

Culture of Integrity and Anti-Corruption Perception in The Governance of Religious Universities: An Analysis of the Anti-Corruption Perception Index at UIN Prof. K.H. Saifuddin Zuhri Purwokerto

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ABSTRACT: Integrity is the main foundation for the implementation of transparent, accountable, and corrupt university governance. Universities not only function as educational and research institutions, but also as agents of shaping anti-corruption character for the younger generation. Therefore, strengthening the culture of integrity is an important part of university governance reform, especially at State Islamic Religious Universities (PTKIN) which carry out academic mandates as well as moral and religious. This study aims to analyze the level of anti-corruption perception of lecturers and education staff at UIN Prof. K.H. Saifuddin Zuhri Purwokerto as one of the indicators of the implementation of a culture of integrity in higher education governance. The study used a descriptive quantitative approach through a survey of 134 respondents consisting of civil servant lecturers, PPPK lecturers, civil servant education staff, and PPPK education staff. The research instrument refers to the Anti-Corruption Perception Index (IPAK) of the Corruption Eradication Commission which includes five dimensions, namely service discrimination, service fraud, gratuities, illegal levies, and prostitution. The data was analyzed using descriptive statistics and enriched through thematic analysis of respondents' comments. The results showed that the average score of IPAK reached 4.62 on a scale of five which was included in the very good category. The dimensions of illegal levy-free services, non-discriminatory services, and ease of administration received the highest rating, while the aspects of service transparency and gratuity prevention still need to be strengthened. The findings also show that digitization of services, transparency of information, strengthening of internal supervision systems, and internalization of integrity culture are top priorities in increasing the effectiveness of corruption prevention in the university environment. This research makes an empirical contribution to the development of the theory of integrity culture in higher education organizations as well as provides policy recommendations for strengthening the Integrity Zone towards a Corruption-Free Area and a Clean and Serving Bureaucratic Area in Islamic Religious Universities.

KEYWORDS: culture of integrity; anti-corruption perception; university governance; integrity zone; religious college; good governance

I. INTRODUCTION

Corruption is still one of the biggest challenges in public sector development in various countries, including Indonesia. The impact of corruption is not only in the form of state financial losses, but also reduces the quality of public services, weakens public trust in government institutions, hinders economic development, and worsens the quality of democracy and the rule of law. Various international reports show that countries with low levels of corruption generally have better quality governance, high levels of public trust, and more effective quality of public services. On the contrary, the high corruption practices correlate with low institutional quality, weak supervision systems, and low integrity culture in organizations. Therefore, various countries have begun to shift their approach to eradicating corruption from a purely repressive one to a preventive strategy through the development of an organizational integrity system, strengthening transparency, and increasing institutional accountability.

In the Indonesian context, the eradication of corruption has developed into a national strategic agenda involving various government institutions, including higher education institutions. In addition to law enforcement by the Corruption Eradication Commission (KPK), the government encourages the implementation of bureaucratic reform through the development of Integrity Zones towards Corruption-Free Areas (WBK) and Clean and Serving Bureaucratic Areas (WBBM). The program places the culture of integrity as

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the main foundation in realizing clean, transparent, accountable, and public service-oriented organizational governance. Strengthening the culture of integrity is no longer understood as just compliance with formal rules, but as an internalization of the values of honesty, responsibility, professionalism, justice, and moral commitment of all members of the organization in carrying out their institutional duties and functions. This approach is in line with *the good governance paradigm* that emphasizes synergy between individual integrity, organizational systems, and institutional supervision as the main prerequisites for the creation of an effective and corruption-free government.

Universities have a strategic position in the corruption eradication ecosystem because they play a role as a center for the development of science as well as the formation of the character of the younger generation. The function of the tridharma of higher education places higher education institutions as *agents of change* who are responsible for producing graduates with integrity, ethics, and commitment to anti-corruption values. In addition to carrying out the functions of education, research, and community service, universities are also public organizations that manage financial resources, state assets, administrative services, procurement of goods and services, as well as various forms of academic services that have the potential risk of deviation if not supported by a strong governance system. Therefore, the development of a culture of integrity in the university environment not only has implications for improving the quality of internal services, but also determines the credibility of the institution in carrying out its social function as a center for national character education.

At State Islamic Religious Universities (PTKIN), the issue of integrity has a broader dimension than universities in general. PTKIN not only carries an academic mandate, but also has a moral and spiritual responsibility in forming academic personnel who uphold the values of honesty (*sidq*), trust, justice (*al-'adl*), responsibility (*mas'uliyah*), and professionalism as part of Islamic teachings. These values are the ethical foundation in the implementation of institutional governance as well as distinguishing PTKIN from other higher education institutions. Thus, the success of building a culture of integrity at PTKIN is not only measured from compliance with administrative regulations, but also from the success of internalizing religious moral values into the organizational culture, employee behavior, and public service system provided to all stakeholders.

In recent years, various PTKIN have begun to develop policies to strengthen integrity through the development of Integrity Zones, the preparation of employee codes of ethics, the strengthening of internal supervision systems, the digitization of services, the control of gratuities, the provision of public complaint channels, and the implementation of periodic anti-corruption perception surveys. The anti-corruption perception survey is an important instrument to identify the level of trust of employees in the application of integrity principles in the organization as well as evaluate the effectiveness of various corruption prevention programs that have been implemented. In contrast to compliance audits that are oriented towards administrative aspects, perception surveys provide an overview of individual experiences, assessments, and perceptions of the quality of organizational governance. Thus, the results of the survey can be the basis for the formulation of *evidence-based policies* in improving the quality of public services and strengthening the institutional integrity system.

The Corruption Eradication Commission developed the Anti-Corruption Perception Index (IPAK) as one of the instruments to measure stakeholder perception of the implementation of anti-corruption values in an organization. The IPAK indicator not only assesses the existence of corrupt practices directly, but also measures aspects that have the potential to affect the emergence of corrupt behavior, such as service discrimination, deviations in service procedures, gratuities, illegal levies, and fraudulent practices. This approach is in line with the concept of *integrity system* which views that corruption prevention must be carried out through strengthening organizational culture, service transparency, effective supervision systems, and increasing accountability of all organizational business processes. Therefore, measuring anti-corruption perceptions not only produces indicators of organizational performance, but also becomes a diagnostic instrument for areas that still need governance improvement.

Although various studies on organizational integrity and anti-corruption perceptions have developed in recent years, most research still focuses on ministries, local governments, hospitals, and other public service agencies. Studies on the culture of integrity in universities, especially State Islamic Religious Universities, are still relatively limited. Previous research generally focused more on the implementation of Integrity Zones, administrative compliance, or anti-corruption education for students, while research examining the perception of lecturers and education staff on the implementation of integrity culture in organizational governance is still rare. In addition, most studies have not integrated quantitative analysis of survey results with qualitative analysis of respondent input, so they have not been able to comprehensively explain the factors that support or hinder the strengthening of a culture of integrity in higher education organizations.

Based on these gaps, this research offers novelty in three aspects. First, the research focuses on the analysis of State Islamic Religious Universities that have different institutional characteristics compared to public universities. Second, the research uses the Anti-Corruption Perception Index instrument developed based on KPK indicators so that it has high relevance to national policies for the development of Integrity Zones. Third, the study integrates descriptive statistical analysis of survey results with thematic analysis of respondents' comments to gain a deeper understanding of the conditions of integrity culture in the university environment. This approach is expected to be able to produce more comprehensive policy recommendations for strengthening clean, transparent, accountable, and integrity university governance.

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In the perspective of modern governance, organizational integrity is no longer understood simply as *rule compliance*, but as an organization's capacity to build systems, culture, and leadership that consistently encourage ethical behavior and prevent abuse of authority. The *Organization for Economic Co-operation and Development (OECD) Recommendation on Public Integrity* places integrity as a core element of public governance that must be realized through an institutional system that is able to integrate ethical leadership, transparency, accountability, risk management, conflict of interest control, and stakeholder participation. The *OECD Anti-Corruption and Integrity Outlook 2024* report shows that many countries already have relatively strong anti-corruption regulations, but their implementation is still lagging behind. The average OECD member state is only able to implement about two-thirds of the integrity strategies that have been designed, while corruption risk management, internal audits, and compliance monitoring remain weak points. The findings confirm that the effectiveness of an integrity system is determined more by the quality of implementation than simply the existence of formal regulations. ([OECD](#))

The concept is in line with *Institutional Theory* which explains that organizational behavior is formed through the interaction between regulatory pressures, social norms, and cultural values that develop in the institutional environment. Universities as public organizations are not only required to comply with various administrative regulations, but also build legitimacy through the implementation of transparent, accountable, and integrity governance practices. In this context, the culture of integrity becomes an institutional mechanism that connects formal rules with the real behavior of all members of the organization. Organizations that successfully internalize the value of integrity tend to have higher levels of compliance, better service quality, and a lower risk of deviation than organizations that rely solely on administrative oversight. Therefore, strengthening the culture of integrity must be understood as a process of *institutional change* that requires leadership commitment, an effective internal control system, and the active participation of the entire academic community.

In addition to institutional factors, the formation of anti-corruption behavior is also influenced by the *developing ethical climate* in the organization. *Ethical Climate Theory* explains that an individual's perception of ethical norms, values, and practices applied by an organization will influence their decisions and behavior in carrying out their duties. Organizations with a strong ethical climate are generally able to suppress opportunistic behavior, increase trust between personnel, and strengthen commitment to organizational interests. On the contrary, a weak ethical climate can give rise to tolerance for deviations, conflicts of interest, and various forms of unethical behavior. In the university environment, the ethical climate is reflected through the consistency of the application of the code of ethics, transparency of academic and administrative processes, fairness in service, and the example of leaders in carrying out integrity values. Thus, the perception of anti-corruption measured through the survey not only reflects an individual's experience of organizational service, but also reflects the quality of the culture of ethics that develops in the institutional environment.

Anti-corruption behavior can also be explained through *the Theory of Planned Behavior (TPB)* which states that the intention to behave is influenced by attitudes towards behavior, subjective norms, and perceptions about the ability to control the behavior. In the context of public organizations, employees will be more likely to reject corrupt practices if they have a negative attitude towards corruption, work in an environment that rejects deviations as a social norm, and believe that the organization has effective supervision and enforcement mechanisms. Therefore, the development of a culture of integrity is not only related to the drafting of regulations, but also to the formation of a collective perception that honest, transparent, and accountable behavior is a norm that the organization values and protects. This perspective reinforces the importance of anti-corruption perception surveys as an instrument to identify the extent to which integrity values have been internalized in organizational culture.

The development of research over the past three years shows the increasing attention to the issue of organizational integrity in the higher education environment. Research on the disclosure of anti-corruption commitments in universities in Indonesia found that public universities tend to have a stronger commitment to integrating integrity values into mission statements and disclosure of anti-corruption information than private universities. However, the study also shows that the implementation of these commitments has not always been followed by strengthening the supervision system, information transparency, and organizational culture that supports corruption prevention. ([ScienceDirect](#)) At the global level, the OECD emphasizes that the main challenge for integrity building today is no longer policy-making, but rather the ability of organizations to translate those policies into consistent practices through risk management, internal audits, data collection, and continuous evaluation. ([OECD](#))

Although research on organizational integrity continues to grow, there are several research *gaps* that still need to be addressed. First, most of the research examines integrity from the perspective of organizational governance or the disclosure of anti-corruption information, while research that measures the perception of anti-corruption of employees as an indicator of integrity culture is still relatively limited, especially in State Islamic Religious Universities. Second, previous research generally focused on one approach, both quantitative and qualitative, so that not many have integrated the results of perception surveys with thematic analysis of respondents' input to obtain a more comprehensive picture of the cultural condition of organizational integrity. Third, studies on the implementation of Integrity Zones in universities still focus more on administrative aspects and the fulfillment of bureaucratic reform indicators, while the relationship with employee perceptions of service discrimination, gratuities, illegal levies, fraud, and service fraud has not been explored empirically.

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Based on these gaps, this research offers *novelty* in three aspects. First, the study integrates the concepts of integrity culture, anti-corruption perception, and university governance in one complete analytical framework by utilizing the Anti-Corruption Perception Index instrument developed based on the indicators of the Corruption Eradication Commission. Second, the study not only presents a statistical analysis of the survey results, but also combines it with thematic analysis of respondents' comments so as to be able to identify areas for strengthening the culture of integrity in more depth. Third, research was conducted on State Islamic Religious Universities which have distinctive institutional characteristics, namely the integration between academic governance and religious values, so as to make a new empirical contribution in the literature on organizational integrity in religious-based higher education institutions.

Based on this description, this study aims to: (1) analyze the level of anti-corruption perception of lecturers and education staff at UIN Prof. K.H. Saifuddin Zuhri Purwokerto; (2) identify the dimensions of the integrity culture that have been running well and that still need strengthening; (3) analyze the relationship between the perception of anti-corruption and higher education governance in the perspective of *good governance* and organizational integrity culture; and (4) formulate evidence-based policy recommendations to strengthen the implementation of the Integrity Zone towards a Corruption-Free Zone (WBK) and a Clean and Serving Bureaucratic Area (WBBM) within State Islamic Religious Universities. Thus, this research is expected not only to contribute to the development of literature on organizational integrity in the higher education sector, but also to become a practical reference for strengthening university governance that is transparent, accountable, and oriented towards public services with integrity. ([OECD](#))

II. RESEARCH DESIGN

This study uses a descriptive quantitative approach with a survey method to measure the anti-corruption perception of lecturers and education staff towards the implementation of a culture of integrity in the governance of UIN Prof. K.H. Saifuddin Zuhri Purwokerto. The quantitative approach was chosen because it was able to provide an objective picture of the level of respondents' perception based on measurable indicators, while the descriptive design was used to explain the empirical condition of integrity culture without manipulating the research variables. This approach also allows the identification of aspects of governance that have been carried out effectively and areas that still need to be strengthened as a basis for the preparation of institutional policy recommendations. The research will be carried out in 2026 as part of the evaluation of the implementation of the development of the Integrity Zone towards a Corruption-Free Region (WBK) and a Clean and Serving Bureaucratic Area (WBBM). The focus of the research is directed at employee perceptions because lecturers and education staff are the main actors in the implementation of academic and administrative services that directly contribute to the formation of a culture of organizational integrity. Thus, their perception is an important indicator in assessing the effectiveness of the implementation of transparent, accountable, and free from corrupt university governance.

Research Population and Sample

The research population includes all lecturers and education staff of UIN Prof. K.H. Saifuddin Zuhri Purwokerto. Data collection was carried out using an online survey through the Anti-Corruption Perception Index (IPAK) instrument. A total of 134 respondents participated in the study, consisting of 48 civil servant lecturers (35.82%), 13 PPPK lecturers (9.70%), 32 civil servant education staff (23.88%), and 41 PPPK education staff (30.60%). The composition shows the representation of various groups of employees so as to provide a relatively comprehensive picture of the perception of anti-corruption in the university environment.

The selection of respondents uses purposive sampling, which is to select respondents who are active in carrying out academic and administrative tasks and have experience interacting with the university's service system. This technique was chosen because respondents are considered to have sufficient knowledge and experience to provide an assessment of the implementation of a culture of integrity in the implementation of higher education services. The approach is widely used in organizational evaluation research because it allows the collection of relevant information from the group that best understands the institution's service processes and governance.

Research Instruments

The research instrument adapts the Anti-Corruption Perception Index (IPAK) developed by the Corruption Eradication Commission (KPK) and is adjusted to the characteristics of services in higher education. The instrument consists of 10 questions grouped into five main dimensions, namely: (1) service discrimination, (2) service fraud, (3) gratuities, (4) illegal levies, and (5) fraud. These five dimensions represent the aspects that are most often used in the evaluation of the integrity of public sector organizations.

Each item was measured using a five-level Likert scale, ranging from a score of 1 (very poor) to 5 (very good). Higher scores indicate an increasingly positive perception of the implementation of an anti-corruption culture. In addition to closed-ended questions, the instrument also provides a space for respondents to provide comments and open suggestions on efforts to strengthen organizational integrity. The qualitative information is used as a complement to the results of statistical analysis so that the interpretation of the cultural conditions of integrity becomes more comprehensive.

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Data Collection Procedure

Data collection was carried out online using electronic questionnaires distributed to lecturers and education staff. Before filling out the questionnaire, respondents received an explanation of the purpose of the research, data confidentiality, and assurance that all answers would be analyzed in aggregate without revealing the identity of the individual. This approach is carried out to minimize *social desirability bias*, which is the tendency of respondents to give answers that are considered the most socially acceptable compared to the actual conditions.

All incoming data then goes through *the process of editing, coding, cleaning*, and tabulation before being further analyzed. These stages aim to ensure the completeness of the data, consistency of filling, and reduce the possibility of input errors that can affect the results of statistical analysis.

Data Analysis Techniques

Data analysis was carried out in four stages.

First stage: Descriptive Statistical Analysis

Data were analyzed using descriptive statistics which included frequency, percentage, mean value, total score, and distribution of respondents' answers on each indicator. The results of the analysis are presented in the form of tables and graphs to illustrate the level of anti-corruption perception as a whole and in each dimension. The assessment category refers to the guidelines of the Anti-Corruption Perception Index so that the classification of the level of organizational integrity based on the score achieved is obtained.

Second stage: Comparative Analysis

A comparative analysis was conducted to compare anti-corruption perceptions based on the respondent group, namely civil servant lecturers, PPPK lecturers, civil servant education staff, and PPPK education staff. In addition, comparisons between indicators were carried out to identify the dimensions of integrity culture that received the highest and lowest scores. This approach allows the identification of areas that have been running optimally as well as aspects that still need improvement in the implementation of university governance.

Third stage: Thematic Analysis

Comments and open-ended suggestions from respondents were analyzed using *thematic analysis*. The analysis process includes data reduction, *coding*, theme grouping, and interpretation of meaning based on the procedure developed by Braun and Clarke (2021). This approach was used to identify the main patterns regarding respondents' perception of the culture of integrity, service transparency, digitization of services, internal supervision systems, gratuity control, and various recommendations for improving university governance. The results of the thematic analysis serve as a complement to the statistical findings so that they are able to explain the reasons behind the respondents' assessments.

Fourth stage: Interpretive Analysis

The last stage is an interpretive analysis that relates empirical findings to *Good Governance Theory*, *Institutional Theory*, *Ethical Climate Theory*, and the concept of *Organizational Integrity*. This approach is used so that the results of the research do not stop at the presentation of numbers, but are able to explain how organizational culture, leadership, supervisory systems, and governance mechanisms shape the perception of anti-corruption in the university environment. Furthermore, the results of the study are compared with various recent empirical studies on organizational integrity, higher education governance, and corruption prevention published in the 2022–2025 period. *The comparative discussion* aims to strengthen the validity of scientific arguments, identify the suitability and differences of findings with previous research, and affirm the contribution of research to the development of integrity university governance.

Research Methodological Advantages

Compared to internal survey reports, this study has several methodological advantages. First, the study not only presents descriptive statistics, but also combines quantitative analysis with thematic analysis of respondents' comments to produce a more in-depth interpretation. Second, the survey results are interpreted using relevant theoretical frameworks and compared with the latest empirical literature, so that they do not stop at reporting IPAK scores alone. Third, the integration between survey data, governance theory, and the concept of integrity culture results in a more comprehensive approach to explain the condition of organizational integrity within State Islamic Religious Universities. This approach strengthens the scientific contribution of research while increasing its relevance as a basis for the formulation of policies to strengthen the Integrity Zone and university governance that is transparent, accountable, and free from corrupt practices.

III. RESEARCH RESULTS

Characteristics of Respondents

The characteristics of the respondents provide an overview of the representativeness of survey data as well as the basis for interpreting the perception of anti-corruption within UIN Prof. K.H. Saifuddin Zuhri Purwokerto. A total of 134 respondents participated in the survey consisting of lecturers and education staff with various employment statuses. The composition shows that

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the survey has involved a group of employees who directly interact with the university's governance, academic services, and administration system so that they are able to provide assessments based on actual experience in carrying out daily tasks.

Table 1. Characteristics of Respondents Based on Employment Status

<i>Status Responden</i>	<i>Quantity</i>	<i>Percentage (%)</i>
<i>PNS Lecturer</i>	48	35,82
<i>PPPK Lecturer</i>	13	9,70
<i>Civil Servant Education Personnel</i>	32	23,88
<i>PPPK Education Personnel</i>	41	30,60
Total	134	100,00

Source: IPAK Survey Results of UIN Prof. K.H. Saifuddin Zuhri Purwokerto Year 2026 (processed)

Based on Table 1, respondents were dominated by 48 civil servant lecturers (35.82%), followed by 41 PPPK education staff (30.60%), civil servant education staff as many as 32 people (23.88%), and PPPK lecturers as many as 13 people (9.70%). The composition shows that the survey has involved all groups of key employees in the university so that the results of the study can describe the perception of anti-corruption in a relatively representative manner.

Anti-Corruption Perception Index Level

The analysis of the Anti-Corruption Perception Index was carried out to obtain an overview of the implementation of the culture of integrity within UIN Prof. K.H. Saifuddin Zuhri Purwokerto. The measurement was carried out using ten indicators covering five main dimensions, namely service discrimination, service fraud, gratuities, illegal levies, and fraud. Each indicator was measured using a five-level Likert scale, where higher scores indicate an increasingly positive perception of the implementation of an anti-corruption culture.

Table 2. Anti-Corruption Perception Index Value

<i>Indicator</i>	<i>Value</i>
<i>Number of respondents</i>	134
<i>Total score</i>	6.183
<i>Average GPA score</i>	4,62
<i>Category</i>	Excellent

Source: IPAK Analysis Results in 2026.

The average score of **4.62** shows that the perception of lecturers and education staff towards the implementation of anti-corruption culture within UIN Prof. K.H. Saifuddin Zuhri Purwokerto is in the very **good category**. These results indicate that in general, the academic community considers that academic and administrative services have been carried out professionally, transparently, and relatively free from practices that have the potential to cause corruption, such as gratuities, illegal levies, and bribery. However, the variation in scores between indicators shows that there are still several aspects that need to be strengthened to achieve a more optimal integrity system.

Analysis of Anti-Corruption Perception Index Indicators

To get a more detailed picture of the implementation of a culture of integrity, each indicator was analyzed separately. This analysis aims to identify aspects of governance that have received excellent assessments while also finding indicators that still require attention in strengthening the culture of integrity.

Table 3. Average Value of Each Anti-Corruption Perception Index Indicator

<i>No</i>	<i>Indicator</i>	<i>Average</i>
1	Officers provide services without differentiating the status of students, lecturers, or education staff	4,60
2	Services are provided fairly regardless of personal or organizational proximity	4,57
3	The academic and administrative service process is carried out according to the procedure	4,63
4	Services are carried out professionally and transparently	4,57
5	Lecturers or service officers do not ask for gifts, money, or rewards of any kind	4,66
6	The campus environment is free from gratuity practices	4,48
7	Services in the campus environment are free from illegal collection practices	4,66
8	Users of the service are never asked to provide any amount of money beyond the official fee	4,71

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9	Campus administration management can be done by yourself without the help of brokers or intermediaries	4,72
10	The campus service system is transparent and easily accessible to all academics	4,52
	Overall Average	4,62

Source: Results of IPAK survey data processing for 2026 (n = 134).

Based on Table 3, all indicators obtained an average score above **4.40**, which shows that respondents' perception of the implementation of the anti-corruption culture is in the **very good** category. This indicates that the service practice within UIN Prof. K.H. Saifuddin Zuhri Purwokerto in general has met the principles of integrity, professionalism, and accountability. The high score on all indicators also shows that respondents have a high level of trust in the institution's commitment to building clean governance and free from corrupt practices.

When sorted by average score, the indicator with the highest score is that campus administration management can be done on its own without the help of brokers or intermediaries (4.72), followed by service users who are never asked to provide an amount of money outside of official fees (4.71). Furthermore, the officer indicator did not ask for gifts or rewards and the service was free from illegal levies each obtained a score of 4.66. These findings show that respondents consider that practices that are directly related to service irregularities have been successfully suppressed through the implementation of a more transparent and digitized administrative system.

On the other hand, some indicators obtained relatively lower scores despite still being in the excellent category. The campus environment indicator free from gratuity practices received a score of 4.48, while the campus service system indicator was transparent and easily accessible with a score of 4.52. Meanwhile, indicators regarding professional and transparent service and fair service regardless of personal proximity each obtained a score of 4.57. These differences indicate that respondents still see room to increase information transparency, strengthen gratuity control, and expand socialization regarding service mechanisms with integrity. Although the difference in scores between indicators is relatively small, these variations provide important information about the priorities for improving university governance in the future.

Qualitative Findings from Respondents' Comments

In addition to quantitative data, the survey also provides an opportunity for respondents to submit comments and suggestions on efforts to strengthen the culture of integrity in the university environment. Analysis of the open answers showed that most respondents appreciated the university's commitment to building an Integrity Zone through digitizing services, increasing administrative transparency, and strengthening internal supervision. In addition, respondents also proposed that socialization regarding gratuity prevention, reporting of alleged violations, and anti-corruption education be carried out more intensively and sustainably.

The process of coding the respondents' comments resulted in five main themes, namely: (1) strengthening the digitization of services to minimize interactions that have the potential to cause gratuities; (2) increasing transparency of procedures and service standards; (3) strengthening the internal supervision system and reporting mechanism; (4) internalizing the culture of integrity through education, training, and socialization; and (5) strengthening leadership examples and organizational culture based on integrity values. These findings show that the academic community not only assesses the current conditions, but also conveys strategic inputs that can be the basis for improving university governance policies towards institutions that are increasingly clean, transparent, accountable, and free from corrupt practices.

IV. CULTURE OF INTEGRITY AS THE FOUNDATION OF HIGHER EDUCATION GOVERNANCE

The results of the study showed that the Anti-Corruption Perception Index (IPAK) at UIN Prof. K.H. Saifuddin Zuhri Purwokerto reached **4.62** on a scale of five with a **very good category**. These findings show that lecturers and education staff generally consider that university governance has reflected the principles of integrity, transparency, accountability, and professionalism in the implementation of academic and administrative services. The high score indicates that various bureaucratic reform policies that have been implemented, such as the development of Integrity Zones, digitization of services, strengthening internal supervision, and control of gratuities, have begun to form a positive perception among the academic community. However, the high perception cannot be interpreted as that the risk of corruption has completely disappeared, but rather shows that the prevention mechanism built by the organization is seen as having been effectively implemented by the majority of respondents.

These findings reinforce the view of *Good Governance Theory* which places integrity as the main prerequisite for the effective implementation of public organizations. Good governance is determined not only by the existence of regulations, but also by the consistency of applying the principles of transparency, accountability, participation, the rule of law, effectiveness, and responsiveness in all organizational processes. In the context of higher education, the implementation of these principles is reflected through discrimination-free services, clear procedures, information disclosure, accountable resource management, and a supervisory

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system that is able to prevent abuse of authority. Therefore, the high value of IPAK can be seen as an indicator that institutional governance is starting to move towards a system that is more integrity and oriented towards public services.

This interpretation is also in line with the *OECD Anti-Corruption and Integrity Outlook 2024* which emphasizes that public organizations that successfully build a culture of integrity generally have a higher level of internal trust than organizations that rely solely on an administrative compliance approach. The OECD emphasizes that the development of an integrity system must be carried out comprehensively through leadership with integrity, conflict of interest management, internal control systems, corruption risk management, and continuous evaluation. Thus, the results of this study show that the positive perception of the anti-corruption culture does not stand alone, but is a reflection of the combination of organizational leadership, governance system, and real experience of employees in receiving and providing services. This condition strengthens the argument that the culture of integrity is an institutional process that is built through the interaction between formal systems and organizational behavior, not just the result of the application of administrative rules.

The results of the study also show that the development of a culture of integrity within State Islamic Religious Universities has distinctive characteristics compared to public organizations in general. In addition to being supported by bureaucratic reform policies, the culture of integrity in PTKIN is strengthened by religious values that place honesty (*sidq*), trust, justice (*al-'adl*), and responsibility as part of professional ethics. The integration of religious values and modern governance has the potential to result in a stronger system of control because employee compliance is not only based on administrative sanctions, but also on moral and spiritual commitment. Therefore, the culture of integrity in PTKIN is not only understood as an instrument of corruption prevention, but also as part of the implementation of Islamic values in the implementation of professional public organizations.

The findings of this study are in line with the results of recent research that shows that organizational culture is an important determinant in the successful implementation of anti-corruption programs in the public sector. Studies have shown that organizations that consistently build a culture of integrity tend to have higher levels of compliance, stronger employee trust, and a lower risk of deviation than organizations that are only oriented towards strengthening regulations. Thus, strengthening the culture of integrity needs to be seen as a long-term institutional investment that not only improves the quality of service, but also strengthens the legitimacy and reputation of universities as public institutions that are trusted by the public.

Anti-Corruption Perceptions in the Perspective of Institutional Theory and Ethical Climate Theory

Analysis of each indicator showed that all dimensions scored in the category of excellent, but there were variations in the level of assessment between indicators. The highest score was obtained on the indicators of service without collateral and free from illegal levies, while indicators on gratuity control and service transparency obtained a relatively lower score even though it was still in the very good category. This variation provides information that the development of a culture of integrity does not take place uniformly in all aspects of organizational governance. Aspects related to administrative service procedures appear to have gained significant strengthening through the digitization of services, while aspects related to the formation of ethical culture still require continuous internalization.

In the perspective of *Institutional Theory*, this condition shows that the organization has succeeded in building institutional legitimacy through the implementation of various formal mechanisms, such as standard operating procedures, digitization of services, internal supervision systems, and gratuity control policies. However, this theory also explains that changes in organizational behavior do not stop at the formation of formal structures. In order for the values of integrity to truly become an organizational culture, an institutionalization process is needed that turns rules into shared *norms*. In other words, the success of the implementation of the Integrity Zone is measured not only by the availability of various administrative instruments, but also by the extent to which all members of the organization view integrity as a common norm that guides daily behavior.

The findings of this study also reinforce the *Ethical Climate Theory* which states that an individual's perception of an organization's ethical environment will influence their professional behavior. The high assessment of the indicators of non-discrimination, free of illegal levies, and service according to procedures shows that respondents feel that there is an ethical climate that supports honest and professional behavior. On the other hand, the relatively lower scores in terms of transparency and gratification indicate that there is still a need to strengthen organizational communication, information disclosure, and socialization of ethical boundaries in the relationship between providers and recipients. Thus, improving the culture of integrity not only requires the improvement of the supervisory system, but also the development of an organizational climate that encourages all employees to voluntarily uphold ethical values.

The results of this study are consistent with various international studies in the last three years that show that public organizations with a strong ethical climate tend to have a higher level of compliance with anti-corruption principles. OECD (2024) emphasizes that the effectiveness of the integrity system is greatly influenced by the organization's ability to build a culture that encourages reporting of violations, transparency of the decision-making process, and leadership examples. In the higher education sector, various studies also show that ethical *leadership* plays an important role in shaping employees' perceptions of organizational fairness, commitment to integrity, and rejection of corrupt behavior. Therefore, the results of this study show that the success of

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strengthening the culture of integrity in universities does not only depend on the reform of administrative procedures, but also on the quality of leadership and the ability of the organization to create a consistent ethical climate.

Analysis of respondents' comments strengthens these quantitative findings. Most respondents proposed increasing the digitization of services, strengthening the internal supervision system, transparency of information, and socialization regarding gratuities and violation reporting mechanisms. The proposal shows that the academic community not only expects fast efficient services, but also wants a system that is more open, easy to supervise, and able to provide protection for the integrity of the organization. Thus, strengthening the culture of integrity in the university environment needs to be directed at strategies that integrate bureaucratic reform, digital transformation, ethical education, and leadership development with integrity as a single institutional policy unit.

RESEARCH IMPLICATIONS

Theoretical Implications

This study expands the study of the culture of integrity in higher education organizations by showing that the perception of anti-corruption is an important indicator in evaluating the effectiveness of organizational governance implementation. The findings of the study show that Good Governance, Institutional Theory, and Ethical Climate Theory complement each other in explaining the formation of an anti-corruption culture in the university environment. Organizational integrity is proven to be the result of interaction between institutional systems, leadership, ethical norms, and employees' experiences with the services they run or receive.

Practical Implications

Practically, the results of the research provide an empirical basis for university leaders in designing strategies to strengthen a culture of integrity that is more effective. Although the IPAK score has been in the very good category, improving the quality of governance is still needed through strengthening information transparency, gratuity control, developing a *whistleblowing system*, improving anti-corruption literacy, and optimizing the internal oversight function. The results of the study also show that the digitization of administrative services needs to be continuously developed because it is able to reduce direct interactions that have the potential to cause deviations and increase the efficiency, accountability, and trust of the academic community in university services.

RESEARCH LIMITATIONS

This study has several limitations that need to be considered in interpreting the research results. First, the research was only conducted on one State Islamic Religious College, so the results could not be generalized to all universities in Indonesia. Second, the study uses a perception-based survey approach so that the results are greatly influenced by the subjective experience of the respondents and have not fully described the objective conditions of the implementation of the organizational integrity system. Third, the analysis used is still descriptive so it has not tested the causal relationship between integrity culture, leadership, supervisory system, and anti-corruption perception. Fourth, the study has not compared perceptions based on respondent characteristics, such as work units, working periods, education levels, and positions, so that the variation in perception between employee groups has not been analyzed in more depth.

Therefore, further research is recommended to use a *mixed methods* approach or *explanatory sequential design* by involving several universities as research locations. The use of inferential analysis, such as *Structural Equation Modeling (SEM)*, *Partial Least Squares (PLS-SEM)*, or *multilevel modeling*, is also recommended to test the relationship between integrity culture, ethical leadership, organizational governance, and anti-corruption perceptions more comprehensively. In addition, comparative research between State Islamic Religious Universities and public universities will make a broader contribution to the development of a governance model of higher education with integrity.

CONCLUSIONS

This research shows that the culture of integrity has developed positively in the governance of UIN Prof. K.H. Saifuddin Zuhri Purwokerto as reflected in the value of the Anti-Corruption Perception Index (IPAK) of 4.62 on a scale of five with the very **good** category. The findings indicate that lecturers and education staff have a positive perception of the implementation of anti-corruption principles in the implementation of academic and administrative services. The high assessment of the indicators of service without collateral, free of illegal levies, service according to procedures, and professionalism shows that various bureaucratic reform policies, digitization of services, and strengthening of internal supervision systems have contributed to the formation of a more transparent and accountable work environment. However, indicators related to gratuity control and service transparency received relatively lower scores than other indicators, so they still need to be strengthened through system improvement, socialization, and internalization of integrity values in a sustainable manner.

From a theoretical perspective, this research strengthens *Good Governance Theory*, *Institutional Theory*, and *Ethical Climate Theory*. The results show that the culture of integrity is not only shaped by the existence of formal regulations, but also by leadership

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with integrity, effective supervision systems, digitization of services, and an organizational climate that encourages ethical behavior as a common norm. In the context of State Islamic Religious Universities, the culture of integrity acquires an additional dimension through the internalization of Islamic values such as honesty (*sidq*), trust, justice (*al-'adl*), and responsibility (*mas'uliyah*), so that organizational integrity is not only based on administrative compliance, but also on the moral and spiritual commitment of the academic community.

This research provides an empirical contribution through the integration of quantitative analysis of the Anti-Corruption Perception Index with thematic analysis of respondents' comments. This approach results in a more comprehensive understanding of the condition of integrity culture in the university environment compared to previous research which generally only presents descriptive statistics. Thus, this study enriches the literature on the governance of universities with integrity while providing an empirical basis for the development of policies to strengthen the Integrity Zone towards a Corruption-Free Region (WBK) and a Clean and Serving Bureaucratic Area (WBBM) within Islamic Religious Universities.

RECOMMENDATIONS

Based on the results of the research, some of the recommendations that can be submitted are as follows.

First, strengthening the culture of integrity based on organizational values. Universities need to strengthen the internalization of integrity values through education, training, onboarding of new employees, development of codes of ethics, and anti-corruption campaigns that are carried out on an ongoing basis. At PTKIN, the strengthening needs to be integrated with Islamic values so that the culture of integrity becomes part of the academic culture and organizational culture.

Second, optimizing service digitization. The development of information technology-based services needs to be continuously expanded to increase procedural transparency, facilitate access to information, reduce direct contact between officers and service users, and minimize the chances of gratuities, illegal levies, and fraud.

Third, strengthening the internal supervision system. Universities need to improve the effectiveness of supervision through optimizing the role of the Internal Supervisory Unit (SPI), developing a risk management system, compliance audits, and a *whistleblowing system* mechanism that ensures confidentiality and whistleblower protection.

Fourth, periodic monitoring of the Anti-Corruption Perception Index. IPAK surveys need to be carried out periodically as part of an ongoing evaluation system to monitor the development of the culture of integrity, identify areas that need improvement, and evaluate the effectiveness of various bureaucratic reform programs and the development of Integrity Zones.

Fifth, the development of a governance model for universities with integrity. The results of the research can be used as a basis for the preparation of an integrity-based university governance model that integrates ethical leadership, organizational culture, internal supervision, digital transformation, and the active participation of the academic community in corruption prevention.

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