



**al-Ihkam:** Jurnal Hukum dan Pranata Sosial, 20 (1), 2025: 1-27  
ISSN: 1907-591X, E-ISSN: 2442-3084  
DOI: <https://doi.org/10.19105/al-ihkam.v20i1.14897>

## **Learning from Malaysia's Progressive Islamic Law Framework on Online Gambling: Insights for Indonesia**

**Ending Solehudin**

*Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia*  
email: [endingsolehudin@uinsgd.ac.id](mailto:endingsolehudin@uinsgd.ac.id)

**Mustopa**

*Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia*  
email: [hamkaofficial4@gmail.com](mailto:hamkaofficial4@gmail.com)

**Muhammad Mudzakkir**

*Universitas PTIQ Jakarta, Indonesia*  
email: [muhammad-mudzakkir@mhs.ptiq.ac.id](mailto:muhammad-mudzakkir@mhs.ptiq.ac.id)

**Saepudin**

*Universitas PTIQ Jakarta, Indonesia*  
email: [saepudin@mhs.ptiq.ac.id](mailto:saepudin@mhs.ptiq.ac.id)

**Hisam Ahyani**

*Institut Miftahul Huda Al Azhar, Kota Banjar, Indonesia*  
email: [hisamahyani@kampusalazhar.ac.id](mailto:hisamahyani@kampusalazhar.ac.id)

Article history: Received: July 19, 2024, Accepted: May 11, 2025,  
Published: May 31, 2025

### **Abstract**

Online gambling has become a rapidly growing issue, leading to financial losses and mental health challenges. In Malaysia, online gambling is regulated under progressive Islamic law which focuses on social justice, while Indonesia struggles with weak enforcement despite existing regulations. This study discusses three main parts: first, current online gambling regulation in Indonesia and Malaysia; second, Malaysia's progressive legal experience as a blueprint for Indonesia; and third, social justice and SDGs-based online gambling regulation for Muslim-majority countries. A qualitative approach,

Author correspondence email: [endingsolehudin@uinsgd.ac.id](mailto:endingsolehudin@uinsgd.ac.id)

Available online at: <http://ejournal.iainmadura.ac.id/index.php/alihkam/>

Copyright (c) 2025 by Al-Ihkam, Jurnal Hukum dan Pranata Sosial



including case studies, in-depth interviews with legal experts, and document analysis in both countries, was employed. The findings show that Malaysia's implementation of progressive Islamic law has been effective in managing online gambling, promoting social justice, and reducing financial and mental health impacts. In contrast, weak law enforcement in Indonesia exacerbates the social issues related to online gambling. The research concludes that Malaysia's approach has successfully regulated online gambling and supported SDG achievement. Therefore, Indonesia should consider adopting more progressive Islamic legal principles to enhance law enforcement and reduce the social harms of online gambling.

**Keywords:**

Progressive Islamic Law; Online Gambling; Social Justice;  
SDGs Indonesia and Malaysia

**Introduction**

Online gambling has become an increasingly complex social issue in many countries, including Indonesia and Malaysia. This phenomenon not only causes financial losses for individuals and families but also negatively impacts mental health, exacerbates social inequality, and disrupts broader social structures. In Indonesia, despite a legal ban on online gambling, weak law enforcement and limited resources for monitoring these activities have allowed online gambling to thrive, creating social injustices and economic disparities.<sup>1</sup> Meanwhile, Malaysia has adopted a Progressive Islamic Law approach to regulate online gambling, integrating Sharia principles aiming at balancing religious law with social justice in a modern context.<sup>2</sup> Progressive Law, as described by Satjipto Rahardjo,<sup>3</sup>

---

<sup>1</sup> Reza Ditya Kesuma, "Penegakan Hukum Perjudian Online di Indonesia: Tantangan dan Solusi," *Journal Exact: Journal of Excellent Academic Community* 1, no. 1 (2023): 34–52, <https://ejournal.uin-suka.ac.id/tarbiyah/exact/article/view/8128>; Lewiandy, Ariawan Gunadi, and Evan Tjoa Putra, "The Prohibition of Online Gambling in Indonesia: A Law and Economic Analysis," *Indonesia Law Review* 14, no. 2 (2024): 1–22, <https://doi.org/10.15742/ilrev.v14n2.1>.

<sup>2</sup> Yeni Salma Barlinti, "Harmonization of Islamic Law in National Legal System: A Comparative Study Between Indonesia Law and Malaysian Law," *Indonesia Law Review* 1, no. 1 (2011), <https://doi.org/10.15742/ilrev.v1n1.95>; Meichio Lesmana et al., "Integrating Islamic Finance Principles and the Digital Disruptive Age

emphasizes social justice, human welfare, and adaptability to contemporary challenges, such as online gambling.

In Indonesia, online gambling is deemed illegal under several regulations, including the Electronic Information and Transactions Law (Article 27 paragraph (2) of Law Number 19 of 2016 concerning Electronic Information and Transactions and the Criminal Code (Article 426 paragraph (1) of Law of the Republic of Indonesia Number 1 of 2023 concerning the Criminal Code). However, law enforcement often faces challenges.<sup>4</sup> The challenges in enforcing laws against online gambling in Indonesia include a lack of resources and infrastructure to monitor and enforce regulations effectively.<sup>5</sup> Online gambling often involves platforms based overseas, making it difficult for Indonesian authorities to reach and regulate them.<sup>6</sup> The anonymity of online gambling participants complicates the identification of both users and operators.<sup>7</sup> Additionally, there is insufficient coordination among relevant government agencies which hinders a coordinated response.<sup>8</sup> The rapid development of new technologies and platforms

---

to Support Global Sustainability," *International Journal of Advanced Research in Economics and Finance* 6, no. 2 (2024): 204–16, <https://doi.org/10.26740/al-uqud.v8n2.p175-188>; Zharezky Yoga Pratama and Narandra Adhika Rizaldi, "Taxing Online Gambling in Indonesia: A Legal Perspective on its Realization and Functions," *Jurnal Informasi, Perpajakan, Akuntansi, dan Keuangan Publik* 20, no. 1 (2025): 49–68, <https://doi.org/10.25105/jipak.v20i1.21635>.

<sup>3</sup> Satjipto Rahardjo, *Hukum Progresif: Sebuah Sintesa Hukum Indonesia* (Yogyakarta: Genta Pub, 2009), 258.

<sup>4</sup> Mohammad Fuad et al., "Family Firms and the Mixed Gamble Perspective in Cross-Border Acquisitions: A Study of Indian Firms," *International Business Review* 33, no. 1 (2024): 102205, <https://doi.org/https://doi.org/10.1016/j.ibusrev.2023.102205>.

<sup>5</sup> Haryo Cokronegoro and Handoyo Prasetyo, "Optimizing Law Enforcement in the Case of Online Gambling Promoters/Endorsements," *Media Luris* 8, no. 1 (2025): 73–94, <https://doi.org/10.20473/mi.v8i1.59348>.

<sup>6</sup> Alif Rifqi Subhan and Sukardi, "Identifying Factors and Criminal Law Enforcement on Online Gambling: An Empirical Study," *Contemporary Issues in Criminal Law* 1, no. 1 (2024): 1–18, <https://doi.org/10.20885/CICL.vol1.iss1.art1>.

<sup>7</sup> Michela Ghelfi et al., "Online Gambling: A Systematic Review of Risk and Protective Factors in the Adult Population," *Journal of Gambling Studies* 40, no. 2 (2024): 673–99, <https://doi.org/10.1007/s10899-023-10258-3>.

<sup>8</sup> F. N. Abdeen et al., "Challenges in Multi-Agency Collaboration in Disaster Management: A Sri Lankan Perspective," *International Journal of Disaster Risk Reduction* 62 (2021): 102399, <https://doi.org/10.1016/j.ijdrr.2021.102399>.

makes it challenging to track and control online gambling activities.<sup>9</sup> Finally, there is a lack of public awareness regarding the risks and illegality of online gambling which further exacerbates the problem.<sup>10</sup> These challenges collectively hinder the effective enforcement of laws in the country. In contrast, Malaysia regulates online gambling strictly through a combination of Sharia law and positive law, especially in states like Kelantan and Terengganu where Sharia law is directly implemented.<sup>11</sup>

Previous studies have explored various aspects of Islamic law and its application to different societal issues, some of which are highly relevant to this research on regulating online gambling. For example, research by Solihah discusses how Sharia principles, such as *Maqāṣid Syarī'ah*, can be applied in economic policies to promote social justice which is directly relevant to online gambling regulation.<sup>12</sup> Similarly, Qotadah et al. examined the application of Sharia for public welfare,<sup>13</sup> offering a foundation for evaluating policies that balance social justice and economic goals in the context of online gambling. Additionally, studies like those by Novita et al. on Islamic transactional principles provide important perspectives on how ethical guidelines can shape fair and socially responsible policies for gambling regulations.<sup>14</sup> Another research by Harahap et al. on Islamic

---

<sup>9</sup> Che Hui Lin and Chih Hung Shiha, "A Case Study on the Online Gambling Industry in Taiwan," *Procedia Computer Science* 246 (2024): 4552–62, <https://doi.org/10.1016/j.procs.2024.09.305>.

<sup>10</sup> Apolos Igomu, Andi Mulyono, and Alice Ance Bonggoibo, "Online Gambling: A Tantalizing Game with Risks that Drain Fortunes and Futures," *Sinergi International Journal of Law* 2, no. 3 (2024): 261–73, <https://doi.org/10.61194/law.v2i3.199>.

<sup>11</sup> Jessie Poon et al., "The Role of Skills in Islamic Financial Innovation: Evidence from Bahrain and Malaysia," *Journal of Open Innovation: Technology, Market, and Complexity* 6, no. 3 (2020): 47, <https://doi.org/10.3390/joitmc6030047>.

<sup>12</sup> Mar'atus Solihah, Syafruddin Syam, and Hafsah, "The Punishments for Online Gambling According to Islamic Mass Ulama," *Law Development Journal* 5, no. 225 (2023): 553–63, <https://doi.org/10.30659/ldj.5.4.553-563>.

<sup>13</sup> Hudzaifah Achmad Qotadah et al., "Cultured Meat for Indonesian Muslim Communities: A Review of Maslahah and Prospect," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 329–46, <https://doi.org/10.29240/jhi.v7i2.5476>.

<sup>14</sup> Dwi Novita, Luthfi El-Falahi, and Haris Maiza Putra, "Khiyar in Buying and Selling Online Based on the Fiqh Perspective," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 363–80, <https://doi.org/10.29240/jhi.v7i2.5232>; Nanang Naisabur et al., "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice," *Al-Manahij: Jurnal Kajian Hukum Islam* 18,

values for public policy can also guide the development of regulations that prioritize the welfare of society, helping to integrate Islamic principles into gambling policies for social good.<sup>15</sup> These studies, along with others focusing on Sharia law and social welfare,<sup>16</sup> contribute significantly to understanding how Islamic legal principles can be applied to regulate online gambling, promote social justice, and support the achievement of the SDGs.<sup>17</sup>

This current study focuses on the application of Sharia law to social issues, emphasizing the application of Progressive Islamic Law in the context of online gambling. The law is known to focus not only on prohibition but also on rehabilitation, public awareness, and its contribution to the achievement of the Sustainable Development Goals (SDGs). The novelty of this study therefore lies in its comprehensive approach, combining Sharia principles with practical solutions to the problem of online gambling in Indonesia and Malaysia as well as its impact on social justice and the SDGs. This study discusses three main parts: first, current online gambling regulation in Indonesia and Malaysia; second, Malaysia's progressive

---

no. 1 (2024): 59–78, <https://doi.org/10.24090/mnh.v18i1.9674>; Haris Maiza Putra et al., "Building Culture of Islamic Laws: Synergy of Pentahelix and Circle-Equity in Halal Certification," *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, no. 2 (2024): 478–95, <https://doi.org/10.22373/petita.v9i2.305>.

<sup>15</sup> Arifuddin Muda Harahap et al., "Challenges and Problems in Labour Law From the Perspectives of Indonesia and Malaysia," *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 535–49, <https://doi.org/10.33102/mjst.vol12no3.1037>; Hisam Ahyani, Haris Maiza Putra, and Aji Sofanudin, "Birrul Walidain in Political Preferences: Harmonizing Family Values and Employment Law in Indonesia," *El-Ussrah* 7, no. 2 (2024): 923–45, <https://doi.org/10.22373/ujhk.v7i2.22982>.

<sup>16</sup> Bani Syarif Maula and Ilyya Muhsin, "Interfaith Marriage and the Religion-State Relationship: Debates between Human Rights Basis and Religious Precepts," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 791–820, <https://doi.org/10.22373/sjhk.v8i2.19479>; Ahmad Siboy et al., "Legal Social Justice in Appointment Non-Definitive Regional Heads toward Welfare State," *Bestuur* 11, no. 1 (2023): 144–70, <https://doi.org/10.20961/bestuur.v11i1.71055>; Abdulahanaa, "A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021): 450–70, <https://doi.org/10.22373/sjhk.v5i1.9088>.

<sup>17</sup> Hisam Ahyani et al., "Enhancing the Legal Protection of Waqf Assets in Banjar City, West Java, Through Land Registration and Regulatory Awareness To Support the Achievement of Sustainable Development Goals (SDGs)," *Journal of Lifestyle and SDG'S Review* 5, no. 2 (2025): 1–18, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03989>.

legal experience as a blueprint for Indonesia; and third, social justice and SDGs-based online gambling regulation for Muslim-majority countries.

## Methods

This study uses a qualitative approach with a case study methodology to explore the application of progressive Islamic law in regulating online gambling and its impact on social justice and the SDGs in Indonesia and Malaysia.<sup>18</sup> Data were collected through a literature review, including books, articles, and policy documents, as well as an analysis of documents related to applicable regulations. Informants, such as legal experts and academics, were selected through purposive sampling. Interviews were conducted with experts, government officials, and practitioners to explore their views on the challenges and existing policies. Case analysis and thematic analysis were also used to assess the effectiveness of Sharia law in regulating online gambling. This approach provides a comprehensive understanding of how Islamic law contributes to regulating online gambling and achieving the SDGs in both countries.

## Result and Discussion

### Online Gambling Regulation in Indonesia and Malaysia

Online gambling regulation has become a significant concern in many countries, including Indonesia and Malaysia, due to the increasing accessibility and popularity of gambling platforms. Both nations have distinct legal frameworks and approaches to online gambling, which are influenced by their cultural, religious, and societal values. In particular, the integration of Sharia law into the regulatory frameworks of both countries has shaped their legal stance on gambling. This section provides a comparative overview of the current online gambling regulations in Indonesia and Malaysia, highlighting the differences and challenges faced by each country in their efforts to regulate online gambling activities.

---

<sup>18</sup> Matthew Mitchell, "Analyzing the Law Qualitatively," *Qualitative Research Journal* 23, no. 1 (2022): 102-13, <https://doi.org/10.1108/QRJ-04-2022-0061>.

Aspect	Indonesia	Malaysia
Legal Framework	1974 Gambling Law bans gambling.	Gambling Act of 1953 prohibits all forms of gambling, including online.
Sharia Law Integration	Sharia law is gradually applied to online gambling regulation.	Sharia law is deeply integrated into the Gambling Act, deeming gambling <i>haram</i> .
Regulatory Challenges	Inconsistent enforcement of Sharia law.	Strict enforcement, but challenges with illegal platforms abroad.
Government Approach	Proposing <i>zakāt</i> for education, support for addicts, and social welfare.	Use of blocking websites, AI monitoring, and public education.
Technological Tools	Faces challenges due to advanced gambling platforms.	AI-based monitoring to block illegal sites.
Social Welfare Programs	<i>Zakāt</i> for education and rehabilitation programs.	Public education and workshops for vulnerable groups.
Public Engagement and Education	Limited social acceptance of Sharia regulations.	Public education campaigns targeting youth and vulnerable groups.
Enforcement Success (2024)	Over 8 million Indonesians are involved in online gambling.	Arrested 27 influencers promoting online gambling in 2024.
Key Challenges	Lack of legal infrastructure for online gambling.	Rise of illegal platforms abroad and political resistance to licensing.

This table highlights the differences between Indonesia and Malaysia in terms of addressing online gambling. Both countries apply Islamic law to regulate gambling, with Indonesia using *zakāt* for education and rehabilitation, while Malaysia integrates Sharia law

into its legal framework. Malaysia has implemented strict enforcement with AI monitoring and public education campaigns, whereas Indonesia faces inconsistent enforcement. Despite those efforts, Indonesia struggles with over 8 million gamblers, while Malaysia successfully arrested influencers promoting gambling. Both countries aim to reduce gambling's social and economic harms, but their approaches vary in legal integration, enforcement, and public engagement.<sup>19</sup> *Zakāt*, a form of almsgiving, can be directed to education about the dangers of gambling, psychological support for addicts, and social welfare programs to address the root causes of gambling. These efforts reflect a broader strategy to reduce the social harms of gambling, with *zakāt* playing a central role in addressing public welfare and promoting justice.<sup>20</sup>

In Malaysia, Sharia law has been deeply integrated into the regulation of gambling, particularly online gambling, through the Gambling Act of 1953. The Act prohibits all forms of gambling, both online and offline, aligning with Islamic law, which deems gambling *ḥarām* (forbidden). Dr. N.I.M.A., a Senior Lecturer at Universiti Kebangsaan Malaysia, notes:

"This prohibition aligns with Sharia law, which deems gambling *ḥarām* in all forms, whether online or offline."<sup>21</sup>

---

<sup>19</sup> Humas BAZNAS Republik Indonesia, "Berantas Judi Online di Indonesia, BAZNAS Dorong Optimalisasi Pemanfaatan Zakat," BAZNAS, July 3, 2024, [https://baznas.go.id/news-show/Berantas\\_Judi\\_Online\\_di\\_Indonesia,\\_BAZNAS\\_Dorong\\_Optimalisasi\\_Pemanfaatan\\_Zakat/2316](https://baznas.go.id/news-show/Berantas_Judi_Online_di_Indonesia,_BAZNAS_Dorong_Optimalisasi_Pemanfaatan_Zakat/2316).

<sup>20</sup> M. Fuad Nasar, "Ekonomi Zakat dan Penguatan Larangan Judi," *Kementerian Agama Republik Indonesia*, July 2, 2024, <https://kemenag.go.id/kolom/ekonomi-zakat-dan-penguatan-larangan-judi-MxsQp>; Aris Bintania, Ramandha Rudwi Hantoro, and Muslena Layla, "The Relationship of Muzakki To Increasing Individual Welfare: Analysis At Baznas Tanjungpinang City," *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024): 355–76, <https://doi.org/10.26811/peuradeun.v12i1.1037>; Rusli, Muhammad Syarif Hasyim, and Nurdin, "A New Islamic Knowledge Production and Fatwa Rulings How Indonesia's Young Muslim Scholars Interact with Online Sources," *Journal of Indonesian Islam* 14, no. 2 (2020): 499–518, <https://doi.org/10.15642/JIIS.2020.14.2.499-518>.

<sup>21</sup> N.I.M.A, A Senior Lecturer at the Center for Sharia Studies, Faculty of Islamic Studies, National University of Malaysia (UKM), *Interview*, 2024.



Malaysia has adopted strict measures, including the closure of illegal gambling websites, AI-based monitoring systems, and public education campaigns to raise awareness about gambling's dangers. In 2024, Malaysia arrested 27 influencers for promoting online gambling, demonstrating the government's commitment to combating the issue through legal measures, technology, and education.<sup>22</sup>

In Indonesia, the implementation of Sharia law to regulate online gambling is challenging due to inconsistent enforcement and technological issues. Although gambling is banned under the 1974 Gambling Law, many online platforms operate beyond Indonesia's legal reach. Dr. M.H., an expert in Islamic economic law, suggests that a gradual application of Sharia law is necessary due to the complexities of regulating digital gambling. He states:

"Sharia law can be comprehensively applied to online gambling in Indonesia, but it should be done gradually, considering constraints such as resources and the technological sophistication of gambling platforms."<sup>23</sup>

Furthermore, Dr. D.A., a legal expert from Darussalam University, highlighted two challenges, namely the lack of social acceptance of Sharia-based regulations and inadequate legal infrastructure to manage online gambling.<sup>24</sup> Despite the government's efforts to block millions of gambling-related websites, the rapid growth of digital gambling continues to outpace regulatory measures.

---

<sup>22</sup> Farid Zolkepli, "27 Influencers Arrested for Allegedly Promoting Illegal Online Gambling Sites, Says Bukit Aman CID Director," *The Star*, June 14, 2024, <https://www.thestar.com.my/news/nation/2024/06/14/27-influencers-arrested-for-allegedly-promoting-illegal-online-gambling-sites-says-bukit-aman-ccid-director>; Ed, "Malaysia Police Arrest 27 Influencers for Allegedly Promoting Illegal Online Gambling Sites," *The Straits Times*, June 14, 2024, <https://www.straitstimes.com/asia/se-asia/malaysia-police-arrest-27-influencers-for-allegedly-promoting-illegal-online-gambling-sites>; Ed, "27 Social Media Influencers Arrested for Promoting Online Gambling," *The Sun*, June 14, 2024, <https://thesun.my/malaysia-news/27-social-media-influencers-arrested-for-promoting-online-gambling-MB12578712>.

<sup>23</sup> M.H., Assistant Professor at the Faqih Asy'ari Islamic Institute in Kediri, Indonesia, *Interview*, 2024.

<sup>24</sup> D.A., Assistant Professor at Darussalam University Ciamis, Indonesia, *Interview*, 2024.

In 2024, over 8 million Indonesians were involved in online gambling, resulting in significant financial losses.<sup>25</sup> Dr. M.H. suggests strengthening Indonesia's legal infrastructure and incorporating *maṣlahah* (public welfare) in anti-gambling initiatives. He believes that a combination of legal reforms, public awareness campaigns, and rehabilitative measures, such as counseling for gambling addicts, could address the issue effectively. Integrating *zakāt* into anti-gambling programs would further support these efforts.<sup>26</sup>

Although Malaysia's regulatory framework has made significant progress, the country faces key challenges in controlling illegal gambling platforms, particularly those operating overseas, as well as political resistance to the licensing system for online gambling operators. The Gambling Act of 1953, which prohibits gambling in all forms, has been enforced through strict measures, including blocking gambling websites and implementing AI-based monitoring systems. Public education campaigns have helped raise awareness about gambling's dangers. Dr. N.I.M.A. underscores the importance of public education and legal measures, stating that the government's strict stance on gambling is part of a broader strategy to protect society.

Despite progress, illegal gambling platforms operating abroad remain a challenge. The Malaysian government has proposed a licensing system for online gambling operators to create a more consistent regulatory framework, but this has faced resistance due to political and social factors. The government has also been addressing emerging threats such as AI-generated scams and the vulnerability of marginalized communities, including the *Orang Asli*, to online gambling. The Communications Minister, Fahmi Fadzil, has emphasized the importance of online safety education, particularly in schools, to safeguard vulnerable groups. These initiatives, including

---

<sup>25</sup> Ed, "Sinergi Membatasi Ruang Gerak Pelaku Judi Online," *Komdigi*, December 16, 2024, <https://www.komdigi.go.id/berita/ekonomi-digital/detail/sinergi-membatasi-ruang-gerak-pelaku-judi-online>.

<sup>26</sup> Jonathan Pandapotan Purba, "Menkomdigi Meutya Hafid: Berantas Judi Online Tidak Cukup dengan Teknologi," *Liputan6*, June 4, 2024, <https://www.liputan6.com/news/read/5863791/menkomdigi-meutya-hafid-berantas-judi-online-tidak-cukup-dengan-teknologi>.

workshops with social media platforms, aim to reduce harm and increase public awareness.<sup>27</sup>

In both Indonesia and Malaysia, integrating *Maqāṣid Syarī'ah* into regulatory frameworks could offer a more comprehensive solution to the problem of online gambling. By focusing on public welfare and social justice, Islamic legal principles could guide the development of laws that not only prohibit gambling but also provide rehabilitation and support for affected individuals. In Indonesia, a gradual application of Sharia law, combined with community education and technological tools, could help address the growing issue of online gambling. In Malaysia, Sharia law has already been integrated with strict legal measures, such as blocking illegal websites, and continues to play a central role in the country's efforts to combat gambling.

In conclusion, while both Indonesia and Malaysia have made progress in regulating online gambling through the application of Islamic law, challenges remain. By continuing to focus on *Maqāṣid Syarī'ah* which prioritizes public welfare, both countries can enhance their regulatory frameworks. Further collaboration between governments, civil society, and the private sector, along with technological advancements, could strengthen efforts to create a safer online environment and minimize the social harms of gambling.

### **Malaysia's Progressive Law Experience as a Blueprint for Indonesia**

The regulation of online gambling in Malaysia based on Sharia law has had a significant impact on social justice and provides valuable insights for Indonesia. Malaysia's approach, which integrates Sharia law with strict legal frameworks, proactive policies, and social support systems, has been effective in reducing online gambling activities. This model could serve as a reference for Indonesia, which continues to face the challenge of online gambling.<sup>28</sup>

---

<sup>27</sup> Ed, "MCMC Receives 4,699 Requests To Remove Online Gambling, Scam Content-Fahmi," *Bernama*, January 7, 2025, <https://www.bernama.com/en/news.php?id=2379959>.

<sup>28</sup> Ainuni Rahmita, "Tindak Tegas Pelaku Judi Online, Indonesia Perlu Belajar dengan 3 Negara Ini!," *VIVA: News and Insight*, June 19, 2024, <https://www.viva.co.id/berita/nasional/1724520-tindak-tegas-pelaku-judi-online-indonesia-perlu-belajar-dengan-3-negara-ini>.

Malaysia limits licensed gambling to Resorts World Genting. This is based on the Gambling Act 1953 which regulates gambling to reduce negative social impacts. Along with the regulation, the Malaysian Communications and Multimedia Commission (MCMC) has a significant role to play in combating illegal online gambling. As a government agency, the MCMC is responsible for overseeing the communications and multimedia industry in Malaysia. Its efforts include monitoring and blocking gambling sites, as well as enforcing laws related to internet use to protect the public from the risks of online gambling.<sup>29</sup> Between 2020 and 2022, MCMC blocked over 6,000 illegal gambling websites as part of its efforts to curb online gambling.<sup>30</sup> However, the rapid growth of unlicensed online gambling platforms, many of which operate from overseas, remains a challenge due to enforcement difficulties. Dr. N.I.M.A., an Islamic law expert from Universiti Kebangsaan Malaysia (UKM), explained:

"This regulation improves social justice by blocking illegal gambling sites, imposing penalties, and aligning with Islamic principles protecting society." <sup>31</sup>

Malaysia's approach has not only relied on law enforcement but also involved public education and rehabilitation programs to help individuals affected by gambling addiction.<sup>32</sup> The Malaysian government has introduced various preventive measures to reduce the negative impacts of gambling through public education programs that involve schools and communities, as well as providing rehabilitation services for those trapped in gambling addiction.<sup>33</sup>

---

<sup>29</sup> Wahyu Arifin, "Kasino di Negara Islam, Negara Arab Perlu Belajar dari Malaysia," *Context.Id*, October 11, 2024, <https://context.id/read/2472/kasino-di-negara-islam%2C-negara-arab-perlu-belajar-dari-malaysia>.

<sup>30</sup> Melynda Dwi Puspita, "Tak Hanya Indonesia, Ini 9 Negara Yang Melarang Judi Online," *Tempo*, August 20, 2023, <https://www.tempo.co/internasional/tak-hanya-indonesia-ini-9-negara-yang-melarang-judi-online-154034>.

<sup>31</sup> N.I.M.A, Senior Lecturer at the Center for Sharia Studies, Faculty of Islamic Studies, National University of Malaysia (UKM), *Interview*, 2024.

<sup>32</sup> Igomu, Mulyono, and Bonggoibo, "Online Gambling: A Tantalizing Game with Risks that Drain Fortunes and Futures."

<sup>33</sup> Jasmine M. Y. Loo and Kai Lit Phua, "Gambling Participation and Policies in Malaysia," *Asian Journal of Gambling Issues and Public Health* 6, no. 1 (2016): 1-13, <https://doi.org/10.1186/s40405-016-0012-1>.

In contrast, Indonesia faces greater challenges in regulating online gambling, despite having regulations such as Law No. 1 of 2024 concerning Information and Electronic Transactions (ITE). According to this law, online gambling is regulated under Articles 27 and 45, which threaten perpetrators with up to 10 years in prison and/or fines of up to IDR 10 billion. However, weak law enforcement has led to the uncontrolled growth of online gambling. Many online gambling platforms operate without permits, often originating from overseas, making it difficult for law enforcement to reach them. Dr. A.M.H., an Islamic law expert from the State Islamic University of North Sumatra, commented on this issue:

"Indonesia struggles with enforcing online gambling laws despite existing regulations. In contrast, Malaysia has successfully reduced gambling through stricter enforcement and a Sharia-based approach."<sup>34</sup>

In this context, Indonesia could also consider implementing progressive Islamic law principles, particularly *Maqāṣid Syarī'ah*, which prioritizes community welfare and social justice. One controversial proposal was put forward by former Coordinating Minister for Human Development and Culture, Muhadjir Effendy, in 2020, suggesting that "victims" of online gambling be provided with social assistance.<sup>35</sup> While well-intentioned, this approach does not fully address the root causes of the increasing prevalence of online gambling. Dr. M.Y.A., an Islamic law expert from Universiti Kebangsaan Malaysia, emphasized:

"The focus on regulatory action in Malaysia has created a deterrent effect for online gambling. Indonesia could

---

<sup>34</sup> A.M.H, Associate Professor at the State Islamic University of North Sumatra, Indonesia, *Interview*, 2024.

<sup>35</sup> Novianti Setuningsih, "Muhadjir: Pelaku Judi 'Online' Dihukum, Penerima Bansos Itu Anggota Keluarganya," *Kompas*, June 17, 2024, <https://nasional.kompas.com/read/2024/06/17/13111791/muhadjir-pelaku-judi-online-dihukum-penerima-bansos-itu-anggota-keluarganya>.

learn from similar laws and regulations to create a sense of responsibility among online gamblers." <sup>36</sup>

The principle of *maṣlaḥah* (public welfare) in Islamic law could help strengthen Indonesia's regulatory framework. Dr. M.S.H., an Islamic law expert, noted that applying the *maṣlaḥah* principle could enhance Indonesia's regulation of online gambling by integrating prevention, rehabilitation, and stricter law enforcement.

"In Indonesia, applying the *maṣlaḥah* principle in regulating online gambling will be more effective if it is tailored to local cultural values and community norms."

<sup>37</sup>

Dr. D.P., an Islamic law expert from Imam Ghazali University, stressed the importance of a more progressive approach to tackle online gambling. He stated:

"The principle of *maṣlaḥah* offers a more adaptive and effective approach to bridging gaps in gambling regulations. Indonesia could benefit from learning from Malaysia, which successfully blocked over 6,000 illegal online gambling sites through more proactive enforcement." <sup>38</sup>

A more progressive approach in Islamic law does not only focus on prohibition or punishment but also emphasizes efforts to repair the condition of individuals affected by gambling. Through educational programs, rehabilitation, and stricter law enforcement, Indonesia can build a more holistic and adaptive policy to address the social impacts of online gambling. Dr. O.R., an Islamic law expert at Bandung Islamic University, explained the importance of integrating prevention and rehabilitation strategies in tackling online gambling:

---

<sup>36</sup> M.Y.A, Senior Lecturer at the Center for Sharia Studies, Faculty of Islamic Studies, National University of Malaysia (UKM), *Interview*, 2024.

<sup>37</sup> M.S.H, Assistant Professor from Banjar City, Indonesia, *Interview*, 2024.

<sup>38</sup> D.P, Assistant Professor at Universitas Nahdlatul Ulama Al Ghazali Cilacap, Indonesia, *Interview*, 2024.

"Incorporating rehabilitation and prevention strategies is essential for Indonesia's approach to online gambling. The *maṣlaḥah* principle can motivate the government to invest more in supporting individuals affected by gambling addiction."<sup>39</sup>

By considering a more holistic policy approach, Indonesia can create a regulatory framework that not only reduces the prevalence of online gambling but also mitigates its impacts on individuals, families, and society at large. This approach will support the broader goal of inclusive and sustainable social justice.

In conclusion, Malaysia's implementation of progressive Islamic law provides valuable insights for Indonesia in addressing online gambling. Through effective law enforcement, public education, and rehabilitation, Malaysia has reduced online gambling while promoting social justice. Indonesia can adopt similar measures based on *Maqāṣid Syarī'ah* (goals of Islamic law) and *maṣlaḥah* (public welfare) principles to create a more effective regulatory framework. These principles emphasize public welfare, justice, and the protection of societal well-being, guiding policies that balance legal enforcement with rehabilitation and prevention strategies to ensure a holistic approach to online gambling regulation.

### **Sharia-Based Regulations: Supporting Sustainable Development Goals in Indonesia and Malaysia through Online Gambling Prevention and Rehabilitation**

Sharia-based regulations in Indonesia and Malaysia play a critical role in advancing the United Nations' Sustainable Development Goals (SDGs), particularly in poverty reduction, health and well-being, reducing inequalities, as well as promoting peace and justice. These regulations adopt a holistic approach to addressing the social, economic, and health impacts of online gambling by integrating legal measures, public education, and rehabilitation efforts.

---

<sup>39</sup> O.R, Associate Professor at the Islamic University of Bandung, Indonesia, *Interview*, 2024.

In Malaysia, Sharia law has made significant strides in reducing the economic losses caused by gambling while promoting poverty alleviation through strict regulations and public awareness campaigns. The government focuses on banning online gambling and offering rehabilitation services to those affected, in alignment with SDG 1: No Poverty. Dr. Z.R., an Islamic law expert at the International Islamic University Malaysia, explains that Sharia regulations address both the economic and social consequences of gambling.

"Sharia regulations in Malaysia tackle both the economic and social impacts of gambling, including poverty. Educational programs are implemented to raise awareness about the negative effects of gambling on individual financial well-being and the community."<sup>40</sup>

This approach underscores that Sharia-based regulations not only prohibit gambling but also reduce poverty by educating the public about its financial and social consequences. By raising awareness, the government helps individuals avoid falling into debt, breaking free from gambling addiction, and mitigating its social impacts. The regulations also highlight the importance of family stability, reducing crime, promoting social dependency, contributing to long-term poverty alleviation and improving quality of life.

Indonesia, similar to Malaysia, could benefit from strengthening Sharia-based online gambling regulations to support SDG 1 by reducing gambling's economic impacts. Indonesia could adopt the *maṣlaḥah* principle, which prioritizes public welfare, to introduce rehabilitation centers and social assistance programs for those affected by gambling addiction. Furthermore, the General Chair of the Indonesian Ulema Council (MUI) Anwar Abbas highlighted the severe social and economic impacts of online gambling on families and society.

"The social and economic impacts of online gambling are severe, affecting families and communities, leading to poverty and instability. Urgent action is needed

---

<sup>40</sup> Z.R, Associate Professor at the International Islamic University (IIUM) Malaysia, *Interview*, 2024.



through comprehensive rehabilitation and social assistance programs to address this issue collectively."<sup>41</sup>

From the explanation above, it is evident that online gambling causes family breakdown, economic instability, and worsens poverty, as victims are often in debt. He advocates a comprehensive rehabilitation and social assistance program to address this problem, emphasizing that collaborative efforts between government, communities, and social institutions are essential to reduce the negative impacts of gambling. Such programs can help reduce poverty and offer essential support for recovery.

Both Malaysia and Indonesia are addressing the health risks associated with gambling addiction in alignment with SDG 3 on Good Health and Well-being. In Malaysia, Shariah-based policies play a significant role in reducing gambling addiction. These policies focus on rehabilitation programs and mental health services to help individuals affected by addiction recover and reintegrate into society. Dr. A.M., a public health specialist at the University of Malaya, emphasizes the importance of Shariah-based policies in addressing the negative health impacts of gambling by focusing on rehabilitation and psychological support. This approach, which prioritizes public welfare, shows how policies that are sensitive to cultural and religious norms can provide an effective solution to the social and health consequences of gambling. Relating to this, an excerpt reveals as follow:

"Sharia-based policies in Malaysia have effectively reduced the health impacts of gambling by prioritizing rehabilitation and psychological support, addressing addiction and improving public well-being."<sup>42</sup>

---

<sup>41</sup> Persyarikatan Muhammadiyah, "Anwar Abbas Calls for a National Effort to End Online Gambling's Destructive Cycle," *En.Muhammadiyah*, November 8, 2024, <https://en.muhammadiyah.or.id/anwar-abbas-calls-for-a-national-effort-to-end-online-gamblings-destructive-cycle/>; Pmg, "Anwar Abbas: Fatwa MUI Haramkan Salam Lintas Agama untuk Jaga Akidah," *CNN Indonesia*, June 13, 2024, <https://www.cnnindonesia.com/nasional/20240613100405-20-1109289/anwar-abbas-fatwa-mui-haramkan-salam-lintas-agama-untuk-jaga-akidah>.

<sup>42</sup> A.M, Public Health Specialist and Lecturer at the University of Malaya, Malaysia, *Interview*, 2024.

Dr. A.M. explains that these policies have led to a reduction in gambling addiction and associated health issues. By focusing on rehabilitation and mental health services, Malaysia has created a healthier environment and reduced the public health burden of gambling. These programs not only help individuals recovered but also improve social outcomes and stability. Indonesia has also initiated efforts to raise awareness about the dangers of online gambling. The Ministry of Communication and Informatics (Kemenkominfo) launched the "Stay Anti Online Gambling" campaign to educate the public about the risks of gambling and promote digital literacy, which could prevent addiction.<sup>43</sup>

For SDG 10: Reduced Inequalities, Sharia-based regulations in Malaysia reduce social inequality by decreasing gambling's role as a source of income and improving access to information. Many low-income communities are targeted by gambling operators. Malaysia's strict regulations, combined with public education, empower vulnerable communities by raising awareness about the risks of gambling.

Dr. A.M. from the University of Malaya emphasizes the role of Shariah-based policies in addressing gambling's health impacts, focusing on rehabilitation and psychological support to reduce addiction. Meanwhile, Dr. E.T.R. from a State Islamic University in Indonesia highlights the importance of combining legal measures and education to reduce inequality, particularly protecting vulnerable communities targeted by gambling operators. Both experts agree on the need for comprehensive solutions but differ in their focus on health and rehabilitation versus legal and educational protection. Dr. E.T.R., a senior Islamic law researcher at the State Islamic University Sunan Gunung Djati Bandung, Indonesia, notes that combining legal protection and education is key to reducing inequality.

---

<sup>43</sup> Danang Suryo, "Kominfo Luncurkan Portal 'Bersama Stop Judi Online', Isinya Hotline, Buklet, Hingga Iklan Layanan," *Kompas*, July 4, 2024, <https://www.kompas.tv/nasional/519708/kominfo-luncurkan-portal-bersama-stop-judi-online-isinya-hotline-buklet-hingga-iklan-layanan>.

"Malaysia's regulations combine legal measures and education to reduce inequality, empowering vulnerable groups with knowledge and protection."<sup>44</sup>

Dr. E.T.R. highlights that Malaysia's approach to gambling regulation, particularly through its Shariah-based laws, has played a pivotal role in addressing the social risks associated with gambling. By offering legal protection and raising public awareness about the dangers of gambling, especially among lower-income communities, this approach has been effective in mitigating the negative social impact of gambling. The integrated framework, which includes prevention, rehabilitation, and law enforcement, has contributed to a significant reduction in gambling-related harm and improved the overall quality of life for these communities. Moreover, Malaysia's commitment to Shariah law has also strengthened the legal system, ensuring better enforcement of gambling-related regulations. This approach aligns with SDG 16, which focuses on promoting peace, justice, and strong institutions by tackling illegal gambling activities and reducing related crimes.

In Indonesia, there is ongoing discussion about integrating Shariah principles into the legal framework to enhance law enforcement and promote social justice. A key aspect of this reform is using *zakāt*, an Islamic welfare tax, to address online gambling. *Zakāt* could fund educational initiatives, provide counseling services, and offer financial aid to those affected by gambling addiction, contributing to rehabilitation and community stability.<sup>45</sup> This

---

<sup>44</sup> E.T.R, Lecturer and Senior Researcher with the rank of associate professor (Senior Lecturer) at the Sunan Gunung Djati State Islamic University, Indonesia, *Interview*, 2024.

<sup>45</sup> Salim Bouzekouk and Fadillah Mansor, "The Influence of Religiosity on Muslim Women's Selection of Fund Providers in Malaysia," *Journal of Risk and Financial Management* 18, no. 3 (2025): 1-23, <https://doi.org/10.3390/jrfm18030123>; Arif Riansyah, "The Influence of Financial Deepening in Sharia Banking and Non-Banking Sectors on Economic Growth in Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2023): 147-58, <https://doi.org/10.26811/peuradeun.v13i1.1418>; Abbas and Murziqin, "Sharia-Based Regional Regulations in the Indonesian National Law System"; Subhan M.A. Rachman and Fuad Rahman, "The Dynamic of Malay Islamic Law: The Rise and Practices of Adat Bersendi Syarak, Syarak Bersendi Kitabullah in Jambi," *Journal of Indonesian Islam* 11, no. 2 (2017): 389-404, <https://doi.org/10.15642/JIIS.2017.11.2.389-404>.

approach aligns with Indonesia's broader development goals related to social welfare and justice.

While Indonesia can learn from Malaysia's approach, the two countries face different challenges. Malaysia has successfully integrated Sharia-based regulations with structured policies, including rehabilitation and psychological support, to reduce gambling's negative health impacts. In contrast, Indonesia struggles with weaker law enforcement and a lack of comprehensive strategies.

Overall, Malaysia's more integrated approach, which combines Sharia-based laws, a firm legal system, and public education, has been more successful in reducing gambling's negative effects. Indonesia, despite efforts through BAZNAS to use *zakāt*, still faces challenges in implementing effective regulations. Both countries' approaches to Sharia and social support systems contribute to achieving the Sustainable Development Goals (SDGs), particularly in poverty alleviation, health, well-being, and reducing social inequality.

## Conclusion

This study compares the regulation of online gambling in Indonesia and Malaysia, focusing on their approaches to addressing the social impacts. Malaysia's strict Sharia-based regulations, including law enforcement, public education, and rehabilitation, have been effective in reducing gambling's negative effects, aligning with SDG goals like poverty alleviation and health improvement. Indonesia, however, faces challenges in fully implementing Sharia principles in online gambling regulations, despite the ITE Law. Malaysia's experience offers valuable lessons for Indonesia, especially in integrating prevention, strict enforcement, and social empowerment. By optimizing *zakāt* as a social tool, Indonesia could adopt a more holistic approach to combat gambling. Social justice and SDG-based regulations for online gambling are highly relevant in Muslim-majority countries. Approaches that integrate Sharia principles can promote sustainable development and reduce gambling-related inequality. Future research should explore the long-term effects of these regulations and the role of digital platforms and *zakāt*. This study provides insights into online gambling regulation in both countries, but there are limitations. It mainly discusses existing regulations without exploring their local implementation or specific societal impacts. Moreover, the study does not delve into how *zakāt*

mechanisms can effectively address gambling's social impact in Indonesia, indicating the need for further research.

### **Acknowledgment**

We would like to express our deepest gratitude to the Universiti Kebangsaan Malaysia (UKM), Universiti Tun Hussein Onn Malaysia, Manipal GlobalNxt University, International Islamic University Malaysia (IIUM), UIN Sunan Gunung Djati Bandung, Institut Agama Islam Faqih Asy'ari Kediri, Universitas Islam Darussalam Ciamis, Universitas Nahdlatul Ulama Al Ghazali Cilacap, and Institut Miftahul Huda Al Azhar (IMA), Banjar City, West Java, for their valuable support and insights. We also gratefully acknowledge the financial support provided by the Indonesia Endowment Fund for Education Agency (LPDP) for this research.

### **Bibliography**

- Abbas, Syahrizal, and Ramzi Murziqin. "Sharia-Based Regional Regulations in the Indonesian National Law System." *Jurnal Ilmiah Peuradeun* 9, no. 3 (2021): 529–48. <https://doi.org/10.26811/peuradeun.v9i3.673>.
- Abdeen, F N, T Fernando, U Kulatunga, S Hettige, and K D Arjuna Ranasinghe. "Challenges in Multi-Agency Collaboration in Disaster Management: A Sri Lankan Perspective." *International Journal of Disaster Risk Reduction* 62 (2021): 102399. <https://doi.org/10.1016/j.ijdr.2021.102399>.
- Abdulahanaa. "A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021): 450–70. <https://doi.org/10.22373/sjhk.v5i1.9088>.
- Ahyani, Hisam, Naeli Mutmainah, Md Yazid Ahmad, Sérgio António Neves Lousada, Yogi Triswandani, Encep Taufik Rahman, Opik Rozikin, et al. "Enhancing the Legal Protection of Waqf Assets in Banjar City, West Java, Through Land Registration and Regulatory Awareness To Support the Achievement of Sustainable Development Goals (SDGs)." *Journal of Lifestyle and SDG'S Review* 5, no. 2 (2025): 1–18. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03989>.
- Ahyani, Hisam, Haris Maiza Putra, and Aji Sofanudin. "Birrul

- Walidain in Political Preferences: Harmonizing Family Values and Employment Law in Indonesia." *El-Ussrah* 7, no. 2 (2024): 923-45. <https://doi.org/10.22373/ujhk.v7i2.22982>.
- Arifin, Wahyu. "Kasino di Negara Islam, Negara Arab Perlu Belajar dari Malaysia." *Context.Id*, October 11, 2024. <https://context.id/read/2472/kasino-di-negara-islam%2C-negara-arab-perlu-belajar-dari-malaysia>.
- Barlinti, Yeni Salma. "Harmonization of Islamic Law in National Legal System: A Comparative Study Between Indonesia Law and Malaysian Law." *Indonesia Law Review* 1, no. 1 (2011). <https://doi.org/10.15742/ilrev.v1n1.95>.
- Bintania, Aris, Ramandha Rudwi Hantoro, and Muslena Layla. "The Relationship of Muzakki to Increasing Individual Welfare: Analysis at Baznas Tanjungpinang City." *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024): 355-76. <https://doi.org/10.26811/peuradeun.v12i1.1037>.
- Bouzekouk, Salim, and Fadillah Mansor. "The Influence of Religiosity on Muslim Women's Selection of Fund Providers in Malaysia." *Journal of Risk and Financial Management* 18, no. 3 (2025): 1-23. <https://doi.org/10.3390/jrfm18030123>.
- Cokronegoro, Haryo, and Handoyo Prasetyo. "Optimizing Law Enforcement in the Case of Online Gambling Promoters/Endorsements." *Media Luris* 8, no. 1 (2025): 73-94. <https://doi.org/10.20473/mi.v8i1.59348>.
- Ed. "27 Social Media Influencers Arrested for Promoting Online Gambling." *The Sun*, June 14, 2024. <https://thesun.my/malaysia-news/27-social-media-influencers-arrested-for-promoting-online-gambling-MB12578712>.
- — —. "Malaysia Police Arrest 27 Influencers for Allegedly Promoting Illegal Online Gambling Sites." *The Straits Times*, June 14, 2024. <https://www.straitstimes.com/asia/se-asia/malaysia-police-arrest-27-influencers-for-allegedly-promoting-illegal-online-gambling-sites>.
- — —. "MCMC Receives 4,699 Requests To Remove Online Gambling, Scam Content-Fahmi." *Bernama*, January 7, 2025. <https://www.bernama.com/en/news.php?id=2379959>.
- — —. "Sinergi Membatasi Ruang Gerak Pelaku Judi Online." *Komdigi*, December 16, 2024.

<https://www.komdigi.go.id/berita/ekonomi-digital/detail/sinergi-membatasi-ruang-gerak-pelaku-judi-online>.

- Fuad, Mohammad, Vinod Thakur, Chinmay Pattnaik, and Rajesh Jain. "Family Firms and the Mixed Gamble Perspective in Cross-Border Acquisitions: A Study of Indian Firms." *International Business Review* 33, no. 1 (2024): 102205. <https://doi.org/https://doi.org/10.1016/j.ibusrev.2023.102205>.
- Ghelfi, Michela, Paola Scattola, Gilberto Giudici, and Veronica Velasco. "Online Gambling: A Systematic Review of Risk and Protective Factors in the Adult Population." *Journal of Gambling Studies* 40, no. 2 (2024): 673–99. <https://doi.org/10.1007/s10899-023-10258-3>.
- Harahap, Arifuddin Muda, Mar'ie Mahfudz Harahap, Rahmad Efendi, Mhd Nurhusein Daulay, and Muhammad Hazim Ahmad. "Challenges and Problems in Labour Law From the Perspectives of Indonesia and Malaysia." *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 535–49. <https://doi.org/10.33102/mjssl.vol12no3.1037>.
- Humas BAZNAS Republik Indonesia. "Berantas Judi Online di Indonesia, BAZNAS Dorong Optimalisasi Pemanfaatan Zakat." BAZNAS, July 3, 2024. [https://baznas.go.id/news-show/Berantas\\_Judi\\_Online\\_di\\_Indonesia,\\_BAZNAS\\_Dorong\\_Optimalisasi\\_Pemanfaatan\\_Zakat/2316](https://baznas.go.id/news-show/Berantas_Judi_Online_di_Indonesia,_BAZNAS_Dorong_Optimalisasi_Pemanfaatan_Zakat/2316).
- Igomu, Apolos, Andi Mulyono, and Alice Ance Bonggoibo. "Online Gambling: A Tantalizing Game with Risks That Drain Fortunes and Futures." *Sinergi International Journal of Law* 2, no. 3 (2024): 261–73. <https://doi.org/10.61194/law.v2i3.199>.
- Kesuma, Reza Ditya. "Penegakan Hukum Perjudian Online di Indonesia: Tantangan dan Solusi." *Journal Exact: Journal of Excellent Academic Community* 1, no. 1 (2023): 34–52. <https://ejournal.uin-suka.ac.id/tarbiyah/exact/article/view/8128>.
- Lesmana, Meichio, Mufti Afif, Nafi Ilman Husni, Fauzan Raihan, and Ihsan Maulana. "Integrating Islamic Finance Principles and The Digital Disruptive Age to Support Global Sustainability." *International Journal of Advanced Research in Economics and Finance* 6, no. 2 (2024): 204–16. <https://doi.org/10.26740/al-uqud.v8n2.p175-188>.

- Lewiandy, Ariawan Gunadi, and Evan Tjoa Putra. "The Prohibition of Online Gambling in Indonesia: A Law and Economic Analysis." *Indonesia Law Review* 14, no. 2 (2024): 1-22. <https://doi.org/10.15742/ilrev.v14n2.1>.
- Lin, Che Hui, and Chih Hung Shiha. "A Case Study on the Online Gambling Industry in Taiwan." *Procedia Computer Science* 246 (2024): 4552-62. <https://doi.org/10.1016/j.procs.2024.09.305>.
- Loo, Jasmine M. Y., and Kai Lit Phua. "Gambling Participation and Policies in Malaysia." *Asian Journal of Gambling Issues and Public Health* 6, no. 1 (2016): 1-13. <https://doi.org/10.1186/s40405-016-0012-1>.
- Maula, Bani Syarif, and Ilyya Muhsin. "Interfaith Marriage and the Religion-State Relationship: Debates between Human Rights Basis and Religious Precepts." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 791-820. <https://doi.org/10.22373/sjhk.v8i2.19479>.
- Mitchell, Matthew. "Analyzing the Law Qualitatively." *Qualitative Research Journal* 23, no. 1 (2022): 102-13. <https://doi.org/10.1108/QRJ-04-2022-0061>.
- Naisabur, Nanang, Haris Maiza Putra, Hisam Ahyani, Dwi Novita, and Pat Kurniati. "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice." *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 59-78. <https://doi.org/10.24090/mnh.v18i1.9674>.
- Nasar, M. Fuad. "Ekonomi Zakat dan Penguatan Larangan Judi." *Kementerian Agama Republik Indonesia*, July 2, 2024. <https://kemenag.go.id/kolom/ekonomi-zakat-dan-penguatan-larangan-judi-MxsQp>.
- Novita, Dwi, Luthfi El-Falahi, and Haris Maiza Putra. "Khiyar in Buying and Selling Online Based on the Fiqh Perspective." *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 363-80. <https://doi.org/10.29240/jhi.v7i2.5232>.
- Persyarikatan Muhammadiyah. "Anwar Abbas Calls for a National Effort to End Online Gambling's Destructive Cycle." *En.Muhammadiyah*, November 8, 2024. <https://en.muhammadiyah.or.id/anwar-abbas-calls-for-a-national-effort-to-end-online-gamblings-destructive-cycle/>.
- Pmg. "Anwar Abbas: Fatwa MUI Haramkan Salam Lintas Agama untuk Jaga Akidah." *CNN Indonesia*, June 13, 2024.



- <https://www.cnnindonesia.com/nasional/20240613100405-20-1109289/anwar-abbas-fatwa-mui-haramkan-salam-lintas-agama-untuk-jaga-akidah>.
- Poon, Jessie, Yew Wah Chow, Michael Ewers, and Razli Ramli. "The Role of Skills in Islamic Financial Innovation: Evidence from Bahrain and Malaysia." *Journal of Open Innovation: Technology, Market, and Complexity* 6, no. 3 (2020): 47. <https://doi.org/10.3390/joitmc6030047>.
- Pratama, Zharezky Yoga, and Narandra Adhika Rizaldi. "Taxing Online Gambling in Indonesia: A Legal Perspective on its Realization and Functions." *Jurnal Informasi, Perpajakan, Akuntansi, dan Keuangan Publik* 20, no. 1 (2025): 49–68. <https://doi.org/10.25105/jipak.v20i1.21635>.
- Purba, Jonathan Pandapotan. "Menkomdigi Meutya Hafid: Berantas Judi Online Tidak Cukup dengan Teknologi." *Liputan6*, June 4, 2024. <https://www.liputan6.com/news/read/5863791/menkomdigi-meutya-hafid-berantas-judi-online-tidak-cukup-dengan-teknologi>.
- Puspita, Melynda Dwi. "Tak Hanya Indonesia, Ini 9 Negara Yang Melarang Judi Online." *Tempo*, August 20, 2023. <https://www.tempo.co/internasional/tak-hanya-indonesia-ini-9-negara-yang-melarang-judi-online-154034>.
- Putra, Haris Maiza, Dwi Novita, Arief Mulyawan Thoriq, Nurul Ilyana Muhd Adnan, and Akhmad Sulaiman. "Building Culture of Islamic Laws: Synergy of Pentahelix and Circle-Equity in Halal Certification." *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, no. 2 (2024): 478–95. <https://doi.org/10.22373/petita.v9i2.305>.
- Qotadah, Hudzaifah Achmad, Ali Chamani Al Anshory, Maisyatusy Syarifah, and Adang Darmawan Achmad. "Cultured Meat for Indonesian Muslim Communities: A Review of Maslahah and Prospect." *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 329–46. <https://doi.org/10.29240/jhi.v7i2.5476>.
- Rachman, Subhan M.A., and Fuad Rahman. "The Dynamic of Malay Islamic Law: The Rise and Practices of Adat Bersendi Syarak, Syarak Bersendi Kitabullah in Jambi." *Journal of Indonesian Islam* 11, no. 2 (2017): 389–404. <https://doi.org/10.15642/JIIS.2017.11.2.389-404>.
- Rahardjo, Satjipto. *Hukum Progresif: Sebuah Sintesa Hukum Indonesia*.

Yogyakarta: Genta Pub, 2009.

- Rahmita, Ainuni. "Tindak Tegas Pelaku Judi Online, Indonesia Perlu Belajar dengan 3 Negara Ini!" *VIVA: News and Insight*, June 19, 2024. <https://www.viva.co.id/berita/nasional/1724520-tindak-tegas-pelaku-judi-online-indonesia-perlu-belajar-dengan-3-negara-ini>.
- Riansyah, Arif. "The Influence of Financial Deepening in Sharia Banking And Non-Banking Sectors On Economic Growth in Indonesia." *Jurnal Ilmiah Peuradeun* 13, no. 1 (2023): 147-58. <https://doi.org/10.26811/peuradeun.v13i1.1418>.
- Rusli, Muhammad Syarif Hasyim, and Nurdin. "A New Islamic Knowledge Production and Fatwa Rulings How Indonesia's Young Muslim Scholars Interact with Online Sources." *Journal of Indonesian Islam* 14, no. 2 (2020): 499-518. <https://doi.org/10.15642/JIIS.2020.14.2.499-518>.
- Setuningsih, Novianti. "Muhadjir: Pelaku Judi 'Online' Dihukum, Penerima Bansos Itu Anggota Keluarganya." *Kompas*, June 17, 2024. <https://nasional.kompas.com/read/2024/06/17/13111791/muhadjir-pelaku-judi-online-dihukum-penerima-bansos-itu-anggota-keluarganya>.
- Siboy, Ahmad, Sholahuddin Al-Fatih, Devi Triasari, and Hilaire Tegnan. "Legal Social Justice in Appointment Non-Definitive Regional Heads toward Welfare State." *Bestuur* 11, no. 1 (2023): 144-70. <https://doi.org/10.20961/bestuur.v11i1.71055>.
- Solihah, Mar'atus, Syafruddin Syam, and Hafsah. "The Punishments for Online Gambling According to Islamic Mass Ulama." *Law Development Journal* 5, no. 225 (2023): 553-63. <https://doi.org/10.30659/ldj.5.4.553-563>.
- Subhan, Alif Rifqi, and Sukardi. "Identifying Factors and Criminal Law Enforcement on Online Gambling: An Empirical Study." *Contemporary Issues in Criminal Law* 1, no. 1 (2024): 1-18. <https://doi.org/10.20885/CICL.vol1.iss1.art1>.
- Suryo, Danang. "Kominfo Luncurkan Portal 'Bersama Stop Judi Online', Isinya Hotline, Buklet, Hingga Iklan Layanan." *Kompas*, July 4, 2024. <https://www.kompas.tv/nasional/519708/kominfo-luncurkan-portal-bersama-stop-judi-online-isinya-hotline-buklet-hingga-iklan-layanan>.

Zolkepli, Farid. "27 Influencers Arrested for Allegedly Promoting Illegal Online Gambling Sites, Says Bukit Aman CID Director." *The Star*, June 14, 2024. <https://www.thestar.com.my/news/nation/2024/06/14/27-influencers-arrested-for-allegedly-promoting-illegal-online-gambling-sites-says-bukit-aman-ccid-director>.