Does Islamic Religiosity Influence the Cheating Intention among Malaysian Muslim Students? A modified Theory of Planned Behavior

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Abstract

Islam condemns almost all forms of cheating and views cheating and other forms of misbehavior as heinous sins and source of shame to the individual committing them. The purpose of this research paper is to investigate and find out the relationship between the Islamic religiosity and cheating intention among Malaysian Muslim students with a modified Theory of Planned Behavior. The study employed quantitative method bases of survey strategy through questionnaires and Structural Equation Modeling (SEM). The study was also based on primary data collected from 221 Muslim students in a selected public university in Malaysia. The study extended the previous study conducted with the same discussion using convenience sampling. The Islamic religiosity represented additional independent variables instead of attitude, subjective norm and perceived behaviour while behaviour intention represented the dependent variable. In this study, the relationship had been analyzed using Smart PLS. Two measured variables (attitude and subjective norm) found a positive relationship between intentions to among Malaysian Muslim students. Thus, implications for stakeholder, educators and higher education’s policy makers are discussed, and suggestions for further research are proposed.

Keyword: Islamic religiosity, Theory of Planned Behaviour, academic dishonesty
Introduction

In the current education scenario, the issue of academic dishonesty is not new; instead it has become a widespread phenomenon (Mc Cabe, 2001). The phenomenon has become a dominant issue across educational institutions in the world (Imran & Nordin, 2013; Davis, Drinan & Tricia-Bertram, 2010). Academic dishonesty contains misconduct behaviour such as cheating, plagiarism and other forms of misconduct that affect the academic integrity. Many researchers found that academic dishonesty portend serious impact for students, institutions and the society at large (Gallant & Drinan, 2006; Imran & Nordin, 2013).

Henning et al (2011) outlined that academic dishonesty engages measures that are connected to part of cheating, and taking advantage of referencing and misattribution of authorship. Instructional dishonesty in addition can be defined as some sort of mindful attempt to utilize banned information on examinations or perhaps work published intended for academics loans, for instance copying and plagiarizing an additional student’s solution or perhaps work (Hsiao & Yang, 2011). On the other hand, Symaco and Marced, (2003) classified academics dishonesty like infringement which included cheating within evaluation, plagiarizing, free-riding and copying work. On the other hand De Lambart, Ellen & Ferrell (2003) outlined that academic dishonesty can be affecting different deviant actions that break the rules of these foibles of learning establishment (cheating, plagiarism or perhaps fabricated information in an academic exercise for example ).

The current study focuses on the impact of Islamic religiosity as an evaluating tool for an additional predictor in the study of theory of planned behaviour. Thus, cheating in academic setting is considered an inappropriate ethical behaviour. On the other hand, our study is to describe a practical experience, which attempts to examine the issues of academic dishonesty by university students especially in Malaysian higher learning institutions. The most important thing, the aim of this study is to review the previous studies on the employment the original theory of planned behaviour and its modified versions in the context of academic dishonesty specifically related to religiosity and religious factors. We will also review the literature pertaining to the effect factors that may affect the intention to commit academic dishonesty and its relationship between selected variables especially in Malaysian education setting. The study also will conclude the new insight proposed by theoretical framework and their implications.

Academic dishonesty in Malaysia higher education

Academic dishonesty is a problem that many researchers have devoted their time and effort in reviewing, analyzing and proposing actions against. Many educational institutions all over the world have even regulated their own rules and regulations against those involved in this particular behaviour such as cheating, plagiarizing and any other forms of academic dishonesty.

Malaysia, being a Muslim developed nation, is also facing that phenomenon. Academic dishonesty has turned into a large issue within Malaysian education process. A customer
survey, associated with college students from three colleges within Malaysia, observed “the deceitful methods among tertiary education learners to get fashioned and inspired simply by cultures and valuations associated with modern society exactly where within designed and grew” (Moten, 2014). However, Nursiha & Nurliyana (2012) claimed about 82% college students of only a public university in Malaysia have committed an academic dishonesty. This fact shows that academic dishonesty has influenced the actual Malaysian academic process. Dahlia & Umi Kalsom (2011) observed that the majority of Malaysian learners showed poor awareness with regards to plagiarism. In addition, they observed that the students may not be aware that they have plagiarized.


“The student shall not make use of the text of any lecture or instructions imparted to him in the institution except for the purpose of pursuing his course of study: in particular he shall not reproduce in any manner the whole or any part of such text for the purpose of publications, distributions or circulations, whether for payment or not”.

Malaysian authorities have taken the guide as an alternative from other Muslim countries, for example, Bangladesh, Pakistan as well as Iran with no certain insurance policy on academic ethics and so are lenient to academic dishonesty. Using some Middle East countries as examples, it is found the guidelines are there but are not applied with full force (Moten, 2014). All Malaysian private higher educational institutions as well as the public higher educational institutions should make available the insurance policy as well as policies against any kind of academic dishonesty. All of these guidelines are designed to condone an appropriate behaviour regarding academic ethics such as honesty.

**Islamic religiosity and academic dishonesty**
For several decades, religiosity has been studied in western psychology. A literature has shown a study of religiosity dominated in the people from Christian faith (AlMarri et.al, 2013). Religiosity, it should be noted, is different from religion. Religiosity can be defined as the way to live which is reflected in the values and attitudes of societies and individuals (Fam, Waller, & Erdogan, 2004). On the other hand, the values and attitudes shape the behaviour and practices of institutions and people (Eid & El-Gohary, 2015).
The main consequence of high levels of religiosity is, it can lower the rate of deviant behaviour such as in academic. Several literatures on the effects of religion on deviant attitudes/behaviour are consistent. Huge majority of researchers have found that, the greater individual-level religiosity, the lower the risk of deviant behaviour (Baier and Wright, 2001).

Islam condemns all forms of cheating. Prophet Muhammad (P.B.U.H) prohibited taking someone's wealth without any prior approval (Moten, 2014). As He said “he who act dishonestly towards us is not of us” (Muslim, 1:181). He also persisted that all dishonest behaviour such as cheating, stealing someone's work and taking credit to someone’s ideas as own ideas are most certainly a breach of trust (Moten, 2014). Islam leads a person to truthfulness, meaning that the person should completely avoid cheating, misconduct and other forms of dishonest behaviour. The prophet Muhammad Said:

“Whoever bears arms against us is not one of us, and whoever cheats us is not one of us”. (Saheeh Muslim).

Islam views cheating and other kind of misbehaviour as heinous sins, a source of shame to the individual of committing them. We conclude that any type of dishonesty is unacceptable. Islam is directly rejecting such despicable act in no uncertain terms. Recently, there is no proof associated with plagiarism amongst pupils, which is usually investigated to help curbing its chance from festering in the higher education institutions in Malaysia. The majority of the reports performed usually concentrated on the plagiarism which means the “Failure to help cite factual info properly” (Karlin et al., 1988; Salleh, 2011) without any concern about religion matters.

**Review of literature**

In academic institutions especially in higher education, the issue of honesty and dishonesty in academic practices is considerably important. Many researchers from academic backgrounds have been hugely concerned in discussing the honest and dishonest behaviors including academic dishonesty (academic cheating). The issue of academic cheating has emerged among undergraduate and postgraduate students as well.

The trends of cheating among undergraduate students have tremendously increased (McCabe & Trevino, 1997; Diekhoff et al., 1996). Whitley (1998) in his study found that approximately 70.4% of students reported acts of academic dishonesty, 43.1% reported cheating on exams, 40.9% reported cheating on homework assignments, and 47.0% reported plagiarizing an assignment). However (Simkin & McLeod, 2010) study showed that the estimated (?) ranging from 60% to 86%. The most astonishing result was shown in 2005, when Donald McCabe conducted a study that included over 80,000 students. He found that within one academic year 21% of respondents admitted to engage in at least one serious act of academic dishonesty on a test, 68% admitted to collaborating on homework assignments, and 63% admitted to plagiarizing a paper (McCabe, 2005; ). On the other hand, the Center for Academic Integrity
(2007) revealed that, approximately 85% of students surveyed admitted to cheat at least once (Rinn & Boazman, 2014).

Some other studies, reported that academic background, facilities and technologies may affect the behaviour toward academic dishonesty. Jones (2011) did a survey in 48 enterprise conversation college students in the United States, and revealed the superior about three good reasons why college students engage in academic dishonesty which were grades (92%), procrastination (83%), along with there is no enough time to complete assignment or review (75%). Pullen, Ortloff, Casey & Payne (2000) also identified fascinating final results hinting the causal components of assorted instructional dishonesty which range from huge instruction, impersonal associations using tutors, rivalry regarding work, attaining larger grade point average (GPAs) so as to enter a graduate institution.

Today’s high school and university students are freely disclosing that academic cheating happens to be each pervasive and expected (Murdock & Anderman, 2006). Many individuals confess only cheating once but, the actual habits are actually repetitive (Hollinger & Lanza-Kaduce, 1996; McCabe & Trevino, 1997). Lin & Wen’s (2007) review which is connected with Taiwanese learners found the frequency rate pertaining to educational dishonesty seemed to be 61. 7%. However Lim & See (2001) reported that Singaporean students admit to commit at least one time cheating during their scholastic career. De Lambert, Ellen, & Taylor’s(2006) review observed practically eight out of 10 students are said to be associated at least once with several cheating occurrences. It can be concluded that academic cheating is a serious problem in higher education institutions all over the world. According to the literature mentioned, it was just a part of these phenomena, so further investigations, research and actions have to be taken due to this spreading problem. However, we hope this paper will also contribute to the other dimension of investigations that may relate to this phenomenon.

Research hypothesis
Based on the revised theory, literature review of this research anticipates positive relationship between student and the intention to commit academic dishonesty. This paper predicts positive relationship between students’ intention, attitude, subjective norm, perceived behaviour control and Islamic religiosity. Then, we conclude, this study is guided by the following hypotheses:

HA\(^1\): The attitude has significant positive relationship on the intention to commit academic dishonesty among Malaysian Muslim students.

HA\(^2\): The subjective norm has significant positive relationship on the intention to commit academic dishonesty among Malaysian Muslim students.

HA\(^3\): The perceived behaviour control has significant positive relationship on the intention to commit academic dishonesty among Malaysian Muslim students.

HA\(^4\): The Islamic Religiosity has significant positive relationship on the intention to commit academic dishonesty among Malaysian Muslim students.
Research Framework
After a review of literature, we suggest a modified theory of planned behaviour with the component of Islamic religiosity for predicting and examining the relationship between the variables and intention to commit academic dishonesty among undergraduates. A few studies have shown relationship between religiosity and academic dishonesty, but the most important thing, we did not find any single study conducted between the Islamic religiosity and its influence to the intention of academic dishonesty especially among the Muslim undergraduate students. Thus, this study attempts to fill this research gap.

Theory of Planned Behaviour
Many researchers indicated that theory of planned behaviour has become the most suitable tool for in-depth investigations on intention toward academic dishonesty (Meng et al. 2014). Based on the literature, we used theory of planned behaviour as the main theory in this research according to its ability to predict range of behaviors. Whitney (1998), Passow et al. (2007) and Stone et al. (2010) examined the efficacy of the theory, using the TPB as the basis model of academic misconduct.

The fundamental of TPB (Ajzen, 1991), is an extension of Fishbein and Ajzen’s (1975) Theory of Reasoned Action. The main independent constructs of TPB are Attitude, Subjective Norms, and Perceived Behavioural Controls which predict intention to engage the specific behaviour and also predict subsequent engagement of that behaviour (Stone et.al, 2010). According to TPB, the probability and ratio that a behaviour and action will occur is dependent on the intention of an individual to engage in that behaviour (Sharma, Chrisman & Chua, 2003). The theory prescribed that intention to act is determined by the individual’s attitudes towards performing the behaviour, the subjective norms held by the individual, and the individual’s perceived behavioral control over the act (Lwin & William, 2003). Previous investigations have proven TPB’s suitability in the prediction of ethical and unethical behaviour (Chang, 1998).

Several past studies added an additional predictor in their study. Armitage and Conner (1999) showed the correlations between moral norms of the theory and they argued that moral norms might play an important role in the theory. Beck and Ajzen (1991) found that moral obligation was a significant predictor of both cheating behaviour and the formation of the intent to cheat. Further, they found that moral obligation provided modest gains in the predictive power of the Theory of Planned Behaviour. Our research showed that the aspect of religiosity is an important predictor in developing the suitable attitude especially in Islam. For these reasons, we refined the TPB to include additional religious (Islamic religiosity), a measure of dishonesty behaviour, and other selected demographic variables. Thus, the main aims of this research are to conduct a testing of the original TPB and examine Islamic religiosity which serves as antecedent to TPB in the prediction of intention to commit academic dishonesty.
Figure 1: Proposed research model.

Methodology

Population, sample size and sample technique
The population of this research is 221 Malaysian Muslim students in a public university across faculties. Specifically, the population of this study is Muslim individuals across faculties which are dominated by Malay Muslim instead of the other races. Sampling is a process of selecting a sufficient number of elements from the population. By selecting the right sample, it would be possible to generalize the characteristics of the elements to the population elements (Sekaran, 2003). The non-probability convenience sampling design was undertaken because it was a viable alternative and due to constraint of time, cost and manpower in conducting the study.

Data collection
This study employs the quantitative method for the data collection. Quantitative method is used when data is collected and processed analytically. Data is numerically coded and the researcher is forming statistical results (Lekvall & Wahlbin, 2001). The quantitative method is appropriate to use when there is a need to generalize and apply the sample data to the population in order to find patterns and trends (Davidsson & Patel, 2003). Data for analysis of this study was collected through a self-administered questionnaire. The questionnaires were distributed to all the respondents in hard copy form.

Variables and measurement
The questionnaire was created specifically for testing our four hypotheses. The construct in this study are drawn and modified from existing scale. Specifically, the items for antecedents of cheating intentions, including attitude, subjective norms, perceived behaviour control and Islamic religiosity were developed based on prior studies. The first part of questionnaire
Data Analysis and results

Demographic analysis

The demographic information of respondents (n=221) is shown in Table 1. About 45.2% (n=221) of respondents were male and 54.8% were female. The total population in this study was 250, but only 221 respondents completed the questionnaires.

<table>
<thead>
<tr>
<th>Measure</th>
<th>Range/categories</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>45.2%</td>
</tr>
<tr>
<td></td>
<td>female</td>
<td>54.8%</td>
</tr>
</tbody>
</table>

N=221

PLS analysis and measurement model

This study is using structural equation modeling (SEM) method, implemented using partial least squares (PLS), for its data analysis. This technique is chosen because it provides the analysis of both structural model (assessing the relationships among theoretical constructs) and measurement model (assessing the reliability and validity of measures) (Lin, 2012). It can also analyze all paths, including moderator effect in one analysis (Komiak & Bambasat, 2006). PLS is also a desirable research tool because it requires a small number of samples and places and has less restrictive demands of residual distribution (Chin et.al 2003; Lin, 2012). Our data is analyzed using a two-step approach as suggested by Anderson & Garbing (1988). The first step uses the analysis of measurement model and the second step tests the structural relationship among latent constructs.

Measurement model

Before we examine the Islamic Religiosity as an additional predictor to the TPB model, the TPB model was first examined. The measurement model was assessed in terms of item reliability, convergent validity, and discriminant validity tests.
Table 2 shows that the measurement model was assessed in terms of item reliability, convergent validity and discriminant validity test. However the result of item loading values is shown in table 3. Convergent validity is assured when multiple indicators are used to measure one construct, and the construct reliability is demonstrated by the value of Cronbach’s alpha (Lin, 2012). However the AVE value considers the variance captured by the indicators. According to Fornell & Larcker (1981), if the AVE value is less than 0.5, it should be dropped (should be greater than 0.5). All AVE items in this research showed that AVE values are greater than 0.5 and they are considered acceptable. The discriminant validity determines whether the measures of construct are different from one another (Lin, 2012). It can be tested whether the square root of AVE is larger than the correlations coefficient (Parolia et.al, 2007; Lin, 2012).

Table 3: item loading value

<table>
<thead>
<tr>
<th>Items</th>
<th>Loading factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Religiosity item</td>
<td></td>
</tr>
<tr>
<td>r1</td>
<td>0.868</td>
</tr>
<tr>
<td>Ir2</td>
<td>0.874</td>
</tr>
<tr>
<td>Ir3</td>
<td>0.775</td>
</tr>
<tr>
<td>Ir4</td>
<td>0.670</td>
</tr>
<tr>
<td>Attitude item</td>
<td></td>
</tr>
<tr>
<td>Att1</td>
<td>0.780</td>
</tr>
<tr>
<td>Att2</td>
<td>0.877</td>
</tr>
<tr>
<td>Att3</td>
<td>0.852</td>
</tr>
<tr>
<td>Att4</td>
<td>0.793</td>
</tr>
<tr>
<td>Subjective Norm items</td>
<td></td>
</tr>
<tr>
<td>Sn1</td>
<td>0.896</td>
</tr>
<tr>
<td>Sn2</td>
<td>0.848</td>
</tr>
<tr>
<td>Sn3</td>
<td>0.830</td>
</tr>
<tr>
<td>Sn4</td>
<td>0.779</td>
</tr>
<tr>
<td>Sn5</td>
<td>0.786</td>
</tr>
<tr>
<td>Perceived behaviour control</td>
<td></td>
</tr>
<tr>
<td>items</td>
<td>0.909</td>
</tr>
<tr>
<td>Pbc1</td>
<td>0.843</td>
</tr>
<tr>
<td>Pbc2</td>
<td>0.639</td>
</tr>
<tr>
<td>Pbc3</td>
<td></td>
</tr>
<tr>
<td>Intention items</td>
<td></td>
</tr>
<tr>
<td>Int1</td>
<td>0.920</td>
</tr>
<tr>
<td>Int2</td>
<td>0.881</td>
</tr>
<tr>
<td>Int3</td>
<td>0.818</td>
</tr>
<tr>
<td>Int4</td>
<td>0.796</td>
</tr>
</tbody>
</table>
The result of loading values is shown in Table 5. Most of all items of the construct had loading higher than 0.7. A factor loading higher than 0.7 can be considered as highly reliable, and a factor loading less than 0.5 should be dropped. A high loading implies that the shared variance between the construct and its measurement is higher than the error variance.

Table 4: Loading and cross loading items.

<table>
<thead>
<tr>
<th></th>
<th>INT</th>
<th>SN</th>
<th>REL</th>
<th>ATT</th>
<th>PBC</th>
</tr>
</thead>
<tbody>
<tr>
<td>INT1</td>
<td>0.919835</td>
<td>-0.39748</td>
<td>-0.02194</td>
<td>0.473874</td>
<td>0.243652</td>
</tr>
<tr>
<td>INT2</td>
<td>0.881222</td>
<td>-0.2254</td>
<td>0.047724</td>
<td>0.357387</td>
<td>0.288824</td>
</tr>
<tr>
<td>INT3</td>
<td>0.817544</td>
<td>-0.33373</td>
<td>-0.22182</td>
<td>0.203686</td>
<td>0.210262</td>
</tr>
<tr>
<td>INT4</td>
<td>0.076415</td>
<td>-0.11762</td>
<td>-0.05211</td>
<td>-0.08644</td>
<td>0.161754</td>
</tr>
<tr>
<td>SN1</td>
<td>-0.46441</td>
<td>0.895989</td>
<td>0.0907</td>
<td>-0.29121</td>
<td>-0.29331</td>
</tr>
<tr>
<td>SN2</td>
<td>-0.23847</td>
<td>0.848324</td>
<td>0.167825</td>
<td>-0.11347</td>
<td>-0.20519</td>
</tr>
<tr>
<td>SN3</td>
<td>-0.22593</td>
<td>0.830342</td>
<td>0.112128</td>
<td>-0.06733</td>
<td>-0.18298</td>
</tr>
<tr>
<td>SN4</td>
<td>-0.23675</td>
<td>0.778567</td>
<td>0.204406</td>
<td>-0.0844</td>
<td>-0.12761</td>
</tr>
<tr>
<td>SN5</td>
<td>-0.03869</td>
<td>0.786577</td>
<td>0.074035</td>
<td>-0.02448</td>
<td>-0.09322</td>
</tr>
<tr>
<td>rel1</td>
<td>-0.04678</td>
<td>0.060022</td>
<td>0.867576</td>
<td>0.05643</td>
<td>0.012486</td>
</tr>
<tr>
<td>rel2</td>
<td>-0.01247</td>
<td>0.02602</td>
<td>0.574692</td>
<td>0.071653</td>
<td>-0.02807</td>
</tr>
<tr>
<td>rel4</td>
<td>-0.06381</td>
<td>0.233329</td>
<td>0.669618</td>
<td>0.083222</td>
<td>-0.1752</td>
</tr>
<tr>
<td>ATT1</td>
<td>0.391659</td>
<td>-0.17832</td>
<td>-0.00549</td>
<td>0.780025</td>
<td>0.172049</td>
</tr>
<tr>
<td>ATT2</td>
<td>0.3651</td>
<td>-0.16218</td>
<td>0.149496</td>
<td>0.876656</td>
<td>0.231786</td>
</tr>
<tr>
<td>ATT3</td>
<td>0.283158</td>
<td>-0.14723</td>
<td>0.14169</td>
<td>0.852098</td>
<td>0.263346</td>
</tr>
<tr>
<td>ATT4</td>
<td>0.277842</td>
<td>-0.1521</td>
<td>0.00977</td>
<td>0.793451</td>
<td>0.200834</td>
</tr>
<tr>
<td>PBC1</td>
<td>0.276732</td>
<td>-0.30954</td>
<td>0.005888</td>
<td>0.218396</td>
<td>0.908984</td>
</tr>
<tr>
<td>PBC2</td>
<td>0.21682</td>
<td>-0.1205</td>
<td>-0.16664</td>
<td>0.243113</td>
<td>0.842671</td>
</tr>
<tr>
<td>PBC3</td>
<td>-0.00815</td>
<td>-0.18826</td>
<td>-0.07115</td>
<td>0.211443</td>
<td>0.638661</td>
</tr>
</tbody>
</table>

Structural model analysis (hypothesis testing)

Figure 1 and Table 7 reveal the result of the path analysis. We used bootstrapping approach to observe data set to evaluate significant of path coefficient ($t$-value) and we also figured out ($\beta$) value to observe path coefficient value.
Figure 2: Result of path analysis

Figure 1 and Table 5 show the path coefficients and significant level for the combined model. The result in Table 5 also shows that two independent variables have significant impact on intention (attitude and perceived behaviour control), however the rest have no significant impact on intention to cheat (religiosity and subjective norms).

Table 5: Path analysis testing result.

<table>
<thead>
<tr>
<th>Structural path</th>
<th>β</th>
<th>T Statistics</th>
<th>Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>SN -&gt; INT</td>
<td>-0.27266</td>
<td>2.185308**</td>
<td>YES</td>
</tr>
<tr>
<td>REL -&gt; INT</td>
<td>-0.04104</td>
<td>0.36233</td>
<td>NO</td>
</tr>
<tr>
<td>ATT -&gt; INT</td>
<td>0.324684</td>
<td>2.728224**</td>
<td>YES</td>
</tr>
<tr>
<td>PBC -&gt; INT</td>
<td>0.13058</td>
<td>1.232534*</td>
<td>NO</td>
</tr>
</tbody>
</table>

**P < 0.01
*P < 0.05

The result of the path analysis is presented in Table 5. The result of H1 reveals that attitude is significantly related to intention to cheat (β = 0.325, p < 0.01), and H2 reveals significant to intention (subjective norm) (β = 0.131, p < 0.05). However the H3 and H4 are not significant to intention (perceived behaviour control and Islamic religiosity) with perceived behaviour control shown (β = -0.130, t = 1.123) and Islamic religiosity (β = -0.041, t = 0.326). The structural model
predicted 28% of the variance explained with positive impact on intention to cheat. Discussion will be given based on the new finding later.

Finding and Discussions
As we discussed earlier, two of four hypotheses were supported (see Table 5). For the combined dataset (H1-H4), two of four hypotheses were supported. Two hypotheses significantly impacted the intention to cheat among Malaysian Muslim student (Attitude and subjective norms), however two more hypotheses did not significantly impact cheating intention (Perceived behaviour control and Islamic Religiosity). We concluded that our hypotheses were observed that is:
1. The students' attitude positively impacts on intention to cheat among Malaysian Muslim students.
2. Subjective norms positively impact on intention to cheat among Malaysian Muslim students.

The current finding supports that attitude is the best predictor in predicting cheating intention among Malaysian Muslim students. Even though TPB is a sufficient predictive theory in this particular university students perspective, an investigation associated with independent variables has confirmed the attitude has become a significant predictor associated with academic cheating. This result is consistent with Nonis and Swift (2001) who found that attitude becomes a significant predictor. In other words, students with favorable attitudes...
toward cheating are more likely to cheat than those who have unfavorable attitudes (Whitley, 1998). This finding is also consistent with (Hsiao & Yang, 2014) finding, which allocated that attitude, is the better predictor in cheating behaviour. As Nonis & Swift (2001) identified lots of college students recognized academically fraudulent actions as being appropriate. Underneath these kinds of conditions, these college or higher education institution students ended up far more prone to participate in cheating actions. However, attitude toward behaviour (ATB), symbolizes how much patience is exhibited toward academic dishonesty. This specific frame of mind impacts no matter whether students would have a variety of objective toward a good behaviour associated with academic dishonesty (for example cheating, plagiarism etc.) (Imran & Nordin, 2013).

Besides the attitude, the study also found the subjective norm carries the positive impact into intention to cheat unlike the Ajzen & Beck (1991) and Stone Et.al (2007) studies which found perceived behaviour control carried the positive relationship to intention to cheat. This study views the similarity to Kirkland (2009) which indicated that these current sociable norms in the school environment have implications in the amount of academic misconducts. While McCabe et.al (2002) reported that, this trend to behave a new prevalent behaviour or culture is actually a lot more pronounced involving people associated with same group or perhaps clique. In the school environment, this kind of exercise is generally referred to peer influence. The most interesting finding that our study has acquired is the evidence of the statistical effect involving subjective norm and attitude upon intention to cheat instead of the Islamic religiosity and perceived behaviour control as well.

However, these kinds of facts and data produce powerful support to the TPB. Besides this finding, some implications may rise due to current study and finding. The higher education institutions and policy makers such as institution administrators are usually advised to be aware with the underlying factors that contribute to the academic misconducts. As Kidwel, Wozniak & Laurel (2003) had addressed, the primary useful action to address academic dishonesty is understanding the factors attracting student to these misconduct behaviour. According to this study, the attitude and subjective norms are significant underlying factors among Malaysian students. This demands vital steps for stakeholders of higher education institutions, to reanimate the useful approaches that inculcate the right values and ethic among students. Another thing that has to be considered is to promote the ethical value and preventive action to avoid misconduct behaviour from spreading. We suggest the moral and ethics subject should be implemented in schools to promote greater ethical conduct and awareness. Educational institutions such as schools, colleges and universities could put into action guidelines as well as recommendations through signboards, flyers and handbooks as well as put up notices at prominent locations around universities’ campuses that show academic dishonesty is not to be tolerated and is not be accepted.
This study, empirically tests the relationship by combining additional variables into Theory of Planned Behaviour (TPB). This paper also proposes expanding the general body of knowledge by supporting some previous findings. A unique contribution of this study is the structural equation modelling of the full modified TPB model predicting intention to cheat. Results of the confirmatory factor analysis show that the TPB model is a good fit to these data, accounting for 28% of the variance in intentions cheating behaviors. As expected, attitudes are favourable toward cheating, subjective norms supportive of cheating intentions to cheat among Malaysian Muslim students.

This study also has some limitations, which the data set was collected only in Malaysian public universities. It is important for next researchers to collect broader data which include the private universities where more comparisons and generalizations can be made. The majority of the respondents are Muslim students, and it can be further expanded to religions and cultures. Lastly, an organized interview with more participants could be made in order to obtain more insight and detailed results. Besides, the indirect consequences connected with Islamic religiosity as an element in the intention to cheat in Malaysian setting, deserves further exploration, probably, through in-depth studies that could be conducted in the future. Last but not least, the effects in this study might help in deterring cheating and also affect the initiatives to educate college students who are remorseful regarding their academic dishonesty.

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