KONSELING RELIGI

Natas, Nitis, Netes: Vaccine being Supermoom

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Abstract

The purpose of this research was to see the effectiveness of the method of natas, nitis, netes as a vaccine to be supermoom in inclusive school children in Surakarta. This study used an experimental design with a randomized matched two group design posttest only. Data collected by dividing two groups, namely the control group and the group that was given treatment with 50 participants each. Participants in this study were mothers who had children attending inclusive elementary schools with specific learning difficulties. The results of this study were the methods of natas, nitis, and netes were effective as vaccines to become supermoom.

Keywords: Natas nitis netes, Supermom, Inclusion's School

Introduction

The pandemic period, which requires children to study at home online, has made parents complain. Often social media becomes a cathartic tool for parents to express their experiences while assisting children in learning at home. The thing that has become a complaint of parents is that the problem of internet quota used for online class programs is so much the cost and payment of tuition fees even though their children do not necessarily understand the material provided by their teachers (Pertiwi, 2020).

Another complaint felt by parents is that the weight of the tasks that the teacher places on children during online learning is heavier than when learning in

class. Parents assess that the weight of the task is not measured by the child's capacity. Especially for elementary school children where the use of devices is still limited so that they still really need the help of their parents (Murtadho, 2020).

More hardship felt that parents who have children with special needs, k asus at one of the schools in Padang is 70% of students who do not have the device because economic conditions are still lacking. The habit of parents who submit all study load tasks to the teacher is still an obstacle to implementing online schools. Another problem is the home atmosphere which makes children less focused at online school (Al Ansory, 2020).

Similar difficulties on parents who have children with special needs where parents feel if a variety of adaptive learning medium for students with disabilities are unequally distributed, understanding parents will need their child is not adequate, especially parents did not have much time for working. All these conditions make it difficult to build conducive learning conditions for children with special needs (Nilawaty, 2020).

Often the child's problems are borne more heavily on the mother because the father is considered to have enough role as the breadwinner. In fact, many women are now also helping to earn a living to help their husbands and ease the economic burden on their families. The many roles that women play, such as being mothers, wives, workers, business people, educators and even students, reduce the quantity and quality of meeting children (Esmiati & Kusumadewi, 2017).

The many roles of women make it sometimes necessary to prioritize one of their roles so that they need social support around them. Especially women who have high positions in the private sector so demand more time to work. The private sector, which has lower job security than civil servants, demands its workers to work based on company targets and can be dismissed when the contract is completed (Kusumadewi, 2015).

Various constraints faced by the mother, making special attention to the WHO (World Health Organization). WHO (2020) provides six ways in mendam Pingi children learn during a pandemic this includes planning of time together, stay positive, creating a daily routine, avoid bad behavior, manage stress, and talk about COVID 19.

Indonesia, especially the island of Java, there are also ways to deal with problems through the application of cultural values that are passed down into a philosophy, such as natas, nitis, netes. N Atas, nitis, netes is a Javanese philosophy which means always remembering God because all origins are from God, by God and for God. The broad meaning of philosophy is devotion to God is not only done by direct worship but also offset by the good deeds to a lam or fellow living creatures (Trianton, 2014).

Psychology approach is cognitive behavioral therapy where the subject can realize and evaluate his thoughts from different sources. Corey explained that there are several techniques, one of which is the formation of alternative interpretations or in this study entering the brainstorming process (nitis). The goal is to change the attitude of mothers who always complain to become solutions and more grateful (Wahidah, F., & Adam, P (2019).

The method of cognitive behavioral therapy in Muslim practitioners has been modified with Islamic teachings and beliefs that shape and inform Islamic values which are very important for practitioners. Abu-Raiya (2014) provides an overview of the Islamic worldview, Islamic teachings, and core values and their implications for social work practice. Islam is a way of life that offers guidance to both the public and private spheres of Muslim life and has a perceived relevance over time. Islam teaches that Allah created all creation to worship Him. This obligation to worship Allah is essential for the life of Muslims. Part of worshiping Allah is being on earth as a servant of Allah and to 'strive in life to uphold correct speech and behavior.' Together, the teachings of Allah, the five pillars of Islam, and the six articles of faith are the basic principles of Islamic ontology, 'which underpins and perpetuates their belief in Allah.

Research Stanton (2020) concerning the application of m etode cognitive behavioral therapy in m uslim birth of A merica S erikat and Muslim immigrants face health challenges peril I had a similar but different y ang sometimes be experience prejudice and discrimination. Practitioners who orient themselves to the basic characteristics of Islam, take an open and curious attitude regarding how individual clients incorporate Islam into their lives, and who pay attention to the nuances that inform intergroup contact between Muslims and non-Muslims, are likely to find results with the client is upgraded. The aim of research to direct the reader to important information about Muslims living in USA, provides a nuanced view of the problems associated with cross-cultural interactions

associated with mental health problems, and suggests general guidelines for the provision of clinical services.

Cross-cultural interactions through the application of the CBT method that are modified with Islamic religion and Javanese culture have been studied by Amin (2017). The study also explains the application of the cognitive behavioral therapy method which is summarized in Javanese Muslim culture into the philosophy of natas, nitis, netes in Islamic Aboge, Masjid Saka Tunggal Cikakak has been applied since 1522 AD. The application of the Javanese philosophy makes the Aboge people more appreciative of differences and live in harmony with nature. The Aboge people think that all of God's creation must respect each other.

Method

This study used an experimental design with a randomized matched two group design. In experimental design two group posttest only des i g n occurs randomized in two groups of subjects as well as a testing or measurement after manipulation implemented. The first group received manipulation, while the second group who acted as the comparison did not get manipulation, then the manipulation effect was measured in the first group and compared with conditions on the dependent variable size in the second group. Consideration of choosing the experimental design two groups posttest only design due to the equivalent control group randomization. Randomization will facilitate comparison between groups by creating groups of similar groups (Neuman, 2013).

In general, the sample consists of users from whom the data will be collected to draw evaluation conclusions. Thus, in terms of needs assessments, implementation evaluations, and sample outcomes evaluations, the people studied will determine, respectively, the gaps the program wants to fill or address, the extent to which the intervention is being implemented as planned, and the impact of the program. A clear description of the characteristics of the user (sample) is essential to allow for possible generalization of the results. S Ampel in the evaluation objectives and evaluation of the design phase will be the theoretical models and similar programs are studied and from where the researchers draw possible purpose and design el Emen applicable to the program (Neuman, 2013).

This study determines the sample by means of non-random sampling (sample is not random) with purposive sampling technique. Purposive sampling is "sampling that is done by choosing deliberately to suit the research objectives". The method of non-random sampling was based on reasons related to licensing from the school which did not allow researchers to form new classes to be used as experimental or control classes (Neuman, 2013). Participants in this study are mothers who have children attending inclusive elementary schools in Surakarta with a specific learning difficulty. Data analysis used SPSS 25 with the Independent Sample T-Test technique.

Procedures are the means of carrying out the actions required for recording and analyzing data, for example how the measurement instrument is made, how it is applied, the point at which the measurement is made, and how the data is analyzed according to the purpose, the nature of the data, and the sample size (both the user and the data recording point). The steps to be followed must be clearly explained so as to allow the procedure to be replicated (Neuman, 2013).

Data collected by dividing two groups, namely the control group and the group that was given treatment with each of 25 participants. In the experimental group, at the beginning of the treatment, doing creed together as a process of awareness of God (natas), brainstorming as a process of living with God through good deeds to fellow beings (nitis), and being given a rosary bracelet as a process of surrendering to God after All attempts were made (netes) and then given a questionnaire while the control group was immediately given a questionnaire.

Theoritical Review

Cognitive v e Behavior Therapy (CBT) is a therapeutic approach based on a conceptual or understanding of each subject that can influence the client's behavior patterns. The process of therapy CBT by way memahamu the subject based on a distorted cognitive restructuring, beliefs subject to bring changes in emotion and behavior strategies for the better (Asmundson & Taylor, 2020).

Cognitive Behavior Theory, or CBT, is a counseling theory that believes that our thoughts cause our feelings, and our feelings produce our actions. The idea is that if we can identify our thoughts, we can change our feelings and thus our actions. CBT is short-term psychotherapy that focuses on relieving emotional distress by changing thought patterns and behaviors that take care of people's

problems. It can help manage many problems including depression, anxiety, stress, and low self-esteem (Abramowitz, JS, & Jacob y, R. J, 2014).

CBT emphasizes the connection between our thoughts, feelings, behaviors and bodily sensations. It can help you manage difficult feelings and overcome challenges by learning new ways of thinking and behaving. The way we think about an event or situation affects the way we feel and act. In turn our actions can influence the way we think & feel. As you learn to solve your problems using CBT skills, there will be a strong emphasis on Islamic concepts which, God willing, will enhance the work we do in the sessions and what you achieve as a result, both during and after the end of therapy (Fang, A., Siev, J., Minichiello, WE, & Baer, L, 2016) .

Cognitive aspects in CBT include changing ways of thinking, beliefs, attitudes, assumptions, imagination and facilitating clients to learn to recognize and change mistakes in the cognitive aspects. Meanwhile, the behavioral aspects of CBT are changing the wrong relationship between problem situations and the habit of reacting to problems, learning to change behavior, calming the mind and body so that they feel better, and thinking more clearly (Altena, 2020).

Research Benhamou (2020) explains that p ekerja experiencing fear and anxiety that may be encountered when working that requires interacting with other employees. Cogniti v e Behavior Therapy proved to be effective to reduce the anxiety of the workers by way of the formation of an alternative interpretation that is the subject listening empathetically then build more realistic thoughts in the future.

Another study regarding the effectiveness of the Cognition v e Behavior Therapy approach to attitude change is the research of Barnes (2017). Barnes explained that with mem validation crisis facing and values clarification may help the therapeutic relationship, helping them feel a renewed purpose and meaning in their careers and their families, and facilitates changes in behavior consistent with the values of the selected subject.

Cogniti v e Behavior Therapy is a therapeutic modality that Palin g widely used and effective and also when used in m uslim obedient, the results can be improved by modifying the self-declaration to reflect the values of Islam. The values in question are to inform Western counseling projects that are discussed and modified with Islamic values. Areas of different value emphasis noted

between Islamic values and CBT by constructing Islamically modified statements are illustrated, and it is proposed that these culturally congruent modalities could result in (1) faster recovery, (2) better treatment adherence, (3) lower recurrence rates, and (4) reduced treatment disparities (Hodge, 2016).

Therapeutic concepts that incorporate Islamic values can be expressed in various expressions. The statement that resonates with a Muslim may not resonate with the other or even konsist en with the values of the client so that professionals must work together with clients to jointly construct interventions that resonate d ith value of each client. Building on the knowledge gained during spiritual assessments, the therapist can facilitate this process by asking questions designed to help clients articulate relevant aspects of the value system (Li m, A., HW Hoek and JD Blom, 2015 .

Cognitive Behavior Therapy for self-monitoring through dhikr can help clients focus their thoughts and recognize maladaptive patterns in their thoughts and behavior. Along with these techniques, behavioral activation and coping strategies including relaxation, stress tolerance, and acceptance encourage engagement in positive and adaptive activities. Finally, a therapist can help clients reduce anxiety (Agustina, 2019).

Discussion

Characteristics of respondents based on age in this study, namely in the experimental group aged 25-35 amounted to 5 people, aged 36-45 amounted to 12 people and aged 46-55 years amounted to 8 people while in the control group aged 25-35 amounted to 3 people 36-45 totaling 9 people and aged 46-55 years amounting to 13 people. The characteristics of respondents based on education in this study were in the experimental group, namely 3 high school students, 5 D3 students, 13 S1, 4 S2 while in the control group 7 SMA, 8 D3, 8 S1, 8 S2 numbering 2 people.

This study aims to see the effectiveness of the methods of natas , nitis , and dripping as vaccines to be great mothers in inclusive school children in Surakarta . Theory Cogniti v e Behavior Therapy is used to describe the process of the subject focus their mind and recognizing maladaptive patterns in mind and their behavior into the thoughts and behaviors that are adaptive (Benhamou, 2020) .

The process of awareness of God (natas) is carried out in shahada , brainstorming as a process of living with God through good deeds to fellow beings (nitis) is done by providing solutions related to online classes for their children , and the process of surrendering to God after all efforts are made (netes) is done with dhikr. The results of t-test and posttest comparison analysis between the experimental group and the control group is:

EXPERIMENT	CONTROL
42	35
43	33
46	46
43	41
46	46
40	30
41	45
40	39
42	42
44	36
43	44
41	39
39	38
37	33
35	38
37	35
43	22
38	38
38	45
40	48
43	41
44	47
40	33
43	41
40	33
1028	968

The results of the Independent sample t-test from the table above show that t-count> t-table (significantly different), reject Ho and accept Ha. So the results of this study are that there are differences between the experimental group and the control group. It is clear that the method natas, Nitis, dripping effective as the vaccine becomes great mother of school children Inclusion in Surakarta.

This is in accordance with Amin's research (2017) which explains the application of natas, nitis, netes to make the Aboge community more appreciative of differences and live in harmony with nature. The Aboge people think that all of God's creation must respect each other. Especially the values embedded in this philosophy make people's personalities calmer, more sincere, and full of gratitude.

Javanese philosophy, in psychology, is cognitive behavioral therapy where the subject can realize and evaluate his thoughts from different sources. Research Benhamou (2020) explains that Cogniti v e Behavior Therapy proved to be effective to reduce the anxiety of the workers by way of the formation of an alternative interpretation that is the subject listening empathetically then build more realistic thoughts in the future.

Another study regarding the effectiveness of the Cognition v e Behavior Therapy approach to attitude change is the research of Barnes (2017). Barnes explains that validating the crisis at hand, and clarifying values can help therapeutic relationships, help them feel renewed purpose and meaning in their careers and families, and facilitate behavior change that is consistent with the values the subject chooses as well as values. embedded in Enlightenment narratives, Islamic narratives also tend to affirm certain values).

Islam provides adherents with a different understanding of the human story, a different supportive framework for understanding. In some cases, the values that were broadly affirmed in the Islamic narrative were also generally emphasized in the Enlightenment narrative. I slam emphasizes community and spirituality more than values such as independence, self-actualization, self-expression, and explicit communication styles that express individual opinions, Islam tends to emphasize interdependence, community actualization, self-control, and implicit communication styles that protect others. (Keshavarz i, H. and A. Haque, 2013).

Tentative hypotheses about Islamic statements can be suggested based on client articulations. In turn, clients are encouraged to accept, reject, or modify tentative statements of work. Therefore, the actual construction process is smooth and interactive. Although the construction of the Islamic CBT statement is presented above as a sequential process for pedagogical purposes, in practice the construction process is more circular than linear. The therapist and client engage in a dialectical conversation in which therapeutic hypotheses are offered, rejected,

developed, and refined until the two parties finally meet on a mutually agreed statement (Richards, PS and AE Bergin, 2014).

The goal of CBT is that therapists may familiarize themselves with basic Islamic principles and cultural norms among Muslims that they are accustomed to encounter in practice settings by developing a working understanding of basic Islamic values, they are in a better position to develop potentially relevant interventions. or such knowledge helps therapists collaborate with clients by enhancing their ability to suggest relevant Islamic CBT statements. Apart from that, it can also help the therapist convey such concepts in spiritually appropriate language which can help to engage clients together with their members (Tan, 2013).

In Cognitive Behavior Therapy, self-monitoring through dhikr can help clients focus their thoughts and recognize maladaptive patterns in their thoughts and behavior. Along with these techniques, behavioral activation and coping strategies including relaxation, stress tolerance, and acceptance encourage engagement in positive and adaptive activities. Finally, a therapist can help clients reduce anxiety (Agustina, 2019).

Conclusion

The therapist Muslims in the practice setting, is growing in Western countries so that b ekerja effectively the client to follow the Islamic value system, it should be ensured that the modalities used in the clinical setting reflects the values of Islam T erapis must reform their interventions so that they reflect Islamic values to be effective with Muslim clients. CBT has been very effective in use with a variety of problems and can be adapted to incorporate Islamic values. Islamically modified CBT can be considered a first-line therapeutic option when working with spiritually engaged Muslims. Islamically modified CBT can lead to faster recovery, better treatment adherence, lower recurrence rates, and decreased treatment differences. Therefore, social work practitioners may wish to familiarize themselves with this modality. This research is still constrained by the use of devices that not all participants have, so that the collection of participants is carried out face-to-face in one school with each group of 25 participants. There were still few participants who were willing to take part in the research because they were still worried about a pandemic in their respective areas.

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