

University Academic Jockeys and The Law in Islam

Sugeng Santoso^{1*}, Ivan Hadi Prawira Negara², Putu Yoga Satya Pratama³

^{1,2,3}Universitas Pendidikan Ganesha, Buleleng, Indonesia

sugengsantoso73700@gmail.com

ivan.hadi@undiksha.ac.id

yoga.sathya@undiksha.ac.id

* Corresponding Author

Article History:

Received: December 5, 2023

Accepted: December 18, 2023

DOI:

<https://doi.org/10.62032/aijit.v1i1.21>

Abstract: This research aimed to describe the existence of university academic jockeys and the status of law in Islam. This research used qualitative-descriptive techniques. The research method was utilized to characterize the subjects raised. The subjects for this research were academic jockey service providers and consumers at the university, with eight service providers and twenty-five service users. Observations and questionnaires were employed to obtain data. Meanwhile, Miles and Huberman's interactive data analysis model was operated for data analysis, consisting of three stages: data reduction, data display, and verification. The findings of this research indicate that (1) there are numerous types of jockey services available, ranging from the thesis, journal, daily tasks, and conference papers; (2) the income earned by service provider respondents is dominated by a range of IDR 1.000.000 to IDR 3.000.000/per month, the majority of them do not feel guilty about performing this work; and (3) in Islam, academic jockey activities are prohibited, as there is an agreement aimed at cheating and both parties suffer negative impacts; (4) academic jockeying has several negative impacts, including the erosion of higher education's integrity.

Keywords: *academic jockey, Islamic law, university*

INTRODUCTION

University is an educational institution bound by the academic world's ethical values. This scientific discipline is frequently associated with rationality, logic, critical thinking, and sportsmanship (Sidik & Putraidi, 2018). This agency is meant to print the nation's generation by establishing a scientific foundation capable of contributing to the country. (Sidik & Putraidi, 2018) Comment universities that organize adequate education and research may assist countries like Indonesia in becoming more productive, innovative, and capable of maintaining growth rates, reaffirming this.

University education in Indonesia is supported by "Tri Dharma Perguruan Tinggi," which consists of three components: *Dharma Pendidikan* (Goodness of Education), *Dharma Penelitian* (Goodness of Research), dan *Dharma Pengabdian Masyarakat* (Goodness of Social Service) (Sidik & Putraidi, 2018) Tri Dharma Perguruan Tinggi has been presented in the implementation of academic culture that has existed previously, such as classroom learning, lecturers' & students' research, and lecturers' & students' community service. Semester

credit units have been used to organize classroom instruction. According to (Sidik & Putraidi, 2018), credit measures academic activities recognized by the applicable academic system. In terms of research, students in university are required to write scientific papers as a requirement for graduation (Sidik & Putraidi, 2018). Lecturers are compelled to publish research under certain circumstances. While students are expected to undertake Real Work Lectures (*Kuliah Kerja Nyata*), lecturers must execute a service program (Sidik & Putraidi, 2018). With the establishment of these three, it can be claimed that Indonesia's university system now fully incorporates *Tri Dharma Perguruan Tinggi*.

Although a comprehensive university system has been established, not all tasks are met. When students feel insufficiently capable of completing their assignments, difficulties develop—Also, the present online lectures are pretty demanding for pupils due to the volume of work. Additionally, some student employees lack sufficient time to complete university coursework. From the perspective of lecturers as professors with research obligations, they appear overwhelmed by their responsibilities. According to (Sidik & Putraidi, 2018), the numerous responsibilities of teaching professors make it challenging to balance their time between research and teaching. Additionally, it creates barriers for professors when undertaking research and publishing.

The conditions outlined previously create opportunities for academic jockeys to arise in university. According to (Sidik & Putraidi, 2018), academic jockeys are services offered to accomplish academic tasks for a fee. Certain parties profit from this academic jockey, while the academic community also utilizes it to avoid completing their commitments. Academic jockey services are posing a severe threat to current universities in Indonesia. Hidayat noted that thesis jockeys have been a part of the lecture environment since 1990. According to him, task jockeying occurs due to a combination of educational traditions in Indonesia focused on final grades. In contrast, mental students continually strive for good grades. As a result, academic jockeys have been a source of contention for a long time, to the point that it has become an open secret in Indonesia.

Numerous advantages and disadvantages exist in addressing the existence of jockeys for this academic work. We can use Islamic law as a guide to determine the most appropriate point of view. Islam is a religion that regulates all aspects of human *mu'āmalah*, as documented in the Qur'an and hadith. One of the aspects of Islam that are regulated is rent (*ijarāh*), which is also connected to the existence of this academic jockey. (Sidik & Putraidi, 2018) States Islam *ijarāh* is valid if it satisfies several criteria. One of these requirements is that it contains no deceiving aspect. If this is the case, academic jockeys is a type of *ijarāh* that is banned in Islam due to its misleading character. More precisely, assisting service users in circumventing established rules.

The existence of university academic jockeys provides various fascinating areas of study, including the types of services offered, supplier and user perceptions, and impact. Studying Islam's law in greater detail is also critical to discovering the truth. As such, this paper will analyze several issues concerning the presence of university academic jockeys and their legal status in Islam.

(Sidik & Putraidi, 2018) Analyzes the phenomenon of thesis jockeys among students in Jambi City; (Sidik & Putraidi, 2018) analyzes academic cheating behavior among accounting students at private South Sumatera universities; and (Sidik & Putraidi, 2018) examines Islam's legal review of fees for university assignment jockey services. Numerous research studies have revealed distinctions that are also novel to this research. The research to be conducted includes elements not included in prior research, such as user and service

provider perceptions and the impact of academic jockeys. Additionally, the topics of this research are broader and more current than those in earlier research. Thus, this analysis serves as a vehicle for refining past work to add to the richness of education and socio-Islamic studies and become a reference for similar research.

METHOD

Qualitative descriptive research methodologies were used in this research. A qualitative approach is utilized in research that collects data in written and spoken words (Sidik & Putraidi, 2018). The descriptive design refers to research conducted by describing the factors being evaluated (Sidik & Putraidi, 2018). The existence of university academic jockeys, the perceptions of jockey providers and users, the law of academic jockeys in Islam, and the influence of university academic jockeys are all described using qualitative descriptive research.

The subjects of this research were academic jockey providers and consumers at the university. The subject is Islam's law governing academic jockey services in universities. Observations and questionnaires were employed to obtain data. Observations were made in this research by visiting different social media profiles associated with academic jockey service providers. The questionnaire is administered by asking the topic questions. Subjects were randomly chosen and assigned eight service providers and twenty-five service users.

The Miles and Huberman models, interactive data analysis, were utilized to analyze the data. This technique is divided into three components: data reduction, display, and verification (Sidik & Putraidi, 2018). Data reduction is accomplished by classifying critical data that is useful and necessary for research and erasing irrelevant data. The presentation of data is an attempt to convey knowledge gleaned via research. The data is presented by way of a description of the points studied. Data verification is accomplished by concluding the data presentation's results.

FINDING AND DISCUSSION

The Existence of University Academic Jockeys

The increasing number of university academic jockeys in the era of online lectures reflects the quality of Indonesian higher education. Academic jockeys do not appear out of nowhere but are based on supply and demand (Sidik & Putraidi, 2018). To further explain the existence of academic jockeys, the authors examined numerous academic jockey service providers' social media accounts. The survey included service providers with the initials TL, JESJ, DS, BT, JTS, DBB, CBB, and SB. Hundreds to tens of thousands of accounts have followed these service providers' social media accounts. Following observation, the following types of jockey services are supplied.

To begin, there are jockeys for daily tasks. This is the most frequently utilized form of jockey, as daily chores are more complex than other tasks. This style of jockey is priced between IDR 30.000 and IDR 150.000. After conducting a comparative analysis with research (Sidik & Putraidi, 2018), which discusses the existence of academic jockeys, who are used as subjects on several campuses in Bandung, it is known that the rates usually charged by their subjects are, on average, between IDR 30.000 to IDR 90.000 for daily tasks. Based on this, it can be said that the service rates set are different for each jockey business owner.

Second, thesis jockeys and thesis proposal jockeys. Although thesis writing is not an everyday activity, this form of jockey is popular with many people. This occurs because the thesis is the final assignment for students and so plays a critical role. This type of research ranges from IDR 500.000 (the cheapest fee for a thesis proposal) to IDR 5.000.000 (the most expensive price for an entire thesis).

Thirdly, final papers and assignments. Final papers and assignments are another form of jockey that academic jockey companies offer. Generally, the price range for this type of jockey is between IDR 50.000 and IDR 200.000. Fourth, journalists and conference organizers. Journals are increasingly required for thesis exams and graduation requirements. As a result, scientific publications and conferences are also considered a form of intellectual jockeying. The cost of this type of jockey ranges from IDR 150.000 to IDR 1.000.000. However, the cost of indexing journals in Scopus can be IDR 10.000.000. The last jockeys for lecturer research and mentorship ascended to positions of prominence. This sort of jockey is one of the hardest to train, as it is highly intricate and challenging. This jockey typically works on suggestions until the professor completes their research report. Jockeys aid in promotion by assisting with research, publication, data gathering, and lecturer conferences to quickly advance in the profession—this type of jockey costs between IDR 5.000.000 to IDR 10.000.000.

According to the discussion above, academic jockeys have a large following and offer various services. These various services have different prices, depending on the difficulty of the task to be completed. Academic jockeys' popularity is measured by the service providers' social media accounts, followed by hundreds to tens of thousands of accounts. As for the variety of services, this is evident from the types of services supplied by jockey suppliers.

Perception of Academic Jockey Providers and Users

Questionnaires were used to ascertain the providers' and users' perceptions of academic jockeys. In this scenario, eight respondents are from service providers, and twenty-five are from service users. The respondents were chosen randomly from those who agreed to be contacted for information.

Academic jockeys, the average response, started their enterprises in 2020 at a rate of 50%, 37.5% established enterprises in 2019, and up to 22.5% in 2021. The majority of respondents indicated that they become academic jockeys to earn money. However, some jockey providers assert that they work in this industry for another reason. Academic jockey providers generally earn between IDR 1.000.000 and IDR 3.000.000 million monthly; 75% of respondents earn this. Another 12.5% indicated that they earned between IDR 3.000.000 and 5.000.000 in rent. Meanwhile, the remainder indicated that their incomes were less than a million. According to a person he interviewed (Sidik & Putraidi, 2018), academic jockeys earn between IDR 1.000.000 and IDR 1.500.000. Additionally, (Sidik & Putraidi, 2018) indicated that he gets approximately IDR 200.000 per month as an academic jockey. Thus, it is concluded that the income generated by working as an academic jockey supplier is rather substantial, depending on the volume of orders completed.

A total of 37.5% of respondents indicated that they have a team. Members are also diverse in their endeavors. Some have two, five, or even six members. The remainder of the responders responded that they lacked a team, implying that they were working on orders entered alone. Typically, service suppliers join teams to service many customers and a diverse market. This can be compared to contrasting a huge and a small business.

Regarding the guilt of being an academic jockey provider, 75% of respondents claimed they did not feel sorry about their employment. This is because they believe they are

doing satisfactorily and professionally. Additionally, one of the respondents indicated that he never compelled service users to utilize the jockeys' services. Thus, the service provider's actions are dictated by client demand. The remaining 25% of respondents feel wrong about their profession since it is illegal and unethical.

Following an explanation of academic jockey suppliers' perceptions, the perception of academic jockey users is discussed. Academic jockeys' users who became respondents were overwhelmingly composed of students (92%) and lecturers (8%). 92% of respondents claimed they used academic jockeys because they lacked the time to complete university or academic assignments (for lecturers). Up to 80% of students reported having trouble completing tasks in this online learning environment. This is also why they employ academic jockeys. Additionally, 68% of respondents claimed they hire academic jockeys because they are lazy.

Regarding financial expenditures, 80% of respondents claimed that they have spent less than IDR 1.000.000 to finance the academic jockeys they employ. 12% of respondents spent between IDR 1.000.000 and IDR 3.000.000, and up to 8% spent between IDR 3.000.000. This indicates that most respondents utilize low-level academic jockeys for work such as daily activities that are less expensive than thesis, proposal, and journal.

Regarding the feelings of academic jockey users when they utilize the program, 84% of respondents claimed they feel terrible about fulfilling their academic community's commitments. The majority of them feel sorry for their dishonest behavior. Additionally, some responders are concerned about their ability to comprehend if assessed. 16% of respondents expressed no remorse about exploiting academic jockeys. Some respondents believe they lack time but can afford to pay jockeys a reasonable charge. Additionally, some respondents only use correctional services on a modest scale, indicating that they contribute significantly to the chores performed.

Academic Jockey Law in Islam

Islamic law is a set of rules based on Allah *Subhānahu wa Ta'ālā* word and the sunnah of the Prophet Muhammad *Ṣallahu 'Alayhi wa Sallam* that binds Islam's adherents. According to (Sidik & Putraidi, 2018), Allah *Subhānahu wa Ta'ālā* reveals Islamic law through his servants' goodwill in this life and the next. Additionally, (Sidik & Putraidi, 2018) claimed that Islamic law is sharia promulgated by Allah *Subhānahu wa Ta'ālā* for the benefit of His followers, including both laws about belief (*aqidah*) and regulations about deeds (*'amaliyah*). As a result of the above definition, it may be stated that the existence of Islamic law is not adopted unilaterally for the sake of particular interests but is founded on Allah *Subhānahu wa Ta'ālā* word and the sunnah of the Prophet *Ṣallahu 'Alayhi wa Sallam*. This is supported by Allah *Subhānahu wa Ta'ālā* declaration in Surah al-Hashr Verse 7.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^ع

whatever the Messenger has given you – take; and what he has forbidden you – refrain from (*The Qur'an*, 2010).

According to this verse, Allah *Subhānahu wa Ta'ālā* commands man to follow everything revealed and abstain from his prohibitions. Additionally, Islam teaches all humanity to live in mutual assistance. Rent (*ijarah*) is one of the laws with a counterpart in Islam. *Ijarah* is said to be lawful in Islam if certain conditions are met. (Sidik & Putraidi, 2018) States that the legal need for *ijarah* is that both parties are willing to file a leasing agreement.

If compulsion occurs, the agreement is void. Additionally, there must be clarity and no deception in the *ijarāh* covenant.

According to the description above, Islam, as sharia, regards academic jockeys as prohibited because to certain features that contradict. One of the factors that contribute to this is the presence of fraud. Karena, the fruits of their thought and written effort placed are not their own, as stated in Surah Muthaffifin Verses 1-3:

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُواهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ

(1) Woe to those that deal in fraud, (2) Those who, when they have to receive by measure from men, exact full measure, (3) But when they have to give by measure or weight to men, give less than due (*The Qur'an*, 2010).

As a result of the preceding verse, it is clear that Islam forbids transactions that contain an element of deception. This is consistent with the (Sidik & Putraidi, 2018) remark that the agreement utilized in this scientific match is an *ijarāh* agreement that results in *mafsadah* and is, therefore, prohibited. As a result, the Islamic criminal rule governing matchmaking is *ta'zīr* for including it in the category of breach.

Additionally, (Sidik & Putraidi, 2018) noted that when regarded in terms of harmony, the rent in the practice of academic jockeys does not violate Islamic law. However, regarding the contract's utility, the conduct contradicts one of the legal prerequisites underlying the contract's notion. This is because the contract's subject is used to commit academic fraud. This deceit is a caliphate, which Islam categorically forbids.

Additionally, the Qur'an has a hadith that discusses deceit, as detailed in the following Hadith of Muslim history.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ح وَحَدَّثَنَا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا

Qutabiah bin Sa'id has told us Ya'qub -namely Ibn Abdurrahman al-Qari-. (In another narration, it is mentioned) Moreover, we have narrated to us Abu al-Ahwash Muhammad bin Hayyan has told us Ibn Abu Hazim both from Suhail bin Abu Salih from his father from Abu Hurairah that the Messenger of Allah *Ṣallahu 'Alayhi wa Sallam* - said: "Whoever brings a sword to attack us, then he is not from our group. And whoever deceives us, then he is not from our group. (al-Husayn, 2010)

According to the hadith above, the person who commits fraud is not a member of Muhammad *Ṣallahu 'Alayhi wa Sallam* ummah, which means that someone who commits fraud has committed a serious crime, which results in his disapproval of the individual concerned as a community descended from the Prophet Muhammad *Ṣallahu 'Alayhi wa Sallam*.

The reason that this task is not acceptable in Islam is because of the numerous negative impacts of intellectuality and morality. This is consistent with the (Sidik & Putraidi 2018) assertion that the motivation for this task affects intellectuality because it is based on principled materialistic pragmatism. This position favors justification above morality. (Sidik & Putraidi, 2018) It is claimed that the wages of online thesis work services are deducted

from the implementation system, which violates the notion of prohibiting fraud and deception in a transaction. This is why the use of academic jockeys is illegal in Islam. Additionally, the benefits of the wages acquired are illegitimate and without validity.

Additionally, (Sidik & Putraidi, 2018) noted that both parties have adverse outcomes in the form of academic jockeys. Mean, academic degrees gained through academic services result from fraud and deception; therefore, if the degree is used for employment, the outcomes are unfavorable. Begin by contacting an academic jockey provider. Academic jockey providers' wages, which they use to sustain themselves or their families, are money earned through unlawful activity, which violates Islamic sharia.

Based on the preceding, it can be argued that academic jockeys are lovely and replete with deception components. This aspect of deception will negate the benefits of truth and academic achievement. Thus, academic jockeys are categorically forbidden in Islam.

Impact of University Academic Jockeys

The advent of academic jockeys has marked a deterioration in the culture of honesty in higher education – honesty is critical. Being honest is an attitude fostered by the deception of others, resulting in a slew of negative impacts (Sidik & Putraidi, 2018). Thus, academic jockeys have a slew of negative consequences, as they constitute a sort of dishonesty.

The first effect is a deterioration of higher education's integrity. This will undoubtedly occur due to the process's diminished significance in higher education. Additionally, significant impacts, such as criminal conduct, may arise. This phenomenon is a violation of the canon of educational ethics; there has been an intellectual crime that has resulted in the gradual deterioration of the nation's morals over time. This is consistent with (Sidik & Putraidi, 2018), which argues that fraudulent acts in the academic sector are dishonest profits that will have a lasting effect on habitability behavior. If accepted, it is not illegal for this to occur, as the existence of academic jockeys constitutes corruption.

According to (Sidik & Putraidi, 2018), academic jockeys are a kind of legal abuse, similar to the underground economy. For instance, in the practice of corruption, if the conduct is justified by the perpetrator's adherence to moral ideals, suppose there is only a small amount of corruption. Similarly, academic jockeys attempt to persuade jockey users by claiming that this is a valid conduct that is exclusively done. This violation of the law eventually resulted in the academic jockey business surviving to the present day, as academic jockey suppliers claim to wish to assist suffering students solely. They rely on deception.

CONCLUSION

University academic jockeys have been a well-kept secret in recent education. Types of services jockey suppliers offer range from thesis, journal, daily tasks, and conference papers. Additionally, service providers obtain a sizable quantity of services. This is evident in respondents' responses, which are dominated by an increase of between one and three million per month. However, academic jockey activities are prohibited in Islam due to an agreement intended to deceive. Additionally, both parties have obtained adverse outcomes. Academic jockeying has several negative impacts, including eroding higher education's integrity and facilitating illegal activity. To obtain this, the government must implement policies that promote moral education. Without effort, sound principles and outcomes will breed manipulative generations that will hurt the country. To further enrich scientific

treasures, subsequent research is expected to expand on this work by examining more diverse and in-depth variables.

REFERENCES

- al-Ḥusayn, M. bin al-Ḥajjaj A. (2010). *Ṣaḥīḥ Muslim*. Dār al-Kutub al-‘Ilmiyyah.
- An'ars, G. (2021). Citing Internet sources <https://omong-omong.com/melihat-kampus-dari-kacamata-joki-skripsi/>.
- Arasya, Z. (2021). Citing Internet sources <https://www.dictio.id/t/tren-joki-tugas-setuju-atau-tidak/160584>.
- Ariyani, A. et al. (2013). Video Investigasi: Menguak Joki Skripsi di Perguruan Tinggi di Semarang. *Jurnal Interaksi Online*,1(3).
- Chotim, E. E. (2010). Ruang-Ruang Sosial Pekerja Ekonomi Bawah Tanah (Underground Economy). *MASYARAKAT: Jurnal Sosiologi*, 15(1).
- Hamalik. (1989). *Manajemen belajar di perguruan tinggi*. Bandung: Algensindo.
- Hasan, M.A. (2004). *Berbagai Macam Transaksi dalam Fiqh (Fiqh Mu’amalat)*, Jakarta: PT Raja Grafindo Persada.
- Idris, U. (2015). *Bisnis Skripsi di Kota Makassar*. Undergraduate Thesis. Makassar: Universitas Hasanuddin.
- Kemdikbud. (2015). Citing Internet sources <https://www.kemdikbud.go.id/main/tanya-jawab/tanya-jawab-perubahan-definisi-sks>.
- Korlebe, S. (2011) Citing Internet sources <https://www.worldbank.org/in/news/press-release/2011/10/13/higher-education-contribute-even-more-indonesia-development>.
- Kuntjojo. (2019). *Metodologi Penelitian*. Kediri: _____.
- LP3M Universitas Warmadewa Team. (2020). *Sejarah, Tujuan dan Manfaat Kuliah Kerja Nyata (KKN) Universitas Warmadewa*. Denpasar: Universitas Warmadewa.
- Mulyono, A. (2013). *Tinjauan Hukum Islam Terhadap Praktik Jasa Pembuatan Karya Ilmiah Akademik*. Undergraduate Thesis. Yogyakarta: UIN Sunan Kalijaga.
- Novanto, A.Z. (2014). *Perilaku Mahasiswa Pengguna Jasa Pembuatan Skripsi*. Undergraduate Thesis. Yogyakarta: Universitas Gadjah Mada.
- Nugrahani, F., & Al-Ma’ruf, I. A. (2015). *Metode Penulisan Karya Ilmiah*. Yogyakarta: Nuansa Aksara.
- Nurharjanti, N. N. (2017). *Persepsi Mahasiswa dalam Mengurangi Fraud Akademik: Whistleblowing Sistem*. *Jurnal Akuntansi Dan Bisnis*, 17(1).
- Pradila, P. (2020). *Analisis Perilaku Kecurangan Akademik pada Mahasiswa Akuntansi dengan Menggunakan Konsep Fraud Diamond (Studi pada Mahasiswa Akuntansi Perguruan Tinggi Swasta Sumatera Bagian Selatan)*. Undergraduate Thesis. Bandar Lampung: Universitas Lampung.

- Putri, D.E. (2020). Tinjauan Hukum Islam tentang Pemberian Fee pada Jasa Joki Tugas Kuliah. Undergraduate Thesis.. Lampung: Fakultas Syariah UIN Raden Intan Lampung.
- Rabathy, Q., Komala, E., & Hidayatullah, T. (2023). Joki Tugas Kuliah Daring di Kalangan Mahasiswa. *Linimasa: Jurnal Ilmu Komunikasi*, 6(2).
- Riyanto. (2020). Citing Internet sources <https://mojok.co/terminal/pengalaman-saya-menjadi-joki-skripsi-yang-penghasilannya-nggak-main-main/>.
- Religion Departement of Indonesia, "Al-Quran dan Terjemahannya: Juz 1-30", Jakarta.
- Rohidin. (2016). Pengantar Hukum Islam. Yogyakarta: Lintang Easi Aksara Books.
- Santoso, S. et.al. (2021). Moral Analysis in The Videos of Dongeng Kita Channel and Its Relevance to Indonesian Learning. *Al Islah: Jurnal Pendidikan*, 13(1).
- Sari, R.A. (2020). Fenomena Jasa Joki Skripsi pada Kalangan Mahasiswa di Kota Jambi. Undergraduate Thesis. Indralaya: Universitas Sriwijaya.
- Sitepu, R.S, et al. (2017). Perlindungan Hukum atas Karya Ilmiah dari Tindakan Plagiat Menurut Peraturan Perundang-undangan yang Berlaku. *USU Law Journal*, 5(3).
- Siyoto, S., & Sodik, M. A. (2016). Dasar Metodologi Penelitian. Yogyakarta: Literasi Media Publishing.
- Surya. (2017). Citing Internet sources <http://kliping.um.ac.id/index.php/sibuk-mengajar-guru-besar-tak-sempat-meneliti/>.
- Tehuayo, R. (2018). Sewa Menyewa (Ijarah) Dalam Sistem Perbankan Syariah. *Jurnal Tahkim*, 14(1).
- Wibisono, W. (2020). Citing Internet sources <https://www.duniadosen.com/penelitian-dosen/>.
- Yuliawati, S. (2012). Kajian Implementasi Tri Dharma Perguruan Tinggi sebagai Fenomena Pendidikan Tinggi di Indonesia. *Majalah Pendidikan Widya*, Tahun 29 No. 318.
- Sidik, A. S., & Putraidi, K. (2018). Cerita Rakyat dan Relevansi Pendidikan Karakter sebagai Upaya Pengikisan Deklinasi Moral (Sebuah Kajian Antropologi Sastra). *Prosiding Seminar Nasional Lembaga Penelitian Dan Pendidikan (LPP) Mandala*.
- The Qur'an. (2010). Al-Muntada Al-Islami Trust.