

THE ACADEMIC INTEGRITY OF BUDDHIST COLLEGE STUDENTS IN Indonesia

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ABSTRACT

This study was a descriptive research with the quantitative approach which aimed to describe the academic integrity of the Buddhist college students in Indonesia. This study used 224 students who selected using proportionate cluster sampling. The data were collected using the academic integrity questionnaire with five dimensions, namely honesty, trust, fairness, respect, and responsibility. The questionnaire consisted of 39 items with a Likert modification scale (four options). The result of this study showed that the academic integrity of Buddhist College students in Indonesia was supported by the fairness dimension. The academic integrity both of male and female college students were supported by the fairness dimension, and neither was based on the department, the academic integrity both of *Dharmacarya* and *Dharmaduta* students were supported by the fairness dimension. Generally, the academic integrity of Buddhist college students in Indonesia was supported by the fairness dimension which included fairness form lecturers, fairness in expressing opinions, and transparency of the values in the lecture process. Nevertheless, both the honesty and the trust dimension need to be considered because they got a lower score than the other dimensions.

Keywords: Academic Integrity, Buddhist, College, Students, Honesty, Trust, Fairness, Respect, Responsibility

INTRODUCTION

The responsibility of the young generation to bring this nation to a progress is indeed very heavy. The young generation must really be prepared so when the time is coming, they can carry out their responsibilities as well as possible. They need to be directed and get enough attention from various parties so they can grow and develop into a generation with good culture and noble character through education (Amiro, 2017).

Education is one of the most important aspects to state the progress of a country including Indonesia. In order to control the quality of education in Indonesia, the planning, learning process, assessment of learning outcomes, and supervision of the learning process must be carried out properly and correctly at all levels of education without exception, including at the level of higher education. Assessment through the use of tests becomes one of the important aspects in controlling the quality of education. The test has an important role in measuring learning outcomes. Tests can be used to determine the students achievement, determine the exam requirements, plan and evaluate learning outcomes, select, place the students in certain classes according to competencies, and for

various other purposes (Asdar, 2018). However, the reality of the current education system in Indonesia is using the value of tests or study evaluations of the previous material to show the progress and mastery of students' knowledge, causing the public to see the learning achievements only as seen from achieving the high scores, not in the process (Manoppo & Mardapi, 2014). It shows that anything can be done by a student to get the best grades.

Parents who understand the academic condition of their children are not good, still demanding the high scores for the sake of prestige and pride, of course, will cause the psychological disturbances to students to obtain high grades. The psychological disorders in the form of pressure will make the students more oriented towards values rather than the understanding science. At the higher education level too. The students who are impressed only to pursue the achievement for the sake of prestige and fulfill the wishes of their parents will do a variety of ways to achieve everything they expect. The students are no longer focused on the understanding of lecture material, but more focused on their efforts to get good grades in the form of GPA.

Many data or facts which showed how is the cheating happened in education without exception start from elementary school, junior high school, senior high school and even in higher education (universities) not only in national level but also in international level. Today, academic integrity has become an expensive, rare, and difficult item to have. So it needs to be a common concern, not only in national scope but also in international scope. The decreasing academic integrity in students according to the results of previous studies was caused by two main factors namely internal factors and external factors. The most influential internal factors can be attitudes/personal factors, while the external factors are more cultural in the academic environment (Firmantyo & Alsa, 2016). Although the moral development of children is also influenced by the emotional intelligence of children (Afriadi, 2019).

Integrity comes from Latin which is "*integer*" which means overall, complete or perfect (Jahja, 2007). Meanwhile, The Oxford English Dictionary includes two categories of definitions of integrity, namely physical and moral. Physical integrity is defined as undivided wholeness, be it united land or inseparable limbs. Furthermore, integrity also connotes an undisturbed moral condition, characterized by innocence, innocence, honesty, and sincerity (Jacobs, 2004). The same thing also said that integrotly means coherence, wholeness, and discernment (Gallant & Drinan, 2008).

Academic integrity is an important element in the administration of national education, starting from elementary school level to higher education (university). Academic integrity is one of the main parts in academic culture to avoid academic cheating (Kwong, Ng, Mark, & Wong, 2010). Academic integrity can be interpreted as a form of integration of expectations to the value of honesty, professionalism, and responsibility (Jiang, Emmerton, & McKauge, 2013). The International Center for Academic Integrity defines academic integrity as a commitment to five values which include honesty, trust, fairness, respect, and responsiveness. The International Center for Academic Integrity believes that the five values are coupled with the determination to act on those values even in the face of difficulties. Without these values, everything that is done in the capacity as a teacher, lecturer, student, or researcher will lose the value and become a suspect (Asdar, 2019b). Rohmanu explained that the important mission of higher education as an academic community was to be aware and guide the students that

they had the responsibility to uphold the five values as stated by The International Center for Academic Integrity as a foundation for higher education and society in general (Asdar, 2019a). The results of previous studies indicate that in general, the students agree that academic dishonesty is a violating act because it is contrary to applicable norms and 100% of students have committed acts of dishonesty (Yuliyanto, 2015). Nevertheless, some previous studies have never revealed the academic integrity of Buddhist college students in Indonesia and didn't describe it according to the dimensions put forward by The International Center for Academic Integrity. This study was aimed to describe the academic integrity of the Buddhist college students in Indonesia using the dimensions which are stated by The International Center for Academic Integrity.

METHOD

This research was a descriptive study with a quantitative approach involving 224 students from seven Buddhist colleges in Indonesia from the Dharmacarya Department and the Dharmaduta Department. The respondents were selected using proportionate cluster random sampling. The method used in this study was a survey method through the use of an academic integrity questionnaire distributed in the form of Google forms. The integrity instrument used contained 39 statements with five dimensions, namely honesty, trust, fairness, respect, and responsiveness. The scores were obtained based on responses to the items using a modified Likert scale with four choices, namely strongly disagree, disagree, agree, and strongly agree.

The selection of a modified Likert scale with four choices was intended to avoid the response of any doubtful respondents. Modifications to the Likert scale were intended to eliminate the weaknesses which contained by the five-level scale, because there was an alternative middle choice giving rise to answers that tend to be central (central tendency effect), especially for the respondents who are skeptical about the direction of their opinion trends. All data obtained were analyzed using descriptive statistics which are intended to provide an overview of the state of the data in the form of a central tendency score (mean) (Sutrisno, 1991). Furthermore, the results of the analysis were categorized by category (Nurkancana & Sumartana, 1983):

Table 1 The Categorization of Academic Integrity Mean Scores

No.	Interval	Category
1.	$\bar{x} > 75,00$	Very High
2.	$58,33 < \bar{x} \leq 75,00$	Tinggi
3.	$41,67 < \bar{x} \leq 58,33$	Medium
4.	$25,00 < \bar{x} \leq 41,67$	Low
5.	$\bar{x} \leq 25,00$	Very Low

RESULTS AND DISCUSSIONS

This study used 224 students as respondents from seven Buddhist colleges in Indonesia. The profile distribution of respondents involved in this study by gender and department is shown in Table 2.

Table 2 Cross Table Distribution of Respondents
According to Gender and Department

		Gender		Total
		Male	Female	
Department	Dharmacarya	71 (31,70%)	116 (51,79%)	187 (83,42%)
	Dharmaduta	23 (10,27%)	14 (6,25%)	37 (16,52%)
Total		94 (41,94%)	130 (58,04%)	224

Number of the students who are actively registered in Buddhist colleges throughout Indonesia is indeed still dominated by female students. In addition, the majority of students are still interested in continuing their education at the *Dharmacarya* Department in the hope that they can become a Buddhist education teacher both in formal schools and *Sekolah Minggu Buddha* (SMB). Table 2 illustrates that out of 224 students involved as research samples, there were 94 (41.94%) male students of which 71 were students from the *Dharmacarya* Department and 23 others from the *Dharmaduta* Department and 130 (58.04%) female students who 116 of them were *Dharmacarya* Department students and 14 other *Dharmaduta* Department students. Thus there were 187 (83.42%) *Dharmacarya* Department students and 37 (16.52%) *Dharmaduta* Department students. This information can be visualized as follows.

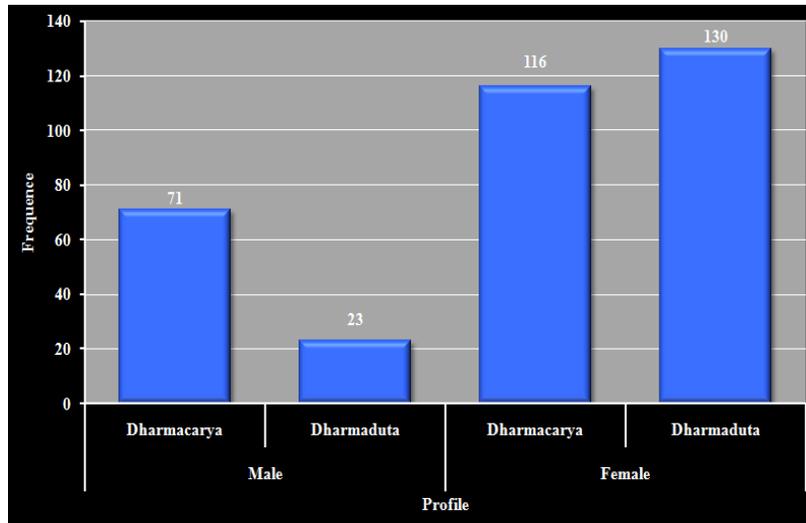


Figure 1 Distribution of Respondents According to Gender and Department

Based on the results of data analysis, a general description of the academic integrity of Buddhist college students in Indonesia can be shown in Table 3.

Table 3 The Results of Descriptive Statistics to Find Students' Academic Integrity Generally

No.	Statistics	Value
1.	Number of Respondents	224
2.	Mean	72,30
3.	Median	71,79
4.	Mode	70,51
5.	Standard Deviation	5,57
6.	Variance	31,09
7.	Range	31,41
8.	Minimum Score	57,59
9.	Maximum Score	89,10

Table 3 can illustrate that the average academic integrity score of 224 respondents reached 72.30 with a high category.

Table 4 Description of Academic Integrity According to Dimension

No.	Dimension	Mean Score	Category
1.	Honesty	69,80	High
2.	Trust	66,91	High
3.	Fairness	77,27	Very High
4.	Respect	74,81	High
5.	Responsiveness	71,27	High

According to the dimensions of academic integrity, the academic integrity scores of Buddhist college students according to Table 4 were generally in the high category. The mean score on the honesty dimension was 69.80 with a high category, the mean score on the trust dimension was 66.91 with a high category, the mean score on the fairness dimension was 77.27 with a very high category, the mean score the dimension of respect was 74.81 with a high category, and the mean score on the responsiveness dimension is 71.27 with a high category. This information can be visualized as follows.

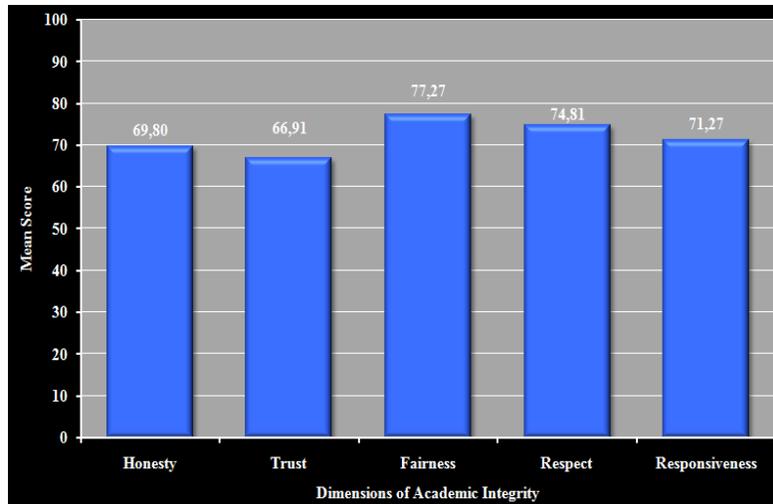


Figure 2 Mean Score of Academic Integrity According to Dimension in General

Description of the academic integrity of Buddhist college students in Indonesia according to gender can be shown in Table 5.

Table 5 The Results of Descriptive Statistics to Find Students' Academic Integrity According to Gender

No.	Statistics	Male	Female
1.	Number of Respondents	94	130
2.	Mean	72,09	72,45
3.	Median	71,79	71,47
4.	Mode	71,15	69,23
5.	Standard Deviation	5,89	5,35
6.	Variance	34,69	28,68
7.	Range	27,57	26,92
8.	Minimum Score	57,69	62,18
9.	Maximum Score	85,26	89,10

The results of the analysis in Table 5 can illustrate that the mean score on the academic integrity of male students reached 72.09 with a high category, while the mean score on the academic integrity of female students reached 72.45 with a high category. From these results, it can be seen that the mean score on the academic integrity of male and female students is not much different. It was in line to research finding which stated that there are no differences in honesty by class standing, GPA, gender or race/ethnicity, individually or net of other variables (Mcclain, Gulbis, & Hays, 2018). While mathematically the mean score of female students was higher than male students. This finding contradicts to research finding which stated that the cheating proportion of woman was bigger than the man in 2013-2015 at Vocational Program (Yuliyanto, 2015).

Table 6 Description of Academic Integrity According to Gender

No.	Dimension	Male		Female	
		Mean Score	Category	Mean Score	Category
1.	Honesty	70,06	High	69,61	High
2.	Trust	67,46	High	66,52	High
3.	Fairness	76,30	Very High	77,97	Very High
4.	Respect	74,63	High	74,93	High
5.	Responsiveness	71,12	High	72,14	High

According to gender, the mean score of the dimensions of the academic integrity of Buddhist college students according to Table 6 generally was in the high category. For male students, the mean score on the honesty dimension was 70.06 with a high category, the mean score on the trust dimension was 67.46 with a high category, the mean score on the fairness dimension was 76.30 with the very category high, the mean score on the dimension of respect was 74.63 with a high category, and the mean score on the dimension of responsiveness was 71.12 with the high category. While for female students, the mean score on the honesty dimension was 69.61 with a high category, the mean score on the trust dimension was 66.52 with a high category, the mean score on the fairness dimension was 77.97 with a very high category, the mean score on the dimension of respect was 74.93 with a high category, and the mean score on the dimension of responsiveness was 72.14 with a high category. it shows that the mean score on the dimensions of fairness, respect, and responsiveness of female students is higher than male students. It was in line with the results of research which states that female students perceived the learning environment to be moderately fair, fairer than male students, female students perceived the learning environment to be fairer than male students, and female students were more responsible than male students (Çağlar, 2013). The condition can be visualized as below.

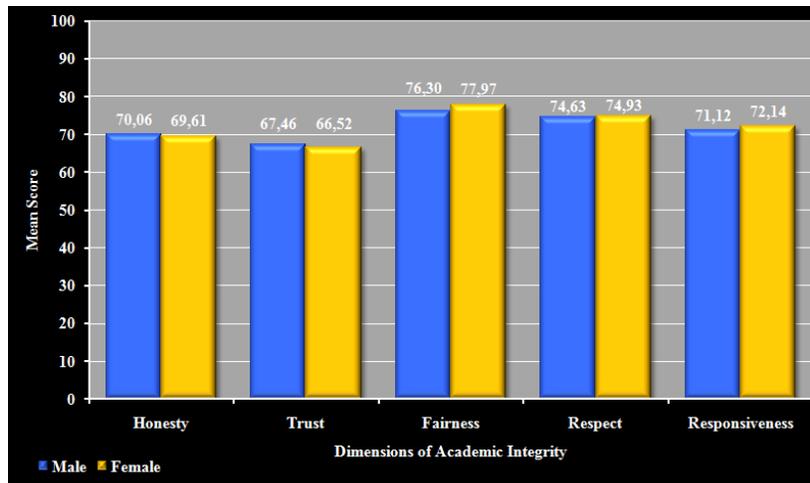


Figure 3 Mean Score on The Dimensions of Academic Integrity According to Gender

Description of the academic integrity of Buddhist college students in Indonesia according to the department can be shown in Table 7.

Table 7 The Results of Descriptive Statistics to Find Students' Academic Integrity According to Department

No.	Statistics	<i>Dharmacarya</i>	<i>Dharmaduta</i>
1.	Number of Respondents	187	37
2.	Mean	72,19	72,87
3.	Median	71,79	71,79
4.	Mode	70,51	68,59
5.	Standard Deviation	5,32	6,76
6.	Variance	28,36	45,65
7.	Range	30,13	28,85
8.	Minimum Score	58,97	57,69
9.	Maximum Score	89,10	86,54

The results of the analysis in Table 6 can illustrate that the mean score on the academic integrity of *Dharmacarya* students reached 72.19 with a high category, while the mean score on the academic integrity of *Dharmaduta* students reached 72.87 with a high category. From these results, it can be seen that the mean score on the academic integrity of *Dharmacarya* and *Dharmaduta* students are not much different. Mathematically the mean score of *Dharmaduta* students is higher than the mean score of *Dharmacarya* students.

Tabel 8 Description of Academic Integrity According to Department

No.	Dimension	<i>Dharmacarya</i>		<i>Dharmaduta</i>	
		Mean Score	Category	Mean Score	Category
1.	Honesty	69,39	High	71,91	High
2.	Trust	66,39	High	69,51	High
3.	Fairness	77,64	Very High	75,38	Very High
4.	Respect	74,97	High	73,99	High
5.	Responsiveness	71,43	High	73,17	High

According to the department, the mean score of the dimensions of the academic integrity of Buddhist college students generally was in the high category. For *Dharmacarya* students, the mean score on the honesty dimension was 69.39 with a high category, the mean score on the trust dimension was 69.39 with a high category, the mean score on the fairness dimension was 77.64 with a very high category, the mean score on the respect dimension was 74.97 with a high category, and the mean score on the responsiveness dimension was 71.43 with a high category. While for *Dharmaduta* students, the mean score on the honesty dimension was 71.91 with a high category, the mean score on the trust dimension was 69.51 with a high category, the mean score on the fairness dimension was 75.38 with a very high category, the mean score on the respect dimension was 73.99 with a high category, and the mean score on the responsiveness dimension was 73.17 with a high category. This information can be visualized as follows.

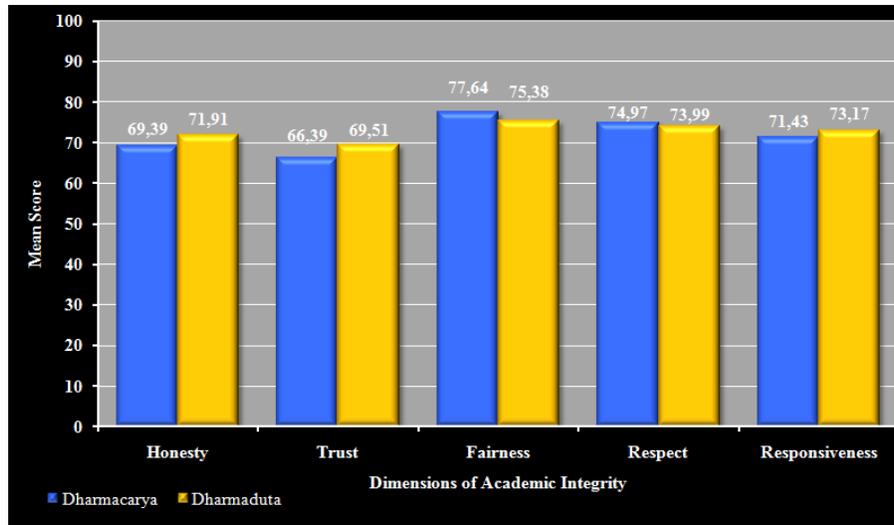


Figure 4 Mean Score on The Dimensions of Academic Integrity According to Department

Thus the most prominent dimension generally was the fairness dimension. It shows that every student has received the fairness during their learning process in Buddhist college in the form of fairness from the lecturers, fairness in expressing opinions in the learning process, and transparency of the values in the lecture process. Fairness is an important aspect of learning. This is in line with the results of research which states that there was a need to change the way we talk about and conceptualize education, for example, fairness in expressing opinions, narrowing the gap or fairness of the structure of society, and equality of opportunity (Bøyum, 2014; Smith, Todd, & Laing, 2018). It explains that every student has the right to have the opportunity to express opinions in the classroom and equality of services provided to every student in the class.

Nevertheless, the honesty dimension and the trust dimension need to be considered because both of them get lower scores than the other dimensions. The honesty dimension included made honest as the basis in the learning process, made honest as the basis in the research process, and instill honesty in self. It was in line to the result of the previous study which stated that honesty determines the success of students, they have to do the right things and make the right decisions (Cavico & Mujtaba, 2009). The process of building the values of honesty on students cannot be taught theoretically. The building of honesty values is a demanding social life arrangement that realizes those values. A good example from parents and teachers will give students the right modeling to reflect the personality in their lives. Without a good example of honesty on parents' and teachers' personalities, the students will lose the public figures that can bring them to be a man of character. A wise man once said that honesty starts from homes and schools. It indicates that the role of parents and teachers are significantly important in building the values of honesty (Rachmayanie & Sugianto, 2018). Between lecturers and students is very important to establish a harmonious interaction so that the positive values can be conveyed to the students well (Afriadi, 2018). That is why universities need to pay attention to the honesty of students.

CONCLUSION

Based on the findings of this research, it can be said that the academic integrity of Buddhist college students in Indonesia was in the high category. According to gender, the academic integrity of female students was higher than male students, especially in fairness, respect, and the responsiveness dimension. While according to the department, the academic integrity of Dharmaduta students was higher than Dharmacarya students, especially in honesty, trust, and the responsiveness dimension. Generally, the academic integrity of Buddhist college students in Indonesia was supported by fairness dimension which included fairness from lecturers, fairness in expressing opinions, and transparency of the values in the lecture process. Nevertheless, both honesty and trust dimension needs to be considered because they got a lower score than the other dimensions. The honesty dimension included made honest as the basis in the learning process, made honest as the basis in the research process, and instill honesty in self. While the trust dimension included optimism in completing the college assignments independently, communicate the positive ideas freely without any limitation, and optimism in completing college assignments as a group.

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