

Holistic Achievement in Faith-Based Secondary Education: Structural Interrelations among Value Internalization and Learning Environment Dimensions

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ABSTRACT. Research on school learning environments remains fragmented, often examining instructional, relational, and environmental dimensions in isolation. This study addresses this gap by proposing an integrative structural model that explains how Islamic value internalization interacts with pedagogical and environmental factors to shape students' task orientation in a faith-based secondary education context. A quantitative cross-sectional survey was conducted with 150 students, and Structural Equation Modeling (SEM) was employed to test the proposed relationships. The model demonstrates a good fit ($\chi^2/df = 2.10$; CFI = 0.96; TLI = 0.95; RMSEA = 0.055). Islamic values emerge as the strongest predictor of task orientation ($\beta = 0.67$, $p < .001$), while instructional activities significantly influence task orientation ($\beta = 0.42$, $p < .01$) and mediate the effects of teacher–student relationships and the physical learning environment. The model explains substantial variance in instructional activities ($R^2 = 0.49$) and task orientation ($R^2 = 0.56$). This study advances the literature by demonstrating that value internalization functions as a central mechanism within a holistic learning ecosystem, linking relational, pedagogical, and environmental dimensions. The findings provide a more integrated understanding of how faith-based educational environments shape students' academic engagement and offer implications for the design of value-oriented learning systems.

Keywords: *Islamic values, learning environment, structural equation modeling, holistic achievement*

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INTRODUCTION

Contemporary educational research increasingly emphasizes the importance of holistic learning environments in shaping students' academic, social, and moral development (Lawrence, 2015). Rather than viewing educational outcomes solely as the result of instructional processes, recent perspectives highlight the ecological nature of schooling in which learning emerges from the interaction of multiple contextual dimensions such as classroom climate, interpersonal relationships, instructional activities, and institutional values (Cook, 2012; Gürhan, 2025; Husin et al., 2025; Mansilla, 2025). From an ecological perspective, educational processes operate within interconnected environmental systems that influence students' learning experiences and developmental outcomes (El Zaatari & Maalouf, 2022; Tong & An, 2024). In this framework, the

quality of the learning environment plays a crucial role in shaping students' engagement, motivation, and achievement. Empirical studies have consistently shown that supportive school environments contribute significantly to students' cognitive development, well-being, and academic performance (Byers et al., 2018; Barrett et al., 2015).

Within this broader discussion, faith-based schooling has increasingly attracted scholarly attention as an educational model that integrates academic learning with moral and spiritual formation. Faith-based schools are designed not only to promote intellectual development but also to cultivate ethical values, character formation, and social responsibility. In many Muslim-majority contexts, Integrated Islamic Schools (*Sekolah Islam Terpadu, SIT*) represent a rapidly growing educational model that combines the internalization of religious values with contemporary instructional practices. Muslim families often prefer these institutions because they offer an educational environment that integrates academic quality with character development and religious identity (Hamzah et al., 2024; Irwan et al., 2024). Consequently, the learning environment in such schools functions not merely as an instructional setting but as a value-oriented educational ecosystem in which pedagogical interactions, institutional culture, and environmental conditions collectively shape students' development.

Previous empirical studies have examined various dimensions of the school learning environment and their relationships with student engagement and achievement. Teacher–student research consistently demonstrates that supportive, emotionally positive interactions between teachers and students enhance students' motivation, classroom engagement, and academic achievement (Endedijk et al., 2022; Roorda et al., 2011). Positive interpersonal relationships contribute to a psychologically safe classroom climate that encourages students to actively participate in learning activities. In addition, studies on instructional practices emphasize the role of meaningful and interactive learning activities in promoting students' cognitive engagement and persistence in academic tasks.

Another important dimension of the learning environment concerns the physical characteristics of classrooms and school facilities. Recent studies indicate that classroom design elements such as lighting, air quality, acoustics, spatial organization, and thermal comfort significantly influence students' attention, well-being, and learning performance (Fang et al., 2023). These findings suggest that physical learning environments serve as important contextual factors that support or constrain the effectiveness of instructional processes. When the physical environment is well organized and supportive, it can facilitate active learning activities and foster positive teacher–student interactions within the classroom.

In the context of Islamic education, scholars have emphasized the importance of value internalization in shaping students' learning orientations and character development. Islamic educational philosophy views learning as a holistic process that integrates intellectual growth with moral and spiritual formation. Educational practices are therefore expected to cultivate not only academic competence but also ethical responsibility and social awareness (Fatimah & Sumarni, 2024; Firdianti et al., 2025). From a motivational perspective, the internalization of values can strengthen students' sense of purpose and self-regulation in learning. According to self-determination theory, value internalization plays an important role in fostering autonomous motivation and sustained engagement in academic tasks (Ryan & Deci, 2020). In Islamic educational settings, integrating religious values into learning activities is a key mechanism that supports students' persistence, discipline, and responsibility in completing academic tasks.

Despite the growing body of research on school learning environments and faith-based education, the existing literature remains largely fragmented. Many studies examine individual dimensions of the learning environment, such as teacher–student relationships, classroom climate, instructional practices, or school facilities, without considering how these factors interact within a broader educational ecosystem (Byers et al., 2018). In the context of Islamic schooling, discussions

of value integration are often presented at the philosophical or curricular level. At the same time, empirical studies that model the structural relationships among environmental dimensions remain limited. As a result, the mechanisms by which Islamic value internalization interacts with pedagogical relationships, instructional activities, and physical learning conditions to shape student achievement remain insufficiently understood.

Furthermore, empirical studies applying structural modeling approaches to examine the multidimensional relationships among learning environment factors in Islamic secondary schools remain relatively scarce. Understanding these structural interconnections is important for explaining how value-based educational environments function as integrated systems that shape students' holistic development rather than as isolated institutional features.

Based on the theoretical framework and prior empirical studies, this study proposes several hypotheses regarding the structural relationships among Islamic values, instructional activities, teacher–student relationships, and the physical learning environment.

H1: Islamic values positively influence students' task orientation.

H2: Instructional activities positively influence students' task orientation.

H3: Teacher–student relationships positively influence instructional activities.

H4: The physical learning environment positively influences instructional activities.

H5: Instructional activities mediate the relationship between teacher–student relationships and students' task orientation.

H6: Instructional activities mediate the relationship between the physical learning environment and students' task orientation.

Therefore, this study proposes an integrative model of an Islamic values–based learning environment that examines the multidimensional relationships among four key dimensions: Islamic values, instructional activities, teacher–student relationships, and the physical learning environment. Using Structural Equation Modeling (SEM), this study aims to analyze the structural interconnections among these dimensions and identify the dominant pathways through which the learning environment contributes to students' task orientation and holistic achievement in an Islamic secondary school context. This study contributes to the literature by proposing an integrative structural model that explains how Islamic value internalization interacts with pedagogical relationships, instructional activities, and the physical learning environment to shape students' holistic achievement in faith-based schooling contexts.

METHOD

Research Design

This study adopts a quantitative research design using a cross-sectional survey to examine the structural relationships within an Islamic values–based learning environment and their association with students' task orientation. The researchers applied Structural Equation Modeling (SEM) to analyze the relationships among multiple latent constructs simultaneously. SEM allows researchers to evaluate both measurement models and structural relationships within a single analytical framework (Kline, 2023).

Research Context and Participants

The researchers conducted this study at SMA Islam Terpadu Ukhuwah Banjarmasin, an integrated Islamic secondary school that emphasizes the integration of academic learning and value-based education. The population consisted of all students enrolled in Grades X–XII during the 2025/2026 academic year ($N = 210$). The researchers selected 150 students using proportional stratified random sampling based on grade level and gender. Each grade level contributed an equal number of participants ($n = 50$), ensuring balanced representation across student groups. For covariance-based SEM analysis, researchers generally recommend a sample size of at least 100 and

a ratio of 5–10 observations per estimated parameter (Hair et al., 2021; Kline, 2023). Therefore, the sample size in this study was considered adequate for SEM analysis.

Instrument and Measurement

The researchers collected data using a structured questionnaire comprising 60 items, rated on a five-point Likert scale ranging from 1 (Rarely) to 5 (Very Often)—the questionnaire measured four latent constructs representing the dimensions of the Islamic values–based learning environment. Table 1 summarizes the measurement constructs and indicators included in the instrument.

Table 1. Measurement Constructs and Indicators

Construct	Indicators (Examples)	Number of Items	Source
Islamic Values	Responsibility in learning, discipline in completing tasks, moral awareness in academic activities, commitment to ethical behavior	15	Islamic education and character education literature
Instructional Activities	Active participation in learning, collaborative learning engagement, reflection on learning tasks, and involvement in classroom activities	15	Learning environment research
Teacher–Student Relationships	Teacher support, respectful interaction, open communication, and encouragement for participation	15	Teacher–student relationship literature
Physical Learning Environment	Classroom comfort, spatial organization, lighting quality, and environmental conditions supporting concentration	15	Learning environment research

Three experts in Islamic education and educational management reviewed the instrument to assess item clarity, conceptual alignment, and contextual relevance.

Validity and Reliability

The researchers evaluated the validity and reliability of the measurement instrument before testing the structural relationships among variables. First, the researchers established content validity through expert review. The experts examined the relevance and conceptual alignment of the questionnaire items with the intended constructs. Second, the researchers assessed construct validity using Confirmatory Factor Analysis (CFA). The CFA results indicated that all standardized factor loadings exceeded the recommended threshold of 0.50, suggesting that the indicators adequately represented their respective constructs. The researchers evaluated convergent validity using the Average Variance Extracted (AVE). The AVE values for all constructs exceeded the recommended threshold of 0.50, indicating that the indicators shared sufficient variance. The researchers also assessed internal consistency reliability using Cronbach’s alpha and Composite Reliability (CR). Table 2 presents the results of the measurement model evaluation.

Table 2. Measurement Model Evaluation

Construct	Number of Items	Factor Loading Range	Cronbach’s Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)
Islamic Values	15	0.63–0.82	0.91	0.89	0.58
Instructional Activities	15	0.61–0.80	0.88	0.87	0.56
Teacher–Student Relationships	15	0.64–0.83	0.90	0.90	0.59
Physical Learning Environment	15	0.60–0.79	0.84	0.86	0.54

The results indicate satisfactory reliability and validity. Cronbach's alpha and Composite Reliability values exceed the recommended threshold of 0.70, while AVE values exceed 0.50, confirming convergent validity (Hair et al., 2021). The researchers also assessed discriminant validity using the Fornell–Larcker criterion by comparing the square roots of each construct's AVEs with its correlations with other constructs.

Data Collection Procedure

The researchers administered the questionnaires directly to students according to the predetermined sampling strata. Before administering the survey, the researchers informed participants of the study's purpose and ensured voluntary participation. All responses remained anonymous and confidential. To minimize the risk of common method bias, the researchers varied the order of questionnaire items and emphasized respondent anonymity during the data collection process (Podsakoff et al., 2012). The researchers also conducted Harman's single-factor test, which indicated that no single factor accounted for the majority of the variance.

Statistical Assumptions Testing

Before conducting SEM analysis, the researchers examined the statistical assumptions underlying the model estimation. The researchers evaluated skewness and kurtosis values for all observed variables and found that the values fell within acceptable ranges, indicating that the data approximated multivariate normality. The researchers also examined multicollinearity using variance inflation factor (VIF) diagnostics. All VIF values remained below the recommended threshold of 5. In addition, the researchers examined Mahalanobis distance statistics to detect potential multivariate outliers, and the results did not identify extreme observations.

Data Analysis

The researchers evaluated the validity and reliability of the measurement instrument before testing the structural relationships among variables. First, the researchers assessed content validity through expert review. Three experts in Islamic education and educational management evaluated the questionnaire items for conceptual clarity, relevance, and alignment with the intended constructs. Based on their feedback, the researchers refined several items to improve wording and conceptual accuracy. Second, the researchers examined construct validity using Confirmatory Factor Analysis (CFA). The CFA results indicated that all standardized factor loadings exceeded the recommended threshold of 0.50, suggesting that the indicators adequately represented their respective constructs.

The researchers then assessed convergent validity using the Average Variance Extracted (AVE). The AVE values for all constructs ranged from 0.54 to 0.59, exceeding the recommended threshold of 0.50, indicating that the indicators for each construct share sufficient variance. In addition, the researchers evaluated internal consistency reliability using Cronbach's alpha and Composite Reliability (CR). Cronbach's alpha values ranged from 0.84 to 0.91, while Composite Reliability values ranged from 0.86 to 0.90, both exceeding the recommended threshold of 0.70 (Hair et al., 2021). Finally, the researchers assessed discriminant validity using the Fornell–Larcker criterion. The square roots of the AVEs for each construct exceeded the correlations with other constructs, indicating that the latent variables captured distinct conceptual dimensions of the learning environment.

RESULT AND DISCUSSION

Result

Respondent Profile and Descriptive Overview

This study involved 150 students from Grades X–XII at SMA Islam Terpadu Ukhuwah Banjarmasin. The researchers ensured balanced representation across grade levels by selecting 50 students from each grade group. The sample consisted of 72 male students (48%) and 78 female

students (52%). This balanced demographic composition provides sufficient variation to examine students' perceptions of the learning environment within their institutional context.

The researchers analysed descriptive statistics to examine students' perceptions across the dimensions of the Islamic values–based learning environment. Table 3 presents the descriptive statistics of the four main constructs included in the model.

Table 3. Descriptive Statistics of Latent Constructs

Construct	N	Mean	SD
Islamic Values	150	4.33	0.56
Instructional Activities	150	4.14	0.65
Teacher–Student Relationships	150	4.10	0.63
Physical Learning Environment	150	4.03	0.64

The results show that Islamic values recorded the highest mean score ($M = 4.33$, $SD = 0.56$), indicating strong perceived internalization of ethical and spiritual principles in students' learning experiences. Instructional activities also show a high mean ($M = 4.14$, $SD = 0.65$), suggesting that students generally perceive classroom learning processes as participatory and engaging. Students also reported positive perceptions of teacher–student relationships ($M = 4.10$, $SD = 0.63$), which reflects supportive and communicative interactions between teachers and students. The physical learning environment recorded the lowest mean among the constructs ($M = 4.03$, $SD = 0.64$), although the value still indicates a generally positive perception of classroom conditions. Overall, these descriptive results suggest that students perceive the learning ecosystem as supportive of both academic engagement and value-based educational development.

Measurement Model Assessment

The researchers evaluated the measurement model before testing the structural relationships among the constructs. They specified all constructs as reflective measurement models, assuming that the observed indicators reflect the underlying latent variables. The researchers assessed the measurement model using four criteria: indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. The results demonstrate that the measurement model exhibits satisfactory psychometric properties.

First, the researchers assessed indicator reliability through standardized factor loadings. All indicators exceeded the recommended threshold of 0.50, indicating that the observed variables adequately represent their respective latent constructs. The statistical significance of these loadings further confirms the measurement structure's stability. Next, the researchers examined convergent validity using the Average Variance Extracted (AVE). As shown in Table 4, all AVEs exceed the recommended threshold of 0.50, indicating that the indicators for each construct share sufficient variance.

Table 4. Measurement Model Evaluation

Construct	AVE	Composite Reliability	Cronbach's Alpha
Islamic Values	0.58	0.89	0.91
Instructional Activities	0.56	0.87	0.88
Teacher–Student Relationships	0.59	0.90	0.90
Physical Learning Environment	0.54	0.86	0.84

The researchers also assessed internal consistency reliability using Cronbach's alpha and composite reliability. Cronbach's alpha values range from 0.84 to 0.91, while composite reliability values range from 0.86 to 0.90, both exceeding the recommended threshold of 0.70. These values indicate strong internal consistency among the indicators measuring each construct. Finally, the researchers evaluated discriminant validity using the Fornell–Larcker criterion by comparing the

square roots of the AVEs with the correlations among constructs. The results show that each construct shares greater variance with its indicators than with other constructs in the model. Taken together, these findings confirm that the measurement model demonstrates satisfactory reliability and validity.

Structural Model Results

After confirming the adequacy of the measurement model, the researchers examined the structural relationships among the constructs using Structural Equation Modeling. They evaluated the structural model using several goodness-of-fit indices to determine whether it adequately represented the observed data.

Table 5. Model Fit Indices

Fit Index	Recommended Value	Result
χ^2/df	< 3.0	2.10
CFI	> 0.95	0.96
TLI	> 0.95	0.95
RMSEA	< 0.06	0.055

The goodness-of-fit statistics indicate that the model provides an acceptable fit to the observed data. The χ^2/df value of 2.10 falls within the recommended range, suggesting reasonable model parsimony. The CFI (0.96) and TLI (0.95) values exceed the recommended threshold of 0.95, indicating strong comparative model fit. In addition, the RMSEA value of 0.055 falls below the recommended threshold of 0.06, indicating satisfactory model approximation.

Hypothesis Testing

To evaluate the proposed hypotheses, the structural relationships among the latent constructs were examined using SEM analysis. The results of the hypothesis testing, including standardized coefficients (β), t-values, p-values, and effect sizes (f^2), are presented in Table 6.

Table 6. Hypothesis Testing

Hypothesis	Structural Path	Standardized β	t-value	p-value	Effect Size (f^2)	Decision
H1	Islamic Values - Task Orientation	0.67	11.84	< .001	0.45	Supported
H2	Instructional Activities - Task Orientation	0.42	6.27	< .01	0.19	Supported
H3	Teacher–Student Relationships - Instructional Activities	0.48	7.11	< .01	0.23	Supported
H4	Physical Learning Environment - Instructional Activities	0.51	7.63	< .01	0.27	Supported
H5	Teacher–Student Relationships - Instructional Activities - Task Orientation (Mediation)	—	—	< .05	—	Supported
H6	Physical Learning Environment - Instructional Activities - Task Orientation (Mediation)	—	—	< .05	—	Supported

The results of the structural model analysis provide empirical support for all proposed hypotheses. Islamic values significantly influence task orientation ($\beta = 0.67$, $p < .001$), supporting H1. Instructional activities also show a significant effect on task orientation ($\beta = 0.42$, $p < .01$), supporting H2. Teacher–student relationships and the physical learning environment significantly influence instructional activities ($\beta = 0.48$ and $\beta = 0.51$, respectively), supporting H3 and H4. Furthermore, mediation analysis confirms that instructional activities mediate the relationships between teacher–student relationships and task orientation, as well as between the physical learning

environment and task orientation, supporting H5 and H6. Mediation effects were assessed using bootstrapping procedures, confirming the significance of indirect relationships.

Explained Variance (R² and Q²)

The researchers assessed the explanatory power of the structural model using the coefficient of determination (R²). The results indicate that the model explains a substantial proportion of variance in the endogenous constructs.

Table 7. Coefficient of Determination (R²) and Predictive Relevance (Q²)

Endogenous Variable	R ²	Q ²
Instructional Activities	0.49	0.41
Task Orientation	0.56	0.46

The model explains 49% of the variance in instructional activities and 56% of the variance in students' task orientation, indicating moderate explanatory power. In addition, the Q² values exceed zero for both endogenous variables, indicating that the structural model has satisfactory predictive relevance. These results suggest that the proposed model not only explains the relationships among variables but also demonstrates adequate predictive capability. Overall, the findings indicate that the integrated dimensions of the Islamic values–based learning environment play a significant role in shaping students' learning engagement. The structural model with standardized path coefficients and R² values is illustrated in Figure 1.

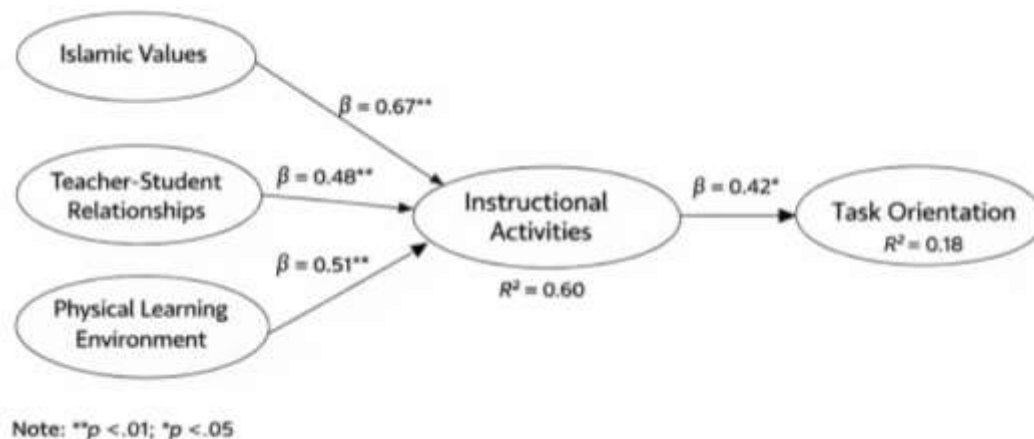


Figure 1. Structural model with standardized path coefficients and R² values

Discussion

This study examines how different dimensions of an Islamic values–based learning environment relate to students' task orientation and holistic educational engagement. The findings suggest that Islamic values, instructional activities, teacher–student relationships, and the physical learning environment operate as interconnected components within the school ecosystem. Rather than functioning as independent factors, these dimensions appear to reinforce one another in shaping students' engagement with academic tasks. This pattern supports ecological perspectives of education, which conceptualize learning environments as systems in which multiple contextual elements interact to influence student development (El Zaatari & Maalouf, 2022; Tong & An, 2024).

One of the most notable findings of this study is the strong association between Islamic value internalization and students' task orientation. Students who reported stronger internalization

of Islamic values also tended to report higher levels of persistence, discipline, and commitment to academic tasks. However, the cross-sectional design of this study does not allow causal conclusions. Instead, the results should be interpreted as indicating a structural association between value orientation and learning engagement. From a motivational perspective, this pattern resonates with research on self-determination theory, which suggests that the internalization of personally meaningful values can strengthen autonomous motivation and self-regulated learning behaviors (Ryan & Deci, 2020; Sholeh et al., 2026). In value-oriented educational settings, students may therefore perceive academic tasks not merely as institutional requirements but as expressions of personal and moral responsibility.

At the same time, the consistently high mean scores across all measured dimensions ($M > 4.0$) require critical reflection. Such patterns indicate a potential ceiling effect in students' responses. In faith-based educational institutions, students may experience social desirability pressures that encourage them to report positive perceptions of their learning environment. Additionally, alignment between students' religious identities and the school's institutional values may reinforce tendencies toward affirmative responses. Institutional loyalty and identity alignment partially explain the uniformly positive perceptions reported in the data. While these patterns do not invalidate the findings, they highlight the importance of interpreting the results with caution and recognizing potential response biases in self-reported survey data.

Another important finding concerns the role of instructional activities as a mediating mechanism within the learning ecosystem. Instructional practices translate relational and environmental conditions into meaningful learning experiences. When teachers design learning activities that encourage participation, collaboration, and reflection, students are more likely to engage actively in academic tasks. This finding aligns with previous research demonstrating that active learning environments and student-centered pedagogies play a crucial role in fostering deeper cognitive engagement and sustained academic motivation (Fredricks et al., 2004; Hattie, 2019). In this sense, instructional activities function as a key mechanism through which broader educational environments shape students' learning behaviors.

The results also highlight the importance of teacher–student relationships in shaping the quality of instructional processes. Supportive interpersonal interactions between teachers and students appear to facilitate classroom environments that encourage participation and collaboration. Previous studies consistently show that positive teacher–student relationships contribute to students' academic engagement, emotional well-being, and social adjustment (Endedijk et al., 2022; Roorda et al., 2011; Wentzel & Miele, 2009). When students perceive their teachers as supportive and respectful, they are more likely to participate actively in learning activities and develop a stronger commitment to academic tasks.

In addition, the physical learning environment plays a supporting role in shaping instructional processes. Classroom conditions, such as spatial organization, lighting, acoustics, and environmental comfort, may influence students' attention and engagement in learning activities. Previous studies have demonstrated that well-designed learning environments improve concentration, well-being, and learning outcomes (Fang et al., 2023). These findings suggest that physical environments serve as enabling conditions for effective pedagogical practices (Bustamante-Mora et al., 2025; Manca et al., 2020; Rahmawati & Sholeh, 2021).

Beyond confirming existing literature, this study also contributes to ongoing discussions on value-based education and faith-based schooling. Islamic educational concepts such as *tauhid* perspectives, *ta'dib*, *adab*, and *itqan* emphasize the integration of knowledge, moral responsibility, and disciplined learning behavior. While these concepts originate in Islamic intellectual traditions, they share conceptual parallels with broader discussions in global educational research on character education, moral development, and holistic education. The *tauhid* paradigm emphasizes the unity of knowledge and values, while *ta'dib* highlights the cultivation of ethical responsibility and

intellectual discipline in learning. Faith-based educational institutions integrate moral and spiritual dimensions into the academic environment by incorporating religious values and ethics into the curriculum and teaching practices. In Islamic madrasahs, this integration is achieved through a humanistic educational paradigm that unites religious teachings with holistic character development, including activities such as group prayer and regular recitation of the Qur'an to foster moral integrity and academic achievement (Subiyantoro et al., 2025).

Furthermore, cooperative learning models guided by Islamic values such as mutual aid and sincerity transform the learning process into an act of worship that supports both academic achievement and students' moral development (Usman et al., 2025). These approaches demonstrate that integrating moral and spiritual dimensions into faith-based education not only strengthens students' cultural identity and ethics but also enhances their learning motivation and holistic well-being (Abubakar et al., 2025; Ernawati et al., 2022; Fristyarini et al., 2025; Irbathy et al., 2025). By positioning Islamic educational concepts within this broader discourse, the present study contributes to comparative discussions on value-oriented education across cultural and religious contexts.

The cluster analysis further identifies three student learning orientations within the educational ecosystem: Spiritual–Academic Integrators, Collaborative Achievers, and Balanced learners. These profiles suggest that students may engage with value-based learning environments through different developmental pathways. However, interpreting these clusters should be approached cautiously. The present study does not include external validation procedures or inferential statistical comparisons across clusters. Therefore, the cluster profiles should be interpreted as exploratory descriptive patterns rather than definitive typologies of student learning orientations. Overall, this study contributes to theory by proposing an integrative structural model that links value internalization to the relational, pedagogical, and environmental dimensions of the learning environment. While previous studies often examine school climate, instructional practices, or value education independently, the present study highlights how these elements may operate as mutually reinforcing components within a holistic educational ecosystem.

Despite these contributions, several limitations should be acknowledged. First, the cross-sectional design limits the ability to draw causal conclusions regarding the relationships among variables. Longitudinal research designs would provide stronger evidence regarding the developmental dynamics of value-based learning environments. Second, the study relies on students' self-reported perceptions, which may introduce response bias. Third, the research focuses on a single institutional context, which may limit the generalizability of the findings to other educational settings. Finally, the cultural and institutional characteristics of integrated Islamic schools may shape students' perceptions in ways that differ from those in other educational environments.

Future research may extend this line of inquiry by examining value-based learning environments across multiple institutions and cultural contexts. Comparative studies between faith-based and secular schools may also provide deeper insights into how value internalization interacts with pedagogical and environmental factors in shaping students' academic engagement. Taken together, the findings reinforce the importance of understanding schools as integrated learning ecosystems in which values, relationships, pedagogical practices, and environmental conditions interact dynamically to shape students' educational experiences.

CONCLUSION

This study examines the structural relationships within an Islamic values–based learning environment and their influence on students' task orientation and holistic educational development. The findings indicate that Islamic values, instructional activities, teacher–student relationships, and the physical learning environment function as interconnected components within the school

ecosystem. Among these dimensions, the internalization of Islamic values emerges as the most influential factor shaping students' task orientation, highlighting the role of value-based learning environments in fostering persistence, responsibility, and engagement in academic activities. By integrating these dimensions within a Structural Equation Modeling framework, this study contributes to the literature by proposing an integrative model that explains how value internalization interacts with pedagogical practices and environmental conditions to shape students' learning engagement in faith-based educational contexts.

From a practical perspective, the findings suggest that educational institutions seeking to promote holistic student development should strengthen value-based educational cultures alongside supportive teacher–student relationships, effective instructional practices, and conducive learning environments. These elements collectively form an integrated learning ecosystem that supports both academic development and character formation. Nevertheless, this study has several limitations, including its cross-sectional design, reliance on self-reported data, and focus on a single institutional context. Future research may extend this work by employing longitudinal designs and comparative studies across different educational settings to better understand how value-oriented learning environments influence students' developmental trajectories over time.

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