nurul Huda Bandar Mataram shows that there are still behaviors that do not reflect commendable morals. The principal revealed that the use of -harsh words by children often occurs spontaneously in situations of minor conflict, such as fighting over toys or feeling annoyed by friends. "We often find children imitating inappropriate terms that they should not be familiar with at an early age. After we investigated, most children get this vocabulary from their home environment or from watching social media without parental supervision," he said. The class teacher also added that impolite expressions often occur when children are angry or upset, such as teasing with inappropriate names. This indicates a barrier in the development of verbal morals (*al -lisan*) which requires synergy between school and home.

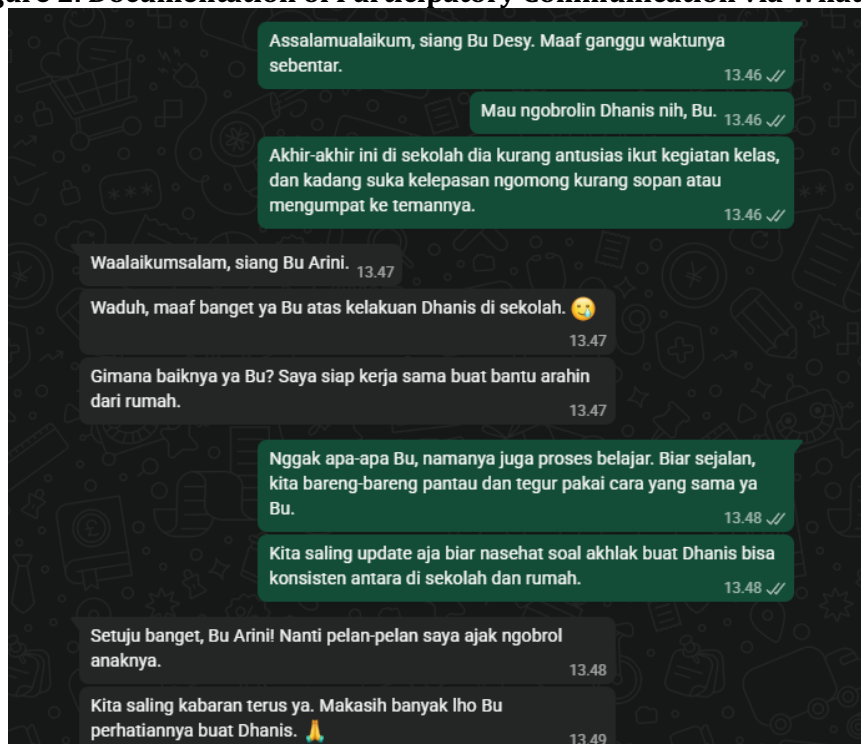
Teachers' efforts in developing morals through integrated communication are realized through the collaborative communication dimension. Teachers and parents engage in a co-designing process to -set specific behavioral targets. Regular meetings at the beginning of the semester are used to map out moral development priorities, for example, focusing on "Speaking Manners." One teacher explained: "We hold a special discussion session at the beginning of the semester with parents to map out which morals need to be prioritized. If at school we are focusing on 'Speaking Manners,' then we ask parents to monitor the same thing at home, and we record the results together." Teachers also optimize various communication media: a contact book containing notes on specific child behaviors (e.g., "Thank God, today my child can control his anger and is willing to apologize when fighting over a toy"), personal WhatsApp messages for quick and private communication, and face-to-face dialogues in parenting programs.

Figure 1. Example of a daily note in a contact book for monitoring children's morals.

PENGUMUMAN / PEMBERITAHUAN Tanggal <u>Senin, 16-02-2016</u> Dengan Hormat, Dengan ini kami beritahukan bahwa : <u>Hari ini anda Dhanis</u> <u>sempat mengucap kata maaf</u> <u>kami sudah menasihatkan</u> <u>Anda untuk mengucap kata</u> <u>"Astaghfirullah" ketika dipanggil</u> Harap maklum Hormat Kami Pengelola/Pembimbing PAUD <u>Arini Desy</u> Catatan / Tanggapan <u>Terimakasih info ini</u> <u>di rumah Terimakasih soring bahasanya</u> <u>kata itu akan kami perhatikan</u> Orang tua / Wali <u>[Signature]</u>	PENGUMUMAN / PEMBERITAHUAN Tanggal <u>Rabu, 18-02-2016</u> Dengan Hormat, Dengan ini kami beritahukan bahwa : <u>Perkembangan baik 1 saat</u> <u>dia berada saat anda</u> <u>sudah bisa mengucap kata</u> <u>maaf mengucap kata</u> <u>terima kasih saat bermain</u> Harap maklum Hormat Kami Pengelola/Pembimbing PAUD <u>Arini Desy</u> Catatan / Tanggapan <u>Alhamdulillah di rumah kami</u> <u>sudah menerapkan metode tabung</u> <u>kebaikan</u> Orang tua / Wali <u>[Signature]</u>
PENGUMUMAN / PEMBERITAHUAN Tanggal <u>Jumat, 20-02-2016</u> Dengan Hormat, Dengan ini kami beritahukan bahwa : <u>anda hari ini sudah</u> <u>sangat banyak semangat</u> <u>suara mengucap kata</u> <u>terima kasih dengan</u> <u>suara kata maaf sudah</u> Harap maklum Hormat Kami Pengelola/Pembimbing PAUD <u>Arini Desy</u> Catatan / Tanggapan <u>semoga saja kami juga merasa</u> <u>anda jadi lebih lembut bicaranya</u> <u>terimakasih Bu</u> Orang tua / Wali <u>[Signature]</u>	PENGUMUMAN / PEMBERITAHUAN Tanggal Dengan Hormat, Dengan ini kami beritahukan bahwa : Harap maklum Hormat Kami Pengelola/Pembimbing PAUD Catatan / Tanggapan Orang tua / Wali

The teacher stated: "We use a private WhatsApp channel for quick communication with parents. Especially for more sensitive behavioral issues, like when a child swears, this private communication is crucial, combined with direct dialogue or notes in a contact book."

Figure 2. Documentation of Participatory Communication via WhatsApp.



The main strategies implemented by teachers are modeling *and* habituation . Teachers position themselves as central figures, providing examples of polite speech, patience, and discipline. As stated: "We believe that one concrete example is more

impressive than a thousand pieces of advice. Before we ask children not to use foul language, we teachers must ensure that communication between teachers and students in front of children -always uses polite and respectful language."

Parents' efforts are evident in their active participation in *parenting programs*, attendance at educational seminars, and involvement in discussion forums. One parent expressed: "We feel very helped by the parenting program at RA. There we are taught how to respond to children's emotions without getting angry, and how to synchronize prayer and school habits so we can also apply them at home." Consistent implementation of moral values at home is also an indicator of success. After intensive communication with teachers, parents committed to reprimanding and correcting their children's speech and to practicing *thayyibah sentences* in family interactions. One parent stated: "After regularly consulting with teachers through contact books and WhatsApp messages, we are more aware of our own words and those of our children at home. If the school is encouraging the etiquette of eating while sitting, then we apply the same rule at home." Parents are also positioned as active subjects who provide input to the school. The principal emphasized: "We always encourage parents to feel free to provide input. If they feel that a method of habituation at school is difficult to implement at home, we will discuss it again to find a compromise. Parents are not just spectators; they are our primary source of information."

Factors supporting synergy include openness from parents, full institutional support (provision of communication facilities, flexible consultation times, a family-like climate), and a shared vision between school and home. One teacher acknowledged: "We are very grateful because most of the parents here are very cooperative. They are very open when we invite them to discuss, and they often take the initiative to ask first via WhatsApp about what they can help with at home." Inhibiting factors identified were parents' high levels of busyness, which limits communication, and the negative influence of unsupervised digital media (gadgets) that causes children to revert to using -offensive language from *online broadcasts*. A teacher confirmed: "Our biggest obstacle is when parents are too busy, so messages or reports in the contact book are only read several days later. Furthermore, we often feel overwhelmed when children revert to abusive language after watching unsupervised YouTube videos at home."

The discussion shows that the synergy between teachers and parents at RA Nurul Huda Bandar Mataram has proven to be the main key in overcoming children's moral problems. This finding aligns with Bronfenbrenner's Ecological Systems Theory, where families and schools, as the main microsystems, build a strong mesosystem through integrated communication (Rus et al., 2020; Weisberger & Ziv, 2023). The *co --designing process* ensures that children do not experience value confusion because rules of etiquette are consistently reinforced in both environments. The strategy of role modeling and harmonious habituation represents Bandura's social learning theory (Bandura, 2014) and Abdullah Nashih Ulwan's concept of *qudwah* (Suhono & Utama, 2017). Despite the obstacles of busy parents and exposure to digital media, integrated communication methods that utilize various channels (connection books, WhatsApp, face-to-face dialogue) can minimize these impacts. These findings reinforce previous research (Nikmah, 2024; Wachidah, 2024; Hayati & Rofik, 2023; Yusuf et al., 2025) but with a novel focus on addressing aggressive verbal behavior (cursing) through -integrated, participatory collaborative communication. Thus, the effectiveness of the integrated communication method lies in its ability to create a consistent moral environment for children. Children are no longer confused because the rules of politeness apply universally, both under the guidance of teachers at school and parental supervision at home. This is evidenced by a decrease in the intensity of children's swearing and an increase in the habit of using *thayyibah sentences*. This study recommends that teachers increase the frequency of reflective dialogue with parents, parents be more active in providing feedback, institutions develop more structured collaborative programs (regular *parenting classes*, scheduled *home visits*), and future researchers specifically

examine the effect of device use duration on the effectiveness of integrated communication in early childhood moral education.

CONCLUSION

Based on the research results and discussion, it was concluded that the efforts of teachers and parents in developing children's morals through integrated communication methods at RA Nurul Huda Bandar Mataram were implemented effectively through collaborative dimensions (joint design of behavioral targets) and participatory (active involvement of parents as subjects). Optimization of various communication media such as contact books, personal WhatsApp messages, face-to-face dialogues, and *parenting programs*, as well as the implementation of role-modeling and habituation strategies that are aligned between school and home, have been proven to be able to suppress children's habit of using -bad words and prevent value confusion. Intensive collaboration ensures that rules of politeness and discipline are consistently reinforced in both environments, so that children internalize that the value of politeness is universal.

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