

## Family Resilience in the Digital Age: Strengthening Al-Quran Values in Counteracting the Dangers of Online Gambling: Maqashidi's Tafsir Perspective

Mohammad Fauzan<sup>1\*</sup> & Faisal Attamimi<sup>2</sup>

<sup>1</sup> Islamic Family Law Study Program State Islamic University Datokarama Palu, Indonesia

<sup>2</sup> State Islamic University Datokarama Palu, Indonesia

\*Corresponding Author: Mohammad Fauzan, E-mail: [fauzankabanniy@gmail.com](mailto:fauzankabanniy@gmail.com)

---

### ARTICLE INFO

Volume: 3

---

### KEYWORD

Family Resilience, Online Gambling, Digital, Maqashidi Tafsir

---

### ABSTRACT

Family resilience is now under threat from the advancement of digitalization, which easily accesses anything with the Internet. Online gambling is a form of consequence of technological advances in the digital era, as well as concrete evidence of crimes facilitated by technology. The Qur'an has prohibited gambling behavior with consideration of benefits as not to damage religion, soul, intellect, generation and human economy. It is necessary to take solutive action in counteracting Qur'an-based online gambling.

To deepen the findings, the author uses a qualitative descriptive approach and literature institution research. Qualitative research is a type of research that is based on steps to understand the problem thoroughly. It is undeniable that the development of the times always comes with problems and challenges, the imperative of humans as connoisseurs of the development of the times is wise and intelligent in educating themselves and those closest to them in the use of increasingly rapid technological sophistication. Therefore, family resilience in this digital era is seen as very necessary, because it will greatly affect the relationship between families and the wider community.

The prohibition of gambling in verse Q.S. Al-Baqarah verse 219 if using the maqashidi tafsir approach, seems to mandate humans to maintain religion, self, intellect, generation and economy by staying away from gambling and khamar. So that by staying away from it, it will also prevent the family from the threat of damage in family resilience. The steps that can be taken in counteracting online gambling include improving family communication, economic rehabilitation and increasing the invitation of the government and influencers. This step is considered to be able to suppress the rise of online gambling in Indonesia.

---

### 1. Introduction

Family resilience is now under threat from the advancement of digitalization, which easily accesses anything with the Internet. The results of a survey conducted by the Indonesia Internet Service Providers Association (APJII) stated that Indonesia's internet users in 2024 will reach 221,563,479 people out of a total population of 278,696,200 people in 2023.

---

\***Mohammad Fauzan** is a Student Candidate of Islamic Family Law Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 3<sup>rd</sup> International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2024, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

Meanwhile, in terms of age, the majority of users are Gen Z (born 1997-2012) as much as 34.40%. Then, the millennial generation (born 1981-1996) is 30.62%. Then next, Gen X (born 1965-1980) as much as 18.98%, Post Gen Z (born less than 2023) as much as 9.17%, baby boomers (born 1946-1964) as much as 6.58%. (APJII, 2024) With the use of the internet at all ages, it not only has a positive impact, but at the same time it also has a negative effect on the family as a result of the free use of the internet.

Online gambling is a form of consequence of technological advances in the digital era, as well as concrete evidence of crimes facilitated by taxonomy. In the past, gambling practices were often carried out secretly and secretly, and were held at certain times. But along with the development of today's technology, gambling is now available in online form or called online gambling. Online gambling games where from the whole take advantage of internet network facilities so that they can be done practically and comfortably. (Latumaerissa et al., 2021)

The impact caused by online gambling is not only in the form of economic and financial damage, but the psychological impact, social impact and impact on family relationships also need to be considered as a bad consequence of online gambling games. Seeing the bad consequences caused by online gambling, through Presidential Decree No. 21 of 2024, the President of Indonesia ordered the formation of an online gambling eradication task force. Then in response to this, Minister of Religious Affairs Yaqut Cholil Qoumas also issued a circular letter for the Ministry of Religion to play an active role in socializing the negative impact of online gambling, dated June 26, 2024 (Mas'ud, 2024)

The Qur'an also explains the dangers of gambling by describing that the losses of gambling are greater for humans than the benefits. This prohibition can also be reviewed from Tafsir maqashidi, an interpretation that reveals the meaning of the benefits of the Qur'an and looks at the damage caused by online gambling, including damage to beliefs or religion (al-Din), damage to the psyche and mentality (al-nafs), damage to the way of thinking (al-'aql), damage to the next generation (an-nasl), damage to the economy (al-mal).

Therefore, in this article, the author tries to discuss the rise of online gambling which now permeates various generations in Indonesia and the danger to family resilience. Dive deeper into the consequences caused by this online gambling with the Maqashidi tafsir approach and the author tries to offer concrete steps of the Qur'an in strengthening family resilience from the dangers of online gambling as a result of the free use of the internet.

## **2. Literature Reviews**

To support this research, it is necessary to review the literature as a support in this paper. Among the literature reviews used in this study include:

Research on family resilience in the perspective of Islamic Law, written by Dr. Azizah, M.A. which is contained in the book *Family Resilience in an Islamic Perspective* states that Islamic law has placed emphasis on the maintenance of human rights in the maqashid of sharia, and besides that Islam also emphasizes maintaining family resilience is a noble moral. So that the family is preserved and maintained. This indicates that it is important to maintain family resilience in the Islamic view, especially in the current danger of digital transformation.

In a study by D. Columb and C.O'Gara found that 67.3% of 140 participants reported health problems such as stress and anxiety caused by online gambling. This shows that online gambling can cause health problems for most of its addicts. Such as financial stress, loss of money, or inability to control gambling can lead to stress and anxiety. This shows the impact caused by online gambling, not only has an impact on the economy, but also has an impact on health and mental. From the above writing, I hope to be able to provide an overview of the importance of maintaining family resilience from the dangers of online gambling.

## **3. Methodology**

To deepen the findings, the author uses a qualitative descriptive approach and literature institution research. Qualitative research is a type of research that is based on steps to understand the problem thoroughly. Furthermore, this research can be concluded into an interpretive form according to the context of the research (Suyitno, 2018). On the other hand, what is meant by descriptive here is trying to explain in detail or describe the findings in the form of data accurately, using words to

provide an in-depth description of the subject being researched (Suggestion, 2017). For data collection, the research method used is library research, which is to search for literature relevant to the research. To get an accountable conclusion, after all the data is collected, a thorough analysis is carried out.

## 4. Results and Discussion

### 4.1 Family Resilience in the Digital Age

Experts differ in defining the world, this is due to adjustments to each culture or acculturation that is not always the same in each era and place. Harton and Hunt defined the family as a group that shared a common ancestor, a kinship group united by blood and marriage, married couples who had children and had no children, and widows or widows with children. Hammudah Abd Al-Ati also defines the family as a structure that is operationally seen as a structure that is special to each other, in the family there is a bond whether through blood relations or marriage (Mas'udah, 2023). From the two definitions above, it can be interpreted that in the family there is a blood relationship or marriage, in which there is an emotional bond in order to create a harmonious relationship.

Meanwhile, family resilience is usually defined as a situation where a family has the physical and psychological ability to live independently by developing self-potential for each individual in the family, to achieve a prosperous and happy life, born and inward, both in this world and in the hereafter. (Culture, 1990). From this definition, it illustrates the importance of family resilience in achieving prosperity as well as harmonious relationships between fellow family members. Family resilience is currently seen as necessary in improving its quality, considering the many threats to the family, especially in today's digital world it is undeniable that the development of the times always comes with problems and challenges, the imperative of humans as connoisseurs of the development of the times is wise and intelligent in educating themselves and those closest to them in the use of increasingly rapid technological sophistication. There are many threats resulting from the pace of development of this era, by giving birth to *information and communication technology* (ICT) in the content of digitalization, including increasingly free information that is presented without choosing an age limit as the recipient. The consequence of this is that it targets children if they do not get adequate assistance in the use of gadgets, Therefore, family resilience in this digital era is seen as very necessary, because it will greatly affect the relationship between families and the wider community.

### 4.2 Analysis of the Threat of Online Gambling: Maqashidi's Tafsir Perspective and Its Impact on Family Resilience

From the beginning of gambling that was done conventionally, now it is camouflaged as an online gambling game that can be accessed publicly and secretly, which of course this will cause more problems. Realizing this, the State has regulated online gambling, where violations can lead to criminal acts in accordance with Law Number 11 of 2008 in conjunction with Law Number 19 of 2016 concerning Electronic Information and Transactions. This law needs to be understood further to identify effective prevention and intervention strategies. (Nurhasanah, 2019). In addition to State regulations, the Qur'an has also long warned of the dangers of gambling as stated in Q.S. Al-Baqarah verse 219 :

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَّقُونَ

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend.

Al-maisir or Gambling is interpreted as haram work that is produced by betting without work. From this definition, it can be understood that any form of work that contains an element of wealth or goods, and something is obtained from the results of betting, it can be categorized as a form of gambling. The prohibition of gambling in the Qur'an does not come without reason, so the above verse can be done with the approach of the maqashidi tafsir method in order to provide more beneficial aspects of the Qur'anic verses. Tafsir maqasidi is a method of interpreting the Qur'an that emphasizes the aspects of maqasid al-Qur'an and maqasid al-syari'ah. Among the maqashidi tafsir contained in the verse Q.S. Al-Baqarah verse 219 include:

**First**, the Maintenance of Religion (Hifzh ad-Din) in Q.S. Al-Baqarah: 219 describes Gambling destroying one's faith and faith. Gamblers tend to rely on luck and ignore Allah's destiny. This can distance a person from religious teachings and lead to spiritual destruction. This is the reason for the pairing of maisir with al-anshāb and al-azlām in Q.S. Almaidah: it shows that al-maisir is closely related to the practice of idolatry.

**Second**, the Maintenance of the Soul (Hifzh an-Nafs) in Q.S. Al-Baqarah: 219 Gambling can cause addiction and mental disorders, this risk is also experienced by khamar drinkers. So that it will often be said that Al-maisir is always side by side with Al-khamr. Ahmad Mustafa Al-Maraghi emphasized that this verse shows that Islam pays great attention to the benefit of the human soul by prohibiting things that endanger the intellect and health.

**Third**, Maintenance of Reason (Hifzh al-'Aql): Gambling dulls common sense and encourages impulsive behavior. Gamblers tend to make irrational decisions and ignore the long-term consequences in order to get instant profits. This can impair logical and critical thinking skills. The word *al-maisir* is always juxtaposed with the word *al-khamar*, this is because in the time of the Prophet these two acts were carried out simultaneously, when gambling, it was interspersed with drinking khamr.

**Fourth**, the maintenance of the generation (Hifzh an-Nasl), in this case Allah explained in Surah al-Maidah verse 91: Indeed, the devil intends to cause enmity and hatred among you because of the khamar and gambling, and to prevent you from remembering Allah and praying; so stop you. Domestic conflicts, divorces, and domestic violence often occur due to financial problems caused by gambling. Children who grow up in a disharmonious family environment due to gambling will experience a negative impact on their physical and mental development.

**Fifth**, Treasure Maintenance (Hifzh al-Mal), Gambling is an extravagant and unproductive activity. Gamblers often spend large amounts of money without getting any obvious benefits. This can lead to poverty, debt, and other financial problems, which ultimately harm individuals and society. This also affects the state, so that the Minister of Communication and Informatics, Budi Arie Setiadi Losses due to online gambling in Indonesia are estimated to reach Rp 27 trillion per year, and it is still one site, not to mention the others.

From the analysis of the maqashidi tafsir above, of course shows the complexity of the consequences of the online gambling phenomenon from a social and mental health point of view. The problems caused by online gambling games are not only in the form of individual problems, but also have an impact on the closest people, especially family. The collapse of the family economy is a bad impact that will be felt in the family. in line with that, Francis Fukuyama gave a stern warning that damage to the economy in the family can result in a deficit of human capital and social capital.(Fukuyama, 2016). Online gambling that now permeates Indonesia families, peace will be difficult to achieve. With online gambling, instead of making a living in an instant way to make the family happy, online gambling actually eliminates peace in the family. For example, recently there was a husband burning carried out by the wife herself, and both of them worked as policemen, this happened because the husband had spent a lot of money on online gambling. This phenomenon is a small portrait of how online gambling is able to trigger damage in the household.

#### **4.3 The Application of Qur'anic Values in the Family as an Effort to Prevent the Dangers of Online Gambling**

Online gambling is one of the serious challenges for families in the digital era. The ease of access and anonymity of the perpetrator's identity makes online gambling even more difficult to control. The impact is very destructive, both in terms of economy, psychology, and social. As identified in the previous article, the bitter reality caused by online gambling has now permeated family life. Therefore, the author tries to provide solutions in counteracting the dangers of online gambling, namely:

##### **4.3.1 Perfecting Socialization in the Family**

Improving family communication in handling online gambling is an important step to maintain family resilience in the digital era. Communication as a form of socializing the threats caused by online gambling. Socialization in the family is a process that will continue for a lifetime(Suyanto, 2010) In terms of increasing the socialization of online gambling, it is not enough to send SMS rhymes carried out by the government, because it is possible that the message conveyed is not so deep. Communication can be in the form of advising children about the dangers of online gambling, limitations in the use of digital media that increasingly produce a lot of information and access that is increasingly wild. With intensive family communication in the form of persuasive discussions and spiritual advice to do good and protect yourself from something unusual. As Lukman's advice to his son is enshrined in the Qur'an QS. Luqman Verse 16, O my son, stand up the prayer and tell (humans) to do what is makruf and prevent (them) from doing what is wrong and be patient with what befalls you. Through his advice, Luqman al-Hakim forbade his son from shirk and foster fear by fostering awareness and conversion to the knowledge and power of Allah SWT.

##### **4.3.2 Economic Rehabilitation**

Online gambling has brought a variety of negative impacts, including significant economic losses to individuals and families. Therefore, economic rehabilitation is crucial to help individuals affected by online gambling return to productive and stable lives. The dependency resulting from the income of illegal online gambling requires effective handling to replace it with new habits that can also bring income with legal sources. This is done so that online gambling perpetrators do not repeat the

same mistakes due to economic squeeze. Providing assistance for victims of online gambling will not solve the problem of online gambling, especially since victims are already at the stage of dependence in online gambling.

#### 4.3.3 Increasing Government and Influencer Invitations

The government provides so many policies and rules related to online gambling, this must be understood because the law is considered the strongest tool owned by the state. Obedience to the government is also legitimized in the Qur'an Q.S. An-Nisa verse 59, namely, you who believe, obey Allah and obey the Messenger and ulil amri (ruler) among you. Hasbi Ash-Shiddieqy responded to this verse that obey the government's decision for the fame of the ummah on the condition that the mandate is the mandate of Allah. (Ash-Shiddieqy, 2000) The appeal for the prevention of online gambling is in line with Allah's command, so the state is obliged to mandate it to the wider community. The way that needs to be improved is that the government can collaborate with influencers to socialize the dangers of online gambling. Because one of the causes of the rise of online gambling is advertising carried out by various artists and influencers. The government also needs to take firm action against artists who socialize online gambling. The media carried out in the socialization of the dangers of online gambling is not only in the form of letters, TV media, Radio, and media accounts need to be massive, so that internet users through digital media will always be conveyed about the dangers of online gambling.

### 5. Conclusion

The digital era brings new challenges to family resilience, especially with increasing access to online gambling. Online gambling is a serious threat to family welfare, both financially, socially, and spiritually. So that the values of the Quran are an important foundation in building family resilience to the temptation of online gambling. The prohibition of gambling in the Qur'an is something absolute and this prohibition will be very suitable for the continuation of human life. In Maqashid Sharia (sharia goals) has provided a framework to understand the importance of protecting families from the dangers of online gambling, including the protection of religion, soul, intellect, descendants, and property. Therefore, effective handling is needed in overcoming the rise of online gambling in Indonesia.

Strengthening the values of the Qur'an in the family can be done by improving communication in the family as a preventive effort in warding off the dangers of online gambling. open communication, and the application of Islamic principles in daily life can shape the quality of life of the family to avoid unscrupulous acts, including online gambling. Then, for online gambling players, there needs to be economic rehabilitation, by failing the jobs that are produced, so that economic needs no longer depend on online gambling income which has a worse impact on the perpetrators. Collaborative efforts between families, communities, and firm handling from the government are needed to create a safe digital environment that is in accordance with Islamic values. The wise use of technology and the implementation of content filters can help protect family members from exposure to online gambling. The importance of building awareness of the negative impact of online gambling and promoting alternative activities that are positive and productive in the family. The role of parents is crucial in guiding and supervising the use of digital technology by children.

### References

- APJII. (2024). *APJII Number of Internet Users in Indonesia Reaches 221 Million People*. APJII. <https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang>
- Ash-Shidik, Hey. (2000). *Tafsir Alkur'an al-Majid AN-Noor*. Pustak Rizki is the son.
- Fukuyama, F. (2016). *the great disruption*. Qalam.
- Culture, D. P. and. (1990). *Indonesian Language Dictionary*. Department of Education and Culture. Library Center.
- Latumaerissa, Patty, & Tuhumury. (2021). The phenomenon of dark online lottery gambling in the community. *Belo Journal*, 2, 236.
- Mas'ud, R. (2024). *The dangers of online gambling from an economic perspective*. Ministry of Religious Affairs of the Republic of Indonesia. <https://kemenag.go.id/kolom/bahaya-judi-online-dari-perspektif-ekonomi-kC5AZ>
- Mas'udah, S. (2023). *Sociology of the Family: Concepts, Theories, and Problems of the Family*. gold.
- Nurhasanah. (2019). The Effect of Online Gambling on Mental Health. *IJEDUCA*, 1, 5.
- Sugiyono. (2017). *Business research methods: quantitative, qualitative, combinatorial, and R&D approaches*. Alfabeta.
- Suyanto. (2010). *Gender and Socialization*. Nobel edumedia.
- Suyitno. (2018). *Qualitative Research Methods: Concepts, Principles and Operations*. Akademia Pustaka.