MORAL VALUES INTERNALIZATION
THROUGH PROBLEM-BASED LEARNING

Nunung Nursyamsiah
Arabic Education Department of the Faculty of Language and Arts Education
Indonesia University of Education

Abstract

This study investigates and analyzes learning phenomena related to moral values in the context of problem-based learning activities, the process of moral values internalization in relation to problem-based learning situations, conditions that relate to the enhancement of comprehension as well as internalization of the values, and their impact to the tendency of actualizing the values into better student behaviour. This research was conducted with participation of the students of the Arabic Department, Faculty of Language and Arts Education, Indonesia University of Education in the academic years 2009, 2010, and 2011. The data to be analysed in this research comprises of the students' written responses (initial responses, group work responses, and written reflection), classroom observation, and in-depth interviews. The data used was analyzed by considering the principles of *credibility, dependability, transferability, and confirmability.* Data analysis, using principles of qualitative approach, reveals phenomena relating to the students' comprehension, feelings, and behavior regarding the moral values, as a result of learning stages designed based on the theoretical framework. In addition to this result, an instructional theory and a learning theory can be formulated.
Key words: internalization, *akhlak* (moral) values, problem-based learning

Introduction

Learning of moral values within the Arabic Education Department at Universitas Pendidikan Indonesia (UPI) (Indonesia University of Education) has been undergoing a long improvement process. This has included attention to understandings of theory and approach to learning. Many Islamic education practices or learning approaches come from the teaching of the Al Qur'an and *Sunnah* (habit) of Rasulullah. These are used and adapted in current activities. According to An-Nahlawi (1996) some of the approaches are: *hiwar* or dialogue (*hiwar khithabi* or *ta'abbudi, hiwar washfi, hiwar qishashi, hiwar jadali, hiwar nabawi*), Qur'anic and Nabawi (prophet) stories, analogous, role modeling, drill methods, and *ibrah* or reflection and *tafakur*. The essence of the approaches are adapted and fused into the currently used approach i.e. the problem-

based learning approach. The improvement of the learning approach is emerging as an interesting phenomenon, indicating deeper comprehension when students are observing, studying, and discussing life issues which is made as the basis of moral values learning process. This research is interested in studying the phenomenon of how the internalization process takes place and how it leads to the improvement of behavior which is the actualization of the values that are learnt.

Through the problem-based approach, students have the opportunity to make use of the learning approaches mentioned above. Dialogue takes place when the students are discussing in groups, in class discussion activity, and with an individual or a group of people who become an inspiration in the daily life issues. Utilization of stories from the Al Qur'an, the history of the prophets and companions, and recent real life issues

become very important learning materials to be studied by the students as the basis to improve their comprehension, internalization, and the actualization effort of the moral values learnt. By using the real life stories, students have the opportunity to imitate, to use an analogy - *ibrah*, and to use materials for *tafakur* or self reflection, so that a deep internalization process of the moral values takes place. This effort is expected to be able to encourage students to make an attempt to actualize the moral values learnt in their own daily life.

The phenomenon of the learning process which is experienced by the students both individually and in group within the framework of real-life-problem-based-learning contains an important context and meaning to be studied thoroughly. Within the context of life problems, the meaning of moral values contained in the learning environment enable the improvement of comprehension, the internalization and the effort of moral values actualization within each of the student. These are important aspects to be observed, analyzed, studied related to existing learning theory and formulated as a new theory in moral values learning.

Theoretical Framework

Learning involves activities such as listening, observing, and reading. The learning process produces a mental perception on what is being listened, observed, or read. This mental perception is not static because each learner has acquired prior knowledge and experience relating to developing the mental perception. As a result, there will be a mental action within someone who is learning i.e. relating previous mental objects in his/her long term memory with the new formed mental perception. This process is also called thinking and eventually produces a new mental object such as a description and an understanding of the new studied object.

In the context of values learning, the activity is not only involving a mental process

but also a feeling process. This feeling process does not stand alone but has a connection with the process of comprehending the learnt values. The combination of the processes results in a new attitude which could encourage a new moral (value) behavior after a certain period of time.

The formation process of attitude and belief which encourage the new moral behavior is developed based on the theory of Lickona (2012) regarding moral behavior development. Moral behaviour development is formed through the stages of 'moral knowing', 'moral feeling', and 'moral behavior'. The formation of a new mental object ('moral knowing') is simultaneously happening with the feeling process ('moral feeling') so that at the same time, an individual is undertaking comprehension processing of the value that is being learnt (value internalization) which becomes an encouragement to a new value or moral behavior ('moral behavior').

The formation process of a new mental object does not happen by itself. This is explained by Allah The Almighty in surah Al Baqarah verse 214: that for thinking process to take place, humans face unfortunate events and disaster so that they can feel the need for help which can free them from the problem and the disaster. The verse basically explains the necessity to think, and that if Allah The Almighty makes them to face unfortunate event and disaster this can trigger a cognitive conflict, a social conflict and even a moral feeling conflict. Cognitive and moral feeling conflicts might be smaller scale conflicts but they give humans an opportunity to think and to find a solution of the problem being faced. By going through the process, humans can be active in their learning process to reach a better understanding of the problem being faced.

This learning process can also be explained through Piaget's (1978) cognitive equilibrium theory. In this theory, it is explained that learning is initiated by a cognitive conflict which triggers a cognitive imbalance or disequilibrium. The occurrence

of the condition is indicated by the emergence of curiosity, question, confusion, and effort to get an explanation by a process which Piaget calls assimilation process. This process can occur through learning activities such as reading which further instigate question or curiosity and asking or discussing with other people. Eventually this will form a new understanding that Piaget calls the process of accommodation (the new mental object is formed).

The formation of the new mental object can be explained in the framework of cognitive process as follows. When someone is faced with an academic task such as reading, listening to an explanation or undertakes observation, there will be a mental perception process which is followed with a mental action process i.e. the connection process of the new mental perception with the prior knowledge or experience in the form of prior mental objects which are saved in the long term memory. If the prior mental objects could not explain what is being thought as the result of the learning process, cognitive conflict happens. If this process is followed with other processes such as by further reading, asking, or discussing with other people, the new information, explanation, and argumentation will occur, entering the mental structure which is in the state of processing (assimilation), and then, the new understanding is formed (accommodation).

The elaboration which is based on Piaget's theory above does not explain the differences of when the learning process is happening individually and when it is happening through social interaction. Allah's teaching in Al Qur'an surah Al- Isra: 84 states "Each one does according to his rule of conduct." It means that every human could learn by him/herself but to date this has not produced maximal benefit. However Rasulullah says that every child was born *fitrah* (pure), it is their parents who make them as Jewish, Christian, or *Maju*s (fire worshipper). This means that the environment will influence someone's personality. Similar to this, according to the theory of Zone Proximal Development (ZPD) from Vygotsky (1978), the learning process takes place on two levels i.e. at the individual level and in social interaction. The performance reached by individual learning is called as the actual development. This level is characterized with a new capability which is developed by individual effort. However, the capability which is achieved by our own effort is not fully optimal. This is evident in activities where there are parts from what is being learnt that have not been explained fully, or there are some questions from what is being learnt that are yet unanswered. In this kind of situation, someone who is learning will need another party (peer learning or a lecturer) to interact through question and answer or discussion. From this kind of process, a better or higher new capability will be achieved which Vygotsky calls potential development. The distance between the two levels of development that is between the actual and potential developments is called by Vygotsky as the Zone of Proximal Development (ZPD).

In terms of the materials to be learnt, learning is not only happening from reading or listening to other people's explanation, but also can be done through a good role model - from history or from a recently happening life issue. This learning process can be explained by the theory of reinforcement from Hill (1960) which explains that, basically, humans have a tendency to be inspired by another party so that they try to imitate (Primary Reinforcement). Therefore, presenting inspiring examples who can be role models is an important aspect of learning. In the context of moral values learning, the model can be taken from past history such as the behavior of the prophets and companions in the history books or from the recently real life people and issues of an individual's or a group of people's behavior existing around the students. When the models are discussed in the class and explored through the identification of other examples which are

appropriate to the students' life or similar to what the students have faced, there will be a further reinforcement which is called by Hill (1960) as Vicarious Reinforcement.

As explicitly stated in the title of the present study, the main focus of observation in the present study is the moral value internalization process. The study of Deci, Eghrari, Patrick, and Leona (1994) explain that there are two types of internalization i.e. the introjection and integration. The first type of internalization can be developed through habit formation over a certain period of time; meanwhile, the second type can be developed by involving understanding and deep feeling in regard to a certain value. In addition, their study also found three contextual factors which could facilitate the internalization i.e. by providing meaningful argumentation, admitting or revealing students' feeling, and providing options. Another study was conducted by Martinez and Garcia (2008) and reveals the other aspect of internalization. In this study, it was found that not only contextual aspects influence the value internalization process, but also the individual's personality. From these two studies, it can be concluded that context and personality are very important in influencing the internalization process.

Method

This research studies the process of learning moral values covering comprehension development and moral values internalization and to create the condition which could encourage an improvement in students' developing moral feeling so that they are motivated to improvement moral behavior (*akhlaq*) according to the values learnt. According to Ary, Jacobs, and Sorensen (2010), a qualitative study cannot be separated from the issues of context and meaning. In the present study, the context of issue (the learning material) being presented during the learning process is taken from the life of the prophets or companions and also from the example of a recent real life situation experienced by an

individual or a group of people. In terms of the meaning, the focus of the attention is the life values which reflect a certain moral value and with material investigated in *Akhlaq* (Moral) subject in the Arabic Education Department of Faculty of Language and Arts Education UPI. Moreover, the context which becomes the focus of attention in the present study is the process of real-life-problem-based-learning containing the life values (moral values). The aspects observed in the learning are the development of comprehension of the concept of moral values that are being learnt, the process of moral values internalization, and the process which leads to the improvement of a certain moral behavior (*akhlak*).

The present study is a qualitative study which investigates a learning phenomenon covering the development process of comprehending the concept of moral value, the internalization of moral value, and the process which leads to the improvement of a certain moral behavior (moral value actualization). The improvement pattern regarding these three aspects will be the foundation to formulate a theory which is related to the moral values learning. Referring to the explanation of Ary, Jacobs, and Sorensen (2010) regarding the type of qualitative research, the present study is a grounded theory research.

The data needed in the present study is students' responses which are spontaneous and natural, derived during the learning process; written responses; and responses given during question and answer sessions or in discussion. Because the learning process observed in the present study is conducted by the researcher herself, the researcher, therefore, acts as the data collection instrument by direct and careful observation to each student's responses. Students' expression in the class in the form of question, explanation, and emotional expression such as crying are the phenomena which are observed during the lecturing.

Other data includes students' writing describing their early comprehension regarding the moral value, individual papers regarding

moral values, group paper with a video of real life problem, and students' writing containing a reflection of the moral values learnt connected to the students' own lives. This data collection is in general describing the development process of students' comprehension upon the moral values learnt, the development process of the value internalization, and the improvement tendency of the students' moral feeling which leads to their moral behavior *(akhlaq)* improvement.

The last type of data collected was the students' response from phenomena as the result of previous data analysis. The response is obtained via an in-depth interview with certain students. The students interviewed were determined based on the findings given phenomena which need further investigation, so that the phenomena can be clarified and explained based on the students' real life experience. The process of collecting data from the in-depth interview is very important because it can generate a deep information regarding the observed phenomena, for example regarding how the development process of students' comprehension occurs, how internalization process takes place, what aspects cause students to feel touched in efforts to improve a certain behavior, and what kind of life issues bring the biggest influence to the internalization process of the moral values learnt by them.

The data collected from the earlier processes are then analyzed through the process of data organization, data identification, data coding and data reduction, and also data presentation and data interpretation (Ary, Jacobs, and Sorensen, 2010). The collected data are classified according to the needs. For example, to get a description on students' prior understanding of a moral values concept in this group, data is obtained from the students' response at the beginning of the class. While in data analysis, the data was studied individually according to need of identifying meanings which describe the investigated phenomena. For example in the

data of students' early response, students' early comprehension, students' difficulties in expressing the concept of moral value and the accuracy in exemplifying the actualization of values are identified.

Not all of the collected data contained the phenomena investigated therefore the next activity undertaken was data coding of the data containing the investigated phenomena and then data reduction. This process is conducted to localize the observed data which eases the analysis of the data. The data that has been analyzed is further presented in narrative in the section of findings and discussion. The interpretation of the analyzed data is carried out by considering the similar aspects and the consistency of the pattern of the observed phenomena.

Result and Discussion

The findings in the present study cover three aspects i.e. the comprehension construction process of the concept of value, the process of value internalization, and the factors which influence the actualization of the value learnt by the students. As explained earlier, the main theory which gives framework to the present study is from Lickona (2012) encompassing three stages of 'moral knowing', 'moral feeling', and 'moral behavior'. Other theories which explain further the processes happening in the stages are equilibrium theory of Piaget (1978), ZPD theory of Vygotsky (1978), and reinforcement theory of Hill (1960). These theories will be used as the interpretation framework of the findings.

The phenomenon which occurs in the early steps of learning shows that, in general, students find it difficult in constructing the concept of value based on the suggested references i.e. Al-Qur'an, Hadits, and others sources of relevant writing of *ulamas* (the Islamic scholars). Some of the difficulties are, for example, in choosing appropriate reference, the inappropriateness of interpreting the value being discussed, and the limitation

of perspective in interpreting the concept of the value. After the process of explanation and class discussion which is conducted in some first classes, basic improvement is identified in how students construct their understanding upon the concept of value. Thus, improvement can be explained through two stages of learning as follow.

First, when the students explained the concept of moral values in the beginning of the course, the framework they used was their prior knowledge that they achieved in the previous learning. This achievement indicates, according to the ZPD theory of Vygotsky, that learning is in the level of actual development gained from self learning or without assistance from other people neither from other students nor from the lecturer. From the early course session, it can be described that students indicate further curiosity regarding the concept of value that has been explained in written by them. This is shown, for example, through the expression of questioning when they are explaining or from the question that they address. This situation can be explained according to Piaget's theory that the students who were in a state of balance (equilibrium) enter the situation of cognitive conflict after being given the task to answer the questions given.

Secondly, in the beginning of the course focusing on discussing the main moral values, there was an interaction process both between the students and between the students with the lecturer in the form of class discussion. Through this process, students' difficulties in the beginning of the course as explained in the findings are gradually overcome. The data regarding the improvement was revealed through the students' statement in the class discussion or through written documentation in the form of students' papers, showing a meaningful improvement; there is a more systematic explanation of the definition of the concept of value both from the language and the terminology used; explaining the function of each moral value for humans, and

the presentation of an illustrative example. The occurrence of this kind of improvement can be explained by Vygotsky in ZPD theory as follows. When the students show any difficulty through making an inappropriate statement or through delivering a question during the course, it indicates that they are in the level of needing other people's assistance (student or lecturer). With the presence of class interaction in the form of discussion, every emerging difficulty can gradually be overcome until they eventually reach the potential development that is the level of learning achievement derived from social interaction (lecturer and other students).

The improvement could also be explained by Piaget's theory of assimilation and accommodation as follows. Class interaction in the form of discussion caused every student to be able to accept the information needed respond to their difficulty which Piaget calls the assimilation process. The occurrence of this process has encouraged the process of mental restructuring until it ends with the accommodation process that is the new balance as the ending process of a learning stage.

To encourage the internalization of the moral values discussed, students are asked to identify the example of each value actualization in the form of real behavior of the prophets and companions. In this process emerged examples that were inspirational for the students, where their moral feelings are touched and a deep comprehension of the value takes place; the internalization process takes place. Some of the inspirational examples exemplified by the students are the value of patience as shown by the Prophet Ayub when he was sick for a long time and left by his family; the value of trust (*'amanah'*) in an event shown by Rasulullah pbuh when *Hajar Aswad* (the black stone) is moved which shows there is trust even from the *kafir* (unbeliever); the value of love and acceptance in the event when Husein and his father, Ali, were involved in a discussion about his love to Rasulullah pbuh; the value of love and acceptance of a sufi named Rabi'ah

Al Adawiyah when she visited Rasulullah pbuh's tomb and said, "I apologize, ya Rasul, it is not that I do not love you but my heart has been filled with my love to Allah"; the value of consistency as shown in the event when Abu Thalib pursuaded Rasulullah pbuh to stop *dakwah* (teaching Islam). Rasulullah pbuh firmly and in confidence responded, "My uncle, swear to Alloh if they put the sun on my right hand and the moon on my left hand so that I would leave this religion (*dakwah*), I will not leave it until Alloh gives me the winning of this religion or I am crushed within it."

Based on the data derived from the students' reflection (*muhasabah*) in the end of the course and from the in-depth interview, concrete examples of value actualization including the examples from the prophets and companions can be an inspiration of moral feeling conflict which in turn could encourage the improvement of moral behavior. Even though the research findings show that examples from history are not as strong as recent real life examples in influencing the improvement of moral feeling, this process could strengthen the comprehension of the concept of a value, and could strengthen the internalization process of the value learnt. The occurrence of the influence can be explained by the theory of primary reinforcement of Hill (1960). According to this theory, humans have the tendency to imitate other people's behavior especially those who are able to inspire or touch their moral feeling deeply.

The most surprising phenomena from the findings in the present study deals with the role of sharing each student's understanding, perspective, and experience through the class interaction and the role of concrete example taken from real daily life problems. The sharing process through discussion based on real life problems shows a profound impact to the strengthening process of value internalization and to emerging moral feeling conflict which then leads to the imbalance of moral feeling. The strengthened internalization process could encourage the students to initiate a new moral

behavior which is expected that in the long run the equilibrium of the new moral behavior occurs. This situation can be explained by the Hill's (1960) theory of Vicarious Reinforcement, which explains that the moral value internalization can be strengthened through a certain external factor including from the social environment, especially factors which provide inspiration or influence someone's moral feeling. Cooperative study or class discussion on how this is done in the present study could strengthen the process.

The learning conducted in the present study includes real problem-based-learning. As has been explained before, the real problem refers to a daily life problem which was determined by the students themselves with their group. The in-depth interview revealed some discussion that it is not easy to find an example of moral value actualization in real life. Other data included that the process to explore the presence of moral value actualization in someone's life made a deep impression on the students. For example, when the students follow through a daily life activity of a garbage man, they can feel with deep empathy about how difficult it is to live life. Even to be able to eat to ease his hunger, the garbage man should struggle in uncertainty; whether that day he will earn some money or not. This kind of experience has woken up a sense of gratefulness to remember that the students' lives are luckier than the garbage man. The students feel that this whole time they have wasted their time for unnecessary things; while, such free time is very valuable for the garbage man in order to survive.

From the interview conducted by the students with the garbage man, a fact was revealed that the garbage man has to earn a living for six children and a wife. That kind of life situation does not make them complain and or pity themselves. The family of the garbage man thinks that their life has been planned by Allah swt so they are always patient and always try to work towards improvement. This kind of life issue, when raised as the topic of

class discussion, had a profound impact on the students. It is quite often in this kind of type of discussion that the students feel very touched and cannot hold back tears. This process, as revealed in the written *muhasabah*, has inspired and triggered a moral feeling process, the imbalance of moral feeling, and leads to the equilibrium of a new moral behavior.

Another life problem which was investigated by the students was about a family with two children one of which (the first child, a son) is born disabled. Even though at first the family feels heavy and burdened with the born of a son with disability, after time there has been some extra-ordinary happenings. The extra-ordinary phenomena for examples were the determination of the son to be independent, his big confidence to live his life just like the other people, his responsibility to his family which is shown by his help in doing his parents' work, and his diligence in studying and praying, inspired his friends and those in his environment so that he becomes well known and loved by many people. Besides this, the family which at first feels burdened now turns to feel grateful and proud to have the son with disability. This extra-ordinary phenomenon certainly gives many lessons to the students because the moral values reflected by the family are not only astonishing but also inspire and encourage the students' moral feeling improvement. This condition is what is required to nurture a new better moral behavior.

There are many other life phenomena which are raised by the students according to the values learnt. However, the most important thing to be recognized and utilised is the importance of presenting real life problems which are investigated by the students themselves. Real experience in facing a very touching real life problem is an important part of learning because it can contrast two different conditions at one time. One condition relates to the life of other party which is observed by the students; meanwhile, the other condition is the students' own lives which could be very different from the people's lives they observe. For example, students who have always had sufficient resources - when faced with other people who live under poverty but are still patient and enthusiastic, striving in their life - realize that they have not been really grateful of the pleasant life that has been given by Allah swt. This kind of process is very important to be noted and followed up both to improve the next learning quality and to inform further study.

Based on the research findings and discussion explained above, two theories can be formulated. The first theory is developed based on the essence of the learning activity in every stage of the improvement of moral value understanding, the improvement of moral value feeling, and the improvement indicators of moral value behavior. The second theory is the essence from the improvement process of moral (*akhlak*) behavior to the new moral behavior which is encouraged by the improvement of moral feeling. What follows is the explanation of each of the theory.

Theory of Moral Values Learning

The theory of moral values learning includes four stages: (1) value perception stage, (2) value interpretation stage in historical and actual life contexts, (3) value exploration stage, and (4) value reflection stage. These four learning stages will eventually result in the value internalization obtained through the process of knowing, followed by the process of feeling, which in the long run will lead to valued behavior or value actualization in everyday life. The learning theory can further be described in the diagram below.

Figure 1 illustrates the four stages of learning covering the perception, interpretation, exploration, and reflection stages which occur on an ongoing basis. Internalization process can occur whether in every stage or in an ongoing basis through the next stages and thoroughly. Likewise, the process of value actualization does not occur suddenly but through a process of comprehension

improvement and deep value internalization, especially after someone is experiencing a momentum of moral feeling improvement as a result of a particular learning process which gives a deep inspiration. Although in the present study the improvement of behavior of a certain moral value has not been proven; the written reflection from the students describes an indication of the improvement of behavior. This indication is traced further through the in-depth interview to a number of students who show the improvement. From this interview, it is revealed that their improvement does not emerge by chance, but is related to the learning activity they have had especially which relates to the life issues presented.

Figure 1
The Theory of Moral Values Learning

Theory of Moral Behavior Equilibrium

The present study does not only produce a theory of moral values learning but also produces a derivative theory of Piaget regarding the cognitive equilibrium. In the present study a phenomenon is found that a prior equilibrium of moral behavior could gradually change through a momentum of moral feeling improvement which is produced by a study of a life issue (an inspiring case). When the case risen is able to touch someone's moral feeling, there will be a moral feeling conflict which leads to a moral feeling disequilibrium. In Piaget's theory of cognitive equilibrium, a new equilibrium occurs through the process of assimilation and accommodation. However in the present study, a new equilibrium of moral behavior could be formed through the process of moral value internalization via the stages of perception, interpretation, exploration, and reflection. If this process could trigger a moral feeling conflict, the momentum of moral feeling improvement leading to the formation of new moral behavior equilibrium (moral value actualization) will occur. Figure 2 below is the illustration of theory of moral behavior equilibrium explained earlier.
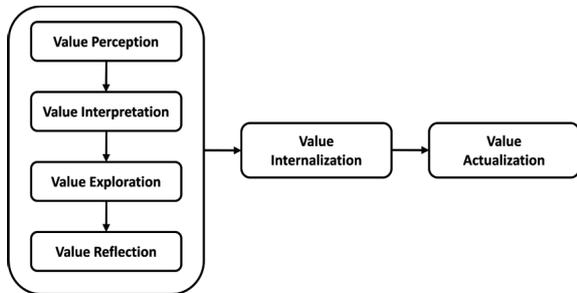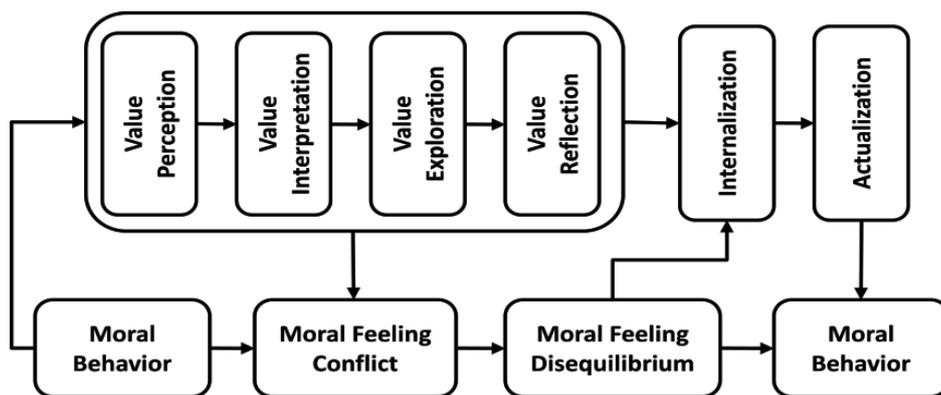

Figure 2.
Theory of Moral Behavior Equilibrium

Conclusion

According to the findings and discussion, four conclusions are proposed as follows.

First, the construction process of structural moral values concept (instrumental and relational) is initiated by the perception process regarding the moral value which is obtained through meaning identification, meaning explanation, and its function for human beings from the main references i.e. Al-Qur'an, Hadits, and the scholar *(ulama)*'s point of view. The comprehension of concept is formed gradually and in gradation during the lecture from the beginning until the end. The process of comprehension formation is started by an independent learning activity through the meaningful investigation from suggested references. The difficulties arisen from this process describe that prior comprehension and previous learning experience need to be the focus of attention in the further learning process. The intervention which is designed based on a particular learning theory as described in the present study gives a very positive impact on the development of the comprehension of concept of value studied by the students. The group discussion and class discussion; the identification process of real life issue from the history of the prophets and companions; the study of such examples through class discussion; the identification of actual real life issues associated with a certain moral values; the exploration of the cases in the lecture; and the individual reflection for all that has been experienced during the learning associated with the perspective, feeling, and the improvement that occurs in each student could describe a gradual construction of moral values comprehension started from instrumental to relational comprehension. Instrumental comprehension is shown through the students' ability to explain the concept of value from the language and terminology perspectives, while relational comprehension is shown through their ability to provide illustrative examples from the lives of the prophets and companions, from the actual daily lives, and to illustrate the interrelationship of the values discussed, or even to contrast one contradictory value with another.

Second, the internalization process is integrated with the development process of comprehension of moral value studied. Because this process is closely related to the deep value comprehension, then conditions which could deeply touch the students' feeling need to be presented in the lecture. The present study proves that the life models of the prophets and companions which are identified, studied, and presented in the lecture, have been able to give deep influence to the students' feeling. From their individual reflection, an inner turmoil is described as the illustration of the prophets and companions are often very different even contradictory to the students' daily behavior. The examples can obviously trigger a deep moral feeling improvement, so it opens the door to the internalization process of the value studied. The process does not stop there, but it is continued with the group task to explore daily life issues that are related to certain moral values. Based on the data from the students' reflection and from the in-depth interview, the data shows that this process has been able to give a profound impact to the improvement of the students' moral feeling. Many admitted that they were very touched by the lives of others which they investigate directly, and some expressed the feeling of being slapped into awareness, remembering their contradictory daily behavior compared to the other people's behavior while they live their lives in poverty. This kind of condition is an important requirement for deep self reflection so that the occurrence of internalization process is widely opened and tends to be stronger.

Third, as already stated in the first and second conclusions, certain conditions presented in the lectures or investigated by the students in their daily lives have given a profound impact both in strengthening the comprehension of the concept of value and in the process of internalization of the moral

values studied. The data findings show that the presence of a life role model taken from the contexts of history and from the current actual life are able to create a condition that can be an inspiration to the students, triggering a moral feeling improvement, and could encourage the improvement of the students' moral behavior. From the in-depth interview with the students, there is evidence that certain moral behavior which has become a habit for the students could get encouraged to improve when they find a very inspiring condition or a behavior that is contradictory to their usual behavior. For example, in the context of the values of gratitude, patience, and *tawakal* (relying on Alloh swt), many students are inspired and touched by the behavior of a garbage man in his modest life who could show great values such as determination, tenacity, patience, gratitude, *tawakal*, and obedience in conduct a worship. While, some students express that in the better life conditions, they might have not been able to actualize the great values. The presence of a real problem like that can be a very ideal condition to strengthen the process of comprehension improvement and the internalization process of the moral values studied.

Fourth, from the *muhasabah* data and the result of in-depth interview, it can be concluded that along with the comprehension improvement of the concept of moral value studied as well as with the deeper of values internalization, life issues both from the history and the recently actual life have been able to trigger an inner turmoil (moral feeling improvement) which encourage the actualization of a new value or the improvement of a new moral behavior. This is proven from the students' statements expressing their deeper comprehension of the concept of value, the occurrence of internalization process, and the presence of strong efforts to actualize certain values related to the learning experiences which give a profound impact to each of the student.

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