The Impact of Religiosity and Spirituality on Academic Dishonesty of Students in Pakistan

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Abstract

Business ethics has become a very popular topic in recent decades and having news on media on a daily basis which is now increased in a number of high profile business scandals that shook the business world. That is the cause of academy dishonesty of students in many universities and colleges where student training of ethics are very low for such kind of business scandals emerged. There are two factors which are under research in this topic in academy dishonest and cheating behavior which are religiosity and spirituality. This study shed lights on the religious beliefs and unethical behaviors by focusing the students of Pakistan which are studying at Universities level having academic dishonesty and cheating behavior. The individual attitudes, views, decisions making and the behaviors according to the situation are influenced by religiosity and spirituality which are posited in this study. The objective of this research is to find out the relationship between religiosity and spirituality on cheating behavior with the help of cheating attitude as mediator. A cross-sectional study conducted on the postgraduate student in Pakistan and collected from four postgraduate institutes in Lahore, which are COMSATS, NCBA&E, UMT and Punjab University. So the result of this research shows that religiosity but not spirituality is a predictor of attitudes of the student toward cheating and cheating behavior.

Keywords: Religiosity, Spirituality, Academic Dishonesty, Attitude, Behavior.

Introduction

Unethical practices in businesses, corporate scandals, governmental frauds in projects and unethical practices in universities are reported on media on a daily basis. In recent years, academy dishonesty in students is very high in colleges and universities. For such an increasing rate in the academy, dishonesty has gained the attention of both researcher and academy dishonesty. As we can see the NAB enlisted the corporate scandals in Pakistan like PIA, LDA, Callmatetelips, Pepco, BOP, and PTCL, also in a political level case like OGRA of Dr. Asim case, LPG case, Panama case on Prime minister of Pakistan. For such cases, reviews brought the focus on the schooling of students of ethical behavior training during classes because business ethics has become a very popular topic in recent decades and have new news on media on a daily basis which is now increased in a number of high profile business scandals that shook the business world. That is the cause of academy dishonesty of students in many universities and colleges where student training of ethics are very low for such kind of business scandals emerged. This study examines the students taken admission in popular universities of Lahore, Pakistan.

Students at this level caused business scandals due to cheating behavior habitually comes from their schooling/Universities. In Pakistan, we can see which is Islamic country having lack of research in this domain where students having cheating behavior comes into the corporate world

where they turned into high alert and hot topic in news regarding fraud case in a specific field which they choose. In academy dishonesty and cheating, the behavior has shed lights on the religious beliefs and unethical behavior, also focus on the students of universities. The individual attitudes, views, decisions making and the behaviors according to the situation are influenced by religiosity and spirituality which are posited in this study. According to a recent study conducted by (Baumsteiger, Chenneville, & McGuire, 2013) found that spirituality and religiosity are associated with ethical reasoning in students. Therefore, religiosity and spirituality can give a perceptive of the core values that are important to academic integrity and ethical decision making and behavior. Although religion practice is different from culture to culture and having acceptable standards of values all over the world. Mostly these standards are coming from the values which are directly and indirectly from religious and spiritual beliefs. Islam provides us ethics full of business if once implemented transparently; it can bring the resolution in the field of business and economy. Ethics are seen as the moral standards by which people judge the behavior and often summarized in what is considered the "golden rules".

Academic Integrity

Being honest in an academic career is the basic principles which are many institutions are trying to providing a code of ethics through teachers to students held in academia. In previous research on why students being unethical in an academic career, which is somewhat mixed. As business graduate students admitted their cheating behaviors in last year's which they passed are in 56% (D. L. McCabe, Treviño, & Butterfield, 2001). As seen in different researches of students cheatings 9% which is very low and 90% which is very high (Stuber-McEwen, Wiseley, & Hoggatt, 2009). No reasons yet have been found to why they cheat in academic career but as seen in different researches where literature finds about the misconduct which is an individual is connected with social factors. These factors are grouped into 4 categories given by Gerdeman (2000) which are individual characteristics, peer influence, institutional policy and the influence of the instructor. Individual characteristics are like the personality of the student with unique things like age, sex, or portion which is related to their education like the school year, GPA, etc. According to Stuber-McEwen, Wiseley, & Hoggatt (2009) research mentioned that poor performance producing students in academia or who feel the pressure of maintaining scholarship are more engaged in academic dishonesty. Peer influence is the most powerful influence on student psyche because a person mostly spends times in their working or studying hours with peers, such influence through peers are can be in form of positive or negative directions, as research has shown that students are more engaged in cheating due to influence by peers (Underwood & Szabo, 2003)

Cheating has become commonplace in schools across the country (Garrett, 2009; Pytel, 2007; Palmer, 2005). The cheating of the most common forms is the unpermitted cooperation (working on a project, paper, or report together when specifically assigned to individual work) and get answers or questions before a test (Margot, 2007). (2009) Conner Study and colleagues of students attending high-performing secondary schools in the California Bay area found that 95 percent of the eleventh and twelvth-grade students reported at least one case of cheating, including copying homework or cheat on tests and quizzes, because of the pressure to achieve high grades and test scores. Honors and advanced level students seem more likely to cheat on a regular basis (Garrett, 2009; Pope, quoted in Mcmahon, 2007). Mcmahon (2007) reported that nationally, 80 percent of honors and advanced placement students admitted to cheating compared to 75 percent of all high school students. That number increased to 90 percent when copying homework from another student was included in the definition of cheating. He concluded: "In the past, that cheating was done by a few, and usually they were the weaker students who could not get good grades on their own. Now, it is accepted as a normal part of school life and is more likely to be done by the good students, who

are quite capable of getting high grades without cheating. It is the children who are under so much pressure to keep their scores and get into the best colleges and universities.

Students are more likely to take advantage of if they see their friends who cheat on a regular basis or it became this practice regularly then students don't care about academic dishonesty to get their marks or to complete the projects. As the instructor influencer having to play a role by giving no attention if the student cheats in front of them for such students habitual to misconduct in every exam which is very unethical from both sides the instructor or also the student. If the instructor in a classroom is having unfair or giving relaxation to the students and didn't report or take action against the students if they cheat, then students believe to more cheating in exam perspectives which is unethical by all mean. The last factor of being dishonest in academic is institutional policy, which are procedures adopting by the institution in the education sector such as student and teacher selecting criteria, handbooks course materials, commitments of goals and code of honor. 68% of the surveyed report found in Sledge, Miles, & van Sambeek (2011) that students are involved in ethics training at the university and 60% knew that the reporting behavior through the proper channel by observing ethics codes in the universities. Such trend shows that ethics education and being honest in academic in schools and universities creates better results in practical life.

Students

In Pakistan, Students are now been focused due to a revolutionary change in country politics because this generation is very active and in large number, Students are the individuals who have witnessed the end of a millennium (Nimon, 2007). They are part of a generation which is more likely to live and breathe technology than any other generations before them. According to research, 70% of the Students consider it their responsibility to share feedback on social media after good or bad experiences and 72% of all consumers put their faith in personal recommendations as well as online reviews. Pakistan has 30 million internet users, 129 million mobile subscribers, 17.6 million Facebook users and 2.5 million Twitter users in 2015. These numbers are on the rise and it is needless to say that most of these individuals are part of the Students generation. In fact, 76% of Facebook users in Pakistan are aged 18 to 34. This paints a very promising picture for marketing to Students in the country. It is definitely a market which cannot be easily ignored. Research in the US suggests that by the year 2020, Students will do an expenditure of $1.4 trillion annually. There is lack of statistics to suggest the same for Pakistan but with the speedy advent of technology and increased power of youngsters via social media witnessed in recent years, it can be predicted that predicted expenditure would make any marketer sit up and take notice. For this study, focuses on the students at universities level where they enrolled in a bachelor's program to M.Phil. Or Ph.D. programs, where age will be 18 to 45 over. Their feedbacks according to our studies is very valuable advances the research on further level (Fogg, 2009).

In Pakistan and other countries, Students are different from the older generations: they marry later, rent rather than buy, are less religiously affiliated and most importantly, are addicted to their mobile phones and social media. They are changing the way business is done and they are changing the nature and form of marketing. Not to forget, Students are a diverse group. They possess certain traits, a particular form of work ethic and personalities that illustrate interaction with all kinds of people. They have a highly optimistic view of life and are always on the lookout for challenges. They welcome regular feedback, respect leadership and are eager to contribute in real terms to the organization they work for. They are in the search for structure and direction in their lives and careers, through diverse interactions and projects that will help them and their companies grow. They are engaged in a variety of activities outside the workplace and like to stay connected on a constant basis. Such group age of people having life attached with financial hot topics scandals, insecurity in

economical of the globe. These students having a strong grip in technologically development, very fast learning sense, political enhanced, taking interest in public awareness and having diversified capabilities. So these groups of generation are updated according to the world technology aspects like computers, phones technology and further technological devices which they have practiced to advance their skills on time and they changed their self-according to technology changes with up to date. So we can say that the student age group is the generation which they accept and engage in acts like using social networking sites texting, facebook, tweeting, and blogs (Boyd & Ellison, 2007). It was the first time in Pakistan that the Elections Commission of Pakistan was given the age-wise distribution of voters for election 2013. The voters in the age groups 18 to 29 the band that is universally considered as young and are 30.5 percent or 25.76 million of the total registered voters. This is a staggeringly high number in proportion to the population. Young voters can be a power-house for the next general elections and can change the traditional patterns of voting, elections and party rankings**.**

Technology using was caused to decrease academic dishonesty because students are highly interconnected with electronic devices in their life as professionally and personally too (Etter, Cramer, & Finn, 2006). As these generations involved too much in technology in their life both at home and also in the education sector. Students used this internet technology to making their assignments and projects to get their marks which is a course requirement. As they used such material for copy and pasting in their assignments and projects from different websites, articles which in result caused plagiarism which is detected by different plagiarism detection software's. Such activity also caused academic dishonesty which students removed such plagiarism as for submitting the report before the deadline given by instructors (Scanlon & Neumann, 2002). Such students are success-oriented as per the requirement of the structure of the academic, social pressures groom their skills and also effect on their life too much because they don't care even academic cheating comes in the way of their career success. As they are raised by their parents who did not want them to make such mistakes as their parents did in the past. As such grooming made the students career oriented in any way to accomplish their academic goals due to high expectations of parents. Such type of characteristics in student explains having towards dishonesty in every field. Cheating is now very common among students (D. L. McCabe et al., 2001). Mostly students having a generational temptation that affect them to behave ethically in institutions, some of them cheat because they don't want to work hard to complete goals and some of the student's cheat because they want to get away with it as they know well it will.

Religiosity

Many define religiosity as both beliefs and practices relating to an organized religious affiliation or a specified divine power e.g. (Pargament, 1997; Shafranske&Malony, 1990). However, as mentioned previously, very little empirical research has been conducted examining the relationship between overall value systems as reflected in religiosity and participation in religious practices and academic dishonesty. This would seem to be a logical extension of the research in this area, based on the assumption that cheating behavior is a reflection of the student's ethical values, and that such values should be present to a higher extent in more 'religious' students who participate more in religious activities. Religion is inextricably linked to Pakistan's socio-cultural and political identities – and has been responsible for much of the state's identity-crisis. Pakistanis are well-aware of and acquainted with religious slogans and narratives that position and locate Islam as the core feature of Pakistan's state and social identities. Islamic practices in Pakistan are widely prevalent in the official and unofficial life of the state and its citizenry. For most Pakistanis, local Imam-e-Masajid is intricately linked with and involved in the rhythms of life and death, and the vicissitudes of happiness and tragedy in a Pakistani household. Gallup Pakistan in 1980, at the height of General Zia's Islam-

ic-centered dictatorship and at the onset of Afghan Jihad against the Soviet occupation in Afghanistan, more the three-fourths of all Pakistanis (79%) reported that their communities listen to and draw knowledge on religious issues from their local Imam-e-Masajid. More than two-thirds of all Pakistanis (71%) reported in 2014 that their local community members listened to the local Imam when he expresses and provides his opinion on a religious issue. Religiosity as a building is a great observable fact to study, but a concise explanation that was used in the writing is "an organized system of beliefs, practices, rituals, and symbols, designed to facilitate closeness to the sacred and transcendent, encourage religious communities " (Lavretsky, 2010).

The purpose of this research, as used the definition in which participation of the person in religious practices and believed in rituals, symbols. As the religion connect the human with God (James, Miles, & Mullins, 2011) and create such communities in which principles of common beliefs and managing the self-actualization which is social needs come from Maslow hierarchy (1954). According to recent research on religion by Gallup Pakistan (Gallup research, 2012), 84% of the Pakistanis are affiliated with religion Islam. Since 1970s religion has been a consistent part of the management and used as a minor, moderator variable in many research rather than a focus variable (P. Connor & Becker, 1973). According to business literature, where we can see religion and ethics terms used frequently to support the positive self-image of executives. As they take decisions of their business due to religious beliefs (Nash, 1994). Hence, there was no relationship between religion (Hegart and Sims, 1978) and decisions about business ethics. Then study on an individual positive relationship with religion and business behavior ethics found (McNichols and Zimmerer, 1985). More studies conducted on business schools research area, where students engage in religion and found that more religious students like attending prayers in mosques, majlis, church, and religious activities according to their religious background are more tend to less cheat in exams (Burton Talpade and Haynes, 2011). In a panel study of business students, Tang and Tang (2010) found that intrinsic religiosity reduces the conduct contrary to ethical intentions concerning businesses. However, other observed results in the fields of sociology and the condition of psychology that religiosity does not in itself show the way to moral behavior (Batson, Schoenrade, &Ventis, 1993).

There are many multifaceted aspects of the religion of every single person, which related to the group of religion as there are many facets of subversion in Islam and such person part of this religion having the psyche of taking decisions. Such type of explanation comes from the economic theory which is called a rational choice (Becker, 1976). In rational decisions theory by economic actors like people can be expected but they do not become visible in the real world. Thus, human decision-making is a complex process and cannot always be predicted. In addition, the disparate results of studies in this area of research can be attributed to the absence of detailed analysis (Weaver and Agle, 2002). While there are a number of studies that focus on religious participation and ethical behavior, we believe that this issue should be reviewed in light of recent data on religion in Pakistan. According to the Gallup Research Center, one in four Students affiliated with a religion, which is a much lower rate than their parents or grandparents experienced at the same age. 45% of Students said that religion is "very important" in their lives, this percentage is smaller than older Pakistanis today. In addition, learners who are affiliated with a state of faith group they are members 'strong' religion chosen (Pond et al., 2010). Therefore, these recent data show that young people are affiliating with formal religions at lower rates than their predecessors did, but those with behavior affiliated faith strong. Sometimes rooted religious beliefs are so strong that the dissonance between religious attitudes and behaviors of cheating creates an internal conflict when Students realize that their behaviors are not aligned with their attitudes. The purpose of this study was therefore to examine the relationship between self-reported academic dishonesty in test taking among business school students

and the degree of participation in religious practices. Several mediating demographic variables including gender, race, and membership in groups/societies were also examined.

As researchers and practitioners continue to explore and examine the role of spirituality in the lives of employees, managers, and organizations as a whole, attention began to turn to tangible, measurable results related to this phenomenon. Positive psychology focuses on character, flourishing, and fulfillment. It aims to explore how to live a happy and fulfilling life, how to define and develop human strengths, and how to build character and resilience. Fostering this mindset has added advantage in building a spiritual workplace. In a foreword to a recently edited volume, titled Positive Psychology: Exploring the Best in People, Lyubomirsky (2007) explains that positive psychology explores how to elevate people to feeling great – to living flourishing lives, to developing their strengths, gifts, and capacities to the fullest. Further states that positive psychology focuses on what is best in people as opposed to psychology's conventional focus disease, disorder, and the dark side of life. To study spirituality, it is important to identify its unique specificity from other similar concepts. Specifically, it is necessary to emphasize that although there may be a relationship between religion and spirituality, the two concepts are not identical. Spirituality spreads beyond the practices and rituals to encompass the relationship of an individual to transcendence and understanding of life. It is seen as an acute awareness that is independent of an effort and that intensifies the sense of self, others and the world (Lavretsky, 2010).

Although sometimes used interchangeably with religiosity, spirituality is the belief that behavior. Even if someone can be spiritual and religious, it is also possible for someone to be one and not the other (Becvar, 1998). Specifically, in this study, spirituality is conceptualized as an awareness of the interdependence involved in work experience/life that enriches the overall performance. The goal of spirituality, as defined here, is to live according to a higher purpose, to find meaning in life, the creation of inner wholeness, seeking connectivity with others, and achieving self-transcendence toward the ultimate value one perceives (Gibbons, 2000; James et al., 2011) (Schneiders, 1989). It is further argued that the influence of spirituality personal opinions and attitudes, decisions, and behavior efforts. A study of spirituality and attitudes described spirituality as a development engine that propels the quest for connectivity, meaning, and purpose (Pawar, 2009).

This definition suggests a stronger desire for congruence of value, social responsibility, and a sense of personal life. Empirical and conceptual studies support the idea that spirituality is embedded in the ideals and values of individuals in the workplace (James et al., 2011) (Ashmos&Duchon, 2000; Bloch & Richmond, 1998; Kolodinsky, Giacalone and Jurkiewicz, 2008; Milliman Ferguson, Trickett&Condemi, 1999). Attitudes that have been linked to spirituality are satisfying reward work, involvement in employment, organizational identification and organizational commitment (Kolodinsky et al., 2008). In addition, individual spirituality has been found to affect both positive (good citizenship) and (behavior working against-productive) negative behaviors at work (James et al., 2011). However, there are research focuses on the impact of spirituality on students who are preparing to enter the workforce. This is a critical vacuum, especially regarding business students who aspire to become leaders in organizations. A study exploring the spirituality of students, spiritual people stimulate the commitment and service and find a higher purpose in their work, noting that spirituality has strengthened the passions and career desire of college students realize their full potential (Rehm & Allison, 2009). In a study of the multi-service industry using multiple measures of construction, Sledge, Miles, & van Sambeek (2011) found that employees said their spirituality and religious beliefs affected their organizational behavior and decisions. One of the few research projects targeting spirituality in management education suggests that the impact of ethical values and spirituality plays a central role in guiding behavior (Grzeda & Assogbavi, 2011). Because the spiritual values are believed to influence the integrity of management and morality (Cavanagh,

1999), it is imperative that researchers develop a better understanding of how the student's spirituality is operationalized in business schools to understand its likely impact on behavior in ethical dilemmas. Spirituality should be one of the factors that influence and shape the minds and attitudes of individuals and thus affect their reactions and responses to the external environment.

Attitudes and behavior

An attitude is a predisposition learned to respond to favorable or consistent with respect to a given object (Fishbein, M. & Ajzen, 1975). The components of attitude include (a) affective components-feelings or emotions on an object, (b) the component of cognitive beliefs or ideas we have about an object, and (c) the component of the how behavior is meant to act towards someone or something. In other words, an attitude is a belief or a feeling regarding objects, situations, and people, and often directs the reactions and behavior. It was suggested that the strength and attitudes required to support self-attitude have close ties with the behavior (Pratkanis, 1994). Therefore, religiosity and spirituality may reinforce attitudes. In addition, self-supporting attitudes, such as the desire to cheat, can make the behavior of the most prominent cheating. Ajzen's theory of planned behavior (TPB) (Ajzen, 1985, 1991) proposed the link between attitudes and behaviors. TPB postulates that attitude to a behavior, subjective norms, and perceived behavioral control lead to behavioral intentions that lead later in behavior. TPB recognizes that when a situation gives complete control of the individual performance of the behavior, intentions alone are sufficient to predict the behavior.

However, in some cases, a person has no voluntary control may be due to lack of money, skills/abilities, and time, the conditions that students may encounter during heavy demand during periods. TPB predicted intentions in contexts, including consumer behavior, weight loss, voting (Hansen & Jensen, 2007), the selection of public schools (Goh, 2011) and ethics (Riemenschneider, Leonard, & Manly, 2011). Although few studies have used the theory to focus on academic integrity, a study by Stone, Jawahar, and Kisamore (2009) used TPB to predict intentions and cheating behavior while extending the model to include a history noted as justifications. Supporting cognitive components are closely related to attitudes, norms, and perceived control. In this study, the antecedent components of TPB are discussed to provide additional consideration on cheating behavior. The attitude toward cheating is also evaluated together with the subjective norm or pressure to comply or not to comply with the perceived behavior. As previously stated, these standards are represented by religiosity and spirituality of Students. Thus, this study further advances the work of student ethics and academic integrity by examining the impact of religiosity and spirituality on the attitude to cheating.

Religiosity and cheating behavior of students

Empirical research has been conducted examining the relationship between overall value systems as reflected in religiosity and participation in religious practices and academic dishonesty. This would seem to be a logical extension of the research in this area, based on the assumption that cheating behavior is a reflection of the student's ethical values, and that such values should be present to a higher extent in more 'religious' students who participate more in religious activities. In addition, the disparate results of studies in this research area can be accredited to the lack of meticulous analysis (Weaver and Agle, 2002). Hence, there is a number of studies which are reviewed which focused on the religious participation in different programs and ethical student's behavior, so we believe that this issue should be reviewed in Pakistani context with recent data to enlighten the studies in this perspective.

According to the Gallup survey report of Pakistan, where every one of four students attached with the religious activities, which is a very low number of percentage as compared to their parents

and grandfathers experienced in their same age. The 45% of students are more likely to the strong belief and affiliated with their religion which is a very low percentage with their old parents. In addition, learners who are affiliated with a state of faith group they are members 'strong' religion chosen (Pond et al., 2010). Those who affiliated with strong shows that the percentages of religious belief as compared to their ancestors are in low numbers. Sometimes the rooted religious way of life is stronger than the conflict with the religious attitudes and cheating behaviors conflicts internally in students that they realize their behavior which is not aligned with the religion. For such the religiosity is negatively associated with the behavior of students and also negatively related to the attitudes of students to cheating because religious beliefs are strong in Pakistan. So there is two hypothesis build which is written below.

Spirituality, behavior, and attitudes of student cheatings

The definition of spirituality provides a strong desire for social responsibility, the resemblance of value and person since his life personally. Experimental, observed and conceptual studies provide the idea that empirical and conceptual studies support the idea that spirituality is embedded in the ideals and values of individuals in the workplace (James et al., 2011) (Ashmos&Duchon, 2000; Bloch & Richmond, 1998; Kolodinsky, Giacalone and Jurkiewicz, 2008; Milliman Ferguson, Trickett&Condemi, 1999). Attitudes that have been linked to spirituality are satisfying reward work, involvement in employment, organizational identification and organizational commitment (Kolodinsky et al., 2008). In addition, individual spirituality has been found to affect both positive (good citizenship) and (behavior working against-productive) negative behaviors at work (James et al., 2011). However, there are research focuses on the impact of spirituality on students who are preparing to enter the workforce. This is a critical vacuum, especially regarding business students who aspire to become leaders in organizations. A study exploring the spirituality of students, spiritual people stimulate the commitment and service and find a higher purpose in their work, noting that spirituality has strengthened the passions and career desire of college students realize their full potential (Rehm & Allison, 2009). In a study of the multi-service industry using multiple measures of construction, Sledge, Miles, & van Sambeek (2011) found that employees said their spirituality and religious beliefs affected their organizational behavior and decisions. One of the few research projects targeting spirituality in management education suggests that the impacts of ethical values and spirituality play a central role in guiding behavior (Grzeda & Assogbavi, 2011). Because the spiritual values are believed to influence the integrity of management and morality (Cavanagh, 1999), it is imperative that researchers develop a better understanding of how the student's spirituality is operationalized in business schools to understand its likely impact on behavior in ethical dilemmas. Spirituality should be one of the factors that influence and shape the minds and attitudes of individuals and thus affect their reactions and responses to the external environment.

Attitudes towards cheating behavior

As attitude defines as a feeling or a belief on the people, objects and the situations, or reactions according to the situation comes out in the form of behavior which will be in positive or negative as conceived by the public eye. As in different studies suggested that the strength of attitudes has a close connection with the behavior required self-attitude (Pratkanis, 1994). So in our study, the spirituality and religiosity variables may strengthen the attitudes. As supporting to see the self-attitude to desire the cheat, which means the behaviors towards cheating comes prominently due to the self-attitude desire. The theory of Ajzen's anticipated attitudes and behaviors by the theory of planned behavior (TPB) (Ajzen, 1985, 1991). TPB explains that the individual performance to behavior situations gives controls to perceived behavior and the intentions of the person are sufficient to envisage the behavior.

However, in a few cases, having no voluntary control of the person has due to the insufficient of the budget, his lack of abilities, skills and time. TPB explains the intentions of the person in the context of consumer behavior, voting for selection, weight loss, ethics and public schools selection (Goh, 2011). Hence many studies on the topic of academic dishonesty used this theory of Ajzen's for predicting the intentions of human and their behavior towards cheating (Stone et al., 2009). Cognitive components of TPB are closely related to norms, attitudes and perceived control. So in this study, we used these components to discuss the TPB components to provide additional thought on cheating behavior. The attitude towards cheating can be evaluated with pressure comply or not comply or subjective norm with the behavior. As it was discussed those standards represented the spirituality and religiosity of the academic student. So, at last, this study further advances the religiosity and spirituality work with the ethics and academic dishonesty through cheating behavior and attitudes towards cheating on students at an academic level. For understanding the religiosity and influence of spirituality on the student's attitudes and their behaviors, the following hypothesis made given below.
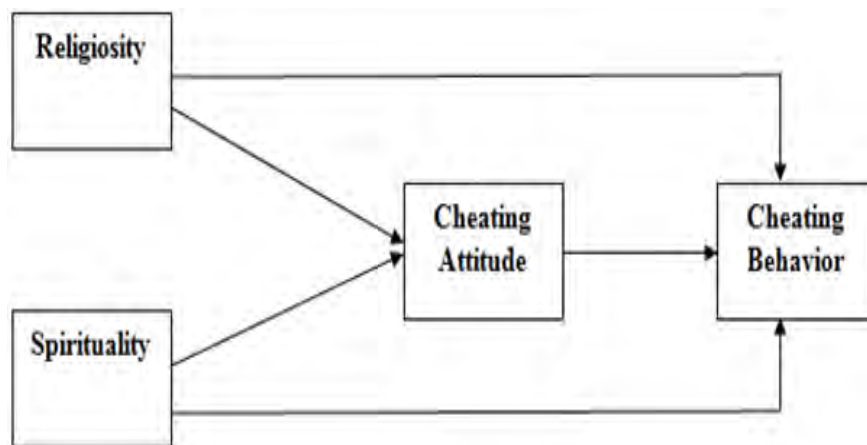

Figure 1. Conceptual Diagram

Hypotheses:
- **H1a:** Religiosity will be negatively related to the cheating attitude of the Students.
- **H1b:** Religiosity will be negatively related to the cheating behavior of Students.
- **H2a:** Spirituality will be negatively related to the behavior of cheating Students.
- **H2b:** Spirituality will be negatively related to the attitude of Students to cheating.
- **H3a:** The Cheating attitude mediates the relationship between religiosity and learners cheating behavior.
- **H3b:** The cheating attitude mediates the relationship between spirituality and cheating behavior.
- **H3c:** There is a significant positive relationship between cheating attitude and cheating behavior

Methodology
The sample of our study respondents are postgraduate students and enrolled in 4 different famous universities of Pakistan. Like NCBA&E, COMSATS, Punjab University and University of Management Sciences, these universities are authorized from the Higher education commission of

Pakistan with the students enrolled range from 5000 to 10000. According to (D. L. McCabe et al., 2001), that few scholars explained in their studies that self-reported data may lead the final results according to their desirability scores and as (Burton et al., 2011) many academic studies are based on the self-reporting on cheating variables on the target population of students and faculty. As such results give us more rational thinking to observe the behaviors according to the cheating styles students used and behaved. So that's the reason we using self-reporting technique to measure these variables.

Religiosity

The variable religiosity is taken from Sutton and Huba' (1995), which was created to use in the environment of the education sector where students participate in religious activities. There are 4 items used like "How often do you attend masjid", in the place of masjid we use other religious places to like mandir or church or gurudwara according to the target religious group of students. As this study conducted in Pakistan so we used masjid because of all the group of students related to the Muslim community. Another item "To what extent has religion played a major role in your life?" The respondent of our study responds according to the Likert scale used as measured in an old study like 1 (a great deal), 2 (a fair amount), 3 (not much), and 4 (not at all) and .64 of this scale alpha reliability occurred.

Spirituality

Using Likert scale ranging 1 to 5 (strongly disagree to strongly agree) and taken from the K. M. Connor, Davidson, and Lee's (2003) for measuring the general spirituality of the students. The reliability alpha of this scale occurred .81.

Attitude toward Cheating and Cheating Behavior

The items of Kisamore, Stone, and Jawahar (2007) were used for the measured variable of attitude toward cheating of students and their cheating behavior for checking academic dishonesty. Using 10 items for cheating attitude with Liker scale ranging 1 to 5 (strongly disagree to strongly agree and .75 alpha reliability occurred. Sample of these items was used as "It is always wrong to cheat", "I would not care if my friends knew I have cheated". 07 items used to measure the Cheating behavior with .72 alpha reliability occurred and 1 to 5 ranging Liker scale used. Sample of these items was used "Copied material from another student and turned it in as your own work" and "Cheated on a test in any way".

Table 1. Correlations

Variables	Mean	SD	1	2	3	4	5	6	7	8
Gender of Participants	1.4750	.50063	1							
Program	1.44	.497	-.007	1						
Age	2.02	.824	-.298**	.475**	1					
Current CGPA	2.87	.917	.162*	.129	.156*	1				
Religiosity	3.643	.8146	-.070	.009	.171*	.075	1			
Spirituality	3.671	.8147	-.063	.019	.072	.048	.368**	1		
Cheating Attitude	3.663	.7699	-.091	-.001	.066	.021	.518**	.601**	1	
Cheating Behavior	3.730	.8742	-.046	.025	.124	.004	.516**	.551**	.539**	1

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 1 describes means, standard deviations and correlations among the study variables. Multicollinearity was not issue, because correlation analysis showed that correlation coefficients were lower (<0.70; Tabachnick&Fidell, 1996). As shown in table 1, Religiosity is significantly correlated with Spirituality (r = .369, p < .01), Cheating Attitude (r= .206, p< .01), and cheating behavior (r= .146, p< .05). Spirituality is significantly correlated with Cheating Attitude (r= .190, p< .01) and Cheating Behavior (r= .211, p< .01). Cheating Attitude is significantly correlated with Cheating Behavior (r= .442, p< .01).

Table 2. Summary of scales

Variable	Author	No of items	Reliability
Religiosity	Sutton and Huba's (1995)	4	.64
Spirituality	K. M. Connor, Davidson, and Lee's (2003)	13	.81
Cheating beha-vior	Kisamore, Stone, and Jawahar (2007)	10	.75
Behavior attitude	Kisamore, Stone, and Jawahar (2007)	7	.72

Regression Analysis

Table 3 Cheating attitude as the outcome variable

	Coefficient	p	LLC	ULCI
Constant	1.8785	.0000	1.4555	2.3015
Religiosity	-.4898	.0000	-.3765	-.6031
R-sq	.2685			
p-value	.0000			

By applying the process of Andrew F, Hayes to check the medication, according to the first step keeping Cheating attitude as dependent and religiosity as independent to check the relationship. The table shows the result between religiosity and cheating attitude, the p-value is less than 0.05 which shows that there is a negative significant relationship between religiosity and cheating attitude. The coefficient value is -.4898 which shows that there is a negative significant relationship between religiosity and cheating attitude. Additionally, one unit change in religiosity causes -.4898 unit changes in cheating attitude it means that if religiosity increases than cheating attitude will decrease. The first hypothesis is also proving from the result.

H 1: Religiosity will be negatively related to the cheating attitude of the Students.

The second step in the process of Andrew F, Hayes is that to check the overall effect of religiosity and cheating attitude on cheating behavior and also check the direct and indirect relation of religiosity and cheating behavior. For this purpose of keeping cheating behavior as an outcome variable shown in the table.

Table 4 cheating behavior as the outcome variable

	Coefficient	p	LLC	ULCI
Constant	.9195	.0007	.3921	1.4469
Cheating attitude	.4225	.0000	.2741	.5708
Religiosity	-.3466	.0000	-.2064	-.4868

	Coefficient	p	LLC	ULCI
The direct effect of X on Y	**Effect**	**p**	**LLC**	**ULCI**
	-.3466	.0000	-.2064	-.4868
The indirect effect of X on Y	**Effect**	**Boot LLC**	**Boot ULCI**	
	-.2069	-.1122	-.3564	
R-sq	.3673			
p-value	.0000			

So using cheating behavior as the dependent variable and checked the combined effect of religiosity and cheating attitude on cheating behavior. The result shows that the religiosity and cheating attitude both significantly related to cheating behavior because both p-values are below than 0.05. The coefficient value of cheating attitude is .4225 which explains that there is a positive correlation in between cheating attitude and cheating behavior and change in one unit of cheating attitude causes changes .4225 unit changes in cheating behavior that prove H7. As it is the religiosity coefficient values is also negatively correlated with cheating behavior and one unit change in religiosity causes -.3466 unit changes in cheating behavior. Moreover, the direct relation shows that there is direct relation exist between an independent and dependent variable and indirect effect shows that there is a significant indirect relationship also exist. It means that cheating attitude causes mediation between religiosity and cheating behavior. So above the result and explanation is concluded that independent and dependent variable having direct relation which proves H2 and indirect significant relation, which prove H3 which means that cheating attitude partially mediates the association between religiosity and students cheat behavior. So H2 and H3 accepted with the support of the results.

H 2: Religiosity will also negatively relate to the cheating behavior of Students.

H 3: The Cheating attitude mediates the relationship between religiosity and learners cheating behavior.

H 7: There is a significant positive relationship between cheating attitude and cheating behavior

For checking the next path of mediation through applying the process of Andrew F, Hayes, according to the table the mediator cheating attitude as dependent and Spirituality as an independent relationship to check. In table result shows the relationship between spirituality and cheating attitude, the p-value is less than 0.05 which shows that there is a significant relationship between spirituality and cheating attitude. The coefficient value is -.5678 which shows that there is a negative correlation between spirituality and cheating attitude. Additionally, one unit change in spirituality causes -.5678 unit changes in cheating attitude it means that if spirituality increased cheating attitude will decrease. So the result proves the H 4.

H 4: Spirituality will be negatively related to the cheating attitude of Students.

Table 5 Cheating attitude as the outcome variable

	Coefficient	p	LLC	ULCI
Constant	1.5786	.0000	1.1805	1.9768
Spirituality	-.5678	.0000	.4619	.6736
R-sq	.3609			
p-value	.0000			

The second step in the process of Andrew F, Hayes is that to check the overall effect of spirituality and cheating attitude on cheating behavior and also check the direct and indirect relationship of spirituality and cheating behavior.

Table 7. Cheating behavior as the outcome variable

	Coefficient	p	LLC	ULCI
Constant	.9738	.0002	.4598	1.4879
Cheating attitude	.3699	.0000	.2117	.5280
Spirituality	-.3816	.0000	-.2322	-.5311
The direct effect of X on Y	**Effect**	**p**	**LLC**	**ULCI**
	-.3816	.0000	-.2322	-.5311
The indirect effect of X on Y	**Effect**	**Boot LLC**	**Boot ULCI**	
Cheating attitude	-.2100	-.1063	-.3314	
R-sq	.3719			
p-value	.0000			

So using cheating behavior as the dependent variable and checked the combined effect of spirituality and cheating attitude on cheating behavior. The result shows that the spirituality and cheating attitude both significantly related to cheating behavior because both p-values are below than 0.05. The coefficient value of cheating attitude is .3699 which shows that there is a positive connection between cheating attitude and cheating behavior and change in one unit of cheating attitude causes changes .3699 unit changes in cheating behavior and from this result H7 again prove. Furthermore, the coefficient values spirituality is -.3816 which shows that there is a negative correlation between spirituality and cheating attitude and one unit change in spirituality causes -.3816 unit changes in cheating behavior. This result proves H5 and also that there is direct relation exist between the independent and dependent variable. Furthermore, all the relationship is significant in path 2 which shows that there is a significant indirect relationship also exist. It means that cheating attitude causes partially mediation between spirituality and cheating behavior. So H6 accepted with the support of the results. So from the above table, these hypotheses are accepted.

H 4: Spirituality will be negatively related to the cheating attitude of Students.

H 5: Spirituality will be negatively related to the cheating behavior of Students.

H 6: The cheating attitude mediates the relationship between spirituality and cheating behavior.

H 7: There is a significant positive relationship between cheating attitude and cheating behavior

Results and Discussion

This study indicates a result that religiosity but not spirituality is a forecast of student's attitudes toward cheating and cheating behavior. According to (Baumsteiger et al., 2013; James et al., 2011) previous research on spirituality the results are shown different that suggests spirituality has the possible advance positive situations. Spiritual development is the most important context for establishing the individuals identified spirituality, where spiritual development enhanced intuitive

thinking through psychological welfare rooted. Development and growth of spirituality in human are now believed that an increase in mental and moral capabilities (Soltani&Joneghani, 2012).

One study conducted on the men and female in college which were more committed spirituality in their lives during college years (Bryant, 2007). According to Sheikhinejad and Ahmadi (2008), we believed that increased in awareness spirituality development such as honesty in working with others, that young age in colleges helps to find out unexpected things. So according to the correlations table which supports the age and spirituality by significant positive correlated. Whereas, spirituality is with cheating behavior is negatively correlated. So there is more need to define better the spirituality and age notion relationship.

However, the religiosity emphasized the behaviors of students in this research, where students are behaved more likely in religious activities like majalis, conferences, prayers at mosques, jealous and other students of different religion also demonstrated more honest in academic session and also in exams too. The act of Muslim students attending masjid's for prayers 5 times in a day and other students attends their religious places for praying activities tends them to behaved positively and ethically behaviors due to awareness of right and wrong in every field of work, such activities resulting them academic honesty and also honest behavior in the practical behavior. As religiosity affects the behaviors of the person and it will show the results positive integrity instead of cheating on completing the goals.

Implications

The research conducted on the base of previous research on academic students in which differentiate the relations of spirituality and religiosity on cheating behaviors. The findings of previous research on business executives and their ethical behavior are not surprised with the findings of the topic researched where the result was significant (McNichols&Zimmerer, 1985). There was lack of studies in which similar important relationship of spirituality on attitudes toward cheating behavior, current conclusions are important on students where 72% of this generation in academic are more spiritual than religious (Grossman, 2010).

The research confirmed that students who cheat in their academic are developed their self into employees where they cheat habitual (Lawson, 2004). Hence, it is very important to potential cure of academic dishonesty among students. The study conducted the value of contribution in religious activities that student attended the same as the remainder of belief in faith and their religion. As research founds that these generations in humankind having lowest religious faith among other generations (Pond et al., 2010), universities may provide such facilities to their students to involve them such religious activities through seminars that students can participate in such activities for morally volunteer's. As for nonreligious students, universities provide a code of honors for reminding their beliefs too (D. L. McCabe et al., 2001). That will help them to reduce the academic misconduct among students during assignments, thesis making and reduce cheating during exams.

Limitations and Future Research

The results of our study on academic students' needs to be interpreted, for the purpose this study just conducted on the young energetic generation and outcome ought to be understood in the perspective of this target population group. Adding, variables used in this study verified through individual reports, making such possibility that method bias contaminated may have few of our results. However, many variables of this study having attitudes and behaviors measurements, which was inaccessible to other variables measurements from the individual level necessitated (cf. Podsakoff, Mackenzie, Lee, &Podsakoff, 2003).

Moreover, method variance should be taken very seriously that enhanced the observed relationships to be operated (James et al., 2011). Correlation matrix indicates the correlations which are not uncharacteristically high in table 1. Yet, more research should be examined these relationships to observe the objective measures. As a suggestion, to see the depth to evaluates the religiosity, spirituality, and attitudes toward cheating behavior.

For future research study conduct to see more additional outcomes, conduct study on a broader more different population of academic students. Such kind of expansion in this area will generalize our study findings. In purpose, the spiritual development process had may have an impact on our study findings. For more advanced, different age of groups of generation conduct study may provide us the personal growth of spiritual and decision-making the process. For more interest in the study by adding another variable should use culture. Culture impacts on organizational behavior pointed by Hofsted and Hofstede (2005), and different types of cultures of different communities provide us difference valuable insights. As future planning for further research, we would plan on this culture variable to further advance our research in this area.

Just one variable indicator of academic integrity (dishonesty, cheating) was examined in this study. The consequences and characteristics related to cheating in the academic environment may have an impact due to the behaviors of each individual student through engaging in such activity. Sadly, these effects were not related for our study, that's why research on resulted variables would be beneficial, due to small data population size provides the effects of variable interactions. As the replication of this small data study on the large data sample size may provide the great generalizability of findings. According to Watson and Scottile (2010), is that college students are more tend to cheat in traditional classes as compared to the online courses they are enrolled as a comparative study conducted. As the thought of predominant is that students tend towards cheating in online courses. This may have happened due to the comparison and team collaborations as the author said about traditional students. As in new era with new technology where different modules of educating the students provide more online facilities for students to learn according to their course, in this topic of research have a lot of attraction to research more in future.

Conclusion

Conceivably the organized society beliefs and their rituals offered guidance and direction through religion to the students. Once they adopt in an academic session, the student may personally adopt the ethical dilemmas once when they become business executives in their practice fields. A constant reminder of doing wrong habitual comes when they continuously attending their religious places where they offered prayers. As in Christian community many universities like a public or private force their students to attend the chapel services in churches hence, it was declining in the 1960s and now reversed a few of them these universities are now religiously attached with chapel services (Stamm, 2003). As in Pakistan in the lower level of schooling under matriculation are rare were religiously taught their students as compare to the old era where only one session of religion taught to the small age students, which was now replaced with the English subject's systemization according to the market requirement. As we can see in the universities and colleges where no religious bonding showed and that's why Gallup survey shows high percentages of cheating in education sectors. To reduce the cheating aspects in universities level where students become to cheat in the practical field (D. McCabe & Pavela, 2000), should provide such codes of honors where their religious places should provide to teach them the ethics and honors to not cheat due to high sin. As seen in research that more academic integrity involved students provide more perceptions of academic dishonesty and cheating behavior due to the culture of that institution as environment built.

Another remedy of dishonesty in academic would provide such tools and subjects where students just take marks on the basis of making the projects learning and making with own self.

As banning the electronics equipment's, hats, bottles of drinking water and any other objects that should be utilized in the examination room should be not allowed, will help to reduce academic dishonesty. Or provide different colors of question sheets (splitting technique), in which every student having a different type of question as compared to the other students that technique will force to the student to appear in the exam with proper preparation otherwise they will lose the grades. Finally the mentor in class who are going to take exam, before exam start should praise their voice among students if they caught it will take necessary action to eliminate the students or cancellation the paper or reappear in exam, that will provide the students to come with proper preparation for exam for future ambitious (Mayer, Davis, & Schoorman, 1995).

As our study on academic dishonesty which was among students, provide a good first look, where we can conduct in future in a broad range of different populations and also with other variables tends to enlighten our study meaningful results. Multiple uses of measurements also provide a richer level of analysis. For using different constructs with the religiosity, spirituality and cheating behaviors will be useful research to explore the important fields of topics for higher education according to globe wise.

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