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**THE URGENCY OF PREVENTING ONLINE GAMBLING IN ENSURING FAMILY STABILITY FROM THE PERSPECTIVE OF THE PROPHETIC HADITH
(A Thematic Study Based on the Hadiths in *Al-Kutub al-Sittah*)**

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ABSTRACT

This research aims to reveal the importance of preventing online gambling in preserving family security from the perspective of Prophetic Hadith. It employs a qualitative method through a library study of secondary data, utilizing the theory of critical discourse analysis and the deductive approach. The results showed that online gambling is one of the most serious social challenges in the digital age due to its easy accessibility via smart devices. Its effects are not limited to the economic aspects but also extend to psychological, social, and ethical dimensions, leading to family disintegration, rising divorce rates, and criminal behavior resulting from debt and addiction. Islam provides a comprehensive treatment for this phenomenon, as both the Qur'an and the Prophetic Sunnah prohibit gambling not only as an unlawful transaction but also because of its destructive impact on individuals, families, and society. The hadith literatures emphasize that even inviting others to gamble requires expiation, reflecting Islam's preventive approach at the earliest stages. It also affirms that wealth obtained through unlawful means lacks blessing and poses a threat to family security, and it

likens those who engage in gambling to individuals who contaminate themselves with what is inherently impure. These hadiths highlight that family security is grounded not only in affection and mercy but also in the purity of sustenance, moral responsibility, and the prevention of harmful practices. In this regard, family leadership bears the responsibility of protecting the household from digital risks, foremost among them online gambling.

Keywords: *Online Gambling; Family Security Stability; Prophetic Hadith.*

ABSTRAK

Penelitian ini bertujuan untuk mengungkap pentingnya pencegahan perjudian daring dalam menjaga stabilitas keamanan keluarga berdasarkan hadis Nabi. Penelitian ini menggunakan metode kualitatif melalui studi kepustakaan terhadap data sekunder, dengan memanfaatkan teori analisis wacana kritis serta pendekatan deduktif. Hasil penelitian menunjukkan bahwa perjudian daring merupakan salah satu tantangan sosial paling berbahaya di era digital, karena kemudahan aksesnya melalui perangkat pintar. Dampaknya tidak terbatas pada aspek ekonomi semata, tetapi juga meluas ke dimensi psikologis, sosial, dan etika, yang berujung pada disintegrasi keluarga, meningkatnya angka perceraian, serta berbagai tindak kejahatan yang diakibatkan oleh utang dan kecanduan. Islam telah memberikan penanganan yang komprehensif terhadap fenomena ini, di mana Al-Qur'an dan Sunnah Nabi melarang perjudian tidak hanya sebagai bentuk transaksi yang diharamkan, tetapi juga karena dampak destruktifnya terhadap individu, keluarga, dan masyarakat. Sejumlah hadis dikemukakan untuk menjelaskan bahwa sekadar mengajak orang lain berjudi sudah mewajibkan adanya kafārah (tebusan), yang menegaskan penekanan Islam terhadap upaya pencegahan fenomena ini sejak tahap awal. Teks-teks hadis tersebut juga menegaskan bahwa harta yang diperoleh secara haram tidak memiliki keberkahan dan mengancam stabilitas keamanan keluarga, serta menganalogikan pelaku perjudian dengan orang yang mengotori tangannya dengan sesuatu yang secara fitrah menjijikkan. Hadis-hadis ini menegaskan bahwa stabilitas keamanan keluarga bertumpu pada kesucian sumber penghidupan, tanggung jawab moral, serta pencegahan terhadap praktik-praktik yang merusak. Dalam hal ini, kepemimpinan keluarga memikul tanggung jawab untuk melindungi rumah tangga dari risiko-risiko digital, dengan perjudian daring sebagai ancaman utama.

Kata Kunci: *Judi Online; Stabilitas Keamanan Keluarga; Hadis Nabi.*

A. INTRODUCTION

The phenomenon of electronic gambling in the digital era has become one of the dangerous social problems in many parts of the world, including Indonesia.⁴⁶ The ease of access to such practices through smart devices has led to its widespread proliferation, making it increasingly difficult to control. Its impact is not limited merely to the economic sphere; rather, it extends to social and psychological dimensions, even reaching the point of undermining the very foundations of the family.⁴⁷ Numerous cases of divorce, criminal acts, and moral crises originate from addiction to electronic gambling, which poses a serious threat to the stability of family life.⁴⁸

From the perspective of Islam, gambling (*al-maysir*) is an act that is forbidden and prohibited by the Qur'ān and the Sunnah of the Prophet.⁴⁹ This prohibition is not limited merely to the transactional aspect, but also encompasses the moral, spiritual, and social consequences that arise from it.⁵⁰ The Prophetic ḥadīths give significant attention to the dangers of gambling by explaining that any gain derived from it is considered unlawful (*ḥarām*) wealth devoid of blessing, and by depicting the condition of gamblers as a state of humiliation. Thus, it becomes clear that gambling is not merely a legal-formal fiqh issue, but an ethical problem that threatens the well-being of both the family and society.

In Islam, the family is regarded as the smallest yet most essential unit in building a strong society.⁵¹ Its stability cannot be realized when one of its members falls into destructive practices such as electronic gambling. The Prophetic ḥadīths emphasize the importance of

⁴⁶ Sriyana Sriyana, "Judi Online: Dampak Sosial, Ekonomi, dan Psikologis di Era Digital," *JURNAL SOCIOPOLITICO* 7, no. 1 (2025): 27–34, <https://doi.org/10.54683/sociopolitico.v7i1.169>.

⁴⁷ Domu Sama Ria Tumangger and Hudi Yusuf, "ANALISIS KRIMINOLOGIS TERHADAP PERKEMBANGAN PERJUDIAN ONLINE DI INDONESIA," *Integrative Perspectives of Social and Science Journal* 2, no. 2 Mei (2025): 2725–34.

⁴⁸ Fadillah Utami et al., "Judi Online : Faktor Pemicu Perceraian dalam Keluarga Modern," *Hidayah : Cendekia Pendidikan Islam Dan Hukum Syariah* 2, no. 1 (March 2025): 14–22, <https://doi.org/10.61132/hidayah.v2i1.759>.

⁴⁹ Rafel Maita et al., "Perjudian dalam Kerangka Hukum Ekonomi Syariah: Tinjauan Terhadap Maysir dan Konsekuensinya," *Media Hukum Indonesia (MHI)* 2, no. 2 (2024): 139–50, <https://doi.org/10.5281/zenodo.11212490>.

⁵⁰ Raja Albar Pandapotan Simatupang Raja, Bunga Amalia Nasution, and Khairil Alfı Syahri, "Judi Online dan Hukum Pidana Islam: Implikasi Hukum dan Moralitas," *Jurnal Sahabat ISNU SU* 1, no. 3 (2024): 206–13, <https://doi.org/10.70826/jsisnu.v1i3.486>.

⁵¹ Miftahul Jannah, "Konsep Keluarga Idaman dan Islami," *Gender Equality: International Journal of Child and Gender Studies* 4, no. 2 (2018): 87–102.

safeguarding the trust within the family, earning a livelihood from lawful (*halāl*) sources, and avoiding major sins that may lead to the collapse of the household. Therefore, efforts to prevent electronic gambling constitute both a *shar'ī* and social necessity to ensure the establishment of a stable, harmonious, and blessed family.

Previous studies related to electronic gambling indicate that various researchers have examined this topic from diverse perspectives. Among them is a study entitled “*Studi Komparatif Antara Hadis Larangan Berjudi dan Hukum Positif di Indonesia*” (“A Comparative Study Between the Prophetic Ḥadiths on the Prohibition of Gambling and Positive Law in Indonesia”), authored by Basri Tujang, Hendri Waluyo Lensa, and Abdul Muthalib.⁵² This study analyzes the psychological, economic, and social impacts of electronic gambling in Indonesia. It shows that national financial losses have exceeded nine hundred trillion rupiahs since 2021, and that 2% of the perpetrators are minors. The study concludes that both Islamic law (*al-sharī'ah*) and positive law prohibit and impose sanctions for gambling. However, *al-sharī'ah* places greater emphasis on ethical and spiritual dimensions, whereas positive law focuses more on legal-formal aspects. The study also recommends enhancing public education, expanding employment opportunities, strengthening legal oversight, and increasing religious awareness.

Another relevant study is entitled “*Perkembangan Judi Online dan Dampaknya Terhadap Masyarakat: Tinjauan Multidisipliner*” (“The Development of Electronic Gambling and Its Impact on Society: A Multidisciplinary Review”), written by Andri Sahata Sitanggang, Redha Subta, and Fanny Yuli Hasiolan.⁵³ This article examines the negative impacts of electronic gambling on society, particularly on individual well-being, family security, and social relations. Using a qualitative method through in-depth interviews, the findings show that electronic gambling leads to addiction, financial crises, and social disintegration. Based on these findings, the study recommends implementing effective preventive measures, such as

⁵² Andri Sahata Sitanggang, Ridho Sabta, and Fani Yuli Hasiolan, “Perkembangan Judi Online dan Dampaknya Terhadap Masyarakat: Tinjauan Multidisipliner,” *Triwikrama: Jurnal Ilmu Sosial* 1, no. 6 (2023): 70–80.

⁵³ Mhd Abror et al., “Fenomena Judi Online dalam Perspektif Hadis Tentang Tanggungjawab dan Pengelolaan Harta,” *Advances in Humanities and Contemporary Studies* 6, no. 1 (2025): 88–95.

improving education about risks, strengthening oversight of gambling platforms, increasing social awareness, and formulating anticipatory policies to address this growing threat.

There is also a study entitled “*Fenomena Judi Online dalam Perspektif Hadis tentang Tanggung Jawab dan Pengelolaan Harta*” (“The Phenomenon of Electronic Gambling in Light of Prophetic Ḥadīths on Responsibility and Wealth Management”), authored by Muhammad Abror, Muhammad Aji Abror, Mery Dwi Astuti, and Prastya Haida Balinda.⁵⁴ This research analyzes the rise of electronic gambling in the digital era, noting that Indonesia is the country with the largest number of users, reaching four million players, with total financial turnover exceeding five hundred and seventeen trillion rupiahs since 2017. Although electronic gambling often promises quick profit, it entails significant risks and various negative consequences for individuals and society. From an Islamic perspective, this practice is prohibited because it contradicts the principles of responsibility in wealth management. The Prophetic hadīths affirm that wealth is a trust (*amānah*) that must be managed lawfully (*ḥalāl*) and productively. Employing a qualitative descriptive-analytical method, this study demonstrates that electronic gambling is incompatible with Islamic financial principles and generates serious social, ethical, and spiritual harms.

Unlike previous studies, the present research—entitled “*The Urgency of Preventing Electronic Gambling in Realizing Family Security Stability in the Perspective of the Prophetic Hadīths (A Thematic Study Based on the Hadīths in Al-Kutub al-Sittah)*”—possesses a distinctive character because it focuses on a more specific aspect, namely prevention as a means of safeguarding family security stability. This study employs a thematic method by collecting the relevant hadīths found in *Al-kutub al-sittah* and extracting (*istinbāṭ*) the Islamic values that serve as the foundation for preventive efforts against electronic gambling. From this point, two central questions arise: What is the true nature of electronic gambling? And what is the urgency of its prevention in maintaining family security stability from the perspective of the Prophetic hadīths?

Accordingly, it becomes evident that this research differs from previous studies in terms of both focus and methodological approach. While earlier research examined electronic

⁵⁴ Abror et al., “Fenomena Judi Online dalam Perspektif Hadis Tentang Tanggungjawab dan Pengelolaan Harta.”

gambling from the perspective of positive law, multidisciplinary approaches, or the responsibility of wealth management, the present study contributes to strengthening family security stability based on the Prophetic hadiths. This research is expected to offer a new dimension to the study of electronic gambling by positioning the family as the primary pillar of social cohesion that must be protected from such threats.

The novelty of this study lies in its particular focus on the preventive dimension directly related to efforts to preserve family security stability. This research is also distinguished by its use of a thematic method grounded in a comprehensive examination of the hadiths contained in *Al-kutub al-sittah*, thereby going beyond studies that are confined merely to legal or social aspects. It is thus able to uncover normative Islamic values associated with the role of the family. An additional contribution is the assertion that electronic gambling is not merely an individual moral problem or an economic loss, but rather a serious threat to family harmony and the continuity of its essential functions. By taking the family as the primary point of departure, this study opens a new horizon by demonstrating that the prevention of electronic gambling is an urgent necessity for safeguarding society, starting from its most fundamental unit. Accordingly, this research provides both clear conceptual and practical foundations and offers solutions derived from the Prophetic hadiths that are relevant to contemporary challenges in the digital age.

B. METHOD

This research employs a qualitative approach, which focuses on understanding and explaining social phenomena from the perspective of individuals or groups. Library research and content analysis are used as data collection methods in this study.⁵⁵ Library research has four main characteristics: first, it requires the researcher to interact directly with texts; second, the data used are already available and ready for analysis; third, it is not limited by space and time; and fourth, it is secondary in nature.⁵⁶ Meanwhile, content analysis is a systematic research method for examining documents and communication artifacts (e.g., text, interviews,

⁵⁵ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice* 2, no. 1 (May 2020): 14, <https://doi.org/10.1186/s42466-020-00059-z>.

⁵⁶ Busetto, Wick, and Gumbinger, "How to Use and Assess Qualitative Research Methods."

media, images, audio, and other materials) with the aim of identifying patterns, themes, and meanings—both hidden and apparent.⁵⁷

This research utilizes secondary sources for data processing. Secondary data are data obtained indirectly— i.e., from second or third parties. In this study, these include scientific journals and contemporary research, as well as classical sources such as books of fiqh, books of fatwas, and so forth.⁵⁸ This research is grounded on the theory of *Maqāṣid al-Syarī'ah*, which concerns the objectives or intentions underlying Sharia in establishing laws, namely for the benefit (*maslahah*) of humankind in both this world and the hereafter.⁵⁹ The analysis method used is descriptive analysis, which aims to describe the condition or specific characteristics of the data under study.⁶⁰ Subsequently, the research results are obtained through a deductive method, i.e., by analyzing general data to draw specific conclusions from it.⁶¹

C. RESULTS AND DISCUSSION

An Overview of Online Gambling

Electronic gambling refers to gambling activities conducted through the internet by means of electronic devices such as computers, tablets, or smartphones.⁶² This activity encompasses various types of betting games, including slots, poker, lottery (toto), and sports betting, which are operated through websites or digital applications.⁶³ In this form of gambling, players are generally required to deposit funds in advance, place their wagers, and—if they

⁵⁷ Tiara Nurfingkan Priantiwi and Maman Abdurrahman, “Analisis Konten Pembelajaran Bahasa Arab pada Media Tiktok,” *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1365–71, <https://doi.org/10.29303/jipp.v8i3.1502>.

⁵⁸ Sung Jae Park, “Measuring Public Library Accessibility: A Case Study Using GIS,” *Libr. Inf. Sci. Res.* 34, no. 1 (January 2012): 13–21, <https://doi.org/10.1016/j.lisr.2011.07.007>.

⁵⁹ Ahmad Jalili, “Teori Maqashid Syariah dalam Hukum Islam,” *Teraju* 3, no. 02 (2021): 71–80.

⁶⁰ Jennifer L. Green et al., “Descriptive Statistics,” in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 723–33.

⁶¹ Theophilus Azungah, “Qualitative Research: Deductive and Inductive Approaches to Data Analysis,” *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

⁶² Harry Pribadi Fitriani et al., “Implementasi Mikrotik Firewall Sebagai Solusi Filtering Situs Judi Online Dalam Jaringan,” *JATI (Jurnal Mahasiswa Teknik Informatika)* 9, no. 1 (2025): 1685–91, <https://doi.org/10.36040/jati.v9i1.12781>.

⁶³ Ary Hendri Saputra, Ernu Widodo, and Vallencia Nadya Paramita, “Tinjauan Yuridis Tindak Pidana Muatan Perjudian Terhadap Undang-Undang Nomor 11 Tahun 2008 Tentang Informasi Dan Transaksi Elektronik,” *Perspektif Administrasi Publik Dan Hukum* 2, no. 1 (2025): 161–82, <https://doi.org/10.62383/perspektif.v2i1.167>.

win—withdraw the funds they have earned.⁶⁴ The essential element of electronic gambling is the pursuit of profit that relies entirely on chance, thereby distinguishing it from productive endeavors or forms of work.

Positive law in Indonesia stipulates that electronic gambling constitutes a criminal act based on several legislative provisions, namely Articles 303 and 303 bis of the *Kitab Undang-Undang Hukum Pidana* (Indonesian Criminal Code), the *Undang-Undang Informasi dan Transaksi Elektronik* (Electronic Information and Transactions Law, UU ITE), as well as the newly enacted Criminal Code that has taken effect following its transitional period. For example, the Electronic Information and Transactions Law states that any person who distributes, transmits, or provides access to electronic gambling content may be subject to criminal sanctions or fines.⁶⁵ Although the legal provisions clearly regulate this matter, the main challenge lies in ensuring the strict and consistent enforcement of these laws in order to achieve the expected effectiveness in combating the widespread practice of electronic gambling.

The phenomenon of *qimār al-īliktrūnī* (electronic gambling) in Indonesia is not merely a moral or legal issue; rather, it has transformed into a tangible threat to the fundamental pillars of the family.⁶⁶ The rapid development of technology and the ease of internet access have enabled people from various social strata to fall readily into this activity. Misleading advertisements, seemingly “safe” applications, and promises of quick profit play a significant role in luring individuals and ultimately leading to their destruction.

Among the most evident impacts of this phenomenon is the financial collapse within families. Many perpetrators of *qimār* (gambling) suffer substantial losses and become trapped in debt; some are even compelled to steal or borrow through unlawful means merely to continue their gambling activities.⁶⁷ The accumulated debts severely disrupt the family budget, which

⁶⁴ Marjianto Marjianto, Ilda Hayati, and Dina Hajjah Ristianti, “Analisis Dampak Judi Online Terhadap Keutuhan Rumah Tangga Masyarakat Islam (Studi Kasus Di Kecamatan Lubuklinggau Timur I)” (PhD Thesis, INSTITUT AGAMA ISLAM NEGERI CURUP, 2024).

⁶⁵ “Hukum Judi Internet Berdasarkan Undang-Undang ITE – PID Polda Kepri,” accessed September 30, 2025, <https://pid.kepri.polri.go.id/hukum-judi-internet-berdasarkan-undang-undang-ite/>

⁶⁶ Ghita Intan, “Menkominfo: Indonesia Darurat Judi Online, Perputaran Uang Capai Rp327 Triliun,” VOA Indonesia, April 22, 2024, <https://www.voaindonesia.com/a/menkominfo-indonesia-darurat-judi-online-perputaran-uang-capai-rp327-triliun/7579998.html>.

⁶⁷ Muhammad Fatkhurudin et al., “Pengaruh Judi Online Bagi Siswa SMA,” *Jurnal Studi Islam Indonesia (JSII)* 3, no. 1 (2025): 109–26.

should otherwise be allocated for basic necessities such as food, education, and healthcare, thereby placing a heavy burden on other family members. In extreme cases, families may even lose their property, homes, or savings that were intended for future needs.

The psychological impacts are likewise extremely harmful. Many individuals addicted to *qimār* (gambling) in electronic forms experience stress, anxiety, shame, and guilt, even to the point of falling into depression.⁶⁸ They may withdraw from their social environment, cut off communication with their spouses or children, lie about their financial situation, or conceal their activities. All of this undermines trust within the household, as family members discover the presence of secrets, debts, and deviant behaviors associated with *qimār* activities.

At the social level, *qimār* (gambling) in electronic forms generates persistent conflict within the family. Disputes between husbands and wives increase significantly, and cases of domestic violence or divorce resulting from *qimār* addiction have also been recorded.⁶⁹ Children, too, become indirect victims of financial instability, the lack of parental attention, and disrupted parenting patterns caused by psychological and economic pressure. The family's value system is likewise endangered, as the principles of honesty, responsibility, and moral exemplarity—which should constitute the foundation of the household—begin to weaken.

The Majelis Ulama Indonesia (MUI) has issued a report affirming that electronic *qimār* “destroys the structure of the family,” “harms the relationships among family members, and damages the moral and economic fabric of society.”⁷⁰ Meanwhile, experts in the Province of Riau have stated that electronic *qimār* leads to “disputes, family conflict, loss of property, and the emergence of debt,” ultimately resulting in the collapse of mutual trust among family members. There have even been tragic cases involving physical violence, and in some instances murder or suicide, due to the economic and psychological pressures arising from such addiction.

⁶⁸ Arnit Kurnia Sari, Moh Al-Fajrih, and Istika Ahdiyanti, “Dampak Judi Online Terhadap Kesehatan Mental dan Hubungan Sosial,” *Al-Hikmah: Jurnal Dakwah dan Komunikasi* 3, no. 2 (2024): 31–44, <https://doi.org/10.47945/al-hikmah.v3i2.1539>.

⁶⁹ Muhammad Rakha Putra Bijaksana, “TINJAUAN KRIMINOLOGI TERHADAP JUDI ONLINE YANG MENGAKIBATKAN TINDAK PIDANA KEKERASAN DALAM RUMAH TANGGA (Studi Kasus Polwan Membakar Polisi Di Mojokerto)” (PhD Thesis, Universitas Sultan Ageng Tirtayasa, 2025).

⁷⁰ “MUI - Majelis Ulama Indonesia - MUI - Majelis Ulama Indonesia,” accessed September 30, 2025, <https://mui.or.id/public/baca/berita/judi-online-dosa-besar-yang-mengancam-moralitas-keluarga-dan-ekonomi-masyarakat?>

In general, this phenomenon that devastates families is not merely an individual problem, but a structural issue connected to economic, social, and moral dimensions. Therefore, efforts toward prevention and intervention should not be confined solely to legal regulations; they must also encompass moral and spiritual education, psychological support, and the development of a social system capable of protecting its members from falling into electronic *qimār* (gambling).

Analysis of the Urgency of Preventing Electronic Gambling in Safeguarding Family Security and Stability in the Perspective of the Prophet's Hadiths

Islam is a comprehensive religion that regulates all aspects of life in this world and the hereafter, including the regulation of family life, so that it stands upon tranquility, affection, and mercy—while preventing anything that may undermine these principles, one of which is *qimār al-iliktrūnī* (electronic gambling). Several Prophetic hadiths elucidate the urgency of preventing electronic gambling and its role in maintaining the security and stability of the family. Among them is the following:

First, as narrated by al-Bukhārī: Ishāq said: Abū al-Mughīrah informed us: al-Awzā'ī informed us: al-Zuhrī, from Ḥumayd, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever among you swears by al-Lāt and al-'Uzzā, let him say: *Lā ilāha illallāh*; and whoever says to his companion, ‘Come, let us gamble,’ let him give charity.”⁷¹

⁷¹ Sulaymān ibn al-Ash'ath Abū Dāwūd, *Sunan Abī Dāwūd*, 1st ed., ed. Shu'ayb al-Arnā'ūṭ and Muḥammad Kāmil Qarah Balālī, Sunan (Beirut, Lebanon: Dār al-Risālah al-'Ālamīyyah, 2010). No. 3485, vol. 5, p. 350. Ya'qūb ibn Ishāq Abū 'Awānah al-Isfarā'īnī, *Al-Musnad al-Ṣaḥīḥ al-Mukhrij 'alā Ṣaḥīḥ Muslim*, 1st ed., ed. Graduate theses and al-Jāmi'ah al-Islāmiyyah academic research at the Faculty of Ḥadīth (al-Mamlakah al-'Arabīyyah al-Sa'ūdiyyah: al-Jāmi'ah al-Islāmiyyah, 2014). Vol. 12, p. 375. Sulaymān ibn Ahmad al-Thabrani, *Al-Mu'jam al-Awsath*, I (Kairo: Dar al-Haramain, 1995). No. 116, vol. 1, p. 43. Sulaymān ibn Aḥmad al-Ṭabarānī, *Musnad Al-Syāmiyyīn*, 1st ed., ed. Ḥamdī ibn 'Abd al-Majīd al-Salafī (1984). No. 2074, vol. 3, p. 198. 'Abd Allāh ibn 'Adī Ibn 'Adī, *Al-Tarājim al-Sāqiṭah Min al-Kāmil Fī Ma'rifat Du'afā' al-Muḥaddithīn Wa 'Ilal al-Ḥadīth*, 1st ed., ed. Abū al-Faḍl 'Abd al-Muḥsin al-Ḥusaynī (Cairo, Egypt: Maktabat Ibn Taymīyah, 1993). Vol. 8, p. 144; 'Alī ibn 'Umar al-Dāraqūṭnī, *Sunan Al-Dāraqūṭnī*, 1st ed., ed. Shu'ayb al-Arnā'ūṭ et al. (Beirut, Lebanon: Mu'assasat al-Risālah, 2004) No. 2816, vol. 3, p. 388. Dan disahihkan oleh al-Albani, al-Dhiya', al-Arna'uth dan selainnya dalam Tahqiq Sunan Abi Dawud. Lihat:; Muḥammad Nāṣir al-Dīn al-Albānī, *Irwā' al-Ghāli fī Takhrij Aḥādīth Manār al-Sabīl*, al-Ṭab'ah al-Thānīyah (Bayrūt: al-Maktab al-Islāmī, 1405). Vol. 5, p. 226. Muḥammad Nāṣir al-Dīn ibn al-Ḥājj Nūḥ al-Albānī, *Ṣaḥīḥ Al-Jāmi' al-Ṣaḥīḥ Wa Ziyādātih* (Beirut: al-Maktab al-Islāmī, 1995). Vol. 1, p. 360. Muḥammad Nāṣir al-Dīn al-Albānī, *Ṣaḥīḥ Al-Targhib Wa-al-Tarhib*, 1st ed. (al-Riyād: Maktabat al-Ma'ārif li-al-Nashr wa-al-Tawzī', 2000). Vol. 2, p. 598. Muḥammad 'Abdullah al-Dhiya', *Al-Jami' al-Kamil Fi al-Hadits al-Shahih al-Kamil*, I (Riyadh: Dar al-Salam, 2016). Vol. 5, p. 620.

This hadith, transmitted by al-Bukhārī from Abū Hurayrah *radhiallahu ‘anhu*, contains a fundamental message concerning the prohibition of *qimār* (gambling). The Prophet ﷺ emphasized that even uttering an invitation to gamble—simply saying, “Come, let us gamble”—must be expiated through charity. This indicates that Islam does not confine the prohibition of gambling to its practical act alone, but also extends it to speech and expressions that may normalize such behavior. In other words, Islam establishes a strong barrier against gambling already at the level of discourse.

When this hadith is examined through the lens of critical discourse analysis, its deep relevance to contemporary realities becomes evident, particularly regarding the phenomenon of *qimār al-iliktrūnī* (electronic gambling). At the textual level, the hadith presents a clear dichotomy between gambling, which leads to corruption, and charity, which brings blessing. In terms of discursive practice, this warning was delivered within a society familiar with gambling, prompting the Prophet ﷺ to redirect them toward more ethical social conduct. This context parallels the present situation, where many people perceive electronic gambling as entertainment or an economic opportunity, despite its destructive consequences.

From the perspective of social practice, the hadith affirms that gambling generates moral, economic, and social harms that ultimately destroy family structures. The phenomenon of electronic gambling has demonstrably devastated many households: loss of wealth, erosion of trust among family members, and even divorce. Based on the perspective of the Prophet’s hadiths, early prevention is an urgent necessity that cannot be delayed. Prevention is not merely a matter of legal regulation but also involves cultivating moral and spiritual awareness to safeguard family harmony. Thus, protecting the family from the dangers of electronic gambling aligns with the guidance of the Prophet ﷺ, who urges believers to avoid major sins and engage in productive, blessed behavior.

Second: Abū Dāwūd narrated: Aḥmad ibn Ṣāliḥ said: ‘Abdullāh ibn Wahb said: Mu‘āwiyah ibn Ṣāliḥ reported from ‘Abd al-Wahhāb ibn Bakht, from Abū al-Zanād, from al-A‘raj, from Abū Hurayrah, that the Messenger of Allah ﷺ said: “Indeed, Allah has prohibited

khamr along with its price, prohibited carrion along with its price, and prohibited swine along with its price.”⁷²

The hadith narrated by Abū Dāwūd from Abū Hurayrah *raḍiyallāhu ‘anhu* affirms that Allah سبحانه وتعالى has forbidden *khamr* together with its price, carrion together with its price, and swine together with its price. The central message of this hadith lies in its prohibition of all forms of transactions involving what is unlawful—whether directly related to the object itself or to its economic benefit. This prohibition is not limited to devotional matters; rather, it also extends to social and economic dimensions, because wealth obtained through unlawful means is devoid of blessing, corrupts moral character, and threatens the well-being of families and society at large.

When this hadith is analyzed through the lens of critical discourse analysis, a clear dichotomy emerges between the lawful and the unlawful within the economic sphere. At the textual level, the hadith displays a pattern of repetition that emphasizes that whatever is unlawful, its economic benefit is also unlawful. This illustrates that Islam closes all possible loopholes through which falsehood could be justified via economic mechanisms. At the level of discursive practice, this hadith appeared in a societal context accustomed to engaging in transactions involving prohibited goods, prompting the Messenger of Allah ﷺ to reform this reality by introducing a more ethical and just economic system. At the level of social practice, this hadith underscores the importance of safeguarding family wealth from all forms of impurity and illegitimacy.

When this meaning is applied to the phenomenon of *qimār al-iliktrūnī* (electronic gambling), it becomes evident that the hadith provides a solid ethical foundation for addressing it. Although electronic gambling may appear to be merely a form of digital entertainment, in reality, it constitutes a financial transaction that yields unlawful gains. Such gains are not merely

⁷² Abū Dāwūd, *Sunan Abī Dāwūd*. No. 3485, vol. 5, p. 350. Abū ‘Awānah al-Isfarā’inī, *Al-Musnad al-Ṣaḥīḥ al-Mukhrīj ‘alā Ṣaḥīḥ Muslim*. Vol. 12, p. 375. al-Thabrani, *Al-Mu’jam al-Awsath*, I. No. 116, vol. 1, p. 43. al-Ṭabarānī, *Musnad Al-Syāmiyyīn*. No. 2074, vol. 3, p. 198. Ibn ‘Adī, *Al-Tarājim al-Sāqīyah Min al-Kāmil Fī Ma’rifāt Du‘Afā’ al-Muḥaddithīn Wa ‘Ilal al-Ḥadīth*. Vol. 8, p. 144; al-Dāraquṭnī, *Sunan Al-Dāraquṭnī* No. 2816, vol. 3, p. 388. And authenticated by Al-Albānī, al-Dhiya’, al-Arna’uth and others in Tahqīq Sunan Abi Dawud. See:; al-Albānī, *Irwā’ al-Ghālīl fī Takhrīj Aḥādīth Manār al-Sabīl*. Vol. 5, p. 226. al-Albānī, *Ṣaḥīḥ Al-Jāmi’ al-Ṣaḥīr Wa Ziyādātih*. Vol. 1, p. 360. al-Albānī, *Ṣaḥīḥ Al-Targhib Wa-al-Tarhib*. Vol. 2, p. 598. al-Dhiya’, *Al-Jami’ al-Kamil Fī al-Ḥadīth al-Shaḥīḥ al-Kamil*, I. Vol. 5, p. 620.

devoid of blessing; they also trigger conflict, fracture family relationships, and may even lead to the collapse of the household. In the context of the family, expenditures derived from funds obtained through electronic gambling generate suspicion, cause psychological strain, increase the likelihood of divorce, and produce harmful effects on children.

Thus, preventing electronic gambling becomes an essential measure for protecting families. This preventive effort aligns with the spirit of the hadith, which not only prohibits the consumption of unlawful wealth but also forbids all economic gains derived from it. Therefore, preventing electronic gambling means preserving the moral purity of the family, safeguarding its wealth from harm, and ensuring that the sustenance provided to one's wife and children is pure and lawful. This reinforces the understanding that the stability and security of the family in Islam rest not only on affection and mercy, but also on economic principles that are free from all unlawful elements.

Third: *Muslim* narrates: Zuhayr ibn Ḥarb said: ‘Abd al-Raḥmān ibn Maḥdī reported from Sufyān, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, that the Prophet ﷺ said: “Whoever plays with *al-nardashīr*, it is as though he has dyed his hand in the flesh and blood of a swine.”⁷³

The hadith narrated by *Muslim* from Buraydah *raḍiyallāhu ‘anhu* states that the Messenger of Allah ﷺ said: “Whoever plays with *al-nardashīr* is as though he has dyed his hand in the flesh and blood of a swine.” This hadith employs a powerful and eloquent form of analogy, whereby the Prophet ﷺ does not merely prohibit the game of *al-maysir*, but rather portrays it as a reprehensible act that is instinctively repulsive—namely, touching the flesh and blood of a swine. Thus, this hadith affirms the ethical, spiritual, and psychological dimensions underlying the prohibition of gambling.

⁷³ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Corrected edition compared to several manuscripts and reliable copies, ed. Aḥmad ibn Rif‘at ibn ‘Uthmān Ḥilmī al-Qarah Ḥiṣārī, Muḥammad ‘Izzat ibn ‘Uthmān al-Za‘farān Būlīwī, and Abū Nu‘m Allāh Muḥammad Shukrī ibn Ḥasan al-Anqarawī, Within the Takhrij Service (Turkey: Dār al-Ṭibā‘ah al-‘Āmirah, 1334). No. 2260, vol. 7, p. 50. Muḥammad ibn Ismā‘īl al-Bukhārī, *Al-Adab al-Mufrad*, 2nd ed., ed. Muḥammad Fu‘ād ‘Abd al-Bāqī (Beirut: Dār al-Bashā‘ir al-Islāmiyyah, 1989), 434; Muḥammad ibn Salāmah al-Quḍā‘ī, *Musnad Al-Syihāb*, 2nd ed., ed. Ḥamdī ibn ‘Abd al-Majīd al-Salafī (Beirut: Mu‘assasat al-Risālah, 1986). No. 534, vol. 1, p. 317. Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shu‘ab al-Īmān*, 1st ed., ed. ‘Abd al-‘Alī ‘Abd al-Ḥamīd Ḥāmid and Mukhtār Aḥmad al-Nadwī, al-Makhtūṭāt al-Ḥadīthiyyah al-Muḥaqqaqah (Riyadh, Saudi Arabia and Bombay, India: Maktabat al-Rushd lil-Nashr wa-al-Tawzī‘ and al-Dār al-Salafiyyah, 2003). Vol. 8, p. 454.

From the perspective of critical discourse analysis, this hadith may be examined at three levels. First, at the textual level, there is a clear contrast between a game presented as mere entertainment (*al-nardashīr*) and its highly repugnant moral consequence (touching a swine). This emphasizes that something perceived as trivial by humans may carry significant ethical weight in Islam. Second, at the level of discursive practice, this hadith emerged within a society accustomed to games of *al-maysir*, prompting the Prophet ﷺ to employ assertive symbolic language to eradicate such practices from their roots. Third, at the level of social practice, the hadith underscores the importance of building a community free from unlawful games, as their consequences undermine social, economic, and moral structures.

When this hadith is related to the contemporary phenomenon of electronic gambling, its timeless relevance becomes evident. Electronic gambling, despite appearing to be a simple digital form of entertainment, possesses the same essence as *al-nardashīr*: a game that produces unlawful gains. The Prophet's ﷺ analogy demonstrates that a change in outward appearance does not alter the inherently impure and corrupt nature of gambling. In the context of family life, the involvement of a family member in electronic gambling introduces unlawful wealth into household expenditures, erodes trust between spouses, triggers conflicts, and may even lead to the complete collapse of the family.

Therefore, preventing electronic gambling is a direct extension of the message of this hadith. Islam does not view *al-maysir* as mere entertainment, but as a gateway to moral and social decay. Protecting families from this digital danger thus entails safeguarding wealth from corruption, preserving the dignity of the household, and ensuring the upbringing of a healthy generation, far removed from contemporary social harms and disorders.

Fourth: *Al-Tirmidhī* narrates: ‘Abdullāh ibn Abī Ziyād al-Qaṭwānī al-Kūfī said: ‘Abdullāh ibn Mūsā reported from Ghālib Abū Bishr, from Ayyūb ibn ‘Āidh al-Ṭā’ī, from Qays ibn Muslim, from Ṭāriq ibn Shihāb, from Ka‘b ibn ‘Ujrah, that the Messenger of Allah ﷺ said: “I seek refuge for you in Allah, O Ka‘b ibn ‘Ujrah, from the leaders who will come after me. Whoever closes his eyes to their wrongdoing, believes their falsehood, and assists them in injustice, then he is not from my community, and I am not from his community, and he shall not approach the Ḥawḍ (*the Prophet's Fountain on the Day of Judgment*). Whoever closes his eyes to their wrongdoing, or does not close his eyes, and does not believe their falsehood, and

does not assist them in injustice, then he is from my community and I am from his community, and he shall approach the Ḥawḍ. O Ka‘b ibn ‘Ujrah, prayer is proof, fasting is a strong shield, and charity extinguishes sins as water extinguishes fire. O Ka‘b ibn ‘Ujrah, no flesh grows from unlawful wealth except that the Fire is more deserving of it.”⁷⁴

The hadith narrated by *al-Tirmidhī* from Ka‘b ibn ‘Ujrah *radīyallāhu ‘anhu* delivers the Prophet’s ﷺ warning to his community not to fall into the trap of unjust rulers, nor to support falsehood or engage in unlawful acts. At the end of the hadith, the Messenger of Allah ﷺ establishes a decisive ethical principle with his statement: “No flesh grows from unlawful wealth except that the Fire is more deserving of it.” This message underscores that any form of illicit income—including profits obtained through gambling—not only contaminates the individual but also corrupts the life of the family and the wider community.

When this prophetic guidance is applied to the contemporary phenomenon of electronic gambling, its relevance becomes clear. Electronic gambling depletes family resources, drives gamblers into cycles of debt, and fosters a lifestyle built upon illegitimate gains. This does not merely affect the family's economic stability; it also removes blessings, disrupts psychological well-being, and erodes spiritual values within the household. Thus, this ḥadīth may be read as a discourse rejecting all forms of normalization of unlawful income that threatens the foundational social structure, namely the family.

⁷⁴ Muḥammad ibn ‘Īsā al-Tirmidhī, *Sunan al-Tirmidhī*, 2nd ed., ed. Aḥmad Muḥammad Shākir (vol. 1–2), Muḥammad Fu‘ād ‘Abd al-Bāqī (vol. 3), and Ibrāhīm ‘Aṭwah ‘Awḍ al-Mudarris fī al-Azhar al-Sharīf (vol. 4–5), al-Jāmi‘ al-Ṣaḥīḥ (Egypt: Sharikat Maktabah wa-Maṭba‘ah Muṣṭafā al-Bābī al-Ḥalabī, 1976). No. 614, vol. 2, p. 512. ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī, *Musnad Al-Dārimī*, 1st ed., ed. Marzūq ibn Hiyās Āl Marzūq al-Zahrānī (n.p.: Printed at the expense of Shaykh Jam‘ān ibn Ḥasan al-Zahrānī, 2015). No. 2806, vol. 2, p. 918. Muḥammad ibn Ḥibbān ibn Aḥmad al-Tamīmī al-Bustī Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān: Al-Musnad al-Ṣaḥīḥ ‘alā al-Taqāsim Wa-al-Anwā‘ Min Ghayr Wujūd Qaṭ‘ Fī Sanadīhā Wa-Lā Thubūt Jarḥ Fī Nāqilīhā*, 1st ed., ed. Muḥammad ‘Alī Sönmez and Khālīṣ Āy Demir (Beirut: Dār Ibn Ḥazm, 2012). No. 58, vol. 1, p. 158. Muḥammad ibn ‘Abd Allāh Muṣṭafā ‘Abd al-Qādir al-Ḥākim, ed., *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, al-Ṭab‘ah al-Ūlā, vol. 4 (Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1990). No. 7163, vol. 4, p. 141. ‘Abd al-Ḥamīd ibn Ḥumayd ‘Abd ibn Ḥumayd, *al-Muntakhab min Musnad ‘Abd ibn Ḥumayd*, 2nd ed., ed. Muṣṭafā al-‘Adawī (Cairo: Dār Balansiyyah li-al-Nashr wa-al-Tawzī‘, 2002). No. 1136, vol. 2, p. 198. ‘Alī ibn Abī Bakr al-Haythamī, *Kashf Al-Astār ‘an Zawā‘id al-Bazzār*, 1st ed., ed. Ḥabīb al-Raḥmān al-‘Azamī (Beirut: Mu‘assasat al-Risālah, 1979). No. 1609, vol. 2, p. 241. Sulaymān ibn Aḥmad al-Tabarānī, *Al-Mu‘jam al-Kabīr*, 2nd ed., ed. Ḥamdī ibn ‘Abd al-Majīd al-Salafī (Cairo: Maktabat Ibn Taymīyah, n.d.). vol. 19, p. 105. Aḥmad ibn ‘Alī ibn al-Muthannā al-Tamīmī Abu Ya‘lā al-Mawṣilī, *Musnad Abī Ya‘lā Al-Mawṣilī*, 1st ed., ed. Sa‘īd ibn Muḥammad al-Sanārī (Cairo: Dār al-Ḥadīth, 2013). Vol. 1, p. 129. Authenticated by al-Tirmidzi Ibn Hibban, al-Hakim, al-Albani, al-Dhiya’, al-Sinari dalam Tahqiq Musnad Abi Ya’la. Lihat:; Muḥammad Nāṣir al-Dīn ibn al-Ḥājj Nūḥ al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah Wa-Shay‘ Min Fiqhīhā Wa-Fawā‘idihā*, 1st ed. (Riyadh: Maktabat al-Ma‘ārif lil-Nashr wa-al-Tawzī‘, 1995). Vol. 6, p. 214. al-Dhiya’, *Al-Jami‘ al-Kamil Fi al-Hadīth al-Shahīh al-Kamil*, I. Vol. 2, p. 350.

From the perspective of critical discourse analysis, this ḥadīth does not remain solely at the normative level; rather, it reveals power relations that sustain injustice. In the context of electronic gambling, a digital economic force emerges, pushing society into an exploitative system. The Prophet's ﷺ words function as a counter-discourse that empowers the community to develop critical awareness: that unlawful income is not merely an individual issue but part of a system that suppresses ethical freedom and endangers the stability and security of the family.

Thus, the urgency of preventing electronic gambling lies in protecting families from contaminated sources of livelihood. Family security is not built solely upon emotional bonds, but also upon the blessing of lawful sustenance. The Prophet ﷺ affirms that flesh nourished by unlawful wealth is inevitably destined for the Fire. Based on this critical awareness, preventing electronic gambling is not merely an ethical campaign, but a social movement aimed at protecting family continuity and safeguarding future generations from destruction caused by unlawful wealth.

Fifth: *Al-Bukhārī* narrates: ‘Abdan said: “‘Abdullāh reported to us: Mūsā ibn ‘Uqbah said from Nāfi’, from Ibn ‘Umar *raḍiyallāhu ‘anhu* that the Prophet ﷺ said: “Each of you is a shepherd, and each of you is responsible for his flock. A leader is a shepherd; a man is a shepherd over his family; and a woman is a shepherd over her husband’s household and children. Each of you is a shepherd, and each of you is responsible for his flock.”⁷⁵

The ḥadīth narrated by *al-Bukhārī* from Ibn ‘Umar *raḍiyallāhu ‘anhu* establishes a foundational principle of leadership and social responsibility through the Prophet’s ﷺ words: “Each of you is a shepherd, and each of you is responsible for his flock.” The Messenger of Allah ﷺ does not restrict the meaning of leadership to rulers or guardians; rather, he extends it to the sphere of the family. A man is responsible for his wife and children, and a woman is responsible for her husband’s household and their children, allowing the younger generation to grow within an environment built upon shared responsibility.

⁷⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Sultānyyah, ed. Jamā‘a min al-‘Ulamā’ (Būlāq, Cairo (original) / Beirut (reprint): al-Maṭba‘a al-Kubrā al-Amīriyya (original) / Dār Ṭawq al-Najāh (reprint), 1893). No. 5200, vol. 7, p. 31. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 1829, vol. 6, p. 7. Aḥmad ibn ‘Abd Allāh ibn Aḥmad ibn Ishāq ibn Mūsā ibn Mihrān al-Iṣbahānī (d 430 Abu Nu‘aym, *Ta’rīkh Iṣbahān = Akhbār Iṣbahān*, 1st ed., ed. Sayyid Kasrawī Ḥasan (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990). Vol. 2, p. 291.

Within the context of the contemporary phenomenon of electronic gambling, this hadith carries significant relevance. Electronic gambling often infiltrates homes covertly, transforming smart devices into gateways to moral and financial collapse. If a father or any family member becomes involved in electronic gambling, its effects are not limited to the individual but extend to the very structure of the family: the loss of lawful sustenance, the accumulation of debt, increased marital conflict, and psychological harm to children. Thus, this hadith may be interpreted as a normative discourse obligating heads of households to actively prevent sources of corruption—such as electronic gambling—in order to safeguard the family’s security and stability.

From the perspective of critical discourse analysis, this hadith unveils the dimensions of power relations within the family and society. Responsibility is not merely an ethical concept but a social position that demands concrete practice. In the digital reality, electronic gambling functions as an instrument of exploitation that drains the economic resources of vulnerable groups, reinforces social inequality, and weakens the resilience of families. When the Prophet ﷺ declares, “Each of you is a shepherd,” he is in fact establishing a framework of critical awareness: that preventing structural harm, including digital gambling, constitutes an inseparable part of the trust (*amānah*) of leadership to be fulfilled at every level—individual, familial, and governmental.

Thus, the urgency of preventing electronic gambling in order to preserve family security rests on two principal dimensions. The first is the normative-religious dimension, which affirms the prohibition of unlawful income and obligates the protection of families from destructive influences. The second is the critical-structural dimension, which explains that electronic gambling is not merely a form of entertainment but an instrument of domination that undermines economic stability, moral integrity, and social relations. By understanding the meaning of this hadith, Muslims can cultivate a collective consciousness that rejects electronic gambling, protects households, and ensures a family life that is harmonious, blessed, and safeguarded from points of collapse.

Sixth: *Ibn Mājah* narrates: Muḥammad ibn Yaḥyā said, “‘Abd al-Razzāq reported to us; Ma‘mar said from Jābir al-Ju‘fī, from ‘Ikrimah, from Ibn ‘Abbās, that the Messenger of Allah ﷺ said: *‘Lā Ḍarar wa Lā Ḍirār’* (There shall be no causing harm, nor reciprocating harm).⁷⁶

The hadith narrated by *Ibn Mājah* from Ibn ‘Abbās, despite its brevity, is profoundly meaningful: “*Lā Ḍarar wa Lā Ḍirār.*” This ḥadith constitutes one of the universal principles within Islamic law. The maxim affirms that any social, economic, or cultural practice that produces harm and corruption is strictly prohibited. Thus, it provides a solid normative foundation for rejecting the phenomenon of electronic gambling that has become widespread in the digital era.

In contemporary reality, the dangers of electronic gambling manifest across multiple dimensions. Individuals who fall into it lose economic stability, suffer psychological pressure, and may reach levels of addiction that deplete their mental health. The harm is not limited to individuals; it extends to families, where wives and children suffer from the loss of lawful sustenance, the rise of domestic conflict, and the breakdown of healthy family communication. Furthermore, electronic gambling produces collective harm by draining societal resources and generating chronic social problems. Based on the principle of the hadith “*Lā Ḍarar wa Lā Ḍirār,*” it is evident that this practice contradicts the Islamic principles of social justice and the protection of family welfare.

Through critical discourse analysis, this ḥadith may also be interpreted as a form of resistance against hegemonic practices that generate structural injustice. Electronic gambling is not merely an individual wrongdoing; it is part of a system exploited by certain actors at the expense of society at large. The dissemination of digital gambling platforms reinforces economic domination and weakens the resilience of Muslim families. In this regard, the hadith “*Lā Ḍarar wa Lā Ḍirār*” becomes a counter-discourse that urges collective critical awareness to reject harmful systems.

Thus, the urgency of preventing electronic gambling in order to safeguard family security rests on two principal dimensions. The first is the normative-religious dimension,

⁷⁶ Muḥammad ibn Yazīd ibn Mājah, *Sunan Ibn Mājah*, 1st ed., ed. Shu‘ayb al-Arnā‘ūṭ et al. (Dār al-Risāla al-‘Ālamiyya, 2009). No. 2341, vol. 3, p. 432. Disahihkan oleh al-Albani, al-Arna’uth dan selainnya dalam Tahqiq Sunan Ibn Majah. Lihat:; al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah Wa-Shay’ Min Fiqihā Wa-Fawā’idihā*. Vol. 1, p. 498.

which asserts that any action producing harm must be prevented to protect individuals and families. The second is the critical-structural dimension, which encourages society to transcend individual consciousness and demand regulations that enforce discipline, social oversight, and collective resistance against destructive economic networks. By understanding the message of this hadith, Muslims can build strong families that are protected from the dangers of electronic gambling and contribute to the establishment of a just and prosperous society.

D. CONCLUSION

Electronic gambling in the digital era represents one of the most dangerous social challenges facing Muslim families, particularly because of its easy accessibility through smart devices and its pervasive spread across all levels of society. Research shows that this practice affects not only economic aspects but also extends to psychological, social, and moral dimensions. In many cases, electronic gambling has led to family fragmentation, rising divorce rates, and various criminal acts resulting from debt and addiction. Within this context, Islam provides a comprehensive response through the Qur'an and the ḥadīth of the Prophet ﷺ, which prohibit gambling—not only in terms of its transactional nature but also with respect to its destructive consequences for individuals, families, and society. The ḥadīth literature emphasizes that even inviting someone to gamble must be expiated through charity, indicating Islam's early preventative approach to this phenomenon at the level of discourse before it materializes into action. Other hadiths emphasize that wealth obtained through unlawful means carries no blessing and poses a threat to family security. The Prophet ﷺ explains that one who engages in gambling stains his hands with that which is detested by sound natural disposition (*fiṭrah*). The Prophet's warnings culminate in his statement that any flesh nurtured through unlawful wealth is more deserving of the Fire. This indicates that introducing unlawful income into the household constitutes a direct threat to the integrity of family values. These hadiths affirm that family security is not built solely on affection and mercy, but also on the purity of sustenance, moral responsibility, and the prevention of destructive practices. A man is a guardian over the members of his family, and a woman is a guardian over her husband's household and children. This form of familial leadership places upon them the responsibility to

protect the home from risks entering through the gateways of the digital era—particularly electronic gambling.

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