

6- A Proposed Theoretical Framework of Intention: An Analytical Psychological Study from an Islamic Perspective

إطار نظري مقترح للنّية: دراسة نفسية تحليلية من منظور إسلامي

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ABSTRACT:

Intention (niyyah) is regarded as one of the foundational concepts in the Islamic conception of human beings and behaviour, occupying a central position in shaping the relationship between belief and action, as well as between internal motives and external practices. This concept derives its significance from its direct association with the purpose of servitude to Allah Almighty, its role as a criterion for the validity and acceptance of deeds, and its function in directing human behaviour towards lawful conduct and legitimate objectives. Despite the extensive presence of the concept of intention in the Holy Qur'an, the Prophetic Sunnah, and the Islamic juristic and educational heritage, most contemporary studies have examined it within partial frameworks that focus on its juristic, ethical, or educational dimensions, without seeking to formulate a comprehensive theoretical model that explains its position within the structure of human action and its relationship with the various components of the Muslim personality. In contrast, modern Western thought has witnessed considerable development in the study of human intentionality, motivation, and decision-making. Analytical philosophy, together with theories in social and organisational psychology, has produced numerous models for explaining human behaviour, most notably the Theory of Planned Behaviour, Self-Determination Theory, Goal-Setting Theory, and theories of intentional agency, among others. However, these models emerged within epistemological and ontological frameworks that differ from the Islamic worldview, raising fundamental questions regarding their capacity to encompass the faith-based, ethical, and eschatological dimensions that constitute the essence of the concept of intention in Islam. This study aims to establish the concept of intention within Islamic sources, analyse its conceptual structure and various dimensions, and critically examine the major Western models that explain intentionality and motivation, ultimately proposing an integrative Islamic model of intention that explains the relationship between faith, will, spiritual purification, and action. The study employs inductive, analytical, and comparative critical methodologies. It concludes that intention, within the Islamic conception, represents a complex system in which doctrinal, ethical, psychological, behavioural, and eschatological dimensions are intertwined, rendering it more comprehensive than prevailing Western models in explaining human behaviour. The study further proposes an integrative theoretical framework that places intention at the centre of the interaction between faith, action, and spiritual purification, thereby laying the foundation for the development of an authentic Islamic theory for the interpretation of human behaviour.

Keywords: Intention, Intentionality, Sincerity, Human Behaviour, Motivation, Spiritual Purification (Tazkiyah), Theoretical Framework of Intention from an Islamic Perspective.

الملخص:

تُعد النية من المفاهيم المؤسسة في الرؤية الإسلامية للإنسان والسلوك، إذ تحتل موقعاً مركزياً في بناء العلاقة بين الاعتقاد والعمل، وبين البواعث الداخلية والممارسات الخارجية. وقد اكتسب هذا المفهوم أهميته من ارتباطه المباشر بمقصد العبودية لله تعالى، ومن كونه معياراً لصحة الأعمال وقبولها، فضلاً عن دوره في توجيه السلوك الإنساني نحو السلوك والغايات المشروعة. وعلى الرغم من الحضور الكثيف لمفهوم النية في القرآن الكريم والسنة النبوية والتراث الفقهي والتربوي الإسلامي، فإن معظم الدراسات المعاصرة تناولته ضمن أطر جزئية ركزت على أبعاده الفقهية أو الأخلاقية أو التربوية، دون السعي إلى بلورة نموذج نظري متكامل يفسر موقعه في بنية الفعل الإنساني وعلاقته بمختلف مكونات الشخصية المسلمة. وفي المقابل، شهد الفكر الغربي الحديث تطوراً ملحوظاً في دراسة القصد الإنساني والدافعية واتخاذ القرار، حيث قدمت الفلسفة التحليلية ونظريات علم النفس الاجتماعي والتنظيمي نماذج متعددة لتفسير السلوك الإنساني، من أبرزها نظرية السلوك المخطط، ونظرية التحديد الذاتي، ونظرية تحديد الأهداف، ونظريات الفاعلية القصدية وغيرها. إلا أن هذه النماذج نشأت ضمن أطر معرفية وأنطولوجية مغايرة للرؤية الإسلامية، الأمر الذي يثير تساؤلات جوهرية حول مدى قدرتها على استيعاب الأبعاد الإيمانية والأخلاقية والأخروية التي تشكل جوهر مفهوم النية في الإسلام. وتهدف هذه الدراسة إلى تأصيل مفهوم النية في المصادر الإسلامية، وتحليل بنيته المفاهيمية وأبعاده المختلفة، ونقد أبرز النماذج الغربية المفسرة للقصد والدافعية، وصولاً إلى اقتراح نموذج إسلامي تكاملي للنية يفسر العلاقة بين الإيمان، والإرادة، والتزكية، والعمل. وقد اعتمدت الدراسة المنهج الاستقرائي والتحليلي والنقدي المقارن، وانتهت إلى أن النية في التصور الإسلامي تمثل منظومة مركبة تتداخل فيها الأبعاد العقيدية والأخلاقية والنفسية والسلوكية والأخروية، بما يجعلها أكثر شمولاً من النماذج الغربية السائدة في تفسير السلوك الإنساني. كما تقترح الدراسة إطاراً نظرياً تكاملياً يضع النية في مركز عملية التفاعل بين الإيمان والعمل والتزكية، ويؤسس لإمكانية بناء نظرية إسلامية أصيلة في تفسير السلوك الإنساني.

الكلمات المفتاحية: النية، القصد، الإخلاص، السلوك الإنساني، الدافعية، التزكية، إطار نظري للنية من المنظور الإسلامي.

Introduction:

Intention (*niyyah*) represents one of the most profound and influential concepts within the Islamic epistemological and ethical framework. Its function is not limited to distinguishing acts of worship from ordinary habits, or valid actions from invalid ones; rather, it extends beyond this to constitute the very foundation through which the nature of human action itself is understood. Within the Islamic worldview, individuals are not evaluated solely on the basis of the observable outcomes of their behaviour; equal consideration is given to the motives and purposes underlying that behaviour. This renders intention a central concept in understanding the relationship between the outward and the inward, between belief and action, and between religious responsibility and social conduct.

Owing to the significance of this concept, Imam al-Bukhari commenced his *Sahih* with the hadith, “Actions are judged only by intentions,” thereby indicating that intention is not merely a subsidiary juristic ruling but rather a universal foundational principle from which broad domains of knowledge and life emerge within the Islamic perspective. This centrality of intention is reflected across the various Islamic sciences. Jurists addressed it within the domains of acts of worship and transactions, theologians associated it with matters of faith and sincerity, and scholars of spiritual conduct and purification regarded it as the foundation for developing the believing personality and reforming the heart.

In contrast, recent decades have witnessed increasing interest in the study of human intentionality and motivation within philosophy, psychology, and the behavioural sciences. Numerous theories have contributed to explaining the relationship between intentions and behaviour. However, most of these theories have been grounded in humanistic or materialistic conceptions that place the human being as the ultimate reference point for actions and goals, thereby neglecting the metaphysical, ethical, and eschatological dimensions that constitute essential pillars of the Islamic worldview.

Accordingly, there is a need to re-examine the concept of intention as a comprehensive explanatory construct rather than merely a partial juristic or ethical concept. This requires an approach that combines Islamic scholarly foundations, philosophical analysis, and comparative critique, thereby facilitating the development of a contemporary Islamic theoretical framework capable of explaining human behaviour in light of the comprehensive Islamic vision of human beings, life, and ultimate purpose.

Research Problem

Despite the central position of the concept of intention in the revealed texts and the Islamic intellectual heritage, contemporary studies have not been sufficiently successful in developing a comprehensive Islamic theoretical model that explains the role of intention in shaping human behaviour within a framework that integrates its doctrinal, ethical, psychological, behavioural, and eschatological dimensions. In contrast, Western models continue to dominate the field of human

behaviour explanation, despite being founded upon epistemological assumptions that differ fundamentally from the Islamic conception of human beings, purpose, and value.

The research gap lies in the absence of a comprehensive Islamic explanatory framework capable of accommodating the conceptual richness of intention within the Islamic tradition while simultaneously providing a theoretical alternative that can engage critically with contemporary Western models. Accordingly, the present study seeks to address the following central research question:

How can an integrative Islamic framework of intention be developed to explain its role in shaping human behaviour while encompassing its multiple dimensions?

Research Questions

1. What is the concept of intention (*niyyah*) from an Islamic perspective, and what are its constituent components?
2. How have Western philosophy and contemporary psychology conceptualised intention, intentionality, and motivation, and what are the epistemological and methodological limitations of these conceptualisations?
3. What integrative framework of intention can explain human behaviour from an Islamic perspective?

Research Objectives

1. To establish the concept of intention and analyse its various dimensions within Islamic sources.
2. To critically examine and analyse the major Western theories related to intentionality, motivation, and behaviour, and to compare them with the concept of intention from an Islamic perspective.
3. To develop an integrative framework of intention that explains human behaviour from an Islamic perspective.

Literature Review

The concept of intention (*niyyah*) has attracted increasing attention in contemporary Islamic, philosophical, and psychological studies. However, this interest has been distributed across multiple research orientations that differ in their epistemological foundations, objectives, and findings. A review of the relevant literature indicates that previous studies may be classified into four principal categories: foundational Islamic studies, contemporary applied studies of intention in educational, psychological, and social contexts, comparative studies between the Islamic conception and modern theories, and Western philosophical and psychological studies concerning intentionality, agency, and human motivation.

Foundational Islamic Studies

This category is the most closely connected to the primary Islamic sources, focusing on elucidating the concept of intention in the Holy Qur'an and the Prophetic Sunnah and examining its effects on individual behaviour.

Genifar (2025) examined the concept of intention in the Qur'an and the Prophetic Sunnah and its behavioural implications in contemporary contexts. The study concluded that intention constitutes a pivotal element in shaping the ethical behaviour of Muslims and that the revealed texts regard it as the foundation for evaluating actions and judging their value. The study contributed to highlighting the relationship between intention and behaviour; however, it remained confined to interpretive and educational dimensions and did not proceed towards constructing a comprehensive theoretical framework explaining the position of intention within the structure of human action.

Similarly, Zaki et al. (2024) sought to analyse the role of intention in the educational process in light of the Qur'an and the Prophetic Sunnah. The study confirmed that intention represents a fundamental element in directing the educational process and achieving its educational and ethical objectives. Nevertheless, the study focused specifically on the educational domain and did not address intention as a general explanatory construct for human behaviour.

Soumy et al. (2025) also examined the concept of rectifying intention in the pursuit of knowledge through an analysis of al-Zarnuji's ideas in *Ta'lim al-Muta'allim*. The findings demonstrated that sound intention constitutes an essential condition for attaining the desired educational and intellectual outcomes and that corrupt motives lead the educational process away from its genuine objectives. Despite its importance in highlighting the educational and ethical dimensions of intention, the study remained confined to the context of seeking knowledge and did not attempt to develop a general theoretical model of intention.

Also falling within this category is the study by Hassan and Mahmood (2021) on the objectives of Islamic law (*maqasid al-shari'ah*) in the thought of Mustafa al-Zalami. The study highlighted the close relationship between objectives and intentions in interpreting legal rulings and understanding the philosophy of Islamic legislation. It contributed to broadening the understanding of intention as an integral component of the comprehensive maqasid framework of Islamic law.

In general, foundational Islamic studies have contributed significantly to clarifying the scriptural roots of the concept of intention and its ethical and educational dimensions. However, they have largely focused on specific or applied aspects and have not moved towards developing a comprehensive Islamic theory of intention as an explanatory framework for human behaviour.

Contemporary Applied Studies of Intention from an Islamic Perspective

This category has focused on examining the impact of intention in specific domains such as education, mental health, entrepreneurship, and educational assessment.

Majid et al. (2018) proposed a model for understanding entrepreneurial intention from an Islamic perspective, emphasising that intention in Islam is not confined to economic gains but extends to the fulfilment of broader ethical, social, and religious objectives. The study also underscored the importance of integrating moral and ethical dimensions into the explanation of entrepreneurial behaviour.

Within the psychological domain, Rahman (2024) examined the influence of intention on enhancing students' psychological well-being. The study concluded that there is a positive relationship between righteous intention and feelings of meaning, psychological satisfaction, and emotional stability. These findings are consistent with the Islamic perspective, which associates inner soundness with outward rectitude.

Similarly, Sadiq and Ahmad (2026) proposed a framework for the concept of Islamic Mindfulness and highlighted the role of conscious intention in guiding decision-making processes and achieving psychological and spiritual balance. This study is particularly significant as it represents a contemporary attempt to integrate Islamic concepts into modern psychological models.

Likewise, Zafar (2025) emphasised the importance of balancing knowledge, intention, character, and accountability in developing assessment systems from an Islamic perspective. The study argued that performance evaluation should not be restricted to observable outcomes but should also take into consideration the motives and purposes underlying behaviour.

Despite the practical value of these studies, they remained associated with specific sectors and fields and did not seek to develop a general theory of intention applicable to the explanation of diverse forms of human behaviour.

Comparative Studies between the Islamic Conception and Contemporary Theories

This category represents a more advanced stage in the study of intention, as it attempts to establish connections between the Islamic intellectual heritage and contemporary behavioural and psychological theories.

Najibi et al. (2025) conducted one of the most notable studies in this area by comparing the concept of intention in Islamic jurisprudence with the concept of intention in the Theory of Planned Behaviour. The study identified certain similarities concerning the role of intention in predicting behaviour; however, it also emphasised fundamental differences relating to ethical reference points, ultimate purpose, and the source of behavioural commitment.

Al-Shaibani (2020) examined the application of the legal maxim “matters are judged according to their objectives” within the Saudi legal system from a comparative perspective. The study highlighted the importance of intention in the legal interpretation of actions, contracts, and responsibilities. It also demonstrated the extension of the concept of intention beyond the sphere of worship into broader legal and institutional domains.

These studies indicate the possibility of an intellectual dialogue between the Islamic model and certain Western models. Nevertheless, they remain limited to partial comparisons and do not proceed towards establishing a comprehensive alternative Islamic theoretical framework.

Contemporary Philosophical and Psychological Studies on Intentionality and Human Agency

This category examines intention and intentionality as components of the philosophy of human action and theories of motivation and agency.

Bratman (2007) discussed the concept of intentional agency through his analysis of the role of plans and rational commitments in organising human behaviour. He presented one of the most influential models in contemporary analytic philosophy. Nevertheless, his conception remains confined to the individual rational framework and does not address the ethical or faith-based dimensions of intention.

Khalilović (2022) provided an ontological analysis of human action in Islamic philosophy, reviewing the perspectives of Ibn Sina and Mulla Sadra concerning will, choice, and human agency. This study represents an important bridge between Islamic philosophy and contemporary theories of action.

Moussavou (2021) examined intention as a moral act and as behaviour directed towards peace within Arab-Islamic thought, arguing that intention constitutes a central dimension in shaping ethical conduct.

In a related context, Mian (2022) discussed the concept of moral agency in al-Ghazali's thought and its relationship to contemporary anthropological models, demonstrating that ethical action in Islam cannot be understood independently of the faith dimension and the human relationship with Allah Almighty.

Collectively, these studies reveal the richness of contemporary philosophical discussions concerning intentionality and human agency. However, they do not provide a comprehensive model that integrates the doctrinal, ethical, behavioural, and eschatological dimensions that characterise the Islamic concept of intention.

The foregoing review demonstrates that previous studies have made valuable contributions to establishing the concept of intention and analysing its educational, psychological, and social applications. Comparative studies have also helped to highlight points of convergence and divergence between the Islamic perspective and Western theories. Nevertheless, most of these studies have approached intention from partial or specialised perspectives and have not sought to construct a comprehensive Islamic theoretical model that integrates its doctrinal, ethical, psychological, behavioural, and eschatological dimensions.

Accordingly, the present study is distinguished by the fact that it is not confined to conceptual grounding, description, or comparison. Rather, it seeks to develop a comprehensive Islamic theoretical framework of intention grounded in the revealed texts and the Islamic intellectual

tradition, while simultaneously benefiting from contemporary philosophical and psychological analytical tools, with the aim of providing a more comprehensive explanatory model of human behaviour.

Results and Discussion

To answer the first research question, namely, “What is the concept of intention from an Islamic perspective, and what are its components?”, the linguistic meaning of intention, the sources of revelation, and the Islamic intellectual heritage across different historical periods were reviewed. Through reflection, inference, and critical analysis, the following findings were reached.

Intention in the Arabic Language

The linguistic analysis of the concept of intention constitutes the first gateway to understanding its development within the Islamic epistemological framework, as Islamic concepts often originate from fundamental linguistic meanings before acquiring deeper and broader technical dimensions. The word *niyyah* (intention) derives from the trilateral root (n-w-y), a root that revolves in the Arabic language around the meanings of purpose, determination, and orientation towards a particular goal. Ibn Faris (1979), in *Maqayis al-Lughah*, indicated that the root meaning denotes the commitment of the heart and the concentration of the will upon an intended matter, a meaning that from the outset reveals the close association between intention and the internal dimension of human action. Likewise, Ibn Manzur (1414 AH) defined it as the heart’s determination and purpose towards an action, thereby emphasising that intention is not merely a passing thought or temporary desire, but rather a state of stable volitional orientation towards a specific objective.

The linguistic review reveals that the concept of intention intersects with several related concepts, such as will (*iradah*), determination (*‘azm*), purpose (*qasd*), resolve, and aspiration (*hamm*). However, these concepts are not entirely synonymous. Will may refer to an initial psychological inclination or desire; determination signifies the strength of decision after hesitation; and purpose denotes orientation towards a particular objective. Intention, however, encompasses all these elements within a more complex structure that combines awareness of an action, willingness to perform it, orientation towards it, and consciousness of the objective sought through it. Consequently, intention in the Islamic conception acquired a broader significance than mere desire or rational decision, becoming a central concept in explaining human behaviour and linking actions to their underlying purposes.

The linguistic dimension of intention is not limited to describing an internal psychological state; rather, it inherently incorporates the idea of purposeful orientation that grants an action its meaning and direction. This meaning subsequently develops within the religious discourse to become one of the fundamental principles upon which the evaluation of actions and individuals is based, such that an action is assessed not merely according to its outward form but also according to the purpose for which it was undertaken.

Intention in the Qur’an

Although the term *niyyah* (intention) does not appear in its technical form in the Holy Qur'an, its conceptual presence is among the most extensive and pervasive themes within Qur'anic discourse. The Qur'an does not deal with human beings merely as behavioural entities; rather, it portrays them as purposeful, acting, and choosing beings whose actions derive their value from the goals they pursue and the motives that drive them. Accordingly, a wide range of expressions reflecting the conceptual structure of intention appear in the Qur'an, including will (*iradah*), seeking (*ibtigha'*), sincerity (*ikhlas*), direction, purpose, pursuit, and striving.

The concept of sincerity emerges as one of the notions most closely associated with intention in the Qur'an, as illustrated in the verse:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: 5]

“And they were not commanded except to worship Allah, devoting religion sincerely to Him.”
(Al-Bayyinah 98:5)

This verse reveals that the true value of an action does not arise from its external form but rather from the sincerity of its purpose towards Allah Almighty. Sincerity here is not a supplementary characteristic of an action; rather, it constitutes its inner essence, granting it legitimacy and meaning.

The Qur'an also repeatedly links will and recompense, thereby making intention a central element in explaining human behaviour. Allah the Exalted says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا﴾ [هود: 15]

“Whoever desires the life of this world and its adornment—We shall fully repay them for their deeds therein.” (Hud 11:15)

And He also says:

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيًا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾ [الإسراء: 19]

“But whoever desires the Hereafter and strives for it as it ought to be striven for, while being a believer—those are the ones whose striving shall be appreciated.” (Al-Isra' 17:19)

These verses demonstrate that the Qur'an regards will directed towards a specific goal as a criterion for understanding actions and determining their outcomes. The distinction between the two actions lies not in their outward form but in the objective that motivates each of them.

From a deeper perspective, the Qur'an presents the human being as a teleological being whose actions constantly move towards goals and values that he chooses and seeks to realise. Consequently, the concept of seeking (*ibtigha'*) appears repeatedly in numerous passages, such as Allah's statement:

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾ [المائدة: 2]

“Seeking bounty from Allah and His pleasure.” (Al-Ma’idah 5:2)

And His statement:

﴿إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾ [الليل: 20]

“Seeking only the Countenance of his Lord, the Most High.” (Al-Layl 92:20)

These verses confirm that the inner motive constitutes a decisive element in evaluating actions and that human behaviour cannot be understood independently of the purposes that provide it with meaning and direction.

Accordingly, it may be argued that the Holy Qur’an does not present intention as a partial element restricted to certain acts of worship; rather, it places it at the heart of its comprehensive vision of humanity, action, responsibility, and recompense. This renders intention one of the fundamental explanatory principles of human behaviour from the Islamic perspective.

Intention in the Prophetic Sunnah

Intention occupies a central position within the Prophetic Sunnah, as it constitutes the foundation upon which the value, validity, and acceptance of actions are established. Islam does not view an action as a mere outward movement; rather, it regards it as a reflection of the motives and purposes residing within the human heart. Hence, the hadith of ‘Umar ibn al-Khattab (may Allah be pleased with him), “Actions are only by intentions, and every person shall have only what he intended,” serves as the foundational text in constructing the Islamic theory of intention. Scholars have regarded it as one of the pivotal hadiths upon which Islam revolves and as a comprehensive principle encompassing diverse areas of jurisprudence and conduct (Junnifar, 2025; Najibi et al., 2025; Dahamsheh, 2026). The restrictive particle *innama* (“only”) indicates that the legal and moral consideration of actions is intrinsically connected to intention, making it the criterion that distinguishes acts of worship from ordinary customs and differentiates between actions that appear identical outwardly but differ in their purposes and objectives (Al-Maududi et al., 2025; Zaki et al., 2024).

This meaning becomes even clearer when one considers the context in which the hadith was narrated, namely the story of “the migrant of Umm Qays.” One of the Companions migrated from Makkah to Madinah in order to marry a woman who had stipulated migration as a condition for marriage. The Prophet ﷺ explained that the true value of migration is determined not by the action itself but by the purpose intended by the individual undertaking it. Migration for Allah and His Messenger differs fundamentally in its reality and reward from migration for worldly objectives, despite the similarity of the external act (Al-Maududi et al., 2025; Mian, 2022). This example illustrates that intention represents the “direction of the heart” that grants an action its ethical and legal meaning and determines its standing before Allah Almighty.

The Prophetic traditions further affirm that divine evaluation of actions is not confined to outward appearances but extends to the intentions and motives carried within the heart. This is reflected in the statement of the Prophet ﷺ:

“Indeed, Allah does not look at your appearances or your wealth, but He looks at your hearts and your deeds” (Junnifar, 2025; Najibi et al., 2025).

Among the manifestations of this divine generosity is that a person may be rewarded merely for intending a good deed, even if circumstances beyond his control prevent its execution. This is illustrated in the hadith concerning those who remained behind during the expedition of Tabuk yet received the reward of the warriors because of the sincerity of their intentions. This demonstrates that sincere intention may compensate for the inability to perform an action and grants it moral and spiritual significance (Mian, 2022; Dahamsheh, 2026).

The function of intention, therefore, is not confined to purely devotional acts. Rather, it extends to all spheres of life, including the pursuit of knowledge, professional work, and daily activities. Permissible habits may thus be transformed into acts of worship for which a Muslim is rewarded whenever they are associated with a righteous purpose and a legitimate objective. Conversely, the Prophetic Sunnah warns against corruption of intention in righteous deeds, particularly in the pursuit of knowledge, because such corruption undermines the ethical and religious value of the action (Zaki et al., 2024).

Accordingly, the Prophetic Sunnah presents a comprehensive conception of intention as a system of self-regulation that connects human beings with their Creator, guides their conduct across all spheres of life, and makes internal purposes the criterion for judging and evaluating actions. In this sense, intention is not merely a stage preceding action; rather, it constitutes the central structure that grants action its meaning, ethical value, and ultimate eschatological outcome. Consequently, it represents one of the most fundamental concepts underpinning the Islamic theory of human behaviour.

To answer the second research question, namely, “How have Western philosophy and contemporary psychology conceptualised intention, intentionality, and motivation, and what are the epistemological and methodological limitations of these conceptualisations?”, the study reviewed and analysed the most prominent contemporary philosophical and psychological approaches to the concept of intention, examined their theoretical foundations and epistemological assumptions, and subsequently subjected them to comparative critical analysis in light of the Islamic conception of human beings and behaviour. For this purpose, the discussion was divided into two complementary sections: the first presents the major Western theories and conceptualisations of intention, whereas the second focuses on critically evaluating these perspectives, analysing their explanatory limitations, and highlighting their shortcomings.

The Development of the Concept of Intention in Western Thought

The concept of intention did not develop within Western thought through a religious or ethical framework comparable to that found in the Islamic intellectual tradition. Rather, it emerged primarily within philosophical inquiries into the nature of human action and its relationship with will, reason, and moral responsibility. The concept underwent profound epistemological transformations that reflected the major shifts experienced by Western thought itself, moving from a metaphysical framework centred on free will and moral choice to a positivist and empirical framework that sought to explain human behaviour through observable and measurable variables.

In Greek philosophy, intention was associated with discussions of virtue and rational choice, whereas modern philosophy focused on the relationship between will and consciousness. With the emergence of the concept of intentionality through the works of Franz Brentano and subsequently Edmund Husserl, intention became associated with the cognitive structure of human consciousness, whereby every conscious state is directed towards, or concerned with, a particular object. This conception represented a significant turning point in the study of human action because it shifted the discussion from mere moral will to the analysis of the cognitive structures that precede behaviour.

During the second half of the twentieth century, scholarly interest shifted from abstract philosophical analysis to the study of the practical mechanisms that generate human behaviour. Consequently, numerous theories emerged in social and organisational psychology that sought to explain the relationship between intentions, motives, decisions, and actual behaviours. Nevertheless, the common denominator among most of these models is their treatment of intention as an internal psychological or cognitive phenomenon that can be explained through mental or social processes, without linking it to a transcendent frame of reference or to an absolute value system that determines the ultimate purpose of action.

Accordingly, it may be argued that the development of the concept of intention in Western thought gradually moved towards what may be termed the “secularisation of human intentionality”, whereby intention came to be understood as a cognitive or psychological function associated with the achievement of goals chosen by the individual, rather than as a response to a transcendent purpose or a moral commitment grounded in revelation. This epistemological background represents one of the most significant methodological differences between the Islamic conception of intention and its Western counterparts.

Intention in the Theory of Planned Behaviour (TPB)

The Theory of Planned Behaviour, developed by Ajzen (1991), is regarded as one of the most influential models for explaining human behaviour during the past three decades. The theory is based on the fundamental assumption that voluntary behaviour is preceded by the formation of a behavioural intention and that the strength of this intention constitutes the best predictor of future behaviour.

According to the theory, intention is shaped through three principal components: attitude towards the behaviour, perceived social norms, and perceived behavioural control. Consequently, intention

becomes the outcome of the interaction between personal beliefs, social pressures, and self-perceptions of competence.

The theory has achieved considerable success in explaining a broad range of behaviours related to health, education, consumption, and entrepreneurship, making it one of the most widely utilised models in contemporary behavioural research. Some Muslim scholars have also attempted to benefit from it in explaining certain behavioural aspects associated with the Islamic concept of intention (Najibi et al., 2025).

Nevertheless, critical analysis reveals a fundamental limitation within this model. Intention in the Theory of Planned Behaviour is reduced to a predictive variable that explains the likelihood of behaviour occurring, whereas the theory does not concern itself with the source of the values and ethical principles that determine whether a behaviour is legitimate or illegitimate. Ethical and unethical behaviours may be explained through the same mechanisms, provided that each is produced by a strong intention supported by appropriate social and cognitive factors. Thus, while the theory explains how intention is formed, it does not provide a criterion for evaluating its moral value.

Intention in Self-Determination Theory (SDT)

Self-Determination Theory, developed by Deci and Ryan (2000), represents one of the most prominent contemporary attempts to understand human motivation from a perspective that focuses on the internal drivers of action. The theory assumes that human beings possess an innate tendency towards growth, development, and self-actualisation and that this tendency depends upon the satisfaction of three fundamental psychological needs: autonomy, competence, and relatedness.

The significance of this theory lies in its departure from traditional behaviourist explanations that linked behaviour solely to reward and punishment. Instead, it restored attention to intrinsic motivations and the personal meanings individuals attach to their actions. Consequently, it has exerted substantial influence in the fields of education, management, and mental health.

However, the centrality of the self within this theory simultaneously represents one of its principal epistemological limitations. Individual desires and psychological needs become the ultimate reference point for explaining and evaluating behaviour. In the Islamic conception, however, the human being is not regarded as a self-sufficient reference point but rather as a morally responsible being who operates within a framework of values and objectives derived from revelation. Consequently, motivation in Islam does not arise solely from the need for autonomy, achievement, or belonging; rather, it stems from striving to fulfil servitude to Allah Almighty and seeking His pleasure.

Goal-Setting Theory

Goal-Setting Theory, developed by Locke and Latham, is founded upon the assumption that the clarity of goals, their level of difficulty, and an individual's commitment to them are decisive factors in enhancing performance and achievement. Applied studies have demonstrated the

effectiveness of this theory in improving productivity and organisational and educational performance.

The theory provides an important understanding of the role of future-oriented intention in directing behaviour and organising human effort, emphasising that individuals tend to exert greater effort when their goals are clear, specific, and measurable. Nevertheless, its primary concern remains the effectiveness of goal attainment rather than the moral value of the goal itself.

From an Islamic perspective, this represents a fundamental limitation, since intention derives its value not merely from the clarity of the objective or the strength of commitment to it, but rather from the legitimacy of the objective itself and its relationship to the objectives of the Shari‘ah and ethical values. Success in achieving an illegitimate objective is not considered success within the Islamic scale of values, regardless of the efficiency of the means employed to attain it.

Intentional Agency in Bratman’s Theory

Michael Bratman is among the most prominent contemporary philosophers of action and has developed an influential conception of intention as a long-term planning structure that assists individuals in organising their behaviour and achieving future objectives (Bratman, 2007). According to this conception, intention is not confined to an immediate decision but performs an ongoing organisational function that links present actions with future plans.

The importance of this model lies in highlighting the temporal dimension of intention and its role in achieving behavioural consistency and practical stability. Human beings do not make decisions in isolation; rather, they construct networks of commitments and plans that provide their actions with continuity and coherence.

Nevertheless, Bratman’s conception of intentional agency remains confined to the cognitive and organisational dimensions of human action. It does not address questions concerning the source of moral value or the ultimate purpose that ought to guide such plans. Consequently, it provides an important explanation of how intention functions, but it does not explain why intention should be directed towards one objective rather than another.

Accordingly, Bratman’s model may be regarded as a partial explanation of certain functions of intention rather than an alternative to the Islamic conception, which integrates cognitive, ethical, faith-based, and eschatological dimensions within a single explanatory framework.

Continuing the response to the second research question, the study moves from the stage of presenting and analysing Western theories to the stage of epistemological and methodological critique, with the aim of evaluating their explanatory capacity and assessing the extent to which they accommodate the various dimensions of intention and human behaviour.

A Critical Introduction

A review of the Western literature on intention, intentionality, and motivation reveals that most contemporary theoretical efforts have focused on explaining human behaviour in terms of its immediate mechanisms and influencing factors, rather than constructing a comprehensive conception of human nature, the purpose of human existence, and the source of normative values. Dominant theories in social psychology, motivational psychology, and analytic philosophy generally do not begin with the question, “What is the human being?” Rather, they begin with questions such as, “How do human beings make decisions?” or “How can human behaviour be predicted?” The distinction between these questions is fundamental, since explaining behaviour does not necessarily entail explaining the human being.

From this perspective, the limitations of many contemporary Western models become apparent. They provide useful explanatory tools for understanding certain partial aspects of behaviour, yet they do not originally claim to offer a comprehensive vision of the human person. The problem emerges when such partial models are transformed into comprehensive explanatory frameworks through which human beings are viewed as self-sufficient entities whose actions can be explained solely through individual desires, rational calculations, or psychological needs.

By contrast, the Islamic conception proceeds from a fundamentally different ontological vision. Human beings are not merely social actors or psychological entities seeking the fulfilment of their desires; rather, they are honoured creations of Allah, morally accountable agents, vicegerents on earth, and individuals who will be held accountable before Allah Almighty for their actions. Consequently, intention in Islam does not merely represent a stage preceding behaviour; it constitutes the central point of connection between belief, will, action, and destiny. The difference between the Islamic model and Western models is therefore not a matter of procedural details but a difference in the epistemological foundations that define the very meaning of human action.

The Ontological Limitation of Western Theories

Most contemporary Western theories are based upon the implicit assumption that the human being is the ultimate reference point for determining goals, values, and standards of behaviour. This assumption appears, to varying degrees, within theories of motivation, rational choice, and planned behaviour, where the individual is regarded as the central agent who determines objectives on the basis of personal desires, convictions, or evaluations.

In Self-Determination Theory, for example, human motivation is explained in terms of the needs for autonomy, competence, and relatedness, while intention is understood as an expression of the individual's desire to fulfil these needs. Similarly, in the Theory of Planned Behaviour, intention is reduced to personal attitudes, social norms, and perceived behavioural control (Ajzen, 1991). Although these variables possess significant explanatory value, they do not move beyond explaining how intention is formed, nor do they address the question of the objective foundation that grants goals their moral legitimacy.

From an Islamic perspective, this conception reflects an ontological limitation arising from the reduction of the human being to psychological and social dimensions while neglecting the relationship between human beings and their Creator, as well as their connection to a value system that transcends the self. Intention in Islam does not emerge solely from individual will; rather, it is formed in light of faith in Allah, knowledge of His commands, and awareness of the objectives of the Shari‘ah. Accordingly, the human being is not the ultimate source of value but a respondent to a value system that is greater and more comprehensive than the self.

The Problem of Ultimate Purpose in Contemporary Models

Intention is inseparably linked to purpose, for there can be no intention without an intended objective and no will without a goal towards which it is directed. Consequently, every theory of intention necessarily contains, either explicitly or implicitly, a particular conception of human ends.

An analysis of contemporary Western theories reveals that the goals around which they revolve generally concern individual achievement, psychological satisfaction, professional success, or social adaptation. Even in models that discuss long-term commitments or major life projects, the ultimate frame of reference remains confined within the horizon of worldly existence.

In the Islamic conception, however, the ultimate purpose of human beings transcends the boundaries of worldly existence and is connected to the fulfilment of servitude to Allah Almighty and the attainment of His pleasure. Consequently, the value of intention is measured not only by its effectiveness in achieving an objective but also by the nature of the objective itself and its relationship to the objectives of the Shari‘ah and the pleasure of Allah. An intention directed towards an illegitimate objective does not acquire positive value, regardless of the degree of organisation, determination, or efficiency involved in its execution.

This teleological dimension grants the Islamic conception broader explanatory power, enabling it to account for forms of behaviour that are difficult to explain solely through the logic of utility or immediate self-interest, such as sacrifice, altruism, perseverance through hardship, and the willingness to incur material losses for the sake of higher values in which an individual believes.

The Ethical Limitation: Explanatory Neutrality and the Absence of a Moral Criterion

One of the defining characteristics of many contemporary psychological theories is their adoption of a descriptive or explanatory stance that avoids making moral judgements concerning behaviour. The function of the theory is to explain the causes of action and the mechanisms through which it occurs, rather than to determine whether the action is good or evil, legitimate or illegitimate.

Although this orientation has contributed to strengthening the empirical and scientific character of these theories, it has simultaneously resulted in a separation between behavioural explanation and moral evaluation. Within such models, intention may be directed towards beneficial or harmful actions, ethical or unethical actions, without affecting the theoretical structure itself, because the theory is concerned with explaining behaviour rather than evaluating it.

In Islam, however, intention cannot be separated from the moral dimension, since the moral value of an action begins with the purpose that motivates it. The same action may therefore differ in ruling and value according to the intentions underlying it. Consequently, intention functions as a moral criterion as much as it serves as a psychological motive or an explanatory element of behaviour. Dahamsha (2026) demonstrated that the concept of intention in Islamic and Arab contexts is closely associated with moral judgement concerning actions, reflecting the integration of the ethical dimension within the very structure of the concept itself.

The Eschatological Limitation: Human Beings between Temporal Existence and Eternal Continuity

The eschatological dimension represents one of the most profound differences between the Islamic conception and contemporary Western models. Owing to their development within secular or positivist epistemological frameworks, these models explain human behaviour within the confines of worldly life and treat its consequences merely as psychological, social, or economic outcomes.

In the Islamic worldview, however, intention is directly connected to the concepts of accountability and recompense, rendering its effects capable of extending beyond worldly existence. Human beings do not make decisions solely on the basis of immediate outcomes; rather, they do so in light of the ultimate accountability that follows from those decisions. For this reason, the Holy Qur'an repeatedly links will with recompense, intentions with consequences, and actions with reward or punishment.

The significance of this dimension is not restricted to matters of belief. It also affects the explanation of human behaviour by providing a motivational force that operates independently of material and social considerations, thereby granting human action a meaning that transcends immediate utility. Consequently, neglecting the eschatological dimension results not merely in a deficiency in religious explanation but also in a reduction of the explanatory power of the theory itself with respect to a wide range of altruistic, devotional, and sacrificial forms of human behaviour.

In light of the findings derived from the responses to the first and second research questions, the study now seeks to answer the third question, which concerns how an integrative Islamic model of intention may be developed to provide a more comprehensive explanation of human behaviour that is consistent with the Islamic worldview.

The Theoretical Foundations of the Proposed framework

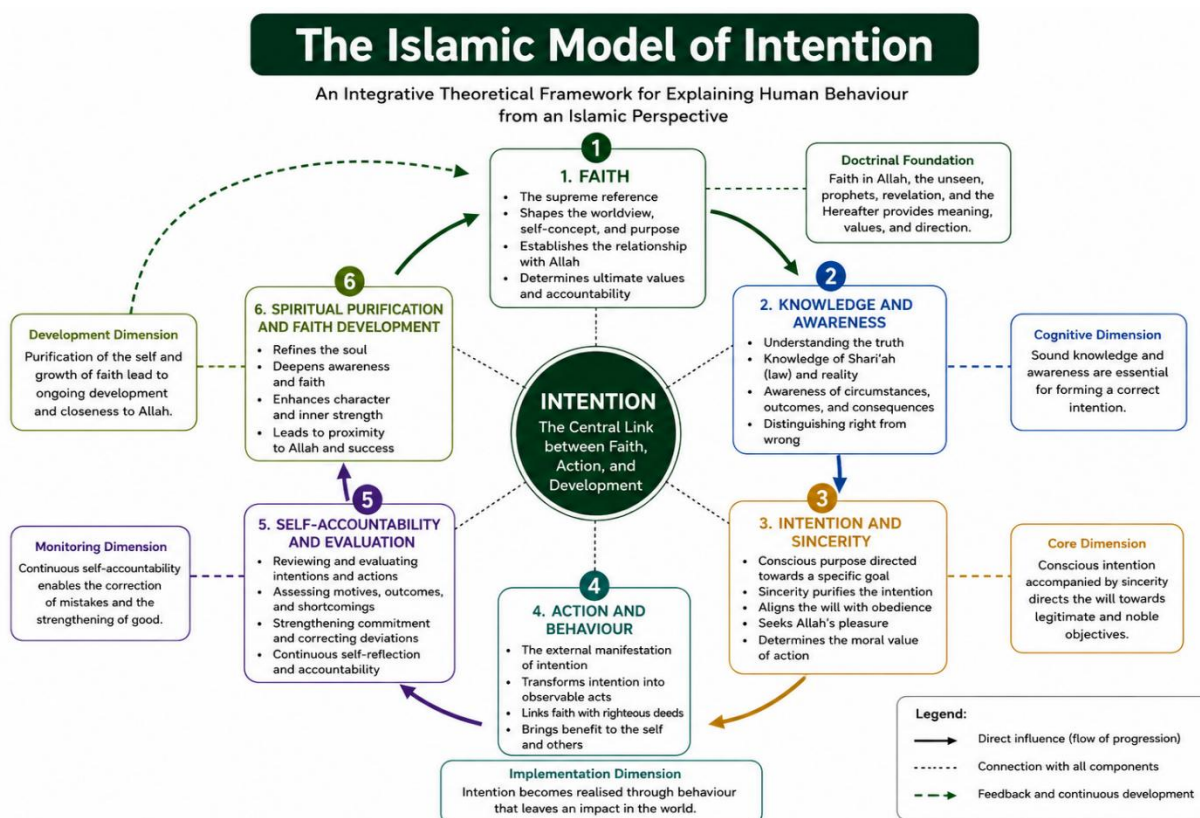
The preceding discussion has demonstrated that the concept of intention in the Islamic intellectual tradition cannot be reduced to a mere mental purpose preceding action or a psychological motive driving behaviour. Rather, it represents a complex epistemological, ethical, and faith-based structure in which belief, will, sincerity, action, and accountability are intricately intertwined (Junnifar, 2025; Najibi et al., 2025; Zafar, 2025). Within the Islamic conception, intention constitutes a "meta-ethical framework" that connects knowledge and action, placing the individual

in a continuous state of self-monitoring and accountability before the Creator. This, in turn, enables even ordinary actions to acquire a devotional character (Junnifar, 2025; Mian, 2022; Sadiq & Ahmad, 2026). The discussion has also shown that most contemporary Western approaches—such as the Theory of Planned Behaviour (TPB) and conventional motivational theories—despite their explanatory value, have addressed intention from partial perspectives that focus on behavioural, cognitive, or material motivational dimensions. Consequently, they have been unable to fully accommodate the complex nature of the human being as portrayed within the Islamic worldview, which integrates human agency with concepts such as the unseen, divine blessing (*barakah*), divine favour (*ni'mah*), and eschatological recompense (Mian, 2022; Najibi et al., 2025; Utari et al., 2025).

Accordingly, the present study proposes an integrative Islamic model of intention grounded in the Islamic conception of the human being as a morally responsible vicegerent who is accountable before Allah Almighty for his or her actions. This model assumes that intention constitutes the central mechanism through which doctrinal conviction is translated into behavioural practice. It further posits that intention serves as the point of convergence between the inner and outer worlds, between internal motivation and religious commitment, and between worldly action and ultimate eschatological destiny.

The model is founded upon the central proposition that human behaviour is not shaped directly by knowledge, will, or the social environment alone. Rather, it emerges from the interaction of an integrated system that begins with faith and culminates in spiritual purification (*tazkiyah*), with each stage influencing the next within a continuous process of self-development and spiritual growth. Intention thus becomes the organising core that links the various components of human personality within a single coherent framework.

The Structural Components of the Islamic Model of Intention



The proposed model consists of six principal components that are functionally interconnected, such that none of them can be fully understood in isolation from the others.

First: Faith (Iman Foundation)

Faith (*iman*) constitutes the supreme reference foundation of the model, as it determines the individual's understanding of existence, the self, and humanity's place within the universe. In the Islamic conception, faith is not merely a mental affirmation or a theoretical belief; rather, it is the comprehensive framework that gives actions their meaning and defines their ultimate purposes. Through faith, standards of good and evil, right and wrong, are established, and the relationship between the human being and the Creator is defined. Consequently, intention cannot be separated from the level of faith possessed by the individual. The stronger one's faith and the deeper one's awareness of the realities of servitude to Allah and vicegerency on earth, the greater the capacity of intention to direct behaviour towards legitimate objectives.

Second: Knowledge and Awareness

Knowledge represents the stage at which doctrinal principles are translated into practical awareness. A person cannot intend what he or she does not know, nor direct oneself towards an objective whose reality is not understood. For this reason, moral and religious responsibility in Islam is closely associated with knowledge, while the corruption of action is often linked to defective understanding or inadequate knowledge. This component encompasses both religious

knowledge, which clarifies what is lawful and unlawful, and practical knowledge, which enables individuals to understand the circumstances, consequences, and outcomes of their actions. Accordingly, the soundness of intention depends upon the soundness of the awareness upon which it is founded.

Third: Intention and Sincerity (Intention and Sincerity)

This stage represents the central core of the entire model, as it is here that knowledge is transformed into conscious purpose and will directed towards a specific objective. Intention, in this context, extends beyond the mere act of decision-making to include defining the objective, directing the will, and consciously recognising the ethical and faith-based motive underlying the action. Sincerity (*ikhlas*) constitutes the corrective dimension of intention, purifying it from selfish influences and illegitimate motives and directing it towards Allah Almighty in pursuit of His pleasure. Through the integration of intention and sincerity, an action acquires its religious and ethical value.

Fourth: Action and Behaviour

This stage represents the external manifestation of intention. In Islam, intention is not a closed psychological state or an internal experience detached from reality; rather, it is a motivating force that is embodied in observable actions and behaviours. This explains the repeated linkage in the Holy Qur'an between faith and righteous deeds, since the sincerity of intention is demonstrated through its practical effects in a person's life. This dimension affirms that Islam rejects any separation between belief and behaviour or between intentions and actions.

Fifth: Self-Accountability and Evaluation

A distinctive feature of the Islamic model is its inclusion of self-review as an essential stage within the process of human action. Action does not conclude with its performance; rather, it becomes the subject of reflection, evaluation, and continuous refinement. This process is grounded in the concept of *muhasabah* (self-accountability), which constitutes one of the most important principles of Islamic education and spiritual development. Through this process, individuals regularly review their intentions, actions, and outcomes, thereby enabling them to correct deviations and strengthen areas of commitment and excellence.

Sixth: Spiritual Purification and the Development of Faith (Iman Development)

Spiritual purification (*tazkiyah*) represents the final outcome of the behavioural cycle within the Islamic model and simultaneously serves as the starting point for a new cycle characterised by greater depth and maturity. Actions founded upon sincere intention do not merely produce external outcomes; they also refine the soul, elevate awareness, and deepen faith. Consequently, *tazkiyah* is not an outcome separate from intention; rather, it is the cumulative fruit of the continuous interaction between faith, knowledge, intention, action, and self-accountability.

The Explanatory Characteristics of the Proposed framework

The integrative Islamic model of intention possesses several characteristics that provide it with broader explanatory power in comparison with contemporary Western models. First, it is a multidimensional model that integrates doctrinal, ethical, psychological, behavioural, and faith-based components within a single framework. Second, it is a teleological model that links human behaviour to a purpose that transcends worldly existence, namely the fulfilment of servitude to Allah Almighty and the attainment of His pleasure. Third, it is a normative model that does not merely describe or explain behaviour but also provides standards by which it may be evaluated and judged. Finally, it is a dynamic model founded upon the principle of continuous interaction between intention, action, and spiritual purification (*tazkiyah*), thereby enabling the explanation of an individual's moral and spiritual development over time.

This study concludes that intention in Islam represents far more than a psychological motive or a cognitive decision preceding action. Rather, it constitutes the central structure around which the various components of human personality are organised. Through intention, belief interacts with will, knowledge is transformed into commitment, values are translated into practical conduct, and human behaviour becomes connected to its ultimate eschatological purposes. The study further demonstrates that many Western theories, despite their important contributions to explaining certain aspects of behaviour, remain unable to accommodate the doctrinal, ethical, and faith-based dimensions that constitute the essence of human action within the Islamic worldview. Accordingly, the study proposes the integrative Islamic model of intention as a comprehensive theoretical framework that may contribute to the advancement of research in behaviour, ethics, education, and psychology from an Islamic perspective, while also serving as a foundation for the development of a broader Islamic theory of human nature and the explanation of human action.

Results of the Study

In light of the foundational, critical, and comparative analysis undertaken regarding the concept of intention in Islamic sources and its position within contemporary Western theories, a number of findings directly related to the research questions were identified.

With regard to the first research question concerning the concept of intention in the Islamic conception and its components and dimensions, the study demonstrated that intention occupies a central position within the Islamic epistemological and ethical framework. It is not understood merely as a psychological desire or a cognitive decision preceding action; rather, it is conceived as a conscious act of the heart that integrates knowledge, will, purpose, and sincerity. The study further revealed that the Qur'anic and Prophetic texts established a comprehensive conception of intention that links internal motives with outward actions and regards the soundness of purpose as a fundamental criterion in the evaluation of human behaviour. The study also showed that the contributions of Muslim scholars—including jurists, hadith scholars, scholars of the objectives of the Shari'ah, and scholars of spiritual purification—have contributed to the development of an integrated conception of intention as the point of convergence between belief, ethics, and

behaviour. This has resulted in a multidimensional concept encompassing doctrinal, cognitive, ethical, psychological, social, and eschatological dimensions simultaneously.

With regard to the second research question concerning the place of intention within contemporary Western theories and the similarities and differences between these theories and the Islamic conception, the study found that modern Western thought has made significant contributions to the explanation of human intentionality, motivation, and decision-making through a variety of models, most notably the Theory of Planned Behaviour, Self-Determination Theory, Goal-Setting Theory, and the theory of Intentional Agency. The comparison revealed a degree of convergence between these models and the Islamic conception in recognising the central role of intention in directing human behaviour. At the same time, however, the study established the existence of fundamental differences concerning reference points, ultimate purpose, and function. In Islam, intention is linked to faith, servitude to Allah, and eschatological accountability, whereas in most Western models it is understood as a psychological or cognitive variable intended to explain or predict behaviour. The critical analysis further demonstrated that, despite their explanatory value, these theories remain constrained by epistemological frameworks that focus primarily on the psychological and social dimensions of behaviour, without adequately accommodating the faith-based, ethical, and teleological dimensions that constitute the essence of the concept of intention within the Islamic worldview.

With regard to the third research question concerning the possibility of constructing an integrative Islamic model of intention, the study concluded that Islamic sources and the accumulated body of scholarly contributions surrounding them provide a robust epistemological foundation for the development of a comprehensive explanatory model of intention. The analysis resulted in the formulation of a model based upon the continuous interaction between faith, knowledge, intention, action, self-accountability, and spiritual purification, with intention functioning as the central link through which doctrinal conviction is translated into practical conduct possessing ethical and spiritual value. This model is distinguished by its capacity to integrate doctrinal, ethical, psychological, and behavioural dimensions within a single framework, thereby granting it broader explanatory power with respect to human behaviour than partial models that focus on only one aspect of the human phenomenon.

Conclusion

This study sought to develop a more comprehensive understanding of the concept of intention through a foundational, analytical, and comparative critical examination centred on three principal questions: defining the concept of intention within the Islamic conception, identifying its place within contemporary Western theories, and constructing an integrative Islamic model capable of explaining its role in shaping human behaviour.

The study demonstrated that intention within the Islamic worldview represents far more than a psychological motive or a cognitive purpose that precedes action. Rather, it constitutes the internal structure within which belief, knowledge, will, sincerity, and moral values interact, and through which inner convictions are transformed into meaningful and purposeful practical conduct. The

study further showed that intention forms the focal point of the relationship between the individual and his Creator, as well as between the inner world and outward practices. It also constitutes the foundation upon which the value, legitimacy, and worldly and eschatological consequences of actions are established.

On the other hand, the study confirmed that contemporary Western theories have made significant scholarly contributions to explaining certain aspects of intentionality, motivation, and human agency. However, these contributions have largely remained confined within partial explanatory frameworks that focus on psychological, cognitive, or behavioural dimensions, without extending to the faith-based, ethical, and teleological dimensions that constitute the essence of the Islamic conception of the human being. Consequently, there remains a continuing need to develop epistemological models derived from the Islamic reference framework while simultaneously benefiting from and incorporating contemporary scientific achievements within a more comprehensive conceptual structure.

In light of these findings, the study proposed an integrative Islamic model of intention based upon the dynamic interaction between faith, knowledge, intention, action, self-accountability, and spiritual purification (*tazkiyah*). The model offers an explanatory perspective on human behaviour grounded in the unity of the human being and the integration of his or her faith-based, ethical, psychological, and behavioural dimensions. In doing so, the study contributes to ongoing efforts aimed at developing contemporary Islamic theories within the human sciences and opens new avenues for further research that utilises the concept of intention as one of the foundational concepts for understanding human beings and behaviour within the Islamic worldview.

Recommendations

1. There is a need to expand interdisciplinary studies that integrate the Islamic sciences, psychology, philosophy, and behavioural sciences in order to develop a more comprehensive understanding of the concept of intention.
2. The proposed integrative Islamic model should be utilised in the development of educational and spiritual development programmes aimed at cultivating the Muslim personality.
3. Researchers in the fields of Islamic psychology and Islamic education should be encouraged to incorporate the concept of intention into explanatory models of human behaviour.
4. Certain behavioural approaches imported from Western contexts should be re-evaluated in light of their compatibility with the Islamic conception of the human being, values, and ultimate purpose.
5. Scientific measures and assessment instruments should be developed to facilitate the systematic study of selected dimensions of intention and their behavioural and educational effects.

Suggestions for Future Research

1. To develop an Islamic psychological scale for measuring the dimensions of intention (*niyyah*) and sincerity (*ikhlas*) and examining their relationship with human behaviour.
2. To empirically test the proposed integrative Islamic model of intention through both quantitative and qualitative research methodologies.
3. To investigate the impact of intention on the development of academic motivation and educational achievement among students in Islamic educational institutions.
4. To examine the relationship between intention and psychological well-being from the perspective of Islamic psychology.
5. To explore the applications of the proposed model within the fields of leadership, management, entrepreneurship, and voluntary work.
6. To conduct comparative studies between the concept of intention in Islam and the concepts of intentionality and moral agency in other religious philosophies.
7. To develop a comprehensive Islamic theory of human behaviour that takes intention as the central explanatory variable in understanding human actions.
8. To investigate the impact of conscious intention on the development of ethical and social capital within Muslim societies.

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