

Justisia Ekonomika

Jurnal Magister Hukum Ekonomi Syariah

Vol 8, No 2 tahun 2024 hal 1190-1201

EISSN: 2614-865X PISSN: 2598-5043 Website: <http://journal.um-surabaya.ac.id/index.php/JE/index>

THE ROLE OF ISLAMIC FINANCIAL LITERACY IN PREVENTING ONLINE SLOT GAMBLING AMONG GEN Z

Anggara¹, Ika Yunia Fauzia²

^{1,2} Universitas Hayam Wuruk Perbanas, Indonesia

e-mail: itsanggaa@gmail.com¹, ika.yunia@perbanas.ac.id²

Submitted: Sept 16, 2024 Accepted: Nov 05, 2024 Published: Dec 20, 2024

Abstract

In the digital era, Generation Z (Gen Z) encounters numerous challenges and opportunities driven by the rapid advancement of information technology, including the increasing prevalence of online gambling. This study investigates the critical role of Islamic financial literacy in mitigating online gambling, with a particular focus on online slot gambling, a rapidly growing segment. Utilizing a qualitative approach with a phenomenological method, the research was conducted in Surabaya and involved participants from within and outside the city to provide a comprehensive perspective. The findings highlight that several factors influence the escalation of online gambling among Gen Z. Internally, the challenge lies in the inadequate internalization of relevant norms and values, which leads to poor financial decision-making. Externally, factors such as economic pressures and technological advancements make online gambling more accessible and appealing, thus exacerbating the issue of rising addiction and financial instability among vulnerable individuals. This study emphasizes the urgent need to enhance Islamic financial literacy among Gen Z. By integrating Islamic financial principles into educational initiatives and personal finance management, individuals can be better equipped to make informed decisions, avoid gambling temptations, and manage their finances responsibly. Strengthening Islamic financial literacy is crucial for reducing the negative impacts of online gambling and fostering a more financially prudent generation.

Keywords: *Islamic Financial Literacy, Generation Z, Online Gambling*

A. INTRODUCTION

In the current digital era, Generation Z (Gen Z) faces various new challenges and opportunities related to the use of information technology, including online gambling activities. Online gambling has rapidly grown among Gen Z, the generation born between 1997 and 2012. Online gambling, often

referred to as cyber gambling, is a form of gambling played online through devices such as computers, and smartphones accessed via the internet. In this game, each player selects a betting table before entering the game and makes their choice. Players who make the correct choice will become the winner or champion, while other players must pay the

wager as per the previous agreement.¹

According to data from the Financial Transaction Reports and Analysis Center, the total amount of money circulated from online gambling throughout 2023 reached IDR 327 trillion.² This total was recorded from 168 million transactions conducted by 3.29 million Indonesians. This data shows an increase in online gambling players every year, which indicates the need for solutions to stop online gambling users. Moreover, this phenomenon requires serious attention as it not only impacts social issues but also poses significant financial risks to those involved.

On the other hand, sharia financial literacy has become increasingly important in this context. Sharia financial literacy involves a deep understanding of Islamic financial principles that govern all aspects of life, including investment, money management, and other financial transactions. Key principles of Sharia finance include the prohibition of *riba* (interest), *maysir* (gambling), and *gharar* (excessive uncertainty), ensuring that financial dealings align with ethical and religious values.

Therefore, this research aims to delve deeper into the role of Sharia financial literacy in preventing online gambling activities among Generation Z. In 2023, serious attention was drawn to the issue of online gambling addiction among elementary school children in Indonesia, as revealed in an article by BBC News Indonesia on November 27,

2023.³ These children were caught up in online gambling practices promoted by game streamers. Symptoms of addiction included wasteful behavior, mood instability, sleep, and eating disorders, as well as a decline in academic performance.

This phenomenon highlights the vulnerability of children to the negative influences of poorly supervised online activities. Parents reported that the pocket money given to their children was often used for gambling rather than purchasing in-game features as initially expected.⁴

The Financial Transaction Reports and Analysis Center also reported that out of the 3.29 million people involved in online gambling, 2.1 million earned less than IDR 100,000 per month. PPAATK spokesperson, Natsir Kongah, noted that this low-income group includes students, university students, teachers, farmers, housewives, private employees, civil servants, and law enforcement officers. The students mentioned by Natsir range from elementary to university levels, highlighting the widespread nature of the issue across different social strata.

This situation is worsened by the ease of placing bets or making deposits, which do not require large amounts of money—starting from as little as IDR 10,000. The increasingly convenient deposit methods, such as through phone credit, e-wallets, electronic money, and even QRIS, have made access to online gambling more widespread and harder to

¹ Dika Sahputra et al., “Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi),” *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 6, no. 2 (2022): 139, <https://doi.org/10.29240/jbk.v6i2.3866>.

² Arrijal Rachman, “3,2 Juta Warga RI Ikut Judi Online, Transaksinya Rp327 T Di 2023,” CNBC Indonesia, 2024, <https://www.cnbcindonesia.com/news/20240115073601-4-505551/32-juta-warga-ri-ikut-judi-online-transaksinya-rp327-t-di-2023>.

³ BBC News Indonesia, “Anak-Anak SD Di Indonesia Kecanduan Judi Online Sampai ‘Ngamuk’, Streamer Game Mengaku Sengaja Mempromosikan Situs Judi,” BBC News Indonesia, 2023, <https://www.bbc.com/indonesia/articles/c0v2dwxx01yo>.

⁴ Bobby Ferly, “Analisis Dampak Judi Online Slot Dalam Perspektif Fiqih Muamalah,” *JEI: Jurnal Ekonomi Islam* 1, no. 1 (2023): 25–33, <https://doi.org/10.56184/jeijournal.v1i1.243>.

control.⁵

By gaining a deeper understanding of Islamic financial principles, it is hoped that Generation Z can avoid and reduce their participation in online gambling activities, which are harmful both to themselves and society. This research aims to provide a meaningful contribution to the prevention of online gambling, particularly among Generation Z, as well as strengthen the understanding and implementation of Sharia financial principles in everyday life.

The objective of this study is to explore the role of Sharia financial literacy in preventing online gambling activities among Generation Z. In today's digital era, Generation Z faces challenges related to the use of information technology, including online gambling activities. Online gambling has rapidly grown among Generation Z, which can have negative social and financial impacts.

Sharia financial literacy encompasses a deep understanding of Islamic financial principles that govern all aspects of life, including investment, money management, and other financial transactions. These principles, such as the prohibition of *riba* (interest), *maysir* (gambling), and *gharar* (excessive uncertainty), provide a strong foundation for evaluating and avoiding online gambling activities.

This research aims to offer new insights into the impact of Sharia financial literacy on Generation Z's behavior concerning online gambling. By fostering a deeper understanding of Islamic financial principles, it is hoped that Generation Z will be able to avoid and reduce their participation in online gambling. This, in turn, would make a significant contribution to efforts in preventing online gambling activities among this generation, while also reinforcing the application of sharia financial principles in

daily life.

a. Financial Literacy

According to the Otoritas Jasa Keuangan (OJK), financial literacy is the knowledge, skills, and confidence that can influence attitudes and behaviors with the goal of improving the quality of decision-making and managing finances to achieve financial well-being (Keuangan, 2017). A survey conducted by OJK in 2022 revealed that the financial literacy index of Indonesian citizens increased to 49.68 percent. This figure shows a significant rise compared to 2013 (21.84 percent), 2016 (29.70 percent), and 2019 (38.03 percent).

OJK states that the main purpose of financial literacy is to enhance individuals' ability to make sound financial decisions and positively influence their attitudes and behaviors in managing finances. With good financial literacy, individuals are expected to be able to choose and utilize financial institutions, products, and services that suit their needs and capabilities.

Financial literacy is a part of human capacity that can be applied to financial matters to enhance the expected benefits of consumption throughout life, promoting behaviors that help improve individual financial well-being.⁶ Financial literacy, or financial knowledge, serves as an essential input to support financial education and explain differences in financial outcomes. Accurately explaining and assessing financial literacy is crucial for understanding how education influences financial behavior and identifying obstacles to effective financial decision-making.

To achieve these goals, individuals must be able to select and utilize financial products and services that meet their needs. They also need the skills to plan their finances more

⁵ Sahputra et al., "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)."

⁶ Bobby Ferly, "Analisis Dampak Judi Online Slot Dalam Perspektif Fiqih Muamalah."

efficiently and effectively, and to avoid using online games for income that lacks transparency or clarity.

Financial literacy levels can be classified into four categories as follows:

1. Well literate: refers to individuals or groups who possess good knowledge and skills in using financial products and services.
2. Sufficient literate: describes individuals or groups who have knowledge but lack sufficient skills in using financial products and services.
3. Less literate: those who only have knowledge of financial institutions but lack the ability to effectively use financial products and services.
4. Not literate: refers to individuals or groups who have neither the knowledge nor the skills to use financial products and services.

According to OJK Regulation No. 76/POJK.07/2016 regarding the Enhancement of Financial Literacy in the Financial Services Sector for Consumers and the Public, the objectives of financial literacy are as follows:

1. To improve an individual's ability to make quality financial decisions.
2. To change an individual's financial management attitudes and behaviors for the better, enabling them to select and use financial products and services that match their needs and capabilities, with the goal of achieving financial well-being.

b. Sharia Financial Literacy

Sharia financial literacy refers to the skills involved in understanding and applying Sharia financial principles, which enable individuals to manage and organize their finances in alignment with Sharia goals.⁷ Sharia financial literacy is an extension of conventional financial literacy, encompassing elements consistent with Islamic law (Sharia).⁸ It includes various financial management aspects such as saving for future needs and emergencies, financial planning for retirement, investment, and insurance, along with social support mechanisms like waqf, infaq, and sadaqah, as well as zakat and inheritance management.

Sharia financial literacy also involves a deep understanding of Islamic financial concepts, especially those related to Islamic banking. One of the key reasons for the low understanding of Islamic banking is the lack of adequate socialization efforts by Islamic financial institutions to explain Sharia principles and the Islamic economic system to the public.⁹ Essentially, Sharia financial literacy refers to an individual's knowledge of managing and planning their finances according to Sharia principles, aiming to achieve financial blessings in line with Islamic teachings.

The objectives of Sharia financial literacy include:¹⁰

1. Expanding and enhancing public knowledge and understanding of Sharia financial products and services, encouraging active participation.
2. Improving the financial literacy of individuals with low or no financial

⁷ Mochamad Reza Adiyanto and Arie Setyo Dwi Purnomo, "Dampak Tingkat Literasi Keuangan Syariah Terhadap Minat Menggunakan Produk Keuangan Syariah," *Jurnal Administrasi Kantor* 9, no. 1 (2021): 1–12.

⁸ Diana Djuwita and Ayus Ahmad Yusuf, "Tingkat Literasi Keuangan Syariah Di Kalangan UMKM Dan Dampaknya Terhadap Perkembangan Usaha," *Al-Amwal : Jurnal Ekonomi Dan Perbankan Syari'ah*

10, no. 1 (2018): 105, <https://doi.org/10.24235/amwal.v10i1.2837>.

⁹ Resti Fadhilah Nurrohmah and Radia Purbayati, "Pengaruh Tingkat Literasi Keuangan Syariah Dan Kepercayaan Masyarakat Terhadap Minat Menabung Di Bank Syariah," *Jurnal Maps (Manajemen Perbankan Syariah)* 3, no. 2 (2020): 140–53, <https://doi.org/10.32627/maps.v3i2.135>.

¹⁰ Nurrohmah and Purbayati.

literacy.

3. Transforming public financial behavior to become wiser and more intelligent, particularly in selecting halal investments and avoiding fraudulent schemes.
4. Increasing the overall number of users of Sharia financial products and services.

Classify financial literacy levels into three categories based on the percentage of correct answers from a set of questions measuring financial literacy:¹¹

1. Less than 60% indicates low financial knowledge.
2. Between 60% and 79% indicates moderate financial knowledge.
3. More than 80% indicates high financial knowledge.

In Sharia financial literacy, several key aspects allow individuals to fully optimize or apply financial literacy, including:

1. Basic Knowledge of Sharia Finance
2. Sharia Savings and Loans
3. Personal Financial Management
4. Understanding Contracts in Sharia Finance
5. Knowledge of Sharia Financial Institutions

These categories and aspects help in understanding the level of Sharia financial literacy and identifying areas that need strengthening to improve public understanding and participation in Sharia finance.

c. Online Gambling

Online gambling has experienced tremendous growth in recent years, driven by technological advancements and easy internet access. It has become one of the favorite forms of entertainment for many people worldwide, especially Generation Z. However, despite its high popularity, serious concerns have emerged

regarding the social, economic, and personal impacts of online gambling.

Awareness of the negative effects of online gambling on various aspects of players' lives is crucial for prevention and intervention efforts to help individuals stop gambling online. Raising awareness about the harmful consequences of online gambling is a key step in addressing and preventing this issue. The following are some aspects of a player's life that can be negatively affected by online gambling:

1. Mental Health

Online gambling can lead to stress, anxiety, depression, and even addiction. Gambling addiction can significantly disrupt an individual's mental health.

2. Financial Issues

One of the most apparent impacts of online gambling is financial trouble. Players often experience substantial losses that can lead to debt, bankruptcy, and even loss of their homes or other assets.

3. Interpersonal Relationships

Online gambling can damage relationships with family, friends, or colleagues. Players may withdraw from social interactions as they prefer to spend time gambling online.

4. Educational and Career Performance

Excessive involvement in online gambling can interfere with academic or professional performance. Players may become less focused on their education or career, negatively affecting their achievements.

5. Physical Health

Online gambling can adversely affect physical health due to a lack of exercise and unhealthy eating habits resulting from prolonged screen time.

¹¹ Khairatun Hisan, Farhatul Muhaya, and Safwan Kamal, "Tingkat Literasi Keuangan Syariah Santri Dayah," *J-EBIS (Jurnal Ekonomi Dan Bisnis Islam)*

Increasing awareness about these negative impacts helps the public better understand the risks associated with online gambling and encourages them to seek help if they or someone they know is affected. Prevention and intervention efforts can also be enhanced by expanding counseling, education, and support services for individuals impacted by online gambling.

Gambling is one of the oldest games known in almost every country and civilization as a form of chance-based activity. While recognized as a recreational activity, gambling also presents social problems due to its often greater negative impacts compared to its positive aspects, particularly in the context of quick financial gains.

According to the Indonesian Dictionary, gambling is an activity where money or valuable items are used as stakes. Online gambling refers to gambling games played through electronic media with the internet as a communication medium.¹²

In Arabic, gambling is referred to as "maisir" (الميسر), derived from "yusr" (اليسر), which means easy or effortless. The term maisir is used because participants can easily gain money or valuable items, but conversely, they can also easily lose all their assets.

In the digital world, gambling is one of the largest commercial sectors. Generally, online gambling uses traditional methods with bets or luck-based games according to specified instructions. There are many online gambling games available on various websites accessible via Google search or downloadable through

Google Play Store for Android users and App Store for iOS users. These sites offer a range of gambling games, either explicitly or subtly.

d. Generation Z

Generation is defined as a group of individuals who live during the same period and experience similar historical events, thereby shaping certain characteristics of that group.¹³ Since generational characteristics are influenced by the events they experience, the definition of a generation in one country may not directly apply to another. However, generally, each generation shares similar characteristics.

Some literature classifies generations as follows. The generations are divided into Boomers, born between 1945-1965; Generation X, born between 1965-1980; Generation Y, born between 1980-1995; and Generation Z, born between 1995-2010. Meanwhile, describes four generations in the workforce, which are: (1) Matures, born between 1920 and 1939; (2) Boomers, born between 1940 and 1959; (3) Xers, born between 1960 and 1979; and (4) Generation Y or Millennials, born between 1980 and the early 2000s.¹⁴

Generation Z consists of individuals born between 1995 and 2015. This generation has grown up in the digital era and is often referred to as Digital Natives, iGeneration, Net Generation, or Internet Generation. They have never experienced a time without the internet. From birth, they have interacted with mobile devices and have access to a vastly broader range of information compared to previous generations.¹⁵

According to Destiana Rahmawati in her book "Millennials and I-Generation Life,"

¹² "Judi," Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, n.d.

¹³ Muhammad Fakhru Ihsan, "Generasi z Dalam GENERASI Z DALAM PROSES KNOWLEDGE SHARING" (Universitas Islam Indonesia, 2022).

¹⁴ Jurnal Ekonomika et al., "Financial Technology Dan Literasi Keuangan Terhadap Generasi Z" 4, no. 1

(2024).

¹⁵ Fidyana Hamdi Lubis, Melisa Pane, and Irwansyah, "Penomena Judi Online Di Kalangan Remaja Dan Faktor Penyebab Maraknya Serta Pandangan Hukum Positif Dan Hukum Islam (Maqashid Syariah)," *Jurnal Pendidikan Dan Konseling* 5, no. 2 (2023): 2655–63, <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/13284/10396>.

Generation Z, or Generation I, represents a transition from Generation Y, characterized by rapid technological development. The mindset of Generation Z tends to be more impatient and technology-dependent, with a focus on social media popularity. Currently, Generation Z is in their teenage years, has completed their studies, or has recently entered the workforce.

B. RESEARCH METHODS

The method used in this study is a qualitative research method with a phenomenological approach. This study aims to identify and understand the experiences and perceptions of individuals related to the phenomenon of online gambling, especially online slot gambling, among Generation Z. Data were collected through in-depth interviews, observations, and documentation. Interviews were conducted with seven informants selected through the snowball sampling technique, which involved recommendations from initial informants to find other participants. Informants came from various regions, namely Bogor (West Java), Mojokerto (East Java), Surabaya (East Java), Curup (Bengkulu), and Malang (East Java). Observations were carried out in natural situations without limitations, and documentation involved collecting various relevant documents to complete the data obtained.

To ensure the validity of the data, triangulation techniques were used by verifying information obtained from various sources. This study is based on a phenomenological method that focuses on subjective experiences and individuals.¹⁶ Researchers attempt to interpret non-numerical data to describe individual experiences and

perceptions of online gambling. The results of this study not only describe the phenomenon of online gambling among Generation Z but also reveal the factors that influence this behavior, both internal and external. This study emphasizes the need to strengthen Islamic financial literacy to help prevent, stop, and reduce the negative effects of online gambling.

C. RESULTS AND DISCUSSION

a. Development of Sharia Financial Literacy in Indonesia

Researchers have found that Sharia financial literacy in Indonesia has seen significant progress in recent years. This development is driven by increased public awareness of the importance of Sharia principles in financial management. Sharia financial institutions, such as Islamic banks, sharia insurance, and sharia capital markets, are growing and offering various products that comply with sharia principles. The government and financial authorities have also played a crucial role by initiating various educational programs and sharia financial literacy campaigns for the public.

As of June 2022, the market share of Sharia finance was recorded at 10.41%, up from 10% the previous year. Despite this growth, there remains a significant gap compared to the market share of conventional finance. The low market share of Sharia finance indicates that public interest in Sharia finance is still much lower compared to conventional finance. This is in line with the findings of the 2022 Survei Nasional Literasi dan Inklusi Keuangan (SNLIK), which showed that the Sharia financial inclusion index

¹⁶ Luthfiyah and Muh.Fitrah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus*, ed. Ruslan. Moch. Mahfud Effendi (CV Jejak, 2017), <https://books.google.co.id/books?id=UVRtDwAAQB>

reached only 12.12%, far behind the general financial inclusion index of 85.10%.¹⁷

Initiatives such as the "National Sharia Financial Literacy Movement" and educational programs organized by the Financial Services Authority (OJK) and Bank Indonesia have improved public knowledge and understanding of Sharia financial products. These programs aim to help the public, especially the younger generation, understand the importance of managing finances in accordance with Sharia principles, which prioritize not only financial gain but also blessings and sustainability.

However, challenges remain. Many people still do not fully understand the concepts and benefits of Sharia financial products. Factors contributing to this include the lack of easily accessible and understandable information for the general public, as well as the perception that Sharia financial products are more complex and less profitable compared to conventional financial products.

Looking ahead, it is important for Sharia financial institutions and the government to continue enhancing educational and outreach efforts regarding Sharia finance. This can be achieved through various media, including online campaigns, seminars, workshops, and collaboration with educational institutions. Additionally, there is a need for more diverse and competitive Sharia financial products to attract a larger segment of the public to switch to Sharia-compliant financial products.

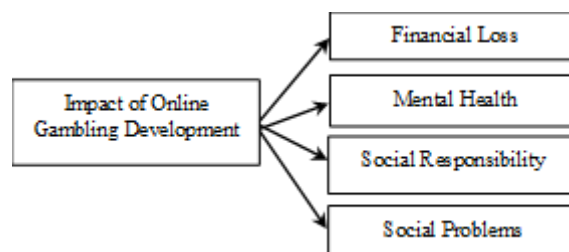
With sustained efforts, it is hoped that sharia financial literacy and inclusion in Indonesia will continue to grow, enabling the public to better understand and utilize sharia

financial products. This will not only support the growth of the sharia financial industry but also contribute to a more inclusive and sustainable economic development.

b. Impact of Online Gambling Development in Indonesia

Researchers have found that online gambling has become an increasingly serious issue in Indonesia. With advancements in technology and easier internet access, online gambling has become more accessible to various demographics, including the younger generation. Online gambling offers instant gratification and the potential for quick profits, but it often results in significant financial losses and serious psychological problems for its players.

Figure 1. Impact of Online Gambling Development



Source: Data processed by researchers (2024)

This research, along with interviews, has identified several negative impacts of online gambling in Indonesia, including financial losses, mental health issues, neglect of social and familial responsibilities, and broader social problems.

1. Financial Losses

- Loss of Savings and Assets: Many individuals face significant financial losses, including their savings and

¹⁷ "Memperkuat Literasi Dan Inklusi Keuangan Syariah," OTORITAS JASA KEUANGAN, 2023, <https://www.ojk.go.id/ojk->

[institute/id/capacitybuilding/upcoming/1340/memperkuat-literasi-dan-inklusi-keuangan-syariah#_ftn2](https://www.ojk.go.id/capacitybuilding/upcoming/1340/memperkuat-literasi-dan-inklusi-keuangan-syariah#_ftn2).

- valuable assets like cars or property.
 - Debt and Loans: Online gambling often leads to excessive borrowing, either from banks or informal lenders, increasing debt burdens.
 - Economic Strain on Families: Financial losses affect household budgets, leading to stress and family conflicts.
 - Neglect of Financial Responsibilities: Players may neglect obligations like debt repayments or bills.
2. Mental Health Issues
- Stress and Anxiety: Continuous losses can cause high levels of stress and anxiety.
 - Depression and Emotional Disturbance: Gambling addiction can lead to severe depression and emotional instability.
 - Addiction: Compulsive gambling can lead to dependency, affecting mental health and daily life.
 - Social and Relational Issues: Mental health problems often strain personal relationships and social interactions.
3. Neglect of Social and Familial Responsibilities
- Family Responsibility Neglect: Funds meant for family needs are diverted to gambling, impacting family well-being.
 - Work Productivity Decline: Gambling addiction can reduce work performance and lead to job instability.
 - Family Conflict: Financial and emotional stress from gambling can lead to family disputes and possible separations.
 - Decreased Quality of Life: Overall quality of life may decline due to the neglect of essential needs and

responsibilities.

4. Social Problems

- Increased Crime: Gambling addiction can drive individuals to commit crimes to cover losses.
- Family and Relationship Strain: Gambling-related stress can deteriorate family and community relationships.
- Community Quality Decline: Reduced social involvement and support can affect community well-being.
- Burden on Health and Social Services: Increased demand for mental health and rehabilitation services puts additional pressure on public systems.

The various negative impacts of online gambling clearly indicate that its development in Indonesia has serious consequences affecting many aspects of individual and societal life. Financial losses, mental health issues, neglect of social and familial responsibilities, and escalating social problems are significant challenges that need to be addressed. Awareness of these impacts is crucial to help the public understand the risks of online gambling and to promote more effective prevention and intervention efforts.

c. The Role of Islamic Financial Literacy

From the results of the interviews conducted, researchers found that Islamic financial literacy did not have a significant impact on preventing online gambling activities among Gen Z Indonesians. This finding indicates that other factors are more dominant in influencing this behavior. The study highlights several reasons why Islamic financial literacy is ineffective in the context of preventing online gambling:

1. Lack of Deep Understanding

Despite efforts to improve Islamic financial literacy among Gen Z, this knowledge

may not be deep enough. Many individuals may have a basic understanding but are unable to apply the principles effectively in their daily lives. Islamic financial education curricula may need to be improved to be more comprehensive and practical so that Gen Z can truly understand and internalize Islamic values in their financial management.

2. Influence of the Social Environment

The social environment and peer pressure have a very strong influence on a person's decision to engage in certain activities, including online gambling. Gen Z is often influenced by the norms and behaviors that exist in their environment. If online gambling is considered normal or even attractive within their social group, Islamic financial literacy may not be strong enough to counteract these influences. Therefore, a more holistic approach, including social and moral education, may be needed to change these social norms.

3. Easy Access to Online Gambling

Ease of access to online gambling sites and lack of supervision are also significant factors. In this digital era, online gambling can be accessed very easily through various devices, such as smartphones and computers. The lack of supervision from the authorities and the lack of strict regulations make these sites accessible to anyone, including Gen Z. Sharia financial literacy may provide knowledge, but if access to online gambling is not restricted, then this knowledge will not be enough to prevent gambling behavior.

4. Lack of Self-Control

Self-control and personal awareness are also important factors that influence a person's behavior. Although financial literacy can provide knowledge about good and ethical financial management, without strong self-

control, individuals may still be tempted to engage in online gambling. Education that focuses on character development and self-control may be needed to complement sharia financial literacy so that Gen Z can be better able to resist the temptation of online gambling.

The development of Sharia financial literacy in Indonesia provides great hope in creating a young generation who are aware of the importance of managing finances by Sharia principles. The negative impact of online gambling which is increasingly disturbing can be minimized by increasing understanding and awareness of sharia financial literacy.

a. **Understanding Online Gambling from an Early Age**

In the context of preventing online gambling activities, providing an understanding of online gambling from an early age is a crucial step that needs to be considered. Although Islamic financial literacy offers valuable knowledge about financial management by Islamic principles, a deep understanding of the risks and impacts of online gambling is also very important to form a strong attitude towards gambling.

1. Early Education About the Risks of Online Gambling through Religious Education

Incorporating religious education alongside early lessons on the risks of online gambling can significantly enhance preventive measures. Islamic teachings strongly prohibit gambling (maysir), as it contradicts moral and ethical values. By integrating sharia principles into early education, individuals can gain a comprehensive understanding of both the spiritual and practical reasons to avoid gambling. Religious education offers moral guidance by emphasizing the exploitative and

harmful nature of gambling, as well as the spiritual consequences it brings, such as damaging one's relationship with faith. Furthermore, it promotes a holistic approach by combining practical knowledge about the risks of gambling with religious and ethical values, helping individuals build a stronger resistance to the temptations of gambling. This integrated approach raises awareness of the broader social, financial, and spiritual implications of gambling, equipping individuals with the knowledge to make informed and ethical decisions.

2. Critical Learning and Risk Awareness

Teaching Gen Z to think critically about the offers they encounter on the internet, including gambling, can equip them with the skills to recognize and resist temptations that may arise. These skills include the ability to evaluate the potential risks and impacts of the various choices they face. With this learning, they will be better able to make wise decisions and avoid involvement in online gambling.

3. Role Modeling and Parental Support

Parents and educators play an important role in shaping children's attitudes toward online gambling. By setting a good example and having open discussions about the risks and consequences of online gambling, parents can help children develop a better understanding and awareness of these risks. Parental support in financial education and risk awareness can reinforce the messages received from Islamic financial literacy programs.

4. Holistic Education Programs

Educational programs that integrate Islamic financial literacy with an understanding of online gambling will be more effective in preventing involvement in such

activities. By combining knowledge of good financial management with an understanding of the risks and impacts of online gambling, individuals can gain a more comprehensive and integrated picture of how to manage their finances wisely and avoid detrimental behaviors.

5. Awareness Campaign Initiatives

Awareness campaigns that focus on the risks of online gambling should be scaled up to reach the younger generation. Through social media, seminars, and community programs, information about the dangers of online gambling and how to avoid them can be disseminated more widely. These campaigns should emphasize the importance of early awareness and education as part of broader prevention efforts.

D. CONCLUSION

In addressing the challenges of online gambling among Generation Z, Islamic financial literacy serves as an important preventive tool, but it is not effective enough on its own. To minimize the negative impacts of online gambling and help Generation Z face the challenges of the digital era, a comprehensive approach is needed. This includes improving Islamic financial literacy, education about the risks of online gambling, developing financial management skills, and family and social support. In addition, there needs to be strict regulatory policies, professional interventions, the use of surveillance technology, and collaboration between stakeholders. By implementing these strategies together, we can build a stronger foundation to protect Generation Z from the risks of online gambling and ensure they have the knowledge and skills to make wise financial decisions.

REFERENCES

- [1] Adiyanto, Mochamad Reza, and Arie Setyo Dwi Purnomo. "Dampak Tingkat Literasi Keuangan Syariah Terhadap Minat Menggunakan Produk Keuangan Syariah." *Jurnal Administrasi Kantor* 9, no. 1 (2021): 1–12.
- [2] Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia. "Judi," n.d.
- [3] Bobby Ferly. "Analisis Dampak Judi Online Slot Dalam Perspektif Fiqih Muamalah." *JEI : Jurnal Ekonomi Islam* 1, no. 1 (2023): 25–33. <https://doi.org/10.56184/jeijournal.v1i1.243>.
- [4] Djuwita, Diana, and Ayus Ahmad Yusuf. "Tingkat Literasi Keuangan Syariah Di Kalangan UMKM Dan Dampaknya Terhadap Perkembangan Usaha." *Al-Amwal : Jurnal Ekonomi Dan Perbankan Syari'ah* 10, no. 1 (2018): 105. <https://doi.org/10.24235/amwal.v10i1.2837>.
- [5] Ekonomika, Jurnal, Dan Bisnis, Vol No, Januari April, Erine Novianta, Ade Andani, and Sanusi Ghazali Pane. "Financial Technology Dan Literasi Keuangan Terhadap Generasi Z" 4, no. 1 (2024).
- [6] Hisan, Khairatun, Farhatul Muhaya, and Safwan Kamal. "Tingkat Literasi Keuangan Syariah Santri Dayah." *J-EBIS (Jurnal Ekonomi Dan Bisnis Islam)* 6, no. 2016 (2021): 200–218. <https://doi.org/10.32505/j-ebis.v6i2.3650>.
- [7] Ihsan, Muhammad Fakhrol. "Generasi z Dalam GENERASI Z DALAM PROSES KNOWLEDGE SHARING." Universitas Islam Indonesia, 2022.
- [8] Indonesia, BBC News. "Anak-Anak SD Di Indonesia Kecanduan Judi Online Sampai 'Ngamuk', Streamer Game Mengaku Sengaja Mempromosikan Situs Judi." BBC News Indonesia, 2023. <https://www.bbc.com/indonesia/articles/c0v2dwxx01yo>.
- [9] Lubis, Fidyan Hamdi, Melisa Pane, and Irwansyah. "Penomena Judi Online Di Kalangan Remaja Dan Faktor Penyebab Maraknya Serta Pandangan Hukum Positif Dan Hukum Islam (Maqashid Syariah)." *Jurnal Pendidikan Dan Konseling* 5, no. 2 (2023): 2655–63. <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/13284/10396>.
- [10] Luthfiyah, and Muh.Fitrah. *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus*. Edited by Ruslan. Moch. Mahfud Effendi. CV Jejak, 2017. <https://books.google.co.id/books?id=UVRtDwAAQBAJ&lpg=PP1&ots=lsp1KAzIOI&dq=kualitatif%2CFitrah%20dan%20Luthfiyah&lr&hl=id&pg=PA2#v=onepage&q&f=false>.
- [11] Nurrohmah, Resti Fadhilah, and Radia Purbayati. "Pengaruh Tingkat Literasi Keuangan Syariah Dan Kepercayaan Masyarakat Terhadap Minat Menabung Di Bank Syariah." *Jurnal Maps (Manajemen Perbankan Syariah)* 3, no. 2 (2020): 140–53. <https://doi.org/10.32627/maps.v3i2.135>.
- [12] OTORITAS JASA KEUANGAN. "Memperkuat Literasi Dan Inklusi Keuangan Syariah," 2023. https://www.ojk.go.id/ojk-institute/id/capacitybuilding/upcoming/1340/memperkuat-literasi-dan-inklusi-keuangan-syariah#_ftn2.
- [13] Rachman, Arrijal. "3,2 Juta Warga RI Ikut Judi Online, Transaksinya Rp327 T Di 2023." CNBC Indonesia, 2024. <https://www.cnbcindonesia.com/news/20240115073601-4-505551/32-juta-warga-ri-ikut-judi-online-transaksinya-rp327-t-di-2023>.
- [14] Sahputra, Dika, Anisya Afifa, Adinda Muna Salwa, Nurman Yudhistira, and Liyani Azizah Lingga. "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)." *Islamic Counseling : Jurnal Bimbingan Konseling Islam* 6, no. 2 (2022): 139. <https://doi.org/10.29240/jbk.v6i2.3866>.