



Family Roles in Demoralization from an *Tafsir Ahkam* Perspective: A Framing Analysis of Online Gambling Coverage in Indonesia

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Abstract

This study examines the framing of online gambling news in Indonesia as a threat to moral degradation, employing an Islamic interpretative perspective. Online gambling has emerged as a serious social concern in Indonesia due to its detrimental effects on individual behavior and societal values. Using Robert N. Entman's framing model, this research analyzes how mass media construct narratives surrounding online gambling and governmental efforts to combat it. In addition, an Islamic interpretative approach, specifically *tafsir ahkam* is applied to explore Islamic legal views on online gambling and their moral implications for Muslim communities. Data were collected from major Indonesian online news portals, including *Kompas.com*, *Detik.com*, and *Tribunnews.com*, which frequently report on online gambling cases. Framing analysis was conducted to identify dominant themes, perspectives, and emphases in media coverage. The *tafsir ahkam* approach provides insights into Islamic legal reasoning regarding online gambling and highlights its potential role in fostering moral and ethical awareness. The findings indicate that Indonesian media predominantly frame online gambling as a significant threat to national morality, emphasizing its harmful social consequences and the state's commitment to eradicating it. From the *tafsir ahkam* perspective, the study underscores the necessity of strict law enforcement and moral education to curb the spread of online gambling within Muslim societies. This research contributes to a deeper understanding of how media framing and Islamic legal interpretation can be integrated to address moral degradation associated with online gambling in Indonesia.

Keywords: News, online gambling, demoralization, framing analysis, *tafsir ahkam*

Abstrak

Penelitian ini bertujuan untuk menganalisis framing berita tentang judi online sebagai ancaman demoralisasi di Indonesia, dengan menggunakan perspektif tafsir ahkam. Judi online telah menjadi fenomena yang mengkhawatirkan di Indonesia, mengingat dampak negatifnya terhadap moralitas individu dan masyarakat. Studi ini menggunakan model framing Robert N. Entman untuk memahami bagaimana media massa membingkai isu judi online dan upaya pemerintah dalam menangannya. Penelitian ini juga memanfaatkan pendekatan tafsir ahkam untuk menelaah pandangan Islam terhadap praktik judi online dan implikasinya bagi umat Muslim. Data dikumpulkan dari berbagai portal berita online utama di Indonesia, seperti Kompas.com, Detik.com dan Tribunnews.com, yang melaporkan kasus-kasus judi online. Analisis framing dilakukan untuk mengidentifikasi tema-tema utama, sudut pandang, dan penekanan yang digunakan oleh media dalam melaporkan isu tersebut. Pendekatan tafsir ahkam digunakan untuk memberikan wawasan tentang bagaimana hukum Islam memandang judi online dan bagaimana perspektif ini dapat digunakan untuk meningkatkan kesadaran moral dan etika di kalangan masyarakat. Hasil penelitian menunjukkan bahwa media cenderung membingkai judi online sebagai ancaman serius terhadap moralitas bangsa, dengan menekankan pada dampak negatifnya terhadap individu dan masyarakat serta upaya pemerintah dalam memberantasnya. Perspektif tafsir ahkam menggarisbawahi pentingnya penegakan hukum yang tegas dan pendidikan moral untuk mencegah penyebaran judi online di kalangan masyarakat Muslim. Penelitian ini memberikan kontribusi penting dalam memahami bagaimana framing media dan pendekatan tafsir ahkam dapat digunakan secara sinergis untuk menangani isu demoralisasi yang disebabkan oleh judi online di Indonesia.

Kata Kunci: *Berita, judi online, demoralisasi, analisis framing, tafsir ahkam*

Introduction

Parents play a pivotal role in shaping the moral character of their children and other family members. As the family constitutes the primary institution in the educational process, it is essential that parenting practices are aligned with Islamic values. However, contemporary parents face increasingly complex challenges due to rapid technological advancements and significant cultural transformations.¹ One of the most pressing issues in this context is the proliferation of online gambling, which poses a serious threat to social order and contributes to moral degradation.

¹ Salami Mahmud, et.al., "Building Students' Character Based on Maqāṣid al-Sharīḥah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Teuku Zulfikar and Emawati Emawati, "Islamic Education and Religiosity: Voices of the Indonesian Muslim Communities in Australia," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020).

Online gambling has become a prominent issue in Indonesia, attracting widespread public and scholarly attention due to its potential to undermine moral values across all levels of society. Jaya Suprana has observed that gambling, when integrated with online technology, is likely to become deeply embedded in the modern gambling industry. The globalization of online gambling has had detrimental effects on the Indonesian society.² In response to this growing concern, President Joko Widodo has implemented strategic measures by establishing an Online Gambling Eradication Task Force through Presidential Decree No. 21 of 2024, chaired by the Coordinating Minister for Political, Legal, and Security Affairs, Hari Tjahjanto.³ According to official statements, more than 2.1 million online gambling sites have been shut down.⁴ Beyond its status as an illegal activity, gambling poses significant risks to societal morality and mental health, leading to financial losses, social disruption, psychological distress, and, in some cases, criminal behavior.

To date, numerous studies on online gambling have been conducted and reviewed by previous scholars. This body of literature can be broadly categorized into several thematic areas: (1) legal frameworks and regulatory policies governing online gambling in Indonesia;⁵ (2) the social and economic impacts of online gambling;⁶ (3) the psychological and mental health consequences associated with online gambling;⁷ (4) technological developments and the evolution of the online gambling industry;⁸ (5) government strategies for preventing and controlling online gambling; and⁹ (6) public and cultural perceptions of online gambling. Based on this mapping, the present study identifies a significant gap in the literature, particularly

² Jaya Suprana, "Globalisasi Persaingan Industri Judi," *Kompas.Com*, 2022, <https://www.kompas.com/tren/read/2022/09/05/091039465/globalisasi-persaingan-industri-judi>. Accessed 01/07/2024.

³ Reza Deni, "Bentuk Satgas Pemberantasan Judi Online, Jokowi Tunjuk Menkopolkam Sebagai Ketua," *Tribunnews.Com* (Jakarta, 2024), <https://www.tribunnews.com/nasional/2024/06/15/bentuk-satgas-pemberantasan-judi-online-jokowi-tunjuk-menkopolkam-sebagai-ketua>. Accessed 01/07/2024.

⁴ Isal Mawardi, "Jokowi Minta Masyarakat Laporkan Jika Temukan Indikasi Judi Online," *DetikNews*, 2024, <https://news.detik.com/berita/d-7388226/jokowi-minta-masyarakat-lapor-jika-temukan-indikasi-judi-online>. Accessed 01/07/2024.

⁵ Siti Fatimah and Taun Taun, "Tinjauan Yuridis Terhadap Pelaku Tindak Pidana Perjudian Online Di Indonesia," *Innovative: Journal of Social Science Research* 3, no. 2 (2023), p. 3224–31.

⁶ Naomi Muggleton, et. al., "The Association between Gambling and Financial, Social and Health Outcomes in Big Financial Data," *Nature Human Behaviour* 5, no. 3 (2021), p. 319–26.

⁷ Lachlan Cameron and Jemimah Ride, "The Role of Mental Health in Online Gambling Decisions: A Discrete Choice Experiment," *Social Science & Medicine* 326 (2023), p. 115885.

⁸ Julien Chopin, Lucas Tosi Rodriguez, and Stefano Caneppele, "Defining and Estimating the Illegal Gambling Market: A Scoping Review," *Journal of Economic Criminology*, (2024), p. 100068.

⁹ Karli Karli, et. al., "Penyuluhan Pengabdian Hukum Dalam Mengatasi Dampak Negatif Judi Online Terhadap Kesejahteraan Buruh," 2023. Martias Putra, "Strategi Penyuluh Agama Dalam Menghadapi Judi Online Di Kalangan Masyarakat," *Jurnal Masyarakat Madani Indonesia* 2, No. 1 (2023), p. 19.

concerning analyses of online gambling news trends as a threat to moral degradation that may lead to criminal behavior in Indonesia.¹⁰ This gap motivates the current research, which employs Robert N. Entman's framing analysis model in conjunction with the *tafsir ahkam* approach. The integration of *tafsir ahkam* with Entman's framing analysis represents an interdisciplinary framework that examines online gambling from both an Islamic legal perspective and a critical media analysis standpoint. This approach is expected to offer comprehensive insights into how online gambling is framed, interpreted, and addressed in public discourse.

The primary objective of this study is not only to demonstrate that online gambling has emerged as a serious societal threat in Indonesia, as reflected in news coverage, but also to show that its negative impacts have contributed to moral degradation and the emergence of criminal behavior. Accordingly, this paper focuses on the role of the family in responding to demoralization as portrayed in Indonesian online gambling news coverage. This focus is grounded in several key considerations. First, the high prevalence of online gambling has affected multiple dimensions of social life in Indonesia. Second, public knowledge and awareness of the risks and consequences of online gambling remain limited. Third, families play a crucial role in providing moral guidance and education to children and younger generations as a means of mitigating the demoralizing effects of online gambling.

This study adopts a qualitative, descriptive research design aimed at examining patterns of online gambling news coverage.¹¹ An interdisciplinary approach is employed, integrating communication studies and *tafsir ahkam* (Islamic legal interpretation). From the perspective of communication studies, online gambling news content is analyzed using Robert N. Entman's framing model, which identifies four key elements in news narratives: (1) defining problems, which determines the central issue presented in the news; (2) diagnosing causes, which identifies the sources or causes of the problem; (3) making moral judgments, which conveys moral evaluations of the issue; and (4) suggesting remedies, which proposes solutions or courses of action¹²

The framing analysis is conducted through several stages. First, data are collected by gathering news reports on online gambling cases from various online media platforms. Second, the framing elements are identified by analyzing the selected news articles based on Entman's four framing dimensions. Third, a comparative framing analysis is undertaken to examine how different media outlets frame online gambling issues. Subsequently, the framing results are further analyzed

¹⁰ Ines Tasya Jadidah, et. al., "Analisis Maraknya Judi Online Di Masyarakat," *Jurnal Ilmu Sosial Dan Budaya Indonesia* 1, no. 1 (2023), p. 20–27.

¹¹ Deddy Mulyana, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*, Bandung: Remaja Rosdakarya, 2003. Ruslan Sangaji, et.al., "Tafsir Al-Ahkām's Analysis of Demoralization in Cases of Sexual Harassment in Educational Institutions in Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023).

¹² Heide Weishaar et al., "Framing Health Literacy: A Comparative Analysis of National Action Plans," *Health Policy* 123, no. 1 (2019), p. 11–20.

using the *tafsir ahkam* approach. *Tafsir ahkam* is an interpretive framework that seeks to understand and apply Islamic legal principles derived from primary sources, such as the Qur'an and Hadith, to contemporary social issues in order to offer practical solutions for everyday life. This approach extends beyond literal textual interpretation by considering the moral objectives (*maqasid al-shari'ah*) as well as the social, economic, and political contexts in which Islamic law is applied. The data sources for this study consist of online news articles from Kompas.com, Tribunnews.com, and Detik.com. These outlets were selected because they are widely recognized as leading and credible news platforms in Indonesia, as indicated by their inclusion in the Top News & Media Publishers Websites in Indonesia Ranking Analysis for May 2024.¹³

Analysis of Online Gambling Framing in Indonesian Media

The growth of online gambling has become a prominent focus of online media coverage in recent years. This attention is largely driven by advancements in digital technology and increased internet accessibility, which enable individuals to engage in gambling activities at any time and from virtually any location using devices such as computers, tablets, and smartphones. Media reports frequently emphasize this ease of access as a primary factor contributing to the rising participation in online gambling. For instance, Wardle notes that the expansion of internet use has fundamentally transformed gambling practices, making them more readily accessible to a broader segment of the population.¹⁴

Beyond accessibility, the diversification of online gambling products has also played a significant role in the industry's rapid expansion. Online gambling operators continually introduce a wide range of offerings, including sports betting, virtual casino games, and online poker, in order to attract users with diverse preferences and demographic backgrounds. This diversification strategy not only broadens market appeal but also contributes to increased user engagement and revenue generation. Media coverage often highlights the launch of new gambling products and the marketing strategies employed by companies to attract and retain users. Supporting this view, Gainsbury argues that product diversification is a central strategy used by online gambling providers to sustain and expand their customer base.¹⁵

The social and economic impacts of online gambling are also frequently highlighted in media coverage. Reported social consequences include addiction, financial losses, and mental health challenges experienced by individuals who

¹³ Similarweb, "Top News & Media Publishers Websites in Indonesia Ranking Analysis for May 2024," *Similarweb.Com*, 2024, <https://www.similarweb.com/top-websites/indonesia/news-and-media/>.

¹⁴ Heather Wardle, et. al., *British Gambling Prevalence Survey 2010, Gambling Commission*, vol. 11, 2011.

¹⁵ Sally Gainsbury, et. al., "A Digital Revolution: Comparison of Demographic Profiles, Attitudes and Gambling Behavior of Internet and Non-Internet Gamblers," *Computers in Human Behavior* 28, no. 4 (2012), p. 1388–98.

engage in excessive online gambling. Griffiths notes that online gambling addiction can give rise to a range of problems, including financial strain, heightened stress, and conflicts within personal relationships.¹⁶

The influence of social media and digital advertising in promoting online gambling is another major concern. Online gambling companies increasingly utilize social media platforms and targeted digital marketing strategies to reach broader and younger audiences. Media reports often critique these strategies for disproportionately targeting vulnerable groups, including adolescents and individuals prone to addiction. Deans emphasizes that social media marketing by gambling companies is frequently designed to attract young users, thereby increasing their risk of developing gambling-related problems.¹⁷

Overall, the media continues to monitor and report on online gambling from multiple perspectives, including accessibility, product diversification, social and economic impacts, regulatory frameworks, the role of advertising, and the effects of global crises such as the pandemic. Such reporting provides valuable insights into the evolution of online gambling and societal and governmental responses to the challenges it poses. Consequently, conducting a framing analysis of online gambling coverage is essential to understanding how media shapes public perception, influences policy, and communicates social impacts. News framing refers to the manner in which media outlets present and interpret information, thereby affecting how audiences comprehend and respond to specific issues.

1. Analysis of Online Gambling Framing on Kompas.com during June 2024

a. Jokowi: Jokowi: Government Serious About Combating Online Gambling; Over 2.1 Million Sites Have Been Shut Down¹⁸

Problem Definition	The news emphasizes that online gambling is an illegal activity that poses significant harm to the society. It highlights the government's efforts, under President Joko Widodo's leadership, to combat this issue by shutting down over 2.1 million online gambling sites, signaling the state's commitment to addressing the problem
Causal Interpretation	1. The rapid and unregulated expansion of illegal online gambling platforms, which operate

¹⁶ Mark Griffiths, "Internet Gambling: Issues, Concerns, and Recommendations.," *Cyberpsychology & Behavior: The Impact of the Internet, Multimedia and Virtual Reality on Behavior and Society* 6, no. 6 (2003), p. 557–68.

¹⁷ Emily G. Deans et al., "The Influence of Marketing on the Sports Betting Attitudes and Consumption Behaviours of Young Men: Implications for Harm Reduction and Prevention Strategies," *Harm Reduction Journal* 14, no. 1 (2017), p. 1–12.

¹⁸ <https://nasional.kompas.com/read/2024/06/12/22501651/jokowi-pemerintah-serius-perangi-judi-online-lebih-dari-21-juta-situs-sudah>.

	<p>transnationally and involve complex networks across multiple countries.</p> <p>2. Societal susceptibility to gambling, particularly among individuals lacking adequate guidance or oversight from religious and community leaders, which exacerbates participation in online gambling.</p>
Moral Evaluation	<p>The news portrays online gambling as morally and socially destructive. It underscores the severe consequences of gambling addiction, exemplified by a case in which a policewoman set her husband on fire due to compulsive gambling behavior. In addition, President Jokowi's call for religious and community leaders to actively monitor and report online gambling activities reinforces the moral imperative of maintaining social order and protecting family and societal value.</p>
Treatment Recommendations	<p>The news emphasizes that firm government action is essential to address the online gambling problem. Recommended measures include shutting down illegal gambling sites, establishing a dedicated Online Gambling Eradication Task Force, and coordinating with major digital platforms such as Google and Meta. In addition, President Jokowi urges the public to actively monitor and report any signs of online gambling activity. The government also intends to formalize these efforts through a forthcoming presidential regulation concerning the task force.</p>

This news story frames online gambling as a serious societal issue that demands decisive government intervention and active community participation. The narrative integrates problem definition, causal analysis, moral evaluation, and concrete policy recommendations, reinforcing the portrayal of the government as committed to eradicating online gambling for the protection of societal well-being.

b. Muhadjir: Not All Victims of "Online Gambling" Can Receive Social Assistance, and That's Just a Personal Proposal¹⁹

Problem Definition	<p>This news highlights the growing number of economically vulnerable individuals affected by online gambling. Muhadjir Effendy's statement underscores that</p>
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¹⁹ <https://nasional.kompas.com/read/2024/06/14/22142261/muhadjir-tak-semua-korban-judi-online-bisa-terima-bansos-itu-pun-baru-usulan>

	the provision of social assistance for online gambling victims remains a personal proposal and has not been formally discussed or endorsed by the relevant ministries or institutions.
Causal Interpretation	Muhadjir Effendy and Hadi Tjahjanto, in the report implies that while online gambling leads to significant economic and social harm, the lack of institutional mechanisms and formal policies limits the ability to provide systematic support to victims
Moral Evaluation	<ol style="list-style-type: none"> 1. Online Gambling Victims: The framing conveys that, although victims of online gambling are deserving of concern, the responsibility for social assistance is complex and constrained by institutional and bureaucratic considerations. Muhadjir's statement reflects a pragmatic, policy-centered perspective rather than a moral condemnation of gambling itself. 2. Measures Against Gambling Behavior: Individuals engaged in online gambling activities should be prosecuted in accordance with the law, without any form of discrimination. This approach underscores the government's firm commitment to addressing and regulating online gambling.
Treatment Recommendation	<ol style="list-style-type: none"> 1. The Ministry of Social Affairs is advised to provide counseling to online gambling victims experiencing psychosocial disorders. 2. The government, through the Online Gambling Eradication Task Force, is proposed to continue taking firm action against online gambling perpetrators.

The news frame highlights the complexity of handling online gambling victims. It acknowledges the negative impact of online gambling on society, especially those from the lower middle class, who can become impoverished as a result of this activity. At the same time, the government demonstrates a cautious approach in providing social assistance, only to those truly in need. This reflects the government's efforts to balance providing assistance with ensuring it is properly targeted. Through this framing, the news highlights the importance of measured policies focused on real needs, while maintaining the integrity of the social and legal systems.

2. Analysis on the Framing “Online Gambling” in Detik.com within June 2024

a. 259 Online Gambling Sites Blocked by the Lampung Regional Police²⁰

Problem Definition	The news highlights that the rise of online gambling practices is causing concern among the residents of Lampung. In response, the Lampung Regional Police have blocked 259 online gambling sites as an effort to limit public access to these illegal activities.
Causal Interpretation	The proliferation of online gambling sites, often disguised in various forms such as pop-up advertisements on multiple websites, poses significant challenges for monitoring and enforcement by authorities. This widespread availability is identified as a primary factor driving the persistence of online gambling.
Moral Evaluation	The actions of the Lampung Regional Police and the Lampung Provincial Government are portrayed positively, emphasizing their decisive efforts to safeguard the community. By restricting access to online gambling, they are preventing financial misuse and reducing the potential for related criminal activities.
Treatment Recommendation	<ol style="list-style-type: none"> 1. The news advocates for continued and proactive measures, including the ongoing blocking of online gambling sites and collaboration with relevant agencies, such as the Communications and Information Technology Agency, to ensure effective enforcement and public protection. 2. Arrest suspects involved in online gambling, including endorsers, Instagram celebrities, and players. 3. Trace account flows to uncover more perpetrators.

The news frames law enforcement in Lampung as taking decisive, responsible measures to safeguard the society. The emphasis on both legal action and community engagement underscores the authorities’ commitment to protecting the public from the negative consequences of online gambling.

²⁰ <https://www.detik.com/sumbagsel/hukum-dan-kriminal/d-7414461/259-situs-judi-online-diblokir-polda-lampung>.

b. Online Gambling Addiction a Cause of Divorce in Ponorogo²¹

Problem Definition	The report highlights a rising divorce rate in Ponorogo, identifying online gambling as a contributing factor. Maftuh Basuni, Public Relations Officer of the Ponorogo Religious Court, indicated that gambling-related issues are implicated in many marital breakdowns.
Causal Interpretation	Husbands' addiction to online gambling often results in financial mismanagement and tension within households. Money that should be allocated to family needs is instead spent on gambling activities, causing economic strain and conflict
Moral Evaluation	The news emphasizes the negative social impacts of online gambling, including marital breakdowns and economic disruption. Attorney Alwi Fachrudin noted that many divorce cases he handles are linked to financial difficulties triggered by online gambling, framing it as a socially harmful behavior.
Treatment Recommendation	<ol style="list-style-type: none"> 1. The news advocates for preventive measures and targeted interventions to mitigate the social and economic harms of online gambling. 2. The Importance of Safeguarding Household Finances: Protecting household economic stability from the adverse effects of online gambling is particularly critical when income from PMI is used for gambling activities.

This report provides a clear illustration of how online gambling has emerged as a significant issue, generating not only economic consequences but also social repercussions, including family disruption. The analysis underscores the multifaceted nature of the challenges confronting society and emphasizes the urgent need for comprehensive and sustainable measures to address these issues effectively.

3. Analysis on the Framing “online gambling” in Tribunnews.com within June 2024**a. Abdya Police Criminal Investigation Unit Arrests Online Gambling Perpetrator at Coffee Shop**

²¹ <https://www.detik.com/jatim/hukum-dan-kriminal/d-7414452/kecanduan-judi-online-jadi-penyebab-perceraian-di-ponorogo>

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Problem Definition	The news highlights the arrest of an online gambler at a coffee shop in the Abdya region of Aceh. This incident frames the broader problem as the illegal and pervasive spread of online gambling within the community, demonstrating that these activities can occur even in public spaces.
Causal Interpretation	Online gambling practices, which violate Indonesian law, disturb public order and contribute to social harm. The public and visible nature of the offense, as illustrated by the arrest, underscores the accessibility and prevalence of gambling activities in the society.
Moral Evaluation	Online gambling is portrayed as socially harmful, generating unrest and undermining community well-being. The police response is framed positively, emphasizing their role in protecting the public and upholding the law by taking decisive action against illegal gambling activities.
Treatment Recommendation	<ol style="list-style-type: none"> 1. Law enforcement measures should be swift and firm. 2. Abdya Police Criminal Investigation Unit is encouraged to continue actively pursuing and prosecuting online gambling perpetrators to prevent further social and economic harm.

This news frames online gambling as a serious societal threat with both economic and social consequences, including disruption of family and community life. By emphasizing law enforcement and public protection, the article reinforces the urgency of holistic and sustained measures to address gambling-related problems.

b. Social Assistance for Victims of Online Gambling, Risma, if they are poor, they deserve²³

Problem Definition	Online gambling is framed as a significant social problem that exacerbates economic vulnerability and undermines family welfare.
Causal Interpretation	The article attributes rising poverty and social disruption to online gambling practices, emphasizing

²² <https://prohaba.tribunnews.com/2024/06/21/satreskrim-polres-abdya-tangkap-pelaku-judi-online-di-warkop>

²³ <https://www.tribunnews.com/nasional/2024/06/14/korban-judi-online-dapat-bansos-risma-sepanjang-dia-miskin-dia-berhak?page=2>

	that financial losses incurred through gambling have pushed many families into economic hardship.
Moral Evaluation	The provision of social assistance to impoverished victims of online gambling is presented as a morally appropriate policy response. The Minister of Social Affairs, Tri Rismaharini, asserts that individuals who are officially classified as poor retain their right to receive social assistance, regardless of their involvement in online gambling activities.
Treatment Recommendation	The article recommends the inclusion of online gambling victims in the Integrated Social Welfare Data (DTKS) to ensure their access to social assistance programs. This approach reflects the government's broader commitment to addressing the social and economic impacts of online gambling through protective welfare measures

Overall, the article highlights the government's efforts to mitigate the adverse social effects of online gambling. By prioritizing social assistance for economically vulnerable victims, the policy response seeks to reduce financial harm and provide institutional protections for individuals and families affected by harmful online gambling practices.

Online Gambling News and Public Awareness

Online gambling refers to gambling activities conducted via internet-based platforms, including websites and mobile applications,²⁴ which allow users to participate in games such as poker, sports betting, casino games, and lotteries without physical presence at a gambling venue. Despite its convenience, online gambling carries significant social and economic risks. The practice emerged in the mid-1990s with the introduction of online betting websites that enabled users to gamble with real money.²⁵ Since then, the industry has expanded rapidly, driven by technological advancements, increased internet penetration, and the widespread use of mobile devices. As a result, online gambling has evolved into a multi-billion-dollar global industry with millions of active users worldwide.²⁶

The news articles analyzed from *Kompas.com* emphasize the rapid proliferation of online gambling in Indonesia, where such activities are considered

²⁴ Ayna B Johansen et al., "Exploring Online Problem Gamblers' Motivation to Change," *Addictive Behaviors Reports* 10 (2019), p.100187.

²⁵ Septi Indah Novita Sari and Tiara Nur Hidayah, "Identifikasi Yuridis Penegakan Hukum Terhadap Perjudian Online Di Indonesia," *Qaumiyah: Jurnal Hukum Tata Negara* 4, no. 1 (2023), p. 18–36.

²⁶ Philip W S Newall et al., "A Speed-of-Play Limit Reduces Gambling Expenditure in an Online Roulette Game: Results of an Online Experiment," *Addictive Behaviors* 127 (2022), p. 107229.

illegal and socially harmful. The reporting highlights the government's efforts to combat online gambling, including the shutdown of more than 21 million online gambling sites and the strengthening of inter-agency coordination. In addition, *Kompas.com* draws attention to the swift expansion of illegal gambling platforms and the perceived lack of oversight from religious and community leaders. Online gambling is consistently framed as a destructive practice that undermines individual well-being and family stability.²⁷ Within this narrative, the government is portrayed as a committed and responsible actor in eradicating online gambling, leading to policy recommendations that include stricter law enforcement, the establishment of a dedicated online gambling eradication task force, enhanced collaboration with digital platforms, and greater public participation in monitoring and reporting online gambling activities.

Detik.com highlights the growing prevalence of online gambling and its disruptive effects on social order, while also acknowledging the challenges associated with its eradication. The news coverage emphasizes that online gambling operators possess substantial financial and technical resources, enabling them to establish platforms and evade law enforcement detection. In addition, *Detik.com* reports on the social consequences of online gambling addiction, including financial instability and marital breakdown. The language used in these articles consistently frames online gambling as a harmful and socially detrimental practice with destructive implications for individual well-being and family life. Within this narrative, the government is portrayed as a serious and responsible actor committed to combating online gambling. Consequently, the articles advocate for stringent measures, including the active blocking of online gambling websites, enhanced cooperation among relevant government agencies, and the arrest of both operators and participants. Furthermore, *Detik.com* underscores the necessity of a comprehensive and sustainable strategy, supported by closer collaboration between the government and the information technology industry.

Tribunnews.com frames online gambling as an illegal activity that adversely affects multiple segments of society, including lower-income communities and civil servants (PNS). The coverage presents online gambling as a serious social threat that demands decisive intervention from both the government and law enforcement agencies. The article emphasizes that the persistence of online gambling is driven by uncontrolled internet access and the increasingly sophisticated modus operandi employed by major gambling operators. In response, the government through various ministries and relevant institutions is portrayed as actively working to disrupt the digital infrastructure and access channels that facilitate online gambling operations, particularly those originating from abroad. Furthermore, *Tribunnews.com* characterizes online gambling as a highly detrimental and unethical practice, reinforcing a firm moral stance against its existence. The reporting highlights

²⁷ Dika Sahputra, "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 6, No. 2 (2022), p. 139.

violations involving civil servants to underscore that online gambling not only causes financial harm but also erodes social trust and moral integrity. Consequently, the articles advocate for stringent policy responses, including decisive government action and strict law enforcement, the blocking of internet access to foreign-based online gambling platforms, coordinated raids and legal prosecution of perpetrators across different social groups—including civil servants—and the identification and exposure of major online gambling operators. These measures are presented as necessary to mitigate the widespread negative impacts of online gambling and to protect the broader public interest.

Based on the framing analysis of online gambling news across the three media outlets, several key conclusions can be drawn:

1. The popularity of online gambling: all outlets consistently frame online gambling as a rapidly expanding phenomenon that poses significant harm to the broader community.
2. Negative perception of online gambling: online gambling is uniformly portrayed as an illegal and socially detrimental activity, with destructive consequences for individual well-being, family stability, and societal order.
3. Government action: the government is depicted as a serious and responsible actor committed to eradicating online gambling through a range of decisive measures, including website shutdowns, access blocking, law enforcement raids, and legal prosecution.
4. Coordination and collaboration: the media emphasize the necessity of coordination among government agencies, collaboration with digital platforms, and the active participation of the public in monitoring and reporting online gambling activities. These elements are presented as integral components of a comprehensive and effective response.
5. Social and Moral Impacts: the framing across the three outlets highlights the profound social and moral implications of online gambling, particularly its adverse effects on ordinary citizens, civil servants, and broader social morality, thereby reinforcing the urgency of addressing the issue through sustained and coordinated policy interventions.

Thus, the three media outlets present the issue of online gambling from multiple perspectives while consistently emphasizing the government's seriousness and responsibility, as well as the crucial role of public participation in efforts to eradicate online gambling in Indonesia. The framing analysis indicates that media coverage predominantly highlights the negative social, economic, and moral consequences of online gambling. Such framing has the potential to influence policymakers toward the adoption of stricter regulatory measures aimed at protecting the public. Conversely, if media narratives were more balanced or foregrounded the potential economic benefits of online gambling, policy outcomes might shift toward a more permissive or supportive regulatory approach. As noted by Browne, although effective regulation is essential for mitigating the harmful effects of online gambling,

its implementation is frequently constrained by complex regulatory, technological, and enforcement challenges.²⁸

News framing plays a critical role in shaping public perception and social attitudes. The media exert substantial influence over public opinion through the selection, emphasis, and presentation of information. In the case of online gambling, news coverage tends to prioritize negative consequences, such as addiction and financial loss, which reinforces public perceptions of online gambling as a serious social threats. Empirical research by Wardle further demonstrates that media framing significantly affects public attitudes and behavioral responses to online gambling, underscoring the broader societal implications of how this issue is represented in the news.²⁹

One of the most prominent negative impacts of online gambling on the society, particularly among youth and adolescents, is economic harm.³⁰ Many teenagers who engage in online gambling experience debt as a result of persistent participation, often driven by the temptation to recover previous losses. In some cases, adolescents reportedly spend between 25,000 and 100,000 rupiah per day on online gambling activities. Beyond economic consequences, online gambling also generates broader social and personal impacts. These include reduced social interaction, direct material losses, neglect of religious obligations, and declining academic performance due to diminished motivation and engagement in learning. Collectively, these adverse effects significantly disrupt adolescents' daily lives. Notably, many affected individuals express a strong desire to cease online gambling after recognizing its detrimental influence on their personal, social, and educational well-being.³¹

Framing analysis plays a crucial role in educational and preventive efforts related to online gambling. By examining how online gambling is constructed and represented in media discourse, non-governmental organizations, educational institutions, and government agencies can develop more targeted and effective awareness campaigns and prevention strategies. Such initiatives may contribute to reducing the harmful consequences of online gambling and providing support for individuals experiencing gambling-related problems. Overall, the analysis of news framing on online gambling offers valuable insights into public perceptions, policy formation processes, and the development of more effective responses to the social, economic, and health-related impacts of online gambling.

²⁸ Matthew Browne et al., "Assessing Gambling-Related Harm in Victoria," *Victorian Responsible Gambling Foundation*, no. April (2016).

²⁹ Lailan Rafiqah and Harunur Rasyid, "The Dampak Judi Online terhadap Kehidupan Sosial Ekonomi Masyarakat," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 20, No. 2 (2023), p. 282-290.

³⁰ Wardle et al., *British Gambling Prevalence Survey 2010*.

³¹ Raisan Ihsanuddin, et.al., "Maraknya Judi Online Di Kalangan Remaja Kelurahan Derwati Kecamatan Rancasari Kota Bandung," *Jurnal Cerdik: Pendidikan dan Pengajaran* 3, No. 1 (2023).

The Role of the Family, Online Gambling, and Demoralization: *An Tafsir Ahkam Perspective*

The results of the framing analysis indicate that the proliferation of online gambling constitutes a serious threat to the Indonesian society. Moreover, the analysis suggests that the moral degradation associated with gambling has reached an alarming level.³² The concept of *demoralization*, derived from the term *moral*, refers to a decline in moral values, ethical standards, and human dignity within society.³³ In this context, demoralization is not only manifested in social and behavioral deviations but is also closely linked to individual psychological disturbances, which in some cases may require professional mental health intervention. Several structural factors contribute to this condition, including the weakening of government authority, persistent poverty, declining quality of law enforcement, and reduced public adherence to religious teachings.³⁴

From the perspective of the *Ahkam* interpretative approach, the root causes of online gambling can be understood as violations of divine commands and forms of disobedience to religious moral principles. This condition is further exacerbated by insufficient parental supervision of children's behavior, particularly in relation to their use of digital media and social networking platforms.³⁵ Consequently, parents hold a central role in providing moral education and guidance within the family.³⁶ This responsibility is explicitly emphasized in Islamic teachings; for example, the Qur'an underscores parental accountability in moral and religious education, as articulated in QS. Al-Tahrim (66:6), which highlights the obligation of parents to safeguard themselves and their families through proper guidance and moral instruction:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "O you who believe, protect yourselves and your families from a Hellfire whose fuel is men and stones; over it is angels, stern and severe, who

³² Wiktionary Contributors, "Demoralization," *Wiktionary, The Free Dictionary*, 2022, <https://en.wiktionary.org/w/index.php?title=demoralization&oldid=59526019>.

³³ Sophie Robinson, et. al., "A Review of the Construct of Demoralization: History, Definitions, and Future Directions for Palliative Care," *American Journal of Hospice and Palliative Medicine*® 33, no. 1 (2016), p. 93–101.

³⁴ Bonnie L Rickelman, "Demoralization as a Precursor to Serious Depression," *Journal of the American Psychiatric Nurses Association* 8, no. 1 (2002), p. 9–17.

³⁵ Susanto Susanto and Arik Dwijayanto, "Student's Attachment to Social Media and the Challenges of Moderate Islamic Education (Implementation During the Covid-19 Pandemic)," *Jurnal Ilmiah Peuradeun* 10, No. 2 (2022).

³⁶ Abidin Nurdin, et.al., "Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 2 (2024).

do not disobey Allah in what He commands them, and who always do what they are commanded.” (QS. Al-Tahrim: 6).

According to Imam Al-Tabari, this verse serves as a warning to believers to safeguard themselves and their families from the torment of Hellfire by adhering to Allah’s commands and avoiding His prohibitions. Al-Tabari interprets the term “protect” as the duty to uphold Allah’s commands within the family, which includes guiding family members to perform obligatory acts such as prayer, zakat, and other forms of worship. He further references Abdullah ibn Abbas, who emphasized that believers are obligated to educate their families to consistently obey divine commands and refrain from sin in order to avoid the fires of Hell.³⁷

Similarly, Ahmad Al-Maraghi interprets this verse as emphasizing the responsibility of the head of the family to provide sound religious education, encourage continuous self-improvement, and foster regular worship among family members. Al-Maraghi underscores that family members are a moral and spiritual responsibility of the individual, and each person must actively ensure that their household is protected from behaviors and sins that could lead to spiritual harm or punishment in the afterlife.³⁸

In addition to the family, social institutions and religious leaders (*ulama*) play a critical role as community authorities in providing moral guidance and oversight.³⁹ From the perspective of moral evaluation, this aligns with Islamic legal principles, which classify gambling as a major sin (*haram*).⁴⁰ The adverse effects of online gambling on individuals and families underscore the importance of preserving both moral and social integrity. The engagement of religious leaders reflects the principle of *amar ma'ruf nahi munkar*, enjoining good and forbidding evil as emphasized in Surah Ali Imran (3:104), which mandates the promotion of virtuous behavior and the prevention of harmful practices within the community.

Gambling constitutes behavior that erodes moral values and generates economic and social instability.⁴¹ The proliferation of online gambling, described by *Detik.com* as socially detrimental, represents a violation of ethical principles and public interest (*masalahah*). Beyond personal harm, online gambling contributes to wider societal consequences, including marital breakdown and financial

³⁷ Abu Ja'far Muhammad bin Jarir al-Tabari, *Jami' al-Bayan fi Tafsir al-Qur'an*, Jilid. 28, Beirut: Dar al-Kutub al-Ilmiyyah, 1992, p. 168.

³⁸ Ahmad Mustafa Al-Maraghi, *Tafsir al-Maraghi*, Jilid 10, Kairo: Mustafa al-Babi al-Halabi, 1946, p. 174.

³⁹ Mursyid Djawas and Riska Fajrina, “Effectiveness of Abandoned Child Protection Institutions: Study at Suci Hati Orphanage in Meulaboh, West Aceh Regency,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, No. 2 (2019). Sri Astuti A. Samad, et.al., “Agama dan Problematika Masyarakat: Fungsi Tasawuf Dalam Pendidikan, Sosial dan Akhlak,” *Jurnal Ilmu Sosial dan Ilmu Politik* 5, No. 1 (2024).

⁴⁰ Abu Abdillah Muhammad bin Ahmad al-Ansari Al-Qurtubi, *Al-Jami' Al-Ahkam Al-Qur'an, Juz V* (Beirut: Dar al-Fkri, 1987), p. 286.

⁴¹ Wahbah Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj*, juz IV (Damaskus: Dar al-Fikr, 2009), p. 42.

dependency. Government interventions reported in the media, such as website blocking and legal action against online gamblers, reflect the state's responsibility to protect society from the negative consequences of this practice. Nevertheless, the principle of fairness in law enforcement remains essential, emphasizing the need for due process and clearly defined limits on preventative measures. Recommendations by *Detik.com* for a comprehensive strategy, including enhanced cooperation between the government and the information technology sector, can thus be interpreted as a pragmatic approach to addressing the complex challenges of online gambling eradication while balancing social protection and legal fairness.

Regarding the issue of online gambling discussed in the *Tribunnews* report, Islamic legal evidence provides a clear normative basis for its prohibition. The Qur'anic verses in Surah Al-Ma'idah (5:90–91) explicitly forbid gambling on the grounds that it provokes hostility and hatred among people and leads to social and economic harm.⁴² These verses characterize gambling as a satanic practice and explicitly instruct believers to abstain from it. Furthermore, the concept of *maqāshid al-sharī'ah* underscores the necessity of preventive measures to safeguard the public interest (*maṣlahah*) from harm and social disruption.⁴³ In this context, cases of online gambling that disproportionately affect lower-income communities, the poor, and civil servants constitute a serious threat to public welfare and social justice, and therefore must be addressed and eradicated to preserve social order.

Qur'anic guidance emphasizing fairness in law enforcement and firmness in addressing actions that harm society is articulated in Surah Al-Nisa (4:135). This verse is particularly relevant in the context of taking decisive action against perpetrators of online gambling, including civil servants. Government measures such as blocking internet access to overseas-based online gambling platforms and enforcing strict legal sanctions may be understood as efforts to uphold social justice and protect society from the detrimental effects of online gambling. Accordingly, both the government and law enforcement authorities are expected to act on the basis of clear moral principles and the rule of law, in alignment with Islamic teachings that emphasize the protection of the public interest (*maṣlahah*) and the consistent enforcement of justice.

From a legal perspective, collective cooperation can be viewed as a positive and necessary measure when it is directed toward protecting society and developing more effective preventive strategies. A critical approach to legal interpretation strengthens the argument for safeguarding moral values and public interest in addressing social phenomena such as online gambling. The recommended solutions correspond with the Islamic principles of protecting the public interest (*maṣlahah*)

⁴² M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Vol. III (Jakarta: Lentera Hati, 2003), 91.

⁴³ Yūsuf Al-Qarḍāwī, *Al-Halāl Wa Al-Harām Fi Al-Islām* (Dār al-Ma'rifat, 1985). Syafril Wicaksono, et.al., "Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in UIN KHAS Jember," *El-Mashlalah* 23, No. 2 (2023).

and preventing harm (*mafsadah*). Firm government action, combined with active community involvement, aligns with Islamic legal teachings that emphasize the importance of collective responsibility in upholding moral and social norms. Similarly, coordination with digital platforms can be understood as an exercise of *ijtihad*, reflecting the application of Islamic jurisprudence in a contemporary context to address modern challenges, such as online gambling. Moreover, preventive measures at the family level remain essential, with parents playing a central role in providing guidance and nurturing children to grow and develop in accordance with Islamic values. Together, these strategies illustrate the integration of legal, social, and religious frameworks in responding to the multifaceted problem of online gambling.

Conclusion

Using a framing analysis combined with an Islamic interpretation approach provides a comprehensive understanding of how this news story portrays online gambling as a serious societal problem. By defining the issue, identifying its causes, evaluating its moral implications, and proposing solutions, this approach reinforces the narrative that the government is committed to eradicating online gambling for the welfare of the society, while simultaneously upholding the moral values emphasized in Islam. To prevent the social and moral harms associated with online gambling, effective cooperation between the government, families, social institutions, and religious scholars is essential. The application of an Islamic interpretation approach to online gambling cases remains relatively novel and is rarely implemented systematically. This highlights an effort to expand the use of Islamic methodology in analyzing complex contemporary issues. Consequently, this research contributes to a deeper understanding of the Islamic law concerning online gambling and offers insights for government policies to address the phenomenon in accordance with the *Sharia* principles. By combining *ahkam* interpretation with media framing analysis, this study demonstrates the value of an interdisciplinary approach to tackling complex social problems. It also provides a potential model for future research that integrates Islamic law with other social science or humanities methodologies.

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