



Practical Implications Of The Prohibition Of Gambling In Islamic Economic Principles

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ABSTRACT

This article reviews the practical implications of banning gambling in Islamic economics and how this principle helps maintain economic order and social responsibility. The prohibition of gambling in Islam is based on the principles of tawhid, justice, maslahat, ta'awun, and balance. This article explains how gambling bans encourage fair economic practices, avoid exploitation, and promote wealth redistribution. In addition, the prohibition of gambling also contributes to the establishment of an ethical and socially responsible society through a more equitable distribution of income. The practical implications of this gambling ban can be seen in the implementation of Islamic economic principles, which focus on justice, economic empowerment, and the welfare of society as a whole.

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1. INTRODUCTION

Islam as *ad-din* contains it comprehensively and completely (*syumul*). Islam regulates all aspects of human life, not only worship, but also through *muamalah*, especially Islamic economics. The Koran firmly expresses the perfection of Islam in many verses including: QS. 5:3, QS.6:38 and QS. 16:89. The large number of Islamic teachings in the economic field shows that Islam's attention to economic issues is very high. The longest verse in the Qur'an discusses economic issues, not issues of worship (*mahdhah*) or *aqidah*. This verse is verse 282 of Surah Al Baqarah which contains 52 legal/economic issues according to Ibn Arabi.

Islam gives freedom to humans in terms of treatment according to their needs. Therefore, the basis of a transaction is that it is permissible before there is an argument that prohibits it. In contrast to the basic canons of worship, it is forbidden to do it before there is an order to do it. Experts agree that free will is the basis of all contracts. It is clear that Allah SWT forbids the act of consuming one another's wealth, except through mutually agreeable trade.

Islamic economics is defined as economic science that originates from the Al-Quran and the Hadith of the Prophet Muhammad SAW. The teachings contained in Islamic economics cannot be separated from the objectives of benefit and justice. Islamic economics is an economy that is free from injustice, which is consistent with one of the principles of Islamic economics, namely the prohibition of harming oneself and others, including acts of fraud, gambling and usury.

The Qur'an clearly and emphatically permits buying and selling and prohibits usury. *Gharar* and gambling are transactions that are prohibited in Islam because they have a bad impact and cause division. Regarding this matter, there is an argument in the Al-Qur'an which prohibits *maisir* in the QS. Al Maidah:90 as follows: "O you who believe, indeed (drinking) wine, gambling, (sacrificing to) idols, drawing lots of fortunes with arrows, are heinous acts including those of the devil. So stay away from those actions so that you will get good luck.

2. METHODS

The method used in preparing this article is literature study. In this method, the writer takes important information or ideas from several different articles and combines them into one more complete and comprehensive article. The literature study method, also known as library research or literature review, is a research approach carried out by collecting, analyzing and synthesizing information from various literature sources that are relevant to a particular research topic or issue. This method does not involve collecting primary data through experiments or surveys, but focuses more on processing secondary information that already exists in the form of books, journals, papers, articles and other literary sources.

3. RESULTS AND DISCUSSION

3.1 Prohibition of Gambling

The word gambling is generally called *al-masir* (الميسر). The word *maisir* comes from the root word *al-yasr* (اليسر) which means "something is obligatory for its owner". Another root word *al-yasar* which means wealth also comes from the word *al-yusr* which means young. *Maisir* literally means getting something or profit very easily without working hard. Something that contains elements of gambling, risky games or betting. In the Koran, another term used is the word '*azlam*' which means the practice of gambling. In line with the

meaning above, maisīr is a form of game where one party has to bear the burden of the other party as a result of the game.

Maysir is a transaction that depends on uncertain circumstances and is a matter of chance. Synonymous with the word maisir is qimar. According to Muhammad Ayub, both maisir and qimar are intended as games of chance. In other words, what is meant by maisir is gambling. The word maisir in Arabic literally means getting something very easily without hard work or making a profit without working. Gambling in religious terminology is defined as 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 linking the transaction to a certain action or event.

In order to be categorized as gambling, three elements must be fulfilled: first, there is a bet on property originating from both parties gambling. Second, there is a game that is used to determine the winner and the loser. Third, the winning party takes part/all of the assets at stake, while the losing party loses their assets. An example of maisir is when the number of people each has a lottery coupon at a certain price by shooting four numbers. Then a lottery is held in a certain way to determine the four numbers that will come out. So this is a haram lottery, because this lottery has become part of gambling activities. In it there is an element of betting and there is a winner and a loser, where the winner is the material that comes from the losing party. These are undoubtedly unclean gambling characters. (Izza, D., & Zahro, S. F. 2021)

Some of the meanings contained in the word Maisir include: soft, submissive, easy, necessary, rich, divided, and so on. There are also those who say that the word maisir comes from the word yasara (يسر) meaning necessity. It is mandatory for someone who loses at gambling to hand over what is at stake to the winner. Some say that al-maisīr (الميسر) comes from the word yusrun (رُسِي) which means easy. That maisīr or gambling is an effort and a way to get sustenance easily, without effort. As for terminology, gambling is any form of game using betting (money, goods, etc.), the loser must pay the winner. In more detail, Hamidi explained that gambling can be interpreted as the transfer of property through chance or chance. In this case, there are three main elements that underlie gambling games, namely:

1. Putting money or something of value on a bet.
2. Involves to some degree random chance that may or may not be calculated.
3. The prizes up for grabs come from some of the money or items used as bets.

3.2 Basics of Maisir Law

Allah SWT. and the Messenger of Allah. has banned all types of gambling. This is stated in the Koran, surah al-Mā'idah verses 90-91.

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠)
 "O you who believe, indeed drinking alcohol, gambling, (sacrificing to) idols, and drawing lots of fortunes with arrows are abominable acts (and) are among the acts of Satan. So, stay away from those (actions) so that you will be lucky." (QS. Al-Mā'idah [5]:90)
 إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ ٩١))

"Indeed, Satan only intends to cause enmity and hatred among you through drinking and gambling and (intends to) prevent you from remembering Allah and (performing) prayers, so don't you want to stop? (QS. Al-Mā'idah [5]:91)"

Another verse that prohibits Maisir is in QS. Al-Baqarah: 219:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْ يَفْعَلْهُمَا مَأْذَنٌ يُنفِقُونَ ۚ فَمَاذَا يُنفِقُونَ ۚ قُلْ أَعْلِمُ فَتُكْرَهُونَ ﴿٦٤﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They asked you (Prophet Muhammad) about wine 64) and gambling. Say, "In both there is great sin and some benefit for humans. (However,) the sin of both is greater than the benefit." They (also) ask you (about) what they spent. Say, "(What is invested is) the excess (of what is needed)." Thus Allah explains His verses to you so that you think." (QS. Al-Baqarah [2]:219)

From as-Sunnah, there is a saying from Rasulullah SAW "Whoever says to his brother, 'let me bet with you', let him give charity" (HR. Bukhari- Muslim) In this hadith the Prophet Muhammad SAW makes the invitation to bet either in betting or muamalah as a cause paying kafarat with alms, this shows the prohibition of gambling.

Based on the explanation of the verses prohibiting maisir/gambling above, it is clear that the prohibition on maisir/gambling goes hand in hand with the prohibition on drinking khamr. This is because these two activities are not separate from one another; where there is gambling there is drinking wine, and vice versa. Gambling and drinking become one package because these two things are the habits of ignorant society. Apart from that, the ban on gambling and khamr was also implemented in stages. This is because gambling and drunkenness have become traditions inherent in the Jahiliyyah community, so strategies and phasing methods are needed to be able to strictly implement the rules prohibiting both (haram). In other words, the prohibitions on drinking alcohol and gambling were gradually lowered, because for Arabs these two things had become customs since the days of ignorance. If it is banned all at once, it is feared that it will be very burdensome for them (Al-Ma'idah - إندة الما - | Qur'an Ministry of Religion, n.d.). In The Encyclopedia of Islam it is also described that gambling or better known as qimar during the Jahiliyah era had become a culture (endemic) carried out everywhere with various models.

As mentioned in QS. al-Baqarah: 219 that Allah has not prohibited gambling and drinking khamr. The Qur'an looks at the cultural setting of the local community. It only states that both (gambling and khamr) have several benefits (عَافَنَ مَ) not only one benefit, but also have harm, in fact the harm is greater than the benefit (وَإِثْمُهُمْ أَكْبَرُ مِنْ نَفْعِهِ). In other words, the Qur'an has introduced the risk-return or costbenefit methodology.

Next, QS. Al-Maidah: 90 and 91 states that wine and maisir are the work of Satan and must be avoided. Both (khamr and gambling) always cause hatred and enmity between people and the more fatal consequence is forgetting Allah. Thus, in QS. Al-Maidah: 90-91, the Qur'an states explicitly that liquor (khamr) and gambling (maisir) are forbidden (haram).

Maysir Law states that gambling is against the law, regardless of how much is involved, how little, or how little is done. Apart from some people who cheat, we get what we shouldn't get or lose opportunities. Taking shortcuts and betting are both considered forms of gambling. Islam prohibits all forms of betting, raffles, or lotteries which are based on other forms of gambling, as well as the sale of lotteries (azlam) in particular. Rasulullah SAW did not allow any form of business that brings money from chance, speculation, prediction, or conjecture (such as gambling) and not from work. (Atika, A. R., Abubakar, A., & Basri, H. 2023).

3.3 Sharia Economics

Islamic economics can be explained as a science that studies human activities by using resources (production) to produce goods and desires for themselves and distributing them to other people following the rules set by the Islamic religion in the hope of God's approval. The introduction of Islamic economics as a scientific system is based on Islamic values so

that people as entrepreneurs can achieve the wealth and prosperity they seek, which is only for life here and here. As economic actors, society is seen as a complete creature, as an individual creature and as a social creature, so that the economy is not uprooted from the roots of religious morality and faith. (Rudiansyah, R. 2021)

Etymologically, the term Islamic economics in Arabic is called *iqtishad* which is taken from the root words *qaf*, *shad* and *dal* and then becomes *qashada* which means going towards. From the root word in it becomes *iqtishad* which means saving, *qashad* which means aim/goal, *al-qashd* which means hunger, *iqtishad* which means economy and so on. (Rudiansyah, R. 2021)

Meanwhile, various experts define Islamic economics, such as Hasanuzzaman and Metwally who define Islamic economics as a science that originates from the teachings of the Koran and Sunnah. Any economic thought or practice that does not originate from the Qur'an and Sunnah cannot be considered Islamic economics. Mannan, Ahmad and Khan argue that Islamic economics is a system of Islamic economic ethics which aims to develop societal morality. Islamic economics not only provides a legal basis for existing economic phenomena, but also emphasizes the importance of the Islamic spirit in all economic activities. Meanwhile, Shiddiqie and Naqvi interpret Islamic economics as representing Islamic economic behavior to implement Islamic teachings as a whole. In this case, Islamic economics is nothing but the interpretation and practice of Islamic economics which is not free from errors and weaknesses. Economic analysis is carried out from at least three perspectives, namely: fundamental Islamic norms and values, economic constraints and legal status, as well as historical application and analysis. (Rudiansyah, R. 2021).

Dawam Rahardjo divides the term Islamic economics into three possible meanings: First, Islamic economics is an economy based on Islamic values or teachings. Second, Islamic economics refers to a system. The system is related to the regulation of economic activities in a society or country in a certain way or method. Meanwhile, the third meaning is Islamic economics in the sense of Islamic economics. These three fields, namely Islamic theory, economic systems and activities are three pillars that must work together. In this case, Islamic economics can be interpreted the same as sharia economics or vice versa. Sharia economics, or Islamic economics, is an attempt to solve economic problems through Islamic methods. Sharia economics is represented in economic analysis based on the Koran and Hadith. (Rudiansyah, R. 2021)

Based on the definitions of the economists above, it can be concluded that Islamic economics is a science that studies human behavior as economic creatures (*Homo Economicus*) but also as social creatures (*Homo Socius*) in a value-based economy. and Islamic Sharia standards to understand the welfare of human life in this world and the world to come and avoid practices that harm others. Apart from that, Islamic economics is often replaced by the term sharia economics in Indonesian society. (Rudiansyah, R. 2021)

There are differences in interpretation, approach and methodology used by Muslim economists in forming the concept of Islamic economics. This is caused by differences in educational background, skills and experience. However, they try to construct Islamic economics like conventional economics, but by reducing values that are not in line with Islam and providing Islamic values in their economic analysis. The definition of Islamic economics also differs from one economist to another. (Thian, A. 2021).

The teachings contained in Islam are not only related to matters of worship, but also regulate the problems of world life that a Muslim can deal with in his daily life. Resources are absolute possessions from Allah SWT which are entrusted to humans to be utilized as well as possible in order to maximize production with the aim of providing prosperity to the

lives of people in the world. The following are the differences between Islamic economics and other economic systems:

1. Islam recognizes the existence of private ownership by providing several restrictions. Private ownership recognized in Islam must not interfere with the interests of the surrounding community. Islam prohibits a Muslim from obtaining income from unlawful means, such as stealing, robbing, etc. Islam also prohibits hoarding.
2. Islamic economics uses a cooperative model in its economic activities, while market economies use the opposite technique to achieve balance.
3. The Islamic economic system opposes the accumulation and concentration of wealth in a group of individuals or groups. In the Islamic economic system, every asset must be produced so that it can make a positive contribution in driving the economy.
4. When the market economy is dominated by monopolistic and oligopoly industries, the Islamic economic system advocates public ownership and management of various resources that can provide benefits to the people.
5. A Muslim must realize that all his economic activities are always observed by Allah SWT, so that various actions that violate the rules of Islamic law will be avoided.

In general, Islamic economics can be defined as the behavior of individual Muslims in carrying out every sharia economic activity, which must be in accordance with the guidance of Islamic sharia, in order to realize and maintain maqashid sharia, namely religion, soul, reason, lineage and property. In particular, Islamic economics is defined as a branch of knowledge that helps realize human welfare through the allocation and distribution of scarce natural resources, without curbing individual freedom to create a sustainable macroeconomic and ecological balance.

Islamic economics can be said to be a social science, which studies the economic problems of society and is inspired by Islamic values. Islamic economics is part of a system of life that is based on the sources of Islamic law, namely the Al-Qur'an, As-Sunnah, ijma, and qiyas. The objectives to be achieved in an Islamic economic system are:

1. Fulfill basic human needs which include food, clothing, shelter, health and education for every level of society
2. Ensure equality of opportunity for everyone.
3. Prevent concentration of wealth and minimize inequality in the distribution of income and wealth in society.
4. Ensure everyone's freedom to adhere to moral values.
5. Ensure economic stability and growth.

The basic policies that serve as a reference in the Islamic economic system are:

1. Prohibition of usury in the economy. In Islamic economics, only actual costs are recognized as production costs by adding depreciation costs, but do not include speculative cost components.
2. Implementation of mudharabah in the economy. The mudharabah-based cooperation pattern provides equal access opportunities for capital owners and managers in carrying out their economic activities.
3. Prohibition of israf or excessive consumption (wasteful). In Islamic economics, consumption must be based on real needs and not desires which can result in excessive consumption.
4. The presence of zakat institutions as a mechanism for regulating the distribution of wealth among society. This is to ensure that every community group can have equal access to the economy and have a decent life for themselves and their families. (Thian, A. 2021).

3.4 Sharia Principles

The background to the use of sharia principles in economics is to achieve happiness in this world and the hereafter by taking advantage and rejecting harm. Sharia principles in the Sharia Banking Law aim to develop an economy based on Islamic values such as justice, benefit, balance and universality. These principles are expected to improve the economic welfare of the Indonesian people in the future (Kholid, 2018).

Sharia principles can generally be defined as a set of rules and principles originating from the teachings of the Islamic religion, which regulate various aspects of human life, both in relationships with God and with fellow humans. This sharia principle is based on the Al-Qur'an and Hadith as the main sources of Islamic law (Attamimi et al., 2019). The fundamental principles in sharia economics are largely similar to other economic systems, such as capitalism, in terms of the pursuit of profit (Budiono, 2018). However, there are significant differences in several aspects of finance, Islam has several principles that differentiate it from other economic systems:

1. Principle of Monotheism

The verses of the Koran relating to the principle of monotheism in economic activities emphasize that human efforts must depend on Allah. This principle of monotheism underlies all aspects of life, including economics, with the belief that wealth belongs to Allah. This belief motivates a person to integrate sharia principles in his economic activities, resulting in accountability and integrity. Awareness of monotheism also prevents the pursuit of profit alone, encourages the avoidance of exploitation of fellow humans, and prohibits transactions with elements of usury, theft and fraud. The principle of monotheism also has a positive impact by avoiding monopoly and concentration of wealth, as well as canceling societal traditions that limit the distribution of wealth. The government, in this case, can intervene to control the prices of basic necessities for the benefit of society.

2. Principles of Justice

One of the main messages of the Koran is to uphold justice, which refers to the principles of impartiality and equality. The upholding of justice is expressed in Arabic as 'adl, which means impartiality and siding with the truth. Scholars have paid serious attention to the concept of justice in Islam, using words such as al-'adl, al-qisth, and al-mizan.

The Koran itself underlines the importance of justice and balance in surah ar-Rahman/55: 7-9, which reminds us not to ignore the balance of justice. In the context of sharia economics, balance is the key to achieving victory and luck (falah). Justice in fiqh is defined as appropriate placement, giving what is due, and treating something according to its position (wadh' al-syai' fi mahallihi). The implementation of justice in sharia economic activities includes principles that prohibit elements of usury and maysir to ensure the sustainability of a fair and balanced economy.

3. Principle of Benefits

Maslahah in the context of sharia economics refers to the concept of taking advantage and avoiding harm. Benefits involve goodness and benefits in worldly and spiritual, material and spiritual, as well as individual and social dimensions. Economic activity is considered to fulfill benefits if it fulfills two important elements: obedience (halal) and providing benefits and bringing goodness (thayyib) in an integral manner. Thus, these activities must not cause damage.

In the context of sharia economics, all activities must provide benefits and goodness for human life individually, in groups and in the wider community, including the environment. The theory of benefit is considered the ultimate goal of establishing sharia norms according

to fiqh experts. Legal provisions in Islam, especially in an economic context, can change if the 'illat (benefit or harm) has changed. For example, something that was initially permitted (not prohibited), in certain situations or conditions can be prohibited. Umar bin al-Khattab gave a controversial example regarding the distribution of zakat to converts. Initially, zakat was given to converts to soften their hearts, but Umar argued that the 'illat had been lost, so it was no longer needed. This illustrates how understanding benefits can influence legal provisions in Islam to maintain the welfare and benefit of the people.

4. Principles of Ta'awun

Human ideology regarding wealth includes two extreme poles: materialism, which worships money as the main goal of life, and spiritualism, which rejects worldly possessions and pleasures. Islam takes a middle position between the two. The Koran emphasizes the importance of seeking happiness in the afterlife while not forgetting the pleasures of this world. Islam teaches that earthly assets are a trust, not private property, with a synthesis between individual and community interests. Zakat and alms are used for a fairer distribution of income and sharing feelings with others. Money in an Islamic economy must meet needs and serve as a test for gratitude or disbelief. The goal of Islamic economics is to create an ethical and egalitarian society through economic activities that have a positive impact on everyone and through ethical and egalitarian contracts.

5. Principle of Balance

The concept of sharia economics emphasizes the importance of balance in various aspects. This includes the balance between the financial sector and the real sector, risk and profit, business and humanity, as well as the use and conservation of natural resources. The objectives of sharia economics are not only focused on corporate development, but also on the development of small and micro businesses to ensure overall economic development. In general, the mechanism of sharia principles in everyday life involves several steps. Sharia principles are a set of rules and guidelines established by the Islamic religion to regulate the lives of individuals and society (Abrori, 2022). Some commonly applied sharia principle mechanisms are as follows:

1. Avoiding things that are forbidden: This mechanism involves avoiding all forms of actions that are forbidden in Islam, such as consuming haram food and drinks, gambling, stealing, adultery, and so on. Individuals must strive to live in accordance with the moral and ethical principles taught in the Islamic religion.
2. Carrying out worship consistently: This mechanism involves carrying out obligatory acts of worship in the Islamic religion, such as prayer, fasting, zakat and hajj. Individuals must prioritize worship and carry it out with full awareness and obedience.
3. Respect the rights of others: This mechanism involves respecting the rights of others, including the rights of family, neighbors, friends and society in general. Individuals must behave fairly, honestly and responsibly in their relationships with others.
4. Manage finances with sharia principles: This mechanism involves managing finances with sharia principles, such as avoiding usury (interest), gharar (uncertainty), and maisir (gambling). Individuals must look for alternatives that are halal and in accordance with sharia principles in investment, savings and other financial management.
5. Pay attention to ethics in business: This mechanism involves running a business with good ethics.

Analysis of the application of sharia principles in general can be carried out by referring to sources of Islamic law, such as the Al-Quran, Hadith, and fatwas issued by institutions that have the authority to determine fatwas in the field of sharia, such as the National Sharia Council of the Indonesian Ulema Council (Mutmainah et al., 2022).

Sharia principles that are generally applied in various aspects of life include:

1. Tawhid (piety): This principle refers to submission and obedience to Allah in all aspects of life, including economic, social and political activities.
2. Justice: This principle emphasizes the importance of fair and equitable treatment for all parties, without distinction between ethnicity, religion, race and class.
3. No injustice: This principle prohibits unjust or unfair treatment of other people, both in terms of their rights and in the management of wealth and resources.
4. At-Ta'awun (mutual help): This principle underlines the importance of helping each other in society, both in terms of finances, health, education, and in dealing with calamities and disasters.
5. Trust: This principle emphasizes the importance of trust and integrity in carrying out responsibilities, both as individuals, community members and leaders.
6. Ridha: This principle refers to obedience and willingness to the provisions and decisions taken by Allah and His Messenger, as well as a just leader.
7. Khitmah (good service): This principle emphasizes the importance of good and professional service in various aspects of life, including in business.

3.5 Legal Order in Sharia Economics

In sharia economics, legal order has an important role in creating justice and legal certainty. One aspect that needs to be considered is the prohibition against gambling. The prohibition on gambling in sharia economics is based on Islamic principles which prohibit all forms of gambling and speculative activities. This prohibition on gambling is based on the principles of Islamic law which prohibits all forms of usury (interest), qimar, and maysir (Kholid, 2018). This prohibition aims to protect individuals and society from the negative impacts of gambling and to maintain order in an economic system based on Islamic religious principles.

Based on the interpretation of the ulama (mufassir) regarding the verses prohibiting maisir/gambling above, it can be concluded that there is 'illatul hukmi prohibiting maisir/gambling, including the presence of an element of betting, harming one of the parties, causing hostility, causing addiction and feelings of curiosity, causes forgetfulness of Allah, and causes loss of blessings. With this, the ulama agree that maisir/gambling - based on a study of the verses above - is haram (Hilyatin, 2021).

The prohibition on gambling has been regulated in the MUI (Indonesian Ulama Council) fatwas which prohibit gambling and all forms of speculative activities that harm individuals and society (Aziz, H. A, 2018). the importance of implementing legal order in avoiding gambling practices in the sharia economy. This research highlights the need for strict supervision and enforcement by judicial institutions, regulators and sharia financial institutions to prevent the entry of gambling practices into the sharia economic system. (Aribowo and Nurhidayah, 2019). The prohibition of gambling in sharia economics is also closely related to Islamic economic principles which encourage productive and sustainable economic activity. Islamic economic principles emphasize the importance of obtaining income through halal and fair activities, as well as avoiding speculation and disproportionate risks.

The prohibition against gambling in the sharia economy is enforced to maintain justice and protect society from various forms of injustice that can arise as a result of gambling practices. This prohibition ensures that every economic transaction is based on the principles of justice and mutual benefit between the parties involved. The government has

made efforts to eradicate gambling both from the central government and regional governments with the existence of the Criminal Code and Qonun. (Saputri, 2022).

Even though the prohibition on gambling has been clearly regulated in the sharia economy, challenges in maintaining legal order remain. Gambling practices are carried out illegally in the sharia economy in Indonesia, so stricter law enforcement and synergy between the judiciary, regulators and sharia financial institutions are needed to overcome this challenge. The negative impact of gambling on individuals and society includes financial problems, mental health, family problems, and crime so strict law enforcement is very important to prevent gambling practices and protect society from its negative impacts. (Zulfa, 2018). Legal order in sharia economics prohibits gambling because gambling is contrary to the principles of justice and equality between individuals in society. This prohibition also protects society from the uncertainty and risks inherent in the practice of gambling, thereby protecting the economic and social rights of individuals in society. (Kahf, 2018).

In implementing legal order in the sharia economy regarding the prohibition of maysir, the government and economic authorities also have an important role. The government and economic authorities must ensure that every economic transaction is carried out in compliance with sharia principles and does not violate maysir prohibitions. Apart from that, the government and economic authorities must also ensure that every economic transaction provides benefits for all parties involved and does not harm other parties. In maintaining legal order in the sharia economy regarding the prohibition of maysir, the community also has an important role. The public must understand and comply with maysir prohibitions in every economic transaction carried out. Apart from that, the community must also ensure that every economic transaction is carried out in compliance with sharia principles and does not violate maysir prohibitions.

4. CONCLUSION

The ban on gambling (maisir) in sharia economics has several practical implications that contribute to maintaining economic order and encouraging social responsibility. Gambling prohibitions encourage fair economic practices by emphasizing principles such as fairness, cooperation, and balance. This ensures that transactions are carried out sincerely, honestly and provide benefits for all parties involved. Gambling prohibitions help avoid exploitation and wealth accumulation by promoting the redistribution of wealth. This contributes to a fairer distribution of resources and forms a socially responsible society. In addition, the implementation of sharia economic principles, which are based on monotheism, public interest, and ethical values, further strengthens the prohibition on gambling and supports the overall welfare of society. Overall, the prohibition of gambling in a sharia economy serves as a basis for ethical economic practices, social justice, and sustainable development.

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