The Role of Islamic Education in Raising Legal Awareness About Online Gambling in Jambi Province

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Abstract

This study examines the role of Islamic educational institutions in Jambi Province in raising legal awareness about online gambling. The research aims to explore how Islamic education can enhance legal awareness regarding online gambling, considering its negative impacts such as financial losses, addiction, increased crime, and mental health issues. A qualitative case study approach was employed, with data collected through in-depth interviews with 6 Islamic education teachers, document analysis of curriculum materials, educational policies, lesson plans, and observations of 3 participants. The findings reveal that Islamic educational institutions in Jambi Province play a pivotal role in addressing online gambling among students through various effective methods. By integrating Islamic moral values into the curriculum, utilizing technology, and employing religious lectures and case-based learning, these institutions have successfully raised students' awareness about the effects of online gambling. Despite challenges such as initial student unawareness and curriculum constraints, collaboration among schools, pesantren, and religious communities presents opportunities to enhance these educational efforts. The use of social media and community outreach is also crucial in expanding awareness and mitigating the negative impacts of online gambling. In conclusion, this study highlights the significant role of Islamic education in safeguarding society from online gambling and advocates for the continued development of comprehensive educational programs to address this issue.

Keywords*:* Online gambling, Islamic education, legal awareness, Jambi Province, Islamic moral values

Abstrak

Studi ini mengkaji peran lembaga pendidikan Islam di Provinsi Jambi dalam meningkatkan kesadaran hukum terhadap judi online. Penelitian ini bertujuan mengeksplorasi bagaimana pendidikan Islam dapat meningkatkan kesadaran hukum mengenai judi online, yang berdampak negatif seperti kerugian finansial, kecanduan, peningkatan kejahatan, dan gangguan kesehatan mental. Metode yang digunakan adalah pendekatan studi kasus kualitatif, dengan mengumpulkan data melalui wawancara mendalam dengan 6 pengajar agama Islam, analisis dokumen terhadap materi kurikulum, kebijakan pendidikan, rencana pelajaran, dan observasi terhadap 3 partisipan. Hasil penelitian menunjukkan bahwa lembaga pendidikan Islam di Provinsi Jambi memainkan peran kunci dalam menangani judi online melalui berbagai metode efektif. Integrasi nilai-nilai moral Islam ke dalam kurikulum, pemanfaatan teknologi, serta penggunaan ceramah agama dan pembelajaran berbasis kasus berhasil meningkatkan kesadaran siswa tentang dampak judi online. Meskipun terdapat tantangan seperti kurangnya kesadaran awal dan batasan kurikulum, kolaborasi antara sekolah, pesantren, dan komunitas religius menawarkan peluang untuk meningkatkan inisiatif ini. Penggunaan media sosial dan penyuluhan komunitas juga menjadi faktor penting dalam memperluas kesadaran dan mengatasi dampak negatif judi online. Kesimpulannya, penelitian ini menekankan pentingnya pendidikan Islam dalam melindungi masyarakat dari judi online dan mendorong pengembangan program pendidikan yang lebih komprehensif untuk mengatasi masalah tersebut.

Kata Kunci: *Judi Online, Pendidikan Islam, Kesadaran Hukum, Nilai-Nilai Moral Islam*

Introduction

Online gambling has become a concerning phenomenon in Indonesia[1], including in Jambi Province. The rapid development of information and communication technology has facilitated public access to online gambling[2], leading to an increasing number of people falling into this practice.[3] Online gambling not only brings negative impacts to the individuals involved but also to society as a whole.[4] The negative impacts of online gambling include financial loss[5], addiction, increased crime rates, and mental health disorders. This phenomenon requires serious attention from various parties to mitigate the negative effects it causes.

Financial loss is one of the most evident impacts of online gambling. Individuals who fall into this practice often lose significant amounts of money, affecting not only themselves but also their families. These losses can be substantial, leading to serious financial problems such as debt and bankruptcy. Additionally, online gambling addiction can disrupt a person's daily activities[6], resulting in decreased productivity and strained social relationships.[7] Dependence on online gambling can also lead individuals to neglect important responsibilities in their lives.

In addition to financial and social impacts, online gambling increases crime rates in society.[8] Online gambling participants often engage in various criminal activities to obtain money for gambling.[9] Theft, robbery, and fraud are some examples of crimes commonly associated with gambling addiction. This phenomenon not only harms the individuals involved but also creates a sense of insecurity within the community. The fear and concern over increasing criminal activity make people feel unsafe in their own environment.[10]

Another equally important impact is mental health disorders. Individuals addicted to online gambling often experience severe emotional distress, such as depression, anxiety, and stress.[11] These mental health issues can deteriorate a person's quality of life and hinder their ability to function normally in daily life. Therefore, it is essential to provide support and assistance to those who fall into online gambling to address the mental health problems they experience. Given the significant negative impacts of online gambling, efforts are needed to raise public awareness about its dangers. One effective approach is through Islamic education. Islamic education encompasses values that can help the community understand the dangers of online gambling and avoid this practice. By integrating moral and ethical values into daily life, the community can become more aware of the

[1] Seviana Ratna Intan. "Legal Responsibility for the Perpetrators of Online Gambling Crimes in Indonesia." *Proceedings Series on Social Sciences & Humanities* 14 (2023), pp. 415-420.

[2] George Drosatos, Fotis Nalbadis, Emily Arden-Close, Victoria Baines, Elvira Bolat, V. Vuillier, Theodoros Kostoulas et al. "Enabling responsible online gambling by real-time persuasive technologies." *Complex Systems Informatics and Modeling Quarterly* 17 (2018), pp. 44-68.

[3] Ståle Pallesen, Rune Aune Mentzoni, Arne Magnus Morken, Jonny Engebø, Puneet Kaur, and Eilin Kristine Erevik. "Changes over time and predictors of online gambling in three Norwegian population studies 2013–2019." *Frontiers in Psychiatry* 12 (2021), pp. 597615.

[4] Ramdani Budiman, et al. "The Impact of Online Gambling Among Indonesian Teens and Technology." *IAIC Transactions on Sustainable Digital Innovation (ITSDI)* 3.2 (2022), pp. 162-167.

[5] Tiina Latvala, Tomi Lintonen, and Anne Konu. "Public health effects of gambling–debate on a conceptual model." *BMC public health* 19 (2019), pp. 1-16.

[6] Dinda Tania, and Puji Rahayu. "The Problem of Online Game Addiction In Elementary School Students Which Hinders Children's Psychological Development and Handling Strategies." *International Journal of Students Education* (2023), pp. 143-150.

[7] Langham, Erika, Hannah Thorne, Matthew Browne, Phillip Donaldson, Judy Rose, and Matthew Rockloff. "Understanding gambling related harm: A proposed definition, conceptual framework, and taxonomy of harms." *BMC public health* 16 (2015), pp. 1-23.

[8] James Banks. *Gambling, crime and society*. (United Kingdom: Springer, 2017), p. 214.

[9] Jay S. Albanese, "Illegal gambling businesses & organized crime: an analysis of federal convictions." *Trends in Organized Crime* 21 (2018), pp. 262-277.

[10] John McMullan, and Aunshul Rege. "Cyberextortion at online gambling sites: criminal organization and legal challenges." In *Computer Crime*, pp. 111-128. Routledge, 2017.

[11] Adrian Parke, Mark Griffiths, Julie Pattinson, and David Keatley. "Age-related physical and psychological vulnerability as pathways to problem gambling in older adults." *Journal of Behavioral Addictions* 7, no. 1 (2018), pp. 137-145.

negative consequences of online gambling and be better equipped to resist the temptation to engage in it.

This research stands out among similar studies by specifically highlighting the role of Islamic education in enhancing legal awareness about online gambling in Jambi Province. While many studies have explored the negative impacts of online gambling and various preventive strategies, this study focuses on how Islamic education, with its embedded moral and ethical values, can contribute to addressing this issue in a local context. Previous research often centers on general approaches, such as policy interventions or public awareness campaigns. In contrast, this study examines how Islamic education can specifically address the challenges posed by online gambling within the framework of local educational institutions.

However, this study has several limitations. Firstly, the research is confined to the Jambi Province, meaning the findings may not fully apply to other regions with different cultural or religious contexts. Secondly, despite employing various data collection methods, such as interviews and observations, the relatively small number of participants may limit the generalizability of the results. Thirdly, the study does not explore the long-term impacts of Islamic education interventions on online gambling behavior.

Research Method

This research employs a qualitative case study approach [12] to investigate the role of Islamic education in raising legal awareness about online gambling in Jambi Province. The study delves into the experiences of three selected educational institutions, examining how they have integrated Islamic teachings and principles to educate their students and the community about the legal and ethical implications of online gambling. Data collected through in-depth interviews with 6

Islamic education teachers, providing comprehensive insights into the strategies and methods employed by Islamic educational institutions. Additionally, document analysis of curriculum materials, educational policies, lesson plans, and promotional materials will be conducted to understand the incorporation of Islamic teachings in addressing the issue of online gambling. Participant observation will also be utilized to observe classroom interactions [13], educational programs, and community outreach activities, capturing the practical implementation of Islamic education in promoting legal awareness. Thematic analysis will be employed to identify recurring patterns and themes within the collected data, enabling the researchers to draw meaningful insights into the effectiveness of Islamic education in raising legal awareness about online gambling. The findings of this study will contribute to a deeper understanding of the role of Islamic education in addressing contemporary social issues and provide valuable guidance for educators, policymakers, and community leaders in enhancing legal awareness and ethical behavior among students and the broader community.

Finding and Discussion
Finding

The interview results with Islamic religious teachers in secondary schools reveal that they use various methods to convey the dangers of online gambling to students. This content is often delivered through the religious education curriculum, which includes discussions on Islamic moral and ethical values. In teaching this material, teachers often emphasize the importance of religious values in daily life and how these values can serve as a moral bulwark for students facing modern challenges, including online gambling.[14]

Teachers also use direct approaches by providing real-life examples of the negative impacts of online gambling and linking them to Islamic teachings that prohibit gambling. These

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[12] Britta Gammelgaard. "The qualitative case study." *The International Journal of Logistics Management* 28, no. 4 (2017): 910-913.

[13] James P. Spradley, *Participant observation*. Waveland Press, 2016), p. 60.

[14] Titin, Interview, a teacher in Kota Jambi, Juni, 10 2024

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real-life examples are taken from various cases that occur in society, so students can more easily understand and feel the impacts. Teachers strive to make students aware of the seriousness of the impact of online gambling, both socially, economically, and morally.[15]

Some teachers use technology, such as videos and interactive presentations, to engage students and facilitate their understanding. This technology helps students grasp complex concepts in a more engaging and easily understood manner. Interactive presentations also allow students to actively participate and ask questions about things they do not yet understand, making the learning process more effective.

They also hold classroom discussions to encourage active participation and deepen students' comprehension of the legal and social consequences of online gambling. These classroom discussions provide opportunities for students to voice their opinions and discuss related issues with their peers. Teachers act as facilitators who guide the discussion and ensure that all students have the opportunity to participate. In this way, students not only learn from the teacher but also from their classmates.

These teachers face several challenges in educating students about the dangers of online gambling. One of the biggest challenges is the initial lack of awareness among students about this issue. Many students perceive online gambling as trivial or even harmless. Additionally, environmental influences and easy access to technology make students susceptible to the temptation of trying online gambling. Teachers also mention that they often lack the time to delve deeply into this topic within an already packed curriculum. Despite these challenges, student responses to the material on online gambling have been generally positive. Students show high interest and often actively participate in class discussions. Some students even share personal experiences or stories about people around them

affected by online gambling, which further reinforces their understanding of the importance of avoiding this practice.

The interviews with Islamic religious teachers in *pesantren* (Islamic boarding schools) reveal that they use a holistic approach to teach students about the dangers of online gambling. These teachers focus not only on the Islamic legal aspects prohibiting gambling but also highlight its social and psychological impacts. Thus, students are encouraged to understand the issue from multiple perspectives, helping them form a comprehensive and deep understanding of online gambling and its dangers.[16]

The methods implemented include religious lectures, group discussions, and case-based learning. In lectures, teachers convey Islamic teachings that emphasize the prohibition of all forms of gambling, including online gambling, and relate them to Islamic moral and legal principles. These lectures serve not only as theoretical instruction but also as a reminder for students about the importance of adhering to religious teachings in daily life. Through these lectures, teachers aim to instill strong moral values in students so that they can avoid engaging in gambling practices.[17]

Group discussions are often used to discuss the social and psychological impacts of online gambling, allowing students to share their thoughts and experiences. In these discussions, students are encouraged to speak openly and listen to each other, enabling them to learn from one another. Teachers act as facilitators, ensuring that discussions run smoothly and that each student has the opportunity to speak. Through these interactions, students can understand how online gambling can affect individual lives and society as a whole.[18]

Case-based learning involves analyzing real situations or simulated cases, where students are

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[15]Fatimah, Interview, a teacher in Kota Jambi, Juni, 17 2024

[16] Ansori, an Islamic boarding school teacher in Merangin, June 12 2024
[17] Irwan, an Islamic boarding school teacher in Merangin, June 12 2024
[18] Observation, June 12 2024

presented with scenarios related to online gambling and asked to formulate solutions based on Islamic values. This method helps students develop critical thinking and problem-solving skills, as well as understand how to apply Islamic principles in real-life situations. By facing these scenarios, students can see how the theories they learn can be practically applied, giving them a broader and more realistic view of the challenges encountered in modern life.

These methods have proven quite effective in raising students' awareness of the law and the dangers of online gambling. Students show a deeper understanding and higher awareness of the risks and consequences of engaging in online gambling. Active participation in discussions and case analyses helps students internalize the values taught and apply them in their daily lives. Additionally, some *pesantren* have special programs focusing on the prevention and handling of online gambling issues. These programs include life skills training, counseling guidance, and extracurricular activities that strengthen students' moral and spiritual development. Through these special programs, *pesantren* strive to provide a supportive environment and reinforce efforts to prevent online gambling among students.

The interviews with local *ulama* (Islamic scholars) and religious leaders indicate that they deliver messages about the dangers of online gambling through various lectures and religious activities using a persuasive and educational approach. They aim to explain this issue in a way that is easily understood by the community, so they can avoid online gambling and steer clear of all forms of gambling. In delivering this message, the *ulama* and religious leaders emphasize the importance of a correct understanding of Islamic teachings and their impact on daily life.[19]

In their lectures, the *ulama* quote verses from the Quran and hadiths that clearly prohibit gambling, including online gambling, and explain its negative impacts from spiritual, moral, social, and economic perspectives. They seek to show how online gambling can damage an individual's relationship with God, disturb inner peace, and destroy the moral values held by individuals. Additionally, the social and economic impacts of online gambling are highlighted, such as increased poverty and the destruction of family relationships.

The *ulama* and religious leaders also use real-life stories and relevant analogies to help the audience understand the adverse consequences of online gambling. For example, they tell stories of people who have suffered significant losses due to online gambling, both financially and morally. In this way, they hope the community can see the real impacts of online gambling and be encouraged to avoid it. These stories and analogies also help relate this issue to the everyday experiences of the community, making it easier to understand.[20]

In addition to lectures, *ulama* and religious leaders hold discussions and Q&A sessions after lectures to answer the congregation's questions and provide further advice on how to avoid online gambling. These sessions provide an opportunity for the congregation to speak directly with the *ulama* and gain deeper insights into the issues they face. The discussions not only help deepen the community's understanding but also offer a sense of support and guidance from the religious community.

Through this approach, *ulama* and religious leaders hope to build collective awareness about the dangers of online gambling and encourage the community to take preventive measures. They recognize that online gambling is a serious challenge that can disrupt the social and moral fabric of society. Therefore, by educating the community through lectures and religious activities, the *ulama* strive to create an environment conducive to avoiding the temptations of online gambling and adhering to Islamic teachings.

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[19] Salman, head of Islamic boarding school in Jambi, June 18 2024

[20] Observation, June 12 2024

Beyond regular lectures and religious activities, some religious communities have taken special initiatives to address online gambling issues. These initiatives include outreach programs involving various community levels, anti-online gambling campaigns on social media, and training and workshops targeting youth and teenagers. They also collaborate with schools and pesantren to organize seminars and discussions about the dangers of online gambling. These initiatives show that religious communities are not only relying on traditional methods but are also utilizing technology and modern approaches to reach a broader audience.[21]

These outreach programs are designed to educate the community about the risks of online gambling and offer practical solutions to avoid it. Social media campaigns, for instance, aim to spread anti-online gambling messages quickly and effectively, reaching younger audiences who are more active on digital platforms. Additionally, training and workshops provide opportunities for young people to learn more about the dangers of online gambling and how to avoid it. By engaging the younger generation, religious communities hope to build a generation that is more aware and resilient against the temptations of online gambling.

Collaboration with schools and pesantren in organizing seminars and discussions is also crucial. It provides a platform for students to learn from experts and share their experiences. Students are encouraged to discuss openly about their experiences and are given the knowledge to identify and avoid the risks of online gambling. By approaching students in their educational environments, religious communities can provide education that is more effective and relevant.[22]

The congregation's response to these messages has generally been positive. Many feel enlightened and more aware of the dangers of online gambling. They appreciate the efforts of *ulama* and religious leaders in providing education and feel more motivated to avoid online gambling. Some congregation members have even started actively spreading anti-online gambling messages within their communities, indicating a change in attitudes and increased awareness at the community level.

This change in attitudes is an important indicator of the success of these initiatives. With more community members becoming aware of the dangers of online gambling and actively participating in spreading anti-online gambling messages, it is hoped that a cultural shift will occur in society. This shows that collaborative efforts between religious communities, schools, and society can have a significant impact on reducing the negative effects of online gambling.

In interviews with community members involved in Islamic education programs, they revealed how they learned about programs discussing the dangers of online gambling. Many first heard about these programs through their local mosques, which held weekly lectures and discussions. These mosques played a crucial role in spreading awareness about the dangers of online gambling, often inviting expert speakers to provide deeper insights into the issue. Additionally, mosques serve as community centers that allow people to gather and share information about educational programs.[23]

Besides mosques, information about these programs was also disseminated via social media and flyers distributed in their neighborhoods. The use of social media allows information to spread quickly and reach a wider audience, including younger generations who are more active on digital platforms. Flyers distributed in local neighborhoods serve as effective visual reminders for people to attend these programs. This information dissemination effort ensures that people from various backgrounds can access information about the dangers of online gambling.

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[21] Observation, June 15 2024
[22] Observation, June 15 2024

[23] Iwandri, an Islamic religious counselor in Tanjung Jabung Barat, June 22 2024

Some participants learned about the programs through recommendations from friends or family members who had previously attended the activities. These word-of-mouth recommendations are often more convincing as they come from trusted individuals in their daily lives. Those who have attended the programs usually share their experiences and the benefits they gained, which then encourages others to participate. In this way, the network of information becomes stronger, and more people get involved in efforts to prevent online gambling.

Participation in these programs provides community members with a better understanding of the risks and consequences of online gambling. Many participants reported that after attending the lectures and discussions, they became more aware of the dangers posed by online gambling, both morally, socially, and economically. They felt more motivated to stay away from such activities and take an active role in spreading information to others in their communities. This indicates that the programs successfully raise awareness and build a collective commitment to combat online gambling.

Ultimately, the dissemination of information and increased participation in these educational programs have a significant positive impact on the community. By continuously raising awareness and understanding about the dangers of online gambling, it is hoped that a cultural shift will occur that supports a healthier lifestyle in line with Islamic values. These programs aim not only to educate but also to build a supportive community in facing social challenges like online gambling.

The program's impact on participants' understanding of the law and dangers of online gambling has been significant. The majority of respondents felt that the program provided them with a deeper knowledge of the legal and moral consequences of online gambling. They became more aware of the legal risks they could face if involved in such activities, as well as the negative impact on their personal and social lives. After attending the program, participants felt more knowledgeable about the importance of avoiding online gambling and more motivated to spread this information to others in their communities.

The data presentation reveals that the integration of Islamic moral and ethical values into the curriculum, the use of technology for student engagement, and the application of religious lectures and case-based learning are all effective methods in teaching about the dangers of online gambling. Interviews with Islamic education teachers from secondary schools indicate that they incorporate these elements into their teaching to convey the risks associated with online gambling. Teachers emphasize the importance of Islamic values in everyday life and use real-life examples and technology to enhance students' understanding. Despite facing challenges such as initial lack of awareness and time constraints, students generally respond positively, showing high interest and active participation.

In pesantren (Islamic boarding schools), a holistic approach is employed, combining religious lectures, group discussions, and case-based learning. This approach not only covers the prohibition of gambling from an Islamic legal perspective but also addresses its social and psychological impacts. The use of case studies helps students apply Islamic principles to real-life scenarios, enhancing their critical thinking and problem-solving skills.

Religious leaders and ulama play a significant role in spreading awareness about online gambling through lectures and community outreach. They use persuasive and educational approaches, including quoting Quranic verses and hadiths, sharing real-life stories, and engaging in discussions to deepen understanding. These efforts are complemented by social media campaigns and special programs designed to reach a broader audience and provide practical solutions.

The data highlights that integrating Islamic values, leveraging technology, and involving community leaders are crucial in raising awareness about online gambling. The positive responses from students and community members indicate

that these methods are effective in building a collective commitment to avoiding online gambling and adhering to Islamic principles.

Discussion

Based on Islamic education theories, the findings of this research highlight the diverse methods employed by Islamic educational institutions to address the dangers of online gambling among students. Islamic education theories emphasize the importance of moral and spiritual development as an integral part of learning and teaching students to apply Islamic values in their daily lives. [24] One approach is integrating discussions on Islamic moral and ethical values into the religious education curriculum. This step aligns with the principles of Islamic education, which emphasize the cultivation of good character and the avoidance of prohibited actions, such as online gambling. By linking the curriculum with religious values, students are encouraged to understand the negative impacts of online gambling and internalize the Islamic teachings that prohibit such behavior. This integration not only strengthens students' religious knowledge but also shapes their character to be more responsible and ethical. [25]

Teachers also employ direct approaches by illustrating real-life examples of the negative impacts of online gambling, linking them explicitly to Islamic teachings that prohibit gambling. This approach is supported by the constructivist education theories of Jean Piaget and Lev Vygotsky, which emphasize the importance of real-life experiences in the learning process. By providing concrete examples, students can more easily understand and relate new information to their existing knowledge. [26] Additionally, technology such as videos and interactive presentations is utilized to engage students and enhance their comprehension. According to Richard Mayer's multimedia learning theory, using visual and interactive media can improve students' understanding by providing engaging and accessible content. [27] Technology enables teachers to present material in a more dynamic and relevant way, thus facilitating more effective learning.

Classroom discussions are facilitated to encourage active participation and deepen students' understanding of the legal and social consequences of online gambling. This approach aligns with David Kolb's experiential learning theory, which emphasizes the importance of direct experience and reflection in the learning process. [28] Kolb argues that active engagement in discussions allows students to process information more deeply and relate it to their personal experiences, thereby enhancing their understanding. Additionally, religious lectures emphasize the prohibition of all forms of gambling, including online gambling, and relate them to Islamic moral and legal principles. This approach is based on Lawrence Kohlberg's moral education theory, which asserts that moral education should be integrated with ethical and legal teachings to shape students' character. By linking the prohibition of gambling to Islamic principles, students gain not only knowledge but also an understanding of the ethical and legal foundations underlying it.

Group discussions focus on exploring the social and psychological impacts of online gambling, while case-based learning involves

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[24] Ardiansyah, Arief, Thoriq Al Anshori, Zukhkriyan Zakaria, and Bagus Cahyanto. "Principles of online learning assessment: A literature review between Western education theory and Islamic education theory." *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022), pp. 13-28.

[25] Sukino, and Septiasari Putri Utami. "Islamic Religious Education Models in Preventing Negative Behaviors of Youth and Adolescents." *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 6, no. 02 (2020), pp. 193-204.

[26] Devi, Koijam Sobita. "Constructivist approach to learning based on the concepts of Jean Piaget and lev Vygotsky." *the NCERT and no matter may be reproduced in any form without the prior permission of the NCERT* 44, no. 4 (2019), pp. 5-19.

[27] Mayer, Richard E. "Incorporating motivation into multimedia learning." *Learning and instruction* 29 (2014), pp. 171-173.

[28] Kolb, David A., Richard E. Boyatzis, and Charalampos Mainemelis. "Experiential learning theory: Previous research and new directions." In *Perspectives on thinking, learning, and cognitive styles*, pp. 227-247. Routledge, 2014.

analyzing real or simulated scenarios related to online gambling, prompting students to formulate solutions based on Islamic values. This approach aligns with Albert Bandura's social learning theory, which emphasizes the importance of social interaction and observation in shaping understanding and behavior.[29] Group discussions allow students to comprehend different perspectives and the social impact of online gambling, while case-based learning enables them to apply Islamic values to practical situations. [30] Special programs targeting the prevention and management of online gambling complement these efforts by incorporating life skills training, counseling guidance, and extracurricular activities to reinforce students' moral and spiritual development. This is consistent with Thomas Lickona's character education theory [31] , which underscores the importance of holistic education for character development through various experiences and practices designed to strengthen moral and ethical values.

The effectiveness of these Islamic education programs in raising awareness among students about the dangers of online gambling is evident from the increased interest and active participation observed in classroom discussions. [32] Students often share personal experiences or stories about individuals affected by online gambling, indicating a deeper understanding and heightened awareness of the risks and consequences involved. Active engagement in discussions and case analyses helps students internalize the values taught and apply them in their daily lives. Congregations also report feeling enlightened and more aware of the dangers of online gambling, fostering a motivation to disseminate information within their communities.

However, the research identifies several challenges and opportunities in Islamic education concerning online gambling. These challenges include students' initial lack of awareness about online gambling issues, environmental influences, and time constraints within the curriculum. According to John Dewey's educational theory, education should be relevant to students' current experiences and needs. [33] The initial lack of awareness among students and unsupportive environmental influences can hinder the effectiveness of education about online gambling. Additionally, time limitations within the curriculum often restrict the space for in-depth learning on this topic. On the other hand, opportunities lie in collaborative efforts among schools, pesantrens, and religious communities to develop comprehensive educational programs. This approach aligns with Albert Bandura's social learning theory, which suggests that collaboration and community support can enhance the impact of learning. [34] By leveraging social media and community outreach initiatives, awareness about the dangers of online gambling can be effectively expanded, creating opportunities for more thorough and inclusive education.[35]

Challenges include initial student unawareness about online gambling issues, environmental influences, and time constraints within the curriculum. These challenges align with Jerome Bruner's learning theory, which emphasizes the importance of linking learning experiences to the

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[29] Rumjaun, Anwar, and Fawzia Narod. "Social learning theory—albert bandura." *Science education in theory and practice: An introductory guide to learning theory* (2020), pp. 85-99.

[30] Harrington, Douglas W., and Leslie V. Simon. "Designing a simulation scenario." (2019).

[31] Berkowitz, Marvin W., Thomas Lickona, Tamra Nast, Esther Schaeffer, and Karen Bohlin. "The Eleven Principles of Effective Character Education: A Brief History." *Journal of Character Education* 16, no. 2 (2020).

[32]Nattanun Siricharoen. "Cultivating Critical Minds: Interdisciplinary Strategies for Empowering University Students Against Online Gambling Propaganda." *Community and Social Development Journal* 25, no. 2 (2024), pp. 173-194.

[33] Williams, Morgan K. "John Dewey in the 21st century." *Journal of Inquiry and Action in Education* 9, no. 1 (2017), p. 7.

[34] Mukhalalati, Banan, Sara Elshami, Myriam Eljaam, Farhat Naz Hussain, and Abdel Hakim Bishawi. "Applications of social theories of learning in health professions education programs: a scoping review." *Frontiers in medicine* 9 (2022), p. 912751.

[35] Mar'atus Solihah, Syafruddin Syam, and Hafsah Hafsah. "The Punishments for Online Gambling according to Islamic Mass Ulama." *Law Development Journal* 5.4: 553-563.

social context of students. [36] Initial lack of awareness can hinder students' understanding of online gambling risks, while unsupportive environmental influences can exacerbate the issue. Time constraints within the curriculum often limit the scope for in-depth learning. On the other hand, opportunities lie in collaborative efforts among schools, Islamic boarding schools (pesantrens), and religious communities to develop comprehensive educational programs. This is consistent with Niklas Luhmann's social systems theory, which suggests that collaboration between institutions can create more holistic and effective solutions. [37] Leveraging social media and community outreach initiatives can also effectively spread awareness about the dangers of online gambling, supporting Manuel Castells' social media theory [38], which highlights the power of social media in shaping public opinion and disseminating information. [39]

Religious communities play a crucial role in disseminating information and enhancing public awareness about online gambling through persuasive and educational religious activities. Anti-online gambling campaigns on social media, training workshops targeting youth, and collaborations with educational institutions underscore the community's proactive stance in addressing this issue. These initiatives collectively contribute to a more informed and vigilant community regarding the dangers posed by online gambling.

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[36] Nelson, Patty K. "Piano Curriculum: What Order Do Teachers Introduce Concepts, What Method Books Teachers Are Using And How Do The Method Books Align With Jerome Bruner's Enactive, Iconic And Symbolic Learning Theory." *MTNA e-Journal* 6, no. 4 (2015), p. 13.

[37] Tada, Mitsuhiro. "Time as sociology's basic concept: A perspective from Alfred Schutz's phenomenological sociology and Niklas Luhmann's social systems theory." *Time & Society* 28, no. 3 (2019), pp. 995-1012.

[38] Kirtiklis, Kęstas. "Manuel Castells' theory of information society as media theory." *Lingua Posnaniensis* 59, no. 1 (2017), pp. 65-77.

[39] Melina A. Throuvala, Mark D. Griffiths, Mike Rennoldson, and Daria J. Kuss. "School-based prevention for adolescent internet addiction: Prevention is the key. A systematic literature review." *Current neuropharmacology* 17, no. 6 (2019): 507-525.

This research shows that Islamic educational institutions use various methods to address the dangers of online gambling among students, supporting previous findings that emphasize the importance of integrating Islamic moral and ethical values into the religious education curriculum. Islamic education theories highlight moral and spiritual development as integral to learning, consistent with the approaches in this study. Integrating discussions on Islamic moral and ethical values into the curriculum supports the principles of Islamic education that emphasize character formation and the avoidance of prohibited actions, such as online gambling, as explained by Thomas Lickona's character education theory.

Teachers employ direct approaches by providing real-life examples of the negative impacts of online gambling and linking them to Islamic teachings, supported by Jean Piaget and Lev Vygotsky's constructivist theories. Technology, such as videos and interactive presentations, is used to enhance students' understanding, in line with Richard Mayer's multimedia learning theory. Classroom discussions and religious lectures deepen students' understanding of the legal and social consequences of online gambling, based on David Kolb's experiential learning theory and Lawrence Kohlberg's moral education theory.

Group discussions and case-based learning align with Albert Bandura's social learning theory, while special programs for gambling prevention are consistent with Thomas Lickona's character education theory. The research also identifies challenges such as initial student unawareness, environmental influences, and time constraints within the curriculum, as well as opportunities through collaboration among schools, pesantrens, and religious communities, consistent with Niklas Luhmann's social systems theory and Manuel Castells' social media theory.

Future research should focus on evaluating the effectiveness of specific educational programs designed to prevent online gambling, assessing

their long-term impacts on students' behavior and community outcomes. Comparative studies could be conducted to explore anti-online gambling education methods in various regions or countries, aiming to identify best practices and effective adaptations. An analysis of social media campaigns should be undertaken to understand their influence on students' awareness and behavior regarding online gambling. Additionally, investigating the role of family and community in supporting anti-online gambling education could reveal ways to enhance collaboration between schools, families, and communities. Finally, there is a need to develop and test curricula that incorporate technology and interactive learning methods to better address social and legal issues related to online gambling.

Critique of the referenced theory:

1. Cultural Relevance. The theory emphasizes the importance of integrating Islamic values into the curriculum to address online gambling. However, data indicates that while this approach is beneficial, it does not fully account for the diverse cultural and social backgrounds of students. In regions with varying levels of exposure to Islamic teachings, the impact of this educational intervention can differ significantly. Therefore, the theory needs to be updated to more effectively address these contextual variations.

2. Integration of Technology. The theory advocates for the use of traditional methods such as lectures and discussions. However, data highlights the increasingly significant role of technology in enhancing educational outcomes. The integration of multimedia and interactive tools has proven to be highly effective in engaging students and improving their understanding. This suggests that the theory could be revised to better consider technological advancements in education.

3. Practical Limitations. Traditional theory does not fully address the practical limitations faced by educators, such as time constraints in the classroom and varying levels of student engagement. Research shows that while moral education is important, its effectiveness can be hindered by these limitations. Therefore, the theory should take into account the practical aspects of its implementation to provide more applicable guidance for educators.

Novelty and Research Implications:

1. Novelty. This research introduces a new perspective by demonstrating how Islamic values can be effectively integrated into the educational curriculum to address contemporary issues such as online gambling. The incorporation of technology and interactive methods into Islamic education, which are not extensively covered in traditional theories, provides new insights into enhancing student engagement and understanding.

2. Practical Implications. The findings suggest that combining traditional moral education with modern technological tools can enhance teaching effectiveness. Educators and policymakers should consider integrating interactive and multimedia resources into moral education programs to better engage students and address contemporary challenges.

3. Policy Implications. This research supports the development of policies that promote the integration of technological tools and collaborative approaches in educational programs. By addressing practical limitations and leveraging community resources and technology, educational policies can be enhanced to better support the moral and ethical development of students.

In summary, this research expands the understanding of how Islamic education can be adapted to address modern issues such as online gambling. By incorporating new methodologies and addressing practical challenges, this study provides valuable insights into improving moral education and shaping more effective educational practices.

Conclusion

Based on the findings of this research, Islamic educational institutions in Jambi Province play a pivotal role in addressing the menace of online gambling among students through diverse and effective methodologies. By integrating discussions on Islamic moral and ethical values into their curricula, utilizing direct teaching approaches, employing technology for engagement, and fostering active participation in classrooms, these institutions have successfully heightened students' awareness of the legal and social repercussions of online gambling. Moreover, religious lectures, group discussions, and case-based learning have proven instrumental in deepening students' understanding and commitment to avoiding such activities. Despite challenges like initial student unawareness and curriculum constraints, collaborative efforts among schools, pesantren, and religious communities offer promising opportunities to further enhance these educational initiatives. Leveraging social media and community outreach will be crucial in expanding awareness and combating the adverse impacts of online gambling. This study underscores the significant role of Islamic education in safeguarding societal well-being against online gambling and advocates for continued development and implementation of comprehensive educational programs in the region.

This research opens avenues for future investigations in other regions with diverse socio-cultural backgrounds to understand how Islamic education can be tailored to effectively address similar issues. Further research could also explore the long-term impact of these educational interventions on students' behavior and the role of technological tools in enhancing moral education.

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Interviews and Observations

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Fatimah, Interview, a teacher in Kota Jambi, Juni, 17 2024

Irwan, an Islamic boarding school teacher in Merangin, June 12 2024

Iwandri, an Islamic religious counselor in Tanjung Jabung Barat, June 22 2024

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