

## **Analysis of Hadith on Taking the Rights of Others in the Phenomenon of Abuse of Authority in the Modern Era: A Study of Takhrij and Syarah Hadith**

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### **Abstract**

This study aims to discuss hadiths about taking the rights of others in the context of abuse of authority in the modern era. This study employs a qualitative approach using a descriptive analytical method. The formal object of this study is hadith science, while the material object is the hadith regarding the taking of others' rights as recorded in Imam Muslim's narration No. 3024. The results and discussion of this study indicate that the hadith in question is of the Shahih quality, meeting the criteria of being acceptable and applicable for Islamic practice. This study concludes that the hadith narrated by Imam Muslim No. 3024 is relevant for use as an enrichment of knowledge in the field of the prohibition of taking others' rights.

**Keyword :** Hadith; Taking the Rights of Others; Syarah; Takhrij

### **Introduction**

State apparatus or government officials is a term used to refer to civil servants who administer the state. Executive power or state administrative power and governmental power in Indonesia are held by the President by Article 4 paragraph (1) of the 1945 Constitution, which reads, "The President of the Republic of Indonesia holds governmental power by the Constitution." Government officials should implement the general principles of good governance in carrying out their duties and functions as state administrators. One principle that government officials must always remember is the principle of not abusing authority, as stipulated in Articles 17 and 18 of Law No. 30 of 2014. These articles prohibit the abuse of authority, including exceeding authority, mixing authority, and acting arbitrarily (Rizkyta & Ningsih, 2022). Abuse of Power is an act committed by a public official with a specific agenda, whether for individual or group interests (Alifiyah et al., 2022). However, today, many people still abuse their positions for their own interests. Examples include the PT Timah corruption case, the management of Pertamina's crude oil subholding, the

Bank Indonesia Liquidity Assistance (BLBI) scandal, the land grabbing for palm oil by the Duta Palma group, the illegal processing of condensate by PT Trans Pacific Petrochemical Indotama (TPPI), and other cases (Puspita, 2025).

Several experts have researched the taking of other people's rights (corruption). Among them is Moh. Hilmi Badrut Tamam, "Corruption in the Perspective of Imam Bukhari's Hadith," *El Nubuwwah: Journal of Hadith Studies*. This study aims to examine Hadith No. 3196 of Imam Bukhari regarding corruption, interpreted through the lens of Yusuf al-Qardhawi's thought. This study employs a qualitative method, utilizing library research. The results of the study indicate that Hadith No. 3196 of Imam Bukhari is a sahih hadith without any flaws. According to Yusuf Qardhawi, hadiths should not only be interpreted textually but also by considering the context. (Badrut Tamam & Nurita, 2023).

The current study and previous studies share a common theme, namely the discussion of the taking of other people's rights (corruption). However, there are differences between the current study and previous studies. Previous studies discussed corruption from the perspective of Imam Bukhari's hadith, while the current study discusses Imam Muslim's hadith No. 3023 using a takhrij hadith study.

In a study, a logical and structured framework is required. A framework is an operational theoretical framework derived from one or more theories or logical questions. A framework is also a brief description of the theory used to answer research questions. (Darmalaksana, 2020a). Taking someone else's rights (corruption) in the Islamic perspective is called *ghulûl*. Lexically, *ghulûl* is defined as *akhdh alshay' wadassuhû fî matâ'ihî*, meaning taking something and hiding it in one's wealth. Terminologically, *ghulûl* arises because of the embezzlement of war booty before it is distributed. In addition to the concept of *ghulûl*, there is the term *risywah*, which means commission, gift, wage, and donation, and can also be interpreted as bribery. (A. A. Sari, 2020). This phenomenon is common in today's era, one example being the abuse of authority or power. This not only harms a few individuals, but also an entire country and all levels of society. This study is based on the hadith narrated by Imam Muslim No. 3023 with takhrij and syarah studies.

A theoretical basis is needed as a theoretical foundation for discussion. This study applies the theory of hadith science. Within hadith science, there is the science of *dirayah hadith* (Soetari, 2005a), namely the science whose material objects are the narrators, chains of transmission, and texts of hadith. The narrators are the transmitters of hadith, the chains of transmission are the links in the chain of transmitters, and the texts are the texts of hadith (Darmalaksana, 2018). The science of hadith establishes the

criteria for the authenticity (validity) of a hadith, namely: The narrator must be *'adl* (possessing commendable personal qualities), *dhabit* (possessing sufficient scholarly capacity), and *tsiqah* (possessing unquestionable integrity), which is a combination of *'adl* and *dhabit*; The chain of transmission (*sanad*) must be continuous (*muttashil*), meaning it must not be broken (*munfashil*); and the text (*matan*) must not be anomalous (*syadz*) and must not contain any defects (*'illat*) (Darmalaksana, 2020b). If all authenticity requirements are met, the status of the hadith is called *sahih*, whereas if one of the requirements is not met, the quality of the hadith is called *da'if* (Darmalaksana, 2020b). According to the science of hadith, authentic hadith are *maqbul* (acceptable), while weak hadith are *mardud* (rejected) (Soetari, 2005b). However, a weak hadith can be elevated to the level of *hasan li ghairihi* if there is *syahid* and *muttabi* (Soetari, 2015a). *Syahid* is another *matan* hadith, while *muttabi* is another *sanad* hadith (Mardiana & Darmalaksana, 2020). However, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there are categories of *maqbul* hadith that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005b). This depends on the context in terms of the situation and conditions.

The main issue in this study is the existence of hadiths regarding the taking of others' rights in the phenomenon of abuse of authority in the modern era. The research question is how hadiths regarding the taking of others' rights apply to the phenomenon of abuse of authority in the modern era. This study aims to discuss hadiths regarding the taking of others' rights in the phenomenon of abuse of authority in the modern era. Theoretically, this research is expected to have implications and benefits as insights into the taking of others' rights in the phenomenon of abuse of authority in the modern era. Practically, this research is expected to have implications and benefits as knowledge in the taking of others' rights in the phenomenon of abuse of authority in the modern era.

### **Research Methodology**

This study uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This study's type of data is qualitative, not numerical. The sources of data in this study include primary and secondary sources. The primary source of data is the Encyclopedia of Hadiths of the Nine Imams (Salnatera, 2015). Meanwhile, secondary data sources are literature related to the research topic sourced from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques were carried out through the stages of inventory, classification, and interpretation (Darmalaksana, 2020b). Specifically, the descriptive-analytical method in this study is taken from the field of hadith science, particularly the *takhrij*

hadith method and the syarah hadith method. Takhrij hadith is the process of taking hadith from hadith books to examine their authenticity (Darmalaksana, 2018). Meanwhile, the commentary on a hadith is an explanation of the text of the hadith to gain an understanding of it (Soetari, 2015a). Finally, interpretation at the analysis stage will use logic, both deductive and inductive logic (A. O. Sari & Nuari, 2017), until a conclusion is drawn.

## Results and Discussion

### 1. Results

The process of takhrij hadith requires extracting hadith from hadith books and then examining their authenticity. After searching for hadith using the keyword “Sejengkal Tanah” in the Encyclopedia of Hadith Kitab 9 Imam, Imam Muslim's hadith No. 3023 was found. The text of the hadith is as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ

Abu Bakar bin Abu Syaibah narrated to us, Yahya bin Zakaria bin Abu Zaidah narrated to us from Hisyam from his father from Sa'id bin Zaid, who said, “I heard the Prophet (peace be upon him) say, ‘Whoever takes an inch of land unjustly will be crushed by seven layers of earth on the Day of Judgment.’” (Hadith reported by Imam Muslim, No. 3023).

The next stage is the assessment of the narrators and the continuity of the chain of transmission, as shown in the table below:

**Table 1. Rawi and Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Comments from Scholars		Circles
		B	D			-	+	
1	Sa'id bin Zaid 'Amru bin Nufail	-	51 H	Kufah	Abu Al A'war	-	Sahabat	Sahabat
2	Urwah bin Az Zubair bin Al	-	93 H	Medina	Abu 'Abdullah	-	Al'Ajali: Tsidaq; Ibnu Hajar: Tsidaq; Ibnu	Tabi'in of the middle class

	'Awwam bin Khuwailid bin Asad bin 'Abdul 'Izzi bin Qu						Hibban: 'Ats <i>Tsiqoh'</i>	
3	Hiyam bin 'Urwah bin Az Zubair bin Al 'Awwam	-	145 H	Medina	Abu Al-Mundzir	-	Al 'Ajli: <i>Tsiqah</i> ; Ibnu Sa' d: <i>Tsiqah</i> <i>Tsabat</i> ; Abu Hatim: <i>Tsiqah</i> <i>Imam fil hadis</i> ; Ya' kub bin Syaibah: <i>Tsiqah</i> <i>tsabat</i> Ibnu Hibban: 'Ats <i>tsiqah</i> ; Ibnu Hajar al Asqalani: <i>Tsiqah, faqih</i> ; Adz Dzahabi: <i>Seorang tokoh</i>	Tabi'ul Atba' The Elderly
4	Yahya bin Zakariya bin Abi Za'idah	-	183 H	Kufah	Abu Sa'id	-	Yahya bin Ma'in: <i>Tsiqah</i> ; Ibnul Madini: <i>Tsiqah</i> ; Abu Hatim <i>Shaduuq Tsabat</i> ; An Nasa'i: <i>Tsiqah Tsabat</i> ; Al' Ajabi: <i>Tsiqah</i> ; Ibnu Sa' d: <i>Tsiqah</i> ; Ibnu Hajar al Asqalani: <i>Tsiqah mutqin</i> ; Adz Dzalani: <i>Hafidz</i>	Tabi'ut Tabi'in Kalangan biasa
5	Abdullah bin Muhammad bin Abi Syaibah Ibrahim bin 'Utsman	-	235 H	Kufah	Abu bakar	-	Ahmad bin Hambal: <i>Shaduuq</i> ; Abu Hatim: <i>Tsiqah</i>	Tabi'ul Atba' kalangan tua
6	Al-Imam Abul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi	206 H	261 H	Iraq	Imam muslim	-	<i>Muhadis</i>	<i>Mukharrij</i>

Table 1 shows that Hadith Imam Muslim No. 3023 was narrated by six narrators. Only the deaths of all narrators are known. The scholars gave

positive comments, and many *tsiqah* were mentioned by the scholars in their comments.

According to the theory of hadith science, the first narrator means the last *Sanad*, and the first *Sanad* means the last narrator. (Soetari, 2015b). The chain of transmission is continuous from the beginning to the end of the narration; the narrators in the chain are 'fair, *ḍābit*, the text is not *syāz*, and does not contain 'illat. This is because the chain of transmission greatly affects the existence of the hadith, especially when it relates to law. (Muzayyin, 2017). The above hadith is considered *muttashil* (connected) based on the connection of the *sanad*. The condition for the connection of the *sanad* is *liqa* (meeting) between the teacher and the student. (Soetari, 2015a). *Liqa* can be seen from their contemporaneity and location in the same region. From a geographical perspective, they were located in neighboring regions, and teachers and students can be considered contemporaries even though most of their birth years are unknown. According to the theory of hadith science, the narrators of hadith can be assumed to have lived to around 90 years of age. (Darmalaksana, 2020b). Therefore, it is predicted that the narrators in the chain of transmission may have met between teacher and student. The text of the hadith above is not inconsistent and is not flawed. It is not inconsistent in the sense that it does not contradict the Qur'an, stronger hadiths, and common sense, while it is not flawed in the sense that there are no insertions, omissions, or changes. (Soetari, 2015a). Although not in the same wording, this hadith narrated by Ahmad No. 7321 is supported by the content of other hadiths, namely, Bukhari No. 2274, Bukhari, and others (Saltanera, 2015). In other words, the hadith has a *syahid* and a *muttabi* (Darmalaksana, 2020b). Hadith narrated by Muslim No. 3023 is declared *sahih* because it meets the qualifications of a *sahih* hadith. In addition, it is also narrated by Imam Muslim with clear authenticity, without doubt. With the same chain of narration, the hadith is *sahih*.

## 2. Discussion

Hadith No. 3023, narrated by Imam Muslim, is *maqbul*, meaning it is accepted as evidence to be practiced in daily life. However, it is a *maqbul* hadith *ma'mul bih* (can be practiced) or *ghair ma'mul bih* (cannot be practiced) (Soetari, 2005b). Therefore, it is necessary to obtain an explanation of the meaning based on the commentary of the hadith. This hadith was indeed narrated by the Prophet Muhammad (peace be upon him) in the past, but the meaning of this hadith regarding taking the rights of others is an act that is prohibited by Allah SWT and the Prophet Muhammad (peace be upon him). Islamic land law can be defined as the Islamic laws concerning land ownership rights (*milkiyah*), management

(tasharruf), and distribution (tauzi'). Milkiyah means ownership rights. Islamic law recognizes the existence of human rights, although these rights are limited to the legality of management and utilization by the provisions established by the Shari'ah (Allah) as the true owner of the land, which is not a right of ownership but is utilized for personal interests. Those who take the rights of others will suffer on the Day of Judgment (Fikriani & Permana, 2022).

The reason for the hadith about taking a handful of soil is that a companion was with the Prophet Muhammad, peace be upon him, when two men who were in dispute over land came to him. One of them said: "O Messenger of Allah, this land was purchased for me during the pre-Islamic era by someone from Qais ibn Abbas al-Kindy, may Allah be pleased with him, but Rabi'ah ibn Abdan is claiming ownership of it." The Prophet asked: "Where is the proof that the land belongs to you?" Qais replied, "I have no proof." The Prophet said, "If that is the case, I ask you to take an oath." Then Qais suddenly left, saying there was no other basis except the oath. When Qais stood up to take the oath, the Prophet Muhammad (peace be upon him) said: "Whoever takes an inch of land by oppression (zhalim) will have seven layers of earth hung around his neck." (Mahmud et al., 2023).

In addition to the seizure of land ownership rights, another deviant behavior that has existed from the past until now is the alteration of land boundaries. A dishonest person, who always feels that what they already possess is insufficient, often deliberately shifts the boundaries of their land with their neighbors' land to increase the size of their land. Regarding this matter, the Prophet himself did not deny that such incidents frequently occur. This can be seen from the hadith narrated by Ahmad bin Hanbal, No. 2097 (Faridatunnisa, 2022).

In the context of taking the rights of others in the phenomenon of abuse of power in the modern era, Hadith Imam Muslim No. 3024 refers to acts of corruption. Law No. 31 of 1999 explains that corruption is an act by any person who unlawfully enriches themselves or others or a corporation that can harm state finances or the state economy. Meanwhile, corruption in the Islamic perspective is referred to as khiyanah or ghulul. According to Syarifuddin, khiyanah or ghulul is any taking of property by a person in a manner not permitted in the duties entrusted to them. Thus, according to the conclusion of Safuan, Budiandru, and Ismartaya, khiyanah/ghulul constitutes a betrayal of the trust that has been entrusted to them by misusing it for personal gain. (Norapuspita & Djasuli, 2022).

This act of ghulul is mentioned in Q.S. Ali Imran verse 161. The Qur'an does not explain in detail the mode of corruption, sanctions, and objects of corruption. The revelation of this verse is related to the events of the Battle of Uhud in 3 AH. The story goes that the archers stationed on the hill

believed that the troops led by the Prophet below the hill would embezzle the spoils of war (*ghulul*) once they had defeated the polytheist forces. From this account, the concept of *ghulul* was initially associated with the distribution of spoils of war (*ghanimah*). *Ghulul* refers to the unfair distribution of war booty, deviating from established regulations. In another hadith, the Prophet explained that *ghulul* is not limited to embezzlement or injustice in the distribution of *ghanimah*, but includes several forms of actions categorized as *ghulul* by the Prophet. These actions can be grouped into two categories: corruption of *ghanimah* and corruption of *non-ghanimah*. First, corruption of war booty (*ghanimah*), which includes corruption of cloaks, corruption of beads, corruption of cloaks and shoelaces, and corruption of blankets. Second, *non-ghanimah* corruption. In practice, this type of corruption can be found in several hadith books. Among them are the practices of taking public wealth, giving gifts to public officials, taking money outside of official salaries, embezzling work proceeds, and taking land. From the above explanations, both from the Qur'an and the Prophet's hadith, corruption in religious terms can be defined as any action that contradicts religion, law, and morality to enrich oneself, resulting in the destruction of the agreed-upon order and leading to the loss of the rights of others and the state that should have been obtained. (Alwi et al., 2021).

All criminal terms refer to property such as theft (*sariqah*), embezzlement (*ghulul*), bribery (*risywah*), and robbery (*hirabah*). These can be used to track down criminals. However, some considerations can be used as a basis for determining the severity and weight of the punishment. In the case of *Sariqah* and *Hirabah*, the punishment applied in Islamic law is *hud*. Both *Ghulul* and *Risywah* apply the *Ta'zir* punishment.

The *Hudud* punishment for theft (*sariqah*) is explained in Q.S al-Maidah (5): 38, which means:

"The man who steals and the woman who steals, cut off their hands as punishment for what they have done and as a punishment from Allah. And Allah is Almighty and Wise." (Puadah & Rusydi, 2022).

That is why Islam is so strict in prohibiting corruption. The prohibition is not merely a rule, but a moral and spiritual warning. This is because the consequences of such actions can harm the state, companies, society, and everyone involved. Therefore, Muslims are taught to live honestly, keep their trust, and avoid injustice, including in financial matters. All of this is for the sake of creating a just, clean, and blessed society. Islam also emphasizes the principle that everyone will be held accountable for



everything they do, including how they acquire and use wealth and power. Nothing can be hidden from Allah, no matter how small.

### Conclusion

The results of the study indicate that the authenticity of the Muslim hadith No. 3023 regarding the taking of other people's rights is considered to be a sahih hadith. The discussion in this study explains that Hadith No. 3023, narrated by Muslim, is considered acceptable and applicable for use as a reminder that those in positions of authority or power must perform their duties fairly and not abuse their power. Both in national law and Islamic law, the abuse of office for personal or group interests is strictly prohibited. Hadith narrated by Imam Muslim No. 3023 emphasizes a strict prohibition against taking the rights of others, especially in the context of land ownership. In the context of taking the rights of others in the phenomenon of abuse of power in the modern era, actions such as corruption or *ghulul*, treason, theft, and unjustly taking the rights of others are categorized as haram and have severe consequences in this world and the hereafter. This study is expected to have benefits in raising awareness among leaders who abuse their positions for personal or group interests. This study has limitations in that it only conducts hadith analysis and interpretation without conducting in-depth research related to law, so further research from the field of law is required.

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