



Analysis Of The Perceptions State University of Medan Students About Scatter (Online Gambling)

Cindy Aulia Rusli ¹, Dilla Ayu Kartika ², Muhammad Reynal ³, Yuliana Dewi Siregar ⁴,
Rizka Harianingsih ⁵, Hapni Laila Siregar ⁶
¹⁻⁶ State University of Medan

Alamat: Jl. William Iskandar Ps. V, Kenangan Baru, Kec. Percut Sei Tuan, Kabupaten Deli Serdang,
Sumatera Utara 20221

Korespondensi penulis: cindyauliaa975@gmail.com

Abstract. *The current era of globalization has many impacts on Indonesian society, including the impact of online gambling addiction. In recent years, gambling over the Internet, or commonly called online gambling, has been increasing. According to Kata data, of the total 2.8 million people involved in online gambling or slots in Indonesia, as many as 2.2 million of them are university students. These people participate in virtual gambling activities through online platforms such as websites and applications connected to the internet. The entire transaction process from depositing to withdrawing gambling winnings is carried out online in an online connected system. The purpose of this study is to analyze the factors that make current students interested in online gambling (scatter). This study uses quantitative research methods with a focus on results. The research data was collected through questionnaires distributed to several respondents who are students. The results showed that the impact of online gambling on students is to cause feelings of laziness and reduce academic performance. On average, students spend up to one hour playing Scatter. Financial difficulties (pocket money) are also a factor that affects students playing scatter (online gambling).*

Keywords: *Gambling, Online Platforms, Student Interest*

INTRODUCTION

From a legal perspective, gambling is a crime that disturbs public order. In this context, Article 1 of Law Number 7 of 1974 concerning Gambling Regulations states that all gambling offenses are classified as criminal offenses. The problem of gambling has become a chronic disease in society, so to overcome the problem of gambling and work together not only the government and law enforcement are needed, but legal awareness and community participation are also very necessary.

Eradicate all forms of gambling. According to Papu (2013), gambling can be defined as an action that involves the risk of losing something valuable, social interaction, and personal freedom to decide whether.

Basically, gambling is a crime that endangers the life of society, state and nation and violates religious norms, moral values, decency and law. Gambling can indeed cause losses for those who play it, but in some cases it can also generate profits. However, gambling still exists and is considered normal by some people.

According to Budi Mastono (2013), some types of gambling mentioned in this article include: (1) Roulette is gambling by betting money on one of the 36 numbers and 2 additional numbers (38 numbers in total), if guessed correctly, the prize is 36 times the bet amount; (2)

Black Jack or tie-up, where the dealer distributes cards to many players, if the dealer's card has the highest value then all players will lose, and vice versa if the dealer gets the card then the lowest value must be paid to the player. (3) Togel Nalo Tail Togel Nalo Tail takes the last 2 numbers of the nalo number, the player must guess one of the numbers from 0 to 99. If the guess is correct, it will be paid 65 times the bet; (4) Tekpo is a game that uses dominoes, who has the highest value is the winner; (4) Dice is played using dice. It involves guessing the number of circles on the top of the dice, if you guess correctly then you are declared the winner; (5) Dokding is a game of animal-shaped dice, players bet on animal-shaped columns of paper scattered on the floor. The dice are then thrown up; (6) Sabung ayam, which is releasing 2 pigeons at an agreed place, the first bird to arrive is declared the winner; (7) Okeh is a game of luck by throwing 2 coins up, if the picture is a bird declared dead and if the picture is a rupee declared alive; (8) Sabung ayam means two roosters fight each other and the bettor sides with one rooster. If the team's rooster wins, the bettor is declared the winner; (9) Togel is a form of illegal togel gambling that involves betting money to guess the numbers that will appear. Togel games are very popular in Indonesia, with many types of draws with different values and benefits depending on the rules of each bookie; (10) Mahjong is a game for 4 people originating from China. In this game, skill, strategy, intelligence, calculation and luck are required; (11) Football betting involves betting on which team or side will win a football match or other type of football match; (12) Online gambling is a popular form of gambling in modern times. Players do not need to meet face to face, just use the internet to play as they wish so that distance is no longer a barrier. Through the Internet, players from one country can connect with players from other countries. Today, online gambling has increased worldwide and is difficult to eradicate by law enforcement. It should be noted that online gambling is a prohibited act according to Article 27 paragraph (2) of the ITE Law which is punishable by a maximum imprisonment of 6 years and/or a maximum fine of Rp 1 billion.

The following is an explanation of part of Article 27 paragraph (2) of the ITE Law regarding internet gambling according to Adami Chazawi and Ardi Ferdian: According to Adami Chazawi and Ardi Ferdian in his book *Information Crimes and Electronic Transactions*, the characteristics of online gambling criminal acts are as follows:

1. Subjective element: there is intent (fault).
2. Purpose element:
 - a. Illegal: without right;
 - b. The activity is sharing, transmitting and/or making it available for use

c. The goods are electronic data and/or electronic documents containing game content.

The book explains that the application of Article 27(2) ITE is carried out by adjusting the limitations/definition of gambling provided in Article 303(3) of the Criminal Code and applying it to the type/form of gambling concerned. of the crime of gambling.

The definition of gambling contained in article § 27 paragraph 2 of the ITE Law is the same as the definition of gambling (hazardspel) according to article § 303 paragraph 3 of the Criminal Code. In contrast, the criminal offense of gambling itself is regulated in § 303 paragraph 1 paragraphs 1, 2, 3 and 2 of the Criminal Code and § 303 of the Criminal Code in paragraph 1 and 2 paragraph 1 bis. In accordance with the circular letter of the Supreme Court of ITE Law, the focus of the application of § 27 paragraph 2 of ITES is the game content or the activities of the person who provides such content electronically, distributes it, and makes it available. which is prohibited or unlicensed under applicable regulations.

According to Islamic teachings, gambling means any game that brings profit and loss to the player. In Arabic, gambling is often called “maysir” (المَيْسِر). The Quran mentions the word maysir 3 times which means gambling. But in the Prophetic Hadith, the concept of gambling is more often referred to by the name of the game, such as “nard” (النَّرْد) and “shathranj” (الشَّطْرَنْج). Both are popular games in Iran, so the names are in Persian which has been converted to Arabic. Gambling is also called “qimar” (القِمَار). Ibn Umar and Ibn Abbas (may Allah be pleased with them) said that maysir is the same as qimar.

1. Ibn Sirin defines gambling as follows: All games that contain elements of qimar (gambling), drinking, shouting or standing are included in the category of Maysir (gambling).
2. As-Sa'di stated that the definition of maysir (gambling) is as follows: All things related to matches / competitions that require material rewards from both participants.
3. Al-Qaradawi defines gambling as: Any game where the player is inseparable from the possibility of winning or losing.

Although the editorials vary, experts basically agree that gambling is any form of game that involves betting or material interests so that parties can win and lose.

THEORETICAL STUDY

Evidence of the Prohibition of Gambling in Islamic Law

Allah SWT says in the Qur'an about the prohibition of gambling as in Surah al-Baqarah verse 219:

لِلنَّاسِ وَمَنَافِعِ كَبِيرٍ إِنَّكُمْ فِيهِمَا أَقْلٌ وَالْمَيْسِرُ وَالْخَمْرُ عَنْ يَسْتَأْتُونَكَ

“They asked you about alcohol and gambling. Say, “In both there is a great sin and some benefit to man. (But their sins outweigh their benefits.” ... (QS. Al-Baqarah: 219)

Then Allah SWT also says in Surah al-Maidah verse 90 which reads:

تُفْلِحُونَ لَعَلَّكُمْ فَاجْتَنِبُوهُ الشَّيْطَانِ عَمَلٍ مِنْ رَجْسٍ وَالْأَزْلَامُ وَالْأَنْصَابُ وَالْمَيْسِرُ الْخَمْرُ إِنَّمَا أَمْتُوا الَّذِينَ يَأْتِيهَا

"O you who believe! Verily (drinking) wine, gambling, sacrificing to idols, casting lots with arrows, are abominable deeds of the devil. So avoid those deeds so that you may have good fortune. (QS. Al-Maidah: 90)

The phrase “rijsun min amalisy-syaithan” (رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ) which means “abominable deeds that are the deeds of the devil” implies that gambling activity is categorized as a major sin in Islamic teachings. A person who engages in gambling will be considered as an ungodly person and his testimony will not be accepted because he has fallen into a despicable act which is the work of the devil himself.

There are also many saheeh traditions in the Hadith that forbid gambling, including:

مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

Abu Musa Al-Ash'ar (radhiyallahu 'anhu) reported that the Messenger of Allah (SAW) said: Whoever plays dice (gambling) has indeed disobeyed Allah and His Messenger. (HR Abu Daud)

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ الْخَمْرَ وَالْمَيْسِرَ وَالْكُؤْبَةَ.

Verily, Allah has forbidden for you intoxicants, gambling and vaulting (HR Al Baihaqi).

Scholars have different opinions on the interpretation of the word “dome” (الكوبة). Some say it means “narwastu”, some say “shathranj” and some say it refers to “drum”. In the context of Quranic history, there is a story about the brother of Prophet Yusuf (pbuh) who was told about the disappearance of the king's glass or cup. A reward was promised to those who managed to find it.

رَعِيْمٌ بِهِ وَأَنَا بَعِيْرٌ جَمَلُ بِهِ جَاءَ وَلِمَنْ الْمَلِكِ صَوَاعٍ نَفَقْتُ قَالُوا

“They said, 'We have lost the king's trophy, and whoever brings it back will receive (foodstuffs) the weight of a camel's burden, and I guarantee it.'” (Yusuf: 72)

In one of his hadiths, the Prophet (SAW) talks about meat grown from haram food.

بِهِ أَوْلَى النَّارِ كَانَتْ إِلَّا سُخْتٍ مِنْ نَبْتٍ لَحْمٍ يَرْبُو لَا إِنَّهُ عُجْرَةٌ بِنِ كَعْبٍ يَا

“O Ka'b ibn Ujroh, verily, no flesh (limb) that grows from something haram except that it is more entitled to burn in the fire of hell.” (HR. Tirmizy)

إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا : عَنْ أَبِي هُرَيْرَةَ ض قَالَ: قَالَ رَسُولُ اللَّهِ

“Abi Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “Allah is pure and accepts none but the pure.” (HR. Bukhari).

Using ill-gotten money to donate to others, especially to mosques, madrasas, or religious activities is also considered haram. This is because Allah SWT is holy and only accepts sacrifices that are also clean and pure. In particular, the Prophet SAW has forbidden someone to buy and sell gambling tools.

تَمَنُّ الْخَمْرِ حَرَامٌ وَمَهْرُ الْبَغِيِّ حَرَامٌ وَتَمَنُّ الْكَلْبِ حَرَامٌ وَالْكَوْبَةُ حَرَامٌ وَإِنْ أَتَاكَ صَاحِبُ الْكَلْبِ يَلْتَمِسُ تَمَنَّهُ فَاَمْلَأْ يَدَيْهِ تَرًا

“Proceeds from the sale of alcohol are forbidden. Prostitution proceeds are haram. The sale of dice is forbidden. The proceeds of the sale of dogs are forbidden; if the owner of a dog comes to you asking for the proceeds of the sale of his dog, then indeed he has filled his hands with dirt.” (narrated by At-Thabarani and Ad-Daruquthuny).

Students are one of the groups that have an interest in participating in online games which are now a big phenomenon among them. In this era, technological advances make it easier for students to win money games quickly. In fact, many students use online gaming as a way to earn extra money or even become their main source of income to fulfill their daily needs. For those who are already involved, this is everyday life and has also become part of their lifestyle.

Gambling significantly alters income strategies and results in a tendency for lazy behavior. Especially in the student environment, the result is the change from visionary thinking models to more pragmatic ones, the weakening of students' critical thinking, and their persistence in playing online games. The lack of concrete solutions and severe punishments in online gambling cases provides freedom for criminals, especially students, to continue their activities. This condition removes the fear of the consequences that will occur and blurs the perception that gambling is against Indonesian social values.

The real impact of online gambling addiction, especially on students, is (1) *causing enmity between people*, as mentioned in Surah Al-Maidah verse 91. This happens because

gambling makes profits for some parties but is very detrimental to others. Therefore, the parties involved in gambling often experience conflict and hostility. Allah Almighty has said:

نَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

“Verily, the devil intends to stir up enmity and hatred among you by reason of drinking and gambling, and to prevent you from remembering Allah and prayer. So stop (from doing that work).” (QS. Al-Maidah: 91); (2) *Making Lazy Learning* Lazy learning is a condition in which a person loses the enthusiasm to carry out learning activities from home or from campus, which should be done by a student to complete his/her lecture assignments. This condition is considered a disease that greatly limits one's success. This is often caused by an instant mindset or the desire to get rich quickly through gambling; (3) *Addiction* If someone is addicted and hooked, they tend to continue spending their money on gambling, be it in the form of betting on chicken, togel, or others. If they win, the money is often used for consumptive and unproductive activities.

This cycle continues until a person experiences bankruptcy or lack of money. This is self-defeating as it causes financial loss and possibly damages social relationships and personal well-being; (4) *Getting into Debt* The consequences of gambling addiction can get a person into unending debt, especially when the player loses and experiences heavy losses. In an attempt to cover the losses from the previous game, they are often tempted to gamble again in the hope of winning the money back. This can lead to further accumulation of debt. Parents are often the ones to whom these debts are owed, and as a result, they may be forced to give more pocket money than usual to their children; (5) *Opening Doors to Other Crimes* The extreme attitude of students in seeking money for online gambling capital can lead to negative impacts, including the occurrence of fights, demonstrations, theft, and so on. The decision to use improper or illegal means in an attempt to earn extra money can trigger internal and external conflicts within the campus and community. This creates an environment that is not conducive to students' personal and academic development, and threatens the safety and orderliness of their surroundings.

Based on this background, the research team wants to analyze the impacts that are the main factors that motivate current students to be addicted to scatter or online gambling. Gambling not only changes the way people earn income, but also has a psychological impact on the mindset and critical skills that will become the basic capital of students, the next generation. The absence of a solution to the problem of online gambling that is concrete and

effective makes students continue to gamble without realizing that these activities are not in accordance with the social and cultural norms of Indonesian society.

METHODS

This study aims to analyze the factors that influence current university students' participation in online gaming recreation. The approach used in this research is based on quantitative research, collecting information through literature review and distributing questionnaires. The subjects of this research are students of the Department of Economics, State University of Medan and the respondents are students who follow various academic programs in semester IV.

This research instrument uses an online questionnaire filling method through a form. Therefore, the instruments we need are access to create forms, question sources and student data. The questionnaire distribution began within a week. April 8 - April 14, 2024 with the following questions.

1. Where do respondents know about online gambling
2. How many times played online gambling
3. How does playing online gambling affect respondents
4. Desire to stop
5. How many hours spent playing online gambling

Then the research team managed the data obtained by the respondents in the form of a percentage diagram of each question item.

RESULTS AND DISCUSSION

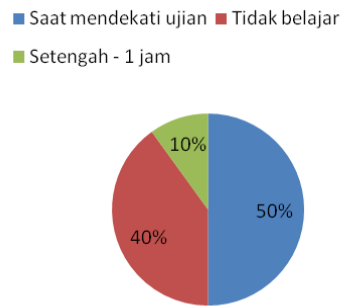
1. Respondents already know what online gambling is

Based on the data obtained from respondents, most respondents know what online gambling is. Respondents defined online gambling as gambling that involves using money to play online in places such as gambling, self-harm games, and wasting time.

2. Respondents learned about online gambling from various sources

The majority of respondents reported that they learned about online gambling through the various social media platforms they use such as tiktok, instagram, and advertisements that appear on social media or google search engines.

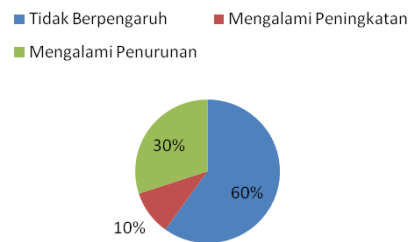
3. Since the existence of online gambling, the time used for studying has decreased



Picture 1. Diagram time used for studying

From the diagram above, it can be seen that since the existence of online games, 50% of students only study when approaching exams, 40% do not study, and the other 10% only study for half to 1 hour.

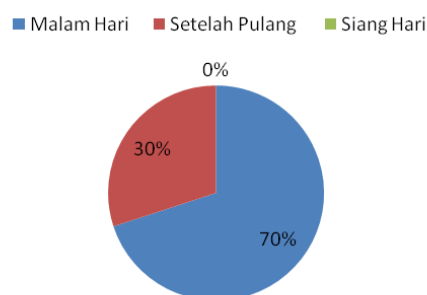
4. Learning values after online gambling



Picture 2. Diagram of learning values after online gambling

From the diagram above, it can be seen that after online gambling 60% of respondents said that the respondents' subject grades had little effect, 30% experienced a decrease in subject grades, and 10% of respondents said the subject grades had increased.

5. The right time to access online



Picture 3. Diagram of the right time to access online

From the diagram above, it can be seen that 70% of respondents. As many as 30% of respondents stated that the most appropriate time to access online gambling was after school.

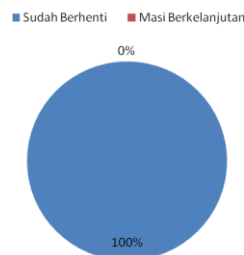
6. Never win online gambling



Picture 4. Respondents who play online gambling

From the diagram above, it can be seen that 100% of respondents who play online gambling have never won when playing scatter (online gambling).

7. Intent to stop playing online gambling



Picture 5. Intent to stop playing online gambling

From the diagram above, it can be seen that 100% of respondents have the desire to stop playing online gambling.

1. Efforts made not to play online gambling

From the data obtained from respondents, the efforts made were to delete the application from the cellphone, avoid social media, and increase time for activities in the real world.

2. Respondents' responses for people who play online gambling

From the data obtained, respondents responded negatively to people who play online gambling. Respondents said that people who play online gambling are crazy people who like to spend money, are lazy, and forget time because they are too focused on online gambling.

Internet gambling is regulated in Article 2 of Law No.27.19/2016 of Law No. 11 of 2008, otherwise known as the ITE Law. The article clearly states that anyone who intentionally

and without authorization disseminates, transmits, or creates electronic gambling information or documents can be penalized. The danger of this crime is regulated in Article 45(2) of the ITE Law, which carries a penalty of six years in prison and a maximum fine of 1 billion rupiah for anyone involved in online gambling. This provision allows parties involved in online gambling to take legal responsibility.

When it comes to online gambling, it doesn't matter who runs it, as anyone with free time, money to play, access to a computer or cell phone, and an internet connection can participate. This convenience often encourages people to play online gambling because online gambling does not require physical restrictions or time constraints. This increases its appeal for those who continue to play online in the hope of earning more profits and filling their free time.

Today's students take up online gambling, which is considered a lifelong hobby. This habit has been instilled in them since they were in elementary school and high school. They know the various popular games available on the website such as Soccer, Sicbo, Dragon Tiger, QQ, Ceme and many more.

In this study, the majority of respondents who are university students have shown sufficient understanding of online gambling, describing it as a game that involves betting money online. They acquired knowledge about online gambling from various sources, mainly through social media and online advertisements. Generating gambling capital included using school fees, pledging personal property, going into debt, and even selling valuable assets such as laptops. They said that if they saved all the money they spent on gambling, they would have enough money to buy a motorcycle or car. This shows the importance of online gambling among university students and the potential economic impact of banning this activity. Gambling may be considered a fun and lucrative activity for some, but it's best to be cautious when you know there is a risk of serious financial problems. (Agnes Chintya Lilac Ring, 2024).

The influence of the existence of online gambling is very influential on respondents both in terms of declining grades, the emergence of laziness, wasting money, and losing control of their time. The most appropriate time to access online gambling according to respondents is at night, indicating that this activity often occurs outside of study/work hours. All respondents expressed a desire to stop playing online gambling, and they have made efforts to stop the habit, including by deleting gambling apps from their phones and limiting their use of social media.

CONCLUSIONS AND RECOMMENDATIONS

In the Islamic view, online gambling is also forbidden because it violates the moral and ethical principles of the religion. Islam encourages educating people about the dangers of gambling and supporting recovery from gambling addiction through the formation of supportive communities. In addition, strict law enforcement is needed to reduce the prevalence of online gambling. A suggestion that we can give is to raise awareness of the dangers of online gambling, both through education in schools and social campaigns. In addition, there needs to be cooperation between the government, religious institutions, and the community in enforcing the law and providing support to individuals who are negatively affected by online gambling. Efforts are also needed to develop recovery programs for those who have been addicted to online gambling.

ACKNOWLEDGMENTS

My deepest gratitude to Mrs. Hapni Laila Siregar for her guidance and support in the process of this research. She has provided valuable insights in the subject of Islamic Religious Education which is the main foundation of this research. We would also like to thank our parents for their irreplaceable prayers, support, and motivation throughout this journey. All of their contributions and assistance meant a lot to the success of the research in this study. Thank you very much.

REFERENCE LIST

- Arrasyd, H., Pardede, N., & Azis, A. (2023). Dampak negatif bermain judi terhadap pelaksanaan pengamalan beragama remaja di Desa Salambue Kecamatan Padangsidempuan Tenggara. *Jurnal Bimbingan dan Konseling*, 8(1), 115–121. <http://dx.doi.org/10.31604/ristekdik.2023.v8i1.115-121>
- Bahtiar, & Nurhasanah. (2023). Pendidikan agama Islam di perguruan tinggi umum. Yogyakarta: Aswaja Pressindo.
- Bator, R. J., Bryan, A. D., & Schultz, P. W. (2011). Who gives a hoot?: Intercept surveys of litterers and disposers. *Environment and Behavior*, 43(3), 295–315. <https://doi.org/10.1177/0013916509356884>
- Budi, M. (2013). Efektivitas penerapan hukum terkait perjudian di Indonesia dan Singapura. *UIB Repository*. <http://repository.uib.ac.id/id/eprint/412>
- Fikriana, A., & Irsyad, M. (2024). Pengaruh judi online terhadap kesejahteraan masyarakat Muslim perspektif fiqh siyasah. *Jurnal Ilmu Hukum dan Administrasi Negara*, 2(1), 210–219. <https://doi.org/10.55606/eksekusi.v2i1.869>

- Hidayati, S. N. (2016). Pengaruh pendekatan keras dan lunak pemimpin organisasi terhadap kepuasan kerja dan potensi mogok kerja karyawan. *Jurnal Maksipreneur: Manajemen, Koperasi, dan Entrepreneurship*, 5(2), 57–66. <http://dx.doi.org/10.30588/soshumdik.v5i2.164>
- Ishaq, R. R. (2022). Judi sepak bola online pada kalangan mahasiswa Muslim di Universitas Islam Riau. *Jurnal Cakrawala Ilmiah*, 3. <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v1i7.1781>
- Kusumo, D. N., Muhammad, R. R., & Febrianti, S. (2023). Maraknya judi online di kalangan masyarakat kota maupun desa. *Jurnal Perspektif*, 2(2), 225–232. <https://doi.org/10.53947/perspekt.v2i3.391>
- Lubis, F. H., Pane, M., & Irwansyah. (2023). Fenomena judi online di kalangan remaja dan faktor penyebab maraknya serta pandangan hukum positif dan hukum Islam (Maqashid Syariah). *Jurnal Pendidikan dan Konseling*, 5(2), 2655–2663. <https://doi.org/10.31004/jpdk.v5i2.13284>
- Maeswari, A. S., & Ritonga, M. (2023). Dampak dari judi online terhadap masa depan pemuda, Desa Air Buluh Kec. Ipuh Kab. Mukomuko Provinsi Bengkulu. *Jurnal Cakrawala Ilmiah*, 2(5), 2097–2012. <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i5.4642>
- Martias. (2023). Strategi penyuluh agama dalam menghadapi judi online di kalangan masyarakat. *Jurnal Masyarakat Madani*, 8(1), 43–62. <http://dx.doi.org/10.24014/jmm.v8i1.20309>
- Nugroho, L. L. C. (2018). *Judi terselubung*. Jakarta Selatan: Rumah Fiqih Publishing.
- Oktariani, R., Suatmiati, S., & Muhammad, Y. S. (2023). Penegakan hukum dalam pemberantasan tindak pidana judi online (Judi Slot) di Kota Palembang. *Jurnal Hukum Doctrinal*, 8(1), 128–147. <https://jurnal.um-palembang.ac.id/doktrinal/article/viewfile/6161/3489>
- Papu, R. (2010). Perjudian dalam kajian terdahulu. Retrieved April 22, 2013, from <http://suhadirembang.blogspot.com/2010/09/perjudian-dalam-kajian-terdahulu.html>
- Poerwadarminta, W. J. S. (1995). *Kamus besar bahasa Indonesia* (2nd ed.). Jakarta: Balai Pustaka.
- Pudjiani, T., et al. (2019). *Pendidikan agama Islam dan budi pekerti*. Jakarta Pusat: Direktorat Jenderal Pendidikan Islam Kementerian Agama Islam RI.
- Rahman, A., & Nugroho, H. (2021). Jakarta Selatan: Pusat Perbukuan Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. <https://buku.kemdikbud.go.id>
- Risdwiyanto, A., & Kurniyati, Y. (2015). Strategi pemasaran perguruan tinggi swasta di Kabupaten Sleman Yogyakarta berbasis rangsangan pemasaran. *Jurnal Maksipreneur: Manajemen, Koperasi, dan Entrepreneurship*, 5(1), 1–23. <http://dx.doi.org/10.30588/soshumdik.v5i1.142>

- Rosidah, N. (2016). *Konstruksi penanggulangan perjudian di Indonesia*. Semarang: Pustaka Magister.
- Simbolon, J. W. (2022). Aplikasi game online Higgs Domino Island di kalangan mahasiswa dalam perspektif patologi sosial. *Jurnal Ilmiah Sosiologi Agama*, 5(1), 69–83. <http://dx.doi.org/10.30829/jisa.v5i1.11155>
- Siregar, H. L., & Nurmayani. (2022). Analysis of social care character development in Islamic religious education courses. *Randwick International of Education and Linguistics Science (RIELS) Journal*, 3(3), 527–536. <https://doi.org/10.47175/rielsj.v3i3.541>
- Siringoringo, A. C., Yunita, S., & Jamaludin. (2023). Tren perjudian online di kalangan mahasiswa: Dampak dan upaya pencegahannya. *Jurnal On Education*, 6(2), 10948–10956. <https://doi.org/10.31004/joe.v6i2.4883>
- Syukur, A., & Ramadhani, P. (2021). Unsur pidana dalam game online Higgs Domino yang chip/koin diperdagangkan di tinjau dari perspektif hukum pidana Islam dan hukum positif. *Jurnal Insitusi Politeknik Ganesha Medan*, 4(2), 331–341. <https://doi.org/10.33395/juripol.v4i2.11158>
- Triananda. (2016). *Perilaku judi bola kaki online pada mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Riau*. Jom Fisip. <https://garuda.kemdikbud.go.id/documents/detail/439244>