



Online Gambling Problems in Indonesia: A Structural Dawah Approach

Agus Fatuh Widoyo

agusfatuh04@gmail.com

Institut Islam Mambaul Ulum, Surakarta

Mastori

mastory87@email.com

Universitas Islam Asyafiiyah, Jakarta

Zenal Arifin

zenal_arifin@gmail.com

Institut Pembina Rohani Islam Jakarta

Abstract: *According to recent media reports, online gambling transactions have reached a critical point. The transaction totals reach hundreds of trillions of Rupiah and involve students, housewives, ordinary citizens, and state officials. As a result, issues like divorce, suicide, and murder emerge, endangering society. Various efforts have been made to combat the rise of gambling, particularly online gambling, including dawah bil lisan (oral preaching), education, and the eradication of gambling websites. However, online gambling demonstrates that the trend is still growing. Thus, the primary focus of this article is to discuss the structural Dawah perspective on comprehensively eliminating online gambling. This study aims to examine the phenomenon of online gambling and potential solutions within the structural dawah paradigm. This study used qualitative methods to analyze library data, such as verified and relevant books, journals, and online news sources. The results of this study reveal that structural Dawah can be an essential solution to eradicating online gambling because the structural position of the government has the power and strength to regulate and prohibit online gambling by the principles of Dawah.*

Keywords: Online gambling, Dawah, structural

Abstrak: *Berdasarkan data-data terbaru yang dilansir media, transaksi judi online telah masuk pada tahap yang sangat meresahkan. Bagaimana tidak, angka transaksi mencapai ratusan triliunan dan melibatkan pelajar, ibu rumah tangga, rakyat dan aparat. Akibatnya, muncul problem turunan yang membahayakan masyarakat seperti perceraian, bunuh diri dan pembunuhan. Berbagai upaya dilakukan untuk menanggulangi maraknya perjudian terutama judi online. Seperti dakwah bil lisan, pendidikan dan pemberantasan situs judi. Namun demikian, judi online justru menunjukkan trend semakin naik dan meningkat. Atas dasar itu, pokok masalah artikel ini membahas perspektif dakwah struktural dalam memberantas judi online secara komprehensif. Tujuan penelitian ini adalah menganalisis fenomena judi online dan solusinya dalam paradigma dakwah struktural. Penelitian ini menggunakan metode kualitatif dengan menggunakan data-data kepustakaan seperti buku, jurnal, dan situs-situs berita online yang telah terverifikasi dan terkait dengan objek penelitian. Hasil penelitian ini mengungkapkan bahwa dakwah struktural bisa menjadi solusi yang hakiki untuk memberantas judi online. Sebab posisi struktural pemerintahan memiliki daya dan kekuatan dalam memerintah dan melarang sesuai dengan prinsip-prinsip dakwah.*

Kata kunci : judi online, dakwah, struktural

Introduction

Online gambling remains a problem that appears difficult to eradicate. The government's eradication commitment remains ineffective. The majority of the public (57%) believes that the government is not serious about eliminating online gambling.¹ The number of victims of this illegal game is increasing rather than decreasing year after year. According to media reports, approximately 2.7 million Indonesians are involved in online gambling activities. As a result, several social issues arise, threatening the peace of community life. Some of the following news is enough to demonstrate how online gambling has claimed many victims. According to Kompas.com, a 32-year-old Semarang man named SR committed suicide in his home as a result of online gambling. According to his wife's statement, SR attempted suicide three times but was unsuccessful. The victim is an online motorcycle taxi driver. At the time of the incident, the house was empty, and his wife was visiting her parents.² According to police, SR pawned his house certificate to gamble online. As a result, his wife, who had recently given birth, was forced to become a widow and support herself and her children on her own. Online gambling is also detrimental to the longevity of marriages. According to the religious court in Bojongoro, the number of divorces between January and mid-May 2024 increased. The majority of married couples suffer from online gambling addiction. They are between 20 and 30 years old, married for 7-8 years, do not own a home, and have only one child.³

Even more tragically, online gambling occurs not only in civil society but also in the government, which should be at the forefront of eradicating online gambling. As reported by various media outlets, a police officer died in Mojokerto, East Java, after being burned by his wife, who is also a police officer. This shocking and sad event occurred on Saturday, June 4, 2024, when the suspect discovered that her husband's 13th salary was only Rp. 800,000, not the expected Rp. 2,800,000. According to police reports following the investigation, the victim frequently spent shopping money that should have been used to support her three children for online gambling. The three cases mentioned above are quite representative of online gambling

¹ CNN Indonesia, "Survei: 57 Persen Warga Nilai Pemerintah Tak Serius Berantas Judol" (n.d.), <https://www.cnnindonesia.com/nasional/20240625110624-12-1113811/survei-57-persen-warga-nilai-pemerintah-tak-serius-berantas-judol>.

² Racmawati, "Gara-gara Judi online, Ojol di Semarang Bunuh Diri, Sempat Kirim Pesan ke Istri yang Baru Melahirkan" (2024), <https://regional.kompas.com/read/2024/06/20/165600078/gara-gara-judi-online-ojol-di-semarang-bunuh-diri-semapat-kirim-pesan-ke>.

³ Viva.co.id, "Gara-gara Judi Online, Ratusan Warga Kabupaten Ini Menjanda" (n.d.).

victims, involving more than 2.7 million users, and demonstrate how dangerous online gambling is to people's lives.

In general, gambling can lead to depression, suicide, domestic violence, and divorce.⁴ To avoid these negative consequences, academics, society, and the government must actively collaborate. Various approaches must be taken to reduce the prevalence and impact of online gambling. President Joko Widodo even ordered a task force to eradicate online gambling. However, since the formation, apprehending bookies has not been a priority. Instead of arresting bookies, Hadi Tjahjanto, the Coordinating Minister for Political, Legal, and Security Affairs of the Republic of Indonesia and chairman of the task force to eradicate gambling, revealed that his party was more concerned with saving the Indonesian people. According to tempo.com, he stated, "The most important thing is to save the Indonesian people first, and then we will arrest the online bookies together."⁵

This research is based on the understanding and belief that Islam is the solution to all of life's problems, including online gambling. Prophet Muhammad was sent to this world to spread the religion of Islam, which is straight and provides solutions to human problems. If the happiness of the fish is in the water, the happiness of the worm is in the soil, and the bird's happiness is when it flies in the sky, so is human happiness when he practices his religion flawlessly.⁶ Islamic Sharia, in all of its perfection, has strong conceptual roots in the eradication of various immoralities, including online and offline gambling. Cultural approaches and dawah bil lisan must be carried out continuously by preachers to teach moral values to the community and prevent various immoralities, including online gambling practices. However, such dawah efforts are far from sufficient. Islam teaches a more assertive dawah policy, the structural dawah approach. Several studies on anti-gambling had been conducted before this one. The following explanation includes several previous studies that set this research apart from others. First, a study titled "Analysis of Koh Dennis Lim's Dawah Messages about Gambling on Instagram

⁴ Azhar Bagas Ramadhan, "Kemenag Minta Penghulu Edukasi Bahaya Judi Online ke Calon Pengantin" (2024), <https://news.detik.com/berita/d-7404091/kemenag-minta-penghulu-edukasi-bahaya-judi-online-ke-calon-pengantin.%0A%0A>.

⁵ Juli Hantoro, "Mengapa Satgas Belum Tangkap Bandar Judi Online?," last modified 2024, <https://nasional.tempo.co/read/1884054/mengapa-satgas-belum-tangkap-bandar-judi-online>.

⁶ Dr. Suryadi, *Islam Adalah Solusi Permasalahan Kehidupan* (Kepri, 2019), <https://kepri.kemenag.go.id/page/det/dr-suryadi--islam-adalah-solusi-permasalahan-kehidupan->.

Social Media."⁷ This study looks specifically at Koh Dennis Lim's dawah messages on Instagram about online gambling. More specifically, the study examined Koh Dennis' three Dawah messages for overcoming gambling addiction. As a result, this research differs regarding the object under study, as it focuses on the structural dawah approach. Second, the study 'Communication Strategies of Religious Leaders in Overcoming Online Gambling in Teenagers of Singapore Village, West Kikim Subdistrict, Lahat Regency' focuses on dawah communication strategies used by clerics or religious leaders to overcome online gambling. The title indicates that the subject of the research is religious leaders rather than the government or its structural environment. As a result, the research focuses on the approach of dawah bil lisan rather than its structure.

Research Methods

This is a scientific study that starts with data collection to be used for specific purposes. The activities are based on scientific characteristics in general, which are rational, empirical, and systematic by scientific methodology. The study method is qualitative, with text serving as a description of the research findings. Books, journals, and verified online news sites are all important data sources in this study. The qualitative method is deemed very appropriate for obtaining an in-depth overview and understanding of Indonesia's structural dawah approach to fighting online gambling. Qualitative research measures and analyzes findings, conditions, and phenomena. This study used the structural dawah approach. The data sources included books, journals, media, and other qualitative sources related to structural Dawah and online gambling. Furthermore, the collected data was first reviewed and analyzed using the structural dawah theory.

Results and Discussion

There are two approaches to dawah theory: cultural Dawah and structural Dawah. Cultural Dawah refers to activities that emphasize a cultural approach by considering, paying attention to, and even using customs as a medium of Dawah. Anyone, regardless of social

⁷ Sabila Nur, Ida Afidah, dan N Sausan Muhammad Sholeh, "Analisis Pesan Dakwah Koh Dennis Lim Tentang Judi Di Media Sosial Instagram," in *Bandung Conference Series: Islamic Broadcast Communication*, Volume 4, 2024.

standing, can engage in cultural Dawah. Structural Dawah, on the other hand, employs power or power structure.

The central question is whether Dawah can enter the realm of power and politics. In this day and age, religion's entry into the realm of power is considered taboo, with some suspecting it of dividing the nation and harboring radical ideas.

Theories on the relationship between Islam and the state are important to discuss to emphasize and describe Muslims.

First, there is the integralist theory, which argues that religion and power, or politics, are inseparable. According to Agus Handoko, the integral theory occurs when the state and religion are integrated, such that the head of state also holds religious and political power, and his government is based on 'God's authority.'⁸ Critics of the integralist paradigm attribute it to traditionalist and Shia thought, implying that the unification of religion and state is an irrelevant classic. Most Muslims believe that the Shia sect is heretical and different from *Ahlus Sunah wal Jamaah*.

Critics of this paradigm are frequently inconsistent. When this integralistic paradigm is rejected for traditionalist and classical reasons, they advocate for a democratic system. The integral paradigm began with the Prophet Muhammad's migration to Medina, while democracy as a concept of government dates back even further to ancient Greece in the 5th century BC. If this paradigm is rejected due to the Shia concept, *mujtahid imams*, salaf scholars, and contemporary scholars affiliated with *ahlus sunnah wal jamaah* hold an integralist viewpoint.

Second, the symbiotic theory, also known as the half-and-half theory, accepts some religious teachings while rejecting others. According to Tahir, this concept rejects the idea that religion has a state system and the Western notion that Islam only regulates human relations with the creator. Supporters of this concept argue that religion has no concept of statehood but does have a set of ethical values that guide state life.⁹ According to Munawir Sadzali in Aziz Thaba, Islam does not prefer a pre-existing political system but rather a set of ethical values that the state can implement.¹⁰

⁸ H Agus Handoko, *Relasi Agama Dan Negara Dalam Tafsir Al-Nukat Wa Al-'Uyûn Karya Al-Mawardi* (Publica Indonesia Utama, 2023).

⁹ T Tahir, *As'adiyah dan negara : konsep, relasi dan aksi perspektif maqasid al-syari'ah* (Publica Indonesia Utama, 2023).

¹⁰ Sjadzali Munawir, "Islam dan Tata Negara," *Jakarta: Universitas Indonesia* (1993).

Thus, according to the substantial paradigm, only religious ethics can enter the realm of government. Religious law, as defined in Islam, is deemed irrelevant and endangers the state and society. Abu Yasid believes this theory is particularly relevant in the context of a diverse nation-state.¹¹ This viewpoint differs from the belief that Islam, as a religion of *rahmatan lil 'alamin*, is more capable of overshadowing diversity on the one hand and saving humanity with Islamic preaching on the other. In the history of integrated Islam, during the reign of Caliph Muawiyah, as recognized by an orientalist named Will Durrent, the dzimmah, Christians, Zoroastrians, Jews, and Shahibah felt the peace of Muawiyah bin Abu Sofyan's time, which was characterized by tolerance and not found in the Christian state.¹²

Third, secularistic theory refers to a material or worldly understanding (rather than religious or spiritual).¹³ Secularism is a political movement that seeks to separate religion and government. The state prohibits adopting or using religion as a basis for moral and legal policy. Concretely, secularism contributes to replacing religious law with civil law and eliminating religious terminology from the realms of power and politics. Inconsistently, the current administration is applying the secularist paradigm, specifically under Joko Widodo.

In a 2017 speech, President Joko Widodo stated unequivocally that religious and political issues must be kept separate because Indonesia is made up of 714 tribes, as opposed to other countries that have only two or three.¹⁴ However, in 2018, the government issued a policy on Santri Day that demonstrated that religion and state are not separate. According to the researcher's analysis, the government's secularism is pragmatic rather than pure.

The three theories listed above must be presented as an analysis when discussing structural Dawah. These three theories will help you understand the current paradigm for solving gambling problems. Structural Dawah is derived from two words: Dawah and structural. Dawah is an active effort to bring people to the path of Islam through *fikrah*, *thariqah*, and *uslub* as prescribed by Shara. Meanwhile, structural is derived from the word structure, which refers to how something is arranged or built; in this case, the arrangement and

¹¹ D R Abu Yasid, *Logika Hukum: Dari Mazhab Rasionalisme Hukum Islam hingga Positivisme Hukum Barat* (Saufa, 2016).

¹² Will Durant dan Monica Ariel Mihell, *THE STORY OF CIVILIZATION VOLUME SIX*, vol. 1969 (Citeseer, 1935).

¹³ Kbbi, "Sekuler" (n.d.), <https://www.kbbi.web.id/sekuler>.

¹⁴ Kompas.com, "Presiden Jokowi Pisahkan Agama dan Politik," <https://nasional.kompas.com/read/2017/03/24/19084521/presiden.jokowi.pisahkan.agama.dan.politik>.

building are associated with formal government buildings. According to this definition, structural Dawah is a formal and structured approach to Dawah that follows specific norms and rules. Dawah is classified as structural if it is carried out seriously and intensively, transforming Islam into a form that affects the foundation of the state.¹⁵ Structural Dawah operates through economic, social, and political structures. Political actors in various positions base their policies on Islamic teachings and values, and the state is responsible for enforcing them.¹⁶

Structural Dawah Method in Fighting Online Gambling

Gambling is a national and even international problem. The perpetrators and victims are numerous, including individuals and the state apparatus. As a result, multiple approaches must be taken to properly and perfectly resolve this problem. The structural approach is an understudied area. The structural approach is the most rational and comprehensive method for addressing the issue of online gambling in Indonesia. This is because gambling frequently takes place on sites that are difficult to shut down without the involvement of the government. Cultural Dawah will be ineffective in combating structural gambling immorality. With all of its tools and apparatus, the government should be able to eradicate online gambling from its roots. This requires political will and a good political system, specifically the Islamic system.

Online gambling is the result of ineffective political policies. As a result, caring about the problem of online gambling but not caring about the political sector, which is an essential component of that problem, is a mistake. This theory is consistent with the words of the German writer Bertolt Brecht, who famously stated, "The worst blindness is political blindness. He does not listen, speak, or participate in political events. He is unaware that political decisions determine the cost of living, the price of beans, fish, flour, rent, shoes, and medicine. The blind man is proud and puffs up his chest, saying he despises politics. The fool is unaware that his political ignorance produces prostitutes, abandoned children, the worst of all thieves, bad politicians, and corrupt national and multinational corporations that drain the country's wealth."¹⁷

¹⁵ Muhammad Sulthon, H M Amin Syukur, dan M Adib Abdushomad, *Menjawab tantangan zaman: desain ilmu dakwah: kajian ontologis, epistemologis dan aksiologis* (Pustaka Pelajar diterbitkan atas kerjasama dengan Walisongo Press, 2003).

¹⁶ Farhan Farhan, "Bahasa Dakwah Struktural dan Kultural Da'i dalam Perspektif Dramaturgi," *AT-TURAS: Jurnal Studi Keislaman* 1, no. 2 (2014).

¹⁷ M Mastori, "Rekonstruksi Tamadunislam di Masa Modern (Pendekatan Dakwah)," *Jurnal at-Taghyir: Jurnal Dakwah dan Pengembangan Masyarakat Desa* 4, no. 2 (2022): 217–240.

The early scholars' prayers and attitudes toward political leaders demonstrate the importance of politics and power. Fudhail ibn Iyadh once said, "If I had a supplication that would have been answered, I would have offered it to my leader." When asked, 'Why is that?' Fudhail responded, "If I make that supplication for myself alone, it will only benefit me. But if it is for my ruler, the people and country will benefitted." ¹⁸

Online gambling has caused significant harm. According to the teachings of Indonesia's existing religions, which include Islam, Christianity, Hinduism, and Buddhism, Islam is the only religion that strictly prohibits gambling. However, in a secularistic paradigm, the prohibition of gambling does not represent a specific religion but rather a consideration of good and bad in society.

According to state policy, if something becomes a state decree, the prohibition on gambling applies to all citizens, Muslim or non-Muslim. As a result, everyone is required to follow the state-enforced prohibition. The state is responsible for prohibiting gambling, not allowing or legalizing it. The legalization of gambling and other economic activities prohibited by Islam reflects the corruption of society in this era. As stated in the Prophet's hadith, "There will come a time when people no longer care where they get their wealth, whether from halal or haraam businesses." Many factors contribute to the gambling problem, including a lack of religious understanding and commitment, poverty, and a fad that leads to addiction due to the ease of access to gambling sites. Based on these issues, the structural dawah offer presented below can be proposed as a solution to combat online gambling:

Economic Strengthening

Most online gamblers are small people with low incomes. The Financial Transaction Reports and Analysis Center (PPATK) revealed shocking information that 2.19 million poor or low-income citizens are involved in online gambling. This means that this poor group accounts for 79% of Indonesia's total online gambling population of 2.76 million. These poor people engage in betting activities with a small nominal value, typically less than Rp. 100,000. PPATK identifies low-income individuals as laborers, students, private employees, housewives, etc. ¹⁹

¹⁸ Abu Nu'aim Al Ashfahaniy, *Hilyatul Auliya* (Darul Ihya' At Turots Al 'Iroqiy, n.d.).

¹⁹ Cnnindonesia.com, "21 Juta Orang Miskin Main Judi Online Taruhan di Bawah 100 Ribu" (n.d.), <https://www.cnnindonesia.com/ekonomi/20231010124733-92-1009341/21-juta-orang-miskin-main-judi-online-taruhan-di-bawah-rp100-ribu..>, diakses 19 Juni 2024.

Based on these issues, a relevant dawah strategy is required to combat the practice of online gambling in Indonesia. The state must meet the needs of its citizens. Islamic Dawah must be directed toward economic development in the community. It is necessary to work together to find a solution to the community's economic problems, which are the primary contributors to the practice of online gambling in Indonesia. Effective social and structural dawah activities are required to assist those in need.

The following are strategic steps that can be taken to address the poverty problem:

First, on a micro level, Dawah must inspire concern in others. Dawah activists must try to raise the awareness of Muslim entrepreneurs with significant economic potential to assist their families and sisters who are financially difficult, either through social institutions or personally. This kind of concern is highly encouraged in Islam. In his *Ihya*, Imam Ghazali explains that one of a Muslim's obligations to other Muslims is to assist them when they are experiencing difficulties or suffering,²⁰ whether due to economic or other issues.

The Prophet said, "Whoever helps someone in need, Allah will record 73 forgivenesses. One forgiveness solves all of his problems, while 72 raises his degree on the Day of Judgment." (HR Bukhari dan Baihaqi)

Sociologically, the distribution of this assistance must be considered so that it does not have other negative consequences, such as dependence on others. People must meet their basic needs, such as clothing, food, shelter, and education, for the rest of their lives. As a result, there must be a platform that can consistently meet the community's needs without lowering their self-esteem.

Second, on a macro level, Dawah aims to strengthen spirituality and establish the Islamic economic system as the foundation for policy. The current capitalist economic system is the leading cause of poverty worldwide, not just in Indonesia. Capitalism has exacerbated disparities between the rich and the poor.²¹ This system has no regulatory barrier to competition, allowing the rich to get richer and the poor to get poorer.

Unlike capitalism, which only discusses poverty alleviation, the Islamic economic system makes poverty alleviation a state obligation. With Islamic sharia waqf, educational institutions

²⁰ Al-Ghazali, *Ihya' Ulumuddin 5* (Bandung: Nuansa Cendekia, 2020).

²¹ George Bernard Shaw, "Menghapus Kemiskinan," *Pembang. Berkelanjutan Stud. Kasus Di Indones* (2019): 15.

like Al-Azhar University can fund the foundation's operations, lecturer salaries, and student scholarships.²² Kelengkapan ajaran Islam dalam mengatur ekonomi membuat kajian-kajian tentang ekonomi Islam dalam skala nasional maupun global terus mengalami perkembangan.

The completeness of Islam's teachings in regulating the economy encourages national and global studies on Islamic economics. The world is beginning to recognize that the Islamic economic system is worthy of serving as a paradigm for state policy in all aspects. This is not limited to countries with a Muslim majority. The Islamic economic system has become the subject of study and policy in Western countries such as Britain.²³ Historically and empirically, implementing the Islamic economic system has proven beneficial to the community. The Islamic economy's welfare target even outperforms the current capitalist economic system, which has proven to torment the people. The capitalist economic system only focuses on global welfare and is limited to capital owners. As a result, the Islamic economic system aims to achieve worldly and *ukhrawi* welfare.²⁴ As a result, Islamic economic policies, both macro and micro, cannot be based on activities prohibited by Islam, such as gambling, excessive taxes, illegal levies, corruption, and so forth.

Thus, preaching and implementing the Islamic economic system is a strategic step that must be socialized to address poverty, which is the primary cause of the spread of online gambling. However, the offer of Islamic economics cannot be fully implemented in the secular system.

Internal Supervision of State Officials who Sponsor Online Gambling

The rise of online gambling cannot be separated from the role of the state apparatus. Hadi Tjahyanto, the head of the online gambling task force, stated that the police and Indonesian National Army already have information on which members are involved.

The head of state supervises the state apparatus to ensure it does not use haram means. The Prophet exercised this type of supervision when he became the first head of the Islamic state in Medina. Although this story is about corruption, it teaches us that supervision is essential in all cases of abuse of authority, including gambling.

²² Abdul Rahman Hidayat, "Peran wakaf dalam perekonomian (studi wakaf tunai terhadap pembangunan ekonomi)," *Perisai: Islamic Banking and Finance Journal* 1, no. 1 (2016): v1i1-232.

²³ Muhammad Iqbal, "Konsep Pengentasan Kemiskinan Dalam Ekonomi Islam," *Jurnal Ilmiah Mahasiswa FEB* Volume 5, Nomor 2 (2017).

²⁴ Dana Syahputra Barus, *Teologi Ekonomi Islam*, Merdeka Kreasi Group (Medan, 2022).

According to one narration, the Prophet once assigned Abdullah bin Luthbiyah to be a zakat collector in the village of Bani Sulaim. When Abdullah returned from his zakat collection, he immediately reported the results to the Prophet. In addition to submitting the results of the collected zakat, Abdullah bin Luthbiyah submitted several items he claimed as his property as a gift from the muzakki. After receiving the report, the Prophet asked Abdullah bin Luthbiyah, "If you just sit in the house of your father or mother, will the gift itself come for you?"

Following that, the Prophet immediately took the pulpit. It addressed the audience, "By Allah, if a person receives a gift without right, on the Day of Resurrection, he will meet Allah with the gift (he received). Then I will recognize him; he is carrying something on his shoulder and screech like a camel, bleat like a cow, or bleat like a goat."

The hadith narrated by Imam Bukhari above emphasizes the importance of exercising caution when carrying out public mandates. On the other hand, the Prophet taught to control his apparatus rather than simply accepting reports.

Eradicating Online Gambling Sites and Providing Criminal Sanctions for Violators

Gambling, in the perspective of Islamic law, has been clearly stated as forbidden, as Allah says, *"They ask you 'O Prophet' about intoxicants and gambling. Say, 'There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit.'"*¹ They 'also' ask you 'O Prophet' what they should donate. Say, *"Whatever you can spare."* This is how Allah makes His revelations clear to you 'believers', so perhaps you may reflect." (QS Al Baqarah: 219)

The prohibition of gambling includes the prohibition of the *wasilah*, or gambling tool. In the increasingly sophisticated digital communication age, the mediums for carrying out gambling practices, such as online media, are also becoming more sophisticated. Gambling should be eradicated first, followed by the media that supports gambling.

Imam Ghazali's theory of eradicating immorality in his *Ihya* can be translated into a more practical policy. In *Al-hisbah*, he describes the stages of eradicating immorality:

First, explain the prohibition of an act, such as gambling, in the Qur'an and Hadith. If the first step does not work, proceed to the second.

Second, gently advise the culprit to stop gambling. If it does not work, go to the third stage.

Third, use firm language when advising, such as "O ignorant... do you not fear Allah". If this does not produce results, proceed to the fourth step.

Fourth, use force to prevent. For example, we could spill an alcoholic's drink. In the case of gambling, we can break into casinos and disable their websites. However, if this step fails, the fifth step can be taken.

Fifth, threaten and beat him. However, because this fifth step can cause commotion, resistance, and even war, the best action is for the government to support all processes.

The increase in gambling practices is not always due to a lack of understanding of the gambling prohibition. The research entitled "The Understanding of Higgs Domino Online Game Players in Bebesen District, Central Aceh Regency, on Verses about Gambling" demonstrates that some online gambling players thoroughly understand the verses about gambling. Thus, *dawah bil lisan* is insufficient to end the practice of gambling in society. There must be another approach so that gambling players can consider their options before deciding to gamble, namely legal sanctions imposed by the state.

*Even though the criminal code has regulated gambling crimes, the practice remains widespread in society. As a result, there is nothing wrong with the state or society using Islamic punishment to punish gamblers. Although it is difficult, the community's opinion on Islamic legal sanctions for gambling must be raised and socialized so that one day, it can become a collective agreement to punish gamblers for Islamic crimes. This is consistent with the principle of maqashid sharia, which states that the implementation of Islamic law aims to protect property. As a result, gambling, usury, theft, and other muamalah crimes, which can waste property, can be prohibited.*²⁵

Islamic law, which includes *hudud* and *ta'zir*, has proven beneficial and comforting to the community. According to history, during the reign of Caliph Mu'tashim in 219 AH, a brutal gang known as the Az Zutha or Jots controlled the streets of Bashrah and incited public unrest. The Caliph directed Ajif bi Anbasah, one of his military commanders, to crack down on the Az Zutha gang. Finally, Ajif bin Anbasah's troops captured 500 Jots members and killed 300 more

²⁵ Sheillavy Azizah, Sandy Rizki Febriadi, dan Popon Srisusilawati, "Analisis Maqashid Syariah Tentang Menjaga Harta Terhadap Penangguhan Penyerahan Jaminan Logam Mulia Kolektif," *Prosiding Hukum Ekonomi Syariah* ISSN 2460 (2020): 2159.

in battle. Ajif bin Anbasah's troops, under the orders of Caliph Al-Mu'tashim Billah, continued to push the Jots until they were forced to seek asylum and security.²⁶

Gambling prohibition is more than just an invitation or call to action; it carries criminal consequences to prevent gambling from spreading. Islam has established criminal sanctions against gambling, including bookmakers, players, programmers, server providers, promoters, players, and all others involved in gambling activities.

Gamblers face *ta'zir* sanctions, determined by the head of state (Caliph) or *qadhi* (judge). In other words, *ta'zir* refers to violations of Islamic law for which there are no legal consequences in the Qur'an or Sunnah. Legal sanctions in the Islamic teaching system reflect the role of law as a form of coercion that protects society from all threats and dangers.²⁷

Ta'zir sanctions for gamblers vary depending on the *qadhi's* interpretation of the sharia text and the specifics of the gambling offense. In reality, the organizer or provider of gambling facilities causes economic harm while also inciting hostility in the community.²⁸

According to the above viewpoint, in the book *Nizham al Uqubat fil Islam*, the *ta'zir* sanctions imposed are proportionate to the crime's severity. Crimes or major sins will result in more severe sanctions to achieve the prevention objectives. As a result, perpetrators of gambling crimes that cause harm to the larger community deserve harsh penalties such as flogging, imprisonment, and even the death penalty.

Conclusion

Researchers drew several conclusions from their data analysis. First, structural Dawah is required to eradicate online gambling because the practice alone is insufficient to eradicate it through dawah bil lisan or cultural dawah approaches that focus on awareness. Imam Ghazali's *ihya* calls for a more assertive approach based on the stages of *hisbah*. Second, structural Dawah is Dawah based on political power. As a result, the power structure should be filled with people who have a strong Islamic commitment to developing a comprehensive anti-online gambling strategy. Third, structural Dawah is still less of a concern for da'I because of the secularistic or substantialism paradigm that governs this country, which suspects religious rules and even keeps them out of political life.

²⁶ S M Al-Khudari, *Bangkit Dan Runtuhnya Khilafah Bani Abbasiyah*, *Bangkit dan Runtuhnya Daulah Islamiyah* (Pustaka Al-Kautsar, n.d.).

²⁷ Nino Indrianto, *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi* (Deepublish, 2020).

²⁸ Syahrizal Abbas, *Filosofi Pelaksanaan Syariat Islam di Aceh* (CV. Naskah Aceh, 2018).

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