

Modeling Hadith-Based Ethical Values and Student Behavior in Indonesian Islamic Higher Education

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Abstract

Hadith plays a central role as a primary source of Islamic ethical guidance; however, its transformation from textual knowledge into observable behavior remains theoretically fragmented and empirically underexplored in contemporary research. This study examines how the internalization of hadith-based ethical values influences student behavior, with Islamic family values serving as a mediating mechanism and the institutional learning environment acting as a moderating factor. Using a quantitative survey design, data were collected from 228 undergraduate students enrolled in Islamic education-related programs and analyzed through Partial Least Squares Structural Equation Modeling (PLS-SEM). The findings indicate that the internalization of hadith values significantly affects student behavior both directly and indirectly through Islamic family values, demonstrating partial mediation. The institutional learning environment also exerts a significant direct influence and plays a compensatory moderating role by reducing dependence on individual levels of ethical internalization in shaping value orientation. These findings suggest that hadith should be understood not merely as a textual source but as a living ethical system operating across individual, familial, and institutional dimensions. This study contributes to contemporary hadith studies and Islamic education by offering an empirical model of how prophetic teachings are internalized and translated into behavior within modern educational settings.

Keywords: Hadith values, Islamic family, learning environment, student behavior, Islamic education, moral development.

Abstrak

Hadīs memainkan peran sentral sebagai sumber utama bimbingan etika Islam. Namun, transformasinya dari pengetahuan tekstual menjadi perilaku yang dapat diamati masih terfragmentasi secara teoretis dan belum banyak dieksplorasi secara empiris dalam penelitian kontemporer. Penelitian ini mengkaji bagaimana internalisasi nilai-nilai etika berbasis hadīs memengaruhi perilaku mahasiswa, dengan nilai-nilai keluarga Islam berperan sebagai mekanisme mediasi dan lingkungan pembelajaran institusional bertindak sebagai faktor moderasi. Dengan menggunakan desain survei kuantitatif, data dikumpulkan dari 228 mahasiswa sarjana yang terdaftar pada program-program terkait pendidikan Islam dan dianalisis menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM). Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai hadīs berpengaruh signifikan terhadap perilaku mahasiswa, baik secara langsung maupun tidak langsung melalui nilai-nilai keluarga Islam, yang menunjukkan adanya mediasi parsial. Lingkungan pembelajaran institusional juga memberikan pengaruh langsung yang signifikan serta memainkan peran moderasi kompensatoris dengan mengurangi ketergantungan pada tingkat internalisasi etika individu dalam membentuk orientasi nilai.

Temuan ini menunjukkan bahwa hadīs tidak hanya perlu dipahami sebagai sumber tekstual, tetapi juga sebagai sistem etika yang hidup dan beroperasi dalam dimensi individu, keluarga, dan institusi. Penelitian ini berkontribusi terhadap studi hadīs kontemporer dan pendidikan Islam dengan menawarkan model empiris mengenai bagaimana ajaran Nabi diinternalisasikan dan diwujudkan dalam perilaku pada lingkungan pendidikan modern.

Kata kunci: Internalisasi Nilai Etika Berbasis Hadis, nilai-nilai keluarga Islam, lingkungan pembelajaran institusional, perilaku mahasiswa.

A. Introduction

Value-based education has become a central concern in contemporary higher education, particularly in response to increasing ethical challenges and behavioral inconsistencies among students across global contexts.¹ Universities are no longer expected solely to produce academically competent graduates, but also individuals who demonstrate integrity, discipline, empathy, and social responsibility.² Within Islamic intellectual discourse, this concern is deeply rooted in the ethical teachings of the Prophet Muhammad, where hadith serves as a primary source of moral guidance.³ Although a growing body of research has examined the influence of religiosity, moral reasoning, character education, and Islamic values on student behavior and moral development, these studies have largely focused on broad religious orientations or educational interventions rather than on the specific internalization of hadith-based ethical values as a distinct explanatory construct.⁴ Moreover, existing empirical studies rarely investigate the mechanisms through which prophetic ethical teachings are translated into observable behavioral outcomes within contemporary higher education settings.⁵ Consequently, despite the normative centrality of hadith in Islamic ethics, its role as an empirically measurable moral-cognitive system shaping student behavior remains insufficiently explored in educational research.

Rather than being confined to doctrinal understanding, hadith-based teachings can be conceptualized as a structured moral-cognitive system through which ethical values are

¹ Djoko Susilo, Khairil Anwar, and Mowafg Abraham Masuwd, 'A Value-Based Islamic Education Management Model: A Case Study of Love-Based Curriculum Implementation in Developing Humanistic School Culture', *Journal of General Education and Humanities*, 5.2 (2026) <<https://doi.org/10.58421/gehu.v5i2.1245>>. Peter Oldham and Shane McLoughlin, 'Character Education Empirical Research: A Thematic Review and Comparative Content Analysis', *Journal of Moral Education*, 55.2 (2026), 313–41 <<https://doi.org/10.1080/03057240.2025.2480185>>.

² Abdah Munfaridatus Sholihah and Sholihah and Maulida; Jasmine Thomas, 'Integrity and the Purpose of the University: A Philosophical Comment', *International Journal for Educational Integrity*, 21.1 (2025) <<https://doi.org/10.1007/S40979-025-00208-4>>. WSholihah and Maulida.indy Zakiya Maulida, 'Pendidikan Islam Sebagai Fondasi Pendidikan Karakter', *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 12.01 (2020), 49–58 <<https://doi.org/10.37680/qalamuna.v12i01.214>>.

³ Muhamad Basyrul Muvid, 'Konsep Pendidikan Agama Islam Dalam Tinjauan Hadits (Studi Analisis Tentang Hadits-Hadits Pendidikan)', *Tarbawiyah: Jurnal Ilmiah Pendidikan*, 4.1 (2020), 1–27 <<https://doi.org/10.32332/tarbawiyah.v4i1.1733>>. Muhamad Rafiqi Hehsan, Nathratul Ayesah Zulkifli, and Zulkifli Dahalan, 'Family Beyond Boundaries: A Case Insight into Islamic Extended Family Dynamics', *International Journal of Academic Research in Business and Social Sciences*, 14.12 (2024) <<https://doi.org/10.6007/IJARBSS/V14-I12/23947>>.

⁴ Abdul Wahid Arsyad, 'Studi Terhadap Aspek Keunggulan Kitab Sahih Muslim Terhadap Shahih Bukhari', *Jurnal Ilmiah Islam Futura*, 17.2 (2019), 312 <<https://doi.org/10.22373/jiif.v17i2.2454>>.

⁵ Supadi, 'Trends and Research Patterns on Character Education in Islamic Elementary Schools: A Bibliometric Study', *Jurnal Administrasi Pendidikan*, 22.1 (2025), 1–13 <<https://doi.org/10.17509/jap.v22i1.82454>>.

interpreted, internalized, and enacted. Core ethical values such as honesty (*ṣidq*), trustworthiness (*amānah*), responsibility, and discipline are deeply rooted in prophetic teachings. For example, the Prophet stated, “Truthfulness leads to righteousness, and righteousness leads to Paradise” (*Ṣaḥīḥ al-Bukhārī*, no. 6094; *Ṣaḥīḥ Muslim*, no. 2607),⁶ highlighting the moral significance of *ṣidq*. Likewise, the well-known hadith, “The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when entrusted, he betrays the trust” (*Ṣaḥīḥ al-Bukhārī*, no. 33; *Ṣaḥīḥ Muslim*, no. 59), underscores the centrality of *amānah* and responsibility in Islamic ethics. These values represent integrated ethical dispositions linking belief, cognition, and action. Furthermore, the prophetic statement, “Indeed, I was sent to perfect noble character” (*al-Muwattaʿ*, no. 1614; *Musnad Aḥmad*, no. 8952),⁷ positions ethical refinement (*makārim al-akhlāq*) as the ultimate objective of religious teachings. This conceptualization allows hadith-based values to be operationalized as measurable constructs, thereby enabling their empirical examination within contemporary behavioral research.

Despite the increasing attention to the internalization of Islamic ethical values in educational settings, existing studies remain limited in explaining how such values are translated into observable student behavior through an integrated analytical framework.⁸ Prior research has emphasized the role of religiosity, moral reasoning, and educational models in shaping ethical behavior; however, these studies generally treat moral development as an individual-level process and pay insufficient attention to the social mechanisms through which values are enacted in everyday life.⁹ Other studies have highlighted the importance of internal and external influences in the value internalization process, including peer dynamics and life experiences, yet they often examine these factors independently rather than as interconnected components of a broader moral system.¹⁰ In the context of Islamic higher education, institutional factors have been shown to influence learning motivation and behavioral outcomes, but their role has largely been examined as a direct predictor rather than as a contextual condition that may alter the strength of value-behavior relationships. Furthermore, studies linking individual and institutional moral values, as well as religious coping, to prosocial behavior and reduced delinquency provide important insights into ethical outcomes, but they offer limited explanation of the mechanisms through which religious values are transmitted, reinforced, and transformed

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⁷ HR. Muhammad Ibn Ismail Al-Bukhari Dalam *Al-Adab Al-Mufrad*, No. 273; Lihat Juga *Ṣaḥīḥ Al-Adab Al-Mufrad*, No. 207; Ahmad Ibn Hanbal, *Al-Musnad*, II/381; Dan Al-Hakim Al-Nishapuri, *Al-Mustadrak*, II/613; Dishahihkan Oleh Muhammad Nasiruddin Al-Albani Dalam *Silsilat Al-Aḥādīth Al-Ṣaḥīḥah*, No. 45.

⁸ Mohd Zailani Mohd Yusoff, ‘The Effect of Moral Reasoning and Values as the Mediator Towards Student’s Prosocial Behaviour’, *International Journal of Adolescence and Youth*, 27.1 (2022), 32–44 <<https://doi.org/10.1080/02673843.2021.2021959>>; Nan Noorhidayu Megat Laksana, ‘A Survey on Students’ Islamic Ethics in Universities Using a Thematic Analysis Approach’, *International Journal of Fiqh and Usul Al-Fiqh Studies*, 10.1 (2026), 161–75 <<https://doi.org/10.31436/ijfus.v10i1.417>>.

⁹ Lanting Wu, Youguo Chen, and Xiting Huang, ‘The Process and Motivations of Individual Values Internalization: A Qualitative Study’, *BMC Psychology*, 13.1 (2025), 1036 <<https://doi.org/10.1186/s40359-025-03424-2>>.

¹⁰ Shameem Fatima Sulalah and Minanur Rohman, ‘Does Childhood Religiosity Enhance Learning Motivation? Testing the Role of Islamic Religiosity Using Moderated Mediation Model’, *Archive for the Psychology of Religion*, 47.1 (2025), 3–19 <<https://doi.org/10.1177/00846724241229731>>. Hidayat Ma’ruf and Ahmad Juhaidi, ‘Multigroup Analysis of Islamic Higher Education and General Higher Education in Indonesia: The Influence of Family Socioeconomic Background, Possibility of Success, and Self-Efficacy on Student Academic Performance with Resilience as a Mediator’, *Cogent Education*, 12.1 (2025), 2555038 <<https://doi.org/10.1080/2331186X.2025.2555038>>.

into consistent behavioral patterns. More importantly, empirical research has rarely focused on hadith-based ethical values as a distinct moral-cognitive construct, nor has it examined how such values operate simultaneously across individual, familial, and institutional levels.¹¹ Consequently, a significant gap remains in understanding the pathways and contextual conditions through which prophetic ethical teachings are internalized and translated into student behavior within contemporary Islamic higher education.

However, despite these advances, prior studies tend to examine individual, familial, and institutional factors separately rather than integrating them into a unified analytical framework. Existing research has investigated religiosity, family socialization, and educational environments as important determinants of ethical behavior; however, these variables have generally been analyzed as independent predictors or within limited relational models.¹² More critically, no empirical study to date has simultaneously integrated individual-level internalization of hadith-based ethical values, family-level value transmission, and institutional-level contextual influences within a single explanatory model.¹³ Consequently, limited empirical attention has been given to understanding how hadith-based ethical values function as a multilevel moral-cognitive system operating across interconnected social domains.¹⁴ The mechanisms through which prophetic ethical teachings are internalized at the individual level, reinforced through Islamic family values, and conditioned by institutional learning environments therefore remain insufficiently understood.¹⁵ As a result, there is still a lack of comprehensive empirical explanation of how prophetic ethical teachings are translated into observable student behavior within contemporary Islamic higher education.¹⁶ This study addresses this gap by proposing and testing a moderated mediation model that simultaneously incorporates individual, familial, and institutional dimensions into a single empirical framework.

From a multilevel perspective, moral development is shaped through interconnected socialization processes. Family Socialization Theory posits that the family serves as the primary context in which values, norms, and behavioral orientations are transmitted and reinforced through parental modeling, communication patterns, and emotional relationships (Darling & Steinberg, 1993). Within this framework, individuals do not merely acquire values as abstract beliefs; rather, they reproduce and express those

¹¹ Chidozie Edwin Nwafor, 'Religious Coping and Delinquent Behaviors: Moderated Mediation Roles of Religion Affiliation and Prosocial Moral Reasoning', *Journal of Research on Adolescence*, 34.2 (2024), 272–80 <<https://doi.org/10.1111/jora.12967>>. Kerby Goff, Eric Silver, and Inga Dora Sigfusdottir, 'Academic Orientation as a Function of Moral Fit: The Role of Individualizing Morality', *Sociology of Education*, 95.2 (2022), 153–70 <<https://doi.org/10.1177/00380407211072428>>.

¹² Taufik Mohammad and Rainer Bause, 'Muslim Religiosity and Juvenile Delinquency: A Systematic Review', *Adolescent Research Review*, 8.4 (2023), 507–20 <<https://doi.org/10.1007/s40894-023-00206-y>>.

¹³ Benaouda Bensaid and Salah Machouche, 'Muslim Morality as Foundation for Social Harmony', *Journal of Al-Tamaddun*, 14.2 (2019), 51–63 <<https://doi.org/10.22452/jat.vol14no2.5>>.

¹⁴ Alba González Moreno and María del Mar Molero Jurado, 'The Moderating Role of Family Functionality in Prosocial Behaviour and School Climate in Adolescence', *International Journal of Environmental Research and Public Health*, 20.1 (2022), 590 <<https://doi.org/10.3390/ijerph20010590>>.

¹⁵ Arsyah Abd Wahid, 'Analysis of the Scope of Human Rights Based on the Hadiths', *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah*, 9.1 (2024), 164–83 <<https://doi.org/10.22373/petita.v9i1.282>>.d.

¹⁶ Yan Orgianus, 'Islamic Values in Lecturer Competency Development: A Systematic Literature Review of Trends, Frameworks, and Impacts in Islamic Higher Education', *Jurnal Pendidikan Islam*, 13.1 (2024), 69–83 <<https://doi.org/10.14421/jpi.2024.131.69-83>>.

values through ongoing interactions within the family environment.¹⁷ Accordingly, students who have internalized hadith-based ethical values are more likely to embody and reinforce Islamic family values in their daily relationships, shaping patterns of moral communication, mutual responsibility, and value-oriented decision-making. From a socialization perspective, internalized ethical principles function as cognitive and normative resources that guide family interactions and strengthen the adoption of shared religious values. Therefore, the Internalization of Hadith-Based Ethical Values is expected to positively influence Islamic Family Values (H1).¹⁸ In turn, Islamic Family Values function as a mechanism of moral habituation through which ethical norms are repeatedly practiced and reinforced, fostering discipline, responsibility, and prosocial behavior. Consistent with Family Socialization Theory, repeated value reinforcement within the family context contributes to the development of stable behavioral dispositions. Therefore, Islamic Family Values are expected to positively influence student behavior (H2).¹⁹

At the individual level, the Internalization of Hadith-Based Ethical Values may directly shape student behavior by functioning as an internal self-regulatory system that guides decision-making and social conduct.²⁰ According to Self-Regulation Theory, individuals regulate their behavior through internalized standards and self-evaluative processes that influence actions across different situations (Bandura, 1991). When ethical values become internalized, they operate as cognitive and moral reference points that enable individuals to monitor, evaluate, and adjust their behavior in accordance with desired norms. Similarly, Moral Development Theory suggests that moral principles that are deeply integrated into one's value system are more likely to guide consistent ethical behavior beyond external supervision (Kohlberg, 1981). In the context of Islamic education, students who internalize hadith-based values such as honesty (*ṣidq*), trustworthiness (*amānah*), discipline, and responsibility are therefore more likely to demonstrate ethical consistency across academic and social contexts. These values function not merely as religious beliefs but as internalized behavioral standards that shape everyday actions and interpersonal conduct. Therefore, the Internalization of Hadith-Based Ethical Values is expected to have a direct positive effect on student behavior (H3).²¹ At the same time, the influence of internalized ethical values is likely to operate through family-based transmission. Family Socialization Theory argues that values become behaviorally effective when they are continuously reinforced through social interaction,

¹⁷ Murjani, 'Konsep Pendidikan Menurut Al-Qur'an Hadis', *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis*, 2.1 (2022), 13–22 <<https://doi.org/10.54443/mushaf.v2i1.16>>; Hali Kil, Megan Gath, and Joan E Grusec, 'Dual Process in Parent-Adolescent Moral Socialization: The Moderating Role of Maternal Warmth and Involvement', *Journal of Adolescence*, 95.4 (2023), 824–33 <<https://doi.org/10.1002/jad.12156>>.

¹⁸ Titi Kadi, 'Optimasi Peran Guru Pendidikan Agama Islam Dalam Pembelajaran Fikih: Dampaknya Terhadap Pemahaman Agama', *Itqan: Jurnal Ilmu-Ilmu Kependidikan*, 14.2 (2023), 123–34 <<https://doi.org/10.47766/itqan.v14i2.1974>>.

¹⁹ Yusron Hasbi, 'Pembinaan Nilai Spiritual Dan Sosial Islami Peserta Didik Di Lingkungan Pendidikan Minoritas Muslim', *Soko Guru: Jurnal Ilmu Pendidikan*, 2.1 (2022), 106–14 <<https://doi.org/10.55606/sokoguru.v2i1.282>>.

²⁰ Imas Kurniasih, Rifqi Rohmatulloh, and Ibnu Imam Al Ayyubi, 'Pengaruh Pendidikan Akidah Akhlak Terhadap Perilaku Sosial', *Al-Mau'izhoh*, 4.2 (2023), 48 <<https://doi.org/10.31949/am.v4i2.4626>>. Irfan Setia Permana, 'Pendidikan Agama Islam Dan Pembentukan Akhlak Siswa', *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora*, 2.4 (2022), 9–22 <<https://doi.org/10.55606/khatulistiwa.v2i4.701>>.

²¹ Qoidul Khoir, Muhammad Abror Rosyidin, and Damanhuri, 'Internalization of the Value of Mutual Trust in Imam Muslim Hadith as the Basis for Religious Character Formation in Islamic Educational Institutions', *International Journal of Multidisciplinary Research*, 1.4 (2025), 89–97.

modeling, and habituation within the family environment.²² Through repeated exposure to shared norms and value-oriented practices, religious principles are translated into stable behavioral patterns. Accordingly, Islamic Family Values are expected to mediate the relationship between the Internalization of Hadith-Based Ethical Values and student behavior (H4).²³

Beyond the family context, educational institutions function as critical environments for ethical reinforcement. From the perspective of Ecological Systems Theory (Bronfenbrenner, 1979), moral development is shaped not only by individual and family influences but also by broader social environments that provide normative guidance and behavioral expectations. A supportive institutional learning environment characterized by lecturer exemplarity, constructive peer interaction, and consistent normative structures can strengthen students' moral orientation and contribute to the formation of stable behavioral patterns. Such environments extend ethical development beyond the household by creating opportunities for value reinforcement and behavioral regulation. Accordingly, the Institutional Learning Environment is expected to positively influence student behavior (H5).

Beyond its direct influence, the Institutional Learning Environment may also shape the strength of the relationship between the Internalization of Hadith-Based Ethical Values and student behavior. Institutional Theory suggests that behavior is guided not only by internalized values but also by formal and informal institutional structures that provide normative expectations and mechanisms of social control (Scott, 2008). In highly supportive institutional environments, ethical norms are reinforced through organizational culture, lecturer role modelling, peer expectations, and institutional regulations. As a result, students may exhibit positive behavior even when their level of individual ethical internalization is relatively weaker. This reflects a compensatory mechanism in which external institutional supports partially substitute for individual moral resources. Conversely, in less supportive environments, students may rely more heavily on their internalized ethical values to guide behavior. Therefore, the Institutional Learning Environment is expected to moderate the relationship between the Internalization of Hadith-Based Ethical Values and student behavior (H6).

Furthermore, the Institutional Learning Environment may shape the strength of the relationship between the Internalization of Hadith-Based Ethical Values and student behavior. Institutional Theory suggests that behavior is influenced not only by internalized beliefs and values but also by formal and informal institutional structures that establish normative expectations and regulate individual conduct (Scott, 2008). Within educational settings, lecturer exemplarity, organizational culture, peer norms, and institutional regulations provide external sources of behavioral guidance that can reinforce ethical conduct. From the perspective of Social Control Theory (Hirschi, 1969), strong social bonds and normative controls within an institution can encourage conformity to expected behaviors, even when internal moral motivations vary among individuals. Consequently, a supportive institutional learning environment may function in a compensatory manner by reducing reliance on individual levels of ethical internalization. In such contexts, students with relatively lower levels of internalized hadith-based ethical values may still exhibit positive behavior because institutional norms and social controls provide alternative

²² Nancy Darling and Laurence Steinberg, 'Parenting Style as Context: An Integrative Model', *Psychological Bulletin*, 113.3 (1993), 487–96 <<https://doi.org/10.1037/0033-2909.113.3.487>>.

²³ Maslani, 'Moral and Social Education in the Hadith of the Prophet: Analysis of Its Values and Relevance to Modern Islamic Education', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14.3 (2025), 1384–99 <<https://doi.org/10.54437/urwatulwutsqo.v14i3.2649>>.

sources of behavioral regulation. Conversely, in less supportive environments, students are more likely to depend on their internalized ethical values to guide their actions. Therefore, the Institutional Learning Environment is expected to moderate the relationship between the Internalization of Hadith-Based Ethical Values and student behavior (H6).

Despite increasing attention to Islamic education and character development, limited studies have integrated hadith-based ethical internalization, family-mediated value transmission, and institutional contextual influences within a single empirical framework. This study extends existing research by proposing and empirically testing a moderated mediation model that conceptualizes the Internalization of Hadith-Based Ethical Values as a multilevel moral-cognitive system operating across individual, familial, and institutional domains. In doing so, it reframes hadith-based ethical values from being understood primarily as doctrinal religious teachings to being viewed as empirically observable mechanisms of ethical formation and behavioral regulation.²⁴ Furthermore, this study challenges the tendency of prior research to explain moral behavior predominantly through individual-level factors by demonstrating that ethical conduct emerges through the dynamic interaction of personal value internalization, family-based socialization, and institutional reinforcement. By integrating these dimensions into a single analytical framework, this research advances the theoretical understanding of ethical formation in Islamic higher education and provides a more comprehensive explanation of not only whether hadith-based ethical values influence behavior, but also how and under what contextual conditions such influence occurs.

To empirically examine the proposed framework, this study employs a quantitative survey design involving 228 undergraduate students enrolled in Islamic education-related programs. Data were collected through a structured questionnaire and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). This analytical approach is particularly appropriate for the present study because it enables the simultaneous examination of complex relationships involving direct, mediating, and moderating effects among multiple latent constructs. By applying PLS-SEM, this study tests the proposed multilevel model and evaluates the mechanisms through which hadith-based ethical values influence student behavior across individual, familial, and institutional dimensions.

B. Result and Discussion

This study employed Partial Least Squares Structural Equation Modeling (PLS-SEM) using SmartPLS to analyze the data and test the proposed hypotheses. Consistent with the conceptualization of the study variables, all constructs were specified as reflective constructs because their indicators were assumed to reflect underlying latent variables and were expected to be highly correlated.

Measurement Model

The measurement model was evaluated through assessments of convergent validity and discriminant validity following the guidelines of Hair et al. (2017).²⁵ Convergent validity was examined using factor loadings, Cronbach's alpha, composite reliability (CR), and average variance extracted (AVE), as presented in Table 1. Factor loadings above 0.70 are generally recommended; however, indicators with loadings between 0.60 and 0.70 may be retained when they contribute to content validity and when the overall construct demonstrates satisfactory

²⁴ Wahid.

²⁵ Joseph F Hair, 'The Use of Partial Least Squares Structural Equation Modeling in Strategic Management Research: A Review of Past Practices and Recommendations for Future Applications', *Long Range Planning*, 45.5–6 (2012), 320–40 <<https://doi.org/10.1016/j.lrp.2012.09.008>>.

reliability and convergent validity (Hair et al., 2017). In this study, all factor loadings ranged from 0.628 to 0.833. Although several indicators exhibited loadings slightly below 0.70, they were retained because their values exceeded the minimum acceptable threshold of 0.60, and the corresponding constructs met the recommended criteria for composite reliability and AVE.

The Cronbach's alpha values ranged from 0.712 to 0.820, while composite reliability values ranged from 0.820 to 0.873, exceeding the recommended threshold of 0.70. Furthermore, AVE values ranged from 0.526 to 0.582, surpassing the minimum criterion of 0.50 and indicating adequate convergent validity.

To assess discriminant validity, both the Fornell–Larcker criterion and the Heterotrait–Monotrait Ratio (HTMT) were employed. As shown in Table 2, the square roots of the AVE values for all constructs exceeded their corresponding inter-construct correlations, satisfying the Fornell–Larcker criterion. In addition, all HTMT values were below the recommended threshold of 0.85, providing further evidence that the constructs are empirically distinct. Taken together, these results confirm that the measurement model demonstrates satisfactory convergent and discriminant validity.

Structural Model

The structural model was assessed using path coefficients, bootstrapped t-values (5,000 resamples), coefficients of determination (R^2), predictive relevance (Q^2), and effect sizes (f^2), as presented in Table 3. Following Hair et al. (2017), the R^2 value of 0.217 for Islamic Family Values (IFV) indicates a weak-to-moderate level of explanatory power, suggesting that the Internalization of Hadith-Based Ethical Values (IHB-EV) explains 21.7% of the variance in family values. In contrast, the R^2 value of 0.522 for Student Behavior (SB) indicates a moderate level of explanatory power, meaning that IHB-EV, IFV, and the Institutional Learning Environment (ILE) jointly explain 52.2% of the variance in student behavior. The Q^2 values for IFV (0.113) and SB (0.263) exceed zero, confirming that the model possesses adequate predictive relevance.

Regarding effect sizes, the relationship between IHB-EV and IFV demonstrates a medium effect ($f^2 = 0.278$), indicating that ethical internalization substantially contributes to the formation of Islamic family values. Similarly, IFV exerts a medium effect on student behavior ($f^2 = 0.259$), highlighting the importance of family-based value transmission in shaping behavioral outcomes. In contrast, the direct effects of IHB-EV ($f^2 = 0.087$) and ILE ($f^2 = 0.070$) on student behavior are relatively small, suggesting that their influence becomes more meaningful when considered within the broader multilevel framework involving mediating and moderating mechanisms.

H1 predicted a positive relationship between IHB-EV and IFV. The results indicate that IHB-EV significantly influences IFV ($\beta = 0.466$, $t = 7.430$, $p < 0.001$). This finding supports Family Socialization Theory (Darling & Steinberg, 1993), which posits that internalized values are reproduced and reinforced through family interactions and shared normative practices.

H2 and H3 predicted positive relationships between IFV, IHB-EV, and student behavior. The results show that both IFV ($\beta = 0.420$, $t = 6.792$, $p < 0.001$) and IHB-EV ($\beta = 0.239$, $t = 4.354$, $p < 0.001$) significantly influence student behavior, with IFV demonstrating the strongest effect. Consistent with Self-Regulation Theory (Bandura, 1991) and Moral Development Theory (Kohlberg, 1981), these findings suggest that internalized ethical values function as behavioral standards that guide moral conduct across different contexts.

H5 predicted a positive relationship between the Institutional Learning Environment and student behavior. The results indicate a significant positive effect ($\beta = 0.203$, $t = 4.013$, $p < 0.001$), supporting ecological perspectives that emphasize the role of educational environments in reinforcing moral development through normative structures and social interaction

(Bronfenbrenner, 1979).

H4 predicted that Islamic Family Values mediate the relationship between IHB-EV and student behavior. The results reveal a significant indirect effect ($\beta = 0.196$, $t = 5.114$, $p < 0.001$), indicating partial mediation. This finding supports Family Socialization Theory by demonstrating that ethical values do not automatically translate into behavior but become behaviorally effective through repeated reinforcement, modeling, and habituation within family contexts.

H6 predicted that the Institutional Learning Environment moderates the relationship between IHB-EV and student behavior. The interaction effect is significant and negative ($\beta = -0.079$, $t = 1.974$, $p = 0.048$), indicating that ILE weakens the direct influence of ethical internalization on behavior. This finding suggests a compensatory moderating mechanism. Drawing on Institutional Theory (Scott, 2008) and Social Control Theory (Hirschi, 1969), a supportive institutional environment may provide external sources of behavioral regulation through organizational norms, lecturer exemplarity, peer expectations, and institutional rules. Consequently, students with lower levels of ethical internalization may still demonstrate positive behavior because institutional structures compensate for weaker individual moral resources. Conversely, in less supportive environments, students rely more heavily on their internalized ethical values to guide behavior. This finding highlights that ethical behavior in Islamic higher education emerges not solely from internal moral conviction but also from the interaction between individual ethical resources and institutional forms of social regulation.

Table 1. Assessment of convergent validity.

Variables	Items	Factor Loading	Cronbach's Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)
Internalization of Hadith-Based Ethical Values (IHB-EV)	IHB1	0.716	0.712	0.82	0.533
	IHB2	0.694			
	IHB3	0.728			
	IHB4	0.781			
Islamic Family Values (IFV)	IFV1	0.833	0.759	0.846	0.582
	IFV2	0.809			
	IFV3	0.764			
	IFV4	0.628			
Student Behavior (SB)	SB1	0.695	0.82	0.869	0.526
	SB2	0.736			
	SB3	0.696			
	SB4	0.696			
	SB5	0.748			
	SB6	0.779			
Institutional Learning Environment (ILE)	ILE1	0.736	0.818	0.873	0.579
	ILE2	0.74			
	ILE3	0.818			
	ILE4	0.712			
	ILE5	0.793			

Table 2. Assessment of discriminant validity- Fornell-Larcker criterion.

Variable	IFV	ILE	SB	(IHB-EV)
Islamic Family Values (IFV)	0.763			
Internalization of Hadith-Based Ethical Values (IHB-EV)	0.466	0.73		
Institutional Learning Environment (ILE)	0.398	0.344	0.761	
Student Behavior (SB)	0.64	0.533	0.469	0.726

Table 3. Assessment of the structural model.

Hipotesis	Hubungan	Std. Beta	Std. Error	t-value	p-value	Keputusan	R ²	f ²	VIF	Q ²
H1	IHB → IFV	0.466	0.063	7.43	0.000	Supported	0.217	0.278	1	0.113
H2	IFV → SB	0.42	0.062	6.792	0.000	Supported	0.522	0.259	1.426	0.263
H3	IHB → SB	0.239	0.055	4.354	0.000	Supported	—	0.087	1.372	0.263
H4	ILE → SB	0.203	0.051	4.013	0.000	Supported	—	0.07	1.236	0.263
H5	ILE × IHB → SB	-0.079	0.04	1.974	0.048	Supported	—	0.017	1.124	0.263
H6	IHB → IFV → SB	0.196	0.038	5.114	0.000	Supported	—	—	—	0.263

In addition to the indirect pathway, the internalization of hadith-based ethical values also directly influences student behavior, indicating that internalized moral principles function as an autonomous regulatory system guiding behavior beyond situational pressures. However, rather than merely confirming Moral Development Theory (Kohlberg, 1981),²⁶ This finding extends it by demonstrating that religiously grounded ethical values, specifically those derived from hadith operate not only as stages of reasoning but as integrated moral-cognitive frameworks that sustain behavioral consistency across contexts.

The institutional learning environment also emerges as a significant determinant of student behavior, supporting the view that moral development is embedded within broader ecological systems (Bronfenbrenner, 1979).²⁷ Yet, the findings go beyond this perspective

²⁶ Lawrence Kohlberg, *Essays on Moral Development: Vol. 1. The Philosophy of Moral Development* (Harper & Row, 1981).

²⁷ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Harvard University Press, 1979).

by revealing that institutional contexts do not merely reinforce ethical behavior but actively structure it through normative regulation, lecturer exemplarity, and peer dynamics. This positions the university not only as a developmental environment but as a formative ethical system in its own right.

More critically, the moderating effect of the institutional learning environment introduces a theoretical tension. While institutional support strengthens overall behavioral outcomes, it simultaneously weakens the direct influence of internalized ethical values. This compensatory mechanism suggests that external structures may partially substitute for individual moral motivation, thereby challenging the assumption within both moral development and value-based education theories that internalization is the primary driver of ethical behavior. Instead, the findings indicate that behavior may be sustained through a dynamic balance between internal conviction and external regulation (Scott, 2008).²⁸

Furthermore, the mediating role of Islamic family values confirms that ethical internalization does not translate into behavior automatically but requires social embedding. Consistent with family socialization theory (Darling & Steinberg, 1993),²⁹ The family operates as a critical bridge; however, this study advances the argument by demonstrating that the family is not merely a transmission context but an active mechanism of moral transformation through habituation and relational reinforcement.

Overall, these findings suggest that student behavior in Islamic higher education is shaped through a multilevel and interactive process involving internal ethical cognition, family-based value transmission, and institutional regulation. This shifts the understanding of hadith from a purely doctrinal source toward a dynamic ethical system that operates across interconnected social domains, thereby providing a more integrative framework for explaining moral behavior in contemporary educational contexts.

Theoretical Implications

This study advances the theoretical understanding of value-based education by extending existing models of moral development beyond their predominant focus on individual-level cognition and moral reasoning. While influential frameworks such as Moral Development Theory (Kohlberg, 1981) and Self-Regulation Theory (Bandura, 1991) explain ethical behavior primarily through internalized moral principles and self-regulatory processes, the present findings demonstrate that moral behavior in Islamic higher education is more accurately understood as the product of interactions among cognitive, familial, and institutional dimensions.³⁰ By integrating these levels within a single empirical framework, this study provides a more systemic and context-sensitive explanation of ethical formation than models that treat these factors as independent predictors.³¹

A major theoretical contribution lies in repositioning Islamic Family Values from a peripheral socialization context to a central mediating mechanism in the ethical formation

²⁸ W Richard Scott, *Institutions and Organizations: Ideas and Interests* (Sage Publications, 2008).

²⁹ Darling and Steinberg.

³⁰ Nurul Musyafaah, Muhammad Afthon Ulin Nuha, and Tika Mardiyah, 'Implications of Moral Education in Bahru Ulum Tambakberas Jombang Islamic Boarding School Environment on Santri Individual Behaviour', *Al Ulya: Jurnal Pendidikan Islam*, 8.1 (2023), 1–17 <<https://doi.org/10.32665/alulya.v8i1.1381>>.

³¹ Molbi Febrio Harsanto, 'Penanaman Nilai-Nilai Keislaman Bagi Siswa Di SMK Bina Mandiri Multimedia', *Jurnal Pengabdian Masyarakat Madani (JPMM)*, 2.1 (2022), 94–101 <<https://doi.org/10.51805/jpmm.v2i1.73>>. Abdul Kadir, 'Pendidikan Dalam Lingkungan Keluarga Dalam Perspektif Hadits', *Jurnal Sipatokkong BPSDM Sulsel*, 3.4 (2023), 209–23 <<https://doi.org/10.58643/sipatokkong.v3i4.178>>.

process. Family Socialization Theory (Darling & Steinberg, 1993) has traditionally emphasized the family as a setting for value transmission; however, the present findings suggest a more active role.³² Rather than merely transmitting ethical values, the family functions as a transformative mechanism through which internalized hadith-based values are translated into stable behavioral dispositions through modeling, habituation, and relational reinforcement.³³ This finding extends family socialization perspectives by demonstrating that the family serves not only as a context of moral learning but also as a critical pathway through which religious ethical values become behaviorally effective.

Furthermore, the identification of a compensatory moderating role of the Institutional Learning Environment refines existing ecological and institutional perspectives on moral development. Ecological Systems Theory (Bronfenbrenner, 1979) and Institutional Theory (Scott, 2008) generally suggest that social environments reinforce individual development by providing normative support and behavioral guidance. However, the present findings reveal a more complex mechanism. Rather than merely strengthening the influence of internalized ethical values, a supportive institutional environment can partially compensate for lower levels of individual ethical internalization by providing alternative sources of behavioral regulation through institutional norms, lecturer exemplarity, peer expectations, and organizational culture. This compensatory mechanism challenges the common assumption that internal moral conviction is always the primary determinant of ethical behavior. Instead, the findings indicate that ethical conduct may emerge through a dynamic balance between internal moral resources and external institutional regulation.³⁴

Taken together, these findings reframe hadith-based values as a living moral system operating across interconnected social layers rather than as solely individual religious commitments. By integrating moral cognition, family-based socialization, and institutional regulation into a unified explanatory model, this study extends existing theories of moral development, challenges individual-centered explanations of ethical behavior, and provides a foundation for future research examining how religious values interact with socio-institutional contexts in shaping human behavior.³⁵

Practical Implications

The findings provide several practical implications for Islamic higher education institutions and families. Given that the Internalization of Hadith-Based Ethical Values significantly influences student behavior both directly and indirectly through Islamic Family Values, character development initiatives should move beyond the transmission of religious knowledge and focus on the systematic cultivation of ethical habits.³⁶ Universities can operationalize this objective by integrating hadith-based ethical values into co-curricular and extracurricular activities, such as reflective learning programs, mentoring schemes, service-learning projects, and lecturer-led character development

³² Ahmad Hafizon, Nurhadi, and Ilyas Husti, 'Tarbawi Hadith Theory in Education and Its Applications', *International Journal of Humanities Education and Social Sciences (IJHESS)*, 2.4 (2023) <<https://doi.org/10.55227/ijhess.v2i4.341>>.

³³ Permana.

³⁴ Musyafaah, Nuha, and Mardiyah.

³⁵ Aisyah Baroroh, Siti Nursyamsiah, and Dhian Wahana Putra, 'Implementasi Nilai-Nilai Muatan Al-Quran Hadits Dalam Kehidupan Siswa', *Al-Liqa: Jurnal Pendidikan Islam*, 7.1 (2022), 73–80 <<https://doi.org/10.46963/alliqa.v7i1.495>>.

³⁶ Tasbih, 'Improving Student Discipline Through the Practice of Appreciating Time Hadith', *International Journal of Multidisciplinary Research and Analysis*, 6.7 (2023) <<https://doi.org/10.47191/ijmra/v6-i7-17>>.

sessions that emphasize honesty (*sidq*), trustworthiness (*amānah*), responsibility, and discipline in everyday academic life. Such initiatives may strengthen the translation of ethical understanding into observable behavior.

The significant mediating role of Islamic Family Values highlights the importance of strengthening partnerships between universities and families. Rather than treating character education as solely an institutional responsibility, universities can develop family-engagement programs that encourage parental participation in students' moral development. Examples include parent–university communication forums, family-based character education workshops, periodic value-development seminars, and digital platforms that facilitate discussions on ethical challenges faced by students. These initiatives may help reinforce the ethical values learned in educational settings through consistent support and habituation within the family environment.³⁷

Furthermore, the compensatory moderating role of the Institutional Learning Environment suggests that universities can actively support students who exhibit different levels of ethical internalization. Because a supportive institutional environment can partially compensate for weaker individual moral resources, educational policies should prioritize the development of a strong ethical climate. This may include establishing clear behavioral standards, strengthening lecturer role modelling, implementing peer mentoring programs, recognizing exemplary ethical conduct, and creating institutional mechanisms that consistently reinforce positive values.³⁸ Importantly, these findings indicate that ethical development should not rely exclusively on students' personal religious commitment. Instead, universities can design supportive structures that enable ethical behavior to emerge through continuous interaction with institutional norms and expectations.³⁹

Taken together, the findings suggest that effective character formation in Islamic higher education requires coordinated interventions across individual, familial, and institutional levels. Programs aimed solely at enhancing personal religiosity may be insufficient unless they are accompanied by family-based reinforcement and supportive institutional environments that sustain ethical behavior over time.

C. Conclusion

This study demonstrates that the Internalization of Hadith-Based Ethical Values influences student behavior through both direct and indirect pathways, with Islamic Family Values serving as a significant mediating mechanism and the Institutional Learning Environment functioning as a compensatory moderator. More importantly, the findings contribute to the literature by providing empirical evidence that hadith-based ethical values operate as a multilevel moral system extending beyond individual cognition and involving family-based value transmission and institutional reinforcement. By integrating individual, familial, and institutional dimensions within a single moderated mediation framework, this study extends existing models of moral development and offers a more comprehensive explanation of how prophetic ethical teachings are translated into observable behavior in Islamic higher education.

The study also contributes theoretically by repositioning Islamic Family Values as an active mechanism of ethical transformation rather than merely a background socialization context. Furthermore, the identification of a compensatory moderating role of the Institutional Learning Environment challenges the assumption that ethical behavior is

³⁷ Harsanto.

³⁸ Baroroh, Nursyamsiah, and Putra.

³⁹ Musyafaah, Nuha, and Mardiyah.

driven primarily by individual moral internalization. Instead, the findings suggest that ethical conduct emerges through the interaction between internal moral resources and external institutional structures that provide normative guidance and behavioral regulation.

Nevertheless, several limitations should be acknowledged. First, the cross-sectional design restricts the ability to draw causal conclusions regarding the long-term process of ethical internalization and behavioral development. Second, the study relied on self-reported data, which may be influenced by social desirability bias and subjective perceptions. Third, the sample was limited to students enrolled in Islamic education-related programs, which may constrain the generalizability of the findings to students from other academic disciplines, educational systems, or cultural contexts. Consequently, the findings should be interpreted primarily within the context of Islamic higher education and may not fully represent broader student populations.

Future research should adopt longitudinal designs to examine how hadith-based ethical values develop and influence behavior over time. Comparative studies involving students from different academic disciplines, universities, or cultural settings would help assess the robustness and generalizability of the proposed model. In addition, future studies may incorporate alternative mediating variables, such as religious commitment, moral identity, or peer influence, and explore other contextual moderators, including institutional culture, leadership practices, and digital learning environments. Qualitative or mixed-method approaches may also provide deeper insights into the mechanisms through which prophetic ethical teachings are internalized and enacted in everyday educational experiences.

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