Internalization Values of Islamic Education at University

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Abstract--Islamic education learning in university is not only deducing the end result of human intelligence and human skills, which does not necessarily produce intelligent humans and skilled humans. This means that learning is not only limited to the transfer of knowledge, but at the same time transform of value and transform of attitude by discovering the essential values behind theoretical subject matter. Learning is done in depth (deep learning) and comprehensive, by exploring the values of meaningfulness in each subject matter delivered, through the stages: Receiving, awareness, responding, valuing, organization, and characterization with the process: moral information level, moral belief level, moral attitude level, moral value level, moral character/personality level, and moral dignity level.

Keywords-- Internalization, Value, Islamic Education

I INTRODUCTION

Islamic education courses in universities must be interpreted as courses that will provide guidance and guidelines for students to be practiced in daily life [1]. Education is interpreted by how to internalize the values of learning that are still terroristic-abstraction that is normative, ritualistic and eschatological, delivered in the spirit of religious orthodoxy, becoming an interesting learning in terms of material and finding the essential meaning behind theoretical learning material, by presenting learning that is material more meaningful and real (meaningful) [2]. So students can appreciate, realize, find, practice, and become one with themselves. This means that Islamic education material becomes more meaningful and useful, and belongs to students who are practiced in real life [3].

Internalization of Islamic education values in universities is essentially a process of instilling an attitude, feelings, beliefs, and incorporating a set of values into students through learning, socialization or identification processes that are based on goals, processes, and final results, so that Islamic education material is embedded in students and become a guide in all forms of activities [4]. Internalization of Islamic education values can also be interpreted with an appreciation of a teaching, doctrine or Islamic religious values, so that it becomes a belief and awareness of the truth of the doctrine or value, then manifested in the form of attitudes and behavior [5].

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It is clearly seen that when the values of Islamic education become knowledge and skills that are integrated with his personality, then all forms of activities carried out will be in harmony with the teachings of Islam that he has received. This is very important, because the Islamic education course is interpreted with all efforts or learning processes undertaken to guide student behavior, both as individuals, and socially to direct potential, both the basic potential of nature (*fitrah*) and teaching in accordance with their *fitrah*, through an intellectual process and spiritually based on Islamic values to achieve happiness in living in this world and the hereafter. So we need a way to internalize Islamic education values through the stages of internalizing values, from which and how Islamic education values can become a part of students' personalities, so that Islamic education courses become the foundation and outlook and attitude of life (way of life).

II LITERATURE REVIEW

1) Internalization

In language (*etymology*) the word internalization comes from the verb "internalize", … to make attitudes, feelings, and beliefs fully part of one's personality by absorbing them through repeated experience of or exposure to them [4]. The verb "internalize" is ... (1) to incorporate within oneself (the cultural values, mores, etc., of others) through learning, socialization, or identification. (2) to make subjective or give a subjective character to (McGraw-Hill Computing Essentials: Annual Edition (1991-1992) (n.d) . This gives the meaning that internalization is essentially a process of instilling an attitude, feeling, and belief, so that it becomes part of someone with a repetitive experience of moral behavior and instilling in themselves good cultural values, customs of others that are considered valuable through learning, socialization or identification so that someone adopts these good values [7].

Whereas in terminology, internalization refers to a process, in the Indonesian language the suffix suffixation has a process definition. So that internalization can be defined process. This gives meaning that internalization is basically a learning process, which is the process of instilling all knowledge, attitudes, feelings, skills and values. Internalization is defined as the integration or unification of attitudes, standards of behavior, opinions and so on in personality [8]. Internalization is "... the long-term of consolidating and embedding one's beliefs, attitudes, and values, when it comes to moral behavior [9]."

Internalization can be interpreted as a process of instilling something, beliefs, attitudes and values that become moral behavior. Internalization is a process that lasts throughout the life of an individual, from the time he was born until the end of his life [10]. This is done because the internalization process sought by humans is not static, does not end with its discovery, the more approached, the more widespread, more controlled, the more it grows and develops to enrich itself without limits, so that internalization is a process that lasts throughout an individual's life and throughout life. Further said that the learning activities throughout his life, an individual continues to process all the feelings, desires, passions and emotions which then shape his personality [11].

The internalization process is in essence an effort to present something (value) that originally came from the external world into the internal property of a person or institution [12]. Therefore, internalization of values

recognizes the existence of external values which are considered noble, sublime, important (agreed upon) which must be inherited or imparted to someone.

In other words internalization can be interpreted as an initial process where individuals get the norms, values, and culture of the family and community environment as part of their learning outcomes. The same thing is said by Syihabuddin (2011), internalization is the planting, formation or inclusion of a set of values into a person that is carried out by parents, educators, or experts who rely on the goals, processes, and final results. This understanding provides a limit that internalization requires planting, what is planted, to whom, where, when and how to plant it. The object of its internalization activities is personal, the abilities it has, the potential it has, and the talent it carries.

Meanwhile according to Kartono (2000) internalization is an arrangement made into the thoughts, personality, actions, values, or practices of others who will become part of himself. Poerwadarminta (2002) provides an understanding of internalization; according to him internalization is an appreciation of a doctrine, doctrine or value so that it is a belief and awareness of the truth of the doctrine or value embodied in attitudes and behavior.

All these things are not only to be known, then owned, but further than that, values must be integrated with his personality, in Schroder (2016)'s argument, it is stated that internalization is a process experienced by a person in receiving and making a part of himself various attitudes, ways of expressing feelings or emotions, fulfillment of desires, desires, passions, norms, values as possessed by other individuals in the group.

This is in line with Tafsir (2001) which states that internalization can be interpreted as an effort or process of entering knowledge (knowing) and the skill of doing it into the person. Knowledge - whether it's a neutral concept or a concept of value or a concept of value - is something that is known. Knowledge is still in the mind, it is still outside (extern), and the skills to carry out are also still in the extern area [57], [58]. Efforts to enter the knowledge and skills of implementing it into someone's person are called internalization. Internalization can also be interpreted as personalization, because these efforts bring knowledge and skills together with the person [18].

The same thing was expressed by Martínez & García (2008) that Internalization is an appreciation of a doctrine, doctrine, or value so that it is a belief and awareness of the doctrine truth or values embodied in attitudes and behavior. While Nasrulloh & Rozi (2019) state that "the term internalization refresh to the process by which an individual acquires an attitude, belief or behavioral from external sources and progressively transform into a personal value, goal or organization."

It is stated here that internalization is a process that occurs in individuals obtaining an attitude, belief or behavior from sources outside of themselves, which results in a continuous transformation of the organization, goals and personal values. Internalization can be interpreted as a business process carried out to present something (value) that is outside (extern) itself which is considered important, noble and great, so that it becomes his property which is carried out throughout his life [20]. Internalization can also be said to be personalized, said to be internalized because it inserts from the external to internal areas, and is said to be personalization because the effort is in the form of an effort to make knowledge and skills unite with him.

Internalization is central to the process of personality change which is a critical dimension to the acquisition or change of human self, including the personality of meaning (value) or the implication of response to meaning [21]. The internalization process is a process that lasts throughout an individual's life, from the moment he is born to the end of his life. Throughout his life an individual continues to learn to cultivate all the feelings, desires, passions and emotions that shape his personality and is considered noble, great, important (agreed) that must be inherited or implanted in someone [22].

2) Value

Value is the idea of a person or group about something that is considered good, right, beautiful, wise so that the idea is valuable and quality to be used as a guide or guide in behaving and acting [12]. Furthermore it is said that although humans have the potential to be valuable, but the human notion of value is not brought from birth, the value for a person grows and develops according to his awareness, with something he agrees to be good, right, beautiful, quality and valuable.

Therefore, the awareness of values must be sought by every human being, humans have the obligation to find values so that they are good, right, beautiful, wise, valuable and quality, and must increase the degree of awareness of their values in living together with others so that their relationships and lives are good wise and valuable. Values are relatively permanent desires that appear to have good qualities such as peace or good will, morality [23]. Values are prices, estimates and numbers. The price of an object which is a cultural product. A cultural product will not be meaningful in human life without value [24].

Values are a driving force in life, which gives meaning and validation to actions [25]. Furthermore it is said that values have two dimensions, namely the intellectual and emotional dimensions. The combination of these two dimensions determines a value and its function in life. If giving meaning and validation to an action means that the intellectual dimension is more dominant than the emotional dimension, the combination is called the norm or principle [26]. Compassion, forgiveness, patience, brotherhood, and so on are norms or principles in the intellectual dimension. However, everything can act as a value in the emotional dimension that is manifested in behavior or thinking patterns.

Value according to Magnis (1987) is the quality or trait that makes what is valuable so valuable. Value in this sense is not formal but material. This means that the value consists of material. Material is related to the content contained in an object. Value of an object is not something created but is found. Correspondingly, A. K. Djahiri (2002) gives an understanding of value, according to him, value is the price given by a person or group of people for something (material, immaterial, personal, conditional) offered or implied and becomes the identity of something.

Prices will be found by the order value (value system) and a set of beliefs (belief system) that is inside or group concerned. Both of these especially the belief system becomes the basis and guidance of price determination. The price in question is the price of the intellectual, that is the price that concerns the human affective world. Frankel (1977) revealed that "value is an idea of a concept about what someone thinks is important in life". According to him, value is a conceptual idea of what someone thinks is important in life. Frankel said further that: "Value is idea, concept about what someone thinks is important related to ethics and

aesthetic...how people behave and conduct...standard of conduct, beauty, efficiency or worth that people endorse and that people to live up or maintain...guide to what is right and just...means and ends of behavior or norms...is a powerful emotional commitment"

According to Frankel (1977), value is an idea, the concept of what people consider important is related to ethics, as well as how a person behaves and does everything by considering the standards of worthiness, beauty, and efficiency, so that people maintain it, and follow what is true be a behavioral goal or norm that must be someone in carrying out their commitments. Meanwhile according to Sauri (2012) argues that values are beliefs that make a person act on the basis of his choice. Thus the value is placed in a very important position when someone is faced with choices to take action on what happened to him. Barni, Ranieri, Scabini, & Rosnati (2011) give a definition of value, according to him: "value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence."

According to him, value is an eternal belief (an enduring belief) which is a reference for how to behave or the end goal of existence (mode of conduct or end-state existence) which is a preference about a better conception (conception of the preferable) or conception of everything something that is personally and socially considered better (that is personality or socially preferable). He further said that value is something that has a price, so it is said to be fair, good, right, and beautiful, as well as a guide or guide in acting. In line with that K. Djahiri (1996) provides a simple scope of values, according to him, values can be said with "something valuable, both according to the standards of logic (right-wrong), aesthetics (good-bad), ethics (just, worthy - not worthy), religion (sin, and haram-halal), and law (legitimate) as well as being a reference and or system of self-confidence and life." While, Shaver, J.P & Strong (1982) suggest that: "Value is our standards and principles for judging worth. They are the criteria by which we judge "things"(people, objects, ideas, action, and situation) to be good, worthwhile, desirable; or the other hand, bad, worthless, despicable, or of course, somewhere in between these extreme".

Shaver and Strong suggest that values are the standards and principles for assessing the worth of something. The standards and principles are criteria by which we can judge "things" (people, objects, ideas, actions and situations) whether good, valuable, worthy, or not good, not valuable, and despicable, or anything that is between the extreme points of both. While Feather (1994) states that: "value is a general belief about desirable or undesirable ways of behaving and about desirable or undesirable goals or end-states". The values that are believed to be true, will ultimately form a system of values that can affect the whole group of people that can influence which choices are made by individuals in that society, where those choices can have consequences for those who choose them. Good choices will have good consequences (reward) and bad choices can have bad consequences (punishment).

A value system places great emphasis on individual perspectives, as seen in the explanation "A person's value system may thus be said to represent a learned organization of rules for making choices and for resolving conflict-between two or more modes of behavior or between two or more end states of existence [35]." The

explanation emphasizes the value system as a collection of rules learned by someone to make a choice, and determines ways of resolving conflicts between two or more attitudes or between two circumstances.

The value system is a standardization of behavior that is a reference for community groups in living their lives to become human beings who have superiority, privilege and virtuous character in accordance with the teachings, beliefs, values and norms prevailing in the group. In this regard, values are very closely related to virtue. Broadly speaking, Elmubarok (2008) divides values into two groups, namely the value of conscience (values of being) and the values of giving (values of giving).

Conscience values are values that exist in humans and then develop into behavior and the way a person treats others. Which includes the values of conscience are honesty, courage, peace, self-reliance, potential, discipline, knowing the limits, purity and compatibility. While the giver's values are values that need to be practiced or given which will then be received as much as given. These values include: faithful, trustworthy, respectful, love, affection, sensitive, unselfish, kind, friendly, fair, and generous [37].

3) Islamic Education

Islamic education is a conscious effort to prepare students in believing, understanding, living and practicing Islam through guidance, direction or training activities by paying attention to the demands to respect other religions in the relationship of harmony between religious communities in society to realize national unity [38]. In addition, Salim & Kurniawan (2012), they provide an understanding of Islamic religious education, according to them: Islamic education is defined as all efforts or educational processes undertaken to guide human behavior, both individual and social, to direct potential, both basic potential (*fitrah*), and teaching in accordance with their *fitrah* through intellectual and spiritual processes based on Islamic values to achieve the happiness of living in this world and the hereafter.

Islamic education is any conscious and planned effort that is carried out through a long process, has a goal, an effort to prepare the quality of students both physically and spiritually towards perfection [40]. In line with that Islamic education is interpreted with guidance on spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing, overseeing the implementation of all Islamic teachings [41]. Furthermore Islamic education is defined as more education aimed at improving mental attitudes that will manifest in deeds of action, both for one's own needs and for others which are not only theoretical, but also practical [42]. Islamic education is one part of Islamic education [43].

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Islamic education can be understood in several perspectives, as Muhaimin (2012) states that Islamic education can be understood: *First*, education according to Islam, or education based on Islam, or Islamic

education system, namely education that is understood and developed and compiled from the fundamental teachings and values contained in its basic sources namely the Koran and As-Sunnah. In this sense Islamic education can be in the form of an educational thought and theory that is based or built and developed from basic sources namely the Qur'an and Sunnah. *Second*, Islamic education can be seen from the perspective of Islamic education or Islamic religious education, namely efforts to educate Islam or Islamic teachings and values, so that it becomes a way of life (outlook and attitude of life) of a person. In this sense it is implied that all activities undertaken by a person to assist or a group of students in instilling and developing Islamic teachings and Islamic teaching values can be used as a view of life, which can be realized in life attitudes and developed in everyday life skills. *Third*, Islamic education can be interpreted as education in Islam, or the process and practice of education that takes place and develops in the history of Muslims. In this sense it can be understood that Islamic education is a process of growth of Islam and its people, both as a religion, teachings, as well as cultural and civilizational systems.

From the above explanations it can be concluded that Islamic education is a conscious and planned effort to prepare students to believe, live, understand and practice the teachings of Islamic religion through guidance, direction and training activities carried out through a long process, and has the goal, by optimizing the basic potential of nature (*fitrah*) of students through intellectual and spiritual processes based on the values of the teachings of Islam which are sourced from the Qur'an and Sunnah to achieve the happiness of life in the world and the hereafter.

III RESULTS AND DISCUSSION

Krathwohl (1980) mentions the stages of internalizing values from which and how values become part of one's personal self, the stages are as follows: 1) Receiving. Awareness: Willingness to receive; controlled or selected attention (affective element: interest and appreciation); 2) Responding. Acquiescence in responding: willingness to respond; satisfaction in response (affective elements: interest, appreciation, attitudes, values, and adjustments); 3) Valuing. Acceptance of a value: preference for a value; commitment (conviction), (affective element: interest, appreciation, attitudes, value, and adjustment); 4) Organization: conceptualization of a value; organization of a value system (affective elements: attitudes, values, and adjustment); 5) Characterization by a value or value complex. Generalized set, characterization (affective element: adjustment) [59].

The stages of internalizing values according to the Krathwohl (1980) are: 1) The listening stage, which is the stage of starting to openly receive stimuli, including: awareness, desire to accept influence and be selective about that influence. At this stage the value is not yet formed, but is still in the acceptance and search for value; 2) The stage of responding (responding), namely the stage began to provide responses to affective stimuli include: compliance (obedient), actively giving attention and satisfaction is response (satisfied in responding). At this stage a person has begun to be active in responding to values that develop outside of responding to them; 3) The stage of giving value (valuing), which is the stage of starting to provide an assessment based on the values contained therein including: the level of trust in the value received, feeling bound to the values believed and having an inner connection (commitment) to fight for value - the value received and believed it; 4) The stage of

organizing values (organization), i.e. organizing various values that have been received include: determining the position or relationship of a value with other values. For example, social justice with democracy led by wisdom in representative deliberations. And organize the value system in itself; and 5) Integration of values in a consistent value system includes: generalization of values as a reference base in seeing and looking at problems encountered, and the stage of characteristics, namely personalizing those values.

Furthermore, Hakam (2016) put forward his concept of value, according to him the value sought by humans is not static, does not end with his discovery, the more approached, the more widespread the value, the more mastered, the value grows and develops to enrich itself without limits. Value is rich, beyond human ability to understand and master it, the more value is known, the more it is realized how many values have not been mastered. Therefore, Value Education lasts throughout life.

Values are integrated with human life but their presence precedes human presence, values existed before the individual existed, a person is not a true value, but presents a value that already exists in him, the presence of value in a person does not automatically perfect people, but increases the degree of valuation a person, the value has never been achieved by someone in their wholeness, humans are only able to have the quality of value to the extent of their ability, the value is large and broad beyond the limits of human space and time. Therefore, every human being must continue to increase his degree of worth [45].

Although values precede human presence, humans are able to present value in themselves. Therefore, a person's words, attitudes, actions and beliefs reflect their values. Rokeach (1973) argue that humans are a container that can contain value, and how the container (human) is valuable depends on the quality of thoughts, feelings and actions to present value. What someone says and what someone does reflects the degree of one's worth. When value is in someone's mind, then that value becomes an important concept in his life, so that the concept or idea becomes a standard of behavior, which is a standard to display the beauty, efficiency, meaningfulness or goodness which he supports and maintains. After someone touches and knows something of value, that value will gradually affect their beliefs, that is, beliefs that underlie choices so that something is done or rejected.

Thus, the value that is in someone will determine legitimate or not legitimate, good or bad, even right or wrong something for him. In order for values to become part of a person's personality that is seen in behavior, it requires a process and stages that must be passed. Hakam (2016) states that the value internalization stage is: 1). Moral information (Moral information level), 2) Moral belief (Moral belief level), 3) Moral attitudes (Moral Attitude level), 4) Moral value (level), 5) Moral character/personality level), 6) moral identity (moral dignity level).

Further, Hakam (2016) said that the process of internalizing values is usually preceded by the delivery of information that is introducing someone to the idea of values to be internalized. The idea of value can be in the form of standards, rules, laws, formulas or norms that are normative, or formulated in the form of problematic stories (moral dilemmas) as a stimulus that requires a response or solution with value, or a situation or factual condition or even opinion which is assessed from the point of value. When value information is conveyed to a person or group, then that information will be responded cognitively and affective by the person concerned.

Value information conveyed to someone, in time will affect the belief (belief) of the recipient. Belief in question is a person's belief in value information. Value information will be quickly believed to be receptive if it is in line with existing beliefs, or can be accepted by its rational logic, so that information can expand or strengthen its beliefs.

The series of information values that have become individual beliefs will affect one's attitude in acting. This attitude will be reflected in his choice. Therefore, a person's choices and decisions reflect his beliefs. Every day, each individual is always faced with these choices and decisions. Over time, beliefs that drive attitudes and decisions are patterned, formed and institutionalized, so that beliefs become an important principle in his life, even becoming a standard for determining good and bad, right and wrong and a standard worthy of an action, so that belief has become his value [46].

Values that continually become self-principles and are institutionalized in themselves through the process of interaction with the environment (family, community, organization) are actualized in life in the form of words and deeds. The institutional nature of the self becomes a person's character or character. Every person has his character (nature or character). A person's character based on values that distinguishes him from others is called personality. Personality is a characteristic that belongs to someone who distinguishes himself from others. When value has become a person's personality, then that value becomes an identity, becomes a personal characteristic concerned, not only known by himself but also known to others, so that we often find the term "he is disciplined, he is clean, he is religious" and other designations that indicate character someone [47]. Values that have become beliefs, and encourage attitudes and actions and are considered important so that it becomes a principle of self and continues to be a character so that the personality that distinguishes itself from others can be maintained without seeing the risk for the upholding of these values. He no longer sees profit and loss and even exceeds the legal standards and rules of society that apply to uphold the values that become his principles. Such values have become his identity (dignity).

The process of internalizing the values of moral information (moral level), moral beliefs (moral level), moral attitude (moral level), moral value (moral value level), moral character/personality (moral character/personality level), and teak moral self (moral dignity level) can be seen as below:
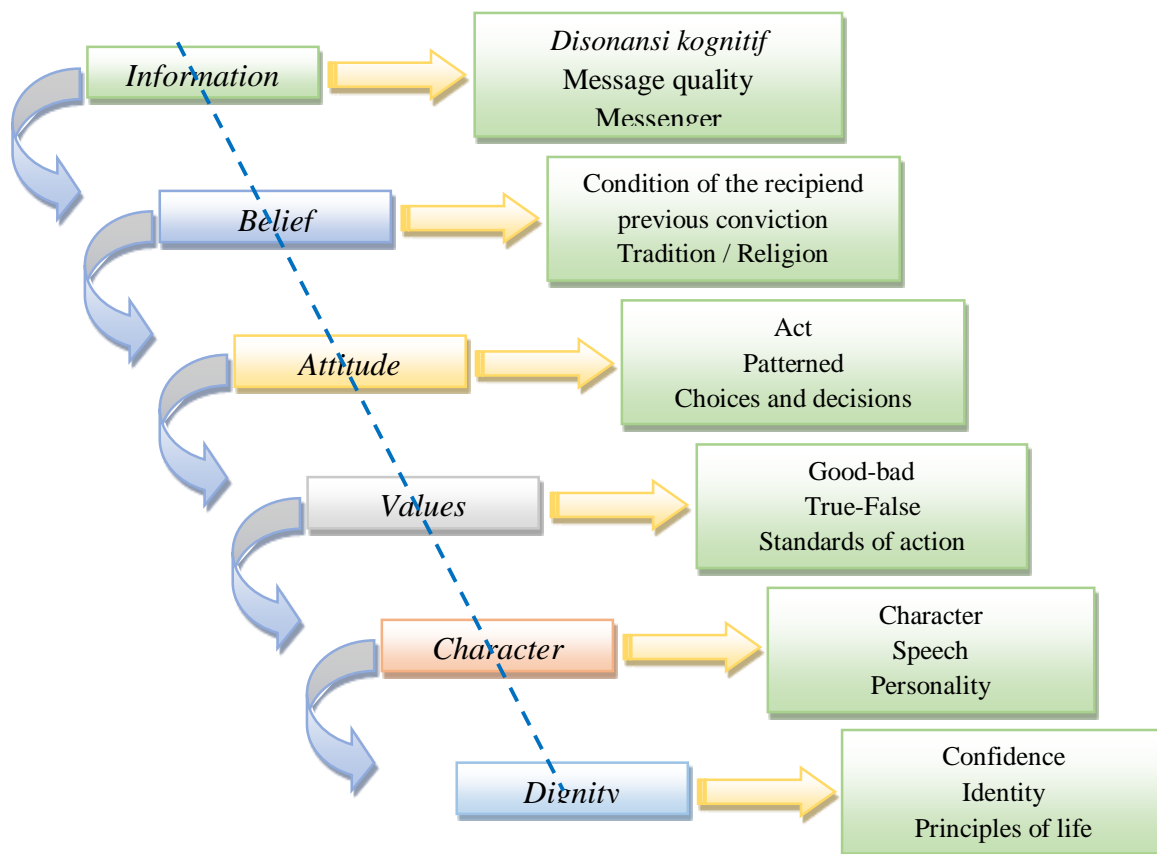
Figure 1: The value internalization process [12]

So learning is the basis for searching for meaning, then the main goal is how learning can analyze the nature of meaning. Meaningful experiences occur in various kinds, Phenix (1964) reveals six basic patterns of meaning that can be used as analysis in internalizing learning values that can be applied in Islamic education learning, the six patterns can be ordered as follows: symbolic, empirical, aesthetic, synoptic, ethical and synoptic.

The meaning of symbolic exemplified by educators and education personnel in internalizing the values of Islamic religious education is through everyday language used, the language used by educators and education personnel is a good language and polite language, so that it becomes a language used as a guideline for participants students in conducting daily communication [49]. The symbolic system is a form of appreciation for expressing meanings in every other field of meaning. With this pattern students are guided to embed symbolic meanings expressed in polite language from educators and education personnel

The meaning of empirics covers the knowledge of the physical world, about aspects of life and about humans. These sciences present factual descriptions, generalization and formulations and theoretical explanations that are based on observation and experimentation in the world of problems, life, thoughts and society. The meanings expressed are empirical truths that may be framed by certain rules regarding proof and verification and using certain analytic abstraction systems. With this pattern students are guided to later be able to have the ability to describe empirical facts, make generalizations or theoretical formulations about natural phenomena, social and human souls [50].

The meaning of esthetics in Islamic education is related to the perception of the contemplation of certain fields significantly as a unique objectivity and subjectivity of ideas. with this esthetics pattern students are guided to later have the ability to appreciate and be creative [51]. Thus students are able to appreciate a variety of visual objects that contain aesthetic values in their living environment, and are able to be creative by fulfilling the aesthetic requirements that have been contained therein.

The meaning of synoptic means the relationship of deep understanding or direct awareness. This can be analogous in the field of knowledge to sympathy for the field of feeling. This personal or relational knowledge is concrete, direct and existential [52]. This knowledge can be applied to others, to oneself or to various things. Through this pattern, students are guided to later be able to see and realize the existence of values directly in the sense of being able to feel and realize that their existence is given meaning by the existence of others in their environment, so students are able to appreciate the existence of life together in society.

The meaning of ethics internalization of Islamic religious education values includes moral meanings that express an obligation rather than facts, forms of response, or awareness about relationships. Unlike science which is more related to abstract cognitive understanding, so is art that expresses the perception of aesthetic ideals, and also with personal knowledge that more reflects inter-subjective understanding, morality is more related to someone's actions based on freedom, responsibility and the policies considered [53]. With ethical patterns, students are guided to later have the ability about morality, so that in life they always act with due regard to the values, norms, ethics, manners and positive laws that exist and are highly respected by the community. That will make the pattern of thought, attitude and actions are ethical.

The meaning of synoptic implanted by educators and students in the campus environment relates to integrative comprehensive meanings. Which includes history, religion and philosophy. These disciplines combine empirical, aesthetic, and synoptic meanings in one entity. Historical deterrence relates to re-creating the beauty of the past, based on factual evidence, for the purpose of opening the mind whether humans through their choices make themselves related to the context of the given situation. Religion relates to the meanings of the afterlife, that is, wherever the meanings of the field are considered from the perspective of a holistic concept, a comprehensive and transcendent view. Philosophy presents analytical clarification, evaluation and coordination of synthesis from all other fields through a reflection of conceptual interpretations of various meanings that may be from the point of difference or its relation. This pattern determines or determines the formation of the ability to make decisions by considering good and bad values on the problems they face. In this pattern includes the ability to believe and believe in a view of life [54].

If the six areas of meaning in internalizing the values of Islamic religious education in the campus environment by educators and education personnel include all the meanings contained therein, then students will be skilled in speaking, using symbols, using cues, well factually informed, capable in creating and appreciates aesthetic objects significantly, has a high empathy and social attitude [55], has a generous attitude, high care, helps each other with sincerity, inherited wealth and discipline of life in relation to self and others, is able to make wise decisions by considering right and wrong, ethically unethical, polite not polite, and mastering the

overall view as an important element in the formation of people who have meaning through the internalization of learning values by respecting different points of view and paradigms of thinking [56].

IV CONCLUSION

Islamic education learning delivered through the stages of internalization of values, has proven to be able to provide more meaningful and deep learning outcomes, by exploring and discovering the deep meanings behind the material presented. The learning that is carried out becomes more comprehensive which includes the transfer of knowledge, transform of value and transform of attitudes carried out by paying attention to what students need, as well as encouraging attitudes and actions that are considered important so that they become self-principles and continue to be of character, so that they become personal which distinguishes itself from others through the character and values of goodness in accordance with the teachings of Islam to be a useful human for others, the intelligent brain soft hearted and skilled in doing good.

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