

Tackling the Global Threat of Online Gambling on Families: Insights from Maqashid Al-Usrah by Jamaluddin Athiyyah

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Abstract:

Online gambling is an issue driven by massive development of technology globally. The negative impact targets various levels of society from the state to the domestic scale, particularly family. This research aims to analyze the effect of online gambling on families and formulate solutions through the lens of *Maqashid Al-Usrah*, articulated by Jamaluddin Athiyyah. The study employs qualitative approach based on library research. The results highlight two key findings. First, online gambling has a profound and destructive impacts on families, affecting them economically, psychologically, socially, and in terms of inter-family relationships. Second, Jamaluddin Athiyyah's work, *Nahwa Taf'ilu Maqashid Al-Syari'ah*, in the section *Maqashid Al-Syariah fi ma Yakhussu Al-Usrah* (Sharia Objectives Related to the Family) emphasizes seven objectives of family establishment according to Islamic sharia: regulating relationships between men and women, protecting offspring, fostering tranquility, love, and mercy, maintaining lineage and religion within the family, regulating institutional family dynamics, and safeguarding financial stability. These objectives, rooted in *maqashid al-shariah* principles, aim to create spiritually aligned, balanced, and socially cohesive families. The study concludes that addressing the challenges posed by online gambling requires grounding solutions in these objectives to preserve family resilience and well-being.

Keywords: Online Gambling; Family; Maqashid Al-Usrah.

Introduction

The advancement of technology in recent decades has brought significant changes to all aspects of human life.¹ The digital revolution, marked by the emergence of the internet and the development of computing devices such as computers, smartphones, and online applications, has facilitated access to

¹ Rahman Arif Muttaqin, Aji Wibawa, and Khurin Nabila, "Inovasi Digital Untuk Masyarakat Yang Lebih Cerdas 5.0: Analisis Tren Teknologi Informasi Dan Prospek Masa Depan," *Jurnal Inovasi Teknologi Dan Edukasi Teknik* 1, no. 12 (2021): 880–86, <https://doi.org/10.17977/um068v1i122021p880-886>.

information, communication, and daily activities.² Technology has connected the world globally, enabling people to interact across geographical boundaries, conduct instant business transactions, and access entertainment and other services within seconds.³

While this ease of access has created opportunities for various industries, including digital entertainment, it has also given rise to harmful practices such as online gambling. Previously confined to physical casinos, gambling is now easily accessible through websites and apps.⁴ Technology enabling fast and anonymous transactions has significantly contributed to the rapid growth of online gambling. With just a smartphone, individuals can connect to gambling platforms without oversight or monitoring by authorities.⁵ Online gambling affects not only individuals but also has profound social and economic consequences for families. Many fall into addiction, which disrupts financial stability, family relationships, and mental health.⁶ Easy access increases vulnerability to gambling, leading to issues such as debt, bankruptcy, and even criminal behavior. In this context, technology, meant to improve lives, has become a detrimental force for many families and society as a whole.⁷

Research by Sitanggang, Sabta, and Hasiholan highlights that online gambling can cause destructive addictions, disrupt individual and family financial stability, and harm social relationships.⁸ Sugitanata's research further reveals that online gambling addiction erodes trust, finances, and mental health within families.⁹ Situmeang, Ariska, and Ali emphasize that online gambling addiction leads to poverty, laziness,

² Marsellia Nuri, Annatia Azzahra, and Ichsan Fauzi Rachman, "Membangun Masa Depan Yang Terhubung: Pendidikan Dan Literasi Digital Di Era Revolusi Industri 4.0," *Cendikia: Jurnal Pendidikan Dan Pengajaran* 2, no. 5 (2024): 500–507, <http://jurnal.kolibi.org/index.php/cendikia/article/view/1563>.

³ Daiva Tsusayya Surya Saputra et al., "Revolusi Digital: Peran Teknologi Elektro Dalam Mengubah Cara Kita Hidup Dan Bekerja," *Madani: Jurnal Ilmiah Multidisiplin* 2, no. 4 (2024): 345–53, <https://jurnal.penerbitdaarulhuda.my.id/index.php/MAJIM/article/view/1976>.

⁴ Filipus Jhon Eric Sipayung and Christian Ariel Handoyo, "Dampak Dalam Mempromosikan Iklan Judi Online (Studi Kasus Iklan Judi Online Indonesia)," *Jurnal Intelek Dan Cendikiawan Nusantara* 1, no. 3 (2024): 4548–53, <https://jicnusantara.com/index.php/jicn/article/view/661>.

⁵ Ahmad Farhan Fanani and Rafly Putra Tritasyah, "Maraknya Judi Online Di Kalangan Anak Muda Dalam Perspektif Hukum," *Jurnal Fundamental Justice* 4, no. 2 (2023): 171–85, <https://doi.org/10.30812/fundamental.v4i2.3293>.

⁶ Arnit Kurnia Sari, Moh Al-Fajrih, and Istika Ahdiyati, "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>.

⁷ Asman Asman, "Dampak Negatif Judi Online Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Keluarga Islam," *Ahlika: Jurnal Hukum Keluarga Dan Hukum Islam* 1, no. 1 (2024): 11–35, <https://journal.abdurraufinstitute.org/index.php/ahlika/article/view/13>.

⁸ 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, <https://doi.org/10.6578/tjis.v1i6.248>.

⁹ Arif Sugitanata, "Memulihkan Keharmonisan Keluarga Dari Jeratan Judi Online: Solusi Praktis Dengan Integrasi Teori Sistem Keluarga Bowen," *Setara: Jurnal Studi Gender Dan Anak* 6, no. 1 (2024): 84–99, <https://doi.org/10.32332/jsga.v6i01.9142>.

family disharmony, and even domestic violence.¹⁰ Asman's study notes that the adverse effects of online gambling make it difficult for spouses to meet household needs, with gambling losses often triggering arguments, domestic violence, and even divorce.¹¹ Research by Rafiqah and Rasyid underscores the detrimental economic impacts of online gambling, particularly on family financial security, as economic instability and accumulating debts worsen their overall condition.¹² Despite these studies, none have employed Maqashid Al-Ushrah Jamaluddin Athiyyah as an analytical framework, which forms the originality of this research.

This study examines the impacts of online gambling on families from various dimensions, including economic, psychological, and social aspects. It also explores solutions grounded in the Maqashid Al-Ushrah approach developed by Jamaluddin Athiyyah. The findings aim to provide practical and theoretical contributions to aid governments, social institutions, and communities in developing effective policies. Ultimately, this research aspires to protect families from the harmful effects of online gambling and ensure sustainable social welfare. This research employs a qualitative methodology with a library research approach. This method was chosen to deeply examine the concepts and principles of Maqashid Al-Ushrah from Jamaluddin Athiyyah's perspective, particularly in relation to the growing phenomenon of online gambling and its impact on family stability. The primary data source for this research is Jamaluddin Athiyyah's book *Nahwa Tafilu Maqashid Al-Syariah*. Additionally, the study incorporates relevant literature, including books and journals, on online gambling. The analysis process begins with collecting textual data discussing the phenomenon of online gambling and exploring the objectives of family formation through the lens of Maqashid Al-Ushrah. These sources are critically reviewed to identify key ideas and insights addressing the discussed issue.

Result and Discussion

The Destructive Impacts of Online Gambling on Families

Online gambling is a global phenomenon experiencing rapid growth alongside the advancement of digital technology, including the internet, mobile applications, and online transactions. Easier access to digital gambling platforms has made it possible for individuals to engage in gambling anytime and anywhere using just a mobile device or computer.¹³ This phenomenon not only affects individuals actively participating in online gambling but also has broader, detrimental impacts on families, which are an integral part of an individual's social life. The negative consequences

¹⁰ Tondi Amos Situmeang, Revi Ariska, and Tengku Mabbar Ali, "Tinjauan Hukum Tentang Pengaruh Judi Online Terhadap Perceraian," *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 3808–17, <https://doi.org/10.31004/innovative.v3i4.3891>.

¹¹ Asman, "Dampak Negatif Judi Online Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Keluarga Islam."

¹² Lailan Rafiqah and Harunur Rasyid, "Dampak Judi Online Terhadap Kehidupan Sosial Ekonomi Masyarakat," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 20, no. 2 (2023): 282–90, <https://doi.org/10.46781/al-mutharahah.v20i2.763>.

¹³ Agung Nugroho and Aris Setyo Radyawanto, "Kajian Yuridis Dan Sosiologis Tentang Fenomena Pinjaman Online Dan Judi Online Di Kalangan Masyarakat Indonesia," *Jurnal Pendidikan Tambusai* 8, no. 2 (2024): 23696–703, <https://jptam.org/index.php/jptam/article/view/15486>.

of online gambling are increasingly felt by families worldwide, with effects extending to economic, psychological, and social aspects of family life.¹⁴

The economic impact is one of the most apparent and significant consequences, particularly for individuals addicted to online gambling. Addiction leads to a vicious cycle of financial losses, as gamblers continuously spend large sums of money without proper control.¹⁵ Large expenditure on online gambling results in the inability to meet basic family needs.¹⁶ Budgets meant for essentials such as food, education, rent or mortgage payments, and healthcare are depleted. In many cases, online gamblers prioritize their bets over their family's necessities, causing financial hardship to the household.¹⁷ Bankruptcy is a frequent consequence when individuals addicted to gambling fail to control their habits. Families often suffer the devastating loss of valuable assets, such as vehicles or homes, disrupting their economic stability and overall well-being.¹⁸ The financial strain from lost income and accumulating debts affects not only the gambler but also the entire family. This shared burden can create significant stress within the household, further destabilizing family relationships.¹⁹ In many cases, these financial challenges lead to divorce or separation as couples struggle to manage the pressures caused by gambling-related financial ruin.²⁰

Online gambling not only has a significant economic impact but also creates serious psychological effects on all family members, including both those directly involved and those around them. Addiction to online gambling triggers various mental health problems in the gambler, such as stress, depression, anxiety, and intense feelings of guilt.²¹ When caught in a gambling cycle, individuals may feel overwhelmed by mounting financial losses and their inability to control the habit. Feelings of guilt from wasting family resources and neglecting social and emotional responsibilities within the household further deteriorate the gambler's mental state,

¹⁴ Taufiq Ramadhan et al., "Impact of Online Gambling Practices on Family Harmony: A Case Study in South Meruya, Kembangan Sub-District, West Jakarta," *Qanun* 2, no. 1 (2024): 1–19, <http://dx.doi.org/10.62870/qanun.v2i1.24769>.

¹⁵ Suaidi Suaidi, "Judi Online Sebagai Problematika Yang Menggerogoti Dimensi Kehidupan Bersarang Dibalik Kemajuan Teknolnogi Digital," *Risoma: Jurnal Riset Sosial Humaiora Dan Pendidikan* 2, no. 5 (2024): 200–215, <https://doi.org/10.62383/risoma.v2i5.341>.

¹⁶ Asman, "Dampak Negatif Judi Online Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Keluarga Islam."

¹⁷ Sugitanata, "Memulihkan Keharmonisan Keluarga Dari Jeratan Judi Online: Solusi Praktis Dengan Integrasi Teori Sistem Keluarga Bowen."

¹⁸ Asman, "Dampak Negatif Judi Online Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Keluarga Islam."

¹⁹ Ibrahim Al Hakim, Ririn Nurvita Dewi, and Mathilda Priska Aurelia P, "Studi Literatur: Bahaya Judi Online Terhadap Diri Sendiri Dan Keharmonisan Keluarga," *Diversity Guidance and Counseling Journal* 2, no. 1 (2024): 56–77, <https://jurnal.karyabk.com/index.php/dgcj/article/view/63>.

²⁰ Dara Khoerunisa et al., "Judi Online Sebagai Faktor Penyebab Permasalahan Perceraian Di Kabupaten Bekasi (Studi Kasus Pada Kecamatan Cikarang Utara Kabupaten Bekasi)," *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora* 2, no. 2 (2024): 63–70, <https://doi.org/10.572349/kultura.v2i2.958>.

²¹ Nadia Maharani Santosa et al., "Dampak Sosial Dan Psikologis Dari Perjudian Online," *Well Being: Journal Psychology* 1, no. 1 (2024): 64–73, <https://jurnal.ptpsikodinamika.com/index.php/WBJP/article/view/10>.

often driving them to isolate themselves and continue gambling as an escape.²²

This psychological strain extends to all family members, negatively affecting their mental well-being. While the gambler may feel increasingly hopeless and trapped, other family members often experience stress, anxiety, or even trauma due to the instability caused by the addiction. If left untreated, these issues can escalate into severe mental health conditions, such as chronic anxiety, major depression, or a desire to emotionally or physically escape the situation, potentially leading to divorce or separation.²³ Online gambling severely impacts family relationships, especially between spouses and parents and children. Gambling addiction often results in significant behavioral changes, with addicts becoming secretive and manipulative about finances and daily activities.²⁴ Spouses addicted to gambling may hide their habits, misuse family money without their partner's knowledge, and engage in deceit to maintain their addiction. This betrayal undermines trust, which is the foundation of marital relationships, leading to frequent conflicts and escalating tensions. Over time, these unresolved conflicts can cause a deep rift that jeopardizes the stability of the entire family.²⁵

Financial mismanagement caused by gambling further fuels family discord. When money is squandered on gambling, essential needs such as paying bills, purchasing daily necessities, and supporting children's education and health are neglected.²⁶ This creates frustration and anger in the non-gambling spouse, who often bears the brunt of these increasing responsibilities. Repeated conflicts over financial issues form a cycle of discord, weakening emotional bonds and communication between spouses. Ultimately, these prolonged tensions risk causing irreparable damage to the marital relationship, leading to a breakdown of the family unit.²⁷ In many cases, the relationship breakdown caused by online gambling reaches a point where divorce or separation becomes the only viable solution for couples unable to resolve these issues.²⁸ When marriages collapse, families are torn apart, and children often bear the brunt of the breakup. The emotional trauma of divorce, especially

²² Misnawati Zakfah and Arfandi Sanubari, "Judi Online Dan Kerentanan Pernikahan: Studi Dampak Terhadap Kehidupan Keluarga Di Indonesia," *At-Tafakur: Jurnal Ilmu Syari'ah Dan Hukum* 1, no. 1 (2024): 83–103, <https://journal.staiza.ac.id/index.php/At-Tafakur/article/view/4>.

²³ Dinie Anggraeni Dewi and Muhammad Irfan Adriansyah, "Maraknya Judi Online Di Kalangan Remaja Kelurahan Derwati Kecamatan Rancasari Kota Bandung," *Jurnal Cerdik: Jurnal Pendidikan Dan Pengajaran* 3, no. 1 (2023): 73–87, <https://doi.org/10.21776/ub.jcerdik.2023.003.01.08>.

²⁴ Zahra Qurrota Ayuni and Asep Indra Gunawan, "Efektivitas Mediator Pengadilan Agama Dalam Menanggulangi Perceraian Akibat Judi Dan Pinjaman Online," *Jurnal At-Tatbiq: Jurnal Ahwal Al-Syakhsyiyah* 9, no. 1 (2024): 1–11.

²⁵ Sari, Al-Fajrih, and Ahdiyati, "Dampak Judi Online Terhadap Kesehatan Mental Dan Hubungan Sosial."

²⁶ Hakim, Dewi, and P, "Studi Literatur: Bahaya Judi Online Terhadap Diri Sendiri Dan Keharmonisan Keluarga."

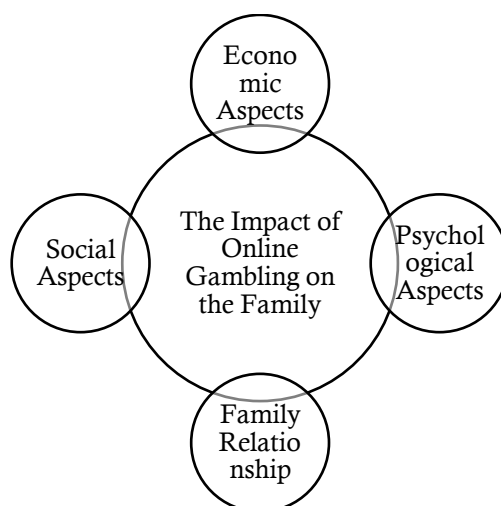
²⁷ Nurul 'Ain, Rahmi Surya Dewi, and Sarmiati, "Perselisihan Interpersonal Suami Yang Kecanduan Game Higgs Domino Island Dalam Keluarga Petani," *Jurnal Audiens* 5, no. 2 (2024): 254–69, <https://doi.org/10.18196/jas.v5i2.360>.

²⁸ Itok Dwi Kurniawan, "Penegakan Hukum Terhadap Tindak Pidana Perjudian: Tantangan Dan Solusi Dalam Era Digital," *Complex: Jurnal Multidisiplin* 1, no. 1 (2024): 1–7, <https://ejurnal.faaslibsmidia.com/index.php/complex/article/view/2>.

when triggered by gambling, can have long-lasting effects on children, potentially leading to difficulties in future relationships, behavioral disorders, or declining academic performance. Even after divorce, the relationship between parents and children may suffer, particularly if conflicts over finances and childcare persist.²⁹

Socially, online gambling affects not only individuals but also family structures and the wider community. Addicted individuals often exhibit significant behavioral changes, such as becoming introverted, limiting interactions with others, and spending excessive time in the virtual world.³⁰ Consequently, they tend to withdraw from social interactions within their family and community. The negative impact of online gambling can also ripple through society,³¹ as missed work or neglect of professional responsibilities due to addiction can create negative perceptions among coworkers and within the neighborhood. These broader effects highlight the far-reaching consequences of online gambling on both personal and societal levels.³²

Figure 1. Aspects Affected by Online Gambling in the Family



The effects of online gambling on the family are profound and destructive. Overall, online gambling has a multidimensional impact, destroying various aspects of family life, economically, psychologically, socially, and inter-family relationships. Online gambling addiction not only damages the individuals involved, but also spreads to the entire family, even affecting the lives of children and the future of the family.

²⁹ M. Harwansyah Putra Sinaga et al., "Gambaran Trauma Yang Dialami Anak Korban Perceraian," *As-Syar i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 1 (2024): 248–63, <https://doi.org/10.47467/as.v6i1.339>.

³⁰ Sari, Al-Fajrih, and Ahdiyati, "Dampak Judi Online Terhadap Kesehatan Mental Dan Hubungan Sosial."

³¹ Santosa et al., "Dampak Sosial Dan Psikologis Dari Perjudian Online."

³² Aulia Alfiah and Hadi Yusuf, "Pengaruh Judi Online Terhadap Lingkungan Kerja," *Jurnal Intelek Dan Cendikiawan Nusantara* 1, no. 2 (2024): 2324–30, <https://jicnusanantara.com/index.php/jicn/article/view/256>.

Solutions to the Impacts of Online Gambling on the Family from the Perspective of Maqashid Al-Usrah Jamaluddin Athiyyah

In his book *Nahwa Tafilu Maqashid Al-Syari'ah*, in the section *Maqashid Al-Syariah fi ma Yakhussu Al-Usrah* (Sharia Objectives Related to the Family), Jamaluddin Athiyyah outlines seven objectives of establishing a family according to sharia. These include regulating the relationship between men and women, protecting offspring, fostering tranquility, love, and mercy, maintaining lineage, preserving religion within the family, regulating institutional aspects of the family, and safeguarding financial stability.³³ Jamaluddin Athiyyah's views on the objectives of sharia in the family are used here as an analytical framework to formulate solutions for mitigating the negative impacts of online gambling on families. First, sharia regulates the relationship between men and women in the family (*tandhim al-alaqah baina al-jinsain*)³⁴ based on principles of complementarity, respect, and shared responsibility. The family is an institution built on balance, where each spouse plays a unique and interconnected role in managing emotional, spiritual, and financial well-being. However, online gambling addiction disrupts this equilibrium. A gambling-addicted spouse often neglects essential responsibilities, such as managing household finances, meeting their partner's emotional needs, or fulfilling their role as a parent.³⁵

This imbalance in domestic roles leads to significant strain. The addicted spouse may focus on gambling, spending excessive time on screens and neglecting everyday obligations,³⁶ like childcare, household management, and financial stability. Consequently, the other spouse is forced to shoulder an overwhelming burden—physically, emotionally, and financially—leading to heightened tensions and conflicts in the relationship.³⁷ Here, the principles of *Maqashid Al-Usrah* provide essential guidance. According to Jamaluddin Athiyyah, one key objective of sharia concerning the family is to maintain harmonious relationships between men and women. Sharia advocates for relationships founded on honest communication, mutual support, and shared responsibility. Applying these principles to address online gambling addiction involves fostering open dialogue between spouses. By communicating honestly about the challenges of addiction and creating a healthy space for discussion, couples can work together to resolve conflicts and restore balance, ultimately strengthening their relationship.

Second, one of the goals of sharia is to preserve offspring (*hifz al-nasl*),³⁸ which includes protecting the future of children. This principle considers children as a

³³ Jamaluddin Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah* (Damaskus: Dar Al-Fikr, 2003), 148.

³⁴ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 149.

³⁵ Zakfah and Sanubari, "Judi Online Dan Kerentanan Pernikahan: Studi Dampak Terhadap Kehidupan Keluarga Di Indonesia."

³⁶ Asman, "Dampak Negatif Judi Online Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Keluarga Islam."

³⁷ Khoerunisa et al., "Judi Online Sebagai Faktor Penyebab Permasalahan Perceraian Di Kabupaten Bekasi (Studi Kasus Pada Kecamatan Cikarang Utara Kabupaten Bekasi)."

³⁸ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 149.

sacred trust, with parents and families responsible for ensuring their growth in a healthy, protected environment and fulfilling their basic rights, such as education, healthcare, and protection from harm,³⁹ including the negative influence of online including the negative influence of online gambling.

Online gambling, increasingly prevalent in the digital age, undermines the stability of families. One of the most obvious and direct impacts is on the financial aspect of the family.⁴⁰ Addiction to online gambling often leads to economic ruin, diverting money that should be spent on children's essential needs, such as education and healthcare, into uncontrollable betting. Financial instability leaves children deprived of proper education, adequate nutrition, and the chance to grow in a stable environment, threatening their intellectual development and emotional well-being.⁴¹ From the perspective of *Maqashid Al-Usrah*, preserving offspring entails more than just providing for their physical needs—it involves preparing them for the future by fulfilling their rights to education, health, and moral upbringing. Parents have a duty to provide not only worldly education but also instill strong religious and moral values in their children. Online gambling addiction contradicts this principle by destroying family finances and diverting parental attention away from children's education and moral development.

Third, the objective of realizing tranquility, love, and mercy (*sakinah, mawaddah, and rahmah*) in the household is central to *Maqashid Al-Usrah*.⁴² This principle emphasizes the importance of creating a family atmosphere filled with affection, mutual respect, and care, forming the foundation of strong and stable family relationships. A peaceful and harmonious domestic environment allows family members to feel secure, valued, and supported.⁴³ However, external threats such as online gambling can disrupt family harmony. Gambling addiction often leads to emotional distress, including stress, depression, and tension, which affect both the individual and their family bonds.⁴⁴ Financial instability caused by gambling losses frequently triggers conflicts between spouses or between parents and children, replacing the tranquility of the home with conflict and anxiety. This erosion of family harmony underscores the profound and far-reaching impact of online gambling.⁴⁵

By applying the sharia principles outlined in *Maqashid Al-Usrah*, families are encouraged to avoid destructive behaviors, such as online gambling, and to return to the values of love, mutual respect, and care for one another. This principle emphasizes that the family is the foundational environment where love and affection should be nurtured. Such love acts as a shield against external temptations, including harmful lifestyles like gambling. Emotionally strong families are better equipped to

³⁹ Muhammad Nanda Fanindy, "Formulasi Maqasid Syariah Perspektif Jamaluddin Athiyyah," *Islamitsch Familierecht Journal* 1, no. 1 (2020): 23–45.

⁴⁰ Rafiqah and Rasyid, "Dampak Judi Online Terhadap Kehidupan Sosial Ekonomi Masyarakat."

⁴¹ Situmeang, Ariska, and Ali, "Tinjauan Hukum Tentang Pengaruh Judi Online Terhadap Perceraian."

⁴² Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 150.

⁴³ Fanindy, "Formulasi Maqasid Syariah Perspektif Jamaluddin Athiyyah."

⁴⁴ Santosa et al., "Dampak Sosial Dan Psikologis Dari Perjudian Online."

⁴⁵ Suaidi, "Judi Online Sebagai Problematika Yang Menggerogoti Dimensi Kehidupan Bersarang Dibalik Kemajuan Teknolkogi Digital."

withstand external threats, and when each family member supports one another and prioritizes shared interests, they can collectively overcome challenges that threaten family harmony.

Fourth, preserving lineage (*hifz an-nasab*) is one of the core objectives of *Maqashid Sharia*. This concept extends beyond biological aspects to include moral and spiritual dimensions.⁴⁶ Preserving lineage involves safeguarding the next generation from actions that harm the sanctity, dignity, and morality of the family. It is essential for creating an environment that fosters good character and instills religious and ethical values in children. In Islamic teachings, gambling is considered a behavior that disrupts moral and spiritual order. It not only impacts an individual's economic well-being but also undermines the sanctity of family relationships. Gambling often leads to immoral actions, such as lying, cheating, neglecting responsibilities, and misusing family resources, tarnishing family honor and replacing essential values like honesty, integrity, and responsibility with destructive behaviors.⁴⁷

Furthermore, the widespread prevalence of online gambling in the digital era poses a significant threat to the moral integrity of the younger generation. Children who grow up in environments where harmful practices like gambling occur may be influenced to imitate such behavior. This risks the erosion of their spiritual and moral character during their formative years, when they should instead be guided by strong religious and ethical teachings. If such practices persist, the next generation risks deviating from Islamic principles and losing their path toward a life aligned with goodness and morality. Fifth, maintaining religiousness within the family (*hifz at-tadyin fi al-ustah*) is a crucial spiritual foundation for Islamic home life.⁴⁸ Religiousness extends beyond the performance of worship rituals; it encompasses the application of Islamic teachings in daily life, including how family members interact and confront external challenges, such as the temptation of online gambling. In the context of *Maqashid Al-Ushrah*, maintaining religiousness involves fostering a strong spiritual foundation to help families remain steadfast in upholding Islamic values.

The increasing accessibility of online gambling not only brings economic and social harm but also erodes the spirituality of those involved. Participation in online gambling leads to a decline in faith, as such behavior directly contradicts Islamic teachings, which strictly prohibit all forms of gambling.⁴⁹ This involvement can cause individuals to drift away from religious values, neglect their spiritual obligations, and prioritize material interests over moral and religious principles. The impact extends beyond the individual, often affecting the entire family, especially when multiple members are involved.⁵⁰

In *Maqashid Al-Ushrah*, preserving family spirituality is key to countering the destructive influence of online gambling. A primary solution is to strengthen

⁴⁶ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 151.

⁴⁷ Alya Miftahul Jannah et al., "Perilaku Judi Online Pada Masyarakat Beragama Di Indonesia," *Islamic Education* 1, no. 3 (2023): 348–57.

⁴⁸ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 153.

⁴⁹ Jannah et al., "Perilaku Judi Online Pada Masyarakat Beragama Di Indonesia."

⁵⁰ Ines Tasya Jadidah et al., "Analisis Maraknya Judi Online Di Masyarakat," *Jurnal Ilmu Sosial Dan Budaya Indonesia* 1, no. 1 (2023): 20–27.

religious education within the family. Robust religious education equips family members, particularly children, with a clear understanding of right and wrong as defined by Islamic teachings. This understanding fosters greater awareness of the negative effects of gambling and motivates family members to avoid it. Religious education should not be limited to formal instruction but also demonstrated through daily actions, where parents and family members embody Islamic values in their behavior and decisions.

Sixth, organizing institutional aspects within the family (*tandhim al-janib al-muassisi li al-usrah*),⁵¹ which includes establishing a fair and well-structured family system, is a vital pillar for ensuring family integrity and sustainability. In the context of *Maqashid Al-Usrah*, this involves wise management, a clear division of roles, and the application of justice by all family members. Effective governance helps families avoid disintegration, which is often triggered by issues such as online gambling addiction. A key to maintaining family harmony is strict and transparent management, particularly in financial matters and the distribution of responsibilities.⁵² *Maqashid Al-Usrah* stresses the importance of shared responsibility in addressing family challenges, including financial crises caused by gambling. When a family member struggles, such as falling into debt due to gambling, it is crucial for others not to resort to blame or abandonment but to work together to find solutions. Openness and collaboration are essential, whether through financial restructuring, family consultations, or seeking external support from financial or religious counselors.

Seventh, maintaining the financial stability of the family⁵³ is increasingly critical in the modern era, especially with the rise of online gambling which threatens family welfare. According to *Maqashid Al-Usrah*, wise family financial management based on Sharia principles is a cornerstone of family sustainability. Families must carefully manage their finances, ensuring expenditures serve beneficial and sustainable purposes for all members. *Maqashid Al-Usrah* emphasizes wise financial management rooted in Sharia principles, which advocate for fairness, orderliness, and responsibility in all expenditures. Family finances should be allocated to halal and essential needs, such as education, healthcare, nutritious food, and future investments. Extravagant or unproductive behaviors, such as gambling, must be avoided, as they not only jeopardize economic stability but also violate Sharia's teachings of financial balance and accountability.

In principle, the seven aspects of *Maqashid Al-Usrah* are important to emphasize for family development, especially for families affected by the bad influence of online gambling. However, solutions or practical steps are needed to answer these problems. For this reason, this research compiles step-by-step handling of the problem of online gambling in the family obtained from the concept of *Maqashid Al-Usrah* Jamaluddin Athiyyah with the principle of Fiqh Priority (*fiqh awlawiyyat*) initiated by Sheikh

⁵¹ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 153.

⁵² Afthon Yazid and Arif Sugitanata, "Menjaga Keharmonisan Keluarga Yang Terpisah Tempat Tinggal: Tantangan, Strategi, Dan Implementasi Nilai-Nilai Islam," *Journal of Islamic Family Law* 3, no. 1 (2024): 26–41.

⁵³ Athiyyah, *Nahwa Tafilu Maqashid Al-Syari'ah*, 154.

Yusuf Al-Qaradawi.

According to al-Qaradawi, Fiqh Priority (*fiqh awlawiyyat*) is the understanding of principles of balance that are essential to apply in life from a religious perspective.⁵⁴ Al-Qaradawi explains that the rules established in Fiqh Priority represent an evolved perspective on Fiqh Consideration (*fiqh al-muwazanat*), contextualized for contemporary realities (*fiqh al-waqi'*).⁵⁵ The primary functions of Fiqh Consideration include: 1) weighing the benefits and advantages of various prescribed good actions; 2) evaluating the harms, damages, and evils prohibited by religion; and 3) assessing the balance between benefits and harm, or good and evil, when they come into conflict.⁵⁶ With the principle of Fiqh Priority, a step-by-step approach is proposed to address the issue of online gambling within families. The first stage involves maintaining religiousness in the family. This foundational step is crucial for instilling an understanding of the religious prohibition against online gambling. Religious understanding also helps family members recognize their rights and responsibilities toward one another. Once this foundation is established, the second stage focuses on maintaining the financial stability of the family. As the economic aspect is often the most affected by online gambling, reorganizing the family's finances is critical to addressing the damage caused by such activities.

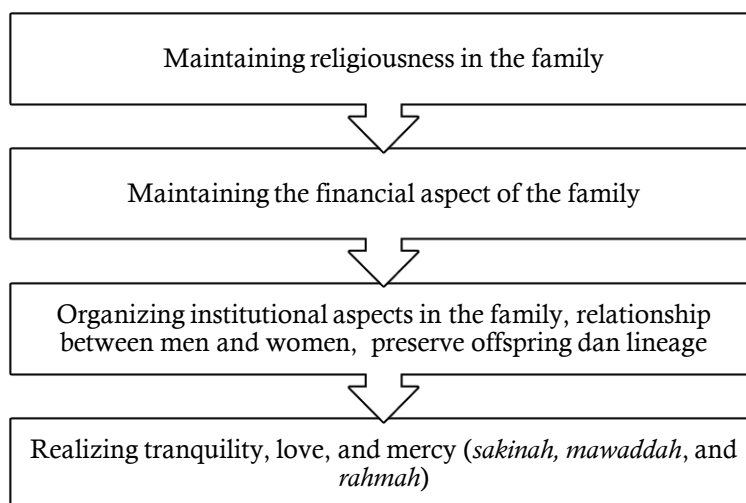
The third stage is to strengthen institutional aspects within the family, including relationships between men and women, preserving offspring, and safeguarding lineage. Once online gambling has been abandoned through religious understanding and financial stability is restored, the focus shifts to improving family dynamics. This includes rebuilding family organization, strengthening the marital relationship, and fostering positive connections with children. Reestablishing harmony in these relationships is vital to repairing the rift caused by online gambling. Finally, after these three stages have been successfully implemented, the family can achieve the ultimate goal: the realization of tranquility, love, and mercy (*sakinah, mawaddah, and rahmah*). This comprehensive approach can be applied both at the micro level, within families, and at the macro level, through state policies aimed at supporting families impacted by the destructive effects of online gambling.

⁵⁴ Yusuf Al-Qaradawi, *Fi Fiqh Al-Awlawiyyat: Dirasah Jadidah Fi Daw' Al-Qur'an Wa Al-Sunnah* (Kairo: Maktabah Wahbah, 2005), 5.

⁵⁵ Yusuf Al-Qaradawi, *Awlawiyat Al-Harakah Al-Islamiyah Fi Al-Marhalah Al-Qadimah* (Kairo: Maktabah Wahbah, 2000), 20.

⁵⁶ Al-Qaradawi, *Fi Fiqh Al-Awlawiyyat: Dirasah Jadidah Fi Daw' Al-Qur'an Wa Al-Sunnah*, 20.

Figure 2. Combination of Maqashid Al-Usrah Approach with Fiqh Priority (on the Object of Online Gambling Cases in The Family)



Conclusion

The effects of online gambling on the family are far-reaching and destructive. It has a multidimensional impact, disrupting various aspects of family life, including economic stability, psychological well-being, inter-family relationships, and social harmony. Jamaluddin Athiyyah, in his book *Nahwa Taf'ilu Maqashid Al-Syari'ah*, specifically in the section *Maqashid Al-Syariah fi ma Yakhussu Al-Usrah* (Sharia Objectives Related to the Family), outlines seven key objectives of establishing a family according to sharia. These include regulating the relationship between men and women, protecting offspring, fostering tranquility, love, and mercy, preserving lineage, maintaining religiousness within the family, organizing institutional aspects of the family, and safeguarding financial stability. Collectively, these objectives aim to build a balanced, spiritually grounded, and socially cohesive family, aligned with the principles of *maqashid al-shariah*.

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