

Extending the Theory of Planned Behavior to Islamic Education: A Systematic Literature Review on Behavioral Formation and Instructional Design

Ima Faizah¹, Tobroni², Moh. Nurhakim³, Diah Karmiyati⁴

¹Muhammadiyah University of Sidoarjo, Indonesia

^{2,3,4}Muhammadiyah University of Malang, Indonesia



DOI : <https://doi.org/10.61796/acjoure.v4i2.556>



Sections Info

Article history:

Submitted: May 15, 2026

Final Revised: June 10, 2026

Accepted: July 20, 2026

Published: August 09, 2026

Keywords:

Theory of Planned Behavior

Islamic education

Religious behavior

Instructional design

Niyah

Systematic literature review

ABSTRACT

Objective: This study examines how the Theory of Planned Behavior has been applied in Islamic education, religious behavior formation, and instructional design.

Method: This study employed a systematic literature review guided by PRISMA 2020. Records were identified from Google Scholar through Publish or Perish and Scopus.

Results: The review found that TPB has been widely used to predict intention and behavior in Islamic and Muslim-related contexts, but its use as an instructional design framework remains limited. **Novelty:** This study contributes by translating TPB constructs into instructional design principles for behavior-oriented Islamic education.

INTRODUCTION

Islamic education has always been concerned with more than the transfer of religious knowledge. Its deeper purpose is to help learners understand Islamic teachings, internalize religious and moral values, and gradually express those values in everyday behavior. In this sense, Islamic education is closely related to character formation, moral responsibility, spiritual awareness, and social conduct. Students are not only expected to know what is right, but also to develop the willingness and ability to act upon that knowledge in real situations [1], [2], [3].

However, the relationship between knowledge and behavior is not always straightforward. A student may understand a religious rule, moral principle, or Islamic value, but this understanding does not automatically become a stable habit or consistent behavior. In many educational contexts, this gap between knowing and doing remains a central challenge. This case is also widely discussed in moral and character education, where moral knowledge is understood as only one part of character formation; learners also need moral emotion, commitment, practice, and supportive environments to act consistently [4], [5]. This condition shows that Islamic education needs to pay closer attention to the psychological and social processes that shape religious behavior, not only to the delivery of religious content. Research on character education also shows that effective programs usually combine explicit attention to character, interactive pedagogy,

social-emotional competence, modeling, classroom management, and community-based practice [6].

One theory that can help explain this process is the Theory of Planned Behavior (TPB). TPB explains that human behavior is strongly influenced by intention, and intention is shaped by three main factors: attitude toward the behavior, subjective norm, and perceived behavioral control [7]. Attitude refers to how positively or negatively a person evaluates a behavior. Subjective norm refers to perceived social expectations or support from significant others. Perceived behavioral control refers to a person's belief about how easy or difficult it is to perform the behavior. Later developments of TPB also show that the theory remains relevant across diverse behavioral contexts [8], [9] and can be extended with additional variables when they help explain intention and behavior more clearly [10].

For Islamic education, TPB is relevant because religious behavior is rarely formed by knowledge alone. A student may know that a certain action is religiously recommended, but the action becomes more likely when the student sees it as meaningful, feels supported by peers, teachers, family, or religious community, and believes that it is possible to practice in daily life. In this way, attitude, subjective norm, and perceived behavioral control can be viewed not only as psychological constructs, but also as possible entry points for designing learning experiences that support religious behavior formation.

Previous studies show that TPB has been used in several Muslim and Islamic contexts. Some studies applied TPB to explain Islamic education-related decisions, such as the intention of students or parents to choose Islamic educational institutions [11], [12]. Other studies used TPB to examine moral and academic behavior among Muslim students, including academic cheating and academic dishonesty, by integrating religiosity, perceived behavioral control, and spiritual intelligence [13], [14], [15]. TPB has also been applied in pesantren and Islamic boarding school contexts to understand religious behavior, self-awareness, student competence, learning practices, and spiritual activities [16], [17], [18], [19].

Beyond formal Islamic education, TPB has also been widely used to study Muslim behavior in broader value-based domains, such as halal consumption, zakat compliance, Islamic finance, religious tourism, charitable giving, and health-related decision-making among Muslims [20], [21], [22], [23]. These studies are important because they show that TPB is flexible and can be adapted to Islamic and Muslim social settings. Many of them extend TPB by adding constructs such as religiosity, Islamic moral values, trust, knowledge, spiritual intelligence, self-awareness, and niyyah. Such extensions indicate that Muslim behavior is often shaped not only by rational evaluation, but also by religious commitment, ethical orientation, social expectations, and spiritual meaning [24].

Although the use of TPB in Muslim contexts is growing, most studies still use it mainly as a predictive model. They examine whether attitude, subjective norm, perceived behavioral control, religiosity, or other variables significantly predict intention or behavior. This is useful, but it leaves an important pedagogical question unanswered:

how can TPB be translated into instructional design for Islamic education? In other words, it is not enough to know that attitude influences intention. Islamic education also needs to know how learning activities can shape positive attitudes toward religious behavior. It is not enough to show that subjective norms matter. Teachers and curriculum designers also need to understand how classroom culture, peer interaction, and community support can be intentionally designed to strengthen religious practice.

Based on this concern, the present study conducts a systematic literature review of TPB applications in Islamic education, religious behavior formation, and instructional design. This review aims to map how TPB has been used in previous studies, identify the most common TPB constructs and extensions, examine whether TPB has been used pedagogically, and propose how TPB can inform behavior-oriented Islamic instructional design. By doing so, this study seeks to contribute to Islamic educational research by connecting behavioral theory with the practical needs of teaching, learning, and value formation.

This review is guided by the following research questions:

1. How has the Theory of Planned Behavior been applied in studies related to Islamic education and religious behavior formation?
2. What TPB constructs are most frequently used to explain religious, moral, and value-based behavior in Islamic contexts?
3. To what extent has TPB been used beyond behavioral prediction and toward pedagogical or instructional design purposes?
4. What gaps exist in the current literature on the use of TPB in Islamic education?
5. How can TPB constructs be translated into instructional design principles for behavior-oriented Islamic education?

RESEARCH METHOD

This study used a systematic literature review approach because the topic is spread across several related fields, including Islamic education, Muslim student behavior, religious practice, moral decision-making, and instructional design. A systematic review allows researchers to identify, evaluate, and synthesize existing studies through a transparent and replicable process [25], [26]. By reviewing these studies systematically, this article seeks to show what has already been done, what patterns can be identified, and what still needs to be developed for Islamic instructional design.

The review process was guided by the PRISMA 2020 framework, especially in documenting the identification, screening, eligibility, and inclusion stages of the literature selection process [27]. PRISMA was used not as a rigid technical procedure, but as a transparent reporting guide to make the review process traceable and accountable. This is important because the topic involves studies from several overlapping fields, and clear screening decisions were needed to avoid including articles that only mentioned TPB superficially.

A. Search Strategy

The literature search was conducted using two main sources: Google Scholar through Publish or Perish and the Scopus database. Google Scholar was used to capture a wider range of literature related to TPB, Islamic education, Muslim behavior, religiosity, and instructional contexts. Scopus was used to strengthen the quality and credibility of the search results by adding indexed international publications.

The search focused on publications from **2014 to 2026**. This period was selected to capture recent developments in the application of TPB in Islamic, religious, moral, and educational contexts. Foundational works, such as Ajzen's original formulation of TPB, were used to support the theoretical background, but they were not treated as primary studies in the review.

The search strings were developed by combining terms related to TPB, Islamic or religious education, religious and moral behavior, instructional design, and broader Muslim value-based behavior. The detailed search strings are presented in Table 1.

Table 1. Search Strings Used in the Literature Search.

No.	Search Focus	Search String	Database/Source	Purpose
1	TPB and Islamic education	"Theory of Planned Behavior" AND "Islamic education"	Google Scholar / Publish or Perish	To identify studies directly linking TPB with Islamic education, religious education, Muslim students, and religious or moral behavior formation.
2	TPB and religious education	"Theory of Planned Behavior" AND "religious education"	Google Scholar / Publish or Perish	To find studies related to TPB and religious learning contexts.
3	TPB and Muslim students	"Theory of Planned Behavior" AND "Muslim students"	Google Scholar / Publish or Perish	To identify studies on Muslim students' intention, behavior, and morality.
4	TPB and pesantren / Islamic school	"Theory of Planned Behavior" AND pesantren OR "Islamic school"	Google Scholar / Publish or Perish	To locate studies in Islamic school and boarding school contexts.

5	TPB and moral behavior	"Theory of Planned Behavior" AND "moral behavior" OR "academic dishonesty"	Google Scholar / Publish or Perish and Scopus	To identify studies on morality, cheating, honesty, and academic integrity.
6	Scopus search	TITLE-ABS-KEY ("Theory of Planned Behavior" AND Islamic OR Muslim OR halal OR religio*)	Scopus	To retrieve indexed studies related to TPB in Islamic and Muslim contexts.

B. Eligibility Criteria

The inclusion and exclusion criteria were developed to keep the review focused on Islamic education and religious behavior formation. To make the screening process transparent, the eligibility criteria were organized into inclusion and exclusion criteria, as shown in Table 2.

Table 2. Eligibility Criteria for Article Selection.

Criterion	Inclusion	Exclusion
Publication year	2014–2026	Outside the selected period
Document type	Journal article or scholarly review	Book chapter, thesis, proceedings if not peer-reviewed
Theory use	Explicitly applies TPB or its main constructs	TPB only mentioned superficially
Context	Islamic education, Muslim students, religious/moral/value-based behavior	Pure consumer behavior with no religious or educational relevance
Language	English	Non-English if not accessible for analysis
Full-text availability	Full text accessible for eligibility screening	Full text not retrieved

Based on these criteria, an article was considered eligible as a core study when it explicitly used the Theory of Planned Behavior or its main constructs and was related to Islamic education, religious education, Muslim students, Islamic school or pesantren

contexts, moral behavior, religious practice, academic integrity, or value-based behavior formation.

This distinction between core studies and supporting studies was important for maintaining the focus of the review. The core studies were used as the main basis for answering the research questions because they were more directly related to Islamic education, Muslim students, religious behavior formation, moral conduct, or instructional contexts. Meanwhile, the supporting studies were used more selectively to provide a broader picture of how TPB has been applied in Muslim value-based behavior studies, such as halal behavior, zakat, Islamic finance, religious tourism, and charitable giving. This distinction helped the review remain focused while still acknowledging the wider development of TPB in Muslim contexts.

C. Screening Process

The screening process is summarized in Figure 1. The initial search identified 653 records, consisting of 300 records from Google Scholar/Publish or Perish and 353 records from Scopus. After duplicate removal, 463 unique records were screened by title and abstract. This stage excluded 232 records and left 231 potentially relevant records for further consideration. However, only 60 full-text articles could be retrieved and assessed for eligibility.

After full-text screening, 3 articles were excluded because they did not meet the eligibility criteria. The remaining 57 articles were classified into two groups: 14 core studies included in the main synthesis and 43 supporting or background studies. The core studies were used to answer the research questions, while the supporting studies were used selectively to contextualize the broader application of TPB in Muslim value-based behavior studies.

During the first screening stage, each record was categorized as include, maybe, or exclude. This stage resulted in 38 include candidates, 193 maybe candidates, and 232 excluded records. The “maybe” category was used because several articles were not directly about Islamic education, but still discussed TPB, religiosity, Muslim students, halal behavior, moral behavior, or value-based decision-making. Instead of excluding them too early, these articles were screened again to determine whether they could support the discussion.

The summary of the screening process is presented in Figure 1.

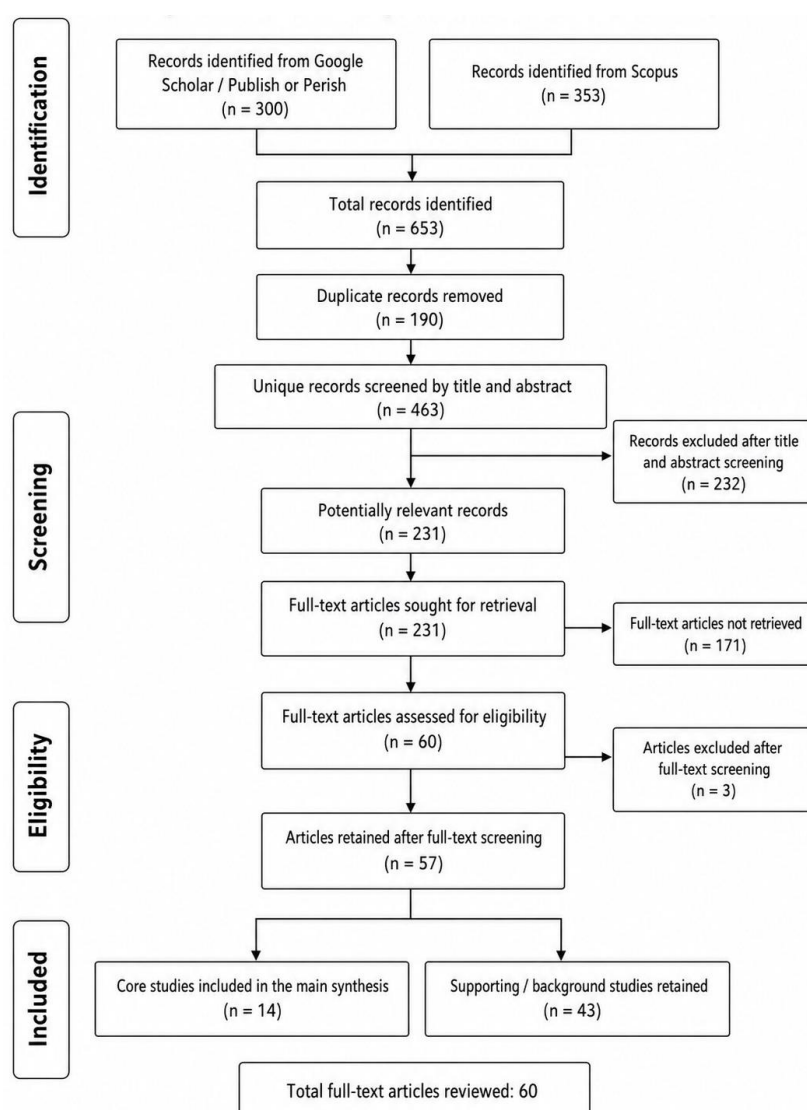


Figure 1. PRISMA Flow Diagram of the Literature Selection Process.

D. Data Extraction

Data from the 14 core studies were extracted using a structured extraction form. The extraction focused on information that was directly relevant to the research questions, including bibliographic information, research context, research aim, method, participants, TPB constructs, additional Islamic or religious constructs, behavioral focus, educational relevance, key findings, and implications for Islamic instructional design.

The extraction process was not limited to statistical results. Because this review aimed to connect TPB with Islamic education, the analysis also paid attention to how each study framed religious values, moral behavior, student agency, social norms, behavioral intention, and the possibility of translating TPB constructs into learning design. This allowed the review to move beyond a simple list of significant predictors and toward a more meaningful synthesis of how TPB may inform behavior-oriented Islamic education.

E. Data Synthesis

The extracted data were synthesized thematically. After the 14 core studies were reviewed, they were grouped according to their main behavioral and educational focus. The thematic categories were developed inductively from the reviewed studies, while still being guided by the research questions. The synthesis focused on five aspects:

1. the ways TPB has been applied in Islamic education and related religious behavior studies;
2. the TPB constructs most frequently used in the reviewed studies;
3. the Islamic or religious constructs added to extend TPB;
4. the extent to which TPB has been used for behavioral prediction or pedagogical purposes; and
5. the possible translation of TPB constructs into Islamic instructional design principles.

This thematic synthesis allowed the review to identify both the contribution and limitation of existing studies. While the reviewed literature shows that TPB is useful for explaining intention and behavior in Islamic and Muslim contexts, only a limited number of studies have connected TPB to learning activities, teaching strategies, or instructional design principles. This gap became the basis for the discussion section of this article.

F. Review Position and Scope

This review should be understood as a focused systematic literature review on the application of TPB in Islamic education and religious behavior formation. Therefore, the 14 core studies were used as the main basis for answering the research questions, while the 43 supporting or background studies were used selectively to contextualize broader TPB applications in Muslim value-based behavior, such as halal behavior, zakat, Islamic finance, religious tourism, charitable giving, and health behavior. This boundary was necessary to keep the review coherent and to avoid expanding the analysis into all TPB studies in Muslim contexts, many of which do not directly address education, students, learning, moral formation, or instructional design.

RESULTS AND DISCUSSION

Results

The final corpus of this review consisted of 14 core studies. These studies were selected because they explicitly applied or conceptually extended the Theory of Planned Behavior in contexts related to Islamic education, religious behavior formation, Muslim student morality, spiritual practice, learning behavior, or instructional development. To provide a clearer overview of the reviewed corpus, Table 3 presents the extracted information from the 14 core studies, including their contexts, research focus, TPB constructs, Islamic or religious extensions, and relevance to this review.

Table 3. Data Extraction of the Core Studies.

No	Author(s) /Year	Context/ Setting	Research Focus	Method /Design	TPB Constructs Used	Islamic/ Religious Extension	Main Relevance to This Review
1	Agustiniingsih et al. (2026) [11]	Islamic higher education	Gen Z's intention to choose Islamic higher education	Quantitative survey	Attitude, subjective norm, perceived behavioral control, intention	Religious belief	Shows how TPB explains educational choice in Islamic higher education.
2	Marjukah et al. (2024) [12]	Excellent Islamic schools	Parents' or community intention to choose Islamic schools	Quantitative survey	Attitude, subjective norm, perceived behavioral control/ self-efficacy, intention	Trust and belief in Islamic school quality	Demonstrates that Islamic school choice is shaped by evaluation, social expectation, and perceived capability.
3	Rasid et al. (2025) [19]	Islamic boarding school/ pesantren	Policy, self- awareness, and student competence development	Quantitative, PLS-SEM	TPB-based behavioral pathway	Self-awareness, student competence, pesantren policy	Moves TPB closer to educational development and competence formation in pesantren.
4	Hamdani et al. (2022) [13]	Islamic higher education students	Academic misconduct, cheating intention, and cheating behavior	Quantitative survey	Attitude, subjective norm, perceived behavioral control, intention, behavior	Islamic religiosity	Shows that moral misconduct among Muslim students is shaped by TPB constructs and religiosity.
5	Kenia et al. (2023) [14]	Islamic psychology students	Academic cheating	Quantitative survey	Perceived behavioral control and cheating- related behavioral intention	Islamic religiosity	Highlights the role of perceived control and religiosity in resisting academic cheating.
6	Mustapha et al. (2016)	Muslim students	Cheating intention among Muslim students	Quantitative, modified TPB	Attitude, subjective norm, perceived behavioral control, intention	Islamic religiosity	Strengthens the use of TPB for explaining academic integrity in Muslim

7	Mustapha, Isa, and Yunus (2019) [15]	Malaysian higher education students	Academic dishonesty intention	Quantitative, modified TPB	Attitude, subjective norm, perceived behavioral control, intention	Spiritual intelligence	student contexts. Shows that spiritual intelligence can enrich TPB in explaining moral behavior.
8	Chasanah and Isbir (2026) [16]	Santri/pesantren digital context	Santri religious behavior in digital settings	Quantitative, mediation-moderation model	Attitude toward technology, behavioral pathway	Islamic digital literacy, digital religious identity, pesantren culture	Connects TPB with religious behavior formation in the digital pesantren context.
9	Nik Abdullah et al. (2018) [17]	Muslim youth/religious school context	Participation in spiritual activities	Quantitative survey	Attitude, subjective norm, perceived behavioral control, intention / participation	Religious school background	Shows that school background can moderate spiritual behavior formation.
10	Noer (2023) [28]	Students in Indonesia	Spiritual well-being and mental health	Quantitative survey	Attitude, subjective norm, perceived behavioral control as mediating constructs	Spiritual well-being	Indicates that spiritual well-being and student outcomes are connected through behavioral mechanisms.
11	Maryono et al. (2026) [29]	Islamic higher education/ blended learning	Active engagement in blended learning	Quantitative, TAM-TPB integration	Attitude, subjective norm, perceived behavioral control, intention, engagement behavior	Islamic higher education context	Brings TPB closer to learning design and student engagement in digital learning.
12	Norlia and Mastura (2020) [18]	Boarding school students	Learning practices among boarding school students	Quantitative survey	Attitude, subjective norm, perceived behavioral control, learning behavior	Islamic adab in learning	Links TPB with learning practice and Islamic conduct in seeking knowledge.
13	Densumite, Dureh, and	Islamic private schools	Entrepreneurial intention	Quantitative, extended TPB	Attitude, subjective norm,	Islamic school context,	Shows how educational programs can

	Laipaporn (2025) [30]		among high school students		perceived behavioral control, intention	entrepreneurial education	shape intention through TPB constructs.
14	Najib, Sawari, and Suhaimi (2025) [24]	Conceptual Islamic jurisprudence context	Comparison of TPB intention and Islamic niyyah	Qualitative conceptual/ comparative analysis	Intention in TPB	Niyyah, Islamic jurisprudence, moral accountability	Provides conceptual grounding for adapting TPB to Islamic education and instructional design.

Although the studies were not identical in context, they showed a clear pattern. TPB was mainly used to explain how attitude, subjective norm, and perceived behavioral control shape intention or behavior. Several studies extended the model by adding Islamic or religious constructs, such as religiosity, spiritual intelligence, Islamic digital identity, self-awareness, religious school background, and *niyyah* [13], [15], [24]. This shows that researchers have begun to adapt TPB to Islamic contexts, although most of them still use it as a predictive model rather than as a basis for instructional design.

The reviewed studies can be grouped into five main themes: Islamic education decision-making, moral and academic integrity, religious behavior and spiritual practice, learning practices and educational technology, and conceptual adaptation of TPB through *niyyah*.

Table 4. Thematic Grouping of Core Studies.

Theme	Core Studies	Main Focus	Theme
Islamic education decision-making	Agustiniingsih et al. (2026); Marjukah et al. (2024); Rasid et al. (2025) [11], [12], [19].	Choosing Islamic education, school choice, pesantren policy, and student competence	Islamic education decision-making
Moral and academic integrity	Hamdani et al. (2022); Kenia et al. (2023); Mustapha et al. (2016, 2019) [13], [14], [15].	Academic cheating, academic dishonesty, Islamic religiosity, and spiritual intelligence	Moral and academic integrity
Religious behavior and spiritual practice	Chasanah and Isbir (2026); Nik Safiah Nik Abdullah et al. (2018); Noer (2023) [16], [17], [28].	Santri religious behavior, spiritual activities, and student well-being	Religious behavior and spiritual practice

Learning practices, technology, and competence development	Maryono et al. (2026); Norlia and Mastura (2020); Densumite et al. (2025); Rasid et al. (2025) [29], [18], [30], [19].	Blended learning, learning practice, adab, entrepreneurial education, and competence	Learning practices, technology, and competence development
Islamic conceptual adaptation of TPB	Najib et al. (2025) [24].	Relationship between TPB intention and Islamic niyyah	Islamic conceptual adaptation of TPB

Most studies focused on learning, technology, and competence development, as well as moral and academic integrity. Fewer studies addressed religious behavior and spiritual practice, Islamic education decision-making, and conceptual adaptation through *niyyah* as shown in Figure 2.

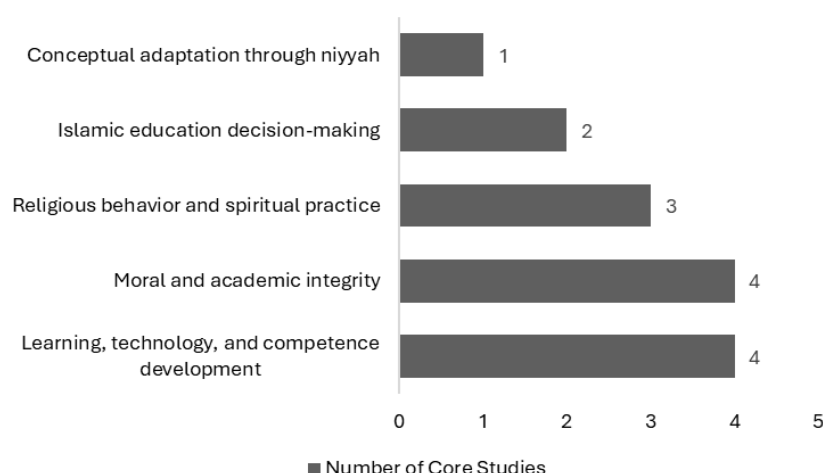


Figure 2. Distribution of core studies by theme.

A. TPB in Islamic Education Decision-Making

The first theme shows that TPB has been used to explain decision-making related to Islamic educational institutions. Studies in this group examined students' intention to choose Islamic higher education, parents' or communities' intention to choose excellent Islamic schools, and competence development in pesantren contexts [11], [12], [19].

Across these studies, attitude, subjective norm, and perceived behavioral control helped explain why individuals respond positively to Islamic educational institutions. Educational choice was shaped not only by personal evaluation of institutional quality, but also by family expectations, community trust, perceived access, and confidence in the value of Islamic education. Extended this discussion by linking TPB with pesantren policy, self-awareness, and student competence development [19].

Taken together, these studies show that TPB is useful for understanding Islamic education-related decisions. However, they still mainly explain why students or parents choose Islamic educational institutions, rather than how TPB can be used to design learning activities within Islamic education.

B. TPB, Moral Behavior, and Academic Integrity among Muslim Students

Moral and academic integrity became one of the strongest themes in the reviewed studies. In this theme, TPB was used to explain why Muslim students may engage in, avoid, or struggle with academic misconduct. This issue is important for Islamic education because cheating and dishonesty are not only academic violations, but also moral and religious concerns.

Hamdani et al. showed that students' cheating intention and behavior were shaped by TPB constructs and Islamic religiosity [13]. While, Kenia et al. added that perceived behavioral control is important because students need confidence and self-control to resist cheating under academic pressure [14]. Mustapha et al. further showed that Islamic religiosity and spiritual intelligence can strengthen TPB in explaining academic dishonesty among Muslim students [15].

These studies suggest that moral behavior cannot be formed through religious knowledge alone. Students need meaningful moral awareness, supportive peer norms, and practical confidence to act honestly. For Islamic education, this means that academic integrity should be designed as a learning experience, not only as a rule to be obeyed.

C. TPB in Religious Behavior and Spiritual Practice

Another theme focuses on religious behavior and spiritual practice. These studies show that religious behavior is shaped not only by individual intention, but also by identity, school background, institutional culture, digital experience, and spiritual well-being.

Chasanah & Isbir examined santri religious behavior in digital settings and showed the role of Islamic digital literacy, digital religious identity, attitudes toward technology, and pesantren culture. Nik Abdullah et al. found that TPB constructs explained Muslim youths' participation in spiritual activities, while religious school background strengthened the process. Noer added another perspective by showing that spiritual well-being, TPB constructs, and student mental health were connected through behavioral mechanisms [28].

These studies are important because they remind Islamic educators that religious behavior develops within a lived environment. Students need more than religious content; they also need spaces where Islamic values can be discussed, practiced, supported, and reflected upon in meaningful ways.

D. TPB in Learning Practices, Technology, and Competence Development

The fourth theme includes studies that are closer to learning design, educational technology, and competence development. Although these studies are still limited, they offer useful clues for connecting TPB with instructional design.

Norlia & Mastura used TPB to explain students' learning practices in a boarding school context [18]. Their study linked students' learning behavior with Islamic

perspectives on *adab* in learning. This is important because it shows that learning behavior in Islamic education is not only about academic performance, but also about discipline, respect, intention, and proper conduct in seeking knowledge.

Maryono et al. integrated TAM and TPB to explain active student engagement in blended learning in Islamic higher education [29]. The study showed that technology-related factors and TPB constructs could explain student engagement. This finding is relevant for Islamic education in digital learning environments, where students need not only access to technology, but also positive attitudes, social support, and perceived control to participate actively.

Densumite et al. examined entrepreneurial intention among students in Islamic private schools using an extended TPB model [30]. The study found that TPB constructs and entrepreneurial education helped explain students' entrepreneurial intention. Although the focus was entrepreneurship, the study is still relevant because it shows how educational programs can shape intention through attitudes, norms, perceived capability, and value-based motivation.

Rasid et al., as discussed earlier, also contributes to this theme because it connects TPB with student self-awareness and competence development in a pesantren setting [19]. This makes the study one of the few that moves beyond simple intention prediction and begins to link TPB with educational development.

Overall, this theme shows that TPB has potential for instructional design, but the evidence is still emerging. A small number of studies have linked TPB with learning practices, blended learning, entrepreneurship education, and competence development. However, few studies explicitly translate TPB constructs into learning objectives, instructional sequences, scaffolding strategies, reflective activities, or assessment procedures.

E. Conceptual Adaptation of TPB through *Niyyah*

The fifth theme is represented by the conceptual work of Najib et al., which compared intention in TPB with *niyyah* in Islamic jurisprudence [24]. This study is important because it raises a question that is often missing in empirical TPB research: is intention in TPB the same as intention in Islam?

TPB treats intention as a psychological readiness to perform a behavior. In Islamic thought, however, *niyyah* carries a deeper moral and spiritual meaning. It is not only about whether a person plans to act, but also about why the person acts, for whom the action is performed, and whether the action is ethically and spiritually accountable. Najib et al. therefore suggest that TPB intention needs to be contextualized within Islamic legal and ethical principles [24].

This conceptual contribution is significant for Islamic education. If TPB is used only as a psychological model, it may explain intention but not fully capture the spiritual quality of action. By connecting TPB intention with *niyyah*, Islamic instructional design can place stronger emphasis on reflective commitment, moral purpose, and accountability before God. This makes TPB more compatible with the aims of Islamic

education, which seeks not only behavioral compliance but also sincere and meaningful religious practice.

F. Overall Pattern of TPB Constructs

Across the 14 core studies, the most frequently used TPB constructs were attitude, subjective norm, perceived behavioral control, intention, and behavior. Attitude often appeared as a strong predictor, particularly in studies on Islamic education choice, school choice, learning engagement, and behavioral intention [11], [12], [29]. Subjective norm was important in contexts where family, peers, teachers, religious communities, or institutional culture shaped behavior [12], [17]. Perceived behavioral control was especially relevant when the behavior required confidence, access, ability, or resistance to pressure, such as avoiding cheating, engaging in learning, or participating in religious activities [13], [14], [18].

The reviewed studies also show that TPB is often extended in Islamic contexts. Religiosity appeared in studies on cheating, academic morality, and Islamic education choice [11], [13], [15]. Spiritual intelligence was used to enrich the explanation of academic dishonesty intention [15]. Islamic digital literacy and religious digital identity were used to explain santri religious behavior in digital settings [16]. Self-awareness appeared as a pathway toward competence development in pesantren [19]. Meanwhile, *niyyah* was introduced as an Islamic conceptual extension of intention [24].

These extensions show that TPB can be adapted to Islamic educational contexts, but it needs to be interpreted carefully. Islamic behavior is not only a matter of individual evaluation or social pressure. It is also connected with faith, moral responsibility, spiritual meaning, community culture, and the intention to act for the sake of God.

G. Key Result: TPB is Strong for Prediction, but Still Weak for Instructional Design

The key finding of this review is that TPB has been used mainly as a theory for predicting intention and behavior in Islamic and Muslim-related contexts. Most core studies relied on survey-based designs and statistical models to examine whether attitude, subjective norm, perceived behavioral control, religiosity, or other variables influenced intention or behavior.

Only a few studies moved closer to pedagogical or instructional design concerns, such as blended learning engagement, learning practices in boarding schools, entrepreneurial education, pesantren policy, and competence development [30], [29], [18], [19]. Even in these studies, TPB was not yet fully translated into learning objectives, teaching strategies, scaffolding, reflection, behavioral practice, or assessment.

Thus, the current literature shows that TPB is useful for understanding religious, moral, and educational behavior, but its potential as an instructional design framework remains underdeveloped. This gap becomes the basis for translating TPB constructs into Islamic instructional design principles in the discussion section.

Discussion

A. TPB as a bridge between religious knowledge and religious behavior

One of the main challenges in Islamic education is the gap between religious knowledge and religious behavior. Students may know that honesty, discipline, responsibility, or spiritual commitment are important, but knowing these values does not always lead to consistent practice. This problem appears in many educational settings, including in studies on academic cheating and dishonesty among Muslim students [13], [14], [15].

TPB helps explain why this gap happens. Religious knowledge may provide cognitive understanding, but behavior is also shaped by attitude, subjective norm, and perceived behavioral control. A student may know that cheating is wrong, but if the student sees cheating as useful, feels that peers tolerate it, or believes that avoiding cheating is difficult under academic pressure, the intention to act honestly may be weak. This means that Islamic education should not only explain values, but also shape students' evaluations, strengthen supportive social norms, and build their confidence to act ethically.

This insight is important because it shifts Islamic education from a purely content-delivery model toward a behavior-oriented model. Religious learning should help students ask not only "What does Islam teach?" but also "Why is this value meaningful?", "Who supports me in practicing it?", and "How can I realistically apply it in my daily life?" These questions are closely related to the three main TPB constructs.

B. Attitude: from knowing values to seeing them as meaningful

Attitude was one of the most frequently used constructs in the reviewed studies. It appeared as a strong predictor in studies on Islamic higher education choice, school choice, blended learning engagement, pilgrimage-related religious behavior, and moral decision-making [11], [12], [29], [31]. This shows that people are more likely to intend to perform a behavior when they evaluate it positively.

For Islamic education, this finding means that students need opportunities to see religious values as meaningful, relevant, and beneficial. A lesson on honesty, for example, should not stop at defining honesty or quoting religious texts about honesty. It should help students understand why honesty matters in academic life, social relationships, professional identity, and spiritual accountability. When students can connect Islamic values with real situations, their attitude toward the behavior may become stronger.

This is where instructional design becomes important. Attitude can be developed through case-based learning, value clarification, moral dilemma discussion, reflective questioning, and real-life examples. These strategies allow students to evaluate religious behavior not as abstract obligation, but as meaningful action. In Islamic education, attitude formation should therefore be connected with both rational understanding and spiritual reflection.

C. Subjective norm: the role of peers, teachers, family, and religious community

The reviewed studies also show that subjective norm plays an important role, especially in contexts where behavior is socially embedded. Parents' intention to choose Islamic schools, Muslim youths' participation in spiritual activities, and students' moral behavior are influenced by family, peers, teachers, school culture, and religious communities [12], [15], [17].

This finding is very relevant to Islamic education because religious behavior is rarely formed in isolation. Students learn values not only from books or lectures, but also from the culture around them. This is consistent with character education research, which highlights modeling, classroom culture, behavior management, and community service as important components of effective character education programs [32]. A classroom that talks about honesty but tolerates cheating creates a weak subjective norm. A school that teaches discipline but does not model discipline also sends conflicting messages. In contrast, when teachers, peers, and institutions consistently support religious values, students are more likely to feel that these behaviors are expected, respected, and shared.

For instructional design, subjective norm can be translated into social learning activities. Group discussion, peer feedback, collaborative projects, mentoring, role modeling, classroom agreements, and community-based assignments can strengthen the social environment of religious practice. Islamic education can use these strategies to make good behavior socially visible and collectively supported. In this sense, subjective norm is not only a variable to be measured; it is a learning condition that can be designed.

D. Perceived behavioral control: helping students feel capable of practicing values

Perceived behavioral control appeared as an important construct in studies on academic cheating, learning practices, spiritual activities, and student engagement [13], [14], [29], [18]. This construct is especially useful because it reminds educators that students may fail to practice religious values not because they reject them, but because they feel unable to act upon them.

For example, a student may want to be honest but feels pressured by grades, peers, deadlines, or fear of failure. Another student may want to participate in religious activities but lacks confidence, time, support, or access. In such cases, simply giving moral advice may not be enough. Students need scaffolding, practice, and support systems that make the desired behavior more possible.

In Islamic instructional design, perceived behavioral control can be strengthened through guided practice, step-by-step tasks, behavioral rehearsal, self-regulation strategies, and reflection on obstacles. Teachers can help students identify what makes a religious behavior difficult and then guide them to develop practical strategies. This makes Islamic education more realistic and compassionate because it recognizes that moral behavior often requires support, not only instruction.

E. Religiosity, spiritual intelligence, and *niyyah* as Islamic extensions of TPB

Several reviewed studies extended TPB by adding Islamic or spiritual constructs. Religiosity was used to explain cheating intention and academic behavior among Muslim students [13], [15]. Spiritual intelligence was added to explain academic dishonesty

intention [15]. Self-awareness appeared in the pesantren competence development context [19], while Islamic digital literacy and digital religious identity were used to explain santri religious behavior in digital spaces [16].

The most conceptually important extension is the link between TPB intention and Islamic *niyyah*. Najib et al. showed that intention in TPB and *niyyah* in Islamic thought should not be treated as exactly the same [24]. TPB views intention as readiness to perform a behavior, while *niyyah* includes moral purpose, sincerity, and accountability before God. This distinction is important for Islamic education because religious behavior is not only about doing the right action, but also about why and for whom the action is performed.

By integrating *niyyah*, TPB can become more suitable for Islamic instructional design. Intention should not only be understood as a behavioral plan, but also as a reflective commitment. Learning activities should therefore help students clarify their motives, connect behavior with worship and responsibility, and reflect on the spiritual meaning of action. This can prevent Islamic education from becoming only behavior management. Instead, it keeps the inner dimension of Islamic practice alive.

To synthesize the relationship between the main TPB constructs and the Islamic or religious extensions identified in the reviewed studies, Figure 3 presents a conceptual map. The figure shows how attitude, subjective norm, perceived behavioral control, intention, and behavior were enriched by constructs such as religiosity, spiritual intelligence, self-awareness, Islamic digital identity, pesantren culture, and *niyyah*. It also illustrates how these constructs may inform the design of behavior-oriented Islamic instruction.

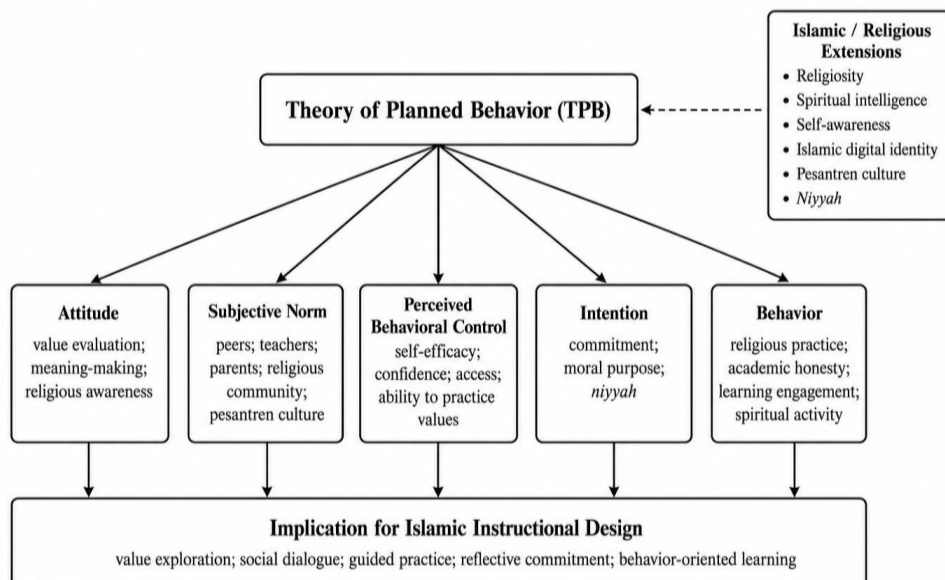


Figure 3. TPB Constructs and Islamic Extensions Map.

F. From prediction to instructional design

The most important contribution of this review is the argument that TPB should be moved beyond behavioral prediction. Most reviewed studies successfully tested

relationships among variables, often using SEM or PLS-SEM. These studies tell us which factors influence intention and behavior. However, only a few studies moved closer to learning design, such as blended learning engagement, learning practices in boarding schools, entrepreneurial education in Islamic schools, and competence development in pesantren [30], [29], [18], [19].

This creates an opportunity for Islamic education research. TPB constructs can be translated into instructional design principles. Attitude can guide the design of value exploration and meaningful learning. Subjective norm can guide the design of social dialogue and community reinforcement. Perceived behavioral control can guide scaffolding and guided practice. Intention can be deepened through *niyyah*-oriented reflection. Behavior can be supported through action projects, habit formation, and reflective evaluation.

Table 5. Translating TPB Constructs into Islamic Instructional Design.

TPB Construct	Meaning in Behavior Formation	Possible Instructional Design Translation
Attitude	Students' evaluation of religious or moral behavior	Value exploration, case-based learning, moral dilemma discussion, reflective meaning-making
Subjective norm	Perceived support or expectation from others	Peer dialogue, role modeling, classroom culture, mentoring, community-based learning
Perceived behavioral control	Students' belief that they can perform the behavior	Scaffolding, guided practice, self-regulation support, obstacle analysis, behavioral rehearsal
Intention	Readiness and commitment to act	Learning contracts, personal commitment, reflective planning, <i>niyyah</i> -oriented reflection
Behavior	Actual practice of religious or moral values	Action projects, daily practice, habit tracking, reflective journals, authentic assessment
Islamic extension	Spiritual and ethical meaning of action	Religiosity, spiritual intelligence, self-awareness, sincerity, accountability before God

This translation is useful because it makes TPB more practical for Islamic education. Rather than using TPB only to explain why students behave in certain ways, educators can use it to design learning experiences that intentionally support behavior formation. This is also consistent with the broader purpose of Islamic education, which is not only to develop knowledge, but also to nurture moral and spiritual conduct.

G. Implications for Islamic education

The findings of this review have several implications. First, Islamic education should treat behavior formation as a designed learning outcome. Religious behavior cannot be left to assumption. It needs to be supported through learning activities that address attitude, social support, perceived capability, intention, and practice.

Second, Islamic education needs to pay more attention to the social environment of learning. The studies reviewed here show that peers, teachers, parents, religious leaders, school culture, and pesantren culture can shape behavior [16], [12], [17]. Therefore, classroom design should include social reinforcement, not only individual assignments.

Third, Islamic education should connect behavioral intention with *niyyah*. This is important because students should not only be trained to perform visible religious behavior, but also guided to develop sincerity, moral awareness, and spiritual purpose. This makes the behavioral approach more compatible with Islamic educational values.

Fourth, future research should develop and test TPB-informed Islamic instructional models. Such research may design modules, teaching materials, learning management systems, reflective journals, or intervention programs based on TPB constructs. These studies would help move the field from explanation to intervention.

H. Limitations of the reviewed literature

The reviewed literature has several limitations. Most studies were quantitative and cross-sectional, so they mainly explain relationships among variables rather than long-term behavior formation. Few studies tested whether TPB-based instruction can change actual religious behavior, and many still focused on intention rather than consistent practice.

Another limitation is that Islamic constructs such as religiosity, spiritual intelligence, and *niyyah* were often treated as additional predictors, without deeper theological or pedagogical discussion. The literature also remains fragmented across education, halal behavior, zakat, Islamic finance, religious tourism, and health behavior. This shows that TPB is widely used in Muslim contexts, but its specific contribution to Islamic instructional design is still limited.

CONCLUSION

Fundamental Finding : This systematic literature review shows that the Theory of Planned Behavior has been widely used to explain intention and behavior in Islamic and Muslim-related contexts. The dominant constructs are attitude, subjective norm, perceived behavioral control, intention, and behavior, while several studies extend TPB through Islamic or religious constructs such as religiosity, spiritual intelligence, self-awareness, pesantren culture, Islamic digital identity, and *niyyah*. The main finding is that TPB remains strong as a predictive theory, but its use for instructional design in Islamic education is still limited. **Implication :** This review contributes by positioning TPB as a design lens for behavior-oriented Islamic education. Attitude can guide value exploration, subjective norm can support social dialogue, perceived behavioral control can inform scaffolding, intention can be deepened through *niyyah*-oriented reflection,

and behavior can be strengthened through authentic practice and reflective evaluation.

Limitation : Most studies explain behavioral intention, but few translate TPB constructs into learning objectives, teaching strategies, guided practice, reflection, or behavior-based assessment. **Future Research :** Future research should empirically test TPB-based instructional designs in Islamic education and examine how constructs such as niyyah, religiosity, and spiritual intelligence influence learning behavior. Further studies may also develop and validate behavior-based assessment models across different Islamic educational settings.

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***Ima Faizah (Corresponding Author)**

Muhammadiyah University of Sidoarjo, Indonesia

Email: imafaizah1@umsida.ac.id

Tobroni

Muhammadiyah University of Malang, Indonesia

Email: tobroni@umm.ac.id

Moh. Nurhakim

Muhammadiyah University of Malang, Indonesia

Email: nurhakim@umm.ac.id

Diah Karmiyati

Muhammadiyah University of Malang, Indonesia

Email: diah@umm.ac.id
