



The Role of Intention (*Niyah*) In Education: Based on Al-Quran and Sunnah

Nur Solehah Mohd Zuki¹, Mesbahul Hoque² Yuslina Mohamed³

¹Faculty of Quranic and Sunnah Studies, Islamic Science University of Malaysia, Bandar Baru Nilai 71800, Nilai Negeri Sembilan, Malaysia.
e-mail: nursolehah@raudah.usim.edu.my

²(Corresponding Author) Senior Lecturer, Faculty of Quranic and Sunnah Studies, Islamic Science University of Malaysia, Bandar Baru Nilai 71800, Nilai Negeri Sembilan, Malaysia.
e-mail: mesbahul@usim.edu.my

³Associate Professor, Faculty of Major Language Studies, Universiti Sains Islam Malaysia, , Bandar Baru Nilai 71800, Nilai Negeri Sembilan, Malaysia
e-mail: yuslina@usim.edu.my

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ABSTRACT

The purpose of this study is to highlight the impact of intention on the quality of education and the self-development of knowledge seekers. The methodology of this study will follow a qualitative approach and literature review. This study is based on primary sources such as verses from the Quran and hadith, as well as secondary sources that include previous research, books, articles, and related papers. The results of this study can provide practical guidance to knowledge seekers to improve their educational experience by appreciating and understanding the role of strong intentions in seeking knowledge and self-development within the framework of Islam.

Keywords: *Al-Quran, Education, Intention, Niyah, Sunnah*

INTRODUCTION

Islam places a great emphasis on having the proper intention behind every action, including receiving an education. The primary source of Islamic teachings, the Al-Quran, offers guidance on the significance of intention in the pursuit of knowledge. The Quran contains verses that stress the value of having sincere intentions when it comes to learning and personal growth. Furthermore, the Prophet Muhammad's

Sunnah, or tradition, is a significant source in Islam that offers a summary of the role intention plays in teaching and learning. Islamic education emphasizes the development of moral principles in addition to knowledge. In this regard, it is important to look at how intention shapes a person's character in Islamic education.

Furthermore, a large number of Islamic societies recognize the moral crisis and the significance of incorporating religious teachings into daily life. Moreover, many societies throughout the Islamic world are aware of the moral crisis and understand that implementing religious teachings in daily life is very important. Therefore, studies that focus on the role of intention in Islamic education, based on the Qur'an and the Sunnah, have great relevance in overcoming the moral crisis and personal development in Islamic culture. Apart from that, this study can also complete the limitations of previous studies that may not have delved deeply into this topic.

METHODOLOGY

The methodology of this study will follow a qualitative approach and literature review. This research will analyze primary sources such as Al-Quran verses and hadiths, as well as secondary sources that include previous research, books, articles, and related papers. This methodology will enable an in-depth analysis of the concept of niyyah in Islam and its influence in education.

DEFINITION OF INTENTION (NIYYAH)

Intention is an important element in the implementation of practice in Islam. It refers to a state of heart that is sincere and intends to do something. Intention is the basis of all practices in Islam and gives meaning and purpose to every action. Intention is not just words, but it involves sincerity and willingness to perform a practice solely for the sake of Allah SWT. In every act of worship, such as prayer, fasting, zakat, or other acts of worship, the sincere intention to Allah determines the validity of the practice (Azmawida, 2021). Intentions also help individuals to focus and strengthen spiritual awareness in their every action. By clarifying the intention before doing something, a person can improve the quality of worship and draw closer to Allah with full repentance and sincerity.

TYPES OF INTENTIONS IN ACTIONS

Intentions play an important role in each of our actions, and they can be categorized into many types. Whether motivated by goodness, purpose, or self-interest, the results of our actions influence our intentions.

I. Niat Ijadil Fi'li (Intention to create an action)

This intention is a strong determination that involves the act that will be done. An example is the intention in prayer, which is part of a series of worship activities. This intention proves that the activity is carried out with a specific duty and purpose, not just an act.

II. Niat Tamyiz (Intention to distinguish)

The intention of tamyiz plays a role in differentiating one activity from another. This is important to ensure that activities carried out are in accordance with religious orders or prohibitions. This intention helps clarify the purpose and meaning of each act. For example, bathing is mandatory.

III. Niat Taqarrub (Sincere Intention for God)

The intention of taqarrub is a sincere intention only for Allah, that is to do His commandments or to avoid His prohibitions. In this intention is contained the determination to draw closer to Allah through the work done (Adnan et al. 2024).

IMPORTANT OF INTENTION IN THE LEARNING PROCESS

Intention or sincerity plays a very important role in the learning process. When a person has a clear and sincere intention in his efforts to learn, it opens the door to several important benefits. A good intention in learning motivates in giving a clear purpose. By setting a good intention, a person can know more precisely why he wants to learn something and what he wants to achieve from the learning process. This helps to maintain focus, motivation, and strong determination in achieving learning goals (Suryani, 2023).

In addition, an honest intention in learning affects a person's mental attitude towards the learning process itself. When a person has a sincere intention, he tends to be more earnest, patient, and diligent in absorbing knowledge. This helps in creating a positive attitude towards obstacles or difficulties that may be encountered in learning.

Furthermore, sincerity in intention leads to appreciation of the knowledge learned, making individuals more appreciative of the learning process itself. This encourages them to study with full dedication, responsibility, and persistence that will bring better results in individuals.

Lastly, good intentions in learning strengthen a person's relationship with knowledge. When a person has a clear intention to acquire knowledge, he tends to be more enthusiastic in the pursuit of new knowledge, making learning a satisfying and constructive experience and making the knowledge learned a life guide.

i. Tazkiyat al-Nafs (Purification of the Soul) through Niyah

According to Miss Rosidah Haji Daud, Salman Abdul Muthalib, Muslim Djuned (2017), sincere people will always be steadfast in doing good deeds. All orders of worship are done only to seek the pleasure of Allah. As has been done by the Messengers who are always sincere in performing worship. God will not accept the worship of His servants except with two conditions, namely, always continuous in deeds that are in accordance with God's law and sincere in carrying out the law, not defiled by shirk to Him. Everything that is done for the sake of God, will be eternal and continuous, not backward and not lazy. Because the act is intended to seek God's pleasure, not to seek personal gain. In them there is a consistency towards his creed and the responsibility towards his charity (sincerity) never disappears from him. Whereas a person who does charity because of the lust of his stomach and genitals, will stop his charity if he does not get something that satisfies his lust. People who do charity because they hope for fame and position, of course will be lazy or feel heavy if there is a sign that his hopes will run aground. People who do charity because they are looking for face in front of a leader or ruler, will certainly stop their charity if the leader is fired or dies. People like this only care about themselves and harm others, and in the afterlife they will be the losers (Miss et al, 2017).

The author Taufiqurrahman in his article "Sincerity in Al-Quran Perspective" stated, According to Sahal, sincerity is silence and movement is because of Allah. From the editorial team, this definition covers all purposes. A similar definition was also stated by Ibrahim ibn Adham: Ikhlah is true intention because of Allah. A question was asked to Sahal: what is the most difficult thing for a person to do? He answered: Ikhlah, because a person's soul is not capable of engineering it. Meanwhile, according to Ruwaim, Ikhlah in action is when someone does not expect rewards both in this world and in the afterlife. This definition suggests that meeting the needs of the soul is a danger that can come at any time. Abu Usman said that Ikhlah is forgetting the view of creatures while always looking only at the creator. People who do charity because they hope for heaven or fear the fire of hell are called sincere people with the added hope of fulfilling their desires in the near future. Even if this is not the case, then he will ask for inner fulfillment or help. Qadhi Abu Bakar Al-Baqilani confirms the disbelief of a person who thinks he can let go of all desires. Because this is the nature of divinity (Taufiqurrahman, 2019).

ii. Ethics in studying

Article on obligation to seek knowledge in Islam (Wahyu Khasanah, 2021) According to al-Zurnuji, the first ethics of seeking knowledge is the intention to learn. Really deep intentions studying is not to hope for human praise, but the intention here is only to seek Allah's pleasure to obtain happiness in this world and in the afterlife. Don't let the students of science make a mistake in determining his intentions, such as studying only for the sake of gain worldly pleasures, honor, or position. If his intention is correct, then he will feel the pleasure of knowledge and will reduce his love for worldly treasures. A must for knowledge seekers to organize their intentions because

intentions are the essence of everything. Second, respect teachers. Including respecting knowledge is by respecting the teacher. Students of knowledge should also always pay attention to your notes, namely by always writing. Students must also respect their teachers, by paying attention with full attention to the knowledge conveyed by the teacher, even though it has been repeated a thousand times. Every Muslim must learn commendable morals and despicable morals, such as being cheap careful, stingy, timid, brave, arrogant, and humble.

Third, diligence in learning. Students must be serious in seeking knowledge and repeat the lesson at night. Strong sincerity is the root of success. Therefore, if he has if you are serious about memorizing the book, then of course he will be able to memorize some or all of it. Fourth, put your trust in Allah. In studying we must trust in Allah and not be tempted by worldly affairs. So therefore, students of science should try to reduce their love for the world. Students of science must be patient in studying because studying is not free from difficulties. Most scholars believe that seeking knowledge is more important than fighting. Fifth, take advantage of study time. Seek knowledge from cradle to grave. And a brilliant time in studying is youth, so take advantage of our youth to studying. Al-Ghazali in his book *Ihya 'Ulumuddin* he said about student ethics. He explained the primacy of knowledge and he also said that the peak of knowledge is at experience (al-Ghazali, 2014). In studying, we must have deep ethics demands it, especially in matters of intention, because intention is the essence of everything. If the intention of a seeker of knowledge is only because of Allah, then will get reward and peace from Allah (Khasanah, 2021).

INTENTION IN EDUCATION

1. Al-Quran Perspective

First, understanding the purpose of learning is an important matter as stipulated by al-Quran al-Karim. The words of Allah SWT in the Qur'an provide clear instructions regarding the wisdom and purpose of the search for knowledge:

"وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ" (سورة التوبة، الآية 122)

Meaning: "And it is not for the believers to go forth [to battle] all at once. Therefore, only a part of each tribe among them should go out, so that those people (who remain) study the knowledge required in religion, and so that they can teach their people (who go out to fight) when people -the person returns to them; hopefully they can be on guard (from doing what God forbids)". (Surah At-Taubah verse 122)

This verse shows that *Tafaqquh fi al-din*, or understanding religion, has a much wider purpose than just learning in study classes. It is a call to give warning and knowledge to our young generation and their communities. However, this noble goal cannot be

achieved by limiting the search for knowledge only to the scope of the class or to achieve success in tests alone (Supriyanto et al, 2022).

It is important for us to go beyond those limitations. The search for knowledge should be done with a greater purpose than just performance in the test. It should be our effort to understand religion deeply, to dig knowledge that is useful for ourselves and to pass on the legacy of wisdom values to future generations. That way, the search for knowledge will become more meaningful and not just the achievement of numbers or high scores in tests (PMWP, 2018).

The pursuit of knowledge is an obligation for Muslims, but in order to receive blessings from the knowledge learned, it must be accompanied by sincere intentions for the sake of Allah SWT.

"وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ"
(سورة البينة، الآية 5)

"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion". (Surah Al-Bayyinah verse 5)

Seeking knowledge is part of worship, and as in every worship, intention is the most basic element. Most scholars, before they start discussing a book, prefer to state their intentions first. This is done because intention is considered the noblest manners in seeking knowledge, which reminds them to always offer sincerity only to Allah SWT when they write and produce scientific works.

Therefore, as seekers of knowledge, we should have sincere intentions solely for the sake of Allah SWT. This matter should not be confused with worldly motives, while hoping that the knowledge learned can cover the lack of knowledge and can also be shared with others.

Al-Imam Ahmad ibn Hanbal when asked about the intention of seeking knowledge said: "There is no knowledge that can match its reward for those who have the right intention (when seeking knowledge). They asked: "How can the intention of seeking knowledge be said to be true, O Imam Ahmad? He said: If you intend to seek knowledge, it will lift your own ignorance and the ignorance of others"(Ahmad, 2024). In the context of worship, many slip in terms of sincerity, especially in seeking knowledge. Sometimes, when you see someone who is respected for his knowledge and recognized by the community for his greatness, there is a desire to receive similar respect. That's when feelings of insincerity can enter a person's heart.

i. Intention in Academic Performance

Intention has a significant influence on a person's academic achievement. When an individual has a clear and strong intention to achieve excellence in education, he tends to show better achievement. Focused intentions help set clear goals in the teaching-

learning process, increase self-motivation, and strengthen dedication to desired academic achievement (Eka & Rabia, 2021).

Research in the field of educational psychology shows that strong intentions are closely related to academic success. A person who has a strong intention to learn and achieve excellence tends to show greater determination in the face of difficult academic tasks. Clear intentions also help in maintaining focus, maintaining enthusiasm, and overcoming obstacles or obstacles in the learning process. By having a sincere intention, a person can form a more focused and directed thinking, which directly contributes to higher academic achievement and becoming a scholarly individual. There is no denying that the knowledge gained is of better quality than studying just because of a certificate (Utami, 2017).

Referring to the studies it is obvious that, the Interest and intention towards higher learning represent aspirations shared by all students. Additionally, these factors facilitate teachers in effectively guiding students, ultimately leading to improved learning outcomes. When students exhibit intrinsic motivation and initiative, achieving optimal performance becomes more attainable. However, such motivation is often infrequent. In many educational contexts, particularly among students with low levels of interest and motivation, this phenomenon is prevalent. Insights gathered from interviews with school principals and subject teachers reveal that, in their institutions, students' interest and motivation to learn remain significantly low (Ricardo & Rini, 2017).

ii. The Role of Intention in Character Formation

Intention plays a very important role in shaping a person's morals according to Islamic teachings. In Islam, intention or "niyyah" is the essence of every action done by an individual. The role of intention in character formation is very significant and affects a person's overall attitude, behavior and life goals. Some important points related to the role of intention in the formation of morals in Islam.

According to the nature that God gave to human. When a person has good intentions in every action, this shows a high self-awareness of what is done, and the purpose expected from the action. based in the context of ethics according to Islamic teachings, sincere intention is an important foundation. The intention should be corrected when it has deviated far from the real goal. This at the same time affects manners in learning.

In Islam, the concept of intention determines the quality and purity of an act reflected in many religious teachings. Here is a verse from Al-Quran related to quality in doing something:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْمَلُونَ
مُحِيطٌ " (سورة الأنفال، الآية 47)

Meaning: And do not be like those who come out of their country with a proud attitude and show (their power) to the people (because they want to ask for praise), and they

also prevent people from the path of Allah and (remember) Allah is All-encompassing in His knowledge of what they do. (Surah Al-Anfal verse 47)

The truth of an act is determined by the intention behind the act. Even if the act looks good in the eyes of others, but if the intention is not sincere and not done solely for the sake of Allah SWT, then the act loses its real moral and spiritual value in front of Allah. This confirms that in Islam, not only physical actions are evaluated, but also the state of the heart and the intention behind those actions. If a person's intention when doing an act is not in accordance with the correct conditions according to the teachings of Islam, then the act will lose its true value and reward and blessings in the eyes of Allah SWT. This underlines that the purity of charity is determined by a sincere intention, which aims solely to draw closer to Allah SWT.

According to the Fatkhurrohman, Islam wants Muslims to appear as educated and educated people. Therefore, Islam encourages them to want to learn and diligently pursue knowledge with the various forms of motivation it provides. To encourage a Muslim to study actively and seek knowledge, Islam repeatedly motivates him with good rewards in the afterlife, and various advantages and nobility in the sight of Allah SWT. The motivation for the glory of the afterlife has a big influence on the learning behavior of believers and the use of their learning results. He will start his learning activities with the intention of Allah SWT and while studying he always hopes to gain useful knowledge. He tries to get rid of worldly motives that are considered unfit for his learning activities, such as wanting to get praise.

He added that worldly motivation is a form of learning motivation that is oriented towards achievement in things that are worldly, contemporary, and temporary, such as material things (wealth), position, good name, social status, praise, popularity and so on. In essence, worldly motivation can be found in various learning and knowledge-seeking behaviors, both religious and general sciences. Religious knowledge that is studied solely to achieve worldly goals will lose its spiritual values and turn into worldly matters that have no reward in the sight of Allah SWT. On the other hand, if the general sciences are studied to achieve the goals of the afterlife, these sciences will have spiritual values that are rewarding with Him. Thus, if the knowledge being studied is not prohibited knowledge, the essential problem is not the knowledge itself, but rather the motivation to learn it. Learning is an effort to gain knowledge, and to achieve goodness in the world, and the hereafter must be done with knowledge. Worldly-ukhrawi motivation is realistic-idealist motivation, namely learning motivation that is based on the reality of life in the world with various problems, challenges and hopes to be able to live well and decently and depends on noble ideals to achieve happiness after life in this world (Fatkhurrohman, 2019).

On other hand, Muammar Zuhdi Arsalan decribed in his paper that, Islam is a religion that always motivates its people to learn. The aim is none other than so that the Islamic ummah does not suffer harm in this world and the hereafter. Islam places a high premium on students (Arsalan, 2023).

As the messenger of Allah said, "If you take the path you have learned from, Allah SWT will lead him the way to heaven" (H.R. Muslim). By becoming someone who

is 'alim (widely knowledgeable), Allah SWT will make it easier for our footsteps to go to His heaven. Indeed, the greatest pleasure is achieving Allah's pleasure SWT and go to His heaven and this is given to people who willing to spend time and age, energy and wealth for study.

In Islam, there are two types of knowledge that must be studied. Namely knowledge Syar'i (Islamic procedures) whose laws are fardhu 'ain. whereas second is worldly knowledge whose law is fardhu kifayah. By combining these two sciences in every human being, then someone will become a learner with the title of human being. A perfect human being before humans and before Allah SWT. Basically, every good thing we do must be based on it with clean and sincere intentions. Because you can be sure that goodness which is not based on good intentions will not produce rewards, it will even become a burden of sin for someone. Because the opposite of Ikhlas is a series of heart diseases, such as riyah, ujub and others. And it is a series of liver diseases that often plunge scientists and experts' worship into the wrath of Allah SWT (Paramita, 2015).

In the world of Islamic Education, something is the main foundation is a sincere intention. This is where goodness originates, and branches become a rewarding investment for someone involved in world education. Of course, this applies to two people, namely educators and learners. Because we believe that learning is part of worship, as with other acts of worship such as prayer, fasting, and others. So, study should bring a person closer to Allah SWT. Every student is required to implement the correct intentions in the process of studying. Shaikh az-Zarnuji in his book monumental, Ta'lim Muta'allim has explained how to implement intentions because Allah SWT in learning. When studying, you should also intend to be grateful for the blessings of reason and body health. Never intend to acquire wealth worldly, do not also intend to get human attention and glorified by a king or ruler and for other purposes. In short, never have any intention other than seeking Allah's pleasure SWT and His Messenger (Arsalan, 2023).

2. Sunnah Perspective

In Islam, sincere intention or purpose in seeking knowledge is emphasized. The following is a hadith narrated by Imam Nawawi:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَبْتَكَحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ" رَوَاهُ الْبُخَارِيُّ [رقم:1]، مُسْلِمٍ [رقم:1907]

The sentence above is a hadith narrated by Bukhari and Muslim. The meaning is as follows. "Indeed, all actions depend on his intention, and everyone will get what he intended." (HR Bukhari and Muslim). Now we understand that the sentence is a hadith of the Prophet Muhammad SAW. The hadith teaches Muslims about the importance of intention in all actions.

Furthermore, as a seeker of knowledge (thalibul 'ilmi), it is important to realize how the devil tries to mislead people through various means, including through knowledge itself. One of the lesser-known ways is when the devil manipulates the owner of knowledge to become arrogant, arrogant, and condescending to others because of the arrogance of the knowledge he possesses. This is often seen in harsh behavior, a tendency to argue without good purpose, as well as blame other people's faults without tact.

Sincerity in intention is a key aspect in every action and practice, especially in the relationship between a servant and Allah, human interaction, and involvement with other creatures. The presence of sincere intentions becomes the main priority, ensuring that everything done contains a pure and sincere purpose, seeking the pleasure and forgiveness of Allah SWT.

Imam An-Nawawi, a great scholar in the Islamic tradition, emphasized so strongly the importance of sincerity of intention that he placed a hadith about intention at the beginning of his book *Matan Arbain*. This shows that the foundation of the right intention is the key to success in every action. A sincere intention makes a person considered noble in the eyes of Allah, while a bad intention can make a person despised, even though he looks great in the eyes of people. For those who seek knowledge, the religious knowledge they learn must be clear only to gain pleasure of Allah and not to pursue personal interests alone. Stay away from making this religious knowledge a trading material to seek worldly profit.

" وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ " (سورة القصص، الآية: 80)

But those to whom knowledge had been given said: "Alas for you! Better is the reward of Allah for him who believes and does good works; but none shall receive it except the patient" (28:80).

This hadith clearly describes three groups of students of religious knowledge who are cursed, as a very valuable lesson in Islam. First, there are groups who seek knowledge solely to compete with scholars. In the Islamic religion, discussing with scholars to find the truth is a recommended action, if the intention is solely to gain the pleasure of Allah SWT. However, if the goal is to seek popularity or deny facts to preserve self-image, this is what causes damnation.

The second group is those who seek knowledge to debate with ignorant people. Understanding religious knowledge should be a tool to help the ignorant get closer to Allah SWT, not to exalt oneself in front of them. The desire to compete or humiliate others with the knowledge they possess is clearly an attitude that deviates from the real goal of seeking religious knowledge.

The third group is those who seek religious knowledge solely to find a position or rank in society, using this knowledge as a means to gain worldly wealth and glory. The mistake lies not in receiving prizes or fame for knowledge, but in bad intentions, that is, chasing the world by exploiting religion. This kind of intention Can result into evil

scholars, who risk the integrity of religious knowledge to gain the attention and praise of people.

A good character (akhlaq al-karimah) is an absolute prerequisite that determines a person's rank. Morality is related to the way a person seeks knowledge and applies it in life. A good Muslim loves knowledge without having to boast because he feels he knows more. In this context, the figure of the Prophet SAW can be seen as a complete figure.

There is no doubt that, the Prophet SAW had reached the pinnacle of knowledge. As a messenger of Allah, he knows the laws of the Quran in detail and then conveys and explains them to people. Therefore, the Prophet SAW is the main and first example and source of reference for all Muslims, both those who lived in his time and later generations. In the hadith of the narration of at-Tabrani, the Prophet Muhammad SAW called on all Muslims, "Be a person of knowledge or a person who studies, or a person who wants to hear knowledge, or a person who loves knowledge. And do it. Don't be the fifth person, then you will perish."

As a source of Islamic religious knowledge, the Prophet SAW grew and developed the sunnah as a reference for human life until the end of time. The Prophet SAW educated his people through the Sunnah to be safe in this world and the hereafter (Thani et al, 2021).

CONCLUSION

Based on research on the role of intention (niyyah) in Islamic education based on the Al-Quran and As-Sunnah, it can be concluded that niyyah has an important role in forming the foundation of ethics and morality in the context of education. Al-Quran and Sunnah strongly emphasize the importance of sincere intentions as the basis for all educational actions. The concept of tazkiyat al-nafs (purification of the soul) in Islam also reinforces the idea that sincere intention is not just an additional element but is the main foundation that forms the morals of the educational process. In relation to that, seeking knowledge also needs to be based on the right intention in order to gain God's pleasure in order to become an act of worship and be blessed by the knowledge gained.

The importance of sincere intentions in academic achievement and the development of students' personality becomes clear, where sincere intentions are able to provide strong motivation, influence the quality of learning, and provide the right direction in achieving goals. The challenges faced in maintaining a sincere intention cannot be ignored, including the influence of culture and social environment. Nevertheless, this study highlights that with self-awareness, a deep understanding of the concept of niyyah, and continuous reflection, educators can overcome these obstacles. Research into the biography of the Prophet and his companions provides practical examples of how sincere intentions can guide actions and teachings. This can be an inspiration and a model to be adopted in the context of modern Islamic education.

Thus, the conclusion of this study confirms that sincere intentions in Islamic education, as taught in the Quran and Sunnah, is not just a theoretical concept, but the main principle that guides every aspect of the education process. A solid unity of intention and continued efforts to maintain sincerity are expected to bring greater benefits in achieving the goal of holistic and quality Islamic education.

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