

Religious and Educational Values in Rural Communities due to Covid-19 in Bulusan, Yogyakarta, Indonesia

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For the past three years, all parts of the world have been hit by the Covid-19 pandemic. The existence of the Covid-19 pandemic has an impact on various things, including a decline in mental health for some people. This study aims to describe the values of religiosity and educational values of parents in the midst of the Covid-19 pandemic in Bulusan Hamlet. This research was conducted in Bulusan Hamlet from February to March 2021. This qualitative research used a qualitative descriptive approach. The informants are members of the community and head of Bulusan. Data collection techniques using interviews to the heads of the hamlets and members of the people and using documentation. The data analysis technique was carried out using an interactive model from Miles and Huberman which consisted of data reduction, display data, conclusion/verification. The results showed that the values of religiosity that developed in the midst of the Covid-19 pandemic in Bulusan include: 1) Religious values, including: akidah, moral, worship, da'wah, and muamalah; and 2) Parents' educational values, including: leadership, facilitator, controlling, teaching, and modeling. The implications of this research are values and their implementation can be used as role models for other villagers, especially in the Sleman district.

Keywords: educational policies, religious values, educational values, family, Covid-19

INTRODUCTION

For the past three years, the whole world has been hit by the covid-19 pandemic. The Covid-19 pandemic has not ended and has brought various impacts on the ongoing process of life activities. At the beginning of the emergence of this virus received various responses that emerged from the community, none in Indonesia. Responses that arise include anxiety, panic, confusion, difficulty, and even suspicions such as viruses that are intentionally created as a form of biological crime, viruses that are deliberately spread as a form of threat, and so on. The covid-19 pandemic has changed the normal order of life to be completely technology-based; change some activities into wrong actions in order to survive, such as hoarding a lot of food ingredients, increasing the price of goods irrationally, some even make mistakes during emergencies like this (Salsabila 2020; Team 2020).

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In response to the covid-19 pandemic, the Indonesian government issued a policy as stated in the Instruction of the Minister of Home Affairs Number 6 of 2020 (Minister of Home Affairs of the Republic of Indonesia 2020) concerning the enforcement of health protocols to control the spread of the covid-19 virus, it states that the central and regional governments have issued a number of regulations based on articles 7 and 8 of Law Number 12 of 2011 (Law of the Republic of Indonesia Number 12 2011) concerning the formation of statutory regulations. legislation, as amended by Law Number 15 of 2019 (Presiden Republik Indonesia 2019) concerning amendments to Law Number 12 of 2011 concerning the formation of statutory regulations, including in the category of "statutory regulations, either in the form of government regulations, presidential regulations, ministerial regulations, regional head regulations in the context of handling the Covid-19 pandemic.

The regulation policy was followed up by the Governor of Yogyakarta, which was stated in the DIY Governor Decree Number 65/KEP/2020 (Gubernur DIY 2020a) concerning the determination of the emergency response status for the Covid-19 disaster in DIY. This policy has an impact in all fields, including in the field of education, so that the emergence of an emergency response regulation policy has led to new strategies as outlined in the Governor's Circular Number 12/SE/XII/2020 (Gubernur DIY 2020b) concerning limited face-to-face learning policies, which are subsequently referred to by the department education and foundations that provide formal education.

The DIY governor's policy is based on a joint decree of the Minister of Education and Culture, Minister of Religion, Health Minister, Minister of Home Affairs Number 04/KB/2020, Number 737 of 2020, Number HK.01.08/Menkes/7093/2020, and Number 420-3967 of 2020 dated November 20, 2020 concerning guidelines for implementing learning in the 2020/2021 academic year and academic year 2020/2021 during the Covid-19 pandemic, the face-to-face learning policy for University level, secondary education level (Senior High School, Vocational High School, Special Senior High School, Madrasah Aliyah, Madrasah Aliyah Vocational), basic education (Junior High School/Madrasah Tsanawiyah, Special Junior High School, Elementary School, Special Elementary School, and Madrasah Ibtidaiyah), early childhood education (TK) and community education levels in Yogyakarta.

The emergence of cases that occur in school and Islamic boarding schools clusters due to Coronavirus Disease (covid-19) requires schools/madrasahs/ pesantren to implement various kinds of effective learning strategies, so that there is a change in learning patterns in the world of formal education both in schools/pesantren. The selection of this effective learning strategy aims to ensure that the rights of students and students to get learning are not interrupted and continue to run effectively and meaningfully while still placing the health and safety of the school/madrasah/pesantren residents as the most important thing.

The school/madrasah/pesantren are given the opportunity to determine the learning methods and strategies that will be selected in implementing learning during the pandemic period, adjusted to the situation, conditions, and the completeness of supporting facilities that can be used in the learning process of students. The development of learning strategies during this pandemic is experimental, optional, limited, in stages with layered provisions by providing challenges and opportunities for developing creativity, capacity, personality, needs of students, and independence in finding knowledge, skills through interaction, collaboration, and self-motivation of educators and students.

A further impact with the covid-19 pandemic from the health sector (Abidah et al. 2020; World Health Organization 2020), the corona virus causes mild or moderate symptoms, such as fever and cough, and most of them can heal within a few weeks. But for some people who are at high risk (the elderly and people with chronic health problems, such as heart disease, high blood pressure, or diabetes), the corona virus can cause serious health problems (Komite Penanganan Covid-19 dan Pemulihan Ekonomi Nasional 2021). In this case, several countries have made various efforts to stop this virus,

although these efforts have greatly affected the pattern of community activity. These efforts include: the obligation to wear a mask, wash hands with soap and running water, avoid crowds (social distancing), take care of one's own health, do not travel anywhere, only need to go outside, the rest is at home to work and study from home. The existence of this policy is undeniably the impact of reducing joint activities with other people, especially followed by technological developments that cause work and learning to use technology, thus causing some people to be antisocial (Amri, Bahtiar, and Pratiwi 2020).

The Covid-19 pandemic itself has also had an impact on decreasing mental health for the community (Ridlo 2020), mainly due to high levels of stress due to illness caused by viruses, excessive anxiety, and various other influences (Setyaningrum and Yanuarita 2020). The decline in mental health results in various psychological reactions characterized by mood disorders, impaired thinking abilities, which in turn lead to less adaptive (Kementerian Kesehatan RI 2018). Behaviors that arise during this pandemic include: surrender, less able to adapt, unable to control emotions, lack of self-confidence, and even cause anxiety and depression (Peristianto and Adellia 2020).

According to Yasin (2020), strengthening family religiosity through Islamic education can reduce the mental burden because family religiosity is not only a brake pad for society in the 4.0 era, but also forms and cares for the human civilization of the family and nation. Family religiosity is the obedience of all family members in practicing and living up to the teachings of religion continuously, so that it becomes the value, character, and culture or tradition in the family. Family religiosity can be taught through: contextualization of how to introduce knowledge of religious teachings from an early age; parents become role models in applying character values and personal religious traditions in the family and society; and always involve children and all family members in religious activities and social care (Peristianto and Adellia 2020).

The implications of this research are values and their implementation can be used as role models for other villagers, especially in the Sleman district. The urgency of this research was to find out the values of religiosity and the educational values of parents in Bulusan Hamlet, Sardonoharjo, Ngaglik, Sleman, Yogyakarta. In addition, to find the wisdom behind the disaster from the religious side and Islamic education in the community. Based on this problem, a problem formulation can be presented, namely what values were found in Bulusan village during the covid-19 pandemic? The research questions include:

1. What is the attitude of the residents of Bulusan village in dealing with the covid-19 pandemic?
2. What are the roles of parents in overseeing children's education during the pandemic?
3. What strategies are applied by parents to maintain their children's education?

METHOD

This study uses a qualitative approach. This research was conducted in Bulusan Hamlet from February to March 2021. In this study, informants are research subjects who can provide information about the phenomena/problems raised in the research. The informants are the head of the takmir, community leaders, and residents of Bulusan village, Sardonoharjo, Ngaglik Sleman, Yogyakarta, Indonesia whose children are still in school age. The data collection technique was through observation of conditions in Bulusan village as the object of research, interviews with several key informants who were approached with snowball throwing strategies and also with documentation techniques. Observations were carried out using observation sheets. Interviews were conducted in a structured manner with interview guides in the form of open-ended questions to obtain in-depth information about children's online learning processes from parents who carry out formal education in schools. The documentation collects data related to the condition of Bulusan village, daily activities of the community, as well as other supporting data. The target of the findings of this study is to identify

religious values and educational values that emerged during the covid-19 pandemic. The data obtained were analyzed qualitatively through the mechanism of data reduction, data presentation, and drawing conclusions/verification (Miles and Huberman 1992). Data reduction is a stage in collecting field data from the results of observations, interviews, and documentation. Then the data is tabulated and coding and data display is done. Finally, data verification from the three sources was carried out and concluded.

FINDINGS

Changes in laws and regulations caused by the covid-19 pandemic have had an impact on the process of internalizing religious and educational values in society. The Indonesian Ministry of Education and Culture is also ready for all scenarios, including encouraging online learning for students (Abidah et al. 2020). Even though the values of religiosity are very important in life. As Glock and Stark (Glock and Stark 1966) formulate that religiosity is a religious commitment related to religion or faith belief (akidah), which can be seen through the activities or behavior of individuals concerned with the religion or faith belief (akidah). This religiosity is identical with diversity. Religiosity is defined as how far the knowledge is, how strong is the belief, how much is the practice of worship (ibadah) and the rules 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 of the religion of Islam.

During the Covid-19 pandemic, the process of internalizing the religious values and educational values of parents in Bulusan Hamlet, Sardonoarjo, Ngaglik, Sleman, Yogyakarta adjusted to government recommendations in carrying out daily activities according to health protocols, such as wearing masks and washing hands before entering the mosque, bringing prayer mats when we want to pray in congregation at the mosque, prayer shofhs that are far away, do not carry out religious activities that cause mass gatherings in large numbers, and so on. However, since before the implementation of the new normal, routine activities have begun to be reintroduced, such as congregational prayers in mosques, group recitation, and Friday Barokah every Friday. Based on the results of interviews with key informants, the findings of the values of religiosity and the value of parental education can be summarized as in Table 1 below.

Table 1

The value of religiosity that developed during the Covid-19 pandemic in Bulusan Hamlet, Sardonoarjo, Ngaglik, Sleman, Yogyakarta

ASPECT	VALUE	FINDINGS
Islamic Educational Values (religiosity)	Akidah	1. Instilling religious belief
		2. Train the spirit of independence in learning
		3. Obey religious advice
		4. Obey the study time
		5. Teach about sharing
	Akhlak	6. Do fair
		7. Obey the rules of the government
		8. Inculcate a culture of shame
		9. Provide independence to children
		10. Following the Independence Day celebration of the Republic of Indonesia
	Worship (ibadah)	11. Learn the Koran at the Qur'anic Education Center
		12. Carry out the obligatory prayers and sunnah
	Da'wah	13. Advise and reprimand fellow citizens if there is something bad/ violation of norms
	Muamalah	14. Managing baitul mall and waste management
		15. Conduct night patrols, tighten village security

Table 2
The value of parental education that developed during the Covid-19 pandemic in Bulusan Hamlet, Sardonoarjo, Ngaglik, Sleman, Yogyakarta

ASPECT	VALUE	FINDINGS
Parents' Education Values online	Leadership	1. Choosing children's education
		2. Maintain children's achievement so as not to decline
		3. Maintain a comfortable and pleasant home atmosphere
		4. Make an agreement on mutual rules
	Facilitator	1. Facilitating Gadgets and the Internet
		2. Buying children's learning needs
	Controlling	1. Controlling learning hours
		2. Maintain the child's learning mood
		3. Monitor children's activities outside of study hours
		4. Organizing and disciplining children
	Teaching	1. Assisting children in learning
		2. Directing
		3. Prepare stationery
		4. Generating enthusiasm for children's learning
		5. Provide additional skills for children
		6. Reminding the future of children
7. Give rewards for children's achievements		
Modelling	1. Direct involvement	
	2. Assist in the learning process online	
	3. Become a child motivator	
	4. Set an example of justice with siblings in learning	

DISCUSSION

The general purpose of this study is to describe the religious values and educational values of parents in the midst of the covid-19 pandemic in Bulusan Hamlet, Sardonoarjo, Ngaglik Sleman, Yogyakarta. The specific purpose of this study was to conduct a deep inquiry process on the phenomena that occurred in Bulusan village, especially to find out the attitude of residents towards children's education during the pandemic situation. As we know that Covid-19 pandemic has had various impacts in all fields, including education (Abidah et al. 2020; Alghamdi 2021; Goldberg 2021; Jena 2020; JET team 2021; Schleicher 2020). In accordance with the policy of the Prophet Muhammad who said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونَ آيَةُ الرَّحْمَنِ ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ فَإِذَا سَمِعْتُمْ بِهِ فَلَا تَدْخُلُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضِي وَأَنْتُمْ بِهَا فَلَا تَفِرُوا مِنْهُ

"*Tha'un (epidemic of infectious diseases) a warning from Allah SWT to test His servants from among humans. When you hear that a disease is spreading in a country, do not enter that country. If the plague breaks out in the land where you are, don't run away from it either*" (Bukhari and Muslim from Usamah bin Zaid)".

Responding to the Covid-19 pandemic as said by the Prophet, we cannot avoid it, because the pandemic has spread all over the world. Therefore, there is no other choice but to face and make peace with him. Islam views that every disaster, including the Covid-19 pandemic, is a test from Allah. As the verse of Allah in QS. Al-Baqoroh: 155-157 as follows:

{ وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالضَّرْبَاتِ وَبَشِيرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ (156) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157) }

Meaning: *"And indeed We will give you a trial with a little fear, hunger, lack of wealth, souls, and fruits. And give good news to those who are patient (that is) people who when disaster strikes, they say, "Inna lillahi wainna ilaihi raji'un." They are the ones who receive the perfect blessing and mercy from their Lord, and they are the ones who receive guidance"*.

Instinctively, man recognizes the power that appears in this life outside of himself. In this context, it can be seen when humans experience life difficulties, calamities, such as the Covid-19 virus outbreak, and various disasters or when they have dreams that have not yet been realized. Humans who are Muslim worship (ibadah) and ask for help only from the Almighty, namely Allah Swt. who can free themselves from various problems. As Allah says in QS. Al Baqoroh [2]: 45, *"And ask for help from Allah patiently and pray. And prayer is really hard except for those who are devoted"*. In essence, every human being who finds problems in his life should ask Allah for a solution by being patient and praying. Because truly Allah is the owner of the solution. Even if the prayers are not answered immediately, at least peace of mind has been obtained after the prayers.

Besides having a bad impact, Covid-19 also provides various lessons for human life. These beneficial situations include: spending time with family, improving communication and family harmony, building attachment and strengthening family relationships, and building a cleaner and healthier lifestyle. Families have the power to face the Covid-19 pandemic crisis by playing a greater role in carrying out family functions such as: 1) the function of education; 2) compassion function; 3) protection function; 4) socialization; 5) religion and 6) environmental development. Family function is defined as the ability of the family system to work as a whole and adapt to different situations, especially those that cause stress.

In line with these findings, research conducted by Alghamdi (2021), Park et al. (2021) and Soga et al. (2021) that students feel the covid-19 pandemic helps them to connect strongly and enjoy more time with their family members, majority of people to do their work from home and learn from home and increase their social connectedness keep the environment clean, increase social interaction among students home and further enhance their social connectedness, eating habits are also changing during the pandemic most people are consuming significantly more carbohydrates and minerals, total sleep time increased, get used to regular exercise in city parks, realize the importance of experiencing nature, and people are trying to re-establish a balanced lifestyle.

Based on the findings of the research, the values of religiosity and the value of parental education that developed in the midst of the Covid-19 pandemic in Dusun Bulusan, Sardonoarjo, Ngaglik Sleman, Yogyakarta are divided into 2 values as follows. 1) The values of religiosity, and 2) the value of parental education as shown in Figure 1 below.

Religiosity Value	Parents' Educational Value
<ul style="list-style-type: none"> • Aqidah • Akhlaq • Worship • Dakwah • Muamalah 	<ul style="list-style-type: none"> • Leadership • Facilitator • Controlling • Teaching • Modelling

Figure 1

The values of religiosity and educational values of parents found in Bulusan Hamlet, Sardonoarjo, Ngaglik, Sleman, Yogyakarta

Judging from the religious aspect, these values of religiosity are increasingly plunging into a person along with the Covid-19 pandemic disaster. The pattern of Islamic religious education in the family can be carried out by instilling education that hones the values of spiritual intelligence of children

every day on a regular basis, such as: (a) tadarus Al-Qur'an every day, because the al-Qur'an will become intercession and can also improve children's understanding of the Qur'an and its implementation in everyday life. (b) Dhuha prayer, is beneficial for the development of children's competence in the field of faith and devotion as well as the adequacy of children's sustenance. (c) The obligatory prayer for five times in congregation at home or at the mosque after the imposition of the new normal is beneficial for the child's personality competence in the field of devotion and faith. (d) Qiyamul lail/Tahajjud prayer, is useful for the child's personality competence in the field of devotion and faith. (f) The habit of fasting sunnah Monday-Thursday outside the month of Ramadan, is beneficial for the personal competence and social competence of the child as well as training the spirit of solidarity and social sensitivity of the child.

From the aspect of education, the family is the element of the ecosystem closest to the child. Families have many opportunities through daily interactions and communication with children, which in turn will shape the child's personality / character. The process of interaction that the child receives from the family will be used by the child as the basis for the subsequent development process in society (Marzuki 2017). Parents are the primary and most important educators. Moreover, the existence of a government policy to learn from home during the Covid-19 pandemic made parents more and more involved in assisting children's learning, especially during online learning (Nurdin 2017). As according to Yulianingsih et al. (2021), that during this pandemic, parents have a role as child learners, meeting children's needs, spiritual understanding, supervision, assistance, motivators (Lilawati 2021), child facilities providers, a place to discuss and ask questions, help identify themselves, see and develop children's talents , and create an environment conducive to learning (Iftitah and Anawaty 2020). Children's learning assistance can be seen from the way parents help children's task difficulties, explain material that children do not understand, and respond well to all online learning from school. The positive impact, parents can increase the closeness of the relationship with their children and parents can see firsthand the development of their children's ability to learn (Alghamdi 2021; Cahyati and Kusumah 2020).

The Covid-19 pandemic restores the role of parents as educators who are true. If doctors are at the forefront of dealing with Covid-19, then parents, both father and mother, are at the forefront of guarding their children to continue studying in their respective homes (Lilawati 2021). Even so, the fact is that many parents feel inconvenient, unable, difficult, busy, etc., so that the children's learning assistance is not optimal (Cahyati and Kusumah 2020). The obstacle of parents in accompanying children to learn is that parents have to look at the child's mood, because children easily feel bored so that children play more than learn. This kind of incident sometimes causes some mothers to comment that it is better for their children to be taught by the teacher so that the children obey, because if taught by the mother they often argue. Therefore, it is necessary to arrange a proper time with the children without having to take punitive action and even violence (Fransiska 2020).

The findings of the research on the values of religiosity that emerged during the education process with the online system from the community in Bulusan Hamlet, Sardonoharjo, Ngaglik, Sleman, Yogyakarta contained 4 main religious values, namely:

1. Faith or belief (Akidah)

This aqidah value represents the cultivation of religious beliefs and trains the spirit of independence of children in learning. Not only that, as the attitude that must be taken by Muslims according to the teachings of the Prophet in dealing with the Covid-19 pandemic, namely always instilling correct aqidah such as: 1) conducting independent isolation, as the Prophet said, namely isolating areas affected by the plague; 2) be patient, as in the history, Aisyah once asked the Prophet about disease outbreaks, then Rasulullah SAW said:

"The disease outbreaks are the ones He wants. Allah makes it a blessing for those who believe. If there is an epidemic, there are people who live in their country, they are patient, only hoping for a reward from Allah SWT. He was sure that nothing would happen unless it was determined by Allah. So, he gets a reward like martyrdom"; 3) being kind and meaningful. In this case the Messenger of Allah said, that "Allah SWT did not send a disease unless He also sent down the antidote" (Narrated by Bukhari).

2. Morals (Akhlaq)

Akhlaq means character, behavior. With regard to morals (akhlaq), activities that arise such as: obeying religious advice, obeying learning time (discipline), teaching about sharing with others, doing justice to children at home who are taking online learning, obeying the rules of the government during the Covid-19 pandemic, instilling a culture of shame, for example when children's grades are low, giving children freedom to choose their study time, and taking an active role in the celebration of the Independence Day of the Republic of Indonesia.

3. Worship (Ibadah)

Worship (ibadah) means slaving oneself or devoting oneself to Allah which is the core of the values of Islamic teachings (Wijoyo et al. 2021). The value of worship (ibadah) lies in two things, namely: mental attitude (which recognizes itself as a servant of Allah) and its manifestation in the form of words and actions. Worship (ibadah), both *mahdhoh* and *ghoiru mahdhoh* which can be displayed such as: istiqomah learning the Qur'an at the Qur'anic Education Center, obeying parental orders, carrying out obligatory prayers and sunnah both at home and in the mosque while still applying health protocols.

4. Da'wah

Da'wah is to invite goodness. Da'wah can be done by anyone at any time, orally or in writing (Putri and Fakhrudin 2021). The value of da'wah shown in this research includes advising and reprimanding fellow citizens if there is bad/violating norms.

5. Muamalah

Muamalah in the language of the word *amala, yuamilu*; hang out, do business, connect with other people. Muamalah is a natural and human need, so it is only natural that we will feel bored when we do many activities at home while undergoing social distance. Muamalah values that can be shown in this study include: managing baitul malls and waste management, conducting night patrols, and tightening village security.

In addition to religious values, there are also educational values of parents in guiding and accompanying children while studying at home. Learning is one of the manifestations of the *jihadunnafis* attitude, namely fighting ignorance and laziness. In a true learner, he should have a spirit of jihad, namely a soul that encourages people to work or struggle seriously. Regarding the educational values of the role of parents during the Covid-19 pandemic in Bulusan Hamlet, Sardonoharjo, Ngaglik, Sleman, Yogyakarta, it is found as follows.

1. Leadership

For parents of children it is an investment in the afterlife, therefore choosing education is not arbitrary but schools that are in accordance with the rules of Islamic sharia. In addition, the duties of parents are to keep the child's achievement from deteriorating, maintain the atmosphere of the house so that it is comfortable and enjoyable to study, and make an agreement on collective rules in learning without having to punish or pressure the child.

2. Facilitator

In the learning process, parents are tasked with facilitating learning tools, such as gadgets and internet quotas, buying learning needs for children, writing tools, books and the like, facilitating comfortable learning spaces in order to create a pleasant learning atmosphere.

3. Controlling

The value of controlling in this case functions as controlling the hours of learning, maintaining the child's learning mood, monitoring children's activities outside of learning hours, and controlling and disciplining children.

4. Teaching

The figure who plays the most role in children's education is the mother. Meanwhile, the father usually acts as a person who earns a living for the family (Fransiska 2020). The role of the mother in the education of the children is a source of love, caregiver and carer for the child, a place to pour out one's heart, maintain life in the household and lead personal and emotional life in the family. In the learning process, giving appreciation is highly recommended, because children will be more motivated to learn (Indriyani and Yusnani 2021; Santoso and Khisbiyah 2021).

5. Modeling

Modeling or exemplary is reflected in the behavior of parents, especially during educating children at home. This role model plays an important role in instilling ethical values in children, so that children can determine good attitudes in accordance with values that can be applied in the environment in society. Exemplary forms of the parents can be in the form of: teaching and guiding children along with concrete examples; give appropriate praise or appreciation; provide an understanding of the importance of principles, ethical values and their benefits for the future of children; and give responsibility to children so that children are more able to take responsibility for their actions (Kabiba, Pahendra, and Jul 2017).

What is unique and almost missing in formal institutions during the education process is modeling, with the online learning process, the values of modeling from parents, especially mothers, are very visible (Sutomo 2014). Regarding this there is a well-known poet, Hafiz Ibrahim said:

"Al-Ummu madrasatul ula, iza a'dadtaha a'dadta sya'ban thayyibal a'raq". Meaning: *"Mother is the first madrasah (school) for her child, if you prepare her well, then you prepare a good nation as well"*. From these verses, it is clear that mother is the first madrasa who will model attitudes, behavior and personality. If a mother is good in character and character, then the character of her child is good. In fact, the ability of the child is directly proportional to the wishes of the parents. Therefore, it is important to choose a partner who sholihah. According to the hadith of the Prophet Muhammad.

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

"The world is jewelry, and as good as jewelry is a righteous woman" (Hadith narrated by Muslim from Abdullah ibn Umar).

In line with this research, character education research conducted by Yoga Purandina and Astra Winaya (2020) also shows that the development of character education and the relationship between children and parents is quite good during learning from this house. The character values that can be developed from activities carried out by students at home include: religious character values, discipline, creativity, independence, responsibility, and curiosity. In fact, the development of the values of religiosity and parental education is the result of the synergy of teachers and parents in

guiding students lovingly, interacting, doing positive activities together during the Covid-19 pandemic. Another study shows that the role of parents has a significant effect on children's socio-academic adjustment. Parenting that affects academic performance is more positive, namely the democratic style (Adegboyega et al. 2017).

CONCLUSION

Based on the results of the above research, the writer can conclude that changes in the laws and regulations in the world of education from face-to-face to online learning have an impact on learning patterns and direct parents to have a major role in the educational obligations of their children. The most striking finding is the emergence of modeling values from parents that can be directly felt by students. The findings of other values as a result of changes in the education system policy of the Government include: 1) Religious values, including: faith or belief (akidah) values, morals (akhlaq) values, worship (ibadah) values, da'wah values, and muamalah values; and 2) Parents' educational values, including: leadership values, facilitator values, controlling values, teaching values, and modeling values.

SUGGESTIONS

Scientific contributions based on research results that have been achieved include during the covid-19 pandemic, parents play a direct role in children's education. In Ki Hajar Dewantara's theory, it is known as family education. Parents become role models and replace the role of teachers in their education, not only in academic but also non-academic matters. Considering that this research is still limited to one village, therefore in order for the results of the research to be more developed, it is necessary to carry out data collection techniques with other in-depth interviews until a saturation point is found in a certain area. In addition, it is necessary to use more accurate data collection methods that are adapted to the type of research, such as ethnography that reveals socio-cultural meaning by studying daily life patterns and interactions of certain socio-cultural groups (culture-sharing groups) in a specific space or context. It is hoped that the problems and facts in the field can be described clearly and can be generalized.

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