

ISLAMIC RELIGIOSITY TOWARD ACADEMIC FRAUD STUDENT OF UIN RADEN FATAH PALEMBANG

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ABSTRACT

The goal of this research is to discover the relations between Islamic religiosity toward academic fraud of student of UIN Raden Fatah Palembang. The research is quantitative research. Subjects of the research are 204 students of UIN Raden Fatah Palembang. The hypothesis in this research there is a relationship between islamic religiosity towards academic fraud. Data collection uses 2 measurements, namely 1) Islamic religiosity using Psychological Measure of Islamic Religiousness (PMIR) scale; 2) Academic fraud using self reporting cheating scale (SRCS). Prerequisite test using Goodness of Fit Overall showing that from 5 criterias show good model. Analysis results by using SEM from 8 religiosity dimensions, 7 dimensions not proven so that there is no significant relationship between islamic religiosity towards academic fraud. One dimension significantly proven is dimension of religious anxiety.

Keywords: Islamic Religiosity, Academic Fraud

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INTRODUCTION

The largest country's goal is to educate the life of the nation and to increase the quality of human beings. It can be realized with education. Education is a transformation of knowledge, value and skill, which occurred both inside or outside of educational institution for along time.

One of the educational institution is a college which takes the most important role for a firm and creative generation, so that it can produce experts prepared to face the challenges of development with their knowledges and abilities. Therefore, as university students are expected to have traits reflecting honesty, creativity, have good academic morals, and not to surrender too easily. However, the polemic that recently occurred is vice versa, there are many students behave and do something that considered as a normal namely academic fraud.

This should be a serious concern because students may assume that committing academic fraud is not a mistake that needs to be avoided. Mulyawati, Masturoh Anwaruddin, Mulyati, Agustendi and Tartila (2010) stated that the educational productivity level in Indonesia is very low. Teaching-learning process in educational institutions fail in creating a desirable youth generation. The education system produces fraudulent human beings (cheaters) who then converts into someone who can do even more sophisticated dishonesty. As a consequence of academic fraud will lead to self-behaviour or character who are unconfident, undisciplined, irresponsible, uncreative, disexcellent, do not want to read books but are more attentive in making small notes for cheating material.

The phenomenon where still many identified cases as fraudulent in academic activities have become a main problem in the academic field. In fact, this is not only done by students, but also by lecturers and teachers

who should be models (examples) for the students themselves. The last few years, the mass media (news.Okezone.com, 2015) have reported at least a number of cases related to academic fraud involving lecturers in Higher Education.

First in 2011, *The Book of Maritime Culture* written by Major General (Marines) Joko Pramono in 2005 proved had copied by a Professor at one of the universities in making his book entitled "Maritime History." Second in 2012 Prospective professors of FKIP UNILA with the initials BS conducted plagiarism on Three UPI lecturers scientific work, formerly known as the Bandung Teaching and Education Institute, was founded copying scripts for promotion in order to obtain a professorship. Then in 2014 one of the rector allegedly committed plagiarism towards a number of students' scientific work. The students behavior's description which commit academic fraud can be predicted and illustrated by the Big Five Theory. Previously, there had been research on academic and personality cheating, namely Becker (2006) using fraud triangle concept, namely pressure, opportunity and rationalization. He said cheating behavior committed by the business students in the sample was most significantly influenced by pressure. Sama Aslam and Nazir (2011) researches about "The Impact of Personality Traits on Academic Dishonesty Among Pakistan Students" states that traits in personality affects individual attitudes in bringing up negative cheating behavior.

In this study, researchers wanted to prove the relationship between Islamic religiosity and academic fraud. Islamic religiosity adopted from a research by Rettinger and Jordan (2005) cites the results of research conducted by Michaels and Miethe in 1989 and Smith, Ryan and Digging in 1989 revealed that there was no significant correlation between student religiosity and

academic fraud. Meanwhile a research conducted by Sutton and Huba in 1995 cited in David Rettinger and Jordan (2005) actually proved that student religiosity affects students' attitudes toward academic fraud.

According to Weaver, Pargament, Flanelly and Oppenheimer (2006) spirituality is the search for chastity both personally and in groups, while religiosity is the search for chastity both personally and in groups developing in the context of religious traditions. This explains that both spirituality and religiosity are the search for holiness. The difference is, the search for purity in spiritual constructs can occur both inside and outside of religious contexts, while religiosity occurs in the context of religious traditions which include belief systems, religious practice systems, and religious values.

Tiliouine, Cummins and Davern (2009) made a list of items to develop the scale of Islamic religiosity based on textbooks about Islamic teachings which discussed privately with many people. The Islamic religiosity factor analysis results, namely religious practices and religious altruism. The Islamic dimension consists of the principles of Islamic teachings, including faith (believe), worship (practice), analyzed morality (ethical conduct-dos), ethical behavior (ethical conduct-don'ts), and universality of Islam (Islamic ic universality).

The Islamic religious dimension is interpreted as a dramatic change experienced by the individual. The positive religious coping dimension of Islam, reflects a solid relationship between human being and his God. Otherwise, The negative coping dimension of Islam, describing the method of coping which reflects a weak relationship between the person and his God. The religious upheaval dimensions represent the difficulties, doubts, and conflicts experienced by individuals when practicing religious beliefs or doctrines. The internalization-

identification dimension of Islamic religion represents the adoption of religious beliefs into personal values. The internalization-introjection religious dimensions, illustrate how high the tendency of individual behavior to rise because it is driven by approval, anxiety, guilt and loss of individual self-esteem related to religious belief. Finally, the religious exclusivity dimension of Islam reflects the assumption that Allah is the God of absolute truth and Islam is the only way to get to Allah.

Academic fraud is not directly discussed in the concept of Islam. Derived from the word "cheating" means dishonest. Honesty can be a mirror for someone's words and actions to be able to believed due to there is a correlation between honesty with the kindness. Honesty in doing is found in the Qur'an surah Al Ahzab verse 23, "Among the believers there are those who keep what they have promised to Allah; then some of them died. And among them some (also) are waiting and they have not changed (their promise)". Honesty in doing means a believer is serious about showing his good deeds both outward and inward. The honesty in realizing religious maqam is the highest level of shidiq because it has a basis as a foundation and has goals and essence.

This study wants to prove the relationship between Islamic religiosity and academic fraud on students at UIN Raden Fatah. The following hypothesis is there is a relation between Islamic religiosity and academic fraud among students of UIN Raden Fatah Palembang.

RESEARCH METHOD

Previewed from the type of data, the research approach using a quantitative approach. According to Creswell (2010) quantitative research requires the researchers to explain how a variable affects other variables. This research aimed to discover

Islamic religiosity with academic fraud on students of UIN Raden Fatah. The sample technique uses a non probability sample technique with convenience sampling category. (Umar, 2013). Based on the calculation the following samples are obtained:

Table 1.
Distribution of Research Samples

College	Total Population	Sample
Universitas Islam Negeri Raden Fatah	834,452	204

This research used a scale instrument adopted by previous researchers.

1. The Islamic religiosity variable is measured by using an Instrument from the Psychological Measure of Islamic Religiousness (PMIR) in the form of a scale developed by Raiya (2008), with 70 items, favorable and with eight (8) adapted dimensions.
2. The instrument used to measure academic fraud uses the self reporting cheating scale (SRCS) developed by Newstead and adopted by Lim with a total of 20 items that have been adapted. Respondents will make a choice of answers from scale 1 never to scale 5 very often (very never).

Data analysis techniques in this study are:

1. Descriptive Variables
To process quantitative data in this study performed data analysis. Generally, the data analysis stage of the scale results obtained is calculating the average score in accordance with the scoring guidelines of each aspect and then converted to qualitative criteria. Conversion in this study depends on the assessment of the highest and lowest scores on each dimension or variable.
2. Causal Analysis
The prerequisite test, Goodness of Fit Overall with 5 (five) criteria, performed

first before conducting the data analysis technique, then the data analysis technique is carried out using the Structural Equation Model (SEM), which is operated through the Moment of Structure Analysis Program (AMOS). The SEM model is a statistical technique that allows simultaneous testing of a relatively complex set of relationships. Complex relationships can be established between one or several dependent variables with one or several independent variables.

RESULTS AND DISCUSSION

The following will be explained descriptively of each variable for each dimension and the average of each item. Islamic religiosity is a student's belief in the form of behavior, including the dimensions of believing, the dimension of practicing, the

ethical dimension of command-behavior (which must be done or implemented), the ethical dimension of behavior-prohibition (which should not be done) and the universality of Islam.

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Islamic Dimension

The assessment of the Islamic dimension in terms of faith is as follow:

Table 2.
Average Score of Islamic Religiosity
(Dimensions of Islam and Faith and Worship)

Statement	Average	Category
Faith: Trusting the existence of God	2,980	Yes
Faith: Believe in the existence of heaven and hell	2,980	Yes
Faith: Believe in the existence of angels, jinns and demons	2,750	Yes
Faith: trusting all the messengers of Allah mentioned in the Qur'an	2,838	Yes
Average	2,887	High
Worship: Always pray	4,608	Often
Worship: Always fasting	5,167	Very often
Worship: Reading and listening to the Qur'an	4,441	Often
Worship: Performing Dhikr	3,760	Neutral
Worship: the form of Hijab used (specifically for women)	4,167	Often
Average	4,428	High

Based on Table 2, the religiosity assessment of the Islamic dimension shows that the majority of students have a top level of faith in Allah SWT and all creatures created by Allah SWT. They believe in the existence of Allah, the existence of

doomsday, the existence of heaven and hell and the existence of jinn, angels and devils and all messengers of Allah recorded in the AL-Qur'an and Al-Hadith. Then the assessment of Islamic religiosity in terms of worship explains that the level of worship of

the majority of students both in performing prayers, fasting, and reading verses of the Qur'an. Activities at Radin Fatah Palembang State Islamic University are not only on learning activities, but every student can take

part in spiritual activities that can increase worship. Besides, the majority of female students wearing the hijab for their daily activities inside and outside campus.

Table 3.
Average Score of Islamic Religiosity
(Islamic Universal and Islamic Dimensions, Laudable and Despicable Character)

Item of Islamic Religiosity		Average	Category
Universal Islam: Being a person is simpler	DUI1	3,951	Agree
Universal Islam: Respect for parents	DUI2	3,897	Agree
Universal Islam: Helping each other	DUI3	3,931	Agree
Universal Islam: Helping orphans and poor people	DUI4	4,382	Strongly agree
Universal Islam: Become a more tolerant person	DUI5	4,240	Strongly agree
Average		4,080	High
Praiseworthy: Keep away from food that is not halal	DUI6	4,245	Strongly agree
Commendable Morals: Keep from alcoholic drinks	DUI7	4,167	Agree
Praiseworthy: Keep from adultery and haram	DUI8	3,735	Agree
Praiseworthy: Keep from committing suicide	DUI9	4,044	Agree
Praiseworthy: Keeping not to be jealous, jealous and riya	DUI10	3,819	Agree
Average		4,002	High
Despicable morals: Assume that all Muslims are brothers and sisters	DUI11	4,319	Strongly agree
Despicable morals: Participate in all Muslims in the world	DUI12	3,966	Agree
Despicable morals: proud to be a Muslim	DUI13	4,162	Agree
Despicable morals: Live by the rules of Islamic law	DUI14	3,691	Agree
Despicable morals: Brotherhood as a basic principle of Islam	DUI15	3,750	Agree
Average		3,977	High

Based on Table 3 above, showing that Islamic religiosity is viewed from terms of universal Islam, high good and bad morals. Viewed from a universal perspective, Islam shows that the majority of students think, Islam is used as a guide and a way of life to share with one another. Besides that, Islam's religiosity is seen in terms of good character to maintain behavior or actions deviated from religious teachings.

In fact, many students outside the campus take actions such as drinks alcohol as a form of social interaction for adults today. This could have happened because of the influence of external environmental factors,

and it is not commendable action. Islamic religiosity can be used as a benchmark of avoiding despicable morals, because Islam has principles all Moslems are brothers and proud to be a Moslem. In the Qur'an and Al-Hadith explained that the basic Islamic principle is a brotherhood so that it is proper for all Moslems to participate in all Muslims in the world with the applicable rules and regulations.

Dimensions of Religiosity Conversion

The assessment of the dimensions of religiosity conversion is as follows:

Table 4.
Average Score of Islamic Religiosity
(Dimensions of Religion Conversion)

Statement		Average	Category
Being involved in Islam is a turning point in life	DK1	4,176	Agree
Islam as the center of life	DK2	4,059	Agree
Islam is the answer to every problem in life	DK3	4,181	Agree
Statement		Average	Category
Without Islam life is meaningless	DK4	,118	Agree
Deep regret and want to return to the path of God	DK5	3,417	Agree
Islam shapes all aspects of life	DK6	3,471	Agree
Total		3,904	High

Based on Table 4 above showing the religiosity of Islam based on the dimension of religiosity conversion in the high category. The highest religiosity level is the point of life, just realized that Islam is the answer to every problem of life and becoming more actively involved in Islam is the turning point of life. Indicating that students have a transition conversion rate in the meaning of life after learning or deepening about Islam and they find the point of perfection and

guidance there. Feel that without Islam life is meaningless is another manifestation of the turning point of the religiosity conversion, previously never thought that Islam as the center of life, the previous life guidelines had lived by Islam, touched all aspects of life.

Positive Religiosity Coping Dimension

The assessment of positive religiosity coping dimension is as follow:

Table 5.
Average Score of Islamic religiosity
(Positive Religiosity Coping dimension)

Indicators / Dimensions		Average	Category
Positive religious: stronger relationship with God	DC1	3,480	Quite often
Positive religious: assume all problems are part of the test	DC2	3,304	Rarely
Positive religious: Looking for God's love	DC3	1,833	Never but rarely
Positive religious: Read the Qur'an when sad, and lara	DC7	4,005	Quite often
Positive religious: Ask Allah for forgiveness	DC8	4,255	Very often
Positive religious: Remind yourself to be patient	DC10	3,480	Quite often
Positive Religious: Surrender to God	DC12	3,402	Quite often
Total		3,690	High

According to table 5 above showing that islamic religiosity based on positive religiosity coping dimension is in high category. Coping positive religiosity as a form of action when students face problems. Nowadays condition is that many students lose control in dealing with their life problems caused them fall into the path of

Satan (the path of wrath by Allah SWT). However, from the assessment above, still many students who practice in the way of Allah as a mediator to ask for forgiveness. Praying in order to get an ease in solving the problems being faced.

Negative Religiosity Coping Dimension

The assessment of negative religiosity coping dimension is as follow:

Table 6.
Score Average Islamic Religiosity
(Dimensions of Coping on Negative Religiosity)

Indicators / Dimensions		Average	Category
Religious negative: All problems are faced in part from the punishment of bad deeds	DC1	3,118	Rarely
Religious negative: God gave the punishment for being disobedient	DC2	3,588	Pretty often
Total		3,353	Rarely

Based on Table 6 above shows the Islamic religiosity seen from negative religiosity coping dimension is still conducted mostly by the majority of students. This could have happened as a turning point from humans themselves, where basically there are no perfect human and no one has the power but Allah and our role model Prophet Muhammad SAW. Therefore, the faith and

belief that Allah will not provide problems beyond his people's ability is very necessary in preventing the actions from negative religiosity coping dimensions.

Upheaval Religiosity Dimension

The assessment of upheaval religiosity dimension is as follow:

Table 7.
Average Score of Islamic Religiosity
(Upheaval Dimensions Religiosity)

Indicators / Dimensions		Average	Category
Doubt the existence of God	DP1	1,314	Never
Injustice in several aspects of Islam	DP2	1,721	Never
Doubt the existence of life after death	DP3	1,392	Never
Islam is not in accordance with modern times	DP4	1,539	Never
Doubting the Qur'an is truly the word of God	DP5	1,284	Never
Islam makes individuals intolerant	DP6	1,270	Never
Total		1,420	Very low

Based on Table 7 above shows the Islamic religiosity based on the upheaval religiosity dimension, the majority of students are rated very low. The upheaval of religiosity that is considered very low or absolutely never done by students doubts the Qur'an is truly the word of God, Islam makes an intolerance person, doubts the existence of God, hesitates to the existence of life after death and injustice in several aspects of Islam.

The majorities of students believe in the greatness of Allah SWT and believe there is no perfect teaching besides the teachings of Islam, as well as the Qur'an, which used as a guide and role model for Muslims to keep on exploring and learning.

Internalization-Identification Dimension

The assessment of internalization-identification is as follow:

Table 8.
Average score the religions of Islam
(Dimensions of Internalization Identification)

Indicators / Dimensions		Average	Category
internalization_identification: Happy to pray	DII1	4,333	Very true
internalization_identification: If not praying Allah will be angry with his people who do not practice it	DII2	4,441	Very true
internalization_identification: Find satisfaction when praying	DII3	4,549	Very true
internalization_identification: Reading the Qur'an as a form of communication to Allah	DII4	4,382	Very true
internalization_identification: There is a feeling of guilt if not reading the Qur'an	DII5	4,049	Usually correct
Total		4,351	Very true

Based on the table 8 above shows that islamic religiosity viewed from internalization-identification dimension is in very high category. It means that this dimension describes much more religiosity identification occurring to students. This reality is strongly supported by a very true statement that is finding satisfaction when praying, Allah will be angry to people who do not praying, reciting Qur'an as a form to

communicate to Allah and get a such happy feel while doing the praying. This shows that students have a very high identification-internalization level, there will have guilt and anxiety if every command not carried out.

Internalization Introjection Dimension

The assessment of internalization introjection dimension is as follow :

Table 9.
Score Average Islamic Religiosity
(Dimensions of Internal Introjection)

Indicators / Dimensions		Average	Category
Internalisation_introyeksi: Find satisfaction when reading the Qur'an	DII6	4,456	Very true
Internal_introjection: Running Ramadan fasting	DII7	4,676	Very true
Internalization_introyeksi Must perform Ramadan fasting so you don't feel guilty	DII8	4,392	Very true
Internalization_introyeksi: Performing congregational prayers in the mosque	DII9	4,147	It's usually right
Project_intended internalization: Go to the mosque if you don't want to be blamed	DII10	2,696	Usually not correct
Total		4,074	Usually true

According to table 9 showing islamic religiosity viewed from internalization introjection dimension is in high category. The first form from internalization introjection dimension for students is finding satisfying while reading the Qur'an, fasting during Ramadan in order to be closer to Allah SWT and obliged to do fasting in order no to feel guilty. This explains the change in introjection within students to be able to take

every action or deed that is blessed by Allah SWT as a form of worship. Then another form of introjection is to pray in congregations in the mosque. This is indeed not necessarily true, someone goes to the mosque or does not depend on their respective intentions. A person can do worship should have not always to the mosque, but should be better at the mosque because the reward will be doubled.

Religious Exclusivity Dimension

The assessment of religious exclusivity dimension is as follow:

Table 10.
Average score the religions of Islam
(Dimensions of Religious Exclusivity)

Indicators / Dimensions		Average	Category
Islam as a complete guide given by God to go to happiness	DE1	6,593	Very agree
Being human is better than believing in God and religion	DE3	2,118	Strongly disagree at all
Islam is the right religion to worship Allah	DE4	6,358	Very agree
Satan is only a term for humans who act evil	DE6	3,059	Disagree
Allah will more cruelly torture those who leave their religion	DE7	5,735	Agree
There is no single text of religuity that contains the truths about life	DE9	2,755	Disagree
There is no teaching of us - the book is truly perfect	DE10	1,740	Strongly disagree
Total		4,051	Average

Based on the table 10 above showing that students religious exclusivity dimension is in medium level. The students majority perception believes that Islam as a mediator to worship Allah SWT. Students also resist the term "devil as a human being who acted criminality." It is based that there is no a single text of religiosity which contained the truth about life and there is no teaching books that are truly perfect. Besides that, the students majority disagree with the opinion that there is no one perfect teaching or book. This opinion needs to be strengthened that basically the Qur'an as a book and as Islam's guidance is the perfect book that has been revealed to the Prophet Muhammad SAW.

Academic Fraudulence

Klein (2011) explains academic cheating as dishonest behavior which includes, submitting not own worked assignments, collaborating with other students during exams, quoting without including sources, cheating, lying to institutions when unable to complete assignments on time. Academic fraud is widely discussed by

experts. Bower in Kushartanti (2009) defines cheating as an act that uses illegal methods for legitimate or honorable purposes, namely getting academic success to avoid academic failure. Similar to Dieghton's statement in Kushartanti (2009) states cheating is an attempt by someone to get success in an unfair way (dishonest).

Some students conducting fraudulently because they are very focused on extrinsic results such as ranking, On the other hand, they are cheating because they prioritize in maintaining their own image, and they act fraudulently because they lack self-efficacy in complex tasks. Academic fraudulence conducted by students of UIN Raden Fatah Palembang shows that academic cheating that occurs within the scope of students is assumed very low. Fraud that occurred is not alarming, leading to academic criminal activities. However, this did not necessarily mean that some of the students did not commit fraud, but the level was still considered in low. Academic cheating conducted by students is working together in completing individual assignments.

This has happened so often that every individual task will be worked in groups to get the similar answer with a different writing format for each student. Moreover, if the individual assignment is taking home, certainly that the questions will be done in groups. This general condition occurs within the scope of students even though basically the task is an individual assignment. However, class solidarity or generation solidarity makes most of students helping each other to complete the task. For final year students, in making final assignments, scientific papers or research reports, their quotation without including references with unknown reasons or only adapt from others without seeing the references first clearly. These conditions are mostly done by students, especially final-year students, requests from supervisors are sometimes difficult or difficult to find and must be in accordance with lecturers' demands forcing them to act in this manner. However, based on the explanation above regarding cheating, there is an action never been done by most of the students are deceiving or eliminating book or articles references. In addition, the majority of students do not commit lying to get extra time or free work by pretending to be sick.

Relationship of Islamic Religiosity with Academic Fraudulence

The islamic religiosity of majority students shows religiosity level in high. Islamic religiosity from each dimension explains the relationship among beliefs, behavior and actions in accordance with Islamic principles. The analysis result shows that there is no relationship between Islamic religiosity and academic fraud taken from 8 dimensions, only the fifth dimension shows that there is a relationship, namely religious upheaval. The prerequisite test results using the Goodness of Fit Overall show that of the 5 (five) criteria, namely Chi Square, p-value,

CMIN / DF, TLI, CFI, and RMSEA, GFI and AGFI show a fit or good model. According to Singgih (2011), the best criteria used as an indication of the goodness of the model are the small Chi Square / DF marked p-value more than 0.05 ($\chi^2 = 27.716$; $P = 0.067$), GFI more than 0.90 (0.968), AGFI more than 0.90 (0.920), TLI more than 0.95 (0.958), CFI more than 0.95 (0.979), and RMSEA less than 0.08 (0.052). In this research all the Goodness of Fit values meet the cut-off value. Therefore, the SEM model in this study is suitable and feasible to use, so that interpretation can be done for further discussion.

The following is the analisis result using SIM in each dimension.

Table 11.
Regression Weight Results

	Relationship	CR	P.
Fraud	<--- Dimension1	-0,202	0.840
Fraud	<--- Dimension2	0.532	0.595
Fraud	<--- Dimension3	-0,480	0.631
Fraud	<--- Dimension4	-0,547	0.585
Fraud	<--- Dimension5	2,999	0.003 *
Fraud	<--- Dimension6	-1,345	.179
Fraud	<--- Dimension7	1,173	.241
Fraud	<--- Dimension8	0.861	.389

* CR> 1.96 and P <0.05 (significant)

- Information:
 Dimension 1: Islamic
 Dimension2: Conversion of Religiosity
 Dimension 3: Coping Positive Religiosity
 Dimension 4: Coping Negative Relativity
 Dimension 5: Religious upheaval
 Dimension6: Internalization-Identification
 Dimension7:Internalization of Projection
 Dimension 8: Religious exclusivity

The table above describes majority (7 dimensions) from islamic religiosity there is no relation with academic fraud. There is one dimension proven statistically islamic

religiosity have relation with academic fraud namely upheaval religiosity dimension. The upheaval in this case is more directed to students distrust and the confidence of the greatness of Allah SWT which tends to increase the academic cheating level.

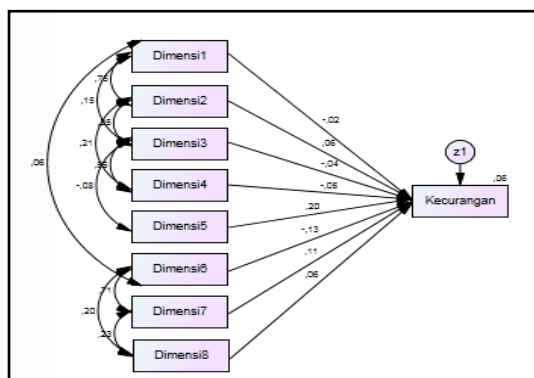


Figure 1. SEM Analysis Model

Academic cheating

Attitude is the best subjective norm in predicting the student intention to commit cheating. Cheating action in academic scope is related to someone's self-religiosity level. Because committed academic fraud is argued as a normal behavior or generally conducted by the majority of students because of circumstances. Equally with Hadjar's research (2017) explains religious beliefs do not have a significant influence on cheating perceptions and cheating behavior. Hosny and Fatima (2014) found that student awareness about irregular cheating did not prevent this behavior.

In line with the research of Nelson, James, Miles, Morrell and Sledge (2017) it is assumed that religiosity and spirituality influence individual attitudes, views, decisions and behavior. The result of this research shows religiosity not spirituality is student's attitude predictor toward cheating behaviour. In opinion with Khan, Khalid, Hasnain, Ullah and Ali (2019) shows religiosity, despite spirituality is student's attitude predictor toward fraud and cheating behaviour. This illustration shows that

subjects' beliefs and rituals are not systematically reflected in their moral actions.

Basically, the relation among religion, motivation, and fraudulence in campus produce religious observance directly decreasing academic fraudulence in the college but does not directly affected. Students with high religiosity are identified as religious people who is accordance to their religious teachings to establish good inter-religious relations in terms of being helpful and not doing religion prohibited acts such as lying, stealing, cheating in relation to academic cheating behavior. Students with medium religiosity identified as religious people in accordance with their religious teachings to establish relationships between religious communities with a tendency between being helpful or objections when asked for help as well as a tendency to do and not do the religion prohibited acts such as lying in giving exam answers, stealing exam information, or lying to lecturers.

CONCLUSION

Based on the research and discussion results, the conclusion is from 8 dimensions of religiosity; 7 dimensions are not significantly proven between Islamic religiosity and academic fraud. One dimension is significantly proven, the dimension number five namely religious upheaval dimensions.

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