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Framing scholars' perspectives of practices to address breaches of academic integrity in the Muslim world

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ABSTRACT

Although previous work explained internal and external cultural challenges impacting academic integrity in the Muslim world, to date, no study has specifically examined the attempts and practices by the universities to address these challenges. The objective of this paper was to understand the actions taken by academics and institutions in the Muslim world to address, prevent breaches of academic integrity, and to recommend improvement of these practices. To capture institutional efforts and practices, relevant literature from 2010 to 2021 was reviewed to gather evidence of practices of academic integrity in higher education in the Muslim world. The findings suggest a framework that can be used for evaluation of current practices of academic integrity in the Muslim world, to go beyond plagiarism-focussed prevention, detection, and punishments.

Introduction

Numerous authors in the field of academic integrity were concerned with cultural factors affecting breaches of academic integrity in higher education (e.g., Cinali, 2016; Ison, 2018; Jiang, Emmerton, & McKauge, 2013). Some have noted that cultural influences can even promote breaches among students and academic staff (e.g., Chen & Macfarlane, 2016). Authors focusing on the Muslim world that is the context of this paper (e.g., Akbar & Picard, 2020; Moten, 2014), are no exception. Although a previous study had explained internal and external cultural challenges impacting academic integrity in this context (Akbar & Picard, 2020), to date no study has specifically examined the attempts and practices by the universities in the Muslim world to address these challenges. This gap in the research could potentially result in a misconception that academic integrity is not valued or promoted in higher education in the Muslim world. Thus, the objective of this paper was to understand the actions taken by academics and institutions in the Muslim world to prevent breaches of academic integrity and to recommend improvement of these practices. This study defines the Muslim world as countries with a significantly high proportion of Muslims including parts of Southeast Asia and Africa and most of the Middle East as described in Akbar and Picard (2020). India is also included due to an

extremely high proportion of Muslims in parts of the country and the fact that this country has the third-largest number of Muslims in the world numbering almost 200 million.

There have been considerable international efforts towards addressing and preventing academic misconduct. For example, the International Centre for Academic integrity (ICAI) has declared the need to ensure the fundamental values of academic integrity: i.e., honesty, trust, respect, fairness, responsibility and courage (The International Center for Academic Integrity, 2013). These values should be upheld among academics and students to help create educational environments of academic integrity demonstrated by a high standard of academic behaviours. The ICAI has recommended various practices to help higher education providers to develop the integrity of institutions. These practices emphasise educational interventions, rather than sanctioning, even though academics may favour varying approaches (Curtis & Vardanega, 2016).

Much of these global efforts to promote academic integrity have been undertaken in Western cultures and/or focussed on international students studying in Western universities (e.g., Adiningrum, Wihardini, & Warganegara, 2013; Ison, 2018; Jiang et al., 2013; Sutherland-Smith, 2010). Some of these studies have suggested that perceptions of academic integrity in non-Western countries, including some countries in the Muslim world, are impacted by collectivism and the valuing of imitation and there appears to be a perception that higher education institutions outside the circle of Western culture lack interest, commitment and focus on academic integrity (Adiningrum, 2015). Few studies have examined the perspectives of academics within Muslim regions. However, the few authors that have addressed academic integrity in the Muslim world (e.g., Moten, 2014) have indicated that respect for authorship and trustworthiness, and assurance of originality and quality information, which are an integral part of academic integrity, have long been practiced among Muslim scholars.

There has been an increase in developing awareness of academic integrity in the last decade due to the demands for high standards of higher education in the Muslim world. Examples can be seen from Centres of Academic Integrity established in the United Arab Emirates (Centre of Academic Integrity in the UAE, 2020). In Indonesia, a formal portal of academic integrity was founded in 2015 to help Indonesian academics increase their awareness of academic integrity. Despite these efforts, national, institutional, and societal culture are often perceived as challenges to developing academic integrity in the Muslim world (Akbar & Picard, 2020; Cinali, 2016; Kutieleh & Adiningrum, 2011; Moten, 2014).

Although relevant literature exploring academic integrity has informed some education practices to address these issues (e.g., Baird & Dooey, 2014; Bretag & Mahmud, 2016; Curtis, Slade, Bretag, & McNeill, 2021; Dalal, 2015; Jiang et al., 2013; Patak & Tahir, 2019; Vardi, 2012), most findings exclude the perspectives of scholars, dedicated to researching academic integrity in the Muslim world. For the purposes of this review, the term 'scholars' refers to academic authors or researchers. The current literature review explores and synthesises the literature of academic integrity to capture the perspective of the scholars and understand how higher education in the Muslim world have endeavoured to maintain academic integrity. The scholars' perspectives were framed within the elements of an exemplary academic integrity culture as described by Bretag and Mahmud (2016). These elements are as follows: academic integrity champions, regular review of policies and process, academic integrity education, student engagement, robust decision-

making system, record keeping for evaluation (Bretag & Mahmud, 2016). Elements specific to the Muslim world highlighted by the scholars are also identified and recommendations are made for refinement of the current practices.

Aims and methodology

An integrative review of relevant literature, both quantitative and qualitative studies was carried out to gather evidence of practices of academic integrity and answer these aims:

To identify breaches of academic integrity that have been addressed by scholars in the Muslim world

To discuss and to frame practices deployed to combat the breaches and to provide recommendation for refinement.

To address the aims above, a comprehensive literature search of scholarly peer reviewed literature published between January 2010 and February 2021 was undertaken. In searching the literature in EBSCO Host and Proquest, the context of higher education was ensured with the use of a range of relevant keywords, including Academic integrity (AND) Islam/Muslim, (AND) higher education, universities, and colleges, and with the analysis of the research settings, regions, and the samples for the context of the Muslim world. The collected articles were reviewed to eliminate duplication and if they did not meet with the criteria of region, context, and researched samples. This review focused on practices related to maintaining and developing academic integrity as observed by scholars in different Muslim regions, believed to be one of the appropriate strategies to minimise cultural bias (Ison, 2018). Full details are contained in Tables 1 to 4 of the online appendix, summary results are presented below.

Results and findings

The 29 key publications collected for this integrative review represent different national contexts in regions of the Muslim world. The country with the highest number of articles was Malaysia (5), followed by Indonesia (4) with two countries (UAE, Pakistan) each represented by three articles each. Saudi Arabia, Jordan and Iran were represented by two articles each. India (2 articles) was included in the review despite being a multi-religion country since there is a large Muslim community in some regions of this country. Two of the papers were more broadly focussed on 'the Muslim World' and one focussed across the MENA region, while three countries (Oman, Egypt and Nigeria) were represented by only one article each. Full country results are presented in online appendix Table 1.

Differing perspectives of academic integrity are reflected in the 29 papers selected for this review, including by region and countries. Full results by research context are presented in online appendix Table 2. The review revealed that a preponderance of scholars conducted research from students' perspectives and gathered student-based data in differing levels of higher education to help understand various types of academic misconducts and level of seriousness of academic integrity breaches. Among these 29 studies, 13 studies explored the issue of academic integrity at undergraduate and graduate level, which is the highest number of studies within the area of practices of academic

integrity. The authors identified that there was more research on medical and accounting students than those from other discipline areas. This might be because in the medical and accounting workforce, it is considered essential to have ethical workers. Only two studies explored the perspectives of post-graduate students towards academic integrity (Ebadi & Zamani, 2018; Shukr & Roff, 2015). The lack of research regarding academic integrity among PhD students might be because of their prior academic studies as well as their work experiences that allowed more opportunities to understand academic integrity and the perception that PhD students should have already had finely honed academic skills (Xu, Sit, & Chen, 2020), resulting in a lack of PhD academic integrity policy provision at university level (Mahmud & Bretag, 2013). In relation to researching students' understandings of academic integrity, more studies were found on academic misconduct than those focusing on the empowering of ethical behaviours. These are important considerations for further research.

Three studies explored the perspectives of staff. Adiningrum (2015) captured the perception of 30 academics through focus groups about what constituted plagiarism and on preventive measures. Mansoor and Ameen (2016) explored the perspective of head librarians on supporting universities to combat breaches of academic integrity and the challenges they faced in their roles. Cheah (2016) presented a Malaysian perspective and discussed plagiarism among students and staff, providing detailed insight into the causes of plagiarism. In contrast to these studies that focus on specific perspectives, five studies noted the challenges of obtaining a comprehensive understanding of the issue of academic integrity when relying on just student or staff perspectives (Akbar & Picard, 2019; Mohanty, 2016; Moten, 2014; Sahad & Asni, 2018; Siaputra & Santosa, 2016). There is a need to look at the university as an interconnected system and therefore, higher education institutions themselves should be the central focus of research concerning understanding academic integrity culture. This should be done by incorporating an investigation of the institutions related textual artefacts (Sahad & Asni, 2018), including plagiarism-related policy (Akbar & Picard, 2019; Siaputra & Santosa, 2016).

Three studies (Akbar & Picard, 2020; Cinali, 2016; Ghazinoory, Ghazinoori, & Azadegan-Mehr, 2011) also suggest the urgent need for understanding the cultures of societies when discussing academic integrity in higher education. Society and higher education should be viewed as interrelated institutions that share cultures that can impact on students' and academics' unethical and ethical behaviours. Therefore, separation between the universities and society should be avoided to gain in-depth understanding of the issue. Three studies explored the different layers of the education system, as higher education, secondary education and primary education should be seen as an interrelated system of education that constructs the understanding of ethical and unethical behaviours (Abou-Zeid, 2016; Orim, 2016). One study was found to explore and develop technological tools for text-matching of Arabic texts in dissertations in order to prevent plagiarism (Al-Thwaib, Hammo, & Yagi, 2020).

The results of the synthesis of the literature shows evidence of a limited body of literature over the last 10 years regarding capturing scholars' perspectives who could offer meaningful accounts of practices of academic integrity due to their engagement with the research area of integrity and, for some, their personal experiences as academics. This

finding emphasises the importance of the current review that identifies what breaches of academic integrity the scholars explored in their studies, and practices of academic integrity that they observed in place to address the breaches.

Breaches of academic integrity in the Muslim world addressed by the scholars

Publications differed in their focus on type of breaches of academic integrity and unethical behaviours detrimental to a culture of academic integrity. Most scholars were more concerned with issues of plagiarism than other aspects of academic misconduct. As a result, plagiarism has been the most addressed issue, although between 2015 and 2018 the topic of plagiarism was attached to the discourses of academic misconduct and academic honesty, interchangeably. The second most addressed issue was cheating, which was substantially explored in the literature between 2013 and 2018. Similar to plagiarism, literature on cheating focussed on academic misconduct and academic dishonesty and was paired with plagiarism, because plagiarism and cheating to some extent is difficult to differentiate due to their 'overlapping characteristics' (Alhadlaq, Dahmash, & Alshomer, 2020, p. 77). Full results by academic integrity issue and date of publication are presented in online appendix Table 3.

There were fewer studies around cheating in exams among students, starting from 2018. The results show an increased interest in researching new issues including free-riderism, referring to including an author that did not have any contribution to papers and predatory publishing emerging in 2018. Another interesting finding was that there seems to be an extended discussion around unethical behaviours beyond the purely academic such as sexual harassment and drinking alcohol, which are potentially damaging to the image of higher education. This emphasis appears to be unique in the Muslim higher education context whereas the Western-based literature seems to separate academic misconduct from other perceived unethical behaviours. The terms academic dishonesty and academic misconduct are used interchangeably within the literature. However, there are different behaviours described in relation to the two terms. Literature on academic dishonesty focuses more on breaches of the truth and breaches in knowledge development. Academic misconduct, on the other hand, focuses more on ethical issues (Gallant & Kalichman, 2010). However, ethical issues are also sometimes more broadly interpreted in different contexts because of academic traditions, culture, institutional visions and mission, and graduate attributes, while academic dishonesty seems to be universally understood because of the different types of breaches leading to cheating. Cheating, plagiarism, free-riderism, ghost-writing, contract-cheating, and collusion can be classified within academic dishonesty and misconduct. Unethical behaviours such as drinking alcohol at work, while unethical, do not constitute academic dishonesty, yet in the literature in the Muslim world, this kind of behaviour is often described in the same breath as academic misconduct such as cheating and collusion because it breaches adherence to Islamic values that define the Muslims' scholarly integrity.

Analysing the trends in the data, the authors suggest future research directions. It is projected that research on plagiarism and cheating will continue to be emphasised by scholars in the Muslim world. However, they are likely to increasingly explore the impacts of technology and access to information through the Internet on student

behaviours, especially due to online learning and assessment during the COVID-19 pandemic. The establishment of centres of academic integrity in the Muslim world is also likely to continue to attract new researchers from different contexts. Another new direction of academic integrity research reflected in the data is an increased emphasis on breaches of academic integrity among academics rather than students. Topics such as ghost-writing, self-plagiarism, contract-cheating, and professorial misconduct among academics appear to be increasingly highlighted.

These research directions pose an interesting notion of the shift in focus on emerging breaches of academic integrity. This paper further identifies the practices of academic integrity in the Muslim world and evaluates whether these practices have been updated and developed to address the emerging breaches of academic integrity.

Practices of academic integrity in the Muslim World

The authors found four emergent aspects/themes for an in-depth analysis. They are educational approaches and interventions, gate-keeping strategies, detection of breaches, and sanctions and punishment. Full results of the practices of academic integrity in higher education in the Muslim world are presented in online appendix Table 4 and summarised below.

Educational approaches and interventions

Various educational interventions relating to the prevention of academic misconduct in higher education in the Muslim world are described in the literature. These include holding workshops on academic integrity for newly enrolled students, the provision of handbooks, and the promotion of honour codes (Adiningrum, 2015; Cheah, 2016; Mansoor & Ameen, 2016). In Saudi Arabia, Islamic teaching aiming to help students avoid plagiarism from a religious perspective is part of a compulsory course in a commencement programme. Additionally, academic writing, an ethics course as well as information related to sanctions and punishment for plagiarism, is incorporated into the curriculum (Alhadlaq et al., 2020). The predominant targeted outcomes for holding workshops and trainings are to enhance student awareness of unethical behaviours and to improve the students' academic writing to prevent them from plagiarising (Adiningrum, 2015; Alhadlaq et al., 2020; Cheah, 2016). To promote real-life experience, graduate students were required to publish a paper during their study (Alhadlaq et al., 2020). During these educational programmes, additional plagiarism prevention sources, namely library guide and websites, are made visible for students to seek answers to their inquiries to help develop their awareness of unethical behaviours (Mansoor & Ameen, 2016).

There seems to be little, if any, information about lecturers or researchers taking an active role to promote academic integrity among their students. In the context of Australian higher education, Picard, Fudge, Bilic, and Cooper (2018) exemplify the involvement of staff and researchers through Academic Integrity Champions (AIC) and Student Academic Conduct Officers (SACOs) after a sequence of training and education. In contrast, in universities in Muslim majority countries, the literature review shows that the institutional educational interventions appear to be almost entirely student-focussed (see online appendix Table 4).

The review also suggests that information about national and university academic integrity policy is not explicitly communicated to students during these educational interventions (e.g., Akbar & Picard, 2019). As a result, it is unclear whether or not these policies enhance awareness about the university expectations informed by the policy. Policy interventions focus predominantly on plagiarism rather than other types of academic integrity breaches, such as contract-cheating and self-plagiarism (Akbar & Picard, 2019), potentially resulting in a partial understanding of academic integrity breaches among academics.

Student handbooks remain the preferred method of enhancing student understanding of academic misconduct among universities in Muslim majority countries (Adiningrum, 2015; Cheah, 2016; Mansoor & Ameen, 2016). The student handbook content, however, seems to be different across higher education institutions, depending on which types of academic integrity they have prioritised. For example, the International Islamic University in Malaysia utilises these handbooks to communicate their expectation of ethical behaviours so that students are aware of plagiarism and perceive it as an unethical practice within the university. Students are informed about the required practice of academic conventions, such as paraphrasing and referencing as ethical practice against copy-paste behaviours (Cheah, 2016; Moten, 2014).

However, as noted above, focussing only on student education is not sufficient to combat academic integrity breaches because participation of all university stakeholders is needed to create an ethical environment that fosters academic integrity (Bretag & Mahmud, 2016). Thus, Cheah's study (2016) refers to handbooks created for academics informing them of preventive measures and identifying standardised penalties for students who plagiarise. However, no information is provided on the efficacy of this measure in curbing plagiarism or lecturers' uptake of these handbooks. This may depend on policymakers and the importance that such handbooks are given within institutions.

Gate-keeping approaches

Academic staff implement various gate-keeping strategies to ensure quality academic work free from academic misconduct (Adiningrum, 2015; Cheah, 2016; Siaputra & Santosa, 2016). In a Malaysian university, for example, peer-review teams are assigned to examine lecturers' manuscript quality as well as ensuring their originality. The assigned team is in charge of assessing lecturers' academic writing styles before scientific dissemination through journals or conferences (Cheah, 2016).

In the Indonesian higher education system, academic publications submitted for professorship promotion need to be peer-reviewed so that originality and quality of publications can be assured (Adiningrum, 2015). Siaputra and Santosa (2016) note that peer-review reports together with statements of originality for the published academic works are also required for promotion and admission of staff in Indonesia and that a peer-review team from The Directorate General of Higher Education is involved in identifying a viable number of publications for lecturers to publish while balancing teaching and service workload. This initiative is due to some scholars having produced excessive numbers of publications in unrealistic timeframes, thus raising the suspicion of unethical behaviours to produce such volumes of publications to compete for appointments and promotions. The peer-review team considers that publication in quality journals and the production of quality research need a substantial amount of time

starting from submissions, review, acceptance and publication. In addition to this practice, for students, the universities further require compulsorily provision of a statement of originality attached in thesis and dissertation (Adiningrum, 2015; Siaputra & Santosa, 2016) as evidence of demonstrating ethical behaviours related to scholarly works.

The creation of honour code systems has been practiced in higher education institutions in countries with the majority of Muslims as strategic measures for academia. Abiding by honour codes recognises the need for ethical behaviour against academic integrity breaches (Adiningrum, 2015; Mohanty, 2016; Moten, 2014; Siaputra & Santosa, 2016). Some Malaysian university visions and missions embrace values of academic integrity to urge the need to demonstrate academic integrity at all levels of subordinate departments and administration (Moten, 2014). The expectation of honour codes is that students and lecturers can demonstrate academic integrity values and influence others to demonstrate similar values.

For these values to be shared within academia, some universities in Muslim countries have embedded dissemination of honour codes in their institutional traditions. For example, a specialised honour code event for newly enrolled students is held annually, with students pledging to abide by the honour code and signing contracts to demonstrate ethical behaviours (Moten, 2014). These practices appear to be an integral part of the institutional culture to ensure convergence between the students' personal beliefs of ethical behaviours and the institutional perceived academic integrity values (Mohanty, 2016; Siaputra & Santosa, 2016).

The effectiveness of the impact of honour codes on academic integrity and on the creation of an ethical university environment remains relatively unexplored in the Muslim university context. Also, further information is needed on how these codes integrate with strategic policy (McCabe, Trevino, & Butterfield, 1999).

Detection of breaches of academic integrity

Many higher education institutions in the Muslim world have provided detection approaches to restrain academic integrity breaches (Adiningrum, 2015; Ghazinoory et al., 2011; Mansoor & Ameen, 2016; Mohanty, 2016), with Turnitin as a frequently utilised anti-plagiarism tool (Mansoor & Ameen, 2016). Some university students are obliged to submit a report of originality from Turnitin, for theses and dissertations (Mohanty, 2016; Moten, 2014) while the lecturers are obliged to give reports of originality to extend their employment contracts and promotions (Moten, 2014). Furthermore, it is indicative that higher education policy-makers in the Muslim world realise the importance of visibility for academic scholarly works to enable detection. As a consequence, specialised integrated databases have been established to publicise theses and dissertations and staff publication (Adiningrum, 2015; Ghazinoory et al., 2011; Mohanty, 2016), in order to widen detectability of plagiarism.

Additionally, postgraduate students disseminate their academic works through international journals so that students can experience the real-life demand for demonstrating originality and increase detection levels of their works by their colleagues (Adiningrum, 2015). Akbar and Picard (2019) found that key-agents of Indonesian higher education, such as the rectors, were involved in the institutional efforts of detecting academic integrity breaches. However, among the detection methods, little has been explored

about the availability of a whistleblowing system for reporting if breaches are identified. Without this it is very likely that staff or students become silent victims. It can be stated that plagiarism is still prioritised for detection, with little or even no efforts of detecting other types of academic dishonesty such as bribery and contract-cheating. Lack of detection of these academic integrity breaches can be a threat to creating ethical environments.

Sanctions and punishment for breaches of academic integrity

In addition to detecting breaches of academic integrity, sanctions have been imposed, aiming for deterrence and controlling breaches (Adiningrum, 2015; Akbar & Picard, 2019; Moten, 2014). For staff, sanctions for plagiarising the work of others, deployed to restrain plagiarism, includes 'oral warning, written warning, faculty's [academic's] employment right cancellation, demotion, revocation for professor promotion right, honourable discharge, dishonourable discharge, certificate cancellation and dismissal of professorship (Akbar & Picard, 2019, p. 14). Moreover, university leaders are threatened with 'oral warning, written warning and revocation of judicial authority' (Akbar & Picard, 2019, p. 14) upon their passive participation in curbing plagiarism and withdrawal of articles from journal publication (Adiningrum, 2015). Similarly, in the other Muslim majority countries, some of these sanctions have been implemented with cancellation of awards for book publication, fine, cancellation of promotion and demotion, contract dismissals, revocation of professorship and serious warnings (Moten, 2014).

Sanctions for plagiarism by students vary in severity depending on the breach – from light to severe breaches. In Malaysian higher education, students committing unintentional plagiarism are punished with rewriting assignments and counselling, while students committing intentional plagiarism are punished with a zero-mark (Cheah, 2016). In an Indian university, students committing intentional plagiarism are expelled and are excluded from re-enrolling (Mohanty, 2016). For cheating in an exam, being discharged from the exam, warnings, counselling and peer-review for assignments are the given sanctions (Abdulrahman, Alsalehi, Husain, Nair, & Carrick, 2017). Among higher education institutions in the Muslim world, although it is evident that policy-makers and implementers in some universities have made serious efforts to curb academic integrity and have implemented punishment for academic integrity breaches (mainly for plagiarism), scholars continue to demand serious deterrents to reduce academic misconducts by staff and students. The current sanctions and punishment have been reported to be lenient due to institutional and national culture. Institutional and national culture play an important role for institutional integrity to ensure appropriate punishments are imposed consistently (Adiningrum, 2015; Akbar & Picard, 2020; Bretag & Mahmud, 2016), also because the decision-maker's personality plays a role in deciding punishment for the breaches (Bretag & Green, 2014).

The review of the practices of academic integrity revealed four main practices including educational approaches and interventions, gate-keeping approaches, detection of breaches of academic integrity, and sanctions and punishment. It should be highlighted that most of these efforts were intended to address cheating in exams and plagiarism and did not explicitly address other emerging breaches of academic integrity, including

collusion, ghost-writing and contract-cheating that the scholars were concerned about (Ahmad, Islam, & Amin, 2020; Akbar & Picard, 2020). This paper further frames these practices to identify areas requiring development.

Framing the practice of academic integrity in the Muslim world

This paper has explored practices among higher education institutions in the Muslim world as institutional efforts in addressing breaches and developing academic integrity. Figure 1 summarises the practices and formulates a framework of practices of academic integrity in the Muslim world. This conceptual framework indicates that higher education institutions in the Muslim world have created a culture of academic integrity through their practices that places emphasis on four aspects discussed above. The findings imply that an educational approach towards breaches of academic integrity is preferred to sanctions and punishment, perhaps, because higher education itself is an educational institution. Also, it is noted that the plagiarism-focused literature constructs the presentation of the academic integrity practices in the Muslim world.

It should be highlighted that the framework illustrates that the efforts among the universities mostly involve plagiarism handling practices rather than handling more complex breaches of academic integrity addressed by scholars in the Muslim world. However, the framework can be used for improvement and development of practices of academic integrity beyond plagiarism-focussed prevention, detection, and punishments. It offers an opportunity to incorporate the emerging issues of breaches into these four existing main practices. Of course, policy needs to be available for support and
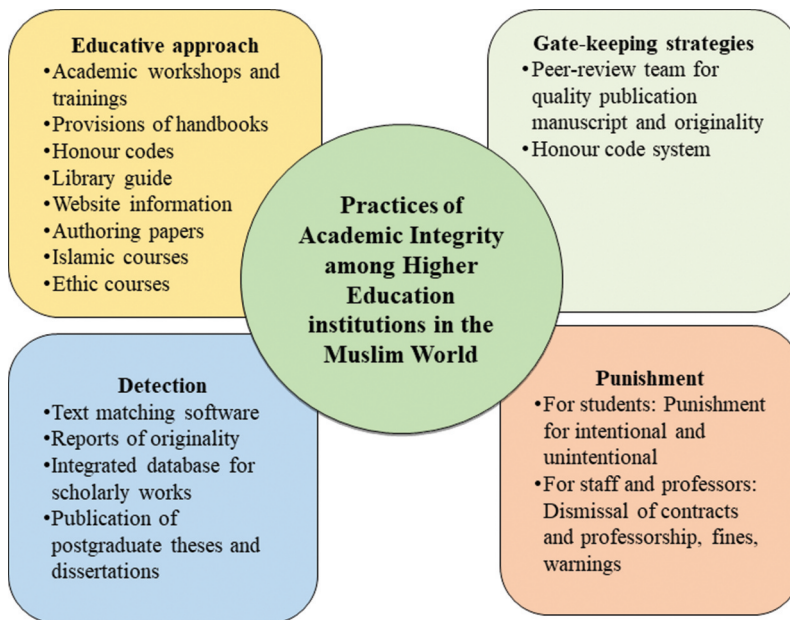

Figure 1. A framework of practices of academic integrity among higher education institutions in the Muslim world.

empowerment of the practices. Further development of the framework could be done by incorporating critical elements including, for example, student involvement and academic integrity champions as informed by other frameworks.

Conclusion

This paper illustrates that higher education institutions follow an educative approach that is broadly in line with those described in the Western literature (e.g., Bretag & Mahmud, 2016). However, their educative approach is focused specifically on reduction of plagiarism among students and is framed by religious perspectives enshrined in honour codes. Staff breaches are addressed in terms of ethical behaviour more generally. Academic and institutional practices described appear to be plagiarism-focussed on prevention, detection, and punishment for this breach rather than exploring emerging breaches of academic integrity including, ghost-writing, publications in predatory journals and contract-cheating. This gap suggests opportunities for further exploration of practices of academic integrity that address the emerging breaches of academic integrity in this context. The framing of the practices of academic integrity offers a multi-regional perspective of higher education that helps to understand collective efforts among the academics in regions where there is a majority of Muslims and to contribute to the world-wide discussion of academic integrity. This framework can be used as a point of departure for evaluation of current practices of academic integrity in the Muslim world, to go beyond plagiarism-focussed prevention, detection, and punishments. Although the practices identified in the literature were broadly in line with an educative approach, the authors failed to identify within the data, other elements of an exemplary culture of academic integrity, more specifically, academic integrity champions, robust decision-making system, record keeping for evaluation and regular review of policies and process. The authors suggest that higher education institutions in the Muslim world need to consider these elements and incorporate them into their practices in a way that is culturally relevant and in line with their broader perspectives of academic integrity underpinned by religious and ethical values.

Data availability statement

This is an integrative literature review with all data published and available.

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