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Maisir Higgs Domino Chip Transactions Online for Millennials in Bengkalis Regency

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Abstract

The online Higgs domino maisir chip transaction among millennials in the Bengkalis region is the focus of this study. The purpose of this study was to determine how the millennial generation views online Higgs domino chip transactions and how they affect them. This kind of exploration is subjective examination. This kind of research uses descriptions and field conditions to develop concepts, understandings, and theories. Descriptive analysis is the method used in this study, which aims to accurately describe a person, disease, symptom, or group. The Interview is the method that is used to collect data. It is a form of verbal communication that aims to gather information. Written documents like diaries, magazines, documents, meeting minutes, and others are used to gather information on Islamic law and opinions about the Maisir Higgs domino chip transaction in the Bengkalis area for the millennial generation. The law of online Higgs domino maisir chip transactions, which includes the prohibitions of gharar, usury, and maisir from an Islamic economic perspective, are the findings of this study.

Keywords: Maisir, Online Gambling, Chip Higgs Domino, Millennials Generation

Abstrak

Penelitian ini berfokus pada transaksi chip Higgs domino maisir secara online pada generasi milenial di wilayah Bengkalis. Penelitian ini bertujuan untuk mengetahui bagaimana pandangan transaksi chip domino Higgs secara online di wilayah Bengkalis dan untuk mengetahui bagaimana dampaknya terhadap generasi milenial. Jenis penelitian ini adalah penelitian kualitatif. Penelitian ini merupakan jenis penelitian yang berusaha mengembangkan konsep, pemahaman, teori dari kondisi lapangan dan dalam bentuk deskripsi. Penelitian ini merupakan penelitian deskriptif analisis, yaitu penelitian yang bertujuan untuk menggambarkan secara akurat sifat suatu individu, penyakit, gejala atau kelompok. Teknik yang digunakan dalam pengumpulan data adalah wawancara, suatu bentuk komunikasi verbal, jadi semacam percakapan yang bertujuan untuk memperoleh informasi. Dokumentasi berupa barang-barang tertulis, seperti catatan harian, majalah, dokumen, risalah rapat, dan lain-lain yang digunakan untuk memperoleh data tentang syariat Islam dan pandangan mengenai transaksi chip domino Maisir Higgs di generasi milenial

daerah Bengkalis. Hasil penelitian ini adalah hukum transaksi chip maisir Higgs domino online yang mengandung larangan gharar, riba dan maisir dalam perspektif ekonomi Islam.

Kata Kunci: *Maisir, Judi Online, Chip Higgs Domino, Generasi Milenial*

INTRODUCTION

The definition of Maisir/gambling is "anything containing elements of betting or risky games," also known as speculation/gambling. This includes getting things easily without hard work, making profits without working (Abdullah, 2017). According to Islamic law, both the Qur'an, the As-Sunnah, and the Ijma' forbid Maisir (gambling). The following are examples of economic transactions that include maisir (Hasan, 2020a) (Rudiansyah, 2020). Speculation regarding investments in stocks and bonds, conventional insurance, the utilization of interest rates and rates of the foreign exchange in activities involving export and import, and gifts or coupons for the purchase of a product.

Higgs Domino is a fascinating online game because it can help you think more clearly and generate credit for your cell phone. By winning the game, you can get a lot of chips in a variety of ways. The game of Higgs Domino is extremely difficult for novice players (Sule & Adam, 2018). Because of their social nature, humans will never be able to live independently of the financial requirements of other parties. Notwithstanding, as a devotee of Islam who depends on movements of every kind of day to day existence to the arrangements of Islamic regulation as specified in the primary wellsprings of Islamic regulation (Khunaifi & Umam, 2019), namely the *Qur'an*, *Sunnah*, *Ijma'* and *Qiyas*, it is appropriate for the Muslim community in the world and Indonesia, in particular, to avoid various transactions to meet their economic needs which are indicated to contain gharar, usury, and maisir. This necessitates a more in-depth investigation into the Islamic economic perspective of the prohibitions of gharar, usury, and maisir. The aftereffects of the investigation discovered that gharar, usury, and maisir are things that are not permitted in Islamic regulation. As a result, it is beneficial for us as eternal students to comprehend it and put it into practice in this mortal life (Rathakrishnan & George, 2021).

The scholars interpret this hadith as a maysir prohibition because after Muslims invite to bet, they have to give "*kafarat*" or several fines that must be paid for sin so that it is covered and its negative impact does not happen to us in this world or the hereafter. Another reason why maysir is prohibited is that the transaction only benefits one party, while the other will suffer losses so it is a win-lose solution. This is certainly not following the principles of justice and a win-win solution in Islamic economics. In addition, economics in the eyes of Islam prioritizes the prosperity of society through the results of its hard work. While maysir is a transaction based on speculative luck with the risk of loss up to a large nominal (Akhter, 2015).

LITERATURE REVIEW

The internet can be used as a supporting tool to access various sites related to science (Imaduddin, 2019). On the other hand, it also makes it easier for students to conduct

banking transactions through e-banking, use e-commerce to make it easier to buy and sell goods, and use e-libraries and e-learning to find references or scientific information that is done online because it is bridged by internet technology either through computers or cellphones (Hasan, 2020a), (Said, 2015).

The act of attempting to achieve one's desires without putting in any effort is referred to as "maisir" in Arabic. The Quran also uses the term *azlam* to describe gambling. Betting, as per Islamic wording, is an exchange between two gatherings to get a thing or administration that main advantages one party and can possibly hurt the other by connecting the exchange to explicit activities or occasions (Sahara & Suriyani, 2018).

Because the goal of human existence is to thrive, we do Maisir and Gharar with the help of the world's and the great beyond's governments, but our primary effect is on ourselves. If individuals engage in the practices of Maisir and Gharar, which are clearly in direct opposition to Islamic principles, the only welfare they will receive is that of the outside world. As a result, the offender is prevented from considering Allah SWT. As a result, Islamic financial entertainers need to know how to carefully follow, complete, and be specific when making transactions (Dahlia H. Ma'u, 2018).

The lack of attention from law enforcement officials and the government as well as the lack of intention from the community to deal with gambling is the main reason gambling continues to exist in people's daily lives (Dahlia H. Ma'u, 2018). Gambling endangers the livelihoods and lives of people, nations, and countries. In reality, the practice of gambling has always existed from time to time, even from its simple form to its complex form. This is very relevant from an economic point of view. Gambling does not increase economic growth, because it produces no output, only the movement of money and goods between individuals. Gambling also does not increase productivity, there is only a waste of energy and time for the perpetrators, even gambling can be called killing time (Hasan, 2020b).

In Article 27 paragraph (2) in conjunction with Article 45 paragraph (1) of Law Number 19 of 2016 in conjunction with Law Number 11 of 2008 concerning Information and Electronic Transactions (Hasan et al., 2021). The application of criminal sanctions by using the ITE Law is more severe for perpetrators of online soccer gambling crimes compared to Articles 303 and 303 of the Criminal Code, although using the Criminal Code can also be applied in providing criminal sanctions against perpetrators of online soccer gambling crimes, but the Criminal Code is still generalist or has not yet regulated the case of online soccer gambling in detail (Hassanat & Al tarawneh, 2015).

In eradicating the crime of online gambling, there are internal inhibiting factors and external inhibiting factors. The internal inhibiting factors are human resources and facilities and facilities, while the internal inhibiting factors are server factors, Virtual Private Networks (VPN), and community factors (Salman et al., 2018).

Because of the harm it will cause to a variety of social, psychological, and economic systems in society when *maisir* (gambling) is used in various forms, media, and contexts, it must be outlawed. *Saad dzari'ah* is one method of prohibiting all *maisir*. There are numerous other methods (Novita et al., 2022).

Although business speculation has not yet achieved its primary objective, it is

more likely to harm. As a result, it's critical to take as many preventative measures as possible. Even though business and commercial speculation does not involve damage (mafsadah), it must be prohibited if it is a way or means for damage to occur and includes maisir (Firdaus et al., 2020).

Gambling is against the law, regardless of how much it is involved, how little it is involved, or how little it is at all. If some people are involved in fraud, they can only expect to make money for example, by trying (Rathakrishnan & George, 2021). Cutting and betting are examples of forms of gambling that fall under the definition of "we get what we don't get" or "missing an opportunity."

It is necessary to have a doctrine from the corporate theory to reveal which parties can be held criminally responsible in accordance with the Indonesian laws because there are currently no international online bookmakers that can be held liable (Hasan et al., 2022). If the player tops up or buys chips through an application or through other gamers who have more chips and make transactions to buy or sell chips, the gambling element will only appear if it contains it. According to Islamic law, gambling is defined as any game that involves placing a wager (qimar), and the stakes can be in the form of money or other valuables. When a player purchases chips and then plays the game, indirectly, the money itself, initially in the form of chips, is at stake (Waller & Shyan Fam, 2000).

Gambling not only has an effect on hostility and anger between games, but it also has an effect on the neglect of dhikrullah and prayer (neglect of religious obligations). In addition to being very dangerous for human life, gambling is also very against religious norms that prioritize human values. Muslims should avoid activities that could harm them, society, or their religious beliefs (Suharto, 2018).

The online gambling profession is a profession that is rarely found in the life of the general public. The emergence of this profession is inseparable from the development of technology in the current era. The development of technology makes the privacy of online gamblers safer and more comfortable while accessing online gambling. This profession can be done anytime and anywhere by using personal media either through laptops or smartphones (Selim, 2020).

Because Gharar's practice has the potential to be incorporated into all (commercial) business contracts, it is best to avoid it in financial and investment institutions. Both parties transact and even alter something that must be certain to be uncertain because of the uncertainty of the information. Therefore, Muslims must support a good transaction system in accordance with Islam, specifically by implementing the investment concept in Islam (Suzuki, 2013).

Scholars define Maisir in this way, although some people translate it into Indonesian in a narrow sense, referring to gambling. "a transaction carried out by two parties for the ownership of an object or service that benefits one party and harms the other party by associating the transaction with a certain action or event" is the religious definition of gambling. In an example of maysir, Evi purchases a lottery ticket for one thousand rupiahs per share in the hope of winning the lottery and receiving a prize. The prize for the lottery ticket is 1 billion rupiahs in cash.

In Islam, gambling in general (maisir) and lottery sales in particular (azlam) as well as all bets, sweepstakes, and lotteries based on these kinds of gambling are haram. The Prophet s.a.w. outlawed all businesses that made money out of luck,

speculation, and guesses or predictions (like gambling) and not from work.

The prohibition of gambling/gambling is also accompanied by a warning of the negative impact it can cause. This negative impact is in the form of religious, social, moral and economic losses such as: a) Maisir/gambling keeps oneself away from dhikr, prayer and worship to Allah because more time is diverted to gambling/maisir activities to the point where one forgets responsibility. b) Maisir/gambling sows the seeds of discord and bickering among gamblers as Allah SWT says, "Surely the devil intends enmity and hatred between you because (drinking) *khamr* and gambling, and hinders you from remembering Allah and praying, so stop you (from doing that work)"(QS. Al-Maidah, 5:91).

There are now a variety of maisir/gambling forms in society, but their fundamentals are the same: betting with the possibility of winning or losing, so that it is easy to gain or lose property. Cockfights, soccer arm wrestling, and other competitions involving the use of dice and cards are examples of gambling and playing games. However, the subject of our discussion is the rapid expansion of current economic transactions. In Indonesia, where Muslims make up the majority of the population, numerous new economic activities have been adapted from foreign economic activities.

The restriction of Maisir and Gharar is the most essential element that characterizes invalid and revocable agreements and divisions the general limit of which should not be abused. The term "gharar" refers to the risk posed by ambiguity regarding the subject matter or price of a contract or exchange. Their research is intended to ensure that no one violates the prohibition. According to their findings, Gharar and Maysir have a tendency to reflect profit and uncertainty throughout their history, from the jahiliyyah to the modern economic era (Sahara & Suriyani, 2018).

RESEARCH METHODOLOGY

Qualitative research is research that is descriptive and tends to use analysis. Process and meaning are highlighted in qualitative research (Burhanuddin & Rofiqo, 2020). The theoretical basis is used as a guide so that the research focus is following the facts on the ground (Hasan, 2021b).

Open interviews are used to examine and comprehend the attitudes, views, feelings, and behaviors of individuals or groups. This research produces analytical procedures that do not employ statistical analysis or other quantification methods (Iskandar, 2019). This study falls under the category of field research. The author of this study goes directly to the location of the research to obtain various primary data, particularly regarding the online nature of Maisir Chip High Domino transactions, particularly in Bengkalis Regency. The researcher uses library research to support the discussion by looking at books and other materials related to the problems in this study as secondary data (Sunjoto & Piero, 2019).

In this study, researchers need qualitative data. These data are facts collected in this study consisting of (Hasan, 2021a): a) Primary data is data obtained directly from the source. Recorded, observed, then processed to answer problems in research; b) Secondary data, namely data obtained in the form of ready-made data, not the result of collecting and processing themselves.

The location of this research is in the Millennial Generation in Bengkalis

Regency, Riau Indonesia. The reasons the researchers chose the object of this research are: a) The Millennial Generation in Bengkalis Regency is one of the Android and internet users who are currently rife and the importance of providing knowledge for the millennial generation about Islamic Shari'a in Bengkalis today. b) The Millennial Generation of Bengkalis Regency is the party most responsible for the implementation of Islamic Sharia in Bengkalis.

In collecting data there are several data collection techniques that the author uses to support this research, namely (Hanafi, 2021): a) Observation: making observations by going directly to the right research. Statements made by researchers include violations of Islamic Shari'a concerning *maisir*, overcoming *maisir*, and all matters relating to the supervision of the implementation of Islamic Shari'a in the Bengkalis Regency. b) Interview is a conversation conducted between two people. In this study, interviews were intended to collect data to obtain information from research conducted utilizing direct discussions between researchers and the Bengkalis Islamic Shari'a service leadership. I was asking questions. The researchers interviewed the millennial generation in Bengkalis Regency. Documentation, which is a technique of collecting data through written heritage, such as opinions, arguments, laws, and others related to research problems and those relating to the implementation of online High Domino chip *maisir* transactions for the Millennial Generation in the Bengkalis area.

The research method used in this research is qualitative, in which the process of collecting data in the field uses observation techniques and seeking in-depth information. After the data is collected, the researcher analyzes the data based on conceptual, with the data that has been collected then processed and put into certain categories by finding what is important and what is learned.

RESULT AND DISCUSSION

Based on the results of research that has been carried out, the millennial generation of Bengkalis Regency is an educated group in their daily lives and in various activities that involve them; social interaction has been established between fellow millennial ages in Bengkalis area. The intensity of togetherness between fellow millennial generations in the Bengkalis area who often meet makes their relationship well established. That makes the interaction between them run well because each other responds to what they are talking.

Of the many types of speculation, there are many things that have a negative impact. If so, then speculation like this is prohibited by religion because it can harm oneself and result in the emergence of hostility between people. After all, there is no element of justice and there is an overly hopeful presumption. In Surat al-Maidah verse 91, Allah says, "Surely Satan intends to create enmity and hatred among you because (drinking) *khamr* and gambling.

Business speculation is more likely to cause harm, but it hasn't yet achieved its primary goal. As a result, it's imperative to take precautions against harm as much as possible. Although speculation in business and commerce does not contain elements of damage (*mafsadah*), it must be prohibited if it is a way or means for damage to occur and the application of *maisir* is also present in it. The result of an action: According to Shari'ah, legal warehousing is permissible if the action results in benefit; on the other hand, if the action results in harm despite the goal being

beneficial, the law is not permissible.

The interactions that the millennial generation has in the Bengkalis area can be related to exchanging information about the social world, relating to something that is becoming a trend, talking to each other to fill spare time, or even exchanging information about something deviant like online gambling. These interactions can also be related to exchanging information about something that is becoming a trend. Students who had not previously been aware of the existence of online gambling games did so as a result of this interaction process (Syukur, 2021).

There is a process of cognition, or the desire to perform and imitate actions, among the millennial generation in the Bengkalis area who are familiar with online gambling games. Due to various factors that pique their interest and other underlying factors, the millennial generation in the Bengkalis area, who are new to online gambling, wants to participate in online gambling games. Therefore, they do not consider whether this will contribute to the deviant act and have a positive or negative effect.

The second factor is the suggestion factor, which occurs when one party presents a viewpoint or attitude that originates from themselves and is then accepted by the other party as the recipient of the message. The millennial age of the Bengkalis region has known and played web-based betting games in collaborating with others. The Bengkalis area's millennial generation, who are unfamiliar with online gambling games, provides insight into online gambling.

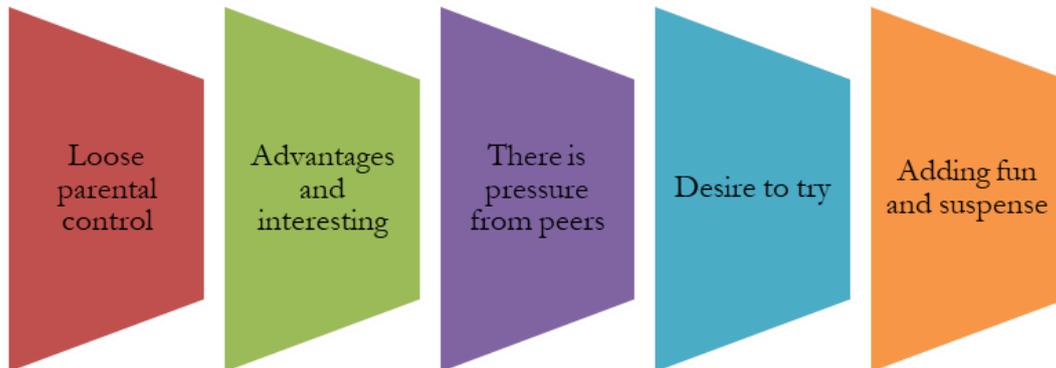
Then, this point of view or attitude is accepted by other members of the millennial generation who do not know about online gambling because of a variety of underlying reasons, including an interest, a desire to try it, or simply an interest. because the recipient responds positively to the message or the message's intent so that the suggestion process can run smoothly here.

In the meantime, as far as the recognizable proof cycle that happens with the millennial age in the Bengkalis region, in connecting, they will quite often be equivalent to other millennial ages in the Bengkalis region who have recently played web based betting, deliberately or unknowingly. They intentionally identify when they make this identification by considering the various effects of participating in online gambling games and other potential events.

They identify unconsciously as a result of their own difficult-to-express feelings as well as the suggested factors, and they do so without prior consideration and with an immediate desire to participate in online gambling games. Another important factor is the closeness of the Bengkalis millennial generation, which isn't familiar with online gambling games, and the Bengkalis millennial generation, which is familiar with and has played online gambling.

There are also driving factors that influence the millennial generation of the Bengkalis area's interest in online gambling, so they decide to learn how to play online gambling games so they can participate. The first driving factor is:

Figure 1
Driving factors that influence



Source: Processed research data

It is evident that parents are unaware that their children are participating in online gambling games because of the lack of parental control and the involvement of the millennial generation in online gambling games in the Bengkalis area. This demonstrates that parents have very little control over their children, especially those who live far from their families and attend universities outside of the city and even the island.

Of the different variables behind and that drive the millennial age until they choose to take part in playing web-based betting games, it doesn't just come from inside themselves, which emerges due to a feeling of interest and a craving to give a shot of interest. However, they are also able to do so because of the circumstances, such as a sense of curiosity that makes them restless if they do not play it and invite friends. There is freedom from parental control and the environment around them.

During their participation in the Higgs domino online gambling game, they also felt the effect. Even though the perceived effects of an act or deviant behavior are more likely to be detrimental to themselves and others, the perceived effect is the risk of a decision they make. The millennial generation's way of life is reflected in their attire, which is one of the effects.

They also feel the effects on the economy because, basically, the millennial generation, which plays online gambling games more often, loses money. Due to increased spending, the millennial generation experiences a shortage in terms of the economy as a result of their loss. The majority of their parents only provide monthly funds for other necessities and tuition costs. The millennial generation's finances become increasingly erratic after they engage in online gambling. This is due to the fact that they spend money other than which is provided by their parents, resulting in expenses that are not proportional to the amount of money they receive.

The final effect, which is the impact on their personality, comes from their participation in online gambling games. The millennial generation that gambles online in the Bengkalis area does not have jobs and is still supported by their parents. They suffer whenever the defeat causes them to run out of money. Their parents have given them money for things like college and other necessities, requiring students to

perform a variety of actions that can be taken to remedy these deficiencies without considering the consequences. One of the effects that their participation in online gambling games has on their personality is that they lie to their parents and borrow money from friends to make up for the lack of money they feel they have.

Aldi Said in his interview

“Since the beginning of 2021, the environment and my friends, as far as I know, have been full of enthusiasts in this domino Higgs online gambling. Especially among the people in the Bengkalis area because of the many advertisements on YouTube that are very tempting, and this game system gives us victory in the beginning. I'm just looking for entertainment, and this game gives me success in the face”.

From Aldi's explanation, most of the millennial generation know about high domino online games from their friends around them and from the many advertisements circulating on social media that make most people feel curious and want to try.

Furthermore, there is Barista Fajrian, who was interviewed, said that:

“I often play high domino online gambling games because if there are no chips/coins, I can't play online. Not only do I play slots in the domino Higgs chip game, but poker games also usually play online gambling. I spent a lot of money on gambling, and only part of it I won from the spending. How much is the winning cash? Around Rp. 500.00, if it's less than a million, I have never been raided because I played from Android as long as I played this game.”

In the interview, Dimas said

“It is a ban on playing online gambling because it can harm you who have never played.”

From the three interviews, on average, the millennial generation is influenced by the Higgs domino chip of online gambling. First because of the factor of friends around, secondly curiosity and wanting to try so that you are addicted to big wins. It is hoped that there will be solutions from various parties to reduce the proliferation of the development of Higgs domino online gambling among the millennial generation.

Verily (drinking), khamr (arrack/intoxicating), gambling (sacrificing for) idols, and drawing fate with arrows are heinous acts, including the actions of the devil. So, stay away from these actions to get good luck." (Surah al-Maidah: 90).

The verse above clearly shows the prohibition of gambling. Gambling in religious terminology is defined as a transaction made by two parties for the ownership of an object or service that benefits one party and harms the other by linking the transaction to a certain action or event.

Besides gambling is a *rijs* which means rotten, dirty, and includes the devil's actions, it also has a very negative impact on all aspects of life—starting from the ideological, political, economic, social, moral, to cultural factors. It will damage the joints of the life of the nation and state. Because every action that goes against the command of Allah, SWT will surely bring harm.

Since gambling is an act of the devil, it is only natural that there will be attempts to obscure the meaning of gambling.

Because one of the tasks of Satan, consisting of jinn and humans, is to

package something vanity (haram) with beautiful, beautiful, and attractive packaging or names so that it looks as if it is lawful.

If you think about it, gambling is indeed detrimental because, mathematically, the chances of winning at gambling are very small, especially if there are many players. Indeed, there are many logical (and scientific) reasons behind the prohibitions and recommendations in Islam. Allah SWT has warned explicitly about the dangers of gambling in Surah Al-Maidah verses 90-91, which I have mentioned above. In Surah Al Maidah verse 2, Allah SWT said, "Please help you in (doing) virtue and piety, and do not help each other in sin and transgression. And fear Allah. Indeed Allah is severe in punishment."

According to Islam, there are three types of gaming laws or practices that are similar to the method of gambling. Haram, if the practice gets technical support and the same system as gambling. Examples: sweepstakes, cockfighting, beauty competitions, horse racing, bullfighting, boxing bets, and many other examples. It is permissible or permissible if these practices do not contain gambling elements at all. Example: competitions in the context of celebrating the Republic of Indonesia's Independence Day and other types of matches whose winners are not promised any prizes. Halal, if these practices are carried out to spread Islam. For example: memorizing the Qur'an competition, small preacher competition, and so on.

CONCLUSION

In their daily lives and various activities, the millennial generation in the Bengkalis area is educated. In the Bengkalis region, fellow members of the millennial generation now engage in social interaction. Their relationship is well-established due to the intense bond between fellow millennials in the Bengkalis region who frequently meet. Because each responds to the other, the interaction between them runs smoothly.

In the Bengkalis region, members of the millennial generation have already engaged in online gambling by casting Indra as the target of the stimulus. Because of the various factors that attract them and other underlying factors, the Bengkalis millennial generation, who are new to online gambling, wants to participate in online gambling games here. Therefore, they do not consider whether this will be beneficial or detrimental. And is it a part of the deviant behavior or not? There are also driving factors that influence the millennial generation of the Bengkalis area's interest in online gambling, so they decide to learn how to play online gambling games so they can participate. Demonstrates that parents have very little control over their children, who live far from home and attend universities outside the city and even outside the island. In this instance, the millennials in the Bengkalis area are interested in profits that they may or may not receive due to uncertainty, but this does not stop them from wanting to play online gambling games.

Situational factors are a condition that can be an underlying trigger for betting way of behaving among the millennial age in the Bengkalis are brought about by strain from peers, friends, gatherings, or the climate to take part in web based betting games. In addition to profit, student participation in online gambling games is motivated by their curiosity and eagerness to try new things.

The millennial generation in the Bengkalis area's decision to participate in

online gambling games is motivated not only by curiosity but also by factors within themselves. The circumstances that enable them to do so are analogous to curiosity that, if they do not participate, causes them to become restless. There is freedom from parental control and the environment around them.

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