

PLANTING OF RELIGIOUS VALUES THROUGH THE ROLE OF PARENTS IN A CHILDREN DURING COVID-19 IN DUKUH GEMUTRI SLEMAN YOGYAKARTA

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ABSTRACT

Religiosity (adjective religious) is not synonymous with religion. A religious person should be a religious person at the same time. Covid-19 has not only damaged people's lives in the health and economic fields, but religious activities in various regions have temporarily stopped carrying out worship activities in the mosque and surrounding areas, such as obligatory prayers, Friday prayers, *yasinan*, recitations, etc. Gemutri Hamlet, from the beginning of the Covid-19 outbreak, had confusion in deciding to carry out daily activities. This study uses a qualitative approach. The subjects of this study were the head of the hamlet, Mr. RW, Mr. RT, Pemuda, Karang Taruna, community leaders and some members of the community. The object of this research is about the Internalization of Religious Values through the Role of Parents in Adolescents During Covid-19 in Dukuh Gemutri, Sleman, Yogyakarta. The technique used in determining the subject of this research is using purposive technique and using snowball sampling method. Data collection techniques with observation, interviews and documentation. Data analysis techniques are carried out by means of data reduction, data presentation, and drawing conclusions. Based on the results of the analysis and discussion of the process of Internalizing Religious Values through the Role of Parents in Adolescents During Covid-19, in Gemutri Hamlet, Sleman, Yogyakarta, it is very different from before the covid pandemic and after the pandemic, because at the beginning of the covid pandemic yesterday the community very scared and religious activities such as Mujahadah, Yasinan, etc., all of which were temporarily suspended but the very interesting thing in the Gemutri Sukoharjo hamlet community, Ngaglik Sleman, when there was Covid in the instilling of religious values, namely that usually there was no tasbih prayer activity, tasbih prayer was performed, when praying Friday in Friday prayers using the Qunud prayer and carrying out Istighosah activities

Keywords: Religious values; Islam and Covid-19

1) INTRODUCTION

Religiosity (adjective religious) is not synonymous with religion. A religious person should be a religious person at the same time. However, there are many people who adhere to a religion who are persistent, but are motivated by trade or career advancement. Besides that, there are also people who change religions because they are demanded by their prospective in-laws, who coincidentally

do not have the same religion as the prospective husband or wife. There is also an incident, according to outsiders' opinion, a person is very diligent and obedient in carrying out his religious teachings outwardly, but outside of people's observations, he is a loan shark, while in his household he is also cruel to his wife, and secretly likes to gamble. or playing sideways, etc. This person is only religious just wants to be respected, and get additional material benefits. He is not a religious man. (Muhaimin, 2004) This reality encourages the emergence of various lawsuits against the effectiveness of religious education which has been seen by some people as having failed in building the affection of students with eternal values and able to answer the challenges of a changing era. Moreover, in this case, the world of education has a role as a center for the development of knowledge and human resources, as a resource center. Research and cultural centers at the same time have been less successful, if not to say they failed in carrying out their mission. The education system that has been developed so far is more directed at filling students' cognitive, so that it gives birth to graduates who are smart but lacking in morals.

The above phenomenon cannot be separated from the existence of an incorrect understanding of religion and religiosity. Religion is often interpreted superficially, textually and tends to be exclusive. Religious values are only memorized so that they only stop in the area of cognition, not to touch the affective and psychomotor aspects. Religion is not always synonymous with religiosity. Religion refers to the institution of worship to God in its official, juridical, regulatory and legal aspects. Meanwhile, religiosity or religiosity is more concerned with aspects that are "in the depths of one's conscience", and therefore religiosity is deeper than religion that seems formal. (Asmaun Sahlan, 2009) The era of globalization which is marked by quality or quality competition, requires all parties in various fields and development sectors to continuously improve their competence. This places the importance of efforts to improve the quality of education both quantitatively and qualitatively which must be carried out continuously, so that education can be used as a vehicle in building the character of the nation. (E. Mulyasa, 2007)

That is the character problem that plagues most of the Indonesian people. There are many other (negative) characters that are now developing, even becoming a culture in the midst of society that exacerbates the problems of the nation and state. Therefore, several years ago (2010) the 6th President of Indonesia, Susilo Bambang Yudhoyono, invited all Indonesian people to jointly rebuild the culture and noble character of the Indonesian nation that had faded. Moral values and noble character possessed by the Indonesian people are currently starting to erode. This needs to be addressed so as not to cause the sterility of the Nation because it needs to be emphasized again that the future of the Nation is very dependent on the younger generation and must be rebuilt, especially through education, whether it is moral, moral, or religious education. (Marzuki, 2015)

In an interview with one of the residents in Gemutri Hamlet about teenagers in Gemutri Hamlet from the results of Mr. Fadholi's interview:

"According to Mr. Fadholi Dusun Gemutri regarding youth, there needs to be improvements in terms of moral and moral aspects, but not all young people in Dusun Gemutri have bad or bad morals and morals. Just need to fix it. For example, delinquency in Gemutri Hamlet is still common among youths and is not so severe. It's just that if you look at the religion, the youth here really need the role of parents who should guide the youth to actively turn on the mosques around and also bring the hamlets to life with Islamic and religious events. The cultivation of morals and morals must be improved by all parents in Gemutri Hamlet in order to further improve the behavior, character and morals of the youth " (Fadholi, 2021)

Based on the problems that occur, salvation can only be achieved if people want to follow the Koran. Al-Quran is the holy book of Islam. If the child is not provided with the Qur'an, the

child will behave like a westerner (infidel), but if the child is provided with the Qur'an, God willing, he will have good character and imitate the Messenger of Allah, because the morality of the Prophet is the Qur'an. In addition, religious values must also be applied. Religious values are noble values that are transferred and adopted into oneself. Therefore, how much and how far religious values can influence and shape a person's attitudes and behavior depends on how deeply religious values are internalized in a person, his religious personality and attitudes will emerge and form one of them by instilling religious values. children through religious activities and activities both in the family, school, and community environment. By carrying out religious activities, religious values will emerge and can fortify themselves from everything negative in life.

The outbreak of covid-19 to date has affected the whole world and Indonesia, which is so deadly for every country, dimensional crises have occurred in various countries which have resulted in destructive problems in the world. Communities in various countries experience problems in various fields, namely health and the economy, even activities in the environment are forced to stop for a moment for the common good of the people and the nation. Covid-19 has not only damaged people's lives in the health and economic fields, but religious activities in various regions have temporarily stopped carrying out worship activities in the mosque and surrounding areas such as obligatory prayers, Friday prayers, yasinan, recitations, etc. Covid-19 has been increasing continuously in recent months, even though the government has taken extraordinary measures. However, the steps from the government did not have a significant impact on the community, Covid-19 was getting worse day by day in its spread. The dilemma is that the community experiences a disposition in making decisions regarding opening or closing a village or area in daily activities and visiting guests from outside by looking at the factually increasing cases of COVID-19. This was experienced and felt by Dusun Gemutri the dilemma that made village officials and the community experience a disposition in decisions.

Based on the researcher's observations in the first stage, on March 24-25, 2021 with several factual sources related to the title of the research that will be examined in Gemutri Hamlet. The first resource person by the community leaders of Gemutri Hamlet. According to Mr. Fadholi, Gemutri Hamlet from the beginning of the Covid-19 outbreak had confusion in deciding to follow the government or open Gemutri Hamlet freely in their daily activities. This dilemmatic position was finally agreed upon by the village officials and the community to follow the government's flow in stopping the spread of COVID-19. However, this does not rule out the possibility that in the next few months it will be freely reopened with the health protocol regulations recommended by the government for daily community activities.

Furthermore, on April 8-9, 2021, he interviewed the Takmir of the Mosque, Mr. Suwarno, according to him. When in the early days of Covid all religious activities were temporarily suspended, the most interesting thing in the Gemutri Sukoharjo Ngaglik Sleman hamlet community was when there was Covid in the cultivation of religious values, namely the existence of Tasbih prayer activities which are usually not carried out on normal days, but when Covid hit the Tasbih prayer activities were held by the gemutri community, there were some people who before Covid-19 did not or rarely practice worship, but with this Covid disaster, some of these communities have become more obedient in carrying out worship and religious activities. When praying Friday in Friday prayers, use the Qunud prayer and carry out Istighosah activities. In Gemutri hamlet in carrying out congregational prayer activities at the mosque such as five daily prayers, Taraweeh prayers, tadarus Al-Quran in Ramadan, Eid prayers and Eid prayers while still complying with health protocols such as bringing your own prayer rug, distanced prayer chairs, wearing masks and washing hands before entering the mosque. However, since entering the New Normal Era, the people in the Gemutri sub-village Sukoharjo Ngaglik Sleman have started religious activities such as yasinan, tahlilan which were previously carried out by all members of

the Gemutri hamlet community, but when there was a covid pandemic it was only carried out by some residents or made per RT.

The results of the second researcher's observation, by Mr. Muh.Sholeh as the Community, produced an explanation of religious activities. Religious activities in the last few weeks, seeing the ongoing Covid condition, made people carry out daily activities in carrying out religious activities carried out with health protocols. Previously, religious activities were temporarily suspended, but religious activities have resumed in recent weeks such as, mujahadah, recitation of mothers, recitation of fathers, yasinan, TPA mosque, tahlil and the dead. In the obligatory domains, such as the obligatory fardhu prayers in congregation, Friday prayers, Eid al-Fitr and Eid al-Adha prayers are carried out using health protocols. This dilemmatic decision was taken by the residents of Gemutri hamlet on the basis of deliberation and surrender to Allah SWT. Gemutri hamlet is very interesting if it is explored to see the process of religious values that exist in its community, due to the Covid-19 disaster, they still insist on carrying out worship even though in the early days of covid-19 it was stopped for a moment. The next hamlet in Gemutri hamlet, namely Wonorejo Hamlet, until a few days ago was still closed to give freedom to its citizens and religious activities. So that Gemutri Hamlet can be made into an interesting research object so that it can produce research on the existing process in Gemutri Hamlet regarding its religious values through religious activities in an atmosphere of the Covid-19 outbreak. Therefore, this research is one of the studies that is considered interesting at a time when covid-19 is hitting various worlds, especially Indonesia, especially in a fundamental scope in Gemutri Hamlet, therefore this research is urgent to be realized.

2) METHODS

This study uses a qualitative approach. The subjects of this study were the head of the hamlet, Mr. RW, Mr. RT, Pemuda, Karang Taruna, community leaders and some members of the community. The object of this research is about the Internalization of Religious Values through the Role of Parents in Adolescents During Covid-19 in Hamlet Gemutri Sleman Yogyakarta. The technique used in determining the subject of this research is using purposive technique and using snowball sampling method. Data collection techniques by observation, interviews and documentation. Data analysis techniques are carried out by means of data reduction, data presentation, and drawing conclusions.

3) RESULTS

From the results of interviews that have been carried out by 25 informants, it can be concluded that the activities carried out by researchers can take some concrete examples in the village of Gemutri, among others, mujahadah, recitation of mothers, recitation of fathers, yasinan, TPA mosque, tahlil on people die. In the obligatory domains, such as the obligatory fardhu prayers in congregation, Friday prayers, Eid al-Fitr and Eid al-Adha prayers are carried out using health protocols. On this occasion, village officials and representatives from the community in the hamlet of Gemutri made decisions based on the results of deliberation through meetings within the hamlet. Even though there were some residents who had concerns at the beginning of the pandemic, some residents, even though they should have calmed down with directions from residents and high-ranking officials in the Gemutri hamlet. This is reinforced by the results of interviews from several sources, including Mr. Taufiq, Mr. Erwin, Mr. Mustofa, Gus Uvis, Mr. Sahal, and Mr. Teguh.

In the interview activity, the researcher interviewed 1 informant, namely, Mr. Taufiq said:

"Stay calm, there are many various responses from the public regarding this pandemic, and several times I chat with neighbors who are very panicked and afraid of unclear news, usually I seek information from reliable sources. Many of the fatwas circulating do not know their source, and their truth needs to be questioned. So if I have to sort out the fatwa first, taking into account the situation and conditions in this area as well". (Taufiq Cahyo Nugroho, 2021)

The next interview, resource person Mr. Erwin revealed the results in a description of the diversity of opinions due to covid-19 within the Gemutri hamlet saying:

"Yes, personally, I welcome it because every community has an opinion, but if the opinion is not in accordance with religious law, we must straighten it out." (Erwin, 2021)

The next interview, resource person Mr. Mustofa revealed the results in a description of the diversity of opinions due to covid-19 within the Gemutri hamlet saying:

"I don't think about responding to various things because I understand because everyone has different understandings, opinions, thoughts because they have their own understanding. But I'm responding to this pandemic. Yes, we can only try and try, apart from trying, namely praying to get closer to God Almighty, I once when there was a socialization inviting people to pray that this pandemic could be over so that life could go on as usual. Yes, I obey government regulations, because the government and scientists have done research to get a decision. Yes, for me, yes, I obey and obey the government, but that makes sense. I don't care about social media, because the news on social media actually scares people, for me I don't think about it and don't care about the news on social media, but instead I invite people to get closer to God and obey health protocols." (Mustofa, 2021)

The next interview, resource person Gus Uvis revealed the results in a description of the diversity of opinions due to covid-19 within the Gemutri hamlet saying:

"We don't use all of them and we follow them, but we are sifting how to apply them in this village. Which matches the style of the Gemutri hamlet so that it can synchronize with the surrounding community. We try to follow by not leaning towards A or B, if there are mistakes they can be corrected and also respect any differences that exist." (Gus Uvis Syahrizal, 2021)

The next interview, resource person Mr. Sahal revealed the results in a description of the diversity of opinions due to covid-19 within the Gemutri hamlet saying:

"In my opinion, it's a person's mindset, it's about that because everyone has a different point of view. For example, if possible, from the point of view of the general public, we must be afraid of covid covid covid, he will definitely stay at home and for his religiosity he will be at home different from Mr. Kyai. Mr. Kyai, maybe for covid, it is left to the authorities, if he has a healthy destiny, then surely he will stay healthy and he will continue to worship at the mosque but it is different from other people. But in my opinion it's still normal value. In my opinion, the fatwa is from the center, right? Now, while we are in our village, there is a kyai who has his own point of view regarding the fatwa. For example, we are prohibited from being together in mosques, to reduce congregations in mosques, but our clerics recommend that the fatwa be more applicable in places where there are many cases. For example, in our village, there are not many cases, so the fatwa can still be tolerated further. So we are more able to carry out congregations together but by complying with the health protocol." (Muhammad Sahal, 2021)

The next interview, resource person Mr. Teguh revealed the results in a description of the diversity of opinions due to covid-19 within the Gemutri hamlet saying:

"That's general, which means that there are various perspectives. Even now, when you look at it at a scale, you think it's a hoax, etc., but in my opinion, in a different way of thinking, it doesn't matter, but when it becomes a personal consumption, it becomes a problem when inviting other people. For those of you who believe or not, it doesn't matter but in my opinion the important thing is to comply with health protocols." (Teguh, 2021)

Based on the observation of the research on the Internalization of Religious Values in the community in the Gemutri Sukoharjo hamlet, Ngaglik Sleman, Yogyakarta in the face of covid-19, it can be concluded that the process of instilling Religious Values in the Gemutri hamlet in response to Covid-19 has various responses with reference to on the government as well as the concerns that exist within themselves in society. The concerns that exist in the community result in excessive fear with the emergence of covid-19, but this concern can be filtered by the calm socialization carried out by high-ranking officials in the village of Gemutri. Gemutri hamlet officials voiced to remain calm and follow government rules that already exist in the applicable regulations. In activities of religious values such as congregational prayers, Friday prayers, Eid prayers, taraweh prayers, afternoon and evening recitations, and dawn lectures can be carried out with health protocols regulated by the surrounding community. Some activities have been terminated such as, among others, TPA, recitation of fathers and mothers, and yasinan or tahlilan. The activity stopped for a while until the end of July, then continued activities with health protocol rules that followed the flow of the government. In terms of differences of opinion that exist in the community, it is commonplace for the village of Gemutri because with the arrival of Covid-19, it has become a new thing in social life. The diversity that exists in the gemutri hamlet is not only about respect, respect and tolerance. However, even in social cooperation, the Gemutri hamlet does not discriminate against any religion so that they are free to express their religion in the Gemutri hamlet environment and also in any activities in the Gemutri hamlet. With the reality and conditions of diversity like this in Gemutri hamlet, it's easy for the Gemutri hamlet officials to have a difference of opinion in terms of covid-19 or others. Because Gemutri Hamlet prioritizes solidarity and brotherhood between religious communities in society and the state.

I see the residents of Gemutri hamlet in religious terms celebrating religious holidays, in the realm of tolerance, respecting and respecting others, in the realm of the spirit of nationalism doing love for the homeland by using Indonesian language that is good and right in society, being socially caring and acting respectfully. helping others and mutual help and responsibility. This is in line with the philosophy of human anthropology, namely the philosophy of existentialism by using the term "intersubjectivity", that human existence is essentially together with other people and other individuals. (Muzairi, 2002) Some of the explanations above are in line with the concept put forward by the father of Indonesian pluralism K.H Abdurahman Wahid in his attitude and belief in adhering to the differences in religions that exist in Indonesia. "My Islam" what he thinks and experiences is a typical Islam, "Your Islam" is more of Gus Dur's appreciation and reflection of traditionalism or religious rituals that live in society. "Our Islam" is more a derivation of one's concern for the future of Islam which is based on the common interests of Muslims. The researcher's observation activities on the forms of obstacles faced by the community in the internalization of religious values. In the researcher's observation activities, the challenges and obstacles experienced only in transforming Islamic values in the community into not fully ongoing activities with the presence of covid-19, some of which became obstacles in religious activities in the gemutri hamlet, among them, tahlilan became the activities that are most constrained by the presence of covid-19, even though in the regulations carried out by the gemutri hamlet, the petinggi allow holding tahlilan by complying with health protocols. (Abdurahman Wahid, 2006) This is when COVID-19 is hitting Indonesia, the gemutri hamlet continues to hold tahlilan in the gemutri hamlet. However, it is felt that it is necessary to mobilize the awareness of the masses in participating in the tahlilan event. Makes it difficult to gather the community, even though there is

no compulsion in the tahlilan event. and the existence of activities on Eid al-Fitr, where the holiday event is a tradition of the gemutri hamlet for gathering with families and relatives. In this Covid-19 situation, the reality is not so as usual in previous years, because of the Covid-19, people are still enthusiastic about using health protocols carried out by local parties.

This is supported by interviews of researchers with informants, Pak Slamet, Pak Teguh, Pak Hadziq, Pak Fadholi and Pak Adib. revealed about the forms of obstacles faced by the community in the Covid-19 situation, revealed:

"Just as I said earlier there were no obstacles whatsoever. Yes, personally, I have no problems or obstacles" (Fadholi, 2021)

The next informant, Mr. Teguh, revealed about the forms of obstacles in the community in the gemutri hamlet of Sleman, saying:

"The obstacle in the activities of religious values is that at the beginning, in closing the village, we could not stay in touch as usual, which at that time appeared pomegranate because families in the community in the hamlet usually immediately got together and at that time we closed completely on Eid al-Fitr and on Eid al-Fitr. The second one can enter but only family, it feels emotional there especially but if it's according to the Shari'a it has no effect, because usually every Eid can be sungkeman family it can't. In the month of Ramadan and others, there are no obstacles. There is no obstacle effect, because the cultivation of religious values is slow, not instant, so when it stops for a moment it has no effect and can still run. I still have high hopes for Pak Kyai regarding the pandemic because the orientation of the community is still religious and the center is still in the mosque. Because when the mosque is given education about this pandemic, there will be more influence than the education of the hamlet head. From during dandemi there were no obstacles at all because all of that needed a process". (Teguh, 2021)

The next informant, Mr. Hadziq, revealed about the forms of obstacles in the community in the Gemutri hamlet of Sleman, stating:

"Yes, if you postpone and even if you have to carry out activities, you must always comply with health protocols." (Hadziq, 2021)

The next informant, Mr. Adib, revealed about the forms of obstacles in the community in the gemutri hamlet of Sleman, saying:

"With this pandemic, internalization adjustments must be made that require intensive face-to-face meetings, so internalization can use existing communication tools. Yes, nothing is still as usual but during this pandemic there must be adjustments again" (Adib, 2021)

The next informant, Mr. Fadholi, revealed about the forms of obstacles in the community in the Gemutri hamlet of Sleman, revealing:

"Sometimes there are our brothers who don't follow the existing agreement to reduce the spread of covid, the obstacles come to each of them" (Fadholi, 2021)

Based on the observations of researchers regarding the form of obstacles in the gemutri hamlet community of Sleman. With this, the researcher came to a conclusion that in the gemutri hamlet, religious activities were carried out by complying with the health protocols carried out by several activities, including tahlilan and Eid gathering traditions. which has been determined by the government of the gemutri hamlet.

4. DISCUSSION

After describing at length from the first chapter to the final chapter, the results of this research report can be simplified with several conclusions based on the results of the description and analysis of data obtained through interviews, observations, and documentation described in certain previous discussions as answers to the research focus and questions. research, the authors can draw the conclusion that:

1. The process of internalizing religious values, the people of Gemutri Sukoharjo Ngaglik Sleman hamlet, is very different from before the covid pandemic and after the pandemic, because at the beginning of the covid pandemic yesterday the people were very afraid and religious activities such as Mujahadah, yasinan, recitation of father/mother it was all temporarily suspended but the very interesting thing in the hamlet of Gemutri Sukoharjo Ngaglik Sleman is that they still carry out congregational prayer activities in the mosque such as five daily prayers, taraweh prayers, prayer beads, tadarus Al-Quran in Ramadan, Eid prayers and Eid al-Adha prayers even though they are still comply with health protocols such as bringing your own prayer mat, distanced prayer chairs, wearing masks and washing hands before entering the mosque. However, since entering the New Normal Era, the people in the hamlet of Gemutri Sukoharjo Ngaglik Sleman have started religious activities such as yasinan, tahlilan which, although only part of the community.
2. Activities stop for a while until the end of July, then continue activities with health protocol rules that follow the flow of government. In terms of differences of opinion that exist in the community, it is commonplace for the village of Gemutri because with the arrival of Covid-19, it has become a new thing in social life. The residents of Gemutri hamlet in religious matters celebrate religious holidays, in the realm of tolerance, respect and respect for others.

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