

INTERNALIZATION OF RELIGIC VALUES IN DEALING WITH THE COVID-19 PANDEMIC IN THE COMMUNITY OF GEMUTRI SUKOHARJO NGAGLIK SLEMAN YOGYAKARTA

Zikry Septoyadi¹, Vita Lastriana², Kholis Muzammil³

¹Universitas Islam Indonesia, Yogyakarta, Indonesia, 20913050@students.uii.ac.id

²Universitas Islam Indonesia, Yogyakarta, Indonesia, 20913093@students.uii.ac.id

³Universitas Islam Indonesia, Yogyakarta, Indonesia, 16422061@students.uii.ac.id

Abstract. Covid-19 has not only damaged people's lives in the health and economic sectors, but religious activities in various areas have temporarily stopped carrying out religious activities in mosques and surrounding areas such as compulsory prayers, Friday prayers, yasinan, recitation, etc. Dusun Gemutri from the very beginning of the existence of Covid had confusion in deciding daily activities. This research uses a qualitative approach. The subjects of this research are the head of the hamlet, Pak RW, Pak RT, community leaders and part of the community. The object of this research is the Internalization of Religious Values in Facing the Covid-19 Pandemic in the Community in Dusun Gemutri Sukoharjo Ngaglik Sleman Yogyakarta. This study used purposive sampling technique in determining the subject of this study. Data collection techniques with observation, interviews and documentation. The data analysis technique was carried out by means of data reduction, data presentation, and drawing conclusions Based on the results of the analysis and discussion of the internalization process of religious values in the Gemutri Sukoharjo Ngaglik hamlet, it is very different from before the covid pandemic and after the pandemic, because at the beginning of the Covid pandemic yesterday the community was very scared and religious activities such as Mujahadah, Yasinan, etc. Everything has been stopped temporarily but the very interesting thing in the Gemutri Sukoharjo Ngaglik Sleman community is when there is Covid in the cultivation of Yauti religious values which usually do not have tasbih prayer activities, when Friday prayers in Friday prayers use prayers Qunud and Carry out Istighosah activities.

Keywords: Religious, Values, and Covid-19

Abstrak. Covid-19 tidak hanya merusak kehidupan masyarakat di bidang kesehatan dan ekonomi, namun kegiatan keagamaan di berbagai daerah untuk sementara waktu berhenti melaksanakan kegiatan keagamaan di masjid dan sekitarnya seperti shalat wajib, shalat Jumat, yasinan, pengajian, dll. Dusun Gemutri sejak awal

keberadaan Covid sempat kebingungan dalam memutuskan aktivitas sehari-hari. Penelitian ini menggunakan pendekatan kualitatif. Subyek penelitian ini adalah kepala dusun, Pak RW, Pak RT, tokoh masyarakat dan sebagian masyarakat. Objek penelitian ini adalah Internalisasi Nilai-Nilai Keagamaan dalam Menghadapi Pandemi Covid-19 pada Masyarakat di Dusun Gemutri Sukoharjo Ngaglik Sleman Yogyakarta. Penelitian ini menggunakan teknik purposive sampling dalam menentukan subjek penelitian ini. Teknik pengumpulan data dengan observasi, wawancara dan dokumentasi. Teknik analisis data dilakukan dengan cara reduksi data, penyajian data, dan penarikan kesimpulan Berdasarkan hasil analisis dan pembahasan proses internalisasi nilai-nilai agama di dusun Gemutri Sukoharjo Ngaglik, sangat berbeda dengan sebelum adanya covid. pandemi dan setelah pandemi, karena di awal pandemi Covid kemarin masyarakat sangat ketakutan dan aktivitas keagamaan seperti mujahadah, yasinan, dll. Semuanya dihentikan sementara tetapi hal yang sangat menarik di komunitas Gemutri Sukoharjo Ngaglik Sleman adalah ketika ada Covid dalam penanaman nilai agama yauti yang biasanya tidak ada kegiatan sholat tasbih, saat sholat jumat di sholat jumat menggunakan sholat qunud dan melaksanakan kegiatan istighosah.

Kata Kunci: Religius, Nilai, dan Covid-19

Introduction

Religiosity (religious adjective) is not synonymous with religion. Religious people should also be religious people. However, in many cases, people are adherents of a persistent religion, but with a trade motivation or career advancement. In addition, there are also people who change religions because they are being sued by their prospective parents-in-law, who, incidentally, does not have the same religion as their future husband or wife. There are also incidents, according to the opinion of outsiders, a person is very diligent and obedient in practicing his religious teachings outwardly, will remain beyond people's observation, he is a loan shark, while in his household he is also cruel to his wife, and secretly he likes to gamble. , or deviating, etc. This person is only religious, just wants to be respected, and get more certain material benefits. He is not a religious man.¹ This reality has led to the emergence of various claims against the effectiveness of religious education which has been seen by some people as having failed in build up students' affection with eternal values and being able to answer the challenges of the changing times. Moreover, in this case, the world of education has a role as a center for the development of

¹Muhaimin, *Paradigma Pendidikan Islam*, (Bandung: PT Remaja Rosdakarya, 2004), hal.287

science and human resources.² Research at the same time as cultural center has been less successful, if not said to have failed in carrying out its mission. The education system that has been developed so far is more aimed at filling students' cognitive abilities, thus giving birth to graduates who are smart but less moral.

The phenomenon above cannot be separated from the incorrect understanding of religion and religiosity. Religion is often interpreted as superficial, textual and tends to be exclusive. Religious values are only memorized so that they only stop in the cognition area, do not touch the affective and psychomotor aspects.³

Religion is not always synonymous with religion. Religion refers more to the institutional worship of God in its official, juridical, regulatory and legal aspects. On the other hand, religiosity or religiosity looks more at aspects that are "in the inner conscience" of a person, and therefore religiosity is deeper than religions that appear formal.

The era of globalization, which is characterized by 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 for build up the character of the nation.^{4,5} That's the character problem that plagues most of the Indonesian people. There are many more (negative) characters that are now developing, even becoming a culture in the midst of society that aggravates the problems of the nation and the country. Therefore, a few years ago (2010) the 6th Indonesian President, Susilo Bambang Yudhoyono, invited all Indonesians to jointly rebuild the culture and noble character of the Indonesian nation that has faded.⁶

The moral values and noble character possessed by the Indonesian nation are currently beginning to be eroded. This needs to be addressed so as not to cause the nation's sterility because it needs to be emphasized again that

² Evita, E., Syahid, A., & Nurdin, N. (2019). Understanding Students' Learning Outcomes Differences Through the Application of the Market Place Activity Type of Cooperative Learning Model and the Application of Conventional Learning Models *International Journal of Contemporary Islamic Education*, 1(1), 67-85.

³ Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah*, (Malang: UIN Press, 2009), hal. 66

⁴ E. Mulyasa, *Standar Kompetensi dan Sertifikasi Guru* (Bandung: PT Remaja Rosdakarya, 2007), p. 17.

⁵ Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development *International Journal of Contemporary Islamic Education*, 2(2), 56-70.

⁶ Marzuki, *Pendidikan Karakter Islam* (Jakarta: Amzah, 2015), p. 3

the future of the nation is very dependent on the young generation and must be rebuilt especially through education, be it moral, moral or religious education.

Based on the problems that occur, salvation can only be achieved if people want to follow the Quran. The Quran is the holy book of Muslims. If the child is not equipped with the Qur'an then the child will behave like a westerner (infidel), but if the child is equipped with the Qur'an Insyaallah will be full of akhlaqul karimah. 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 one's attitudes and behaviors depends on how deeply religious values are internalized in a person, their personalities and religious attitudes will arise and form one of them by instilling religious values in children through religious activities and activities both in the family, school, and community. By doing religious activities, religious values will appear and can fortify themselves from everything negative in life.

The outbreak of Covid-19 at the beginning of the year made the entire world and Indonesia affected by a devastating impact for every country, a dimensional crisis occurred in various countries which resulted in destructive problems in the world. People in various countries experience problems in various fields, namely health and economy, even activities in the environment are forced to be stopped for a moment for the common benefit of the people and the nation. Covid-19 has not only damaged people's lives in the health and economic sectors, but also religious activities in various regions. There was a temporary halt in carrying out worship activities in the mosque and its surroundings, such as compulsory prayers, Friday prayers, yasinan, recitation, etc. Covid-19 has been increasing continuously in recent months, even though the government has handled it extraordinary. However, the steps from the government did not have a significant impact on society, covid-19 is getting worse day by day in its spread. The dilemma of the community experiences a disposition in making decisions about opening or closing a village or its area in their daily activities and visiting guests from outside by seeing the fact that there are always increasing cases of Covid-19. This is experienced and felt by Dusun Gemutri. A slack that makes village and community leaders experience a disposition in decisions.

Based on the researcher's observations in the first stage, on July 10-11 2020 with several factual sources related to the title of the research to be studied in Gemutri Hamlet. The first resource person was Mr. Takmir of the Usshuluddin mosque and also community leaders of Gemutri Hamlet. According to Mr. Fadholi Dusun Gemutri from the beginning of the existence of Covid, he had confusion in deciding to follow the government or open the Gemutri hamlet freely in his daily activities. This dilemma position was finally agreed upon by

the village officials and the community to follow the government's path in breaking the spread of Covid-19. However, this does not rule out the possibility that in the next few months it will be reopened freely with the health protocol regulations recommended by the government for daily community activities.

The results of the second researcher observation, by Mr. Suwarno as takmir of the mosque, produced an explanation of religious activities. Religious activities in the last few weeks have seen the persistent covid condition making people carry out daily activities in the implementation of religious activities carried out with health protocols. Previously, religious activities were temporarily suspended, but religious activities have resumed in the last few weeks such as mujahadah, recitation of women, recitation of men, yasinan, TPA's mosque, and tahlil. In mandatory domains, such as the obligatory prayers for fardhu in congregation, Friday prayers, Eid al-Fitr and Eid al-Adha prayers are carried out using health protocols. This dilemma decision was taken by the people 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, because with the Covid-19 disaster, it still insists on carrying out worship even though at the beginning of Covid-19 it was stopped for a moment. The adjoining hamlet in Gemutri hamlet, namely Wonorejo Hamlet, until a few days ago still closed itself off to give freedom in the activities of its residents and religious activities. So that the Gemutri hamlet can be used as an object of research that is so interesting that it can produce research on the existing processes in Gemutri Village regarding its religious values through religious activities in an atmosphere of the outbreak of the Covid-19 outbreak. Therefore, this research is one of the studies that is considered interesting when Covid-19 is hitting various worlds, especially Indonesia, especially in a fundamental scope in Gemutri Hamlet.

Research Methods

This study used a qualitative approach and descriptive analysis^{7,8}, namely research aimed at gathering information about the status of a symptom in Dusun Gemutri Sukoharjo Ngaglik Sleman Yogyakarta. In this study the subjects are Pak Dukuh, RW, RT, community and community leaders. Subjects

⁷ Nurdin, N. (2018). Institutional Arrangements in E-Government Implementation and Use: A Case Study From Indonesian Local Government. *International Journal of Electronic Government Research (IJEGR)*, 14(2), 44-63. doi: 10.4018/ijegr.2018040104

⁸ Nurdin, N., & Yusuf, K. (2020). Knowledge management lifecycle in Islamic bank: the case of syariah banks in Indonesia. *International Journal of Knowledge Management Studies*, 11(1), 59-80. doi: 10.1504/ijkms.2020.105073

were 1 person from Pak Dukuh, 1 RW, 3 Rt, 5 community leaders, and 15 community members, totaling 25 people. Data collection tools used were observation, interviews, and documentation. In qualitative research, the data that has been collected and obtained will be analyzed using an interactive model qualitative approach which consists of three stages, namely data reduction, data presentation, and drawing conclusions or verification.

Results and Discussion

From the observation of researchers that the process of internalizing religious values in the Gemutri Sukoharjo Ngagglik Sleman was considered very important because these religious values are the guidelines or keys in life. Meanwhile, Glock and Stark define religiosity as religious commitment (which is related to religion or faith belief), which can be seen through the activities or behavior of individuals concerned with the religion or faith belief. Religiosity is often identified with diversity. Religiosity is defined as how far the knowledge is, how strong is the belief, how often the practice of worship and rules is, and how deep is the appreciation of the religion one adheres to. For a Muslim, religiosity can be seen from the extent of knowledge, belief, implementation and appreciation for Islam.

In the process of Internalizing Religious Values in the village of Gemutri, Sukoharjo Ngagglik, Sleman, it is still running as usual when it was normal before Covid 19, it's just that the community has to adjust to carry out religious activities according to health protocols. In this process the community is also not only provided with the dimensions of religious practice, belief, religious knowledge, religion, and consequences. In these dimensions, it can be mentioned in religious activities such as Mujahadah, yasinan, recitation of the men/women, tahlilan, festivals in commemorating the big day of the Islamic religion and other reminders, and when Eid al-Fitr still holds hospitality to the surrounding community and relatives.

When the early days of Covid all religious activities were temporarily stopped, what was very interesting in the Gemutri Sukoharjo Ngagglik Sleman community was when there was Covid in the inculcation of religious values, namely the prayer activity which was usually not carried out on normal days. In the event of tasbeih prayer activities held by the Gemutri community, there were some people who before the existence of Covid-19 they did not or rarely practiced worship, but with the covid disaster some of these communities became more obedient in carrying out worship and religious activities. In Friday prayers use Qunud prayer and carry out Istighosah activities. In Gemutri hamlet, in carrying out congregational prayer activities in mosques such as five daily prayers, taraweh prayers, Al-Quran tadarus in the month of Ramadan, Eid

prayers and Eid al-Adha prayers while adhering to health protocols such as bringing your own prayer rug, prayer at a distance, wearing a mask and wash your hands before entering the mosque. However, since entering the New Normal Era, the people in Gemutri Sukoharjo Ngaglik Sleman hamlet have started religious activities such as yasinan, tahlilan which were previously carried out by all members of the Gemutri hamlet community and during the Covid pandemic it was only done by some residents or made in each RT.

There were several community leaders who said the obstacles in the process of Internalizing Values during the COVID-19 pandemic, including during Idhul Fitri, the community usually went to each house, but during the pandemic it was forbidden to conduct hospitality which had always been a tradition, the limited population was also an obstacle. In the process of Internalizing Religious Values, there are some people who still find it difficult to change existing habits and accept new things, and there are also people who argue, "If the obstacle is certain, the main thing is the mindset. Bad mindset occurs in my brain because there were too many media reports that were booming about Covid. At that time, I was down and got sick because of what? Think of covid. But after that I thought again if we were too down and too thinking about it then we would not be able to worship or anything else comfortably. After that I raised my mind to more positive things, then what can I do? Continuing activities or congregation or others just as usual".

After data reduction was carried out from the results of interviews conducted by researchers to resource persons, namely residents of the Gemutri Hamlet Sukoharjo Ngaglik Sleman, the results were obtained in accordance with the main study in this thesis. The views of the people of Dusun Gemutri Sukoharjo Ngaglik Sleman are data that researchers will use to discuss whether they are still relevant or not related to the Process and Obstacles in Internalizing Religious Values.

From the results of interviews conducted by 25 informants, it can be concluded that the activities carried out by researchers can take some concrete examples in Gemutri village, among others, mujahadah, recitation of women, recitation of men, yasinan, mosque TPA, tahlil on the dead. . In mandatory domains such as the obligatory prayers for fardhu 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 Gemutri hamlet made decisions with the results of deliberations through meetings within the hamlet. Although there were some residents who had concerns in the early days of the pandemic, some residents should be calm with directions from residents and officials in Gemutri hamlet.[1] This was

confirmed by the results of interviews from several sources including Pak Taufiq, Pak Erwin, Pak Mustofa, Gus Uvis, Pak Sahal, and Pak Teguh.⁹

In the interview activity researchers interviewed 1 Informant, namely, Mr. Taufiq said:

"Stay calm, there are many responses from the community regarding this pandemic, and several times chatting with neighbors who are very panicked and afraid of unclear news, I usually look for information from sources that are not clear. Trusted. Many of the fatwas in circulation do not know where the source came from, and their truth should be questioned. So if I do, I have to sort out the fatwa first, taking into account the situation and conditions in this area too."¹⁰

In the next interview, the resource person Mr. Erwin revealed the results in the description of the diversity of opinions due to Covid-19 within the scope of Gemutri hamlet, said:

"For me personally, I welcome it because every community has an opinion, but if their opinion is not in accordance with religious law, we must straighten it out."

In the next interview, the resource person, Pak Mustofa, revealed the results in the description of the diversity of opinions due to covid-19 within the scope of Gemutri hamlet, said:

"I don't think about dealing with the various things because I understand that everyone has different understandings, opinions, thoughts. I am responding to this pandemic. Yes, I can only try and pray to get closer to one almighty God, I once asked people to pray that this pandemic could be over and life would go on as usual. Yes, I obey government regulations, because the government and scientists have done research to get a decision, yes, for me, I obey and obey the government, but that makes sense. If I don't care about social media, because the news on social media actually frightens people, I even invite people to get closer to Allah and obey health protocols."¹¹

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

"We don't use everything and follow it, but how to filter it for implementation in this village. Which matches the style of the Gemutri hamlet so that it can synchronize with the surrounding community. We

⁹ Observation was conducted to see religious activity in Gemutri village, 07 October 2020

¹⁰ Taufiq Cahyo Nugroho in Gemutri. 15 October 2020

¹¹ Mustofa. 15 October 2020

try to follow by not leaning towards A or B, if there is a mistake we can justify it and also respect every difference."¹²

In the next interview, resource person Pak Sahal revealed the results in the description regarding the diversity of opinions due to covid-19 within the scope of Gemutri hamlet, said:

"In my opinion, everyone has a different point of view. For example, if maybe, from the point of view of the general public, we are definitely afraid of Covid, he will definitely stay at home and for his religiosity he will be more at home different from Pak Kyai. Pak kyai, maybe for covid it is handed over to those in power, if he has a healthy destiny, yes, he will definitely stay healthy and he will continue to worship in the mosque but it is different from other people. But in my opinion, the value is still ordinary. In my opinion, the fatwa comes from the center, right? So while we are in our hamlet, there is a kyai who has his own point of view regarding the fatwa. For example, we are prohibited from congregating in mosques, to reduce congregations in mosques, but Pak kyai recommends that the fatwa be more applicable in places where there are many cases. For example, in our hamlet there are not many cases, so the fatwa can still be further tolerated. So we are more able to carry out the congregation together but by complying with these health protocols."¹³

In the next interview, the resource person Pak Teguh revealed the results in the description of the diversity of opinions due to Covid-19 in the scope of Gemutri hamlet, said:

"It is general, which means that various points of view are still up to now, even when viewed in a scala manner, this is a problem, including hoax, etc., but in my opinion it is okay to have a different mindset but when it becomes personal consumption it becomes a problem when asking people to believe in knowing it is not a problem but in my opinion the important thing is to comply with health protocols."¹⁴

Based on research observations on the Internalization Process of Religious Values in the community in Gemutri Sukoharjo Ngaglik Sleman Yogyakarta in facing Covid-19, it can be concluded that the process of cultivating Religious Values in Gemutri hamlet in responding to Covid-19 has a strong response. various with reference to both the government and the concerns that exist within itself in society. The concerns that exist in the community resulted from excessive fear with the initial emergence of covid-19,

¹² Gus Uvis Syahrizal in Gemutri, on 15 October 2020

¹³ Muhammad Sahal Y in Gemutri, on 15 October 2020

¹⁴ Teguh in Gemutri, 16 October 2020

but these concerns can be filtered by the calm socialization conducted by the officials in gemutri hamlet. The village officials voiced their concerns to remain calm and follow the government's existing rules.

In activities of religious values such as congregational prayers, Friday prayers, Eid al-Fitr prayers, taraweh prayers, evening and night recitations, and dawn lectures can be carried out with health protocols regulated by the surrounding community. Some of the activities have experienced dismissal, such as TPA, recitation for men and women, and yasinan or tahlilan. The activity stopped for a while until the end of July, then the activity continued with the health protocol rules that followed the flow of the government. In the difference of opinion that exists in the community, it is commonplace for Gemutri hamlet because the arrival of Covid-19 has become a new thing in social life. The diversity that exists in Gemutri hamlet is not only about respecting, appreciating and tolerating. However, in social cooperation, the Gemutri hamlet does not distinguish any religion to freely express its religion in the Gemutri hamlet environment and also in any activity in the Gemutri hamlet. With the reality and conditions of diversity like this in Gemutri hamlet, it is easy for Gemutri hamlet officials to find differences of opinion that occur in the case of Covid-19 and others. Gemutri village prioritizes solidarity and brotherhood between religious communities in society and as a state.

I see Gemutri hamlet residents in religious terms celebrating religious holidays, in the realm of tolerance, respecting and respecting others, in the realm of the spirit of nationality doing love for the country daily using good and correct Indonesian in the community, caring about social behavior with helping others and helping each other 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 shared with other people and other individuals.¹⁵ Some of the explanations above are in line with the concept put forward by the father of Indonesian pluralism KH Abdurahman Wahid in his attitude and belief in adhering to the different religions that exist in Indonesia. "My Islam" what he thinks and what he experiences is a unique Islam, "Your Islam" is more of Gus Dur's appreciation and reflection on traditionalism or religious rituals that live in society. "Our Islam" is more of a derivation of one's concern for the future of Islam which is based on the common interests of the Muslims.¹⁶

Researchers observation activities on the form of obstacles faced by society in the internalization of religious values. In the researcher's observation

^[15] Muzairi, "*Eksistensialisme Jean Paul Sartre (Sumur Tanpa Dasar Kebebasan Manusia)*", (Yogyakarta : Pustaka Pelajar, 2002), Hal 50.

^[16] Abdurahman Wahid, *Islam Ku Islam Anda Islam Kita*, Jakarta :The Wahid Institute, 2006, hlm xv.

activities, the challenges and obstacles that are experienced are only in transforming Islamic values in the community into activities that do not fully take place with the presence of covid-19, some of which become obstacles in religious activities in Gemutri hamlets, such as, tahlilan is an activity that is most constrained by the presence of covid-19, even though in the regulations that the gemutri hamlet of the stakeholder allows to hold tahlilan by complying with health protocols. When Covid-19 hit Indonesia, Gemutri hamlet continued to hold tahlilan in Gemutri hamlet. However, this requires mobilization of the awareness of the masses in participating in the tahlilan event. Making difficulties in community gathering, even though there is no compulsion in the tahlilan event. There are activities on the Eid al-Fitr, where the holiday program is a tradition of the Gemutri hamlet to stay in touch with families and relatives. In this covid-19 situation, it continues with a reality situation unlike in previous years, because of the covid-19, the community remains enthusiastic about using health protocols carried out by local authorities.

This was supported by research interviews with informants Pak Slamet, Pak Teguh, Mr. Hadziq, Mr. Fadholi and Mr. Adib revealed about the form of obstacles faced by the community in the state of covid-19, revealed:

"Just as I said earlier there were no obstacles whatsoever, yes personally I have no problems or obstacles"¹⁷

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

"The obstacle in activities of religious values is when in the beginning the foreigners could not stay in touch as usual, which at that time arose a dilemma because the families of the hamlet usually went straight to friendship and at that time. We are completely closed on the day of Eid and on the 2nd day of Eid, we can enter but only the family, there feels emotional especially but if according to the Shari'a it does not affect, because usually every Eid can greet the family. There is no influence of the servant, because the inculcation of religious values is slow, not instant, so when it stops for a moment it has no effect and can still walk. I still have great 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 an effect compared to the education from the head of the hamlet. During the pandemic there were no obstacles at all because all of that needed a process."¹⁸

¹⁷ Fadholi, Teguh, Hadziq dan Adib in Gemutri. 16 October 2020

¹⁸ Teguh in Gemutri. 16 October 2020

The next informant was Mr. Hadziq revealed the form of obstacles in the gemutri hamlet of Sleman, saying:

"Yes if delayed and if forced to carry out activities then must always comply with health protocols."¹⁹

The next informant is Mr. Adib revealed the form of obstacles in the gemutri hamlet of Sleman, saying:

"With this pandemic there must be internalization adjustments that require intensive face to face, so internalization can use existing communication tools. Yes, nothing is still as usual, but during this pandemic there must be more adjustments."²⁰

The next informant was Mr. Fadholi revealed the form of obstacles in the gemutri hamlet of Sleman, saying:

"Sometimes there are our brothers who do not follow the agreement already exist to reduce the spread of covid, the obstacles come to each other"²¹

Based on the observations of researchers regarding the form of constraints in the Gemutri village community in Sleman. With this, the researcher got a conclusion that the Gemutri hamlet could carry out religious activities by complying with health protocols carried out by several activities, including, tahlilan and the tradition of Eid al-Fitr hospitality. Other activities such as yasinan, recitation once a week, youth recitation continue by complying with all the protocols set by the Gemutri hamlet government.

Conclusion

From the above research the authors conclude that the Internalization Process of Religious Values, the people of Gemutri Sukoharjo Ngagglik Sleman village are very different from before the Covid pandemic and after the pandemic, because at the beginning of the Covid pandemic yesterday the community was very scared and religious activities such as Mujahadah, Yasinan, the recitation of the men/women were all temporarily stopped but what is very interesting in the Gemutri Sukoharjo Ngagglik Sleman village community is still carrying out congregational prayer activities in mosques such as the five daily prayers, taraweh prayers, prayer beads, Al-Quran tadarus in the month of Ramadan, Idhul Fitri prayers and Eid al-Adha prayers even though they still adhere to the health protocol, such as bringing your own sajadh, pray at a

¹⁹ Interview with Hadziq. Tanggal 16 October 2020

²⁰ Interview with Adib Makmun. Tanggal 16 October 2020

²¹ Interview with Fadholi. Tanggal 16 October 2020

distance, wearing a mask and washing your hands before entering the mosque. However, since entering the New Normal Era, the people in Gemutri Sukoharjo Ngaglik Sleman have started religious activities such as yasinan, tahlilan, although they are only part of the community.

The activity stopped for a while until the end of July, then the activity continued with the health protocol rules that followed the flow of the government. Difference opinion that exists in the community, it is commonplace for Gemutri hamlet because with the arrival of Covid-19 it has become a new thing in social life. Gemutri hamlet residents in religious matters celebrate religious holidays, in the realm of tolerance respecting and respecting others.

Bibliography

- Abdul Majid dan Dian Andayani. 2013. *Pendidikan Karakter Perspektifitas Islam*. Bandung: PT Remaja Rosdakarya.
- Abdullah Majid dan Dian Andayani. 2011. *Pendidikan Karakter Perspektif Islam*. Bandung: PT Remaja Rosdakarya.
- Aizamar. 2016. *Teori Belajar dan Pembelajaran; Implementasi dalam Bimbingan Kelompok Belajar di Perguruan Tinggi*. Yogyakarta: Media Akademi.
- Asman Sahlan. 2009. *Mewujudkan Budaya Religius Disekolah*, Malang
- Asmaun Sahlan. 2010. *Mewujudkan Budaya Religius di Sekolah*. Malang: UIN-MALIKI PRESS.
- Azwar Saifuddin. 2007. *Metode Penelitian*. Yogyakarta: Pustaka Pelajar.
- Baiquni, Akhmad. 2013. *Internalisasi nilai - nilai Agama Islam dalam pembentukan karakter religius siswa di SMP Negeri 26 Surabaya*, Skripsi, Surabaya: Universitas Suanan Ampel.
- Evita, E., Syahid, A., & Nurdin, N. (2019). Understanding Students' Learning Outcomes Differences Through the Application of the Market Place Activity Type of Cooperative Learning Model and the Application of Conventional Learning Models *International Journal of Contemporary Islamic Education*, 1(1), 67-85.
- Fatwa Majelis Ulama Indonesia, "Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah Covid-19", dikutip dari <https://mui.or.id/berita/27674/fatwa-penyelenggaraan-ibadah-dalam-situasi-terjadi-wabah-covid-19/> tanggal 4 agustus 2020.
- Heri Purwanto. 2016. *Internalisasi Nilai -Nilai Agama Islam Melalui Kegiatan Ekstrakurikuler Kerohanian Islam Di Smp Diponegoro Cimaggu Cilacap*, Skripsi. Purwokerto: : Institut Agama Islam Negeri(Iain)Purwokerto
- Joko Praseto Hadi. 2016. *Iinternalisasi Nilai-Nilai Agama Islamdalam Pembentukan Karaktersiswamelalui Kegiatan Ekstrakurikuler Keagamaan Di Mtsmuslim Pancasila Wonotirto Blitar*", Skripsi, Malang: Universitas Islam Negeri Maulana Malikibrahim Malang.
- Kementrian Agama RI. 2011. *Al-Qur'an dan Tafsirannya*. Jakarta: Widya Cahaya.

- KompriBelajar. 2017. *Faktor-faktor yang Mempengaruhinya*. Yogyakarta: Media Akademi.
- Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development *International Journal of Contemporary Islamic Education*, 2(2), 56-70.
- M. Mahbubi. 2012. *Pendidikan Karakter implementasi Aswaja sebagai Nilai Pendidikan Karakter*. Yogyakarta: Pustaka Ilmu Yogyakarta.
- Marzuki. 2015. *Pendidikan Karakter Islam*. Jakarta: Amzah.
- Muchlas Samami dan Hariyanto. 2011. *Konsep dan Model Pendidikan Karakter*. Bandung: PT Remaja Rosdakarya.
- Muhaimin. 2004. *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosdakarya.
- Muhammad Alim. 2011. *Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya.
- Muhammad Fathurrohman. 2015. *Budaya Religius dalam Peningkatan Mutu Pendidikan*. Yogyakarta: Kalimedia
- Mulyasa. 2007. *Standar Kompetensi dan Sertifikasi Guru*. Bandung: PT Remaja Rosdakarya.
- Nasruddin Umar dan Sugiri Syarief. 2009. *Fikih Keluarga*. Jakarta: Mitra Abdi Press.
- Ngainun Naim, Character Building. 2012. *Optimalisasi Peran Pendidikan dalam Pengembangan Ilmu dan Pembentukan Karakter Bangsa*. Jogjakarta: AR-RUZZ MEDIA
- Nurdin, N. (2018). Institutional Arrangements in E-Government Implementation and Use: A Case Study From Indonesian Local Government. *International Journal of Electronic Government Research (IJEGR)*, 14(2), 44-63. doi: 10.4018/ijegr.2018040104
- Nurdin, N., & Yusuf, K. (2020). Knowledge management lifecycle in Islamic bank: the case of syariah banks in Indonesia. *International Journal of Knowledge Management Studies*, 11(1), 59-80. doi: 10.1504/ijkms.2020.105073
- Nurul Zuriah. 2011. *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan*. Jakarta: PT Bumi Aksara.
- Prastowo, Andi. 2010. *Menguasai Teknik-Teknik Koleksi Data Penelitian Kualitatif*. Yogyakarta: Diva Press.
- Priliansyah Ma'ruf Nur. 2017. *Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Ekstrakurikuler Rohaniah Islam (Rohis) Untuk Pembentukan Kepribadian Muslim Siswa Sma Negeri 1 Banjarnegara*", Skripsi. Semarang: Universitas Walisongo.
- Ridhahani. 2016. *Pengembangan Nilai-nilai Karakter Berbasis Al-Qur'an*. Banjarmasin: Iain Antar Sari Press.
- Riduwan. 2011. *Skala Pengukuran Variabel-Variabel Penelitian*, Cet. 8. Bandung: Alfabeta.
- Rosaria Irjanti dan Farida Agus Setiawati. 2018. *Pengaruh Nilai-Nilai Karakter Terhadap Prestasi Belajar Di Sdit Salman Al Farisi*. Jurnal Pendidikan Karakter, Tahun VIII, Nomor 1, April 2018.
- Satori, Djam'an. 2009. *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta.

- Sugiyono. 2013. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suhardi Suwardoyo. 2017. *Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Mengembangkan Kecerdasan Spiritual Peserta Didik (Studi Kasus Di Mts Sunan Kalijogo Malang)*, Skripsi, Malang: Universitas Islam Negeri Maulana Maliki brahim Malang.
- Sulistyo Basuki. 2001. *Dasar-Dasar Dokumentasi*. Jakarta: Universitas Terbuka.
- Thoriq Dwi Alfian. 2014. *Penanaman Nilai Wawasan Kebangsaan Dan Patriotisme Melalui Pembelajaran Sejarah Di Sma Negeri 1 Wonosari Klaten*, Skripsi. Yogyakarta: UIN.
- Tim Prima Pena. 2006. *"Kamus Ilmiah Populer"*. Surabaya: Gitamedia.
- Tubagus Djaber Abeng Ellong. 2018. *Manajemen Sarana dan Prasarana di Lembaga Pendidikan Islam, dalam Jurnal Pendidikan Islam Iqra*, Vol. 11 No. 01.
- Undang-Undang SISDIKNAS Bagian Kesembilan Pasal 30 (Yogyakarta: Pustaka Pelajar, 2011).
- Wakaf dari Pelayan Dua Tanah suci Raja Fahd bin Abdul Aziz al Su'ud Tidak Boleh diperjualbelikan, *Al-Qur'an dan Terjemahannya*. Saudi Arabia: Muja'mma' Al Malik Fahd Li Thiba' At Al Mushaf Asy Syarif (Komplek Percetakan Al-Qur'nul Karim Kepunyaan Raja Fahd) di Bawah Pengawasan Kementerian Urusan Agama Islam Wakaf, Da'wah dan Irsyad Kerajaan Saudi Arabia Tahun 1426
- Yusran Asmuni. 1997. *Dirasah Islamiah*. Jakarta: Raja Grafindo persada