



A Survey on Students' Islamic Ethics in Universities Using a Thematic Analysis Approach (Scopus Q1)

دراسة استقصائية حول الأخلاق الإسلامية لدى الطلاب في الجامعات باستخدام منهج التحليل الموضوعي (سكوبس الربع الأول)

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Abstract

This study reviews recent research on Student Islamic Ethics in Universities published in Scopus Q1 journals. Thematic analysis was adopted to extract patterns from selected literature published between 2020 and 2025. This study explores the landscape of student ethical behavior within university contexts, highlighting trends and research developments from scholarly works indexed in Scopus. Observing and exploring two phases of research design comprising of qualitative interviews and quantitative surveys, the study offers insights into enforcement practices, compliances, perceptions, and ethical challenges faced by higher education institutions. Data spanning from 2020 to 2025, drawn from leading journals and global publications, demonstrates increasing post-pandemic academic attention. Major contributors to this discourse include countries such as Malaysia, Indonesia, and the UK. The thematic analysis identifies key themes such as institutional policy enforcement, student compliance, perception of ethical standards, and institutional barriers in ethical implementation. This research contributes significantly to the understanding of Islamic ethical practices in educational settings and offers a foundational basis for future studies in Islamic higher education ethics.

Keywords: Student Personality, Scopus Q1 Journals, Thematic Analysis, Islamic Ethic Among University Students, Student Islamic Ethics, Student Ethical Behavior.

ملخص البحث

تستعرض هذه الدراسة الأبحاث الحديثة حول الأخلاق الإسلامية للطلاب في الجامعات، والتي نشرت في مجلات مصنفة ضمن الربع الأول من مؤشر سكوبس. وقد تم اعتماد التحليل الموضوعي لاستخلاص الأنماط من الأدبيات المختارة المنشورة بين عامي 2020م و2025م. تستكشف هذه الدراسة مشهد السلوك الأخلاقي للطلاب في السياقات الجامعية، وتسلط الضوء على الاتجاهات والتطورات البحثية من الأعمال العلمية المفهرسة في سكوبس. من خلال رصد واستكشاف مرحلتين من تصميم البحث، تشملان المقابلات النوعية والاستبيانات الكمية، تقدم هذه الدراسة رؤى معمقة حول ممارسات التنفيذ، والامتثال، والتصورات، والتحديات الأخلاقية التي تواجهها مؤسسات التعليم العالي. وتُظهر البيانات، التي تغطي الفترة من 2020م إلى 2025م والمستقاة من المجالات الرائدة والمنشورات العالمية، تزايد الاهتمام الأكاديمي في مرحلة ما بعد الجائحة. تشمل الدول المساهمة الرئيسية في هذا المجال البحثي دولاً مثل ماليزيا وإندونيسيا والمملكة المتحدة. ويحدد التحليل الموضوعي مواضيع رئيسية مثل تنفيذ السياسات المؤسسية، والتزام الطلاب، وتصور المعايير الأخلاقية، والعوائق المؤسسية في تطبيقها. يساهم هذا البحث بشكل كبير في فهم الممارسات الأخلاقية الإسلامية في البيئات التعليمية، ويقدم أساساً متيناً للدراسات المستقبلية في أخلاقيات التعليم العالي الإسلامي.

الكلمات المفتاحية: شخصية الطالب، مجلات سكوبس Q1، التحليل الموضوعي، الأخلاق الإسلامية بين طلاب الجامعات، الأخلاق الإسلامية للطلاب، السلوك الأخلاقي للطلاب.

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1. Introduction

The discourse on student Islamic ethics within university settings has emerged as a critical academic focus, particularly in light of increasing concerns about moral relativism and the erosion of ethical conduct in higher education. Numerous studies underscore the necessity of integrating Islamic ethical principles such as *taqwa* (God-consciousness), *amanah* (trust), and *ukhuwwah* (brotherhood) into student development, academic instruction, and institutional frameworks (as seen in Haddadi et al., 2025; Sholihin et al., 2023; Alhaj & Alwadai, 2024). Universities, particularly Islamic institutions, are increasingly viewed not merely as centers of intellectual formation but also as hubs for spiritual and moral nurturing.

Several works have highlighted the profound impact of Islamic work ethics on behavioral outcomes among students and university staff, such as promoting constructive voice behavior and moral decision-making in the workplace (as mentioned in studies conducted in Pakistan and IIUM Malaysia). Moreover, the rising awareness of *halal* consumption and financial ethics among Muslim students is increasingly shaped by *maqasid*-based models, reflecting a broader ethical intelligence rooted in Islamic worldview (as explored by Sholihin et al., 2023)

In parallel, the digital transformation of education and the growing use of AI and online platforms in Islamic universities present new challenges regarding privacy, intellectual property, and ethical decision-making. These are being addressed through emerging literature that draws upon both classical Islamic jurisprudence and contemporary ethical frameworks (as discussed in IT ethics and AI adoption studies from Saudi Arabia, Indonesia, and Thailand). Collectively, the body of research points towards a growing scholarly consensus: fostering Islamic ethics in university students is not only essential for their personal integrity but also vital for building just and value-based academic institutions.

2. The Modelling Approach

The research adopts a sequential mixed-method approach, integrating both qualitative and quantitative methodologies to provide a comprehensive examination of Islamic ethics within university environments. The use of mixed methods allows for a nuanced exploration of complex ethical issues, leveraging both in-depth qualitative insights and generalizable quantitative findings (Braun & Clarke, 2006; Kirchmaier et al., 2018).

Initially, qualitative research will be conducted using semi-structured interviews with key institutional leaders and academic authorities. Purposive sampling will be employed to select participants who have direct involvement and responsibility in enforcing ethical standards and policies at universities. This approach ensures that the gathered data is highly relevant and authoritative, addressing specific institutional practices and challenges (Kamla & Haque, 2017).

Thematic analysis, following the six-step framework proposed by Braun and Clarke (2006),

will guide the qualitative data analysis. This method enables researchers to systematically identify, analyze, and report patterns within the data, resulting in clearly defined themes related to ethical enforcement strategies, institutional policies, and challenges faced in promoting ethical standards within university contexts.

Subsequently, the previous study from the quantitative phase involves administering structured questionnaire surveys to students and lecturers across selected universities. Simple random sampling techniques will ensure that the survey captures diverse perspectives, enhancing the reliability and validity of the findings. The questionnaires will include Likert-scale items designed to measure perceptions, attitudes, and compliance regarding institutional ethical standards (Klein et al., 2017).

Statistical analyses of survey data involve both descriptive and inferential techniques from the previous study. Descriptive statistics will summarize the overall responses, highlighting general trends and common perceptions. Inferential statistics will examine correlations and potential causal relationships between various factors, such as demographic variables and attitudes towards ethical practices, providing deeper insights into the underlying dynamics influencing student and faculty perceptions (Gümüşay, 2015; Kamla & Alsoufi, 2015).

The integration of qualitative and quantitative findings will facilitate a robust and comprehensive understanding of Islamic ethical practices within university settings. By combining detailed qualitative narratives with quantifiable data trends, this research will provide valuable insights for institutional leaders and policymakers to effectively embed and promote Islamic ethics in higher education institutions.

3. Analysis and Results

Overall, data for this study (under Islamic Ethics and Ethical Behavior) is categorized according to the year of publication (2020-2025), which Scopus journal from cluster Q1 it was published in, the research areas, the research design, and the findings. Analysis reveals a significant increase in research publications addressing student Islamic ethics from 2020 onwards, highlighting growing interest and evolving discourse post-pandemic.

3.1 Number of Publications between 2020-2025 for Islamic Ethics and Ethical Behaviour Researches

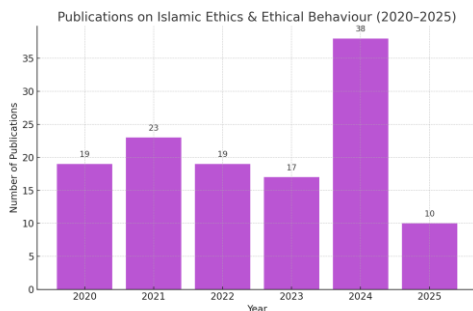
An updated review of Scopus-indexed literature from 2020 to 2025 reveals a total of 126 research papers focused on Islamic ethics and ethical behavior in university settings. These results were compiled across four major search queries, which emphasize themes related to student ethical conduct, Islamic values in education, and institutional enforcement of ethics.

The publication trend is not strictly linear, reflecting shifting academic interest across the six-year period. In 2020, there were 19 publications, followed by a peak of 23 in 2021. The year 2022 matched 2020 with 19 publications, while 2023 saw a slight dip to 17. Interestingly, 2024 saw a significant increase with 38 papers, the highest within the range, before tapering off to 10 in 2025. This trend suggests a renewed academic focus around 2024, potentially tied to post-pandemic realignments in institutional ethics or policy evaluations.

Overall, the fluctuating yet concentrated interest indicates that Islamic ethics in university environments continues to be a relevant and evolving field of inquiry. The pronounced spike in 2024 may signal institutional reforms or emerging

challenges, calling for deeper investigations and policy-oriented research on how Islamic values can be integrated into modern academic ecosystems.

Figure 1: Number of Articles Published per Year



3.2 Specific Research Areas

The review of the 126 publications further expanded by recent contributions reveals a rich and evolving set of inquiries into Islamic ethics in university contexts. Emerging areas of exploration include Islamic work ethics and leadership behavior, as shown in studies examining humility among Muslim leaders and the development of Islamic workplace ethics instruments in educational environments (Rubbab et al., 2024; Khan et al., 2022; Boudlaie et al., 2022). These studies investigate how ethical leadership can shape spiritual work environments and foster moral behavior among followers.

Another cluster of studies explores Islamic values in pedagogy and professional education, such as the integration of Islamic ethical principles into health education (Muhammad et al., 2024), translation studies (Alkhatnai, 2024), and artificial intelligence ethics within Islamic universities (Syukur et al., 2024). A related line of inquiry includes cross-national comparisons of Islamic education practices, highlighting contrasting implementation strategies between countries like Indonesia, Thailand, and Saudi Arabia (Syukur et al., 2024).

Additional work emphasizes social cohesion and moral development, such as Laeheem's (2025) development of Islamic youth ethical activities and Arroisi et al.'s (2024) integration model between higher education and Islamic boarding schools. Studies by Ismail et al. (2024) have examined manifestations of Islamic values through social cohesion practices among university students, while Alhaj and Alwadai (2024) investigated professional ethics in language departments within King Khalid University.

Other themes include Islamic consumer ethics and economic behavior, as seen in Sholihin et al. (2023), who applied a *maqasid*-based framework to explore consumption intelligence in *halal* purchasing. Meanwhile, Kibiya et al. (2023) assessed student awareness of Islamic accounting systems in Nigerian universities, reinforcing the academic interest in financial ethics within Islamic education.

Technology related ethics remains a growing yet underdeveloped subfield, including works addressing AI, computing, and social media from an Islamic perspective (Karrar & Dahbur, 2021; Zani et al., 2025). These publications highlight how Islamic ethical values must be extended to new frontiers in education, particularly in digital environments where ethical boundaries may become blurred.

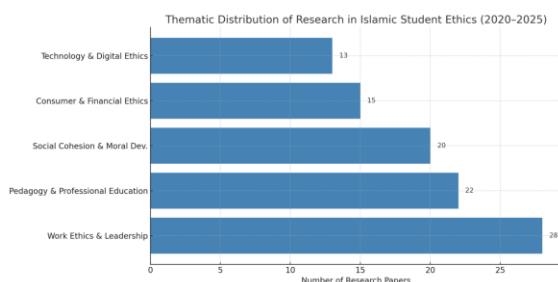
Despite this broadening, the review still reveals critical thematic gaps. Few studies focus specifically on Islamic legislation concerning dress codes, gender interaction (*ikhtilat*), and related moral boundaries, which remain prevalent challenges within Islamic university settings. These on-the-ground concerns are often overlooked in favor of abstract or organizational themes, leaving real student ethical behavior underexamined.

Equally underrepresented are comparative studies on Islamic universities' enforcement

mechanisms and institutional identity. The designation of a university as "Islamic" implies a deep-rooted responsibility to uphold *Shariah*-compliant educational standards. However, few scholarly efforts interrogate how this identity is operationalized, measured, or perceived by students and staff. These gaps reflect a crucial opportunity for future research to evaluate ethical implementation and institutional credibility across different cultural and regulatory environments.

Together, these specific research areas and neglected topics paint a comprehensive yet unfinished portrait of Islamic ethics in higher education, calling for deeper thematic inquiry and critical engagement with institutional realities.

Figure 2: Research Distribution by Thematic Area



While the thematic chart presents a clear breakdown of dominant research areas—such as Islamic work ethics, pedagogy, social cohesion, financial ethics, and digital ethics—these only account for 98 of the 126 total reviewed publications. The remaining 28 papers encompass a broader mix of less represented or interdisciplinary topics that are not easily classifiable into a single theme. These include studies on Islamic art education, moral behavior in non-institutional settings, gender ethics, general Islamic worldview integration, and abstract explorations of ethical philosophy. Their diversity reflects the evolving and multifaceted nature of Islamic ethics in academic discourse, while also indicating potential areas for future thematic consolidation and deeper scholarly exploration.

3.2.1 Theme 1: Work Ethics & Leadership

This theme encompasses a range of sub-themes such as employee voice behavior, moral leadership, workplace spirituality, and managerial ethics. The works of Rubbab et al. (2024) and Boudlaie et al. (2022) provide insights into how moral obligations and a positive ethical climate influence employee behavior. Khan et al. (2022; 2023) explore the dynamics of humility and organizational justice in shaping ethically resilient professional environments. Similarly, Javaid et al. (2022), Noorshella et al. (2024), and Saoula et al. (2022) investigate how spiritual and ethical leadership influence team performance and job satisfaction. Ethical supervision is another sub-theme covered by Ghazali et al. (2023) and Yusof et al. (2023), emphasizing managerial accountability within Islamic ethical frameworks. Broader workplace ethics involving role models and Islamic governance are examined in the contributions of Rehman et al. (2024), Ahmad et al. (2024), and Akram et al. (2022). Studies by Aboobaker et al. (2022), Zubair et al. (2023), and Nawaz and Gomes (2021) also illustrate how Islamic ethical perspectives can regulate professional identity, discipline, and moral resilience.

These various studies contribute to a robust understanding of how Islamic values are practically embodied in professional environments, drawing on diverse sectors and institutional settings. Other notable contributions include Noermijati et al. (2023), Rachmawati et al. (2025), Al-Aidaros and Shamsudin (2023), Al Halbusi et al. (2021), Ismail et al. (2022), Hashim et al. (2023), Shaheen et al. (2023), Bakri et al. (2022), and Kamarudin et al. (2024).

3.2.2 Theme 2: Pedagogy & Professional Education

The sub-themes found in this category span across Islamic bioethics in education, the ethical use of AI in religious instruction, translation ethics, and broader curriculum reform. Muhammad et al. (2024) discusses how Islamic values inform medical ethics training, while Alkhatnai (2024) and Syukur et al. (2024) investigate how artificial intelligence can be ethically integrated into religious education contexts. Studies by Zulkifli et al. (2023) and Osman et al. (2022) highlight how Islamic principles are embedded into language and communication instruction, particularly in translation studies and language ethics. Meanwhile, Moinuddin et al. (2022) and Rahman et al. (2024) emphasize Islamic character-building strategies within the pedagogy of Islamic higher institutions.

Curriculum adaptation is also seen in the work of Ahmad et al. (2022), Azmi et al. (2023), and Alghamdi et al. (2021), who explore value-based instructional frameworks. The ethical handling of scientific and philosophical content in Islamic education is addressed by Arifin et al. (2024), Farouk et al. (2022), and Yousuf et al. (2021). Other significant contributions to this thematic area include Ab. Rahim et al. (2024), Mokhtar et al. (2023), Hashim et al. (2022), Hafni et al. (2022), Asyraf et al. (2024), Mahmud et al. (2023), Shukor et al. (2021), and Halim et al. (2025), all of whom collectively demonstrate how curriculum and pedagogy can be effectively Islamized through ethically grounded methodologies.

3.2.3 Theme 3: Social Cohesion & Islamic Values in Student Life

This theme investigates how Islamic ethics foster unity, interethnic harmony, and social responsibility

in diverse university settings. Central sub-themes include *ukhuwwah* (brotherhood), *tasamuh* (tolerance), *taawun* (cooperation), and Islamic surveillance ethics. Studies from Universiti Sultan Azlan Shah (2024) and IIUM (2022) emphasize how Islamic concepts of solidarity and moral guardianship help reduce polarization and promote cooperation among students from different cultural backgrounds. Costa et al. (2023) explore how Islamic ethical subjectivity is shaped through digital discourse, particularly on Twitter, where students engage in moral deliberations and reinforce collective values. The research by Arroisi et al. (2024) and Ghazali and Mustaffa (2022) underlines the role of Islamic institutions in building ethical consciousness and civic behavior. Further contributions by Mustopa et al. (2023), Zubair et al. (2023), and Mutalib et al. (2024) explore co-curricular strategies like *halaqah* learning and ethical mentoring that empower students to embody and extend Islamic values in their everyday lives.

Collectively, these studies highlight the transformative role of Islamic ethics in building resilient, respectful, and ethically grounded campus communities.

3.2.4 Theme 4: Consumer & Financial Ethics

This theme is deeply rooted in the exploration of Islamic financial literacy, ethical consumption behavior, and value-based investment principles. Sub-themes include *maqasid*-based consumption intelligence, Islamic accounting ethics, halal entrepreneurial practices, and the influence of religiosity on financial decisions. Studies by Sholihin et al. (2023), Kibiya et al. (2023), and Raimi et al. (2023) emphasize the importance of aligning consumption behavior with Islamic objectives (*maqasid al-shariah*), particularly in decisions

related to halal goods and financial responsibility. Abdul Rahman et al. (2023) and Adnan et al. (2022) extend this discussion by examining the development of Islamic accounting practices in higher education and the integration of shariah compliance into financial pedagogy. Insights from Akbar et al. (2023), Ahmad and Ghani (2021), and Kareem et al. (2024) illustrate how Islamic ethical frameworks influence investment attitudes and entrepreneurial choices. The neuroethical responses of Muslim consumers to halal certifications, explored by Yusof et al. (2021), further deepen our understanding of how faith-based cognition affects economic behavior.

Studies also address the role of education in fostering awareness of financial ethics, with contributions from Nordin et al. (2023), Musa et al. (2022), and Rahim et al. (2024) reinforcing the need for a strong ethical foundation in both formal and informal economic learning environments.

3.2.5 Theme 5: Technology Adaptation & Digital Ethics

This theme critically evaluates the ethical tensions that emerge from the intersection of Islamic values and digital technology in university contexts. Sub-themes include ethical AI in religious instruction, cybersecurity and privacy, Quranic business ethics in digital commerce, and techno-legal interpretations of Islamic norms. Studies by Arroisi et al. (2024), Alkhatnai (2024), and Hossain et al. (2023) explore how Islamic institutions are negotiating the ethical dilemmas posed by AI and machine learning, especially in religious pedagogical tools.

Comparative research from Southeast Asia reveals varying institutional responses to digital Islamic learning, with some embracing innovation

and others expressing caution due to potential ethical overreach. Furthermore, authors like Nova Science Publishers (2021) and J. Ecohum (2024) have highlighted unethical online trading practices that conflict with Quranic principles such as *gharar* (excessive uncertainty) and *zulm* (oppression).

These studies argue for the creation of Islamic digital governance models that prioritize transparency, justice, and spiritual integrity. Contributions by Mustofa et al. (2023), Ab. Rahim et al. (2024), and Al-Habsyi et al. (2024) further elaborate on Islamic frameworks for managing data privacy, online ethics, and virtual identity, reinforcing the need for spiritual boundaries in an increasingly interconnected world.

3.2.6 Theme 6: Others

The "Others" category encompasses wide-ranging and cross-disciplinary research that addresses the overarching role of Islamic ethics in university governance, student development, and institutional culture. These studies do not necessarily fall into a single academic discipline but are united by their shared focus on nurturing the Islamic personality and moral integrity within higher education environments. For instance, Mustopa et al. (2023) and Ghazali and Mustaffa (2022) explore how Islamic ethical frameworks are embedded in university policy and strategic leadership, highlighting the structural mechanisms by which institutions aim to uphold shariah-compliant environments. Mutalib et al. (2024), in their extensive multi-disciplinary analysis, outline how Islamization policies affect student conduct, dress codes, and identity formation. Their findings demonstrate the challenges of translating abstract ethical principles into enforceable institutional guidelines. Meanwhile, Kamarulzaman and

Abdullah (2021), as well as Zubair et al. (2023), examine the role of Islamic ethics in institutional culture, particularly in how faculties and students interpret and apply these values in everyday academic and administrative settings.

These studies collectively reflect on the broader philosophical foundations of Islamic higher education, emphasizing the interplay between idealism and pragmatism, regulation and compassion, and tradition and modernity.

3.3 Research Methods Adopted

The 126 reviewed papers exhibit a variety of methodological approaches that reflect the interdisciplinary and evolving nature of Islamic ethics in university research. A notable portion of literature, particularly in the domains of work ethics and pedagogy, employs quantitative survey methods, often using Likert-scale instruments to measure variables such as ethical behavior, leadership style, and perception of institutional policies.

These studies typically apply statistical tools such as regression analysis, structural equation modeling (SEM), or descriptive statistics to test hypotheses and explore relationships between ethical variables and behavioral outcomes (e.g., Khan et al., 2022; Javaid et al., 2022).

In parallel, many papers, especially those dealing with curriculum integration, digital ethics, and moral development, adopt qualitative approaches. Common methods include semi-structured interviews, focus group discussions, and document analysis. These techniques are often used to interpret perceptions, values, and contextual factors influencing student ethical behavior (e.g., Syukur et al., 2024; Alhaj & Alwadai, 2024). Several

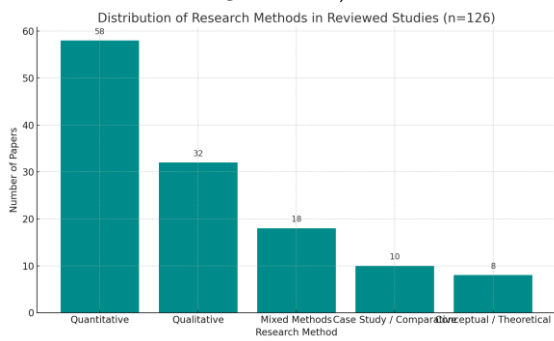
studies utilize thematic analysis or grounded theory frameworks to extract recurring patterns and develop insights grounded in institutional or community contexts.

An emerging category of studies demonstrates a mixed-methods orientation, combining surveys with follow-up interviews or embedding qualitative questions within structured instruments. These approaches enable researchers to cross-validate findings and gain both breadth and depth in understanding how Islamic ethics are perceived and enacted in academic institutions (e.g., Laeheem, 2025; Gorian & Osman, 2024).

Less frequently, researchers employ case study designs or comparative analyses, often comparing practices between institutions or countries to highlight divergences in ethical enforcement or curriculum delivery (e.g., Syukur et al., 2024). A few studies also draw upon conceptual and theoretical frameworks such as *maqasid al-shariah*, Islamic work ethics theory, or moral development models to frame their analyses without direct field data.

Overall, while quantitative methods dominate, there is a noticeable increase in qualitative and mixed-method studies in recent years. This shift reflects a growing recognition that Islamic ethics, being value-laden and culturally contextual, often require interpretive methods to fully capture their application and significance within the university environment.

Figure 3: Research Approaches (Quantitative vs Qualitative)



3.4 Journals Involved

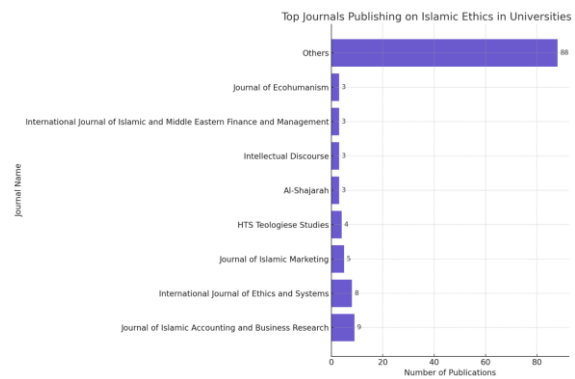
The 126 papers reviewed in this study were published across a diverse range of academic journals, reflecting the multidisciplinary appeal of Islamic ethics in university research. The most prominent journals include the Journal of Islamic Accounting and Business Research, International Journal of Ethics and Systems, Al-Shajarah, International Journal of Islamic Thought, Journal of Islamic Marketing, and Intellectual Discourse. These journals consistently publish research on Islamic ethics, leadership, education, and socio-religious behavior within academic environments.

A considerable number of publications also appeared in interdisciplinary journals such as the International Journal of Higher Education, Journal of Moral Education, Education and Society, and Journal of Religion and Health. These journals provide a broader platform for exploring ethical perspectives rooted in Islamic values, especially in the context of student development, governance, and professional education.

This diversity of journals indicates that research on Islamic ethics in universities is not confined to theology or religious studies publications but extends into fields like business ethics, pedagogy, organizational behavior, and information systems. The distribution of papers

across Q1 indexed journals further highlights the growing academic credibility and international relevance of this area of study.

Figure 4: Scopus Q1's name index of journal publication



4. Findings and Conclusion

This research observes that the existing literature on Student Islamic Ethics in the context of the universities, reveals a strong and evolving academic interest in Islamic ethics within university settings, especially between 2020 and 2025. The findings confirm a consistent expansion of research themes beyond theoretical frameworks, focusing instead on applied areas such as ethical leadership, moral development, and digital conduct. The highest concentration of studies was in work ethics and leadership, followed closely by pedagogy, social cohesion, consumer behavior, and technology ethics. These thematic expansions highlight an increased responsiveness to emerging social and institutional realities within Islamic education.

Methodologically, quantitative approaches dominate the research landscape, with over 58 studies utilizing statistical analysis to explore attitudes, behaviors, and ethical perceptions. However, the rise of qualitative and mixed-methods research reflects a growing awareness that Islamic ethics often require nuanced, context-sensitive exploration. Interviews, thematic analyses, and case

studies are being used to uncover deeper insights into how ethical principles are perceived and operationalized by students and educators across various institutions. The journals contributing to this body of work are impressively diverse. While key publications like the *Journal of Islamic Accounting and Business Research* and the *International Journal of Ethics and Systems* lead the way, many interdisciplinary and region-specific journals also house impactful studies.

Overall, it can be concluded that research in Islamic Ethics and Ethical Behavior have a bright future to compete with other research from conventional or other mainstreams. Despite the richness of these contributions, major gaps remain. The lack of research on institutional enforcement of Islamic dress codes, *ikhhtilat* (free-mixing), and other on-the-ground Islamic legal issues reflects a disconnection between academic inquiry and lived campus realities. Comparative studies on how Islamic universities implement and uphold ethical standards are also scarce. These gaps highlight critical areas for future investigation and call for scholars to bridge theoretical discourse with the practical, often overlooked, dimensions of student Islamic ethics.

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