

Concept of Intention in Educational Organisation

¹Wan Hasmah Laili Wan Hamat, ^{*2}Mohd Isa Hamzah, ³Hafizhah Zulkifli

ABSTRACT--- *Intention is the foundation of one's doing, practice, behaviour and attitude. Intention to do something for the sake of seeking Allah's blessings is considered as ibadah meanwhile doing things for reward, materialistic and worldly purpose is insignificant. A righteous intention is manifested through sincere actions, good practice, perseverance, determination and strong will. Thus, this conceptual paper seeks to determine the concept of intention that educational organisation should adhere to including among pre-service teachers. This article aims to analyse literature focusing on the conceptualization of intention. Content analysis denotes that intention functions as an internal catalyst in enforcing individual's motivation in everyday life which leads to quality output and productivity. Based on this conceptualization of intention, spiritual element hence should be implemented in educational organization. This is because education is the thrust in nation building involving all parties from the policy makers down to the executors. Intention is not only a requirement in etiquette but in fact is a salient principle in working culture of Islam as righteous intention enables the attainment of educational philosophy, mission, vision and objectives of organization.*

Keywords--- *Intention, Educational Organization, Educators.*

I. INTRODUCTION

Education is part of a nation's progress. The purpose of education is not just to produce educated and skilled citizens, but also to produce citizens who have good morals. The pure value is born of spiritual strength which is one of the elements of the National Philosophy of Education (NPE). The education system in Malaysia is managed by the Ministry of Education of Malaysia (KPM) which oversees the education system as a whole. KPM is tasked with delivering manpower who are capable of competing and fulfilling the nation's needs. Hence, KPM has strict regulations and indicators for individuals who are interested to become educators. These indicators include attitude, aptitude and personality. KPM's efforts in supplying qualified manpower is not only focused during the initial stages of selection but also includes regular monitoring during the period of teachers' training.

The leading authority in planning and executing teachers' training is the Department of Teacher's Education (BPG). The department collaborates with the Institute of Teacher Education (IPGM) and the Higher Learning Institution (IPTA) which are responsible in preparing training for future teachers. The institutions play a significant role in executing the training needed for these new teachers as well as identifying strategies to improve teacher education. Improvement in teacher training process has to be done from time to time. A well-trained teacher plays a pivotal role in fulfilling the nation's education objectives.

¹ Faculty of Education, National University of Malaysia.

^{2*} Faculty of Education, National University of Malaysia, isa_hamzah@ukm.edu.my.

³ Faculty of Education, National University of Malaysia.

II. BACKGROUND

The significant role a teacher plays in the society has been a topic of discussion since the start of the education system in Malaysia. Post-independence marks the start for the growth of the education system which puts the emphasis on the importance of a role of a teacher as the main source of power to propel the system forward. The 1956 Razak Report, the 1960 Rahman Talib Report, the 1961 Education Act, the 1976 Cabinet Committee Report and the 1996 Education Act show the progress of the national education system with the aim of becoming a world class education system. This aim can be accomplished with the aid of trained teachers produced from the education system itself. The society is dependent on well-trained teachers to serve in the system as the education field is unique, according to Al-Sagoff (1987). Producing a well-trained, qualified and quality teacher is the main goal of teacher education, ensuring the endless supply of true teachers for the nation.

Teachers produced from teacher training programs play a significant role in shaping the morality and personality of their students in line with the objective of education which aims at improving a child's characters during the education process. To fulfill this objective, high standards of actions, attitude and morality have to be practiced by teachers inside and outside of the school grounds. Teachers are also required to be optimistic. This view supports Ishak (1989) perspective that emphasizes on teachers' positive role in influencing society with good morals and behavior. Actions and personal character, professional skills and contribution to the society should be added as indicators for assessments of teachers. Self-reflection is also an important factor in producing qualified teachers as they go through teacher training (Hamzah et al., 2010). Besides that, the inclusion of religious values is a significant point in determining the attitude and actions of an individual (Mustapha et al., 2017). This is in-line with what is written in the nation's education philosophy which guides the education system that is in place currently.

Education system that realizes the philosophy clearly shows the shaping and changing of behavior, attitude, morality, religious values and actions that are worthy of being followed. Those features have always become a focus point for past and present researchers. Teacher training and education will remain as a factor when it comes to research associated with education no matter the scope. What matters most when it comes to teacher training and education is what is instilled within teachers – which should be in-line with the purpose and goal of the nation's education. A teacher's internal element is the main focus in the teacher training process as it can influence the outcome of work (Keong & Amir, 2015), produce good work performance (Ramli et al., 2016) and become motivation for teachers to be more responsible in their job as educators (Kareem & Khuan, 2005).

Hence, the spiritual aspect should be part of the curriculum for teacher training as suggested by Keong and Amir (2015) and only spiritual nature can help shape responsible teachers (Ishak, 1989). Referring to the spiritual capabilities and the strength of internal motivation, hence, the intention aspect should also be prioritized because intention is also a form of spiritual and internal element of an individual which has to be corrected in whatever situations.

III. DEFINITION OF INTENTION

Intention is a metaphysical element that is difficult to be assessed on a surface level. However, a number of perspectives on the concept of intention focus not only from the perspective of *syarak*, but also on the image of

behavior being displayed. Islamic encyclopaedia (Jasmi, 2016) defines intention from the *syarak* point of view which is *qasad*, followed by good deeds. This definition takes into account the view of Imam Al-Syafie that prioritizes intention as a core for doing deeds for Allah SWT. In the context of an occupation, intention is seen as a burning desire to meet the goals and objectives (Mokhtar et al., 2018). The hard-work that is put in doing something is also accompanied by the element of leaving it to Allah SWT.

The interpretation of intention can also be simplified as based on a Sunnah that prioritizes the sincerity of actions as compared to intentions that are not followed by behavior (Shariffuddin, 2016). Sincere deeds or actions are manifested through sheer will and determination in every action. Based on the definition of *syarak* and Sunnah, it can be simplified that an individual's intentions can be judged through their actions, behavior and deeds. The strength of a person's soul and spirit are based on a person's intention. Hence, intention becomes a factor in determining a person's inner core (Hamzah et al., 2010). Based on the views presented, this clearly shows that intention is an important inner element that determines a person's outer behavior.

Intention is also a spiritual domain that acts as a core motivation to push someone to do good (Hamzah et al., 2010; Rahman, 2016). The creation of good internal behavior comes from the process of education. During the process of education, an individual who strives to perform during their education process is seen as possessing true intention. This individual is seen as someone who is ready to overcome any obstacles and is patient when going through challenges (Rahman, 2016). The features mentioned embody the Islamic personality when undergoing the education process. Ghazali and Kamri (2015) suggest Islamic morality and personality can give rise to professionals who can contribute to an organization. This clearly shows the significant importance of having good morality and personality in determining the objectives of an organization to be met.

IV. PRIORITIZATION OF INTENTION

Having the right intention is the core principle of work ethic in the Ministry of Education (2014) and everyone in the ministry should strive to correct their intention while on duty. This principle is not only to materialize the philosophy of education, missions, goals and objectives of the ministry, but having the right intentions is highly recommended in Islam. Intention is one of the internal behaviors that determine the deeds and actions of an individual. Therefore, what is expressed in the form of ethical practices among the members of the MOE is based on the right intention. For the good of the education system, moving forward, the individuals working in the ministry should *tajdid* intention so they will be more responsible. Work as a form of *ibadah* can be realized which can contribute to the increase in the quality of work.

Each organization places different goals to be achieved as a benchmark for success. Those goals can be met through the execution of flawless and high quality work. Yang (2003) mentioned that directions, targets and individual performance in organizations, especially civil servants, can be met through actions that are in-line with intention. Intention is an important mechanism in determining the behavior of an individual. It can also act as a motivator for someone to pursue and do a job as well as they can (Daud, 2005). Mujiburrahman (2011) analyzed the views of Al-Ghazali and Al-Sayuthi who defined intention as the basis of life and everyone who has *iman* will prioritize their intentions before pursuing any actions. A person who uses their good intentions as the basis of their

deeds and actions show that they are highly educated because they seek for Allah SWT's acceptance in everything they do.

An educator should make intention as the basis of their work, especially one that involves educating the students. This is part of the ministry core work ethics and at the same time, individuals can bring themselves closer to Allah SWT. This is in-line with the Al-Ghazali's concept of education (Putra, 2016). Education is a process that involves the educator, the student and the knowledge. Teachers and students are two entities that play a crucial role in determining the success of the education system in schools. Teachers and students have to be clear and understand the importance of putting forward their intention to ensure the success of the implementation of the education process. The strength of intention from these entities can act as a barrier in facing challenges and obstacles during the process of teaching and learning (Abdullah, 2002). The education process is always changing globally and everyone involved in the education field must be able to overcome any challenges and obstacles faced.

A teacher who has sincere intentions can be seen through their personality, actions and noble deeds when educating their students (Hamzah et al., 2013). Hence, a true teacher according to Al-Ghazali (1994) will constantly check their intentions in everything they do. The right intention is at the core of the work ethic as organized on the basis of the *Quran* and the *Sunnah* (Jasmi et al., 2012) and a teacher who prioritizes education as their purpose for living is a teacher who has true intentions (Daud, 1991).

V. INTENTION IN THE LEARNING PROCESS FROM THE PERSPECTIVE OF AL-ZARNUJI

Burhanuddin Al-Zarnuji was an Islamic scholar who leaned towards the field of education. One of his most famous works which has become a guide in the education field is *Ta'lim Wa Mutaallim* which was published in 996H. Because of its meaningful content especially towards teachers and students, the book was translated into many languages. His teaching method becomes the reference in the field of education until the present day.

Ta'lim wa Mutaallim is the Islamic religious book and explains a lot about the roles of teachers and students from perspective of Islamic education concept. This book contains 13 clauses; all discussing different scopes. Teachers and students should adhere to these clauses during the teaching and learning process. Al-Zarnuji (2015) also stressed on the role of intention when learning in the second clause of his book. He also discussed about his teaching and learning methods in his book.

To Al-Zarnuji (2015), intention is important during learning because it acts as a mechanism which determines the quality of work besides putting priority in asking for acceptance from Allah SWT. The intention clause lined by Al-Zarnuji is also a base in creating motivation in teaching and learning. Motivation is an internal strength that is important in the process of teaching and learning because the process requires strong mental and spiritual preparation (Abdullah, 2002). The method suggested by Al-Zarnuji (2015) not only becomes a specific guide for teachers and students, but can also be applied for everyone who works in an educational organisation.

Individuals who are involved in the success of the education field is advised to purify their hearts when fulfilling their roles and responsibilities because this act becomes the starting point in the balancing process which includes the physical aspects in education. Al-Zarnuji's suggestions clearly show that internal element determines the outward aspects of an individual.

Intention during studying becomes a part of purpose in seeking education for the acceptance of Allah SWT. That is why Al-Zarnuji reminded each individual who are seeking education to have only true intentions during studying. Abdullah (2002) explains that intention during studying is manifested through deeds and behaviour as outlined by Al-Zarnuji. The elements of those deeds can be identified through the readiness of students when seeking knowledge, punctuality, determination in completing tasks, and focusing only on beneficial things and leaving those which are not meaningful.

Al-Zarnuji's way of education thinking focus more on character building and moral education. The ideas put forward are also moral religious so that the education process can be seen as an *ibadah*. Hence, according to Al-Zarnuji, having intention during studying is a holistic approach which has to be balanced with strategies and ethics in the education process (Huda et al., 2017).

During the learning process, Al-Zarnuji describes character and personality of students who have intention as being those who display determination (Huda et al., 2017), a strong interest in learning and consistency in every action that is interpreted (Abdullah, 2002), as well as having emotional stability when facing problems, challenges and obstacles during learning, and effective time management (Huda et al., 2016).

Students who portray a strong sense of curiosity when learning and mastering the unknown clearly show that they are determined and have the drive and motivation to succeed, as based on the characteristics and traits laid-out by Al-Zarnuji (Huda et al., 2017). That motivation should then be the force for students to strive further and harder, ensuring that they are resilient in facing challenges when learning. Having high curiosity will also lead students to have desire. This desire is accompanied with the strength and aspirations to materialize purpose in the education process itself. The strength of the aspiration has to be based upon true intention.

VI. CONCLUSION

The concept of intention is translated into various aspects in an organization. Nonetheless, the focus remains the same; which is to achieve goals and objectives so that the results obtained are of quality and have a benchmark. In the scope of education, intention acts as a spiritual component which propels religious attitude. Intention is also a factor in increasing an individual's values and qualities. Therefore, Huda et al. (2017) suggest intention during the learning process to be considered as a behavioral approach that is absorbed in learning through programs and trainings. Based on the suggestions presented, the intention element during the learning process can be integrated in all exercises and training for civil servants especially those involved with teacher training.

REFERENCES

1. Abdullah, W. S. W. (2002). Falsafah Pengajaran dan Pembelajaran dalam Islam: Suatu Analisis Karya al-Zarnuji. *Jurnal Akidah & Pemikiran Islam*, 3(1), 165-186.
2. Al-Ghazali, I., Ulumudin, I., & Jilid III, J. I. (1986). *Ihya'ulumiddin*. Ismail Ya'kub (Trans.), (Singapura: Pustaka Nasional, 2003).
3. Al-Sagoff, S. A. (1987). *Psikologi Pendidikan II*. Kuala Lumpur: Longman Malaysia Sdn Bhd
5. Al-Zarnuji, B. (2015). *Pelita Penuntut*. Muhammad Syafi'i Abdullah (Trans.). Selangor: A-Hidayah Publication.

7. Keong, C. M., & Amir, R. B. (2015). Kecerdasan Emosi: Hubungan dan Pengaruhnya terhadap Kualitas Guru Pelatih di Institut Pendidikan Guru. *Jurnal Pedagogik Pendidikan Dasar*, 3(1), 46-62.
8. Daud, W. M. N. W. (1991). *Penjelasan Budaya Ilmu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
9. Daud, W. M. N. W. (2005). *Falsafah dan Amalan Pendidikan Islam Syed M. Naquib Al-Attas Satu Huraian Konsep Asli Islamisasi*. Kuala Lumpur: UM.
10. Ghozali, M., & Kamri, N. A. (2017). Keperibadian Islam dan profesionalisme dalam pekerjaan: Satu analisis teoritis. *Jurnal Syariah*, 23(2), 255-286.
12. Hamzah, R., Ibrahim, T. N. T., Ismail, S., & Zuki, R. E. A. (2013). Pembangunan Jiwa Pendidik dalam Kalangan Bakal Pendidik. *Sains Humanika*, 61(1), 27-31.
13. Hamzah, R., Isa, K. M., & Janor, R. M. (2010). Spiritual education development model. *Journal of Islamic and Arabic Education*, 2(2), 1-12.
14. Huda, M., Jasmi, K. A., Mohamed, A. K., Wan Embong, W. H., & Safar, J. (2016). Philosophical Investigation of al-Zarnūjī's Ta'lim al-Muta'allim: Strengthening Ethical Engagement into Teaching and Learning. *The social science*, 11(22), 5516-5519.
16. Huda, M., Jasmi, K. A., Mustari, I., Basiron, B., & Sabani, N. (2017). Traditional wisdom on sustainable learning: an insightful view from Al-Zarnuji's ta'lim al-Muta'allim. *Sage Open*, 7(1), 1-8.
17. Ishak, A. (1995). *Pendidikan Islam dan pengaruhnya di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka
18. Jasmi, K. A., Talib, U., & Ilyas, M. F. (2012). Strategi Pengajaran dan Pembelajaran Pendidikan Islam Berpusatkan Pelajar. *Prosiding Seminar Antarabangsa Perguruan dan Pendidikan Islam*, pp. 33-40.
19. Jasmi, K. A. (2016). *Ensiklopedia Pendidikan Islam*, pp. 88-90. Johor: Universiti Teknologi Malaysia & Persatuan Cendekiawan Pendidikan Islam (Malaysia).
20. Kareem, O. A., & Khuan, W. B. (2005). Perkembangan Profesional Guru Secara-berterusan: Perspektif Pembangunan Sumber Manusia [Continuous development of profesional teachers: Human resource development perspective]. *Masalah Pendidikan*, 28, 131-142.
22. Malaysia Education Ministry. (2014). *Ministry of Education Division of the Ministry of Education*. Putrajaya: KPM.
23. Mokhtar, M. Z., Alias, M. S., Kamaruding, M., & Muis, A. M. R. A. (2018). Impak Niat Terhadap Pekerja di Institusi Islam dari Perspektif Tasawur Islam. *Sains Insani*, 3(1), 92-97.
24. Mujiburrahman, M. (2011). Fenomenologi Niat: Antara al-Ghazali dan al-Sayuthi. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 1(2), 215-226.
25. Mustapha, R., Hussin, Z., & Siraj, S. (2017). Analisis faktor penyebab ketidakjujuran akademik dalam kalangan mahasiswa: aplikasi teknik Fuzzy Delphi. *Jurnal Kurikulum & Pengajaran Asia Pasifik*, 5(2), 1-18.
26. Putra, A. A. (2017). Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 1(1), 41-54.
27. Rahman, M. L. (2016). Konsep Belajar Menurut Islam. *Al-Murabbi: Jurnal Studi Kependidikan dan Keislaman*, 2(2), 230-250.
28. Ramli, N. B., Talib, N. Z. B., & Hussin, Z. B. (2017). Fungsi Komitmen Sebagai Mediator Bagi Hubungan Biah Sekolah Terhadap Prestasi Guru Pendidikan Islam. *Online Journal of Islamic Education*, 4(2), 9-22.

29. Shariffuddin, M. A. M. (2016). Menilai niat menurut neraca sunnah. Konvensyen UiTO Kali Ke-2, pp. 1-13.
30. Yang, Z. (2003). Nilai, Etika dan Budaya Kerja dalam Pentadbiran Sektor Awam Di Malaysia dari Perspektif Islam (Satu Imbasan Kembali Tinjauan Karya). Jurnal Pengurusan Awam, 2(1), 45–67.