



## The Effect of Islamic Education Understanding Toward Gambling Behavior

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### Abstract

The process of human thought is determined by the situation and environment in which they live. Education is a continuous process in human life from the age of 0 (zero) to perfect human (adult). In the current era of globalization the world of education is faced with various kinds of challenges and problems. Among the problems are as the emergence of various kinds of juvenile deviations. Especially related to gambling. Talking about adolescents which are mainly related to gambling problems is very important and interesting to discuss. Because teenager is a National asset and is a hope for the future of the nation and the state and religion. This experimental study aims at assessing the effect of Islamic education understanding on gambling activity. It was found that there was significant influence between Islamic education and gambling.

## INTRODUCTION

The younger generation (teenagers) in the future is very hard, which is to maintain survival and improve the dignity of human life. For this reason, the efforts of education and moral development towards adolescents as the next generation of a nation are very reasonable and absolutely necessary with a personality that has noble character and morality as a provision for life in the future.

Juvenile delinquency that often occurs in society is a form of deviant acts such as stealing, sexual harassment, drinking, use of illegal drugs, drugs, narcotics, gambling and so on. Seen from the point of view of education, the appearance and behavior of teenagers as above is not expected, because it is not in accordance with the personal figure of the Indonesian human being who is aspired, as stated in the national education goals (Law No. 20 of 2003). According to Willis (2012) juvenile delinquency is caused by four factors, namely; factors that exist within oneself, factors that come from the family environment, factors that originate in the community environment, and the last are factors that originate from the school.

Awareness of each component of society including community leaders is needed by adolescents to provide motivation, guidance, and evaluation for the better future, because today's

teenagers are very thirsty for religious social values (Basire, 2010). How very important the role of community leaders other than families to immerse the values of Islamic religious education through a formation to the community, especially in adolescents and adults. in both adolescents and adults, it has made a negative impact on their own people, with deviant behaviors, namely teenagers taking gambling actions in which there are teenagers who participate and even participate in the gambling action. Whereas on the other day teenagers do positive things such as being active in prayer, often praying in congregation in the mosque, if there are recitations often attending, every night Friday follows *yasinan* etc.

But this was the result of an interview on a study conducted by Fatimah and Umuri (2014), one of the juvenile delinquents who did it because they followed friends and my curiosity about the fruits of the gambling game (*keprok*). The forms of juvenile deviation were caused due to the low adolescence in accepting the low level of education. If there is no response to this behavior, it will flow without any filtering of the new generations, it is clearly very worrying for the generation of people who have no morality, this is due to a lack of understanding of Islamic religious education in the community, thus requiring community leaders who will evaluate especially the perpetrators of gambling with their spiritual splashes.

According to Roesmanto (Kompasiana, nd) there are several factors that influence gambling. Social & Economic Factors For people with low social and economic status gambling is often seen as a means to improve their standard of living. Because they think, with very little capital they will get the maximum benefit or get rich in an instant without great effort. In addition, the social conditions of people who accept gambling behavior also play a major role in the growth of these behaviors in the community.

Situational Factors that can be categorized as triggers of gambling behavior, including pressure from friends or groups or the environment to participate in gambling and marketing methods carried out by gambling managers. Group pressure makes the prospective gambler feel bad if he does not obey what the group wants. While the marketing method is carried out by gambling managers by always exposing successful gamblers, thus giving the prospective gambler the impression that victory in gambling is normal, easy and can happen to anyone. even though in reality the possibility of winning is very small

Learning Factors is perfectly reasonable if learning factors have a large effect on gambling behavior, especially regarding the desire to continue gambling. Indeed, at first he just wanted to try, but out of curiosity and confidence that victory could happen to anyone, including himself and believed that he would one day win or succeed, making him do gambling repeatedly.

## **Islamic Education**

The term education originally came from Greek, namely *paedagogie*, which means guidance given to children. This term is then translated into English with education which means development or guidance. In Arabic this term is often translated as *tarbiyah*, which means "education". In a rather broad sense, education can be interpreted as a process with certain methods so that people gain knowledge, understanding and how to behave according to their needs.

The education referred to in this discussion is Islamic religious education. The word Islam in the term Islamic education shows a certain attitude to education, namely education that has Islamic colors (Daradjat, 2009). To get an idea of Islamic religious education, here are some definitions regarding Islamic education. According to the results of the seminar on Islamic education in Indonesia on 7 May to 11 May 1960 in Cipayung, Bogor stated. Islamic education is guidance on physical and spiritual growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing, and overseeing the enactment of all Islamic teachings (Daradjat, 2009). From some of the opinions above, it can be concluded that Islamic education is a process of physical and spiritual guidance based on Islamic teachings and carried out with awareness to develop children's potential towards maximum development, so that a personality that has Islamic values is formed.

### **The Basics and Objectives of Islamic Education.**

The foundation or foundation of a building is a part of a building that is a source of strength and persistence in the establishment of the building. In a basic tree it is the root. Its function is the same as the fundamentals, tightening the tree. Such is the function of the building. Basic Operations Islamic education is the basis that is formed as the actualization of the ideal basis. According to Ramayulis (2011), the operational basis is six types; (a) The historical basis is the basis that contributes to education from the results of past experiences in the form of rules and culture of the community. (b) The social basis is the basis that provides a cultural framework in which education develops, such as moving, choosing and developing culture. (c) The basis of the economy is the basis that provides a perspective on human potential in the form of material or preparation that overrides the sources responsible for the expenditure budget. (d) Basic Politics is the basis that provides a basic frame and ideology that is used as a place of departure to achieve the intended goals and plans that have been made. (e) Basic psychological Namely the basis for providing information about the character of students, teachers, the best ways in practice, achievement and assessment and measurement by guidance. (f) Physiological Basis That is the basis that gives the ability to choose well-directed, gives direction to a system, controls and gives direction to all other operational basics (Daradjat, 2009; Uhbiyati, 2008).

### **Urgency for the Implementation of Islamic Education**

Religious education is a basic education that must be given to children from an early age when they are young (Fuad & Zakki, 2014). This is given that personal children in childhood are still young to be formed and many students are still under the influence of the household environment. Given the strategic meaning of the family institution, religious education which is basic education must be started from the household by people. old. Religious and spiritual education including the fields of education that must get full attention by the family towards their children (Ibrahim, 2015).

### **Scope of Islamic Education**

When viewed from the side of the discussion, Arifin (2008) explains the scope of Islamic Education that is commonly implemented in schools are: (a) Teaching *Aqidah* / Faith, the teaching of faith means the learning process about aspects of belief, in this case of course beliefs according to Islamic teachings, the core of teaching this is about the pillars of Islam. (b) Teaching Morals, moral teaching is a form of teaching that leads to the formation of the soul, how to behave individually in his life, this teaching means the process of teaching and learning in achieving goals so that those taught are of good character. The next stage is; (c) Teaching of worship Teaching is a teaching about all forms of worship and procedures for its implementation, the purpose of this teaching so that students are able to perform worship properly and correctly. Understand all forms of worship and understand the meaning and purpose of worship. (d) Teaching *Fiqh* Teaching jurisprudence is teaching that contains material about all forms of Islamic law originating from the Qur'an, *sunnah*, and other *syar'i* propositions.

The purpose of this teaching is that students know and understand the law - Islamic law and carry it out in everyday life. The next is; (e) the teaching of the Koran teaching the Koran is intended so that students can read the Koran and understand the meaning of the content contained in every verse of Al-Quran. However, in practice certain verses are included in the material of Islamic Education which is adjusted to the level of education. (f) Teaching Islamic History the teaching purpose of the history of Islam is so that students can find out about the growth and development of Islam from the beginning to the present so that students can know and love Islam.

### **Gambling**

Gambling is on purpose betting, namely risking one value or something that is considered valuable, by realizing the existence of certain risks and expectations on the events of the game, competition, race and events that are not or uncertain results (Sitompul & Margareta, 2014 ) There are many kinds of gambling, including roulette, follow, lottery, dice or *glodog*, *dokding*, *togel*, etc (Yolanda, 2015). Gambling is risking a certain amount of money or assets in a chance-based

guessing game, with the aim of getting a certain amount of money or assets greater than the amount of money or assets originally. The *Naqli* argument about Gambling. among others are:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ . إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ

"O ye who believe, verily (liquor) khamar, gambling, (sacrificing for) idols, raffling fate with arrows is a vile act including the deeds of the devil. So stay away from those deeds so that you will have good fortune. Indeed, Satan intends to cause hostility and hatred between you for drinking and gambling, and prevents you from remembering Allah and praying, then stop you (from doing the work) "(QS. Al-Maidah: 90-91 )

Ibn Abbas argues that *al-maisir* is *al-qimar* which means betting or gambling. According to Imam Syaukani, every game carried out in a way that is inseparable from robbing other people's assets or harming it is called *almanisir* or gambling. Based on the description on gambling, it is an activity that is planned or not by speculating or engineering to get profits by using guarantees or bets, the win benefited and those who lose are harmed. Examples of gambling are men in the age of Jahiliyyah gambling with other men with wives on his wife and property, who wins the right to take his wife and property from the losers.

Scholars do not only provide legal provisions for gambling but determine penalties for people who commit gambling, including: (1) testimony of people who gamble is not accepted. (2) A physical law is given in the form of a punch and is destroyed by the means of judgment. (3) No greetings should be given when meeting him. (4) Gambling players get the curse from Allah SWT. (5) Gambling players may be expelled from their homes. (6) Gambling players can be given penalties according to applicable law for giving lessons. (7) Gambling rights can be taken over the right of ownership of property by a legitimate ruler to save the fate of his family.

### Social Views of Gambling

Various interests clash with one another, it is understandable that those interests are not always present. The more complex a society, the greater the diversity and diversity that can be found in the interests of members of the social community is the development of social relations between individuals, between individuals and groups, or relationships between people in a community group. With the demands of life necessities that continue to increase, especially for people with low social status or who can be said to be low-income and low-income economic communities, those who are involved in gambling or gambling, they will lose their ethos and morale because they depend on hope rich by gambling.

All the consequences caused by gambling, when compared with the results achieved, have no benefits anymore, or in other words rehabilitating the community caused by the negative effects or consequences of gambling, the cost of which is greater / greater than the funds (results which is obtained). They also think that there is no rich person from gambling. Such is the view or judgment of the community that rejects the existence of gambling and emphasizes its negative consequences, besides because gambling is a prohibition that must not be done and must be shunned.

Various interests clash with one another, it is understandable that those interests are not always present. The more complex a society, the greater diversity and diversity can be found in the interests of community members. Social problems are the development of social relations between individuals, between individuals and groups, or relationships between humans in a community group. The social relationship in question is around the environment rather than a measure of the values, habits, customs and ideologies that live in every human society. (Puspawidjaja, 2008: 5

Gambling or gambling cases from day to day are increasingly prevalent. The problem of gambling or gambling is a classic problem that becomes a wrong habit for mankind. In line with the development of people's lives, science, technology and globalization, the level and mode of crime also changes in both quality and quantity. In essence gambling and gambling are clearly in conflict with religion, morality and Pancasila morality, and endanger the lives of people, nations and countries. The ease of the community to obtain information from the outside world by utilizing the advancement of information technology facilities and as a direct impact of globalization in the reform era, the bad influence on something will directly be felt by the community, especially for people who have an educational level and a lower middle economy. As a result, shortcuts to get things are not expected, including gambling.

Psychologically, Indonesian people are not supposed to be lazy, but they are rather spoiled and prefer a variety of conveniences and dreams that encourage gambling to be more fertile. From the mental side, those who are involved with gambling or gambling, they will lose their ethos and morale because they depend on the hope of getting rich by gambling. All the consequences caused by gambling, when compared with the results achieved, have no benefits anymore, or in other words rehabilitating the community caused by the negative effects or consequences of gambling, the cost of which is greater / greater than the funds (results which is obtained). They also think that there is no rich person from gambling. Such is the view or judgment of the community that rejects the existence of gambling and emphasizes its negative consequences, besides because gambling is a prohibition that must not be done and must be shunned.

### **Gambling in the Islamic Perspective**

Gambling in Islam is clearly prohibited, but it is sin that resulted from committing such crimes is much greater, based on the word of God in the Qur'an:

يسألونك عن الخمر والميسر قل فيهما إثم كبير ينفقون فلأعفو كذلك يبين الله لكم الآيات لعلكم

They ask you (Muhammad) about *kehamar* and gambling. Say, "In both of them there is a great sin and some benefits to mankind. But his sin is greater than its benefits." And they ask you (about) what they (must) say. Say, "Excess (of what is needed)." Allah explains is verses to you so that you think. (QSAI-Baqarah: 219)

In addition, with these consequences, gamblers get a severe sentence. Therefore, Firozzi (2018) informs some of the penalties for gambling perpetrators in an Islamic perspective. One of them is Ta'zir, this applies to all people who commit crimes, the condition is to be healthy. There is no difference, both men and women, infidels and Muslims, every person who commits mischief or considers other parties as reasons that are not validated either by actions, speech, or gestures. need to be sanctioned ta'zir so as not to repeat his actions.

An action can be said as gambling if it has fulfilled special elements, according to HS Muchlis in Firozzi (2018), there are two elements which are special requirements to be called someone who has gambled. There must be two parties, each consisting of two people or more who bet, the winner (the right guesser or owner of the number (a) who matches) will be paid by the person who loses according to certain agreements and formulations. (b) Winning or losing is related to the direction of an event that is outside the power and beyond the knowledge of the bettors. Based on the gambling formula above, if there is a soccer team that competes that the sponsor will be given a prize to the winner, this is not gambling because there are no two parties who bet.

Furthermore, in the study of jurisprudence jurisprudence there are three jarimah, namely as follows: *first*, jarimah qishash which consists of the finger of murder persecution. *Second*, the hudud jarimah which consists of the fingerprint of zina, jarimah qadzif, jarimah syurb al-khamr, jarimah al-baghyu. *Third*, jarimah ta'zir which is all types of criminal acts that are not strictly regulated by the Qur'an and hadith. The criminal provisions of gambling according to Islamic law are the form of jarimah ta'zir. Penalty is included in ta'zir jarimah because every person who commits immoral acts who have no sanctions and no obligation to pay expiation must be ta'zir, both acts of immorality are in the form of violations of the rights of God or human rights.

### **METHOD**

The approach in this study is a quantitative approach because this research is presented with numbers. This is in accordance with the opinion of Arikunto (2006) who argues that quantitative

research is a research approach that is much demanded to reveal numbers, starting from data collection, interpretation of the data, and the appearance of the results. The design of this study is experimental, examining the effect of understanding Islamic education on gambling activities with a sample of 20 adolescents.

Population is a major component in scientific research, especially in field research. The population in this study were 200 adolescents (adolescents aged 13-22). The sample is part of the number and characteristics of the population. The sample in this study was 10% of the population, then 10% of the 200 were 20 adolescents. Sampling technique is a sampling technique. To determine the sample to be used in the study, there are various sampling techniques used.

The techniques for collecting data are using; (1) Observation Method, observation is interpreted as observation and systematic recording of the symptoms that appear on the object of research. (2) Documentation Method, documentation method that is looking for data on things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, etc. (3) Interview Method, interview method is a form of direct communication between researchers and respondents. Communication takes place in the form of responsibilities in face-to-face relationships, so that the movements and expressions of the respondents are media patterns that complement verbal words. (4) Questionnaire method is a list that contains a series of questions about a problem or field to be examined. To obtain data, questionnaires were distributed to respondents (the people who answered were investigated), especially in survey research.

## FINDINGS AND DISCUSSION

To test the hypothesis that the author proposed the first step of testing the hypothesis is to enter the data as follows. To calculate *chi squared*, you must know the frequency of observation (Fo) and the expected frequency (Fe). After the observation frequency (Fo) and the expected frequency (Fe) can be found, the next step is to calculate *chi squared*. The following table is placed on the results of the calculation of *chi squared*.

Table 3. Students' Understanding

Students' Understanding		Fo	Fe	Fo- fe	(fo – fe) <sup>2</sup>	(fo – fe) <sup>2</sup>
						Fe
Good	Passed	2	0,8	1,2	4,84	1,80
	Complete	2	2,8	-0,8	0,64	0,22
	Incomplete	0	0,4	-0,4	0,16	0,40
Average	Passed	2	2,4	-0,4	0,16	0,66



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Poor	Complete	8	8,4	-0,4	0,16	0,02
	Incomplete	2	1,2	0,8	0,64	0,53
	Passed	0	2,8	-2,8	7,84	2,80
	Complete	4	0,8	3,2	10,24	12,8
	Incomplete	0	0,4	1,8	3,24	0,40
Total						19,63

Based on the results of calculations in the work table the results obtained 19.63. Thus means the value of the *Chi* calculated count is greater than the price *Chi Square* in the table, so there is an influence between variables X and Y. Thus, the results of this consultation are able to accept the alternative hypothesis ( $H_a$ ) proposed in this study is acceptable. and in this case there is an influence of the understanding of Islamic religious education on gambling.

### CONCLUSION

After the authors conducted an analysis then the next is to conclude from the answers as for conclusions, and based on the formulas that the authors propose to produce answers that are hypothetical that the authors submitted accepted proved some of the results of author analysis, namely: research between 29-30 as many as 4 adolescents who scored Good (20%) between grades 26-28 as many as 12 adolescents who scored Enough (60%) and between grades 23-25 as many as 4 teenagers (20%) who scored Less, thus understanding the understanding of religious education can be said enough .

The results of the above table about gambling questionnaires can the authors explain that: (a) The grades are classified as good, there are 5 teenagers. (b) There are 11 teenagers who are classified as sufficient. (c) There are 4 teenagers who are classified as less. So thus the writer can conclude that the value of adolescents in understanding Islamic education towards gambling is quite sufficient. Thus the results of this consultation are able to accept the alternative hypothesis ( $H_a$ ) proposed in this study is acceptable. and in this case there is an influence of the understanding of Islamic education on gambling.

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