

SPIRITUAL RESILIENCE THROUGH RELIGIOUS COPING IN OVERCOMING DISRUPTION VALUE DUE TO PANDEMIC COVID-19 AT THE JAMI' AL-FALAH MOSQUE YOGYAKARTA

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Abstract: Issue disruption value due to the pandemic is an interesting thing to study. Because many members of the ta'lim council had to deactivate their routine activities during the Covid 19 pandemic. For two years many Muslim communities felt the value disruption, which affected their religious dimension. The purpose of this service is to realize spiritual resilience in people who experience disruption of religious values. The approach used is religious coping. The religious coping approach (Pargament, 2003) consists of: 1) Finding meaning; 2) Self control; 3) Convenience and closeness to God; 4) Establish relationships with other people and closeness to God; 5) Creating change in life. Researchers try to apply a religious coping approach through participatory action research (PAR) by realizing resilience in Majelis Ta'lim members as a way to overcome disruption values due to the covid-19 pandemic. The conclusion of the results of community service describes the strategy used in realizing spiritual resilience through religious coping, namely by holding activities at jama'ah Masjid Jami' Al-Falah Yogyakarta which is divided into five stages: first, the efforts jama'ah Masjid Jami' Al-Falah Yogyakarta to find meaning. Second, they have self-control. Third, comfort and closeness to God. Fourth, establish relationships with other people and closeness with God. Fifth, there is a change in their life. Of the five stages, an evaluation was then carried out on the results of religious copying and its implementation in overcoming the disruption of religious values in jama'ah Masjid Jami' Al-Falah Yogyakarta.

Keywords: religious coping, ta'lim assembly, spiritual resilience, Covid 19

INTRODUCTION

The issue of the disruption of religious values due to the pandemic is an interesting thing to study. Researches that have discussed this theme include. Spirituality is important to a large proportion of the older adult population and serves as a key factor in resilience. By using in-



depth interviews, we can explore the interaction between spirituality and resilience and the importance of spirituality's role in dealing with adversity and adversity. It also discusses the relationship between spirituality and resilience and how this relationship plays a role in the lives of older adults when considering their generational and group status.(Manning et al. 2019).

CSR argues that humans are innately predisposed to certain types of religious beliefs (e.g., belief in spirit beings, belief in immortal souls) and certain types of non-utilitarian morality (e.g., belief in an obligation to care for relatives, belief in an obligation to avoid substances or behaviors). 'disgusting'). This innate tendency underlies many religious and cultural traditions transformed by colonialism, including Islam(Nakissa 2021).

Julio FP Peres(2007)analyzing resilience in traumatized victims. His research shows that there is a role for spirituality in someone who has experienced trauma in building resilience, so that they can rise up and erase the trauma. His research also concludes that religion and spirituality are based on a personal quest to understand questions about the meaning of life. This can reduce symptoms after the victim has experienced trauma.

Kathryn M. Connor(2003)found that the severity of the appearance of trauma symptoms in victims was caused by several interrelated factors, namely spirituality, resilience, physical and mental health. This study uses a multivariate regression model. The results concluded that there was a general relationship between spirituality and anger, and that resilience was associated with health and the severity of post-traumatic symptoms.

Cobra Darvishzadeh and Zahra Dasht Bozorgi(2016)analyzed the relationship between resilience and several variables, namely, spiritual intelligence, psychological hardiness, and development of the moral judgment of the female students in 2014. The research findings show that there is a positive and significant relationship between spiritual intelligence, the psychological hardiness, and growth of the moral judgment.

From the three studies above, it strengthens the argument that there is a close relationship between spirituality and resilience. The difference with the research that the author is reviewing is that the author places more emphasis on fostering efforts for the congregations of the tak'lim assembly to overcome the disruption of religious values they experience during the restriction of religious social activities during the COVID-19 pandemic. This research makes the Jami Mosque congregation ' Al-Falah Yogyakarta as the object of research.

Fayez Azez Mahamid and Dana Bdier(2021)also investigated the relationship between positive religious copying, perceived stress, and depressive symptoms in response to the emergence of the coronavirus (COVID-19). Methods A correlational study was conducted to examine the relationship between study variables. The conclusion is that it can help increase resilience and well-being among the affected population. With the recent spread of COVID-19, the findings of the current study have presented important practical implications for improving mental health and well-being.

The role of leaders in all organizations is required to be competent in making policies quickly, flexibly but must be accurate, especially in the pesantren environment. With the

presence of critical thinking, it is hoped that leaders and mass organizations in Islamic boarding schools can open their thoughts and insights about smart tricks in making policies and making educational plans in the era of covid 19.(Kadir, Rosyidi, and Rugaiyah 2021).

The role of Ta'lim andragogy, a non-formal teaching-learning process for adults who adopt teacher-centered learning, in preventing the spread of the coronavirus was investigated. Thus, the focus of this research is to examine how the concept of andragogy ta'lim based on Science and Al-Quran Literacy can be implemented in strengthening awareness of COVID-19. ta'lim andragogy must be modified in such a way, such as integration with values derived from the Qur'an, so as to create a new ta'lim model based on al-Qur'an literacy and scientific literacy.(Ritonga, Widdah, and Sukarno 2021).

Research on the ta'lim assembly at the Jami' Al-Falah mosque in Yogyakarta has not been widely studied. Most research is on ta'lim assemblies in other cities, such as Putri Wahyuni's research(2020)examines the Planning of Da'wah of the Al-Hikmah Council of Al-Hikmah Bandar Lampung. The conclusion obtained shows that the Majelis Ta'lim Al-Hikmah Bandar Lampung has made efforts to prepare plans for da'wah activities, which are divided into several stages, namely: first, determining and formulating targets in order to achieve the goals of da'wah. Second, determine the actions of da'wah and implementation priorities. Third, apply the da'wah method. Fourth, determine and schedule time. Fifth, determine the location or place of da'wah. Sixth, determining costs, facilities, and other factors needed for the implementation of da'wah. But the planning of the da'wah activities is still in the short-term category, they do not have a long-term plan. Mita gemsari, examines the role of the Palembang al-hikmah ta'lim assembly in an effort to foster religious behavior in the Ataman Bunga village of Palembang. He concluded that the role given by the al-Hikmah taklim assembly in fostering the religious behavior of the residents was to increase the faith and piety of the congregation, to be more sensitive to the surrounding environment, to be able to practice their religious knowledge, to strengthen the friendship between assemblies. congregation and build Islamic cadres

Research on the ta'lim assembly was also reviewed by Agus Ahmad Safei(2016)Regarding the shift in the role of the ta'lim assemblies, he studied several ta'lim assemblies in West Java. The conclusion of his research shows that there has been a shift in the role of the ta'lim assembly. There are several ta'lim council administrators in West Java who are involved as actors in efforts to develop an Islamic society in the social and economic fields.

Yesi Arikarani(2017)examines the role of the ta'lim assembly in revitalizing religious knowledge. His research shows that the revitalization carried out by the ta'lim al-amanah assembly has helped increase people's understanding of religious knowledge. Activities in the form of ta'lim assemblies for women become a place to learn to read the Koran with recitation and study fiqh. In addition, the ta'lim al-amanah assembly makes long-term and short-term programs. The aim of the program is to effectively mobilize the ta'lim assemblies so that the goal is to instill the Islamic faith in the community.



It is hoped that with activity programs based on a copying religious approach, the Muslim community, especially those who are active in the membership and activities of the ta'lim assembly, will not experience disruption of religious values due to the Covid 19 pandemic. And those who experience disruption of religious values can go towards spiritual resilience. Spirituality has been found to be a major protective factor in facilitating resilience and recovery after a disaster experience. However, there has been little focus on how spirituality can strengthen and empower community capacity and growth during post-disaster recovery (Lalani et al. 2021). Resilience is a characteristic that allows a person to adapt to adverse situations. Resilience can help a person withstand emotional stress, for example at work (Chiang et al. 2021).

Overall, people do not change substantially in psychological or spiritual outcomes over time. However, resilience increases and personal suffering decreases. People who experienced the highest pre-pandemic suffering increased in spiritual fortitude. Perceived stress and loss of psychological resources were associated with adverse mental health outcomes, but social support and physical health were not. Fear of COVID-19 contributes more to mental health than exposure to COVID-19 (Davis et al. 2021).

Since December 2019, the COVID-19 pandemic has caused serious mental health challenges and as a result society has been badly affected by the virus. This study examines how meaning in life is related to loneliness and the extent to which religious coping strategies mediate this relationship (Yıldırım et al. 2021). The majority of the elderly were found to have low levels of religious coping and spiritual well-being and high levels of death anxiety. Furthermore, compared with older adult men, older adult women were found to have higher levels of religious coping and lower levels of death anxiety. In addition, compared to older people who are widowed, married seniors are found to have higher levels of death anxiety. After controlling for sociodemographic characteristics, religious coping, and spiritual well-being were found to be significant predictors of death anxiety in older adults (Rababa, Hayajneh, and Bani-Iss 2021).

Majlis Ta'lim is classified as non-formal education that is close to the community and discusses issues related to the community. Majlis Ta'lim plays an important role in shaping children's morals by providing material to parents in mosques and prayer rooms. Material transfer is carried out to parents and parents will later transfer material to children at home in the form of behavior. The material provided includes material on maintaining oral behavior with parents (Happy et al. 2022).

Severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) is the pathogen responsible for the coronavirus disease 2019 (COVID-19) pandemic, which has resulted in a global health care crisis and strained health resources. COVID-19 is now recognized as a multiorgan disease with a broad spectrum of manifestations. Similarly to the post-acute viral syndrome described in survivors of other virulent coronavirus epidemics, there are increasing reports of persistent and prolonged effects after acute COVID-19 (Nalbandian et al. 2021).

The COVID-19 pandemic has created the largest disruption to the education system in human history, affecting nearly 1.6 billion students in more than 200 countries. Social distancing policies and movement restrictions have significantly disrupted traditional educational practices. Reopening schools after easing restrictions is another challenge with many new standard operating procedures being put in place (Pokhrel and Chhetri 2021).

RESULTS

Religious Coping as an Approach in Efforts to Treat Disruption Religious Value at Jama'ah Masjid Jami' Al-Falah Yogyakarta

This sub-discussion will describe the stages of the religious copying approach carried out by the Jami' Al-Falah Mosque congregation in Yogyakarta. There are five stages: first, the efforts of members of the al-Hikmah ta'lim assembly to find meaning. The activities carried out in this stage are in the form of activities held by the Jami' Al-Falah Mosque in Yogyakarta every Sunday morning. This activity is called the Hijri Study. Specifically, the activity agenda: the congregation who took part in the hijri study was led to pray by the committee on duty. Then after that they read the Koran together. This activity is commonly known as Tahsin. Then after that there was a core event, in the form of a religious lecture. The lecture has been scheduled by the administrators of the Jami' Al-Falah mosque in Yogyakarta. At a certain moment, the researcher confirmed to the mosque management to participate in providing spiritual showers to the congregation who took part in the hijri study activity. On this occasion the researchers linked the religious copying approach with the material presented to the congregation. The end goal is that they can gradually find meaning, which is the initial stage of the five stages of the religious copying approach.

After the Jami' Al-Falah mosque congregation in Yogyakarta found meaning, they entered the second stage of self-control. At this stage they are invited to control themselves. The goal is that they are not lazy to participate in activities that can increase their spiritual level. What's more, since the Covid-19 pandemic, many of them feel their faith has decreased. This is due to activity restrictions and the closure of places of worship, mosques are closed.

After the Jami' Al-Falah mosque congregations in Yogyakarta were able to control themselves, the next stage was intense activities at the Jami' Al-Falah mosque Yogyakarta aimed at increasing the closeness of the Jami' Al-Falah mosque congregations in Yogyakarta with Allah SWT. . This activity, which was followed by the congregation, was continuously monitored by researchers to examine the extent to which the third stage of the religious copying approach was carried out by the congregation of the Jami' Al-Falah mosque in Yogyakarta. Jami' Al-Falah mosque congregations in Yogyakarta perform congregational prayers every dawn, zuhur, asr, maghrib and isya as one of their efforts to get closer to Allah and get a great reward. Because for them, especially the elders. They feel comfortable and happy when they can perform congregational prayers at the mosque.

After the three stages of religious copying, they enter the next stage, namely the fourth stage, establishing relationships with other people and closeness to God. Activities carried out



at the Jami' Al-Falah mosque in Yogyakarta, such as the hijrian study conducted on Sunday morning, became an arena for establishing closeness between the congregation and Allah SWT, in addition to meeting the fathers or mothers of fellow pilgrims who took part in the study. hijrian form their bond of friendship re-established. Moreover, during the COVID-19 pandemic, restrictions on interaction between the congregation and activities at the mosque were abolished.

Based on the observations of the researchers, the lectures delivered by the cleric on hijrian studies had a positive effect in achieving the fourth stage of religious copying, namely, with this activity, the congregation made friends with each other and they both felt close to Allah SWT. Next, go to the last stage of religious copying. From these four stages, the researcher observed the process of change that occurred in the Jami' Al-Falah mosque congregation in Yogyakarta. The changes that occur are observed from their daily activities. Based on the results of an interview with one of the congregation, they shared that there was a change they felt after participating in several series of activities from the religious copying stage. They feel that during the COVID-19 pandemic they experienced disruption of religious values, but after participating in these activities, there was a change for the better within them. These changes include those who were previously worried about coming to the mosque on the one hand but on the other hand there is a longing to attend congregational prayers at the mosque, attend hijrian studies, friendship and chat with fellow congregations. Of the five stages, then an evaluation of the results of religious copying and its implementation in overcoming the disruption of religious values in the Jami' Al-Falah Mosque congregation in Yogyakarta was carried out. For the congregation of the Jami' Al-Falah Mosque in Yogyakarta, the function of the hijrian study which was carried out on Sunday morning at the Jami' Al-Falah Mosque in Yogyakarta was not only providing counseling but more than that, for the congregation who take part in hijrian studies, it is not only a place to meet and joke, but also has various activities, including as a place for fostering religious studies and improving religion, building Islamic brotherhood. For the congregation by participating in activities related to religious copying, they feel not only as a group of people, but as a movement that spreads the grace of Allah SWT. The existence of a hijrian study conducted by the Jami' Al-Falah Mosque in Yogyakarta aims to increase knowledge and religious beliefs that will encourage the experience of religious teachings as a forum for gathering members of the community and to increase awareness and welfare of the household and the environment of the congregation. but also has a variety of activities, including as a place of guidance to study religion and improve religion, build Islamic brotherhood. For the congregation by participating in activities related to religious copying, they feel not only as a group of people, but as a movement that spreads the grace of Allah SWT. The existence of a hijrian study conducted by the Jami' Al-Falah Mosque in Yogyakarta aims to increase knowledge and religious beliefs that will encourage the experience of religious teachings as a forum for gathering members of the community and to increase awareness and welfare of the household and the environment of the congregation. but also has a variety of activities, including as a place of guidance to study religion and improve

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The congregation feels that the study of hijrian is a very important forum for them to increase their understanding of religion in the formation of a religious soul and personality which functions as a movement for their life activities in the midst of the people of the city of Yogyakarta. This has a positive impact on the creation of spiritual resilience in the congregation, after two years they experienced the COVID-19 pandemic.

The hijrian study which was attended by the Jami' Al-Falah Mosque congregation in Yogyakarta became a forum as a form of effort to provide activities in fostering friendship organized by the mosque manager through recitation. Hijrian studies are also one of the places to study where in the Ta'lim Assembly there are routine activities once a week which are often carried out such as recitation activities. Through this recitation, the congregation can feel peace of mind and spiritual health, also indirectly able to increase piety to Allah SWT, and can also occur a relationship of friendship both among members and other communities in general. Hijrian study activities are also very helpful in adding knowledge to the congregation of the Jami' Al-Falah Mosque in Yogyakarta, especially religious knowledge, because with the regular ta'lim assembly, at least the people around the assembly will be motivated to take part in the recitation and participate, as well as listen to the tausiah delivered by the lecturer. Based on the explanation above, it can be concluded that the Ta'lim Council plays a very important role in providing religious education to the people around the mosque.

Based on an interview with one of the congregation. He said that regular recitations took the form of weekly meetings held 4 times a month and these activities contained religious lectures, tausiyah and about daily worship, prayer, fasting, zakat, aqidah, social society, and Islamic religious education. In this activity, the presenters were the coaches and also the ustadz who were brought in. This routine recitation provides many benefits to pilgrims who take part in hijri studies. The perceived benefits include increasing knowledge about praying, providing



encouragement for them to be more diligent in worship, being diligent in reading the Qur'an, and being able to share the knowledge gained in the family environment and also the social environment of the community so that they become human beings. who have good manners.

This is in accordance with the role of hijri studies, including as a forum for fostering and developing religious life in order to form a community that is devoted to Allah SWT. This is done by effectively mobilizing Islamic institutions so as to instill and foster the Islamic faith and carry out Islamic law. The priority is routine recitation activities which are carried out once a week which falls every Sunday at 06.00 to 07.00 which aims to form the mental, spiritual potential of the congregation so that they are always istiqomah in the way of Allah and apply what is taught in their daily life. , learning programs to deepen Islamic religious knowledge both in theory and practice, actively participating in attending ta'lim assembly visits at other mosques, commemorating Islamic holidays, skills activities, implement what is stated in the taklim assembly curriculum. The hijri study program has been implemented in recent years, and had stopped during the pandemic, since early January 2022 and then reactivated.

The Sunday Morning Hijriyah Recitation is the oldest recitation in the Bacirow area, which has entered the age of 26 years. Initially, Sunday Morning was a recitation plus, which was held with very lively events and took place at the Sudwikatmanan pavilion, Jl. Wetan jasmine. visitors (audience) at that time could reach 3000 congregations throughout DIY. With very good symbols and very compact arrangement, the Sunday morning recitation at that time was able to spread widely throughout DIY. but as time and generations change, currently the Hijriyah Recitation on Sunday Morning is no longer as lively as it was then, but still no less great, because it still survives today, which is over a quarter of a century old.

Sunday morning recitations at Jami' Al-Falah Mosque are held every Sunday (never a holiday except for Hari Raya) at 06.00 - 07.00 WIB (on time). the participants or the congregation of the recitation currently average 60-85 congregations. If this is contextualized with the current situation, it is still encouraging, compared to other events or recitations that are only attended by a few congregations and it is not uncommon for no one to attend at all, for example Iqro recitations, Youth. Of course, this requires joint thought and initiative.

DISCUSSION

Service activities consist of: 1) Finding meaning. This activity was carried out using the lecture method and counseling to members of the ta'lim assembly. After this activity, they were evaluated using a question and answer method to find out how far they understood that life was a gift, what happened was the will of God. 2) Self control; 3) Comfort and closeness to God; 4) Establish relationships with other people and closeness to God; 5) Creating change in life. Researchers tried to apply a religious coping approach through participatory action research (PAR) by realizing resilience in Majlis Ta'lim members as a way to overcome disruptive values due to the covid-19 pandemic.



CONCLUSION

The conclusion of the results of community service describes the strategy used in realizing spiritual resilience through religious coping, namely by holding activities at Jama'ah Masjid Jami' Al-Falah Yogyakarta which is divided into five stages: first, the efforts jama'ah Masjid Jami' Al-Falah Yogyakarta to find meaning. Second, they have self-control. Third, comfort and closeness to God. Fourth, establish relationships with other people and closeness with God. Fifth, there is a change in their life. Of the five stages, an evaluation was then carried out on the results of religious copying and its implementation in overcoming the disruption of religious values in the jama'ah Masjid Jami' Al-Falah Yogyakarta.

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