



## A Living Hadith Analysis of *Thalab al-'Ilm* in Shaping Students' Learning Ethos in Indonesian Islamic Schools

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### ABSTRACT

This study addresses the limited analytical use of the Living Hadith framework in Islamic education research, which often remains descriptive and underexplores how hadith values are internalized and embodied in students' learning behavior. This research aims to examine how the hadith *thalabul 'ilmi fariḍah 'alā kulli muslim* is transmitted, interpreted, internalized, and embodied within a school context. Using a qualitative case study combined with a phenomenological approach, data were collected through participatory observation, in-depth interviews, and documentation at SMA X Yogyakarta. The analysis is structured using four dimensions of Living Hadith: transmission, interpretation, internalization, and embodiment. The findings reveal three patterns of interpretation (normative-textual, functional-practical, and integrative-contextual), two forms of internalization (intrinsic motivation and affective commitment), and an "embodiment gap" where students' religious awareness is not consistently reflected in academic behavior. The study contributes theoretically by operationalizing Living Hadith as an analytical framework linking text, meaning, and practice, and practically by highlighting the need for integrative pedagogical strategies that bridge spiritual values and everyday learning habits. These results suggest that embedding hadith values in education requires not only repeated transmission but also reflective engagement and contextual adaptation to students' social and digital realities.

### ABSTRAK

Penelitian ini berangkat dari keterbatasan penggunaan kerangka Living Hadith dalam studi pendidikan Islam yang masih cenderung bersifat deskriptif dan belum mengkaji secara mendalam bagaimana nilai-nilai hadis diinternalisasi dan diwujudkan dalam perilaku belajar siswa. Penelitian ini bertujuan untuk menganalisis bagaimana hadith *thalabul 'ilmi fariḍah 'alā kulli muslim* ditransmisikan, diinterpretasikan, diinternalisasi, dan diwujudkan dalam konteks sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dipadukan dengan pendekatan fenomenologis. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi di SMA X Yogyakarta. Analisis dilakukan menggunakan empat dimensi Living Hadith: transmisi, interpretasi, internalisasi, dan embodiment. Hasil penelitian menunjukkan tiga pola interpretasi (normatif-tekstual, fungsional-praktis, dan integratif-kontekstual), dua bentuk internalisasi (motivasi intrinsik dan komitmen afektif), serta adanya "kesenjangan embodiment" di mana kesadaran religius siswa belum sepenuhnya tercermin dalam perilaku akademik sehari-hari. Secara teoretis, penelitian ini berkontribusi dengan mengoperasionalkan Living Hadith sebagai kerangka analisis yang menghubungkan teks, makna, dan praktik. Secara praktis, penelitian ini menekankan pentingnya strategi pedagogis integratif yang mampu menjembatani nilai spiritual dengan kebiasaan belajar siswa. Temuan ini menunjukkan bahwa integrasi nilai hadis dalam pendidikan tidak cukup melalui transmisi yang berulang, tetapi memerlukan keterlibatan reflektif dan adaptasi kontekstual terhadap realitas sosial dan digital siswa.

### KATA KUNCI

*Living Hadis*, menuntut ilmu, pendidikan Islam, praktik keagamaan, karakter religius.

## Introduction

In the Islamic intellectual tradition, the pursuit of knowledge (*thalab al-'ilm*) is not merely an intellectual endeavor or the acquisition of information, but a moral and spiritual obligation deeply rooted in the teachings of the Prophet Muhammad. This principle emphasizes that seeking knowledge is integral to worship and character

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formation for every Muslim (Primarni et al., 2025; Qomar, 2024). Thus, learning in Islam is inherently holistic, encompassing cognitive, spiritual, and ethical dimensions that shape an individual's worldview and behavior.

In contemporary Islamic education, these prophetic values continue to serve as normative foundations for educational practices. Islamic schools attempt to institutionalize the teachings of hadith through structured programs such as classroom instruction, religious rituals, and character-building activities. (Afifah & Marwiji, 2025; Corner, 2025; Firdaus, 2025). These efforts reflect an assumption that repeated exposure to religious teachings will lead to the internalization of values among students. However, a critical question remains: to what extent do these institutional practices genuinely influence students' attitudes toward learning, motivation, and everyday behavior?

As an Islamic educational institution, SMA X Yogyakarta actively integrates religious practices into its daily academic life. These include post-prayer sermons, habitual prayer recitation, thematic Islamic lessons, and teacher-led moral guidance. Such practices are designed to cultivate the value of *thalab al-'ilm* as a lived reality rather than merely a doctrinal concept. (Fatah et al., 2021). While these programs indicate a strong institutional commitment to embedding prophetic values, they do not automatically guarantee that students internalize these values at a deeper psychological and experiential level. In the specific context of adolescent learners at SMA X Yogyakarta, this transition from formal ritual to personal meaning is particularly complex. While the school provides a rich environment of prophetic transmission, the subjective reception of these values remains a 'black box' that formal evaluations often fail to capture.

Previous studies on *living hadith* in educational contexts have demonstrated that institutional culture, pedagogical strategies, and patterns of social interaction shape the manifestation of prophetic values in schools. (Harahap et al., 2024; Mansur et al., 2024). However, existing research, particularly at the secondary education level, remains relatively scarce and largely focuses on observable, programmatic aspects such as curriculum integration, religious rituals, and students' textual understanding. (Amalia et al., 2023; Kesuma et al., 2025; Sitorus et al., 2021; Syaifudin & Sholihah, 2025). This emphasis on external implementation often overlooks how students personally experience, interpret, and assign meaning to hadith within their daily learning processes. Consequently, religious activities risk becoming merely formalistic routines without necessarily transforming students' motivation, attitudes, or intellectual work ethic. (Harahap et al., 2024; Mansur et al., 2024). This indicates a significant gap in understanding the internal, subjective dimensions of how adolescent learners live and negotiate the value of *thalab al-'ilm* as a transformative experience rather than just a doctrinal obligation. (Ali, 2020; Maryani et al., 2024; Mukhlis, 2021).

To address this gap, this study employs the Living Hadith framework not merely as a conceptual label but as an analytical tool to examine how hadith operates within social and educational realities. In this perspective, Living Hadith is understood as a dynamic and processual phenomenon consisting of four interrelated stages: (1) transmission, where hadith is conveyed through institutional practices such as teaching, mentoring, and religious activities; (2) interpretation, where students and teachers construct meaning from the hadith; (3) internalization, where these meanings are embedded within students' awareness, motivation, and values; and (4) embodiment, where the internalized values are expressed in daily learning behaviors and social interactions. (Syaifudin & Sholihah, 2025). This analytical framework enables a deeper exploration of how hadith is not only taught but also lived, negotiated, and practiced within the context of Islamic education.

Based on these gaps, this study positions itself differently from previous research by focusing on students' lived experiences in internalizing the value of seeking knowledge

through a phenomenological approach within the living hadith framework. Rather than merely examining the presence of religious practices, this study explores how students interpret, feel, and embody the teachings of hadith in their learning activities. This approach enables a deeper analysis of the relationship among religious routines, teacher-student interactions, and the formation of students' learning ethos.

Therefore, this study aims to provide a comprehensive understanding of how students at SMA X Yogyakarta practice, experience, and internalize the value of *thalab al-'ilm*. Specifically, it seeks to (1) identify the concrete manifestations of hadith values, (2) examine the factors that support internalization, and (3) analyze the role of school culture. By focusing on the 'internal landscape' of adolescent learners, this study moves beyond descriptive accounts of religious programs to offer a transformative model of prophetic education that resonates with the psychological realities of modern students.

## Methods

This study adopts a qualitative, phenomenological case-study design within the framework of Living Hadith. This combination is used to ensure methodological consistency: the *case study* provides a bounded system (SMA X Yogyakarta as a specific educational environment). At the same time, the *phenomenological lens* enables an in-depth exploration of participants' lived experiences in interpreting and practicing the prophetic instruction on seeking knowledge. Such integration aligns with Creswell & Guetterman (2016), who emphasize that qualitative designs may be combined when researchers aim to understand a phenomenon holistically while still foregrounding subjective meaning.

### 1. Research Design

#### a. Case Study Framework

The case study establishes SMA X Yogyakarta as a single, bounded case where the embodiment of the hadith "seeking knowledge is obligatory" becomes the focus of investigation. This allows the researcher to capture contextual factors such as school policy, religious culture, and institutional routines.

#### b. Phenomenological Orientation

Phenomenology is applied to understand how teachers and students experience, interpret, and internalize the hadith in their everyday learning. Rather than merely describing activities, the phenomenological approach seeks to uncover the essence of participants' consciousness, meanings, and motivations related to *thalab al-'ilm*.

#### c. Analytical Framework of Living Hadith

In this study, the Living Hadith framework is not merely a conceptual label but also an analytical tool for examining how hadith operates within social and educational practices. The analysis is structured into four interrelated dimensions: transmission, interpretation, internalization, and embodiment.

- 1) Transmission refers to how hadith is communicated and disseminated through institutional and social practices, such as religious mentoring, classroom instruction, and post-prayer sermons.
- 2) Interpretation concerns how teachers and students understand and assign meaning to the hadith, whether in normative, contextual, or integrative ways.

- 3) Internalization focuses on how the meanings of hadith are absorbed into students' personal awareness, motivation, and value systems.
- 4) Embodiment refers to how these internalized values are expressed in observable behaviors, such as discipline in learning, responsibility, and the perception of learning as a form of worship.

By operationalizing these four dimensions, this study moves beyond descriptive accounts of religious activities. It systematically analyzes the process through which hadith is lived, experienced, and practiced within the school context.

The integration is consistent: the case provides the context, phenomenology provides interpretive depth, and the Living Hadith framework functions as the analytical lens. Thus, the study moves beyond documenting external practices by examining the subjective meaning-making processes that constitute the "living" dimension of the hadith.

## 2. Research Site, Duration, Subjects, and Informant

The research was conducted at SMA X Yogyakarta, an Islamic-based institution known for embedding religious values through structured programs such as mentoring, Qur'anic studies, and post-prayer sermons. The school was purposefully selected as it demonstrates active practices that reflect the living hadith on seeking knowledge.

Data collection took place throughout October 2025, covering planning, field immersion, interviews, and preliminary analysis. Informants were selected using purposive sampling, focusing on individuals with firsthand experience relevant to the research focus. (Setiyawan & Roisiah, 2025). The final set of participants includes:

- a. 1 Islamic Education (PAI) teacher, with more than 5 years of teaching experience and direct involvement in religious mentoring.
- b. 6 students (grades X–XII): three males and three females, all actively participating in religious activities such as mentoring groups, Islamic study circles, and school-based da'wah programs.

Additional details considered during informant selection include role in activities, length of involvement, and consistency in participation—ensuring variation while maintaining depth, as required in phenomenological sampling.

## 3. Researcher's Role and Presence

The researcher acted as the primary instrument, consistent with qualitative and phenomenological traditions. During fieldwork, the researcher engaged in:

- a. participating in religious activities
- b. engaging in informal conversations, observing classroom routines, and documenting behavioral patterns connected to the hadith embodiment

Prior to data collection, informed consent was obtained, and participants were briefed about the research objectives. Confidentiality was strictly maintained through pseudonyms and restricted access to personal information.

## 4. Data Collection Techniques and Instrument Development

Data were collected through triangulated qualitative techniques. (Miles, 1992), structured to capture both external practices (case study) and internal meanings (phenomenology):

a. Participatory Observation

The researcher immersed themselves in various school activities— Islamic Education classes, study circles, post-Dhuhur sermons, and mentoring sessions. (Spradley, 2016). Field notes emphasized:

- 1) expressions of value internalization
- 2) student–teacher interactions
- 3) consistency between normative teachings and lived practices.

The observation checklist was developed by synthesizing:

- (1) Living Hadith indicators (Kholikun, 2022), and
- (2) educational value integration frameworks (Fauziyyah et al., 2024).

(3) In addition, the checklist was aligned with the four analytical dimensions of Living Hadith (transmission, interpretation, internalization, and embodiment) to ensure consistency between data collection and analytical framework.

b. In-Depth Semi-Structured Interviews

Interviews explored participants' subjective experiences. (Creswell & Guentterman, 2019), focusing on how they:

- 1) Understand the hadith on seeking knowledge
- 2) interpret its relevance to their daily activities
- 3) Describe barriers and supporting factors in internalizing the value

The interview protocol went through systematic development:

- 1) Construct identification based on the Living Hadith theory
- 2) Drafting questions covering cognition, motivation, and practice
- 3) Expert validation by one PAI teacher to ensure clarity and alignment
- 4) Pilot interview with one student to refine question flow
- 5) Finalization of the interview guide

This process ensures methodological rigor and consistency with the phenomenological emphasis on the elicitation of lived experiences.

c. Documentation

Documentation included:

- 1) activity photographs
- 2) records of religious programs
- 3) Islamic education curriculum materials

These documents served as contextual data supporting the case-study aspect of the research. (Yin, 2018).

5. Data Analysis

Data analysis was guided not only by the interactive model of Miles, (1992), but also by the four analytical dimensions of the Living Hadith framework (transmission, interpretation, internalization, and embodiment), which function as thematic lenses in organizing and interpreting the data.

Stage of Analysis	Description	Phenomenological Integration
Data Reduction	Selecting, categorizing, and organizing relevant data from observations, interviews, and documentation.	The reduction process focuses on extracting <i>lived experiences</i> (lived meaning, perception, internal interpretation) of teachers and students regarding the hadith on seeking knowledge.
Data Display	Presenting reduced data in thematic narratives to clarify the relationship between emerging themes.	Themes are arranged to reflect participants' subjective meanings—such as motivations, inner challenges, and personal interpretations of religious practices.
Conclusion Drawing	Interpreting data inductively by linking empirical findings with the Living Hadith framework and relevant literature.	Conclusions emphasize the <i>essence</i> of participants' experiences, revealing how the hadith is internalized, practiced, or challenged in daily school life.

Table 1. Data Analyze

## 6. Data Validation

The credibility of the findings was ensured through (Denzin & Lincoln, 2000):

- a. Source triangulation, comparing data from teachers, students, and documents.
- b. Technique triangulation, comparing observation, interview, and documentation results.
- c. Member checking, requesting informants to verify the researcher's interpretations.
- d. Peer debriefing, consulting supervisors or colleagues to assess the accuracy of interpretations.
- e. Prolonged engagement, allowing the researcher sufficient time in the field to understand the context thoroughly.

## Results and Discussion

### Results

#### 1. Transmission of Hadith Values in the School Context

Based on observations conducted at SMA X Yogyakarta, it is evident that the school has integrated living hadith values, particularly those related to *thalab al-'ilmi* (the obligation to seek knowledge), into various religious activities and elements of school culture. From the perspective of Living Hadith, these activities function as mechanisms of transmission through which hadith is communicated, reproduced, and sustained within the school environment. This transmission is reflected in four main forms.

First, the school routinely holds *kultum* (a short seven-minute sermon) after the congregational Dzuhur prayer. This activity serves as a primary channel for transmitting hadiths, in which teachers and students convey moral

teachings, including prophetic traditions that emphasize the obligation to seek knowledge for every Muslim (see Figures 1 & 2).



Figure 1 & 2. Short Sermon (Seven-Minute Lecture) Delivered After the Congregational Zuhr Prayer

Second, the school conducts monthly classroom studies that discuss various Islamic themes under the guidance of teachers. In these sessions, hadith is not only delivered textually but also explained in context, allowing students to connect its meaning to their daily learning experiences (see Figure 3).



Figure 3. A brief religious lecture (kultum) delivered after the congregational Dzuhur prayer

Third, the school implements a religious mentoring program, an intensive form of guidance provided by teachers or spiritual advisors. This program represents a more personalized mode of transmission, where hadith values are communicated through direct interaction, dialogue, and guidance (see Figure 4).



Figure 4. Religious Mentoring and Spiritual Guidance for Students

Fourth, the school's physical environment is enriched with religious posters and slogans, such as quotations related to the command to read (*Iqra'*). These visual elements function as symbolic transmission media, continuously reminding students of the importance of knowledge and reinforcing the presence of hadith values in everyday school life (see Figures 5 & 6).



Figure 5 & 6. Religious Posters and Slogans

All these activities have become part of a consistent and structured school tradition (see Table 2), indicating that the transmission of hadith values occurs not only through formal instruction but also through cultural and environmental reinforcement. (see Table 2).

Type of Activity	Form of Implementation	Living Hadith Dimension	Value Objectives
Short Sermons & Islamic Study Sessions	Delivering hadith messages on the importance of knowledge	Transmission & Interpretation	Strengthening religious learning motivation
Mentoring & Spiritual Guidance	Discussing the meaning of hadith and its application	Interpretation & Internalization	Developing spiritual character
Posters & Slogans	Using visual media to reinforce Islamic values	Transmission & Internalization	Building symbolic awareness

Teacher Exemplification	Teachers serving as models of <i>ahl al-'ilm</i>	Embodiment	Internalization through behavior
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Table 2. Implementation of Hadith Values on Seeking Knowledge at SMA X Yogyakarta

## 2. Interpretation of the Hadith on Seeking Knowledge

Interviews with six students revealed that the transmitted hadith is interpreted in diverse ways, indicating that students actively construct meaning based on their experiences and understanding. Most students understand the hadith *“ṭalabul ‘ilmi farīdah ‘alā kulli muslim”* (HR. Ibn Mājah No. 224) as a universal command to seek knowledge, encompassing both religious and general sciences.

- a. Five out of six students interpreted the obligation to seek knowledge as applying to all Muslims without restriction to any specific field. As one student stated, “The hadith makes me realize that all knowledge is important, not only religious knowledge. If I study physics or mathematics with good intentions, it is also considered worship.” (Male student, IML).
- b. However, one out of six students had not yet understood the textual meaning of the hadith, “Oh... I didn’t know about that, sir.” (Male student, J). A similar pattern was found in another response, where a student expressed, “*I have heard the hadith before, but I’m not really sure what it means in daily life.*” (Female student, SRA).

These findings indicate that interpretation is not uniform but varies depending on students’ cognitive engagement, prior knowledge, and exposure to religious teachings. Thus, the hadith is not merely received passively but actively interpreted, ranging from limited textual understanding to broader contextual comprehension.

## 3. Internalization of Hadith Values in Students’ Experiences

Beyond interpretation, the findings demonstrate that the values embedded in the hadith are internalized at the level of personal awareness and motivation. This internalization reflects the process by which external teachings become part of students’ inner consciousness.

Students expressed that learning is not only an academic activity but also a spiritual act:

- a. “Studying is also a form of worship because everything depends on intention.” (Male Student A)
- b. “I feel more enthusiastic about learning after knowing that seeking knowledge is a command of the Prophet.” (Male Student J)
- c. “When I remember that Allah rewards learning, I feel more motivated even when the subject is difficult.” (Female Student R)
- d. Similarly, a student noted, “It makes me feel that studying is not a burden, but something meaningful for my life and my hereafter.” (Male Student FA)

These statements indicate that the hadith has influenced students’ intrinsic motivation and spiritual awareness. The meaning of seeking knowledge shifts from a cognitive understanding to an affective and moral commitment.

However, the internalization process is not entirely stable. Some students experience fluctuations in motivation, indicating that internalization is influenced

by both internal (psychological) and external (social) factors. This suggests that internalization is a dynamic process rather than a fixed outcome.

4. **Perceptions of Islamic Learning Culture**

Theme	Key Finding	LH Dimension	Note
Islamic School Culture	Religious activities reinforce values of discipline and learning	Transmission-Embodiment	Values are routinely practiced
Consistency of Practice	High enthusiasm in religious moments, weaker in daily learning	Embodiment (Fluctuating)	Practice is not yet stable
Internal Barriers	Laziness, low motivation, and peer influence affect learning	Internalization (Partial)	Values not fully internalized

Table 3. Three Models of Students' Interpretation of the Hadith on Seeking Knowledge

The findings in Table 3 indicate that the implementation of hadith values operates through a dynamic Living Hadith process. At the institutional level, religious activities serve as a form of transmission, continuously reinforcing the value of seeking knowledge.

However, at the practical level, the embodiment of these values remains inconsistent. Students tend to show strong engagement during religious activities, but this does not always carry over into their daily academic behavior.

Furthermore, the presence of psychological and social barriers suggests that internalization is still partial. Although students understand the obligation to seek knowledge, this awareness has not fully transformed into stable motivation.

Overall, the hadith on seeking knowledge is not only understood normatively but also lived in a gradual, uneven process shaped by institutional practices and individual experiences. These findings point to a concrete educational issue: although hadith values are systematically transmitted, their internalization and embodiment remain inconsistent among students.

**Discussion**

The findings demonstrate that Living Hadith at SMA X Yogyakarta functions as a dynamic, processual phenomenon rather than as a static religious instruction. By employing the four-stage analytical framework, this study reveals how the prophetic command of *thalab al-ilm* is integrated into the school's social and educational fabric.

1. **Transmission: Beyond Textual Delivery**

Transmission at SMA X Yogyakarta transcends mere textual dissemination, functioning as a processual communication of prophetic values through multi-channel institutional and social practices. Rather than operating only at a descriptive level, these findings confirm and extend recent discussions in Islamic Education Studies that emphasize the transformation of religious knowledge into lived practice.

- a. Institutional channels such as *kultum* and monthly Islamic studies function as structured discursive spaces where prophetic values are continuously reproduced. This finding supports Qudsy et al (2024), who argue that repetitive religious rituals in educational settings are effective in transforming abstract teachings into a shared collective ethos. However, this study extends their argument by showing

that these rituals are not only repetitive but also reflective, enabling students to connect hadith with their contemporary academic experiences.

- b. Personal channels through mentoring programs demonstrate that transmission is not merely hierarchical but relational. This aligns with Abuzar et al, (2024) who highlight the importance of interpersonal engagement in sustaining the “social life” of hadith. The present findings deepen this perspective by revealing that mentoring fosters emotional attachment, allowing students to experience hadith as a shared spiritual journey rather than a formal obligation.
- c. Symbolic Channels, such as religious posters and slogans, operate as a *hidden curriculum* that subtly shapes students’ perceptions. This finding resonates with Syaiful et al, (2025) who emphasize environmental habituation as a key mechanism for embedding religious values. This study further contributes by demonstrating that symbolic exposure works cumulatively, reinforcing transmission beyond formal learning spaces.

Overall, the integration of these three channels illustrates that transmission in this context is not a linear delivery of knowledge but a socially embedded process. Consistent with Bourdieu (1977) Concept of *habitus*, these practices cultivate a “religious habitus” through repetition and social reinforcement. Thus, SMA X Yogyakarta does not merely transmit religious content; it constructs an environment in which prophetic values are continuously negotiated, internalized, and prepared for embodiment.

## 2. Interpretation: Constructing Subjective Meaning

Interpretation refers to how students actively construct meaning from transmitted hadith within their educational context. In line with Islamic Education Studies and Hermeneutics, meaning is not fixed but emerges from the interaction among text, experience, and context.

This study identifies three patterns of interpretation. First, normative-textual (Harahap et al., 2025; Wahaba & Syaripudin, 2023) where hadith is understood as a literal obligation with little reflection. Second, functional-practical (Kurniati, 2025; Sabarudin et al., 2023), where students relate hadith to academic achievement and future careers. Third, integrative-contextual (Parawansah et al., 2026; Sulaeman, 2025) where hadith is interpreted as a lifelong learning ethic adaptable to contemporary challenges, including those of digital learning environments.

These variations confirm that students are not passive recipients but active interpreters who negotiate meaning based on their experiences. This supports Saeed (2014), who argues that understanding Islamic texts is inherently contextual, and Giddens (2021), who emphasizes the role of human agency in shaping meaning within social structures.

## 3. Internalization: The Shift to Spiritual Awareness

Internalization marks the transition from understanding to embodying value. The findings show that learning is redefined as an act of worship (*al-ilm al-nafi*) (Fattah & Majidah, 2026). However, this process is often disrupted by "Internal Barriers" such as individual laziness and peer pressure.

From a phenomenological perspective, these barriers arise because students experience a "meaning gap" in which the high frequency of transmission is perceived as a repetitive formality rather than a personal necessity (Muntaha et al., 2025). Laziness, in this context, is not merely a lack of effort but also a psychological resistance to routines that have not yet been fully internalized as part of a personal identity

(Luthfia et al., 2025). Peer influence further complicates this, as adolescents often prioritize social acceptance over institutional religious expectations, creating a tension between the school's "religious habitus" and the students' "social habitus" (Rahma & Hayat, 2025; Tan & Liu, 2022). This supports Bandura (2008) on social modeling and Ryan & Deci (2000) on the complexity of intrinsic motivation.

#### 4. Embodiment: Hadith in Daily Behavior

Embodiment is the stage where internalized hadith values are expressed in everyday actions. (Borkataky-Varma & Levy-Brightman, 2025). At SMA X Yogyakarta, this appears in improved discipline and responsibility.

Nevertheless, an "embodiment gap" persists, in which students may exhibit religious piety in ritual settings but fail to maintain a "prophetic learning ethos" in their academic tasks. (McGuire, 2008). Phenomenologically, this inconsistency occurs because the embodiment of *thalab al-ilm* requires a constant negotiation between sacred values and the immediate pressures of academic competition. (Augusta & Muñoz-garc, 2023). The influence of a hedonistic youth culture, as identified in "Internal Barriers," often creates a dual identity in which students participate in religious rituals to meet school requirements. At the same time, their academic behavior remains driven by external pressures or peer-oriented social goals. (Tan & Liu, 2022).

However, an embodiment gap persists: students may display strong religious engagement in formal settings but lack consistency in daily academic behavior. This confirms that the shift from knowledge to practice is non-linear and context-dependent. As noted by Bourdieu (1977) Practice is shaped by habitus and social conditions, while Bandura (2008) emphasizes that behavior requires continuous reinforcement.

### Conclusion

This study concludes that the transformation of the *thalab al-ilm* hadith from a normative text into a lived reality within Islamic schools is achieved through systematic transmission and multidimensional interpretation, encompassing textual understanding and contextual application. The primary novelty lies in operationalizing the Living Hadith framework into four distinct dimensions: transmission, interpretation, internalization, and embodiment, providing a more rigorous analytical tool to bridge the gap between prophetic texts and educational practice. However, a significant weakness identified is the "embodiment gap," in which students' strong religious awareness does not consistently translate into stable academic habits due to psychological barriers such as laziness and social pressures. The implication for future research is the urgent need to develop integrative pedagogical strategies that resonate with the digital and social realities of modern youth, as well as to expand the study's scope to diverse educational settings, such as pesantrens and public universities, to validate the sustainability of these value-internalization models across different sociocultural contexts.

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