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A Proposed Research Framework for Evaluating Students Awareness, Acceptance and Integrity Behavioral Intention Following the KIAR Course

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Abstract

The Integrity and Anti-Corruption Course (Kursus Integriti dan Anti Rasuah, KIAR) has been a compulsory component of the General Studies (Mata Pelajaran Umum, MPU) curriculum in Malaysian higher education institutions (HEIs) since the Semester 1, 2023/2024 intake. It was introduced through a collaboration between the Ministry of Higher Education (MOHE) and the Malaysian Anti-Corruption Commission (MACC). Although the course is now offered across HEIs, empirical studies that systematically examine students' learning experiences and how these relate to integrity awareness, acceptance, attitudes and behavioral intention remain limited, particularly in technical universities such as Universiti Teknikal Malaysia Melaka (UTeM). This conceptual paper therefore proposes a research framework for evaluating students' awareness, acceptance and integrity behavioral intention after completing KIAR. The proposed study adopts an explanatory sequential mixed-methods design, in which a Likert-scale questionnaire is followed by semi-structured interviews that help explain the quantitative results. The conceptual framework integrates Dewey's (1937) theory of education and social change, Bandura's (1977) Social Learning Theory and Ajzen's (1991) Theory of Planned Behavior (TPB). The novelty of the framework lies in combining these three complementary perspectives, each of which explains a part of the pathway that the others leave unexplained, to link the KIAR learning experience, student awareness and acceptance, TPB constructs and integrity behavioral intention within a technical university context. The paper does not report empirical findings. Instead, it provides a conceptual and methodological foundation for future research.

Keywords: Integrity, Anti-Corruption, Kiar, General Studies Courses, Higher Education, Utem

Introduction

Corruption remains a significant governance issue in Malaysia. In the Corruption Perceptions Index (CPI) published by Transparency International, Malaysia scored 52 in 2025 and ranked

54th out of 182 countries (Transparency International Malaysia, 2026). These figures suggest that anti-corruption efforts need to be sustained and comprehensive, and education is one of the means through which this can be achieved. The need is also reflected in a survey which found that more than one third (35.8%) of university students did not regard accepting money, goods or services as a reward to be a form of corruption (Bernama, 2017). This points to a gap in conceptual understanding among students that warrants evaluation after they have been exposed to KIAR.

As a policy response, the Malaysian government, through the Special Cabinet Committee on Anti-Corruption (Jawatankuasa Khas Kabinet Mengenai Antirasuah, JKKMAR), agreed that KIAR, which was first introduced as a pilot project at Universiti Kebangsaan Malaysia in February 2018, would be offered as an elective course in all HEIs from 2021. It was subsequently made a compulsory MPU course, beginning with the Semester 1, 2023/2024 student intake (Malaysian Anti-Corruption Commission [MACC], 2024). Implementation involves collaboration between MOHE and the MACC, and each HEI has the autonomy to determine the number of credit hours and the mode of delivery according to its institutional needs (Mohd Fariz et al., 2026). To give a sense of scale, Universiti Teknologi MARA (UiTM) reported that more than 40,000 students took the course in the October 2024 to February 2025 cohort ("UiTM perkenal Kursus Integriti Anti Rasuah", 2024).

As a public technical university, UTeM also offers KIAR as part of its students' MPU requirements. However, the course is still relatively new at UTeM, and, to the authors' knowledge, its effectiveness in terms of students' awareness, attitudes and behavioral intention regarding integrity and corruption has not yet been evaluated empirically or systematically. Previous national-level studies on KIAR have focused mainly on the perspectives of university administrators, lecturers and MACC officers, using qualitative approaches (e.g., Mohammed et al., 2026; Mohd Fariz et al., 2026). The voices and experiences of students, who are the direct recipients of the course, remain underexplored. This gap forms the basis of the study proposed in this paper.

Problem Statement

Three main issues justify the need for this study. First, from a policy standpoint, KIAR only became a compulsory course in 2023, and Mohd Fariz et al. (2026) found that its implementation still faces challenges, including the allocation of credit hours within existing curriculum structures and the absence of a standardized module across HEIs. Second, from an empirical standpoint, the studies by Mohammed et al. (2024, 2026) relied largely on qualitative approaches based on the views of management, teaching staff and other stakeholders, and they identified the student perspective as an area that still needs to be explored. Third, in terms of institutional context, the studies cited in this manuscript have not focused specifically on technical universities such as UTeM, whose students are largely oriented towards engineering and technology. To the best of the authors' knowledge at the time of writing, no published local study has quantitatively evaluated the effectiveness of KIAR from the students' own perspective. The authors acknowledge, however, that such studies may exist but were not identified in the literature search conducted.

Without empirical evaluation centered on students' experiences and responses, the university has a limited evidence base for improving the curriculum design, teaching methods

and delivery strategies of KIAR so that the course better meets the needs of UTeM students. The research problem, therefore, is the lack of empirical evidence, from the perspective of students at a technical university, on the relationships among the KIAR learning experience, student awareness and acceptance, the constructs of Ajzen's (1991) Theory of Planned Behavior (TPB) and integrity behavioral intention. The proposed study seeks to address this gap through a mixed-methods framework that captures both quantitative and qualitative student perspectives.

Research Objectives

i. To assess the level of awareness of integrity and corruption issues among UTeM students after completing KIAR.
ii. To measure the level of student acceptance of the content and teaching methods of KIAR.
iii. To analyze the relationships among the KIAR learning experience, TPB constructs and students' integrity behavioral intention.
iv. To identify challenges in the implementation of KIAR from the students' perspective and to propose appropriate improvements.

Research Questions

i. What is the level of awareness of integrity and corruption issues among UTeM students after completing KIAR?
ii. To what extent do students accept the content and teaching methods of KIAR?
iii. What are the relationships among the KIAR learning experience, TPB constructs and students' integrity behavioral intention?
iv. What challenges do students face in taking KIAR, and how can these be addressed?

Contributions of the Study

This study contributes in three ways. Theoretically, the framework integrates the work of Dewey, Bandura and Ajzen to connect learning experience, social modeling mechanisms and constructs related to behavioral intention or inclination. Methodologically, it combines quantitative measurement with qualitative interviews so that the quantitative results can be explained from the students' perspective.

Practically, the framework provides a basis for evaluating aspects of KIAR related to content, pedagogy, student experience and the development of integrity behavioral intention. The novelty of the paper lies in bringing these three theoretical perspectives together in a single framework designed specifically to examine KIAR in a technical university context. This integration is theoretically necessary rather than merely additive, because each theory, used alone, leaves part of the KIAR evaluation problem unexplained. TPB explains how attitudes, subjective norms and perceived behavioral control predict intention, but it treats education and knowledge as background factors whose influence operates indirectly through beliefs, without specifying how a course shapes those beliefs (Fishbein & Ajzen, 2010).

Dewey's (1937) theory explains why experiential and reflective learning can shape values and social practice, but it does not offer measurable constructs for predicting behavioral intention. Bandura's (1977) Social Learning Theory supplies the connecting mechanism, namely observational learning and modeling by lecturers and institutional figures, through

which a course experience can be translated into the beliefs and evaluations that TPB treats as antecedents of intention. Integrating the three theories therefore allows the framework to examine not only whether the KIAR experience is associated with integrity behavioral intention, but also the educational and psychosocial pathways through which such an association may occur (see Section 2.4).

Scope and Limitations

The proposed study focuses on UTeM students who have completed KIAR as part of their MPU requirements. It does not cover students from other HEIs or integrity courses at the secondary school level. The proposed design is cross-sectional; consequently, causal relationships between KIAR and long-term behavioral change cannot be fully established. In this conceptual paper, post-course evaluation refers to measuring students' levels of awareness, acceptance, attitudes, TPB constructs and integrity behavioral intention after they have completed KIAR. These measures are not treated as evidence of causal change over time. A longitudinal study is recommended for future research to assess long-term change.

Literature Review

Concepts of Integrity and Corruption

Integrity is generally understood as consistent adherence to moral and ethical principles, even in the absence of external supervision, whereas corruption is defined as the abuse of entrusted power or position for personal gain (MACC, 2024). The international literature also associates integrity with public trust in institutions, while corruption is seen as eroding that trust and undermining a country's socioeconomic development (Mohammed et al., 2024). In Malaysia, the decline in CPI scores between 2000 and 2022, followed by a gradual recovery from 2023 to 2025 (Transparency International Malaysia, 2026), supports the argument that integrity and corruption are not merely matters of law enforcement. They are also matters of values and culture, which justifies education as one of the strategies for prevention.

Policy Development and Implementation of KIAR in Malaysia

KIAR began as a pilot project at Universiti Kebangsaan Malaysia in 2018 and was later extended to several other HEIs, including Kolej Universiti Islam Melaka (2019), Universiti Putra Malaysia (2020) and the Universiti Kuala Lumpur campuses (2021) (MACC, 2024). On 19 April 2021, JKKMAR, chaired by the Prime Minister, agreed that KIAR should be offered as an elective course in all HEIs at the certificate, diploma and bachelor's degree levels, before it became compulsory in 2023. According to Mohd Fariz et al. (2026), KIAR is classified under the General Studies category, with one to three credit hours at the discretion of each university. Its implementation also allows formal, non-formal and informal learning elements to be integrated concurrently. The same study found that, despite initial resistance from some academic staff, KIAR was successfully implemented through close collaboration between MOHE and the MACC.

At the level of classroom practice, Esa et al. (2025) found at Universiti Malaysia Sabah (UMS) that lecturers play an important role in delivering KIAR content in a contextual and interactive manner, including through values-based pedagogy, learning based on current issues and the use of real case studies. The same study, however, identified challenges relating to the consistency of teaching materials, pedagogical techniques, student motivation and the effectiveness of teaching methods, all of which still need improvement. These findings

suggest that although the policy framework for KIAR is well established at the national level, its operational implementation in universities, including how students receive the course and how it affects them, still requires more in-depth empirical evaluation.

Previous Studies on the Effectiveness of Anti-Corruption Education in Higher Education Institutions

Mohammed et al. (2024), who conducted a qualitative content analysis of media reports and interviews with the MACC, found that anti-corruption education has been implemented at the primary, secondary and tertiary levels in Malaysia. Its conceptualization and implementation, however, were still regarded as inadequate, superficial and lacking in comprehensiveness. A follow-up study by Mohammed et al. (2026), based on interviews with 20 key stakeholders (university management, educators, MACC officers and politicians), developed a holistic anti-corruption education framework comprising three learning platforms: formal (compulsory and elective courses such as KIAR), non-formal (student clubs, collaboration with the MACC and workshops) and informal (ethical leadership, social media and songs). The authors openly acknowledged that the effectiveness of each method had not been tested empirically and that students were not included as respondents. They explicitly recommended that future research address this limitation, including through quantitative surveys and pre–post assessments of students' ethical awareness.

Outside Malaysia, Sumaryati et al. (2022) found in Indonesia that a project-based learning model improved not only students' cognitive knowledge but also their affective and psychomotor actions in anti-corruption education during the COVID-19 pandemic. This is consistent with the argument that effective integrity education must go beyond the passive transmission of information and place greater emphasis on experiential learning and active student engagement.

Theoretical Framework

The proposed study draws on three theories as the basis of its conceptual framework. Each addresses a different but complementary question. Dewey explains the educational rationale and the role of learning experience; Bandura explains how learning occurs through observation and social modeling; and Ajzen offers a model of the relationships among attitudes, subjective norms, perceived behavioral control and behavioral intention or inclination. The three theories are not treated as equivalent constructs. Rather, they are combined to build an explanatory chain that runs from educational experience to the psychosocial factors associated with behavior.

First, Dewey's (1937) theory of education and social change emphasizes the role of education and learning experience in shaping values and reflective thinking. In the context of KIAR, this perspective explains why case studies, current issues and reflective activities matter in integrity learning.

Second, Social Learning Theory (Bandura, 1977) holds that integrity values are also learned by observing, imitating and modeling the behavior of others, including lecturers and institutional leaders. The effectiveness of KIAR therefore depends not only on curriculum content but also on the extent to which lecturers and university administrators demonstrate ethical leadership

and act as behavioral role models for students (Mohammed et al., 2026). This modeling element is proposed as part of the learning experience to be evaluated.

Third, Ajzen's (1991) Theory of Planned Behavior (TPB) is used to explain how attitudes, subjective norms and perceived behavioral control relate to behavioral intention and inclination. According to TPB, behavioral intention is the most immediate antecedent of behavior and is jointly determined by attitude towards the behavior, subjective norms and perceived behavioral control (Ajzen, 1991). The findings of Nur Ema Zaka Dian (2020) support the use of TPB constructs in the context of corruption-related intention: that study identified attitude towards the behavior as the strongest predictor, followed by subjective norms and perceived behavioral control. All three constructs are proposed for measurement in the questionnaire.

Although each of these theories has been applied independently in values and ethics education, their integration in this study is justified on three theoretical grounds. First, the theories operate at different but sequential levels of explanation: Dewey (1937) addresses the design of the educational experience (what KIAR offers), Bandura (1977) addresses the mechanism of acquisition (how integrity values are learned through observation, modeling and reflection), and Ajzen (1991) addresses the proximal psychological determinants of intention (what students carry forward from the course). No single theory spans all three levels. Second, TPB itself provides a theoretical entry point for the other two theories. In the reasoned action approach, factors such as education, knowledge and exposure to information are treated as background factors that influence intention only indirectly, through behavioral, normative and control beliefs (Fishbein & Ajzen, 2010). TPB does not, however, explain how these beliefs are formed through an educational intervention. Dewey's emphasis on reflective experience and Bandura's emphasis on modeling address this gap, and this provides the theoretical basis for positioning awareness and acceptance as the link between the KIAR learning experience and the TPB constructs. Third, the theories overlap conceptually in ways that allow them to be connected rather than merely juxtaposed. Ajzen (2002) acknowledges that perceived behavioral control is closely related to Bandura's concept of self-efficacy, while the subjective norm construct captures the social expectations that, in Social Learning Theory, are conveyed through role models such as lecturers and institutional leaders. TPB has also been shown to predict dishonest behaviors such as cheating, lying and shoplifting among university students (Beck & Ajzen, 1991), which supports its suitability as the outcome model in an integrity education context. Together, these arguments position the integrated framework as an explanatory chain in which Dewey and Bandura account for the formation of the beliefs and evaluations that TPB uses to predict integrity behavioral intention.

Conceptual Framework

Drawing on the literature and theories reviewed above, the conceptual framework treats the KIAR learning experience, particularly exposure to formal pedagogy, behavioral modeling and reflective learning, as the main explanatory construct. This experience is proposed to be associated with student awareness and acceptance. Awareness and acceptance are, in turn, proposed as mediating variables associated with attitudes, subjective norms and perceived behavioral control, and these TPB constructs are then linked to students' integrity behavioral intention. Awareness and acceptance are positioned as sequential mediators. Conceptually, exposure to a learning experience is expected first to shape what students know and

understand (awareness), which in turn relates to how they evaluate and accept the content and teaching methods of KIAR. This positioning reflects the framework's aim of explaining a pathway from educational experience to psychosocial factors, rather than testing conditions that change the strength of a relationship, which is the usual role of a moderator. These relationships remain propositions that require empirical testing. Demographic factors such as faculty, year of study and gender are proposed as control variables. The proposed relationships will be tested empirically and are not regarded as causal at this conceptual stage. Figure 1 presents a simplified overview of the framework.

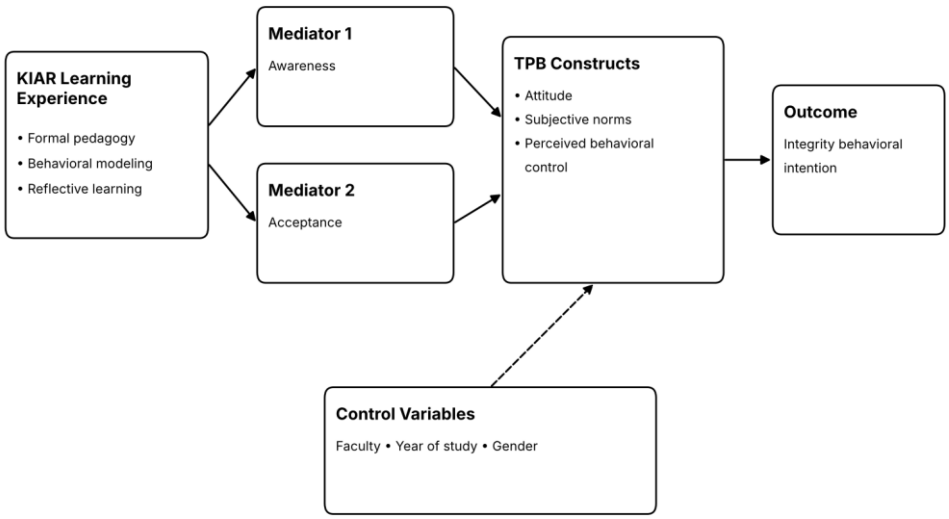

Figure 1. Proposed conceptual framework of the study.

Research Hypotheses

Based on the conceptual framework, the following hypotheses are proposed for testing in the quantitative phase. They are propositions for empirical testing, not research findings. H5 focuses specifically on faculty and year of study as the selected demographic characteristics, since both may reflect differences in academic context and in the amount of study experience. Their selection will be confirmed against the population records and the final sampling design.

H1: There is a positive relationship between the KIAR learning experience and students' awareness of integrity and corruption.
H2: There is a positive relationship between the KIAR learning experience and students' acceptance of the content and teaching methods of KIAR.
H3: Awareness and acceptance are positively related to attitudes, subjective norms and perceived behavioral control.
H4: Attitudes, subjective norms and perceived behavioral control are positively related to integrity behavioral intention.
H5: Levels of awareness, acceptance and integrity behavioral intention differ according to selected demographic characteristics, particularly faculty and year of study.

Proposed Research Methodology

This section sets out the proposed methodological design for a future study. Because the study is still at the conceptual stage, no empirical data have been collected. The proposals below specify only how the constructs could be measured and analyzed in the actual study.

Research Design

The proposed study adopts an explanatory sequential mixed-methods design. It begins with a quantitative phase using a questionnaire, followed by a qualitative phase using semi-structured interviews. This design was chosen because the quantitative phase allows the levels of, and relationships among, the constructs to be measured across a larger sample, while the qualitative phase helps explain the reasons, experiences and contexts behind the patterns in the quantitative results. The approach suits the aim of the study, which is not only to measure the constructs but also to understand students' experiences and the challenges they face. An exploratory sequential design was not chosen because the initial focus is on testing relationships among constructs already specified by the theoretical framework. A convergent design was also not used, since the interviews are intended to follow the quantitative results for explanatory purposes.

Population and Sampling

The target population comprises UTeM students who have completed KIAR as part of their MPU requirements. The actual size of this population had not been confirmed when this draft was prepared and must be obtained from the official enrollment records of the UTeM MPU Centre/Unit before the study is conducted. The Krejcie and Morgan (1970) sample size table is proposed only as an initial guide, not as a substitute for verifying the actual population (Table 1). Stratified random sampling by faculty and year of study is proposed, with proportional allocation according to the size of each stratum. The names and number of faculties, as well as the stratum sizes, will be determined from official UTeM records at the time of the study. For the qualitative phase, purposive sampling is proposed to select 12 to 15 students from among the questionnaire respondents, representing a range of awareness and acceptance scores, until data saturation is reached.

Estimated population (N)	Sample size (S)
1,000	278
2,000	322
3,000	341
4,000	351
5,000	357
10,000	370
40,000	380
75,000	382

Table 1. Examples of sample size determination based on the original Krejcie and Morgan (1970) table, limited to rows published in the original table within the range relevant to this study. These values are provisional and illustrative and will be reconfirmed once the actual UTeM population is known. The original table does not include a row for N = 100,000; that value is therefore not used here.

Research Instruments

The quantitative instrument is proposed as an adapted questionnaire divided into five sections: (A) respondents' demographic profile; (B) awareness of integrity and corruption concepts; (C) acceptance of the content and teaching methods of KIAR; (D) attitudes, subjective norms and perceived behavioral control, based on Ajzen's (1991) constructs; and (E) students' integrity behavioral intention. Items in Sections B to E are proposed to use a five-

point Likert scale (1 = strongly disagree to 5 = strongly agree). Table 2 presents the initial operationalization of each construct with sample items. The final items will be confirmed after expert review and a pilot study.

Construct	Focus	Adapted from	Sample item
B – Awareness Scale: Likert 1–5	Basic knowledge of integrity/corruption	Cited literature	"I understand the forms and risks of corrupt conduct in the context of student life."
C – Acceptance Scale: Likert 1–5	Acceptance of KIAR content and teaching methods	Study instrument; expert review	"The content of KIAR is relevant to my needs as a UTeM student."
D – Attitude Scale: Likert 1–5	Evaluation of integrity behavior	Ajzen (1991); Nur Ema Zaka Dian (2020)	"I consider integrity practices to be important in academic life."
D – Subjective Norm Scale: Likert 1–5	Perceived social expectations	Ajzen (1991); Nur Ema Zaka Dian (2020)	"People who are important to me expect me to practice integrity."
D – Perceived Behavioral Control Scale: Likert 1–5	Perceived ability to control one's behavior	Ajzen (1991); Nur Ema Zaka Dian (2020)	"I am confident that I can refuse conduct that conflicts with integrity, even under pressure."
E – Integrity Behavioral Intention Scale: Likert 1–5	Intention to act with integrity	TPB and cited literature	"I intend to maintain integrity practices in academic and work settings."

Table 2. Initial operationalization of the study constructs (five-point Likert scale for all items). The sample items are preliminary and do not represent the final instrument.

For the qualitative phase, the semi-structured interview protocol will include open-ended questions on students' experiences, the challenges they encountered and their suggestions for improving the implementation of KIAR.

Data Collection Procedure

Data collection is proposed to take place in two phases. In the first phase, the questionnaire will be distributed online (for example, through Google Forms or the UTeM e-learning platform) to students who have completed KIAR. A collection period of four to six weeks is proposed to achieve a satisfactory response rate. The second phase involves semi-structured interviews with respondents selected from the first phase. These will be conducted face to face or online, depending on the respondents' availability, and recorded with written consent for transcription and analysis.

Data Analysis

Quantitative data are proposed to be analyzed using statistical software such as SPSS or JASP. Descriptive statistics (frequencies, percentages, means and standard deviations) will be used to describe the respondent profile and construct levels. Inferential analyses, such as t-tests, one-way ANOVA, correlation and multiple regression, are proposed to test hypotheses H1 to H5, as appropriate to the measurement scale of the data and the relevant statistical assumptions. These assumptions will be checked before any inferential analysis is carried out. Instrument reliability is proposed to be assessed using Cronbach's alpha, with a minimum value of 0.70 as the benchmark for acceptability. Interview data will be analyzed using Braun

and Clarke's (2006) six-phase thematic analysis. Coding may begin deductively from the study constructs and then proceed inductively to capture issues emerging from the data. Software such as NVivo or ATLAS.ti may be used to manage the data, and an audit trail will be kept to make the analytical process more transparent.

Validity and Reliability

The content validity of the questionnaire is proposed to be reviewed by an expert panel of KIAR lecturers and researchers in the field of integrity and ethics. Item-level and scale-level Content Validity Index (CVI) values will be considered, with a target of at least 0.80 as an initial guide. A pilot study with 30 to 40 respondents is proposed before the main data collection to assess item clarity and the reliability of each construct. Items will be revised based on feedback from the experts and the pilot study. For the qualitative component, data source triangulation, member checking and an audit trail are proposed to enhance the transparency and trustworthiness of the interpretations.

Methodological Limitation: Social Desirability Bias

Because integrity and corruption are socially sensitive topics, the proposed study is susceptible to social desirability bias, that is, the tendency of respondents to report attitudes considered socially acceptable (for example, rejecting corruption) rather than their actual attitudes (Breitenstein et al., 2022). This risk is especially relevant here, as the questionnaire assesses students' attitudes and behavioral intentions regarding corruption shortly after they have completed a course that emphasizes these very values. To reduce this bias, the study proposes an anonymous, self-administered questionnaire that requires no identifying information. The questionnaire instructions will state clearly that responses have no bearing on students' academic assessment, and a neutral response option will be provided to ease the pressure to give the socially "correct" answer. This limitation will be acknowledged explicitly in the limitations section of the final manuscript.

Ethical Considerations

Research ethics approval had NOT yet been obtained at the time this draft was prepared, as the study remains at the conceptual proposal stage and no data have been collected. Before data collection begins, the authors will apply for and obtain approval from the UTeM Research Ethics Committee, and the approval reference number will be reported in the final manuscript. Each respondent will receive full information about the purpose of the study and an informed consent form before taking part and will be free to withdraw at any time without any consequences. Respondents' confidentiality and identities will be protected throughout the research process, data storage and the reporting of findings.

Theoretical And Practical Implications of the Proposed Framework

The proposed framework allows several relationships identified in the literature to be tested empirically, although these relationships cannot yet be regarded as findings. Theoretically, the framework connects three complementary levels of explanation: learning experience as the context in which values are formed (Dewey); observation and social modeling as mechanisms of learning (Bandura); and attitudes, subjective norms and perceived behavioral control as constructs related to behavioral intention or inclination (Ajzen). Within this arrangement, awareness and acceptance are proposed as transitional mechanisms between the KIAR learning experience and these psychosocial constructs. The three theories are

therefore not treated as equivalent constructs but as an explanatory chain that leads from educational experience to psychosocial factors and, ultimately, to behavioral intention. Methodologically, the mixed-methods design allows quantitative patterns to be explained through the experiences and challenges that students describe. In practical terms, if future empirical findings reveal consistent relationships, the results could inform the UTeM MPU unit's review of the suitability of KIAR content, case studies and teaching strategies. The suggested use of examples from the engineering and technology sectors, lecturer role modeling and digital learning channels are testable implications, not findings established by this study.

Expected Findings

Based on previous studies (Esa et al., 2025; Mohammed et al., 2024, 2026; Sumaryati et al., 2022), the proposed study expects positive relationships between the KIAR learning experience and students' awareness and acceptance. Drawing on TPB, positive relationships are also expected between awareness and acceptance, on the one hand, and attitudes, subjective norms and perceived behavioral control, on the other, as well as between these TPB constructs and integrity behavioral intention. These directions are expectations derived from the literature and will be tested empirically; this manuscript makes no assumption about students' actual levels of awareness or acceptance before the data are collected. From the TPB perspective, attitude towards integrity is expected to be a stronger predictor of behavioral intention than subjective norms and perceived behavioral control, in line with the findings of Nur Ema Zaka Dian (2020). Such findings would carry several practical implications. The UTeM MPU unit could incorporate more case studies from the engineering and technology sectors, strengthen lecturer role modeling and consider using digital platforms and social media as additional informal learning channels, in line with the multi-platform anti-corruption education framework proposed by Mohammed et al. (2026). All relationships and directions stated in this section are expectations grounded in the literature and theory and should not be interpreted as actual research results.

Conclusion

This study proposes a research framework for evaluating the awareness, acceptance and integrity behavioral intention of students at Universiti Teknikal Malaysia Melaka (UTeM) after they complete the Integrity and Anti-Corruption Course (KIAR). It responds to two gaps identified in the literature: the absence of the perspective of students as the direct recipients of the course, and the scarcity of empirical studies in the technical university context. The theoretical contribution lies in integrating Dewey's (1937) theory of education and social change, Social Learning Theory (Bandura, 1977) and Ajzen's (1991) Theory of Planned Behavior (TPB) into a conceptual chain that runs from learning experience to integrity behavioral intention. The methodological contribution is the proposed explanatory sequential mixed-methods design, which combines quantitative measurement with qualitative explanations from students. The practical contribution is a basis for empirical evaluation that can help the university examine the content, pedagogy and student experience of KIAR. Nevertheless, all relationships in the framework remain propositions to be tested and should not be interpreted as evidence of causal effectiveness. Future research should extend this design into a longitudinal study to assess the long-term effects of KIAR on students' integrity behavior after they enter the workforce.

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