



## SYSTEMATICS OF THE HADITH PERSPECTIVE ON THE PHENOMENON OF ONLINE GAMBLING

### SISTEMATIS PERSPEKTIF HADITS TERHADAP FENOMENA JUDI ONLINE

**Andi Fadhil Andi Aderus<sup>1\*</sup>, Abd Rahman Sakka<sup>2</sup>, Siti Aisyah<sup>3</sup>**

<sup>1</sup>Postgraduate of Alauddin State Islamic University of Makassar, Email: [Andiifadhiil@gmail.com](mailto:Andiifadhiil@gmail.com)

<sup>2</sup>Postgraduate of Alauddin State Islamic University of Makassar, Email : [abdrsakka@gmail.com](mailto:abdrsakka@gmail.com)

<sup>3</sup>Postgraduate of Alauddin State Islamic University of Makassar, Email : [siti.aisyah@uin-alauddin.ac.id](mailto:siti.aisyah@uin-alauddin.ac.id)

\*email Koresponden: [Andiifadhiil@gmail.com](mailto:Andiifadhiil@gmail.com)

DOI: <https://doi.org/10.62567/micjo.v2i2.539>

Article info:

Submitted: 20/01/25

Accepted: 15/04/25

Published: 30/04/25

#### Abstract

The term "khitbah" refers to the rituals involved in proposing marriage between a man and a woman, or between a man and a woman. The words "khitbah" (proposing) and "zawaj" (marrying/getting married) are defined differently in all hadith volumes. Similarly, conventions distinguish between males who are engaged and those who are married, and the Shari'ah makes a clear distinction between the two. Just as the Qur'an discusses marriage (including proposals), the Prophet's hadith also describes marriage proposals, which is the first step in continuing the practice to the level of marriage, and the author here presents a thematic interpretation study of the hadith pertaining to sermons.

**Keywords :** marriage proposal, hadith of the prophet

#### Abstrak

Istilah "khitbah" mengacu pada ritual lamaran antara seorang pria dan seorang wanita, atau antara seorang pria dan seorang wanita. Kata "khitbah" (melamar) dan "zawaj" (menikah/menikah) mempunyai arti berbeda di semua jilid hadis. Demikian pula, konvensi membedakan antara laki-laki yang bertunangan dan laki-laki yang sudah menikah, dan syariat dengan jelas membedakan keduanya. Sama seperti Al-Qur'an yang membahas tentang pernikahan (termasuk lamaran), hadis Nabi juga menjelaskan tentang lamaran, yang merupakan langkah awal melanjutkan amalan ke jenjang pernikahan, dan di sini penulis menyajikan kajian tafsir tematik hadis yang berkaitan dengan pernikahan. khotbah.

**Kata Kunci :** lamaran, hadis nabi



## 1. INTRODUCTION

Islamic sharia is a law that functions to regulate various dimensions of people's lives, these rules apply and aim to create benefits from the deeds done by a mukallaf. This makes the relevance of Islamic sharia able to be a solution for every society living in various places and at different times.

In the context of prohibitions and commandments, divine wisdom contains signals of the creation of benefits in ruling or prohibiting an action. For example, in the prohibition of drinking drinks that have intoxicating side effects, Islamic sharia does not have a loophole to legalize these drinks. This is because the potential of a person's loss of reason will have an impact on uncontrolled actions and will make losses that have a greater effect on his life individually and socially.

One of the acts that in the eyes of sharia absolutely prohibits it is gambling practices that have been rampant by humans since the time of Mesopotamia and ancient Egypt with the discovery of primitive dice and other gambling equipment. Along with the rapid change and progress of the times, the form of the gambling system is also developing towards modernity with the term online gambling which is especially prevalent in Indonesia. One of the effects that makes gambling difficult to eliminate is the effect of dopamine on the intellect that makes the people involved addictive. This is a challenge for Islamic law in providing a deep explanation of its haram.

The main mechanism in giving birth to haram law in online gambling rests on hadith which is one of the two main sources of Islamic law. Thus, the explanation of the prohibition of online gambling should be deepened in order to reduce these deviant acts in the community as an object of affirmation that gambling in any form and system is not legalized according to sharia.

## 2. RESEARCH METHOD

The research methodology used in this work is library research, which includes understanding relevant hadiths to collect data. The research involves collecting information from various sources, including books, journals, and previous studies, as well as conducting your own search. Content analysis and descriptive analysis are used in the analytical approach. To support claims and concepts, library materials are carefully examined using several references.

## 3. RESULTS AND DISCUSSION

### A. *Hadith of Truth Judi Perspective*

Islam allows an act that is done as the basis of a game or entertainment, but the limit of the game that is allowed is as long as the game does not contain elements that lead to profit and loss as in gambling. Gambling is the act of risking a certain amount of money or property in a guessing game based on chance, with the aim of getting a greater amount of money or property



than the original amount of money or property. The word gambling is generally equated with *al-maisir* (الميسر). The word *maisir* comes from the root word *al-yasr* (اليسر) which means "something is obligatory for its owner". The root of another word *al-yasar* which means wealth also comes from the word *al-yusr* which means young.

Gambling is a deliberate bet, which is risking a value or something that is considered valuable by being aware of certain risks and expectations in events, games, matches, races, and events whose outcome is not or is uncertain.

So that the act contained in gambling as a form of game or even to obtain wealth will be absolutely prohibited by sharia. The hadith that is the basis for the prohibition of gambling is the hadith narrated by Imam al-Bukhari as follows:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أَقَامِرَكَ فَلْيَتَصَدَّقْ.

Artinya:

He narrated to me Abdullah bin Muhammad, narrated to us Hisham bin Yusuf, narrated to us Ma'mar from Az Zuhri from Humaid bin 'Abdurrahman from Abu Hurairah (may Allah be pleased with him), from the Prophet ﷺ said, "Whoever swears and in his oath mentions the name of the idol Latta, or Uzza, let him say laa-ilaaha-illallah, and whoever says to his friend, 'Let us gamble', let him give alms."

In the text of the hadith above, Ibn Hajar Al-'Asqalani explained that the reason why words that contain elements of gambling are prohibited is because gambling is included in the category of entertainment that is negligent and tends to contain disobedience. So that whoever invites others to do it, automatically invites disobedience.

The mention of the *tahlil* sentence as the antithesis in the worship of the polytheists makes a clear indication in the mention of alms which is clearly opposed to the act of gambling in the next sentence, this is an affirmation that gambling is an act that is forbidden by the Prophet (saw) by providing an alternative option, namely alms as a form that is permissible by the shlaw.

In another hadith narrated by al-Bukhari, he presented the hadith about gambling as follows:

حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عُمَرَ بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَبْنِ الْعَاصِ قَالَ: اللَّاعِبُ بِالْفُصَيْنِ قِمَارًا كَأَكْلِ لَحْمِ الْخَنْزِيرِ، وَاللَّاعِبُ بِهِمَا غَيْرَ قِمَارٍ كَالْغَامِسِ يَدُهُ فِي دَمِ خَنْزِيرٍ.

Means:

Playing with these two dice in order to gamble like a person eats pork. And the person who plays with both eyes of the dice but without betting, is like the person who dips his hand in pig's blood.

In another hadith narrated by Imam Ahmad, he quoted a hadith as follows:



حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ شَبِيرَ فَكَأَنَّمَا يَغْمِسُ يَدَيْهِ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ.

Artinya:

Narrated to us 'Abdur Razzaq, narrated to us Sufyan from 'Alqamah bin Martsad from Sulaiman bin Buraidah from his father from the Prophet ﷺ said, "Whoever plays the game of dice, it is as if he dipped his hand in the pork and its blood."

The two hadiths above are closely related to the depiction of a person who gambles with the haram of pigs. The use of the sentence "the haram of pigs" as an analogy to the haram of gambling, this implies that the haram of gambling has a position at the same level as the haram of pigs for consumption.

From the perspective of Sharia, the haram of gambling has profound wisdom with several points explained by al-Qardhawi as follows:

1. *mukallaf* who practices Islamic law, the method or method of obtaining property must go through hard work, a clear process, from the clarity of goods, the occurrence of transactions in a transparent manner so that there are no disputes. When the desired form of transaction Thus, gambling is unable to make the transaction fulfilled.
2. The practice of gambling does not give rise to willingness in the people involved in it. This has an impact on social relations that are less harmonious between others, can even trigger disputes and eliminate calm in social life.
3. In addition to the negative impact of gambling on social life, personal life and the people around will also be affected more severely. Gambling eliminates time to focus on working on halal things, the nature of property that must be deposited in gambling but does not provide profits, even the act of gambling will reduce and neglect our obligations in all aspects such as our obligations to God, to himself, his family, to the people around him.

The haram of gambling is also mentioned in the Qur'an clearly, even the mention of the term gambling with the word *maisir* is aligned with *khamar* and slaughter for idols. In fact, the act of gambling is affirmed as a form of action carried out by Satan as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجُسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Means:

O you who believe! Indeed, drinking, gambling, idolatry, and drawing fortune with arrows, are heinous acts and include the deeds of Satan. So stay away from them so that you may be lucky.

By juxtaposing gambling with *khamar* drinks in terms of its haram, then implicitly Allah swt. signaling that all negative things that arise are caused by *khamar*, so is gambling. The prohibition of gambling is mentioned absolutely because the harm of these acts does not only have an impact on life pribadi orang yang berjudi, bahkan dalam kehidupan bermasyarakatnya,



bukan hanya obligations to him, but the fulfillment of obligations for his family will be neglected.

### *The Position of Intellect in Hadith on the Issue of Online Gambling*

Forms of gambling have various forms in each era. In the time of the Prophet (peace and blessings of Allaah be upon him), the practice of gambling occurred in the form of dice to draw luck, this is stated in Abu Daud as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ مَيْسَرَةَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالْتَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

Means:

It has been narrated to us Abdullah bin Maslamah from Malik from Musa bin Maisarah from Sa'id bin Abu Hind from Abu Musa Al Ash'ari that the Messenger of Allah (peace and blessings of Allaah be upon him) said, "Whoever plays with dice has committed immorality against Allah and His Messenger."

From the hadith, the Prophet (peace and blessings of Allaah be upon him) gave a warning to people who gamble in any form, so the implication is that he commits an immorality. This is a problem that occurs in society in every era that makes gambling an entertainment and game whose form changes and develops according to the times.

In the modern world, the development of knowledge is able to relate one thing to other objects that are related and influential to each other. One of the facts that happens to gambling problems as it develops zaman adalah dampak dari perjudian mampu memberi dampak negatif pada akal dan psikologi seseorang yang melakukan praktik tersebut.

The form of gambling that is rampant in this day and age is online gambling which is rampant in the community. Online gambling is a game that is carried out with money as a betting medium with the terms of the game and the amount of bets determined by the online gambler and using electronic media with internet access as an intermediary. The nature of online gambling that is rampant in the community has easy access to play, so that various groups in society from young to old people. This is also what makes online gambling difficult to eradicate from the state and religious side.

The destructive nature of online gambling that occurs in humans who play it dwells on various aspects of life, ranging from economic to religious aspects. When it comes to gambling, it is quite closely related to khamar or liquor in the verses of the Qur'an that talk about it. Allah swt. Mention gambling and khamar in one separate verse as follows:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

Means:

They ask you (Muhammad) about khamardan gambling. Say, "In both there is a great sin and some benefit to man. But the sin is greater than the benefit." And they ask you (about)



what they should infak. Say, "Excess (of what is needed)." Thus Allah explains His verses to you so that you may think.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

Means:

O you who believe! Indeed, drinking, gambling, idolatry, and drawing fortune with arrows, are heinous acts and include the deeds of Satan. So stay away from them so that you may be lucky.

The reason for the revelation of this verse is quoted by Ibn Kathir in his book as follows:

كان يوم من الأيام، صلى رجل من المهاجرين أم أصحابه في المغرب فخلط في قراءته، فأنزل الله آية أغلظ منها: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ فكان الناس يشربون حتى يأتي أحدهم الصلاة وهو مفيق. ثم أنزلت آية أغلظ من ذلك: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ قالوا: انتهينا ربنا! وقال الناس: يا رسول الله، ناس قتلوا في سبيل الله وماتوا على سرفهم، كانوا يشربون الخمر ويأكلون الميسر، وقد جعله الله رجساً من عمل الشيطان؟ فأنزل الله تعالى: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ

Means:

One day there was a man who became the imam of his friend, and he misread it when praying. Then Allah sent down a verse that was more emphatically (*shadid*) than the previous verse. That if someone is going to pray, they should not be in a drunken state, so that you can understand and distinguish what you are saying. Then it comes down again a verse that is heavier than the previous one. A person goes to the battlefield, he dies on his bed (not in battle), while the person is in a state of drinking khamar and gambling. So came the verse that forbade khamar and gambling, and it was like the work of Satan.

One of the lessons that he mentioned gambling and khamar at the same time is that these two things have almost the same impact on the development of reason. A person who falls into one of the two makes his intellect unable to think clearly, even the addictive nature destroys all aspects of him. In addition to its effect on intellect, the impact that occurs on people who are addicted to gambling and khamar is a criminal act that harms the people around them to fulfill their needs in gambling.

In another verse, Allah swt. provide additional explanations on the impact of people who gamble and drink as follows:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Means:





With that liquor and gambling, Satan only intends to cause enmity and hatred among you, and to prevent you from remembering Allah and performing prayers, so don't you, want to stop?

The hostility and hatred mentioned by the Qur'an in gambling occurs because the giving of property to the loser to the winner without a clear transaction and benefits both parties, this negates harmony between others in the social aspect of society. With various kinds of problems that occur from the phenomenon of online gambling, haram law in the perspective of hadith within the scope of sharia is a common thing to be determined, especially the losses caused by it have a wider impact.

In the aspect of *maqashid sharia* or the purpose of sharia, one of the fundamental aspects that must be maintained and cared for is the aspect of reason. Intellect is an important thing for the perfect implementation of shariah, intellect is also what makes humans different and superior creatures because intellect is a reference tool to perform every action. Thus, gambling acts that are able to disrupt the stability of the human mind are quite a strong reason for its illegality.

How to deal with online gambling can be taken as follows:

1. Carry out comprehensive economic restoration/repair. Establish laws or regulations that guarantee the minimum wage of a worker, worker and employee that is commensurate with the cost of meeting daily living needs. Expanding employment opportunities and others.
2. Increasing education and understanding of the negative impact of online gambling that occurs, because the majority of online gambling is a form of fraud or fraud.
3. Providing a deep understanding and explanation in the religious context and its dangers in these aspects.

#### 4. CONCLUSION

Referring to the presentation of the paper above and its relation to the formulation of the problem that has been determined, the conclusions that can be drawn are as follows:

1. The Prophet (peace and blessings of Allaah be upon him) gave an overview of gambling as a haram act which is the same as the haram of a person in the sharia to consume pork. It is also emphasized at the beginning that the haram of betting and gambling can be compared to the good done when giving alms.
2. Online gambling is a form of gambling that occurs in today's day and age and is widely practiced by various levels of society. One of the things that makes online gambling difficult to overcome is the effect of addiction that damages human reason. The damage and negative impact of gambling on the intellect is hinted at from the hadith and the Qur'an by mentioning gambling at the same level as consuming khamar. This signals that all aspects that arise from drinking liquor will also arise from the act of gambling.



## 5. REFERENCES

- Abu Daud, *Sunan Abi Daud* (al-Anshariah, 1980)
- Abu Zakaria al-Nawawi, *Riyadh Al-Shalihin* (Dar Ibnu Katsir, 2007)
- al-Imam Ahmad bin Hanbal, *Musnad Imam Ahmad Bin Al-Hanbal* (Muassasah al-Risalah, 2001)
- Czerny, Ewa, Stephanie Koenig, and Nigel E Turner, 'Exploring the Mind of the Gambler: Psychological Aspects of Gambling and Problem Gambling', in *In the Pursuit of Winning: Problem Gambling Theory, Research and Treatment* (Springer, 2008), pp. 65–82
- Hasanah, Uswatun, and Citra Pertiwi Isroyo, 'Fenomena Judi Online Terhadap Kecenderungan Pemahaman Hadis Di Era Disrupsi Digital', *Jurnal Riset Agama*, 2.3 (2022), pp. 949–63
- Hilyatin, Dewi Laela, 'Larangan Maisir Dalam Al-Quran Dan Relevansinya Dengan Perekonomian', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6.1 (2021), pp. 16–29
- Ibnu Hajar al-Asqalani, *Fathul Bari* (Dar al-Ma'rifah)
- Ibnu Katsir, *Tafsir Al-Qur'an al-Azhim* (Dar Thayyibah, 1999)
- de Lisle, Steven M, Nicki A Dowling, and J Sabura Allen, 'Mindfulness and Problem Gambling: A Review of the Literature', *Journal of Gambling Studies*, 28 (2012), pp. 719–39
- Mustaqilla, Safira, Siti Sarah, Eva Zahara Salsabila, and Aina Fadhilla, 'Analisis Maraknya Warga Miskin Yang Kecanduan Judi Online Di Indonesia', *Glossary: Jurnal Ekonomi Syariah*, 1.2 (2023), pp. 121–36
- Schwartz, David G, *Roll the Bones: The History of Gambling* (Gotham Books New York, 2006), CDXCIV
- Yusuf al-Qardhawi, *Al-Halal Wa al-Haram Fi al-Islam* (Maktabah Wahbah, 1997)