

Online Gambling as an Alternative to Living For some Muslims

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Abstract

This research shows that online gambling has been used as an alternative livelihood for some Muslims. Data collection was carried out through interviews. Participants were asked about the online gambling transaction process they carried out. The data obtained from respondents was confirmed by online news. The results of the study show that online gambling by some Muslims has been used as a source of livelihood because there is no other way to meet the needs of life. Gamblers claim to be unable to find work other than gambling. In addition, the government and labor cannot provide decent job openings for gamblers so that they can quit gambling. This study only describes online gambling, not to mention various other forms of gambling that may have similarities to this topic. This article also does not mention legal issues and matters related to online gambling. It is hoped that at another time, there will be research that has the initiative to continue this study.

Keywords: online gambling; livelihood; alternative businesses; Muslims

1. Introduction

In recent years, the phenomenon of online gambling has become part of the search for the economic needs of the community, including among Muslims.¹ The ease of internet access, with the attraction of instant profits, makes this practice more widespread.² Not a few people make online gambling an alternative to making a living. This is motivated by economic difficulties,³ unemployment, and heavy life pressure. However, in principle, this step needs to be critically examined from the point of view of Islamic teachings.

Some Muslims have used online gambling as a livelihood to meet the needs of life⁴. Making a choice, a Muslim takes this action as a last resort.⁵ Some of these gamblers, however, are not distracted by addiction⁶ to online. This addiction often

¹ Victor Malo Dabi, "An Analytical Study on Winning Control in Online Gambling Between Indonesia, An Analytical Study on Winning Control in Online Gambling Between Indonesia, Cambodia, the Philippines, and the United States Abstract Research Methods," no. December (2024), <https://doi.org/10.13140/RG.2.2.21750.72002>.

² Eko Setiawan, "The Phenomenon of Online Gambling and Its Impact on Society," *Journal of Social Intervention (JINS)* 3, no. 2 (2024): 30–43.

³ Safira Mustaqilla et al., "Analysis of the Rise of Poor People Addicted to Online Gambling in Indonesia," *Glossary : Journal of Sharia Economics* 1, no. 2 (2023): 121–36, <https://doi.org/10.52029/gose.v1i2.175>.

⁴ Asriadi, "Analysis of Online Gambling Addiction Case Study on Students of Smk An Nas Mandai Maros, Maros Regency," *Analysis of Online Gambling Addiction Case Study on Students of Smk An Nas Mandai Maros, Maros Regency* 4, no. 2 (2020): 50–57.

⁵ Mustaqilla et al., "Analysis of the Rise of Poor People Who Are Addicted to Online Gambling in Indonesia."

⁶ Asriadi, "Anal. Addicted to Online Gambling Stud. The case was a case in students of Smk An Nas Mandai Maros, Maros Regency."

results in losses due to not getting the lucky round "Scatter".⁷ When asked by various parties, it turns out that the round of luck is erratic, resulting in losses and dissatisfaction in achieving instant success. Dissatisfaction, because it often results in unprofitable outcomes, leads to desires always increasing.⁸

The influence of online gambling on the sustainability of the livelihood of Muslims takes into account two things. First, a survey states that some Muslims have used online gambling to increase their needs. The second fact states that no job matches potential; online gambling is a last resort. This paper aims to complement existing studies by knowing, finding solutions, explaining the circumstances, and understanding why these users took these actions. Experience and difficulties in finding a suitable job make it difficult for them to find a job. Islam emphasizes that every Muslim is obliged to earn a living in a halal, *thayyib*, and good way. Allah said:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. البقرة: ١٦٨

Meaning: O humans, eat some of the earth's lawful and good (food) and do not follow the steps of Satan. Indeed, he is a real enemy to you, al-Baqarah 168.

Gambling, both conventional and digital, is included in the category of *maysir*, which is expressly prohibited in the Qur'an. *Khamar* is categorized as everything that contains intoxicating elements. Allah said:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَاثِمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا. البقرة: ٢١٩

They ask you (the Prophet Muhammad) about *khamar* and gambling. Say, "In both, there is great sin and some benefit to man. The sins of both are greater than the benefits. Al-Baqarah 219.

This activity is not only prohibited because it is detrimental to other parties, but also because it damages the values of justice, productivity, and blessings in life. Gambling creates a speculative mentality that depends on luck, not on effort and hard work, as taught in Islam.

2. Literature Review

Online gambling has affected the sustainability of Muslims' livelihoods. Gambling is an activity to make money by playing.⁹ Gambling is one of the ways to collect money in the form of prizes for players.¹⁰ But, whatever the form, online gambling is a form of betting to get rewards. Now, the use of money is easier because there is already money that is electronic, played using a mobile phone, and also does

⁷Ines Tasya Jadidah et al., "Analysis of the Prevalence of Online Gambling in the Community," *Journal of Social and Cultural Sciences of Indonesia* 1, no. 1 (2023): 20–27, <https://doi.org/10.61476/8xvgdb22>.

⁸Wahfidz Addiyansyah and Rofi'ah, "Online Gambling Addiction Among Village Teenagers" 1, no. 1 (2023): 13–22.

⁹Denny Latumaerissa, Carolina Tuhumury, and Jetty Martje Patty, "The Phenomenon of Online Lottery Gambling in the Community," *Belo Journal* 7, no. 2 (2021): 236–55, https://d1wqtxts1xzle7.cloudfront.net/101613202/483729498-libre.pdf?1682724955=&response-content-disposition=inline%3B+filename%3DFenomena_Judi_Toto_Gelap_Togel_Online_Pa.pdf&Expires=1747978489&Signature=gk6ZAgipiWSgJm3GWBizih1JSC7S~LzW5PMwf1f9JMIoEvfGLF-.

¹⁰Mustaqilla et al., "Analysis of the Rise of Poor People Who Are Addicted to Online Gambling in Indonesia."

not require eye and physical contact.¹¹ Online gambling makes it easy for gamblers to choose a variety of games.

Due to economic problems and difficult employment, online gambling is forced to be run to meet the needs of life as an alternative to making a living.¹² Online gambling is used as a practical alternative to making a living, which can be a shortcut for humans.

Muslims are a term for all followers of Islam. Simply put, they are those who surrender themselves to Allah by learning the teachings of Islam. As Muslims, we know that gambling is a harmful, even destructive, act, not only for individuals but also has consequences for the family.¹³ Some Muslims use online gambling as a shortcut to get rich instantly. In Islamic teachings, gambling money is haram.¹⁴ Generally, the money from gambling winnings is used to meet the needs of life.

According to the Great Dictionary of the Indonesian Language (KBBI), the meaning of a gambler is a person who gambles. Gamblers assume that they have expertise in various types of gambling. His skills enable him to control various situations for victory.¹⁵ In one situation, defeat is not considered a loss, but a close to victory. This is considered a strategy to obtain a victory.

3. Research Methods

Gambling is a game that uses money as bets.¹⁶ Research on online gambling is qualitative and based on online news. Online news was selected variously based on themes according to the research focus indicators, which were assessed with Islamic teachings. In addition to being based on related themes, the selected news includes the treatment of services and perpetrators in the use of online gambling.

3.1 Research Participants

Data from online news mapping was confirmed with the group that used online gambling as participants in the study. Participation is limited to groups of online gamblers and service providers, who have the initiative to raise money by gambling. PPATK noted that there are 1,066,000 online gambling players in Indonesia. Most of those who use this means are people who have an income of less than five million per month. Of these, they are 20-30 years old and also adults aged 31-40 years.

3.2 Research Instruments

In data collection, interview guidelines are used as a formulation of questions. Open-ended questions cover several data fields. First, where to get online

¹¹ Adhella Putri Anugrahi et al., "The Phenomenon of Online Gambling Trends in Adolescents," *Synopsis*, no. November (2023): 116–26.

¹² Asriadi, "Anal. Addicted to Online Gambling Stud. The case was a case in students of Smk An Nas Mandai Maros, Maros Regency."

¹³ <https://www.iainkerinci.ac.id/id/read/berita/1037/opini-fenomena-judi-online-ancaman-nyata-di-era-digital>.

¹⁴ Mustaqilla et al., "Analysis of the Rise of Poor People Who Are Addicted to Online Gambling in Indonesia."

¹⁵ Aprilia, Pratikto, and Aristawati, "Online gambling addiction trends in online gamblers," 889.

¹⁶ Ana Rita Garcia et al., *Indonesian Dictionary*, n.d., <https://luk.staff.ugm.ac.id/language/Indonesian/2008Depdiknas-KamusBahasaIndonesia.pdf>.

gambling sources. Second, data related to the range of income and expenses in online gambling games. Third, what is the position of gambling, both according to religious and social teachings of the community?

3.3 Research Procedure

This research took place in April 2025. Online gambling users who were participants in this study were interviewed for awareness and willingness. Questions are opened using Google Forms and were also asked directly. The participants were asked to tell how they used online gambling while he was doing it.

3.4 Data Analysis

Online mapping data and interview data are clarified thematically to emphasize the experience of online gambling users in alternative means of livelihood. Data clarification is carried out not only based on the theme, but also taking into account the aspects covered. The context of the difference in experience is analyzed significantly based on applicable parameters, such as online gambling users with different backgrounds.

Data is analyzed in three stages: data representation, data description, and data interpretation. Data collection is carried out by referring to interview excerpts based on the perspective of gamblers in online gambling user transactions. Data descriptions are carried out by showing patterns or trends in data related to the typology of perpetrators in the use of online gambling. The process of data interpretation is carried out by paying attention to the individual context and knowledge of religious values that prohibit gambling. The three stages of analysis are the basis for concluding. The data sourced from online gamblers is the result that corroborates why they use these alternative means.

4. Research Results

Online gambling is a game that is played using a computer or mobile phone, or a computer and money is used as a bet.¹⁷ The game is determined by several bets placed by the online gamblers.¹⁸ The tools used in online gambling are electronic media with an internet connection.¹⁹ The internet is the soul of the crime of online gambling.²⁰ The operational mode of online gambling perpetrators, the obstacles to law enforcement by the police, and the application of penalties for the provision of online gambling facilities are the focal points of this study.²¹ In other words, a person who commits a crime by utilizing technological developments to commit a crime. Cybercrime in a narrow sense is acts that are classified as accessing computer systems without rights and damaging data and information,²² including crimes

¹⁷ University Students et al., "HSP Explores Online Gambling Involvement Among Pagoh" 5, no. 1 (2025): 24–33.

¹⁸ Jadidah et al., "Analysis of the Prevalence of Online Gambling in the Community."

¹⁹ Eko Setiawan, "The Phenomenon of Online Gambling and Its Impact on Society."

²⁰ *Ibid.*

²¹ Ramadhani, Noer, and Mahardhika, "Analysis of Online Gambling Applications in Terms of Security, Privacy, and Ethics in the Perspective of Indonesian State Law," 548.

²² Sri Gustina, Alfarel Kurniawan, and Yusril Pandawa, "Online Gambling Crime: Law Enforcement by the Police, as well as efforts and strategies for handling it," *Jiic: Jurnal Intelek Insan Cendikia* 2, no. 5 (2025): 7763–76, <https://jicnusantara.com/index.php/jiic>.

related to child pornography, gambling, and other violations without rights. Online gambling is said to be a cybercrime because it requires an electronic device that is connected to the internet. In online gambling, it is easier for a person to access and play, because the way to play online gambling is different from ordinary gambling. Online gambling can be played without a live presence at the gambling venue. As for regular gambling, it is carried out directly at gambling places. Online gambling is difficult to investigate because it is conducted so that it can be freely carried out by all parties anywhere.²³ A crime that is often committed on the internet is gambling (internet gambling). Online gambling is a criminal act that is carried out visually, referring to a depiction medium that can be read by the sense of sight. Gambling can also be done online with an internet connection connected to communication tools, be it mobile phones or laptops, as well as other communication tools. Online gambling can reach any location you want to go to without any territorial boundaries.

In recent years, the phenomenon of online gambling has become part of a worrying social reality, including among Muslims. The ease of access via the internet and the attraction of instant profits make this practice even more widespread. Not a few individuals, even from among Muslims, make online gambling an alternative to making a living. This is often motivated by economic difficulties, unemployment, and heavy life pressures. However, in principle, this step needs to be critically examined from the point of view of Islamic teachings. Islam emphasizes that every Muslim is obliged to earn a living in a halal and good way. Gambling, both conventional and digital, is included in the category of *maysir*, which is expressly prohibited in the Qur'an. This activity is not only prohibited because it is detrimental to other parties, but also because it damages the values of justice, productivity, and blessings in life. Gambling creates a speculative mentality and depends on luck, not on effort and hard work, as taught in Islam.

Making online gambling a source of livelihood has brought new problems.²⁴ Dependence on gambling causes moral damage, household breakdown, and various other social impacts such as debt, crime, and psychological disorders.²⁵ In fact, the sustenance given to the family from the proceeds of gambling is not worth worship, because it comes from haram property. Islam does not close its eyes to the difficult realities faced by its people. But online gambling cannot be justified as an alternative to a livelihood. Muslims are required to uphold the principles of halal-haram in every aspect of their lives, including in terms of earning a living. Patience, hard work, and determination in maintaining the halalness of sustenance are the keys to obtaining blessings and happiness in the hereafter.

²³Rila Kusumaningsih and Suhardi Suhardi, "Countermeasures to Eradicate Online Gambling in the Community," *ADMA : Journal of Community Service and Empowerment* 4, no. 1 (2023): 1–10, <https://doi.org/10.30812/adma.v4i1.2767>.

²⁴Rahma Nur Mayasari et al., "The Experience of Online Gambling Players Regarding Societal Stigma on Addiction (Case Study of Players on the TOTO Online Site)," *JICN: Journal of Intellectual and Scholars of the Archipelago* 1, no. 6 (2024): 10914–20, <https://jicnusantara.com/index.php/jicn>.

²⁵Hani Hatimatunnisani et al., "THE RISE OF ONLINE GAMBLING AND ITS IMPACT ON FINANCIAL MANAGEMENT AMONG STUDENTS (A CASE STUDY ON STUDENTS OF ONE OF THE PRIVATE UNIVERSITIES IN BANDUNG)," *Journal of Sociology and Humanities (SOMA)* 2, no. 1 (2023): 130–36, <https://doi.org/10.59820/soma.v2i1.124>.

One of the online gambling games is soccer gambling.²⁶ This game is done using the internet as the main tool. Many people hope that the profits from online gambling turn out to be a huge loss.²⁷ It can also shape the character of people to not actively work, who only think about the benefits of the game by expecting benefits that are not clear or have no form. From this, we can see that the impact caused is much greater than the benefits obtained. At this time, gambling has many forms, such as lotteries, and even gambling can also be played online; the means used are usually cellphones, computers, and other internet-based tools.

Thus, it is very clear that online gambling cannot be justified as an alternative to livelihood. Muslims are required to uphold the principles of halal-haram in every aspect of their lives, including in terms of earning a living. Patience, hard work, and determination in maintaining the halalness of sustenance are the keys to obtaining blessings and happiness in the hereafter.

4.1 Articles of Online Gambling Law

In Law No. 1 of 1946 concerning the Criminal Code (KUHP) and Article 303 paragraph 3 of the Criminal Code, it is explained that gambling games are "All bets on the results of a race or other games that are not held between those who participate in the race or play, as well as all other bets".²⁸ It can be known that gambling is a conscious game with bets of collected money.

In Indonesia, there is a regulation that regulates the crime of gambling, namely Qanun Aceh No. 6 of 2014 concerning the Law of Jinayat which reads: "Anyone who deliberately commits Jarimah Maisir with a maximum bet value of 2 (two) grams of pure gold, is threatened with 'Uqubat Ta'zir, a maximum of 12 (twelve) lashes or a maximum fine of 120 (one hundred and twenty) grams of pure gold or imprisonment for a maximum of 12 (twelve) months." The criminal sanctions emphasized here are whipping against perpetrators who violate Sharia provisions. This can help fill in the gaps and stabilize existing laws.²⁹ In the application of the law, we must look at the provisions of the principle "*lex specialis derogat legi generali*", which is that a special law and leave the general law.

When faced with the problem of online gambling, there is a new problem where this crime, usually involving only dice and betting items, is enough as evidence.³⁰ In contrast to internet gambling, which uses the medium of communication as its tool, the bets are paid through being transferred to the

²⁶ Ratna Galuh Manika Trisista, "Online Gambling Emergency: The Existence of Gambling Policies in Indonesia and Brunei Darussalam," *Legisia Journal* 16, no. 2 (2024): 1–17.

²⁷ Kusumaningsih and Suhardi, "Countermeasures for the Eradication of Online Gambling in the Community."

²⁸ Noto Kusumo and Ramadhan, "The Rise of Online Gambling among Urban and Rural People," 226.

²⁹ Khairul Husna, Muhammad Hatta, and Husni Husni, "LAW ENFORCEMENT AGAINST PERPETRATORS OF ONLINE GAMBLING CRIMES ACCORDING TO QANUN ACEH NUMBER 6 OF 2014 CONCERNING JINAYAT LAW (Research Study at the Idi Syar'iyah Court)," *Student Scientific Journal of the Faculty of Law, Malikussaleh University* 7, no. 4 (2025), <https://doi.org/10.29103/jimfh.v7i4.18588>.

³⁰ Ageng S Kanda and Desi Nurhalimah, "The Impact of the Online Gambling Phenomenon On" 1, no. 4 (2024): 7–17.

account. This makes it easier for people to gamble; the method is easy, and the nature is closed.³¹

The negative impact of online gambling damages the family economy,³² wasted time.³³ Lacks creativity, and worst of all, disrupts public safety. In terms of positive criminal law, specifically that regulates the crime of gambling, it is contained in Article 27 paragraph (2) of the Electronic Transaction Information Law: "Everyone deliberately distributes without rights, transmits accessible information or electronic documents that have gambling content".³⁴

5. Discussion

The case of online gambling is not a new game. Online gambling addicts have formed communities that come from the neighborhood and acquaintances with unfavorable economic conditions. One group argues that gambling is a way to increase *hedonism*.³⁵ However, online gambling still keeps players trapped and creates complicated economic problems.³⁶ This type of gambling first appeared in 1994, legalized by the government of Antigua and Barbuda under the "*Free Trade and Processing Zone Act 1994*". On August 18, 1995, Internet Casinos Inc. (ICI) introduced 18 casino games and has served more than 40,000 registrants with a record of 7 million visits each month. Because it is considered illegal, online gambling activities are prohibited by the state.

However, gambling agents are making breakthroughs so that gambling continues to run and is accessible to all parties.³⁷ This breakthrough has received great attention from many circles. With policies and privacy that have been maintained, agents and bookies can more easily take action without worrying about bans from the government. In 1990, gambling agents started their careers, and various websites with advanced security capacities began to be introduced to the public. Gambling, which has been around since ancient civilizations, has now adapted to modern human life. And it can be accessed not only in one place, but it can also be accessed by anyone without having to come directly to the gambling place. This is what can make it easier for people to gamble with a practical system. With the presence of this kind of technological sophistication, the world feels closer. Not only that, in terms of crime, it is also growing. What was originally done in person has now changed to online gambling, just like online casinos.

³¹ Kusumaningsih and Suhardi, "Countermeasures for the Eradication of Online Gambling in the Community."

³² Addiyansyah and Rofi'ah, "Online Gambling Addiction Among Village Teenagers."

³³ Nur Mayasari et al., "The Experience of Online Gambling Players Regarding Societal Stigma on Addiction (Case Study of Players on the TOTO Online Site)."

³⁴ Sri Gustina, Alfarel Kurniawan, and Yusril Pandawa, "Online Gambling Crime: Law Enforcement by the Police, as well as efforts and Strategies for Handling It."

³⁵ Ningsih, Himawan, and Hosnah, "THE IMPORTANCE OF PUBLIC AWARENESS OF THE DANGERS OF ONLINE GAMBLING," 217.

³⁶ Rizki Nurdiansyah, Mugni Mugni, and Melly Rifa'atul Lailiyah, "The Effectiveness of Law Enforcement on Online Gambling Crimes," *Federalism: Journal of Legal and Communication Studies* 1, no. 3 (2024): 219–38.

³⁷ Asriadi, "Anal. Addicted to Online Gambling Stud. The case was a case in students of Smk An Nas Mandai Maros, Maros Regency."

The surge in casino population occurred in 1996, located in the Mohawk region of Kahnawake in Canada, where casinos obtained a license to be able to operate in the world of online gambling. Currently, there is no longer an innumerable number and variety because each of these games is growing and living among the community. Along with the development of the world of online gambling. There is an online site that was launched in 1998, which is an online poker. The beginning of its appearance was also considered quite popular in the gambling world, but because several problems occurred in this poker site, in 1999, the players preferred other poker sites that came from Costa Rica because they were better compared to the previous year.

In 2000, there was a new betting site that offered some new features. Where a player can place their own bets. Betfair is a new company that is familiar with the Peer-to-Peer (player-to-player) system, where players can place several features, such as top, bottom, and so on. This is actually a challenge in itself, because a player can make several bets in a single match; this system is still used today with the development of various sports betting sites. Dominating the market hasn't stopped Betfair from developing innovations, and embracing racing sports has made the world of sports gambling even wider. This development continues the live betting system where players who want to place bets on race matches can guess the winner or the other.

In 2010, the online gambling business dimmed a bit due to the lack of innovation opportunities, but that changed in 2 days. The conference in London, September 13-15, was held with the topic "Betting on E-Sport" led by panelists from the CEO of Millennial Esports and Game CO. The conference discussed how E-Sports can work with casinos to be able to revive Las Vegas, wherever E-Sports matches are held. With the advent of several sites from gambling companies that offer betting placement in esports matches, this is becoming one of the novelties that electronic sports lovers can enjoy. Online gambling is done by the community to earn profits quickly and easily. However, the benefits obtained are not yet certain.

5.1 The Impact of Online Gambling on Muslims

The impact of online gambling can be felt and has weakened a person's physical and spiritual well-being. In the physical nature, that is, a person who is initially healthy becomes sick; a strong person becomes weak and lethargic.³⁸ Often, the mind looks empty. A good person turns into evil, an obedient and industrious person can become ignorant, a person who is diligent in worship can become lazy, a friendly person can become grumpy, someone who is industrious can become lazy to work. Who is frequent and addicted to online gambling? And when they already feel frustrated, they dare to sell their pride and their homeland, even their religion for the sake of gambling.³⁹ His love for gambling took away his love for others.

³⁸ Arnit Kurnia Sari, Moh Al-Fajrih, and Istika Ahdiyanti, "The Impact of Online Gambling on Mental Health and Social Relationships," *Al-Hikmah: Journal of Da'wah and Communication* 3, no. 2 (2023): 31–44, <https://doi.org/10.47945/al-hikmah.v3i2.1539>.

³⁹ Received September, Revised September, and Accepted September, "The Development of Online Gambling and Its Impact on Society: A Multidisciplinary Review," *Triwikama : Journal of Social Sciences* 01, no. 05 (2023): 1–7, <https://ejournal.warunayama.org/index.php/triwikrama/article/view/248/239>.

People who are addicted to online gambling only think about the winnings they get, regardless of the impact.⁴⁰ What is always thought of is pseudo-poverty.⁴¹ In the history of gambling games, there are no people who are successful and rich because of gambling; what exists is that there is misery due to defeat.⁴² There are many ways to overcome this problem, namely by providing good access and support in the environment. Teach skills to cope with stress and emotional problems that can plunge them into gambling. Positive alternative activities, such as sports and art, as well as good employment, also need to be encouraged, and providing support and counselling services for someone who is at risk or already involved in gambling.⁴³ Intervention programs can help them address the problems that arise.

Online gambling is not just an entertainment activity or game, but it has become a serious problem that affects many aspects of the lives of Muslims. The negative impact is very broad and rooted in the spiritual, psychological, social, and economic sides. Here is a more detailed explanation of these impacts:

5.2 Spiritual and Religious Impact

In Islam, a happy life is a life that walks on the sharia, with halal sustenance and earnest effort. Online gambling, which makes profits speculatively and relies on luck, is contrary to this principle.⁴⁴ For Muslims, engaging in online gambling will erode faith.⁴⁵ Trust in the sustenance that has been arranged by Allah becomes wavering. Instead of trying and surrendering, a person tends to hang his life on a game of chance. When they are aware of violating religious prohibitions, many experience inner pressure.⁴⁶ It even has the potential to cause a crisis of faith. Reduces the blessings of life: Wealth obtained from gambling does not contain blessings. Therefore, even though it looks good materially, a person's life can still feel unsettled and full of problems.

5.3 Psychological Impact

Online gambling has the potential to cause serious psychological problems due to addiction.⁴⁷ This addiction can lead to stress, depression, anxiety, and sleep disturbances that gambling players often experience due to loss of control.⁴⁸ Impulsive and irrational behavior; dependence on gambling makes it difficult for a

⁴⁰Rival Pahrijal, Nabain Idrus, and Andri Triyantoro, "The Indonesian Government's Strategy in Eradicating Online Gambling Practices: A Descriptive Analysis," *Journal of Law and Human Rights Wara Science* 3, no. 02 (2024): 267–74, <https://doi.org/10.58812/jhhws.v3i02.1357>.

⁴¹ Pahrijal, Idrus, and Triyantoro.

⁴² Hatimatunnisani et al., "THE RISE OF ONLINE GAMBLING AND ITS IMPACT ON FINANCIAL MANAGEMENT AMONG STUDENTS (A CASE STUDY ON STUDENTS OF ONE OF THE PRIVATE UNIVERSITIES IN BANDUNG)."

⁴³ Rustanto et al., "The Economic Reality of Online Gamblers," 7901.

⁴⁴ Pahrijal, Idrus, and Triyantoro, "The Indonesian Government's Strategy in Eradicating Online Gambling Practices: A Descriptive Analysis."

⁴⁵ Putri Anugrahi et al., "The Phenomenon of Online Gambling Trends in Adolescents."

⁴⁶ Annisa Laras et al., "Analysis of the Impact of Online Gambling in Indonesia," *Concept: Journal of Social Humanities and Education* 3, no. 2 (2024): 320–31, <https://doi.org/10.55606/concept.v3i2.1304>.

⁴⁷ Annisa Laras et al.

⁴⁸ Dkk Tuan Muhammad Faris Hamzi Tuan Ibrahim, "E-Gambling : Preliminary Analysis on Issues and Challenges in Prosecution Under Syariah Criminal Offences Enactment in Malaysia," *Al-Qanadir; Internasional Journal of Islamic Studies* 33, no. 4 (2024): 1–10.

person to control himself, continuing to play even though he has suffered a big loss.⁴⁹ Because of shame or feeling like a failure, gamblers tend to withdraw from family environments and social associations.

5.4 Economic Impact

Although it is seen as a quick way to earn money, online gambling can actually destroy the economic stability of a person and their family.⁵⁰ Huge financial losses: Many players who initially intend to try end up losing most or even all of their savings, incurring debt. To catch up, players often borrow money, which eventually plunges them into an endless cycle of debt.⁵¹ Disrupting work productivity: Gambling addiction diverts focus and time away from productive work or endeavors, resulting in a decrease in legitimate income.

5.5 Impact on Families

Online gambling also triggers social problems that are no less serious, especially in the realm of family and society.⁵² Domestic conflicts and financial problems due to gambling are often triggers for quarrels, divorces, and rifts in family relationships.⁵³ Social instability: If gambling practices are rampant, it can weaken social solidarity and the value of cooperation that has been the strength of Muslims. With the increase in criminality to cover gambling losses, not a few are tempted to commit criminal acts such as theft, fraud, or corruption.⁵⁴

5.6 Impact on the Younger Generation

The younger generation is now very vulnerable to falling into the tempting world of online gambling with the ease of access and massive advertising. Shifting the focus away from education: Dependence on gambling can lead young people to neglect the obligation of learning and self-development.⁵⁵ Reduced sense of responsibility: The habit of relying on luck decreases motivation to strive and achieve.⁵⁶ Poses mental and social health risks: Gambling addiction at a young age can interfere with their overall psychological and social development.

6. Conclusion

As time goes by, it is undeniable that the development of the times is advancing rapidly. Actually, developments in the field of technology are good and can make all existing affairs easier. However, who would have thought that this development is actually a counterattack on society? At this time, crimes are not only committed in

⁴⁹ Jadidah et al., "Analysis of the Prevalence of Online Gambling in the Community."

⁵⁰ Sari, Al-Fajrih, and Ahdiyanti, "The Impact of Online Gambling on Mental Health and Social Relationships."

⁵¹ Wahyu Kusumaningtyas and Sutanto, "A Literature Study on the Phenomenon of Online Slot Gambling in the Community," *JHPI : Journal of Indonesian Humanities and Education* 1, no. 1 (2024): 1–10, <https://doi.org/10.70277/jhpi.v1i1.1>.

⁵² Jadidah et al., "Analysis of the Prevalence of Online Gambling in the Community."

⁵³ Universiti et al., "HSP Explores Online Gambling Involvement Among Pagoh."

⁵⁴ Kanda and Nurhalimah, "The Impact of the Online Gambling Phenomenon On."

⁵⁵ Agif Septia Meswari and Matnur Ritonga, "The Impact of Online Gambling on the Future of Youth, Air Buluh Village, Ipuh District, Mukomuko Regency, Bengkulu Province," *Journal of Scientific Horizons* 2, no. 5 (2023): 2097–2102, <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i5.4642>.

⁵⁶ September, September, and September, "The Development of Online Gambling and Its Impact on Society: A Multidisciplinary Review."

the real world, but also through the internet, or often referred to as cybercrimes.1) Crimes that are often committed in cyberspace include gambling. This gambling is difficult to overcome. According to the law's own view, gambling is also a crime that can disturb society.2) The crime of gambling is difficult to overcome because of its closed nature, which makes it easier for people to do it.3) Gambling is not only a national problem, but it has also become an international problem, because every country also has a gambling case in it. This criminal act continues to increase every day, and its form also continues to change. The practice of gambling is prohibited both in terms of religion and national law. The impact caused by gambling contains criminal elements that can also harm not only yourself, but also affect others. Gambling is not always profitable because in every game, there must be winners and losers. Not a few people also experience defeat. People who are already addicted or dependent on gambling won't think about the effects, not even if they do.

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