

## Internalization of Faith and Piety Values in the Formation of Personality Through Contemporary Science Learning

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**ABSTRACT:** *Adolescents are in a transitional period where they seek their identity. Their thoughts and stances are constantly changing. If teenagers get good guidance from adults, they will become valuable people for themselves and their environment. Otherwise, they will be in doubt. Eventually, they will fall into a negative direction that will harm them. The purpose of this study is to explain the internalization of the values of faith and piety in the formation of personality through learning contemporary science. This research was conducted using a descriptive-analytic method with a quantitative approach. While the data collection steps used in this study were interviews, participatory observation, documentation studies, and questionnaires, The results of this study indicate that the teacher's efforts to internalize the values of faith and piety in the formation of student personality at Al Azhar 5 Islamic High School in Cirebon City through modern science learning, which includes praying before and after learning, reciting the Koran for 15 minutes the first hour before teaching and learning activities, and linking the subject matter to the content of faith and piety (imtaq), are categorized as very good based on student response data obtained by 82.2%. The obstacles faced by teachers in internalizing the values of faith and piety in the formation of students' personalities at SMA Islam Al Azhar 5 in Cirebon City through modern science learning include the lack of understanding of some teachers of non-Islamic religious education subjects in linking subjects with faith and piety.*

Remaja berada pada masa transisi yang sedang mencari identitas dirinya, pikiran dan pendiriannya selalu berubah-ubah. Apabila remaja memperoleh bimbingan dari orang dewasa dengan baik, maka mereka kelak akan menjadi orang yang berguna bagi diri dan lingkungannya. Sebaliknya jika tidak, mereka akan berada dalam kebimbangan. Akhirnya mereka akan terjerumus ke arah negatif yang akan merugikannya. Tujuan penelitian ini untuk menjelaskan internalisasi nilai-nilai iman dan taqwa dalam pembentukan kepribadian melalui pembelajaran sains kontemporer. Penelitian ini dilakukan dengan menggunakan metode deskriptif-analitik dengan pendekatan kuantitatif. Sedangkan langkah-langkah pengumpulan data yang digunakan dalam penelitian ini adalah dengan menggunakan teknik wawancara, observasi partisipatif, studi dokumentasi dan kuesioner. Hasil penelitian ini menunjukkan bahwa usaha guru dalam

menginternalisasikan nilai-nilai iman dan taqwa dalam pembentukan kepribadian siswa di SMA Islam Al Azhar 5 Kota Cirebon melalui pembelajaran sains modern yang meliputi kegiatan berdoa sebelum dan sesudah belajar, tadarus Alquran 15 menit jam pertama sebelum kegiatan belajar mengajar dan mengaitkan materi pelajaran dengan muatan iman dan taqwa (*imtaq*) dikategorikan sangat baik berdasarkan data respon siswa diperoleh 82,2%. Kendala yang dihadapi oleh guru dalam menginternalisasikan nilai-nilai iman dan taqwa dalam pembentukan kepribadian siswa di SMA Islam Al Azhar 5 Kota Cirebon melalui pembelajaran sains modern diantaranya kurangnya pemahaman beberapa guru mata pelajaran non pendidikan agama Islam dalam mengaitkan mata pelajaran dengan muatan iman dan taqwa.

**Keywords:** *Faith and Piety, Personality Values, Contemporary Science.*

*Received: February 8, 2023; Revised: April 16, 2023; Accepted: July 5, 2023*

## I. INTRODUCTION

Islam is a religion whose absolute truth must be a guideline of life and death for every Muslim in order for them to be happy in this world and the hereafter. Islam as an adhered religion necessitates efforts to pass on the values of Islamic teachings, *iman* and *taqwa* (*imtaq*) so that they can be maintained as a way of life from one generation to the next. Internalizing these values is the most appropriate method (Nasir et al., 2021).

These values can be internalised in the family, school, and community environments. School is a vehicle for internalizing faith and piety values for Muslim students after the family and community environments, making a significant contribution to forming one's personality (Khasanah et al., 2022). However, what about the efforts to internalize faith and piety values for Muslim students at school, especially in high school where the students are teenagers adolescence (13-21 years) is commonly referred to as a probationary period. Adolescents are in a transitional period where they seek their identity. Their thoughts and stances are constantly changing. If teenagers get good guidance from adults, they will become valuable people for themselves and their environment. Otherwise, they will be in doubt. Finally, they will fall into a negative direction that will harm themselves and their environment (Hambali et al., 2022).

However, given the current conditions, it is very concerning to hear that delinquency is increasing in quality and quantity. We can feel this when the child who commits the act of negligence or causes the victim to commit it is carried out by a child or group of children. This behaviour that occurs should not place blame on the child alone, but parents must introspect. What was done to the child and why did the child commit the delinquency, as well as what caused the child to become naughty and how to guide the child to be a good child, are all factors to consider. These things must exist in parents so that their children do not fall into negative actions (Yoo, 2022).

From the conditions above, the authors are called upon to research how teachers work in internalizing religious (Islamic) values to form the personalities of high school students (adolescents). Allegedly, the cultivation of character in these students has

been and is being carried out by teachers but has yet to show the expected results. Several things have not been seriously and integrally attempted. Even the teaching of Islamic religion and citizenship education is only a mere consumption of cognition, devoid of life values as well as not involving all parties in the business. Even though the effort to shape student personalities is not only the responsibility of PAI teachers and civic education, It is the responsibility of all teachers, principals, foundations, parents, the community, and the government (Radhiyah, 2023).

With the limitations that researchers have with this complex problem, the authors conduct research by focusing on the teacher's efforts to internalize the values of faith and piety for the formation of student personalities at Al Azhar 5 Islamic High School, Cirebon City and taking research at the high school with the argument that SMA Islam 5 Kota Cirebon is an Islamic school whose curriculum is a combination of the government's curriculum and the Al Azhar curriculum. The government curriculum is seen as a curriculum that is oriented towards the development of science and technology (science and technology). In contrast, the Al-Azhar curriculum itself is a curriculum that refers to increasing faith and piety based on the Quranic hadith of the Prophet Muhammad SAW. in the process of forming the personality of students. Teachers at Al Azhar Islamic High School have fostered a lot of student personality because a good personality and behaviour will prove that one's morals will be good, too. After all, good morals reflect good human behaviour and personality (Himmatu & Warsitasari, 2022).

Himmatul Aliyah and Titik Isnatus Sholikhah conducted research on the value of faith-based character education and taqwa, which is contained in their journal article entitled Implementation of Faith and Piety-Based Character Education Values at the Darul Hadlanah Orphanage, Salatiga City. His research explains that, first, at the Darul Hadlanah Orphanage, faith and piety based character education methods include tarbiyah (education), exemplary, habituation, and story methods (stories). Second, at the Darul Hadlanah Orphanage, the values of character education based on faith and piety are implemented through religious activities with three approaches, namely the Al Quran (Al-Quran and the Book), mosques, and kyai, as well as extracurricular activities aimed at developing the knowledge, attitudes, and skills of children. Third, the supporting factors for implementing faith and piety-based character education values at the Darul Hadlanah Orphanage include exciting teaching methods, a strong sense of kinship, and the most well-behaved playgroups at the orphanage. While the obstacles are: some children still feel inferior (lack of confidence) when asked to memorize and meet new people, and some children are still depressed because they often think about family problems and the influence of their surroundings (Himmatul Aliyah, 2019). Rahmad Hulbat then conducted the same study, emphasising instilling Islamic values through routine activities at the Putri Nurul Muhibbin Ilung Islamic Boarding School. Her research shows that the inculcation of Islamic values through routine activities at the Nurul Muhibbin Ilung Islamic Boarding School includes iman, shari'a values, and moral values as a means of forming Islamic habits and personalities in female students based on the Qur'an and As-Sunnah. So it is hoped that by instilling these Islamic values, primarily through routine activities, students will be able to practice them, increase their Islamic potential, and be shaped into human beings who believe and fear Allah SWT and have noble character (Hulbat, 2023).

Muhammad Syukri et al. also researched the value of Islamic teachings. The results of his research explain that the inculcation of Islamic values can be seen in the reading of

the *asmaul husna* when queuing in front of the class to instil monotheistic values in students, the school rules for wearing clothes covering their genitals, when learning is carried out by students reading the Koran before studying, and how the culture of Islamic religious values affects the character of students so that they have more Islamic character and are accustomed to being pious in school. In conclusion, the influence of Islamic religious values on students' character at SD Negeri 20, West Pasaman Regency, can be seen in students who are used to being polite to teachers and other students. The three studies above focus on internalizing the values of Iman and Taqwa through intracurricular activities and the inculcation of Islamic values (Muhammad Syukri, 2023).

This study seeks to find out the effort taken by the teacher in internalizing faith and piety values for the formation of student personality, which is carried out at Al Azhar 5 Islamic High School, Cirebon City. This study departs from the notion that Muslim personality theory defines a cultured Muslim as someone who lives with Allah in his behaviour and without limit in height. He lives in a vast environment with no bounds and no end to its height. He was able to grasp the meaning of the verse, which states, "I will show them. My signs on the horizon and within himself, so that it will be clear to them that God is true." As described above, the Muslim personality has a close relationship with an environment that includes God, nature, and humans (Ismail et al., 2022).

Internalization transforms one's values into those of another person so that that person has these values due to the internalization process. In the process of internalization, it is clear that the environment is the main factor in the formation of internalization. This means this internalization process will only be formed in an environment that significantly influences life (Yu et al., 2021). From the description above, it can be understood that the environment dramatically determines a person's personality, in addition to the nature he has. Thus, it is clear that education has a vital role in forming personality because the environment will be good if the education given in that environment is good too. Conversely, the environment will be wrong if the education given in that environment is terrible too (Singh, 2022).

In life and the environment, there is a process of interaction between individuals with one another, which can be called social interaction. Social interaction is between humans and humans, between subjects and subjects. Thus, in this interaction, there will be a reciprocal relationship where each other influences and is influenced by each other (Barghusen et al., 2022). So the individual needs a relationship with his environment that can activate him, stimulate his development, and provide something he needs. As a result of this interaction, norms, ideas, or practices from other people become part of themselves so that individuals comply with the norms without coercion (Elmer & Lodder, 2023).

From the description above, it is clear that this internalization process occurs because of social interaction, where in this interaction, the individual tries to adapt himself to his environment by identifying himself with the environment and also by participating in shaping his behaviour so that the individual assumes that the norms it holds are its norm. Individuals behave according to the norms of religion and society without coercion because these norms are ingrained in them. Based on this, the Islamic values (faith and taqwa) will be internalized when these values grow and develop in Muslim

youth. These Islamic youth will grow through education based on Islamic teachings, namely faith and piety (Mohd Rezaly et al., 2021).

The importance of faith and piety is fundamental for every human being. It is the driving force behind one's actions. A person's faith and piety dramatically influence the quality of his behaviour. Faith and piety will grow and develop in a good and correct education process. The wrong educational process will only reduce, if not eliminate, the values of faith and piety, thus giving birth to human beings whose behaviour is devoid of values (Cahyani & Kusdarini, 2021). Efforts to instil, strengthen, and develop the values of faith and piety in students in the learning process, especially in contemporary science learning, are expected to be one of the subjects that play the most role in internalizing the values of faith and piety through the learning process and must be able to teach all and touch the human dimension, which includes the spirit, mind, heart, lust, and physical balance (Fittria, 2022).

Al Azhar 5 Islamic High School in Cirebon City is a public school unique among public schools in Cirebon. What is unique is that apart from combining the curriculum, school hours, uniforms, and inter- and extra-curricular activities are also different. With this uniqueness, the authors chose Al Azhar Islamic High School 5, Cirebon City, as a place of research. In this school environment, students are active and socialize through education, which is held in schools with a combination of science, technology, and Islam. It is hoped that aspects of students' personalities can be optimally developed so that they appear as whole individuals who believe and have taqwa and can live independently because they have the knowledge, skills, and qualities of a positive attitude.

## II. METHOD

This research uses a type of field study, commonly called field research; this type of research is one of the studies that will see events or things directly in the field in reality. Moreover, for the descriptive quantitative approach, the steps to collect the data needed in this study used interview techniques, participatory observation, documentation studies, and questionnaires.

First, to get data that is analyzed statistically, change the data from qualitative to quantitative by giving the value of each item to the alternative answers. After that, the values of each item are summed up as a whole to obtain a score for each answer, giving the value of each item to the alternative answers. After that, the values of each item are summed up as a whole to obtain a score for each answer. Meanwhile, to find out how far along the implementation of internalization is, namely taking a percentage using the formula (Haidir, 2019):

$$\frac{F}{N} \times 100 = \dots\%$$

Note : F = Frequency of answers  
N = Number of respondents  
% = result

The criteria used to interpret it as an interpretation of the data are:

	100% = entirely
90 -	90% = almost all
51 -	89% = most
	50% = half of it
40 -	49% = almost half
20 -	39% = a fraction
1 -	19% = very little
	0% = none at all

After being classified with a percentage scale, the authors use categories: excellent, good, enough, less and very less. This refers to the opinion of Nasrun Harahap et al, namely as follows (Cantley, 2023):

1. Very good - ranges from 81 - 100%
2. Good - ranges from 61 - 80%
3. Enough - ranges from 41 - 60%
4. Less - ranging from 21 - 40%
5. Very less - ranging from 0 - 20%

### III. RESULT AND DISCUSSION

#### Formation of Personality Through the Values of Faith and Piety

The curriculum model for Al Azhar 5 Islamic High School in Cirebon City consists of a curriculum that is related to subjects or in the process of teaching and learning activities, which are called intracurriculars and a curriculum that has nothing to do with subjects and is carried out routinely, which is called an extracurricular. The developed learning process connects subjects to faith and piety values. With this way of learning, students' confidence and understanding of the material being taught increase, which can increase their Iman and Taqwa (Wolf et al., 2022).

To find out the composition of the number of subjects and study hours each week, the authors describe it in the form of the following table:

**Table 1. Al Azhar 5 Islamic High School Curriculum Structure, Cirebon City**

No	Subjects	Number of Lesson Hours			
		Class I	Class II	Class III IPA	Class III IPS
1.	Religious Education				
	Al-Quran	2	2	2	2
	Islamic education	3	3	3	3
	Arabic	2	2	2	2
2.	Pancasila and Civic Education	2	2	2	2
3.	Indonesian Language and Literature	5	5	3	3
4.	National/General History	2	2	2	2
5.	English	4	4	5	6

6	Physical Education and Health Sciences	2	2	-	-
7	Mathematics	7	7	9	3
8	Natural Science				
	Physics	6	6	8	-
	Biology	4	4	8	-
	Chemistry	4	4	7	-
9	Social Science				
	Economic/Accounting	3	3	-	10
	Geography	-	2	-	6
	Sociology	-	-	-	6
	Anthropology	-	-	-	6
	State Administration	-	-	-	6
10	Arts Education	2	-	-	-
11	Counseling Guidance	1	1	-	-
	Amount	51	51	51	51

Piety was born as a logical consequence of a strong faith. This faith is constantly nurtured by *muroqobatullah*, afraid of His wrath and punishment and always hoping for abundant grace and *maghfirah*. Alternatively, as defined by the scholars. Piety: Let Allah not see that you are in His prohibitions, and do not lose sight of His commandments. Some other scholars define piety as protecting oneself from Allah's punishment by doing good deeds and fearing Him when it is quiet or bright (Mulang & Putra, 2023). Therefore, piety is the source of all good in society and the only way to prevent damage, evil, and sin. Piety is the central pillar for fostering one's soul and morality in dealing with the phenomena of life. So that he can distinguish between what is good and wrong and so that he is patient with all tests and trials. That is the essence of piety and its decisive influence in forming the person and society (Pan et al., 2022).

Personality can also be described by close relationships in a circle of relationships that include: (1) God, (2) nature, and (3) humans. With a Muslim personality, humans must develop under divine guidance to fulfil their duties as caliphs on earth and always fulfil their obligations as servants of Allah to serve Him (Blinova et al., 2020). To clarify, our discussion of the formation of Muslim personalities is focused on the efforts of teachers in formal education (schools) to internalize the values of faith and piety. Furthermore, what is the expected form of the Muslim person as a result of internalizing the values of faith and piety? The manifestation of the results of the internalization of faith and piety is the creation of human beings with Muslim personalities, namely people who believe in and fear Allah, have complete and perfect personalities, are physically and spiritually healthy, and have extensive knowledge and insight (Muhja et al., 2022).

Internalization of faith and taqwa is an effort made by the Al Azhar 5 Islamic High School, an educational institution in Cirebon City. To benefit students, including increasing their faith and piety, getting closer to Allah, increasing *muhasabah*, providing opportunities to do riyadh, and respecting time (Malihatul Azizah et al., 2022).

In addition to the above benefits, the internalization of faith and piety through these extracurricular activities also helps strengthen the character education program implemented by the school. With the character education program, it is hoped that

students will have intellectual intelligence, emotional intelligence, and spiritual intelligence that are united in the soul. Of course, to achieve this title, education plays a vital role in forming a generation with character by implementing character values for students (Hasan, 2020).

While internalising faith and piety, the researcher caught several of these activities, including reciting the Koran, praying in congregation, praying (pledging) before and after learning, and associating the subject matter with faith and piet. Students who take part will genuinely be guided by their faith and piety so that they become human beings with noble characters. The material is about faith in God, belief in angels, belief in the Prophets and Apostles, belief in the Book of Allah, belief in the Last Day, and belief in making up the *qada* and *qadhar* (Rifa'i, 2021).

### Internalization of faith and piety Values in Forming Students' Personality

The efforts of the Al Azhar 5 Islamic High School teachers in Cirebon City to internalize faith and piety values or activities in the classroom during the teaching and learning process consist of (a) praying (pledging) before and after studying; tadarus of the Koran; and (c) linking the subject matter to faith and piety (Atika & Wirman, 2019). Based on participatory observations, interviews, and questionnaires, the overall data obtained about student responses to the teacher's efforts to internalize the values of faith and piety for the formation of student personality through modern science learning can be seen in the overall average recapitulation table. The data is as follows:

**Table 2. Recapitulation of respondents' responses to teachers' efforts in internalizing faith and piety values through intracurricular activities**

No	Indicator	Answer			%
		A	B	C	
1.	Pray before and after studying.	75%	25%	0	100
2.	Tadarus Al-Qur'an for 15 minutes in the first hour before teaching and learning activities in class.	81,7%	18,3%	0	100
3.	Associating subject matter with imtaq content	90%	10%	0	100
	Average	82,2%	17,8%	0	100

From the data above, it can be seen that 75% of students always pray before and after learning, 25% sometimes pray before and after learning, and 0% do not pray before and after learning. Based on the percentage of students' responses to prayer activities before and after learning, it can be categorized as suitable for the teacher's efforts to internalize faith and piety values through these activities in forming personalities for SMA Islam Al Azhar 5, Cirebon City students.

Even so, this effort should be increased because 25% of students still need to consistently carry out prayer activities before and after learning. With maximum effort on the part of the teacher's concern for praying for their students, hopefully, students will realize the importance of praying and want to carry it out with great hope (Frosina, 2023).

Based on the table above, it was also obtained that 81.7% of students always carried out the activity of reciting the Koran for the first 15 minutes before teaching and learning activities. The students who sometimes carry out the Al-Qur'an tadarus activities amount to 18.3%. From the acquisition of the percentage data, the teacher's efforts to internalize faith and piety values through 15 minutes of reciting the Koran

before teaching and learning activities in the formation of personality for students of Al Azhar 5 Islamic High School in Cirebon City can be categorized as very good. Even so, it does not mean teachers must stop efforts to maintain and increase that success. Moreover, success is temporary in that without hard work to maintain and increase the percentage, the percentage of success may decrease. 18.3% of students still need attention from the teacher in the 15-minute Al-Qur'an recitation activity in the first hour before class (Suwartiningsih, 2022).

Based on the table above, it can also be explained that 90% of students who understand and believe in the knowledge they learn in class can increase their iman and devotion to Allah SWT. There were 10% of students who stated that sometimes understanding and believing in the knowledge they got in class could increase their iman and devotion to Allah SWT. Based on the acquisition based on this percentage, the teacher's efforts to internalize faith and piety values by linking subject matter with faith and piety content for SMA Islam Al Azhar 5 students in Cirebon City can be categorized as "very good." Nonetheless, 10% of students require the teacher's attention while linking the subject matter to faith and piety content. It is likely caused by two factors: the teacher's limitations in linking subject matter with faith and piety content or the fact that students pay less attention.

According to the recapitulation table, 82.2% of students responded to the teacher's efforts to internalize faith and piety values through modern science learning activities. Based on the average percentage of student responses, it can be categorized as "very good." Even so, of course, the teacher's efforts to maintain and improve should continue to be carried out because 17.8% of students are still unstable or inconsistent in participating in these activities.

#### **IV. CONCLUSION**

Based on the results and discussion above, it can be concluded that the teacher's efforts to internalize the values of faith and piety in determining the personalities of students at SMA Islam Al Azhar 5 in Cirebon City through modern science learning, which includes praying before and after learning, reciting the Koran for 15 minutes the first hour before teaching and learning activities, and associating subject matter with the content of faith and piety, are categorized as "very good" based on the student response data obtained 82.2%. The obstacles faced by teachers in internalizing the values of Iman and Taqwa in the formation of students' personalities at SMA Islam Al Azhar 5 in Cirebon City through modern science learning include the lack of understanding of some teachers of non-Islamic religious education subjects in linking subjects with faith and piety.

School efforts in shaping and fostering student personalities should be carried out in various ways, and one is internalizing the values of faith and piety in forming personalities through learning modern science. This activity benefits students when they are fostered and in the future as they live their lives. The provision of these values is used as a guide for them in speaking and acting to benefit themselves, their parents, society, nation, and religion. This research is limited to internalizing the values of faith and piety in forming personalities through modern science. Further research is still needed through other activities, such as extracurricular activities, religious program activities, and other activities.

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