

**ANALYSIS OF HIGGS DOMINO PLAYERS'
PERSPECTIVES ON THE INTERPRETATION
OF *MAYSIR* VERSE**

THESIS

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Submitted to *Fakultas Ushuluddin dan Filsafat*
UIN Ar-Raniry in Partial Fulfillment of the Requirements for The
Bachelor Degree of *Ilmu Al-Qur'an dan Tafsir*

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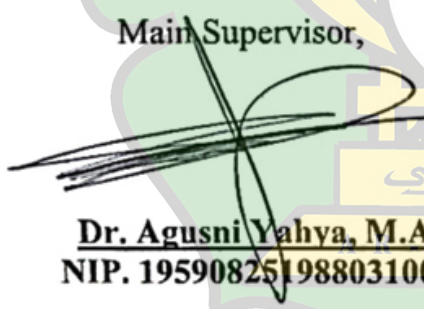
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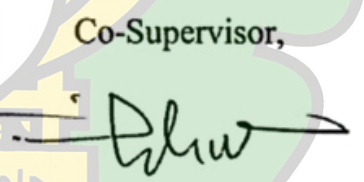
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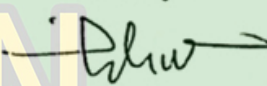
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ABSTRACT

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Higgs Domino is a popular online game played by a lot of Aceh residents. It contains a slot option that draws people's attention because of the betting feature. The game is well-liked because it is easy to access and the players are able to earn money. The MPU has banned any kind of gambling game in Aceh. Moreover, Quran has prohibited the *maysir* game in surah Al-Maidah verse 90, which states that people should avoid the *maysir*. This study aimed to determine players' perspective in playing Higgs Domino game as a Muslim. The formulation of the problem is as follows: 1) How Higgs Domino players see the law of playing Higgs Domino game? and 2) How Higgs Domino players understand *maysir* verse? A qualitative descriptive method was selected for this study, and the participants of this study are 10 students from Ar-Raniry State Islamic University who had played Higgs Domino game previously. This qualitative research used purposive sampling to obtain study data through interviews. The result shows that Higgs Domino players keep playing the game due to its addictive factor. Moreover, based on the perspective of Higgs Domino players toward *maysir* verse, this study found that several players do not fully understand the scope of *maysir*. However, all study participants claimed that playing Higgs Domino is *maysir*.

THE GUIDELINES FOR TRANSLITERATION AND ABBREVIATION

Arabic	Transliteration	Arabic	Transliteration
آ	Ā	ط	Ṭ
ب	B	ظ	Ẓ
ت	T	ع	‘
ث	Ṭ	غ	Ġ
ج	Ġ	ف	F
ح	Ḥ	ق	Q
خ	Ḫ	ك	K
د	D	ل	L
ذ	Ḍ	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Š	ء	’
ص	Ṣ	ي	Y
ض	Ḍ		

Notes:

1. Single vowel

----- (fathah) = represents short /a/ as in “cat”, like حَدَّثَ written *ḥadāṭa*

----- (kasrah) = represents short /i/ as in “tim”, like قِيلَ written *qiila*

----- (ḍammah) = represents short /u/ as in “duke”, like رُويَ written *ruwiya*

2. Double vowel

When *fathah* is placed before the letter (ي) (yā’), it creates an /aj/ (as in "lie"), like, هُرَيْرَةٌ written *hurayrah*.

When *fathah* is placed before the letter (و) (wāw), it creates an /aw/ (as in "cow"), like تَوْحِيدٌ written *tawḥid*.

3. Long vowel (*maddah*)

(ا) (*fathah* and *alef*) = ā, (a with the line over)

(ي) (*kasrah* and *ya*) = ī, (i with the line over)

(و) (*ḍammah* and *waw*) = ū, (u with the line over)

Examples : (معقول, توفيق, برهان) written *burhān, tawfīq, ma‘qūl*.

4. *Ta’ Marbutah* (ة)

The suffix of *Ta’ Marbutah* is read (t) if non-pausal and is read (h) if on pausal. The example is الفلسفة الاولى is read *al-falsafat al-ula*, while تهافت الفلاسفة, دليل الاناية, مناهج الادلة is read *Tahafut al-Falasifah, Dalil al-‘inayah, Manahij al-Adillah*.

5. *Shaddah* (*tashdid*)

Shadda is a diacritic shaped like a small written Latin "w" formed (ّ). It is used to indicate gemination (consonant doubling or extra length) to avoid ambiguity. For example: (إسلاميّه) written *islamiyyah*.

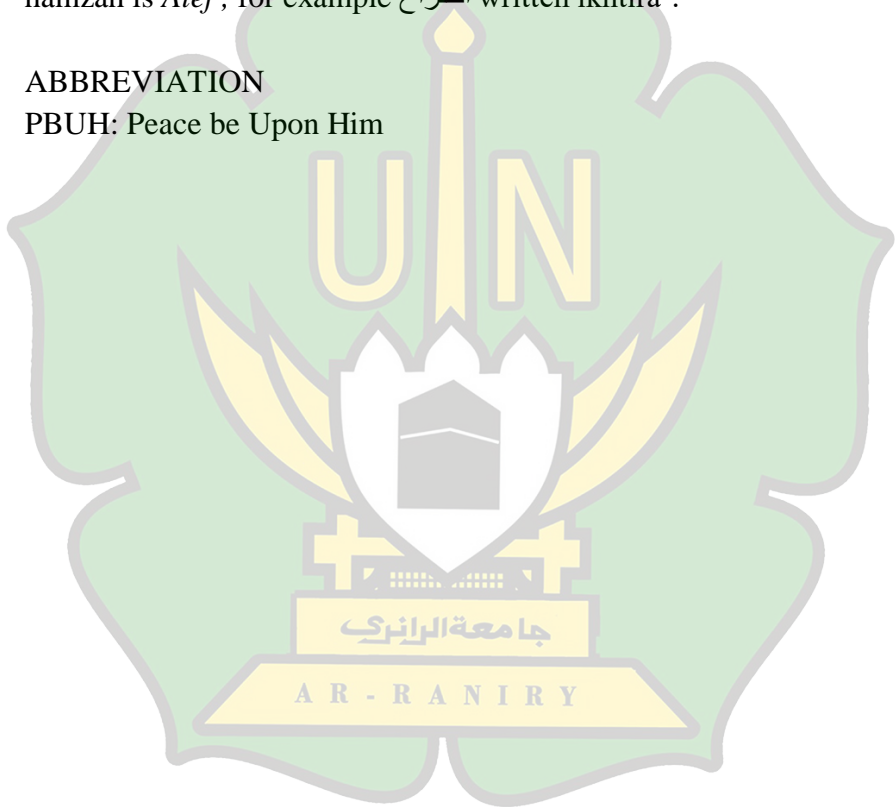
6. The definite Arabic article symbolized by the article لا, is transliterated as *al*. Examples: الكشف, النفس written *al-kašf*, *al-nafs*.

8. *Hamzah (ء)*

The transliteration of hamzah that is placed in the middle and last word is ('). For example: ملائكة written *mala'ikah*, جزئ written *juz'i*. For the first word, hamzah is unsymbolized because hamzah is *Alef*, for example اختراع written *ikhtira'*.

ABBREVIATION

PBUH: Peace be Upon Him



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Writer,

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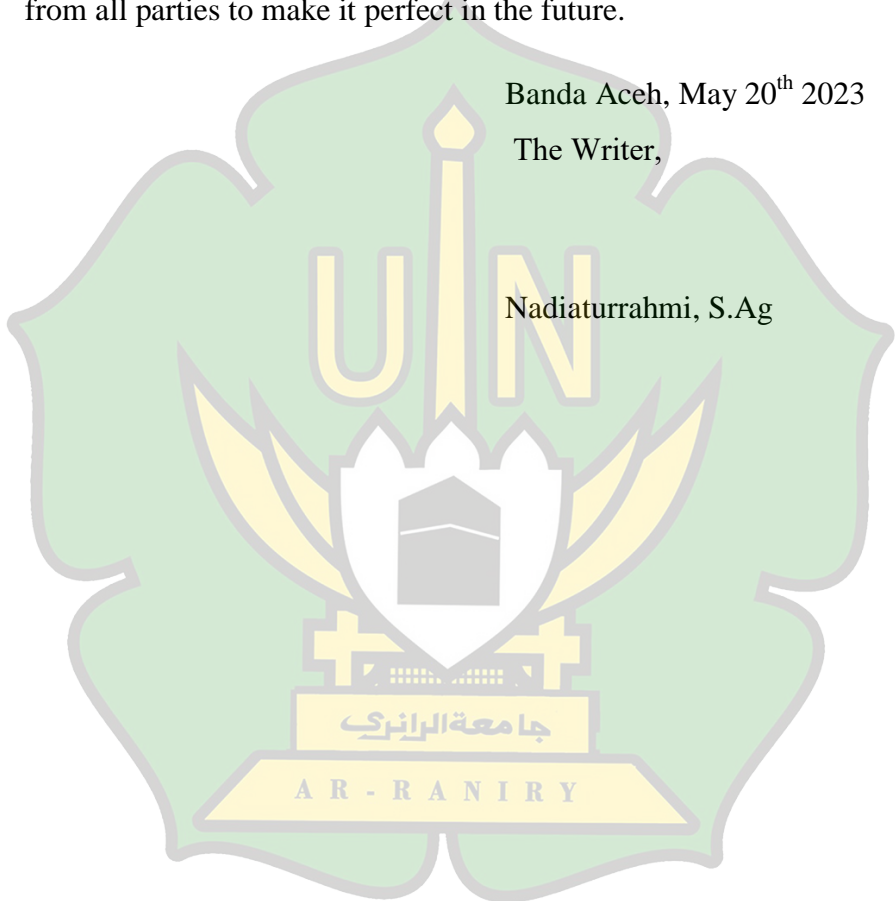


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CHAPTER I

INTRODUCTION

A. Background of Study

One of online gambling games, Higgs Domino has attracted the attention and interest of Aceh residents in last decade. Higgs Domino has attracted a region that is dominantly populated by Muslims and has a special role regarding the enforcement of Islamic Sharia.¹ The Acehnese society is deeply influenced by Islamic teachings, and the Quran plays a central role in shaping many aspects of Acehnese Muslim culture and traditions by teaching quranic studies and Islamic principles.

In addition to shaping religious practices and beliefs, the Quranic verses has been the first hold to run all Aceh residents activities. One of which is prohibition of any kinds of gambling. Quran verse has stated Muslim should avoid gambling.

When it comes to Higgs Domino, as a game that involves playing dominoes online with other players, it is considered a form of entertainment and recreation. However, the game involves betting or gambling with virtual coins.

People are attracted to Higgs Domino game since it is a simple online game and is easy to play. At first, the game provides free chips as the main weapon. Players can play the game by utilizing free chips three times a day. When the chips run out, players can buy the chips through Higgs Domino agents or ask friends to send the chips. In the end, players can sell the chips if the players hit a jackpot.

Players can play Higgs Domino game everywhere. The game does not need any special place to play. Many players play Higgs Domino game in game rental houses, coffee shops, canteens, and even in classrooms when teachers are absent. This

¹ <https://dsi.acehprov.go.id/wp-content/uploads/2017/02/Qanun-Aceh-Nomor-8-Tahun-2014-Tentang-Pokok-Pokok-Syariat-Islam>, p. 1, accessed 10 December 2022.

convenience certainly plays an important part in attracting more people to join and play Higgs Domino game.

Day by day, the popularity of Higgs Domino game has increasingly created anxiety in the society. A lot of players are falling into addiction. The players cannot control themselves and differentiate between obligation and volition. The players stay up late, forget to eat, and even delay urinating while playing the game.²

In reality, the implementation of quran verse concerning *maysir* in the field still indicates shortcomings. The implementation of *maysir* verse for Aceh residents often merely serves as slogan, that Aceh is the Veranda of Mecca (*Serambi Makkah*).

Based on observation, many Ar-raniry State Islamic University students also play Higgs Domino game simultaneously in their capacity as Muslim and residents of Aceh. This is despite the fact that the university has obligated students to learn mandatory subjects regarding Islamic ordinance.

The above background led to this study which aims to investigate the Analysis of Higgs Domino Players' Perspectives on the Interpretation of *Maysir* Verse to observe their perspective in continuing to play Higgs Domino game although they are fully aware of the law.

B. Research Focus

This study focused on Higgs Domino players' perspective regarding *maysir* verse among Ar-Raniry State Islamic University students.

C. Problem Formulation

Based on the background of study, the problem formulation of this study is as follows:

² Nur Siti Djannah "Game addiction among adolescents and its' health impacts" *International Journal of Public Health Science (IJPHS)* 10, no 3 (2021), p. 480.

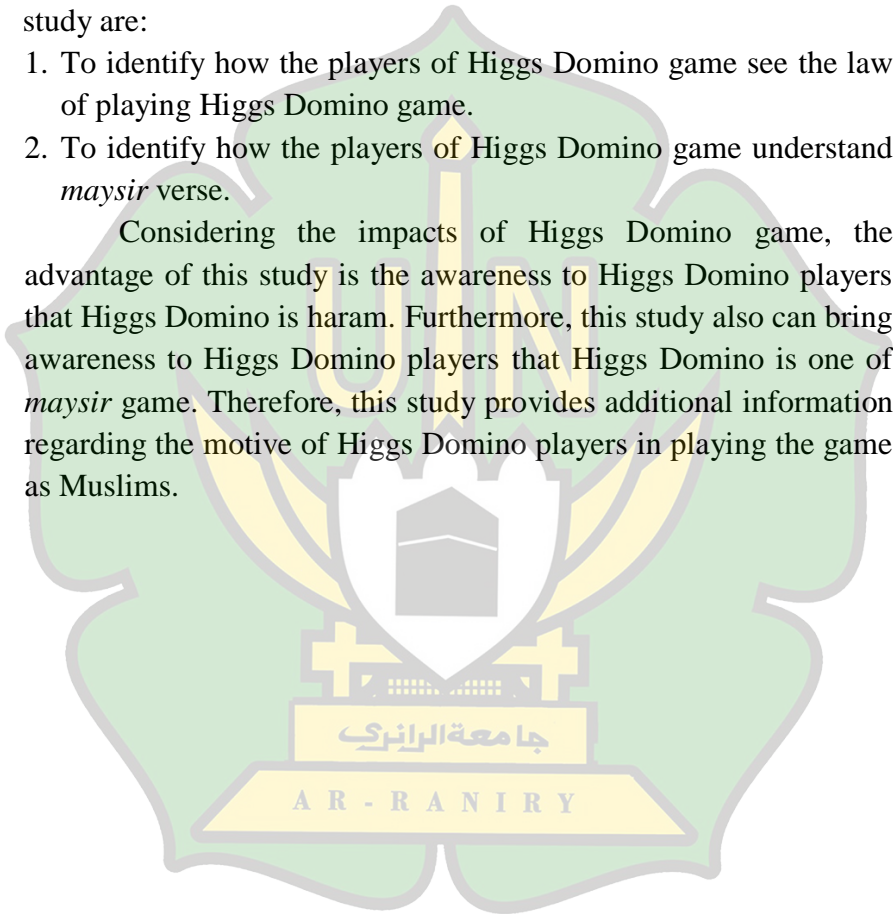
1. How the players of Higgs Domino game see the law of playing Higgs Domino game?
2. How Higgs Domino players understand *maysir* verse?

D. Purposes and Advantages of Research

Based on the problem formulation, the purposes of this study are:

1. To identify how the players of Higgs Domino game see the law of playing Higgs Domino game.
2. To identify how the players of Higgs Domino game understand *maysir* verse.

Considering the impacts of Higgs Domino game, the advantage of this study is the awareness to Higgs Domino players that Higgs Domino is haram. Furthermore, this study also can bring awareness to Higgs Domino players that Higgs Domino is one of *maysir* game. Therefore, this study provides additional information regarding the motive of Higgs Domino players in playing the game as Muslims.



CHAPTER II

LITERATURE REVIEW

A. Previous Studies

One of the most significant changes in the gambling environment in the past 15 years has been the increased availability of internet gambling. Gainsbury (2015) stated that internet gambling is the fastest growing mode of gambling and changes the way gamblers engage with the activity. Due to the high level of accessibility, immersive interface, and ease of monetary transactions, concern has been expressed that internet gambling may increase the rate of disordered gambling.¹

Gambling is a serious problem. There are researchers who focus on the impacts, factors, and advantages of gambling. A study by Lang (2016) declared that pathological gambling has negative consequences on economic, social, and psychological aspects.² Furthermore, Poppe (2011) stated that the emergence of pathological gambling has increased due to addiction, depressive disorders, obsessive-compulsive disorders, and personality disorders.³

A study by Martha (2007) reported that pathological gambling contributes to chaos and dysfunction within family units, disrupts marriage, and leads to divorce. Pathological gambling also encourages child abuse and child abandonment. This study shows that families of excessive pathological gamblers tend to run into depressive or anxiety disorder, and alcohol misuse.⁴ However,

¹ Sally M. Gainsbury "Online Gambling Addiction: The Relationship Between Internet Gambling and Disordered Gambling" *Curr Addict Rep* 2 (2015), p. 185.

² M. Lang "European Psychiatry: Genome-wide association study of pathological gambling" *Cambridge University* 36 (2016), p. 38.

³ H. Poppe "European Psychiatry: Pathological gambling and comorbidities" *Cambridge University* 26, no.s2 (2011), p. 92.

⁴ Martha C. Shaw et al, "CNS Spectrums: The Effect of Pathological Gambling on Families, Marriages, and Children" *Cambridge University* 12 , no.8 (2007), p. 615.

a study by Leeman (2012) shows that not all gambling cases are related to mental health.⁵

The discussion on gambling is not always limited in the aforementioned common terms. McMillen (2005) conducted a study on gambling pleasures and dangers and it revealed that addiction, compulsion, and implication of gambling policies in some countries mostly exclude Islam. In the eyes of Islam, the game that involves gambling or encourages laziness behavior has been prohibited and is called *maysir*.⁶

Though gambling policies mostly exclude Islam, a study by Sule (2018) reported that a lot of Muslim youths have been involved in gambling games such as football betting games. This phenomenon exists in some parts of Muslim world and has created bad effects on society.⁷ In addition, Rosenthal (2015) stated that generally Muslim agree that betting is a form of gamble.⁸ It is in line with a study by Mutti-Packer (2017) who stated that gaming addiction does not depend on the religious level of the players. It does not matter how religious a player is; he or she will be fall into the addiction once he or she tries to play a game.⁹

Indonesia, as a country with the largest Muslim population in the world, certainly attracts the researchers' interest to take part in the study to investigate online gambling in Indonesia. A study by Ramadhani (2021) reported that the game transaction which is utilizing chips is illegal. Article 303 paragraph 3 of KUHP

⁵ R.F Leeman et al, "Similarities and differences between pathological gambling and substance use disorders: a focus on impulsivity and compulsivity" *Psychopharmacology* 219 (2012), p. 469.

⁶ Jan McMillen, *Gambling Cultures* (London: Taylor & Francis e-library, 2005), p. 56.

⁷ Sule et al "The interface of footballing and gambling saga among Muslim youths in Nigeria: Contemporary challenges and Islamic solution." *Int. J. Humanities Art Soc* 3, no 4 (2018), p. 1-16.

⁸ Franz Rosenthal "Gambling in Islam: Man versus Society in Medieval Islam". *Brill* (2015), p. 335.

⁹ Seema Mutti-Packer, et al. "The protective role of religiosity against problem gambling: findings from a five-year prospective study." *BMC Psychiatry* 17, no 1 (2017), p. 1-10.

stipulates that gambling is any kind of game that is based on hope and only depends on luck. Players also violate article 27 paragraph 2 of the Law Number 11 of 2008 concerning Information and Electronic Transactions and will be sentenced to a maximum of 10 years in prison and a maximum fine of IDR 25,000,000.¹⁰

This matter has also invited researchers to further investigate the law of playing Higgs Domino game. A study by Abidin (2022) explained the law of Higgs Domino in Islamic perspective. Based on *adz-dzarî'ah*, transactions in Higgs Domino game have two possibilities of validity. First, *sadd adz-dzarî'ah*. Playing Higgs Domino is haram in case the game contains *maysir* because according to Syafi'i class of thought, promises of chips bonus is haram. Second, *fathu adz-dzarî'ah*, which is the haram law that can turn the act into permissible if players do not fall into transactions.¹¹

As investigated by previous studies, most of the discussions on gambling are focused on the gambling effect, gambling in Islamic perspective, and the law of playing Higgs Domino game. There is a lack of research focusing on the perspective of Higgs Domino players who happen to be Muslims. Therefore, this research provides the analysis of higgs domino players' perspectives on the interpretation of *maysir* verse.

B. Theoretical Framework

James S. Coleman's Rational Choice Theory reveals there is the idea that an individual's behavior is driven by goals aimed to realizing individual's respective interests.¹² Coleman, as cited by Ritzer, also emphasizes that an individual's actions are deliberately

¹⁰ Ramadhani et al "Unsur pidana dalam game online Higgs Domino yang chip/koin di perjual belikan di tinjau dari perspektif hukum pidana islam dan hukum positif." *Juripol (Jurnal Institusi Politeknik Ganesha Medan)* 4, no 2 (2021), p. 331.

¹¹ Achmad Zaenal Abidin "Jual Beli Chip Higgs Domino Island dalam Tinjauan Adz-Dzarî'ah." *Journal of Islamic Business Law* 6, no 1 (2022), p. 9.

¹² S. James, Coleman. *Dasar-dasar Teori Sosial Foundation of Sosial Theory*. Bandung: Nusa Media, 2013, p. 38.

directed towards a goal, and these goals (as well as actions) are shaped by values and preferences.¹³

According to Coleman's perspective, a person performs an action based on a goal person intend to achieve. This action is influenced by the prevailing societal norms and represents a choice made by the individual which is requires optimization.¹⁴

The concept of Rational Choice Theory provides a framework for understanding human decision-making by assuming that individuals are rational actors who make choices based on a careful evaluation of costs and benefits. It assumes that individuals have well-defined preferences and seek to maximize individuals' utility or satisfaction.¹⁵

Rational Choice Theory, as applied to this research, provides a framework to understand the decision-making processes of individuals within the context of their preferences, incentives, and constraints. By applying Rational Choice Theory, researcher can explore how Higgs Domino players navigate the interpretation of the *Maysir* verse, taking into account Higgs Domino players individual motivations and decision-making mechanisms. To explore rational choice theory widely, the key concepts is put forward:¹⁶

1. Individual Decision Making

Rational choice theory focuses on individual decision-making. Rational choice theory assumes that individuals are autonomous and capable of making choices that align with individuals own goals and preferences.

¹³ Ritzer, George, and Douglas J. Goodman, *Teori Sosiologi Modern Edisi Revisi*, Yogyakarta: Kreasi Wacana, 2012, p. 394.

¹⁴ S. James, Coleman. *Dasar-dasar Teori Sosial Foundation of Sosial Theory*, p. 38.

¹⁵ Ritzer, George, and Douglas J. Goodman, *Teori Sosiologi Modern Edisi Revisi*, p. 85.

¹⁶ Levin, J., & Milgrom, P. "Introduction to Choice Theory" standford.edu: 20202 (2004), p. 1-6 .

Rational Choice Theory posits that individuals, including Higgs Domino players, make decisions based on their preferences and goals. In this case, the players choose to engage in Higgs Domino game, which involves gambling, based on their personal inclinations, perceived enjoyment, and the potential for financial gain.

2. Preferences and Choice

Rational choice theory emphasizes that individuals have preferences over different outcomes or alternatives. These preferences are the basis for decision-making. Individuals rank the available options according to individual's perceived desirability, and individual choose the option that best aligns with individual's preferences.

The players' participation in Higgs Domino demonstrates players' preference for the activity, given the options available to players. Players find the game appealing and worth players' time and money compared to other leisure activities or forms of entertainment.

3. Choice and Revealed Preferences

Rational choice theorists look at individuals' choices as a way to reveal individuals' underlying preferences. The choices people make are seen as indicators of what people truly value and desire. These revealed preferences can be used to infer individual preferences even when individual might not be explicitly stated.

By engaging in Higgs Domino, players reveal players' preference for the excitement and potential rewards that come with gambling. Players willingness to participate suggests that the pleasure and potential financial gains players expect from the game outweigh any potential risks or moral concerns associated with gambling.

4. Utility

Utility refers to the satisfaction or value an individual derives from a particular choice or outcome. It is a subjective measure, specific to each individual, and cannot be directly observed. The decision-making process is guided by the desire to maximize utility – individuals seek to choose options that bring them the highest level of satisfaction or benefit.

Rational Choice Theory acknowledges that individuals seek to maximize individuals' utility or satisfaction when making decisions. For Higgs Domino players, the utility comes from the enjoyment players experience during the game and the anticipation of winning, even though it involves *maysir*, which is considered a prohibited activity in Islam.

5. Restriction on Preferences

Rational choice theory assumes that individuals' preferences are transitive, complete, and continuous. Transitivity means that if an individual prefers option A to option B and option B to option C, then they must also prefer option A to option C. Completeness implies that individuals can rank all possible options, even if individuals are indifferent between some of them. Continuity means that small changes in the attributes of an option should lead to gradual changes in an individual's preferences.

The thesis could explore whether the players' preferences for participating in Higgs Domino and interpreting the *maysir* verse are consistent with the assumptions of Rational Choice Theory. It may investigate if players consistently choose to play despite any reservations they might have about the Islamic prohibition on gambling.

Higgs Domino players engage in a cost-benefit analysis when interpreting the *Maysir* verse. Higgs Domino players evaluate the potential benefits of playing Higgs Domino, such as entertainment value or monetary gains, against the potential costs, including religious and moral concerns.

Rational Choice Theory recognizes that individuals interpret religious texts differently based on their subjective evaluations. Higgs Domino players may draw upon player's personal beliefs, guidance from religious authorities, or societal norms to rationalize Higgs Domino players' interpretations of the *Maysir* verse.

Rational Choice Theory acknowledges the impact of social and cultural factors on decision-making. Higgs Domino players' interpretations of the *Maysir* verse may be shaped by player's social interactions, community norms, and cultural backgrounds.

Rational actors also consider economic factors when making choices. Higgs Domino Players may weigh the potential financial gains or losses associated with Higgs Domino against players' religious and ethical considerations.

By applying Rational Choice Theory, this thesis seeks to understand the decision-making processes of Higgs Domino players, exploring how their rational choices are influenced by their preferences, incentives, constraints, and the interpretation of the *Maysir* verse. The analysis will provide valuable insights into the diverse perspectives within the Higgs Domino community and contribute to a deeper understanding of the dynamics between religious principles, personal motivations, and gaming choices.

C. Operational Definition

1. Perspective

The word "perspective" is often used in daily human life. Every individual in daily life will receive stimulation in the form of information from other people or their interlocutors, events, objects, and others originated from surrounding environment. The stimulation will then be given meaning by individuals. The process of giving meaning is called perspective. To provide a clearer picture of the notion of perspective, the following explanation is presented.

According to dictionaries, the definitions of “perspective” are as follows: Cambridge dictionary defines perspective as a particular way of viewing things that depends on one’s experience and personality¹⁷; Merriam-Webster dictionary defines perspective as a technique or process of representing on a plane or curved surface as it might appear to the eye¹⁸; Britannica dictionary defines perspectives as a way of showing depth or distance in a painting or drawing by making the objects those are far away smaller to closer to the view larger¹⁹; Collins dictionary defines perspectives as a particular way of thinking about something, especially one that is influenced by beliefs or experiences²⁰; Oxford dictionary defines perspective as the ability to think about problems and reasonable decisions without making it seem worse.²¹

According to Martono (2010), perspective is the way of seeing that is used by humans to see a phenomenon or a problem that is currently happening.²² According to Suhanadji (2017), perspective is an outlook or insight to see today's world that is strongly influenced by global current. Hence, all nations become interdependent, interact with each other, and are interconnected among various cultures, ecological systems, politics, economy, and technology in a global context.²³ Sumaatmadja and Winardit

¹⁷ <https://dictionary.cambridge.org/dictionary/english/perspective>, accessed 20 June 2022.

¹⁸ <https://www.merriam-webster.com/dictionary/perspective>, accessed 20 June 2022.

¹⁹ <https://www.britannica.com/dictionary/perspective>, accessed 20 June 2022.

²⁰ <https://www.collinsdictionary.com/dictionary/english/perspective>, accessed 20 June 2022.

²¹ <https://www.oxfordlearnersdictionaries.com/definition/english/perspective>, accessed 20 June 2022.

²² Nanang Martono, *Metode penelitian kuantitatif* (Jakarta: Raja Grafindo, 2010), p.26.

²³ Dyah Kumalasari “Pendidikan karakter berbasis kearifan lokal pada mata kuliah perspektif global” *Jurnal ISTORIA: Jurnal Pendidikan dan Sejarah* 13, no 1 (2017), p. 6.

(2017) define perspective as a way of viewing and acting on an occurrence or activity from the point of global interests, side of the world, or international interests.²⁴

This study adopted the perspective definition stated by Martono, that is “the way of seeing that is used by humans to see a phenomenon or a problem that is currently happening”. This study aimed to determine Higgs Domino players’ outlook on the interpretation of *maysir* verse regarding the prohibition of Higgs Domino game in Aceh.

2. Higgs Domino

Higgs Domino is an Android-based game. Inside the game, there are several game options, namely dominoes, cards, puzzles, checkers, and slots. Slots are the most popular games, starting from DuoFuDUOCAI, Rezeki NOMPLOK, 5DRAGONS, to FaFaFa.

Higgs Domino is an easy game to play. Players only need to tap once and the lottery will roll. The game even provides an auto-tap feature which makes it easier to play. Players only need to tap once and the lottery rolls as many times as requested.

Higgs Domino becomes more interesting because of the features such “alms”, “top up” (refill), and “send” chips (gold coins). In the “alms” feature, Higgs Domino provides free chips to players. In one day, players can receive alms packets three times. The packets amount to 2 billion chips. If the chips from the “alms” are not enough, players can purchase the chips from the “top-up” feature. With this feature, players can buy the chips with credits. Next is the “send” chips feature. With this feature, players can share the chips to each other. However, the “send” feature is used by many players as buying and selling transactions. If players buy through the “top-up” feature, players have to pay IDR 60,000 for 400 million chips. However, with fellow players, the price is

²⁴ Dyah Kumalasari “Pendidikan karakter berbasis kearifan lokal pada mata kuliah perspektif global”, p. 6.

cheaper, ranging from IDR 65,000 to IDR 80,000 for 1 billion chips.

The opportunity to buy and sell the chips makes Higgs Domino popular. The minimum purchase of chips among the players is 1 B (1 billion) chips with a minimum price of IDR 65,000. As an illustration, if a player wins a jackpot of 11 B, player will receive money ranging from IDR 660,000 up to IDR 880,000. If the player wins 45 B up to 90 B, player will receive money ranging from IDR 2,900,000 to IDR 5,800,000.

Literally, According to Syafi'i class; there are three stipulations in playing a game:

- a. The games recommended by the Prophet. The Prophet recommended games related to *jihad* such as horse race, archery, javelin-throw, and camel race.
- b. Games that do not harm human body, but do not directly beneficial in jihad and war. The games are allowed if players do not involve betting money as long as players do not violate religious rules and not allowed if involve betting money. These games include swimming, swordplay, martial arts, and boat races.
- c. A lucky draw game is haram because it contains fate raffling. The Prophet stated that an example from this kind of game is playing dice.²⁵

Jumhur ulama agreed that Higgs Domino is one of haram games since it is a form of lucky draw game. Players only need to tap once and will get the chips if they are lucky. In the end, players can sell the chips to agents and earn money. It is similar to playing the dice, which is banned by the Prophet.

²⁵ As-Sayyid Saabiq, *Fiqih Sunnah vol 14*, (Bandung: al-Ma'arif, 1995), p. 141.

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ " مَنْ لَعِبَ بِالنَّرْدِ شَبِيرَ فُكَّائِمًا
صَبَغَ يَدَهُ فِي حَمِّ خَنْزِيرٍ وَدَمِهِ " (رواه مسلم و أبو داود)

Translation: "Sulaiman reported on the authority of his father that Allah's apostle (May peace be upon him) said: He who played dice is like one who dyed his hand with the flesh and blood of swine. (Reported by Muslim and Abu Dawood)

The inference from the hadith is that playing dice is forbidden because the game contains fate raffling. Ibn Hajar Al-Haitamy said, "The game of dice is forbidden because the principle is speculative without any calculation and thought". Ar-Rafi'i also stated: "...playing dice is haram, thus all games that are based on speculation are haram".²⁶

3. *Maysir*

Maysir is Arabic terminology which means gambling. Literally, *maysir* is any form of business activities where monetary gains are derived from mere chance, speculation, or conjecture. Gambling can be defined as wagering money or other valuable things upon the outcome of an event or making money upon some chance. Earning money through that means has been strictly declared as haram.

Ayub (2007) defined *maysir* as "wishing something valuable without paying an equivalent price for it or without working for it, or without undertaking any liability against it by the game of chance".²⁷ Jamaldeen (2009) defined *maysir* as "the acquisition of wealth by chance (not by effort)".²⁸ Hamed (2009)

²⁶ Ar-ramli, *Nihayatul Muhtaj* Vol 8 (Beirut: Dar Al-Kutub Al-Ilmiyyah), p. 295.

²⁷ Muhammad Ayub, *Understanding Islamic Finance*, Chichester: John Wiley & Sons Ltd., 2007, p. 62.

²⁸ Muhammad Ayub, *Understanding Islamic Finance*, p. 62.

also defined *maysir* as “any form of business activity where monetary gains are derived from mere chance, speculation, or conjecture.”²⁹

In Islam, *maysir* is prohibited by Islamic law (Sharia) based on "the agreement among participants that is based on immoral inducement, provided by entirely wishful hopes among the participant's minds that participants will gain by mere chance, with no consideration for the possibility of loss". It is stated in the Quran that games of chance are a grave sin and abominations of Satan's handiwork.

According to Jalalayn commentary, *maysir* refers to gambling or games of chance, which are forbidden in Islam. This includes activities such as playing cards, dice, or any other game where the outcome is determined by chance rather than skill or effort. Al-Jalalayn goes on to explain that *maysir* is a form of defilement or impurity that is associated with the work of Satan, and therefore, Muslims should avoid it if they wish to be successful in this life and the hereafter.

Overall, al-Jalalayn's explanation of *maysir* is consistent with the broader Islamic understanding of this concept as a forbidden activity that goes against the principles of fair trade, ethical behavior, and social justice.

While in Tafser Ibn Abbas, Ibn Abbas also has commented on verses related to the prohibition of gambling and games of chance. For example, in his commentary on Surah Al-Maida, verse 90, Ibn Abbas states that "*maysir*" refers to a game of chance in which people compete with each other by betting money, goods, or anything of value on the outcome of the game. Ibn Abbas goes on to explain that this kind of activity is forbidden in Islam because it causes enmity and hatred among people and distracts them from the remembrance of Allah.

²⁹ S. Hameed, Accounting and Auditing for Islamic Financial Institutions (Kuala Lumpur: International Islamic University Malaysia, 2009), p. 44.

In Ibn Abbas commentary on Surah Al-Baqarah, verse 219, Ibn Abbas also emphasizes the prohibition of gambling and games of chance, stating that they are the handiwork of Satan and a source of enmity and hatred among people. He further explains that the prohibition of gambling is not limited to the specific types of games that were played during the time of the Prophet Muhammad, but also includes any game that involves betting and chance.

At-Tabari commentary also explains that the prohibition of maysir is based on the principle of avoiding haram and promoting benefit in Islamic law. At-Tabari argues that maysir is harmful because it involves taking money without performing any productive work, and it creates addiction and encourages greed, which can lead to social and economic problems.

4. Interpretation of *Maysir* Verse

The interpretation of the Quran is the allegorical interpretation of the Quran or the quest for its hidden or inner meanings. The Arabic word *tafsīr* is synonymous with interpretation.³¹ It means explanation, elucidation, interpretation, and commentary.³²

One of the earliest definitions of *tafsīr* was given by Abdullah Ibn Abbas, a companion of the Prophet Muhammad (peace be upon him), who defined *tafsīr* as "explaining what is meant by the words of Allah." Another prominent scholar, Al-Zamakhshari, defined *tafsīr* as "the science that explains the meanings of the words of Allah, the Almighty, and clarifies what He intended by them."

³¹ Gordon D. Newby "A concise encyclopedia of Islam (Reprint ed)". *Oneworld* (2002), p. 29.

³² Nicholas Boylston "Qur'anic Exegesis at the Confluence of Twelver Shiism and Sufism: Sayyid Ḥaydar Āmulī's al-Muḥīṭ al-a'ẓam". *Qur'anic Studies*, Edinburgh University Press 23, no 1 (2021), p. 5.

In modern times, scholars such as Fazlur Rahman have defined *tafsīr* as the process of "understanding the intentions of the Quranic text in light of its historical and social context." Other scholars, such as Muhammad Abduh, has emphasized the importance of using reason and critical thinking in *tafsīr* to ensure that interpretations are relevant and beneficial to contemporary societies.

Tafsīr carries two terms. First, *bāṭin* term. The *batin* term refers to the inner or esoteric meaning of a sacred text. Second, *zahīr*. *Zahīr* refers to the apparent or exoteric meaning of a sacred text.³³

Substantially, interpretation refers to the explanation, elucidation, and commentary on Qur'an verse, especially *maysir* verse, surah Al-Maidah verse 90.

It is explained in Al-Baqarah verse 219:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ
مِنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

Translation: "They ask you about wine and gambling. Say, "In them is great sin and (yet, some) benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess (beyond needs)." Thus Allah makes clear to you the verses (of revelation) that you might give thought." (Al-Baqarah verse 219)

According to Abu A'la Al-Maududi, this is the first injunction concerning intoxicating drinks and gambling, and the matter has been left merely as an expression of intoxicating drinks and gambling disapproval. This was a preliminary step designed to

³³ Oliver Leaman *The Qur'an: an encyclopedia* (London: Routledge, 2006), p. 94.

prepare the minds of people for the acceptance of the prohibition of liquor and gambling.

According to Shihab (2022), alcohol and gambling pose numerous dangers such as damaging health, depriving reason and property, as well as spreading hatred and enmity among people. There are certainly several benefits from gambling such as consolation, profit, and convenience. However, the risk of gambling outweighs the benefits, therefore people should stay away from gambling.³⁴

Shihab (2022) also added that the continuous desire to gamble can also damage nerves and cause losses. Moreover, it can turn to bankruptcy by through the sale of all properties during an excessive loss. Meanwhile, from social perspective, gambling can trigger hostility, fights, and others.³⁵

Due to the effect of gambling, Allah therefore calls out to stay away from gambling in surah Al-Maidah verse 90.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحُمُرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Translation: “O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (Qur’an Surah Al-Maidah verse 90)

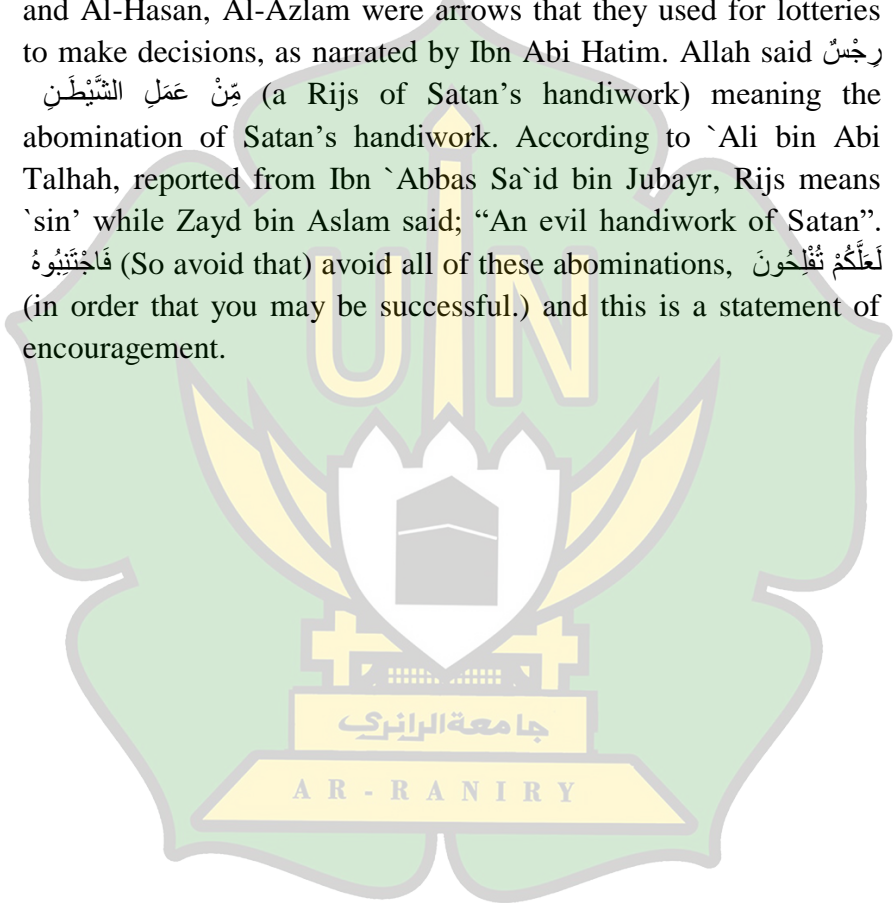
According to ibn Kathir, Allah has forbidden His believing servants from consuming *khamr* and *maysir*, which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata’, Mujahid, and Tawus said that every type of gambling, including children’s playing with (a certain type of)

³⁴ M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2022), p. 467.

³⁵ M. Quraish Shihab, *Tafsir Al-Misbah*, p. 467.

nuts, is *maysir*. Ibn `Umar said that *al-maysir* means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, “people used to gamble during the time of Jahiliyyah, until Islam came. Then Allah forbade them from this evil behavior.”

According to Ibn `Abbas, Mujahid, `Ata`, Sa`id bin Jubayr and Al-Hasan, Al-Azlam were arrows that they used for lotteries to make decisions, as narrated by Ibn Abi Hatim. Allah said رَجُسُ مِّنْ عَمَلِ الشَّيْطَانِ (a Rijs of Satan's handiwork) meaning the abomination of Satan's handiwork. According to `Ali bin Abi Talhah, reported from Ibn `Abbas Sa`id bin Jubayr, Rijs means `sin' while Zayd bin Aslam said; “An evil handiwork of Satan”. لَعَلَّكُمْ تَفْلَحُونَ (So avoid that) avoid all of these abominations, فَاجْتَنِبُوهُ (in order that you may be successful.) and this is a statement of encouragement.



CHAPTER III

RESEARCH METHODOLOGY

A. Research Type

This study is a field research study in which the researcher is directly involved with the object of study. The researcher should feel the object to obtain a comprehensive concept regarding the situation.¹ In addition, this study is a descriptive study that collects all original data comprehensively and broadly.²

A qualitative approach is selected for this study to describe the phenomena, incidents, activities, social changes, and trusts per individual or group.³ This is a study procedure to achieve a descriptive result from the observed object. This approach can appreciate the value of democracy, which allows participants to provide more information to form the basic information of the study.⁴

Due to limited number of informants, this study refers to small-scale qualitative study. Small-scale qualitative studies are particularly useful in contexts where the research question is complex, context-specific, or requires an in-depth exploration of individual experiences, perceptions, or behaviors. While this study will involve a smaller number of participants, it will make participants are often able to provide a more nuanced understanding of the subject matter under investigation.

¹ J.R. Raco *Metode Penelitian Kualitatif, Jenis, Karakter dan Keunggulannya*, (Jakarta: Grasindo, 2010), p. 9.

² Ali Akbar “Metode Tahfizh Al-Qur’an di Pondok Pesantren Kabupaten Kampar”, *Jurnal Ushuluddin* 24, no 1 (2016), p. 91.

³ I wayan Suwandra *Metodologi Penelitian Kualitatif Dalam Ilmu Sosial, Pendidikan, Kebudayaan dan Keagamaan*, (Bali: Nilacakra, 2018), p. 4-5.

⁴ J.R. Raco *Metode Penelitian Kualitatif, Jenis, Karakter dan Keunggulannya*, p. 27.

B. Research Location

The study was conducted at Ar-Raniry State Islamic University and was participated by Ar-Raniry State Islamic University students. All students of the Ar-Raniry State Islamic University are muslim, therefore it was suitable to be the location of this study.

C. Research Instrument

The research instrument in this study includes interview. Other devices used in this study include pens, pencils, notebooks, and smartphones to capture and record the interviews.

D. Research Informants

The informants of this study are Ar-Raniry State Islamic University students who had played Higgs Domino game. With a small number of cases, this study selected 10 informants to be interviewed.

The informant background includes a diverse group of individuals representing various academic. It comprises 3 informants from Department of Al-Quran and Tafsir, 1 informant from Department of Politics, 2 informants from Department of Psychology, 1 informant from Department of Business Administration, 1 informant from Department of Architecture, 1 informant from Department of Constitutional Law, and 1 informant from Department of Islamic Communication and Broadcasting.

All of the informants are young males aged between 20 and 22 years old. These informants are currently in their sixth semester and above of studies, coming from remote areas like Aceh Jaya, West Aceh, South Aceh, Nagan Raya, and East Aceh.

To facilitate informants' education, all of informant reside in boarding houses near the campus, ensuring a conducive and comfortable environment for informants' learning journey. Despite being away from home for informants' studies, informants remain under the caring support of informants' parents.

However, in the subsequent research discussion, the identity of the informants will be concealed to maintain research ethics.

E. Data Collection Technique

The data of this study were collected through:

1. Observations

Researcher observes the activity of Higgs Domino players from Ar-Raniry Islamic State University. Researcher observes the players from Ar-Raniry Islamic State University in the coffee shop around Banda Aceh and Aceh Besar area.

2. Interviews

Researcher asks some questions to Higgs Domino players to collect relevant data to the research objectives.

3. Documentation

Researcher captured interviews as part of data collection to proof the study.

F. Data Analysis Technique

The techniques to analyze the data in this qualitative study include:

1. Data reduction

Data reduction is the process of separating interview results into important and unimportant data to find valuable data and summarize the data to be significant data.

2. Data presentation

Data presentation is the process of presenting data after all significant informations is properly arranged. The data will be presented in brief descriptions per category and per type.

3. Conclusion

Conclusion is the process of summarizing data presentation to be the result of the study, in which researcher concludes all significant data and summarize it into a summary.

G. Systematic Discussion

Systematic discussion is a framework that aims to provide guidance regarding the discussed issue in this study. To get a complete picture regarding this study, the description of the systematic discussion is as follows:

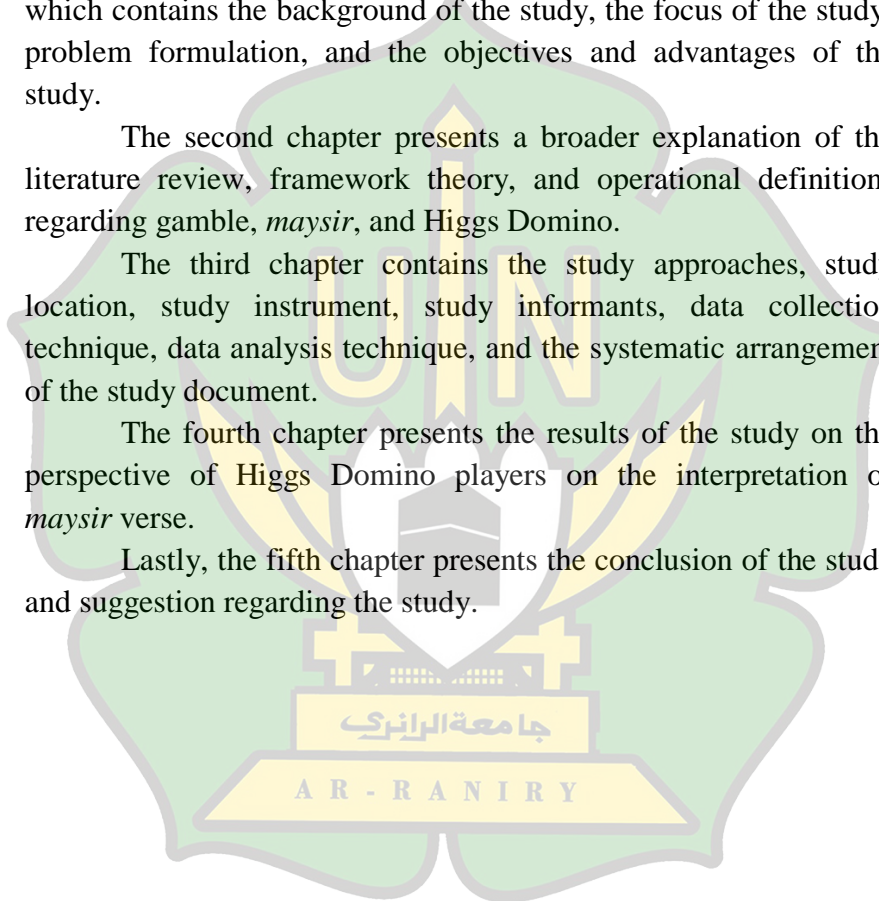
The first chapter presents the introduction of the study which contains the background of the study, the focus of the study, problem formulation, and the objectives and advantages of the study.

The second chapter presents a broader explanation of the literature review, framework theory, and operational definitions regarding gamble, *maysir*, and Higgs Domino.

The third chapter contains the study approaches, study location, study instrument, study informants, data collection technique, data analysis technique, and the systematic arrangement of the study document.

The fourth chapter presents the results of the study on the perspective of Higgs Domino players on the interpretation of *maysir* verse.

Lastly, the fifth chapter presents the conclusion of the study and suggestion regarding the study.



CHAPTER IV FINDINGS

A. The Outlooks of Higgs Domino Players toward Law of playing Higgs Domino

1. Factors Involved in Playing Higgs Domino

All study participants stated that Higgs Domino is interesting because of the slot option. In slot option, players are entitled for a reward after spending money on betting. The playing of the game happened due several supporting factors as follows.

a. Environmental Factor

All respondents admitted that environment had a large influence in encouraging people to play Higgs Domino game. A total of eight out of ten respondents believed that friendship has a big influence. They argued that they were influenced by their friends as revealed by one respondent F:

“I know Higgs Domino because friends introduced me to the game while I was drinking coffee in the coffee shop. All of my friends were playing different games. Some of them were playing Mobile Legends and some of them were playing PUBG and some of them were playing Higgs Domino. My friends who were playing Higgs Domino asked me to join them. They introduced me to a game that can earn money. I was tempted with the reward.”¹

Respondent F knows Higgs Domino because introduced by his friends. Even though other friends play other games, F attracted to Higgs Domino because Higgs Domino can Offers Money.

¹ Interview with F on 4 November 2022

Similar to F, ES also stated that he was aware of Higgs Domino from his friend. When he went back to his hometown, his acquaintance promoted Higgs Domino game by mentioning that the game has benefits, and players can even earn money.²

Another respondent RAF similarly argued:

“I was influenced to play Higgs Domino game because I saw my friends playing the game. Of course, I asked them what the game was, what the benefits of the game were and how to play the game. Then they explained to me about the game and I started to download the game”.³

Respondent MCD revealed:

“I play this game because my friends introduced me to the game and they invited me to install the game on my phone. They convinced me by telling me that the game is affordable, it has many benefits, and we can earn money if we win”.⁴

Respondent TWY mentioned:

“When I hang out with classmates, I feel weird if I play a different game from them. And when I play a different game, they will ask me to join them. It feels awkward when I’m different from them. Eventually, I play Higgs Domino game too.”⁵

Slightly different with F and ES; RAF, MCD and TWY play Higgs Domino because imposed by their friends to join playing Higgs Domino with them. In the end, RAF, MCD and TWY convenience playing Higgs Domino till they feel addicted.

² Interview with ES on 8 November 2022

³ Interview with RAF on 6 November 2022

⁴ Interview with MCD on 7 November 2022

⁵ Interview with TWY on 9 November 2022

From this case, participants revealed that they became acquainted with Higgs Domino game from their environment. Some of them were forced by their friends to join, and some were playing willingly. It has been a prevalent culture in society to agree on every invitation even though it is obviously bad.

b. Advertising Factor

Higgs Domino advertisement (ads) also plays a part in influencing players. Respondent DA revealed that DA knew Higgs Domino from ads. DA was motivated to download Higgs Domino because DA was tempted by money. DA stated:

“I initially knew about Higgs Domino from advertisement. I saw it on YouTube, Tiktok, and Instagram. When I saw the advertisement, I was really interested in the reward. I installed the game after watching more than 10 ads. I was interested because of the reward”.⁶

Participant saw the advertisement promoting a new game that could earn players money. Respondent DA watched the ads over 10 times a week. He eventually installed Higgs Domino on his phone and started playing the game. He did it willingly. From this case, it can be concluded that advertisement also plays an interesting factor in playing Higgs Domino game.

c. Reward Factor

Initially, all players were attracted to the Higgs Domino game because of their classmates, roommates, and friends. However, over time players were attracted because of the reward factor.

Respondent TWY confessed:

“I was attracted to Higgs Domino because of the reward. Let’s just say to add the allowance. I’m from a village, and

⁶ Interview with DA on 4 November 2022

every month my parents send me money. I realized how difficult it is to obtain money. Therefore, by playing this game I hope I can help my parents by easing their burden”.⁷

Respondent TWY confessed that he has intent to add the allowance by playing Higgs Domino game. TWY realized how difficult his parents get income in this era. TWY just want to help his parents in funding him. For TWY, Higgs Domino is one of financial solution in inconvenient world.

Meanwhile, respondent ES said:

“The interest of Higgs Domino is the rewards, and that is the only reason why I play the game. I also download other similar games that offer real money. Those games are more challenging because player must register with a bank account, and it has a bigger risk of loss than Higgs Domino. Of course I use the prize money to my daily needs”.⁸

Almost same like TWY, ES plays Higgs Domino also because of the rewards. ES uses his prize money to fulfill all his life necessities. However, ES’s gambling level is higher than TWY. ES downloads other gambling game with bank account registration to get prize money. ES has addicted with gamble.

In this case, two respondents admitted that they were interested in Higgs Domino because of the reward. Players were already accustomed to gambling as a daily game. A player also played other gambling games that utilized real money. The other respondent also played Higgs Domino because he considered the game a source of livelihood to add to his allowance. He revealed that he wanted to help his parents in bearing the family responsibility himself.

⁷ Interview with TWY on 9 November 2022

⁸ Interview with ES on 8 November 2022

d. Challenge Factor

At the time of the interview, two respondents admitted they were attracted to Higgs Domino because they felt challenged. It appeared to be similar to other booming games such as Mobile Legends and PUBG, although they were not. Mobile Legends and PUBG need teams to play. Players should find ally to play together, whereas Higgs Domino is an individual game. Players can play the game only by their self without needing ally. Of course, playing alone is more fascinating. Especially when the game can earn money for the players.

Respondent RAF stated:

“When I got the first jackpot, I felt happy. I bought new chips with the reward money to replay the bet. I always hoped to get bigger jackpots. I was never satisfied with every jackpot that I’ve gotten. The main reason here is because it was challenging.”⁹

Sometimes the interest in the game is because of the excitement of the challenge. Players feel challenged when they win once and want to repeat the feeling by purchasing chips. Players eventually never feel satisfied with the reward. They will always try to top up to get more chances to win.

From participants’ responses, it was concluded that there are many factors that draw players’ attention to play Higgs Domino. Players are attracted to play the game because of environmental factor, advertisement display, rewards, and the challenge excitement.

From all factors, the environment factor is the most influential in playing Higgs Domino since they can invite each other to play the game by entice the reward.

⁹ Interview with RAF on 6 November 2022

2. Perspective of Higgs Domino Players Toward MPU Fatwa Regarding Online Gambling

As previously explained, MPU has issued a fatwa regarding online gambling which states that “online gambling is haram and should be exterminated.” All respondents claimed that they were already aware that Aceh government has banned Higgs Domino. Participants stated that they knew about it from advertisement, billboard, and word-of-mouth.

All participants agreed with *Qanun* Number 1 of 2016 regarding online gambling. They believed Higgs Domino is a form of online gambling. Even though they are Higgs Domino loyal players, they still recognize the game as online gambling.

Respondent RAS stated:

“Higgs Domino should be eradicated because gambling will disrupt players’ lives. Many players are trapped in playing because they hope to win, whereas they eat crap, all nonsense”¹⁰

RAS, as a Higgs Domino loyal player, RAS believed Higgs Domino is haram. It doesn’t matter how loyal the player in to Higgs Domino, player agrees Higgs Domino must be eradicated.

Similar to RAS, respondent F also stated:

“I really agree with the online gambling *qanun*. It should be executed as it should because Aceh is the Veranda of Mecca (*Serambi Mekkah*). It is impossible that Aceh has no regulation regarding Islamic prohibition. Of course, I am very glad to hear the *qanun*”¹¹

¹⁰ Interview with RAS on 5 November 2022

¹¹ Interview with F on 4 November 2022

This is very interesting that Higgs Domino players agreed that the game should be eradicated. They agreed with all gambling *qanun* including that players must be eradicated even though the participants is themselves. They realized the dangerous impact of playing Higgs Domino that it must be stopped.

However, some players argued that eradicating online gambling is not enough by preaching measures only. Respondents F, DA, MCD, RAS, and IRD claimed that at the moment the government is merely preaching the prohibition of Higgs Domino on the billboards and in newspapers. It is better if the government blocks Higgs Domino site in Aceh region.

Respondent MCD stated:

“Actually, it’s not effective if the government just states the prohibition of online gambling in *qanun*, because players are still able to play Higgs Domino. We know that the government dispatches SATPOL PP to raid Higgs Domino players in coffee shops. But it was only temporary in the early Higgs Domino booming period. Moreover, the agency only raided common places. In other places like this coffee shop, the agency never raid because their playmates are playing online gambling here.”¹²

Respondent RAS also stated:

“If the government really wants to eradicate Higgs Domino, it has to block the Higgs Domino site. It happened several years ago, the government blocked the site. It was inaccessible in Aceh area. If the government really want to eradicate Higgs Domino players, we as the players believe blocking the site is the best method to wipe it out.”¹³

¹² Interview with MCD on 7 November 2022

¹³ Interview with RAS on 5 November 2022

Respondent F also argued:

“If Higgs Domino site is blocked, no one can access Higgs Domino app. If the government just preaches the prohibition of Higgs Domino, I believe nobody cares. The players are also from the elite circle like politicians, policemen, and state officials. With the blocking of Higgs Domino site, nobody can access the game.”¹⁴

Respondents MCD, RAS, and F believed to eradicate Higgs Domino game do not enough by raiding the players or preaching it any advertising places. The government should take real action like block the Higgs Domino site in Aceh Area. Respondents believe blocking Higgs Domino site in Aceh is the best solution, because no one can access Higgs Domino.

From the above explanation, it can be concluded that all participants agreed with the *qanun* of MPU fatwa regarding the prohibition of online gambling. Players realized that Higgs Domino is online gambling that should be eradicated.

However, three players claimed that broadcasting Higgs Domino prohibition on the billboards and in the magazines had no effect at all. Players are still able to access the game under the table. It is better to block the site of Higgs Domino in Aceh to let Higgs Domino to be inaccessible. Hence, the political elite and the regional apparatus also cannot access the game.

3. Perspective of Higgs Domino Players Toward the Law of Playing Higgs Domino

This study observed various perspectives regarding the law of playing Higgs Domino. Players have different perspectives toward playing Higgs Domino. Several of players believed that basically playing Higgs Domino is not haram and that it is similar to other mobile games. According to them, what makes the game

¹⁴ Interview with F on 4 November 2022

haram is the slot option. When players play Higgs Domino with chips trading, playing the game turns into a haram activity.

a. Playing Higgs Domino is Essentially Not Haram

A total of eight participants believed that playing Higgs Domino is essentially allowed. There is no gap between the law and the consequence. Respondents RAF, MCD, S, M, TWY, and F argued that playing Higgs Domino is allowed when it is played without chips transaction. They believed that Higgs Domino is similar to other mobile games. The game is just for fun and has no violent element.

Respondent DA argued:

“Playing Higgs Domino is similar to playing other games; if it played by free coin that given by the game, It is similar to the cooking game where we can play if we still have the life coin.”¹⁵

DA argued playing Higgs Domino literally permissible if played without buying chips. DA It is same like the other games which are utilize coin. The player should collect chips to be able to play the game.

Almost same with DA, respondent RAS argued:

“Playing Higgs Domino without buying or selling chips is like playing PUBG Mobile or Mobile Legends. We play Higgs Domino by tapping and winning the jackpot, and PUBG or Mobile Legends by setting up the strategy. Both games are purely for entertainment purposes and provide no monetary benefits. So, why is Higgs Domino forbidden while PUBG and Mobile Legends are not?”¹⁶

¹⁵ Interview with DA on 4 November 2022

¹⁶ Interview with RAS on 5 November 2022

Respondent RAS believes there is no difference between Higgs Domino and other mobile game if Higgs Domino played without chips transaction. If Higgs Domino played without chips transaction, it seems same like playing other mobile game, the game just for fun and enjoy free time.

Participants stated that playing domino is essentially allowed because it is similar to other mobile games. What makes it unpermitted is when players play the slot option where wager is involved, and it is haram in Islam. It was concluded that eight participants believed that basically playing Higgs Domino is not haram, it is the same as other games, and that the game is just for fun to spend the free time.

b. Playing Higgs Domino is Haram

As discussed in the previous discussion, eight players believed that basically Higgs Domino can be played. However, Higgs Domino is not an ordinary game. There is a slot feature that differentiates Higgs Domino and other games. All respondents agreed that Higgs Domino is one form of online gambling. They believed that playing Higgs Domino is haram.

All players concurred that Higgs Domino belongs to a gambling game. All players stated that Higgs Domino is haram because of the tradable chips. Respondents RAF, MCD, S, M, TWY, RAS, IRD, and F believed that playing Higgs Domino with alms chips is permitted, but when players sell the won chips, the game becomes haram.

Respondent MCD explained:

“It is obviously haram because the income is obtained by an uncertainty and depends on luck. It is strictly stated in

Qur'an that every uncertainty game is haram, namely *maysir*”¹⁷

MCD believes Higgs Domino is Haram because the game depends on luck. MCD really understand what the game is till MCD said it is part of *maysir*.

Respondent RAS stated:

“Higgs Domino is haram because of fate raffling. Allah forbade us from fate raffling. Raffle fate was not forbidden yet in the first Islamic period, but it was subsequently forbidden in Qur'an verse. Of course, it was prohibited because it will detriment many players due to uncertainty. Similarly, Higgs Domino is also forbidden because the game contains fate raffling”¹⁸

Almost same like MCD, RAS argued Higgs Domino is haram because the game contains fate raffling.

Respondent TWY argued:

“In my mind, Higgs Domino is just an ordinary game. The slot option is what distinguishes Higgs Domino as a gambling game. But a lot of players are interested in the slot option. It is the most interesting in Higgs's Domino. Players never feel satisfied with everything they have gotten and will start to bet again and again”¹⁹

TWY argued Higgs Domino is haram because the game contains slot option. TWY argued containing slot option is the reason that game is part of *maysir*.

¹⁷ Interview with MCD on 7 November 2022

¹⁸ Interview with RAS on 5 November 2022

¹⁹ Interview with TWY on 9 November 2022

Respondent F argued:

“Higgs Domino belongs to *maysir* game because players’ fate depends on luck. Every type of raffling game is forbidden in Islam. Because of the randomness of fate, Islam forbade the use of dice. The fate of the entire player is in the player's hands. There is no justice or clarity. Islam has prohibited this kind of game. Higgs Domino is in the category of haram game since result of the player winning the jackpot is unclear.”²⁰

F argued Higgs Domino belongs to *maysir* game because players’ fate depends on luck. F knows wish on luck the reason behind the prohibition of the game

From above explanation, researcher concludes that all Higgs Domino players concurred that Higgs Domino is haram with varying reasons. They stated that Higgs Domino is haram because of the slot option, with fate raffling and wagers, which are prohibited in Islam.

B. The Understanding of Higgs Domino Players toward *Maysir* Verse

This research pointed out that not all respondents properly understand what gambling is. Some respondents really believed that Higgs Domino is haram and it belongs to *maysir*. However, two of 10 respondents did not clearly understand the meaning of *maysir*.

Respondent RAF stated:

“I’m still not sure what *maysir* is, but the point is that *maysir* is dangerous, like gambling, and involves deception.

²⁰ Interview with F on 4 November 2022

I'm not sure what gambling is exactly. But I believe Higgs Domino is one of those games”²¹

When asked why RAF believed Higgs Domino is a *maysir*, RAF answered:

“I know it is haram because all of my friends recognize Higgs Domino is haram. I saw a lot of billboards on the highway saying that Higgs Domino is forbidden. I just follow my friends’ statement and the MPU statement that Higgs Domino is haram. I believe MPU has its own perspective and consideration regarding Higgs's prohibition. I just follow that mindset.”²²

Respondent RAF did not fully understand the real meaning of *maysir*. However, he believed that Higgs Domino is one of online gambling games. Another Higgs Domino player, respondent ES stated:

“Gambling is something detrimental and bad”.

When asked:

“Are all detrimental games haram?”

He said:

“Not all detrimental games are haram. But I believe Higgs Domino is haram. I don’t know exactly why it is haram”²³

Respondent ES did not know the definition of *maysir*, even confused about what gambling was. Yet, similar to respondent RAF, respondent RAF believed that Higgs Domino is also one of *maysir* games without fully knowing the theorem. ES and RAF were not able to explain well the terminology of *maysir*. In their mind, gambling is something detrimental without any clarity who are aggrieved.

²¹ Interview with RAF on 6 November 2022

²² Interview with RAF on 6 November 2022

²³ Interview with ES on 8 November 2022

On the other hand, eight respondents fairly understood the definition of *maysir*. Respondent MCD, S, M, and TWY stated that *maysir* is every game that contains a lucky draw, and it is prohibited by Allah. No matter what, every lucky draw game is haram. Respondent DA contended:

“Even playing dice is also prohibited. It has been forbidden since Rasul era. Playing dice is forbidden because the player’s fate depends on the raffle.”²⁴

Respondent RAS added:

“Football can also be turned into a gambling game if someone bets and the winner receives the bet money. However, if this trend continues, many football players will become legal-blind. Many players believe that the wager is a gift to the winner, which is actually not”²⁵

Similar to previous responses, respondent F argued:

“*Maysir* is a game that utilizes money or treasure to bet by dice or card. Every betting game is haram because of the injustice factor. Watching football match (World Cup) is also haram if wager is involved, such as one person bets on Argentina and another person bets on Spain. The person whose team won will get the money. It is also called haram.”²⁶

DA argued the reason of Higgs Domino prohibition is because of the game contains fate raffling, using chips transaction, and betting.

From the above answer, it was concluded that not all participants fully understand *maysir*. Eight out of 10 participants fairly understood the definition of *maysir*. Participants argued that

²⁴ Interview with DA on 4 November 2022

²⁵ Interview with RAS on 5 November 2022

²⁶ Interview with F on 4 November 2022

maysir is play a game for money or objects or betting on an uncertain outcome. Participants explained it well with examples of *maysir*, such as playing football with bets, and also playing cards with bets.

On the other hand, two out of 10 participants did not understand the definition of *maysir*. For them, *maysir* is something harmful and unpromising. They were both unable to explain the definition well. Yet they argued that Higgs Domino is a gambling game without knowing the reason behind it.

C. Discussion

Higgs Domino as a famous online gambling game in Indonesia attracted the attention of many Aceh residents. It even attracted Muslim university students, especially at Ar-Raniry State Islamic University.

However, players were drawn to Higgs Domino because of friends' invitation, coercions, environment, and Higgs Domino advertisements. However, the most tempting value in playing Higgs Domino game is because of the reward. Several respondents admitted they were tempted by the high-price gift. Players never feel satisfied with the gift, players want to get more and more.

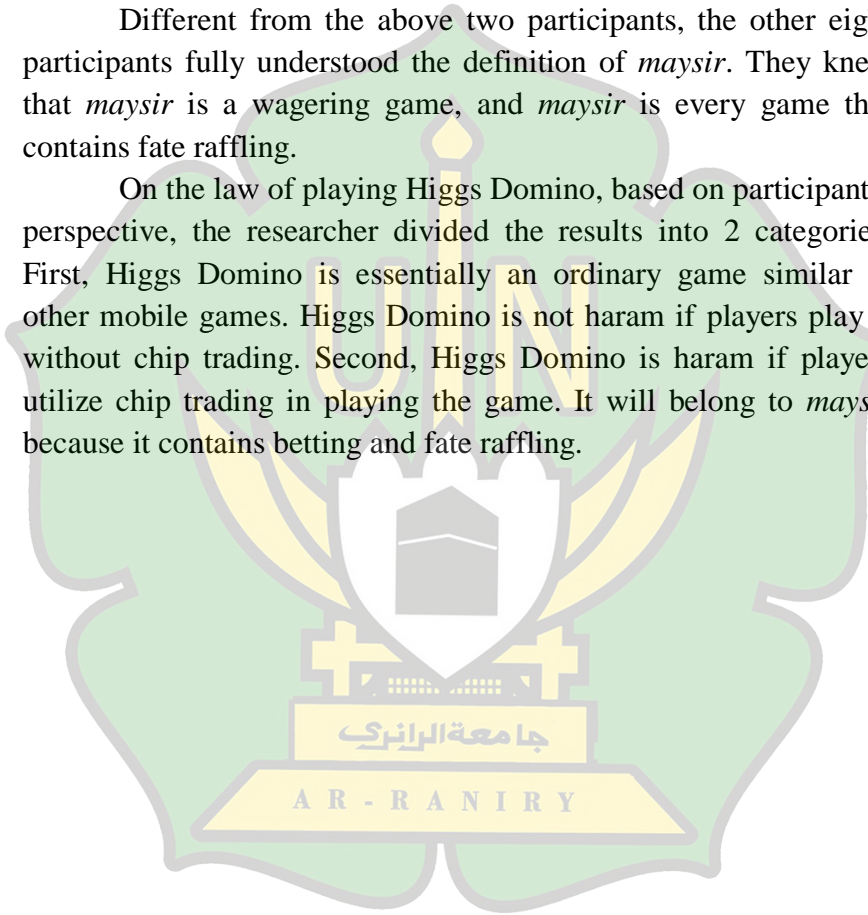
After the interviewed, the results show that two out of 10 participants did not fully understand the definition of *maysir*. For them, *maysir* is a harmful and dangerous game. They both did not know the specific explanation of *maysir*. However other eight participants fully understood the definition of *maysir*. They argued that *maysir* is a betting or wagering game. They added that it does not matter what kind of game it is, if the game contains a wager the game is haram.

However, although two participants did not understand the definition of *maysir* well, participants argued that Higgs Domino belongs to *maysir*. Participants were not aware of the main reason for the prohibition. Participants merely noticed the billboard and

the newspaper that Higgs Domino must be eradicated. Hence, the participants concluded that Higgs Domino is haram without knowing the theorem. Participants argued that when the government conducted awareness campaign on the prohibition of Higgs Domino, all players felt that they must believe it because the government knows the specific reason for the prohibition.

Different from the above two participants, the other eight participants fully understood the definition of *maysir*. They knew that *maysir* is a wagering game, and *maysir* is every game that contains fate raffling.

On the law of playing Higgs Domino, based on participants' perspective, the researcher divided the results into 2 categories. First, Higgs Domino is essentially an ordinary game similar to other mobile games. Higgs Domino is not haram if players play it without chip trading. Second, Higgs Domino is haram if players utilize chip trading in playing the game. It will belong to *maysir* because it contains betting and fate raffling.



CHAPTER V

CONCLUSION

A. Conclusion

Based on the finding and discussion in the previous chapter, it can be concluded that the perspectives of Higgs Domino players on the interpretation of *maysir* verse vary in opinions and responses based on how players see the law playing Higgs Domino game.

However, players' perspectives toward Higgs Domino are related to the factors of playing the game, such as environment, advertisement, reward, and excitement of challenge. These factors entice players to play to the risk of being addicted to the game.

Some participants see Higgs Domino as an ordinary game similar to Mobile Legends and PUBG. The difference between Higgs Domino and other ordinary games is that Higgs Domino contains a slot option that utilizes money when playing.

However, respondents have two perspectives regarding utilizing money. Some respondents claimed that playing slot option in Higgs Domino game is not haram if not utilizing money, and some stated that playing the slot option in Higgs Domino is haram regardless of the utilization of money.

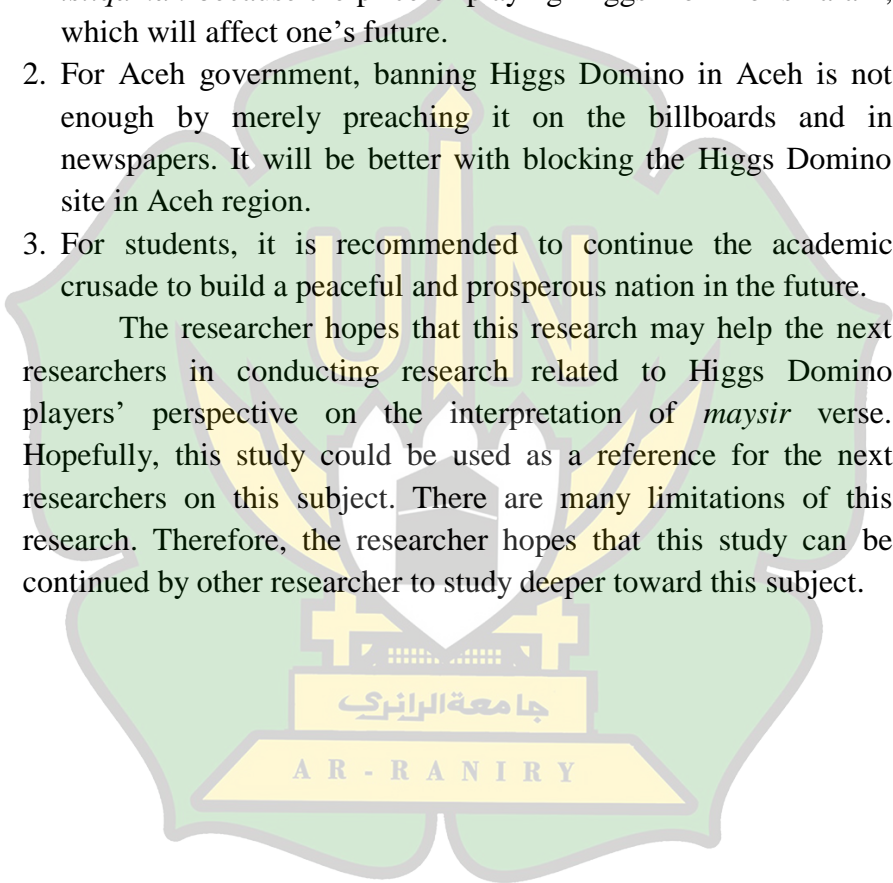
The perspective of Higgs Domino players toward the law of playing Higgs Domino game depends on the proficiency in understanding *maysir*. Several respondents did not fully understand the meaning of *maysir* and its scope, while others fairly understood the meaning and the scope of *maysir*.

B. Implication

As this study is expected to add valuable contribution in the field, the researcher would like to elaborate several implications for further studies regarding the awareness of Higgs Domino players.

1. For Higgs Domino players to stop playing Higgs Domino game, it is important to start with good intentions and remain *istiqamah* because the price of playing Higgs Domino is haram, which will affect one's future.
2. For Aceh government, banning Higgs Domino in Aceh is not enough by merely preaching it on the billboards and in newspapers. It will be better with blocking the Higgs Domino site in Aceh region.
3. For students, it is recommended to continue the academic crusade to build a peaceful and prosperous nation in the future.

The researcher hopes that this research may help the next researchers in conducting research related to Higgs Domino players' perspective on the interpretation of *maysir* verse. Hopefully, this study could be used as a reference for the next researchers on this subject. There are many limitations of this research. Therefore, the researcher hopes that this study can be continued by other researcher to study deeper toward this subject.



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APPENDIX 1

The Decree of Supervisors

**KEMENTERIAN AGAMA**
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS USHULUDDIN DAN FILSAFAT
PRODI ILMU AL-QUR'AN DAN TAFSIR
Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh
<http://ar-raniry.ac.id/fakultas3/fakultas-ushuluddin-dan-filsafat>

SURAT KEPUTUSAN DEKAN FAKULTAS USHULUDDIN DAN FILSAFAT UIN AR-RANIRY
Nomor: B-1409/U.n.08/FUF/KP.01.2/07/2022

Tentang

PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA PADA PRODI ILMU AL-QUR'AN DAN TAFSIR FAKULTAS USHULUDDIN DAN FILSAFAT UIN AR-RANIRY TAHUN AKADEMIK 2020/2021

DEKAN FAKULTAS USHULUDDIN DAN FILSAFAT UIN AR-RANIRY

Menimbang a bahwa dalam usaha untuk lebih meningkatkan mutu dan kualitas lulusan Fakultas Ushuluddin dan Filsafat UIN Ar-Raniry, dipandang perlu untuk mengangkat dan menetapkan Pembimbing Skripsi mahasiswa pada Fakultas Ushuluddin dan Filsafat UIN Ar-Raniry

b bahwa yang namanya tersebut di bawah ini, dipandang mampu dan memenuhi syarat untuk diangkat dan diserahkan tugas sebagai Pembimbing Skripsi tersebut.

Mengingat 1 Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional,

2 Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi,

3 Keputusan Menteri Agama No. 89 Tahun 1963, tentang Pendidikan IAIN Ar-Raniry,

4 Keputusan Menteri Agama Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry,

5 Peraturan Presiden RI Nomor 64 tahun 2013 tentang Perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Banda Aceh

6 Keputusan Menteri Agama Nomor 492 Tahun 2003 tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama RI

7 Peraturan Menteri Agama Nomor 21 Tahun 2015, tentang Statuta UIN Ar-Raniry

8 Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2014, tentang Jenis-jenis Pemberian Kuasa dan Pendelegasian Wewenang kepada Para Dekan dan Direktur Pascasarjana dalam Lingkungan UIN Ar-Raniry

MEMUTUSKAN

Menetapkan: **PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA PADA PRODI ILMU AL-QUR'AN DAN TAFSIR FAKULTAS USHULUDDIN DAN FILSAFAT UIN AR-RANIRY SEMESTER GENAP TAHUN AKADEMIK 2020/2021**

KESATU Mengangkat / Menunjuk saudara

a. Dr. Agusni Yahya, MA

b. Ikhwani, S. Fil I, MA

Sebagai Pembimbing I

Sebagai Pembimbing II

Untuk membimbing Skripsi yang diajukan oleh:

Nama Nadiaturnahmi

NIM 17030337


Prodi Ilmu al-Qur'an dan Tafsir

Judul The Perspective of Biggs Dominant Players on the Interpretation of the Maatsir Verses

KEDUA Pembimbing tersebut pada diktum pertama di atas ditugaskan untuk membimbing skripsi mahasiswa sesuai dengan ketentuan yang ditetapkan.

Surat keputusan ini mulai berlaku sejak ditetapkan, dengan ketentuan akan diperbaiki kembali sebagaimana mestinya, jika ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di Banda Aceh
15 Juli 2022



Tembusan:

1. Wakil Dekan I Fak. Ushuluddin dan Filsafat
2. Ketua Prodi IAT Fak. Ushuluddin dan Filsafat
3. Pembimbing I
4. Pembimbing II
5. Kanoh Bay Akademik
6. Yang bersangkutan

APPENDIX 2

The Decree of MPU Fatwa



2. Al-Hadits :

Rasulullah SAW bersabda

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: مَنْ لَعِبَ بِالْشَّرْطِ فَقَالِمَا صَبَغَ يَدَهُ فِي لَحْمٍ خَيْرٌ وَدَمِهِ (رواه أبو داود و أحمد)

Artinya :

Dari Sulaiman bin Buraidah, dari ayahnya, Nabi shallallahu 'alaihi wa sallam bersabda, "Barangsiapa yang bermain dadu, maka ia seakan-akan telah mencelupkan tangannya ke dalam daging dan darah babi".

3. Ijma' Ulama:

Pada ulama telah ijma' menyatakan bahwa hukum bermain judi adalah haram (مرتب الإجماع)

4. Kaidah Kaidah Fiqh / Ushul Fiqh:

للمسائل حكم المقاصد

Artinya:

Hukum sarana suatu perbuatan sama dengan hukum perbuatan itu sendiri.

5. Undang-Undang Nomor 44 Tahun 1999 Tentang Penyelenggaraan Keistimewaan Propinsi Daerah Istimewa Aceh;

6. Undang-Undang Nomor 11 Tahun 2006 Tentang Pemerintahan Aceh;

7. Undang-Undang Nomor 11 Tahun 2008 Tentang Informasi dan Transaksi Elektronik;

8. Qanun Aceh Nomor 11 Tahun 2002 Tentang Pelaksanaan Syariat Islam Bidang Aqidah, Ibadah dan Syariat Islam;

9. Qanun Aceh Nomor 9 Tahun 2003 Tentang Hubungan Tata Kerja Majelis Permusyawaratan Ulama dengan Eksekutif, Legislatif dan Instansi lainnya;
10. Qanun Aceh Nomor 2 Tahun 2009 Tentang Majelis Permusyawaratan Ulama Aceh;
11. Qanun Aceh Nomor 6 Tahun 2014 Tentang Hukum Jinayat;
12. Qanun Aceh Nomor 7 Tahun 2014 Tentang Hukum Acara Jinayat;
13. Qanun Aceh Nomor 8 Tahun 2014 Tentang Pokok-Pokok Syariat Islam;
14. Keputusan Gubernur Aceh Nomor 451.7/465/2012 tentang Penetapan Pengurus Majelis Permusyawaratan Ulama Aceh Periode 2012-2017.

Memperhatikan :

1. Khutbah /fatwa yang disampaikan oleh Pit.Ketua Majelis Permusyawaratan Ulama Aceh.
(Prof. Dr. Tgk. H. Muslim Ibrahim, MA);
2. Riset yang disiapkan oleh Panitia Musyawarah (PANMUS) MPU Aceh yang disarikan dari makalah-makalah :
 - a. Prof. Dr. Tgk. H. Warul Walidin AK, MA (Ketua Komisi B MPU Aceh) dengan judul "Judi Online Dilihat dari Sisi Sosial Kemasyarakatan";
 - b. Dr. Mohd. Dan, S.H., M.H (Tenaga Ahli MPU Aceh) dengan judul "Judi Online Dilihat Dari Perundang-Undangan Yang Berlaku";
 - c. Teuku Farhan (Ketua Masyarakat Informasi Aceh) dengan judul "Judi Online Dan Upaya Pemblokirannya";
3. Pendapat dan saran yang berkembang dalam sidang Paripurna Majelis Permusyawaratan Ulama Aceh tanggal 9 sampai dengan 11 Februari 2016.

dengan.../-4-

dengan
bertawakkal kepada Allah SWT dan Persetujuan
SIDANG PARIPURNA
MAJELIS PERMUSYAWARATAN ULAMA ACEH
MEMUTUSKAN :

Menetapkan :

- KESATU : Judi Online adalah permainan yang memasang taruhan uang atau bentuk lain, melalui media Internet dan media sosial lainnya.
- KEDUA : Judi Online hukumnya haram.
- KETIGA : Pemerintah dan masyarakat wajib memberantas segala jenis perjudian.

TAUSHIYAH

1. Pemerintah diharapkan untuk melakukan sosialisasi yang lebih intensif tentang bentuk dan bahaya negatif judi online.
2. Pemerintah diharapkan agar meningkatkan pengawasan terhadap penggunaan teknologi media internet.
3. Pemerintah diharapkan bertindak tegas para pihak yang terlibat dalam kegiatan perjudian.
4. Pemerintah diharapkan untuk segera memblokir situs-situs porno (pornografi dan pornoaksi) dan yang terindikasi perjudian.
5. Masyarakat diharapkan mengawasi dan melaporkan kegiatan perjudian kepada pihak yang berwewenang.

Ditetapkan di Banda Aceh
pada tanggal 01 Jumadil Awal 1437 H
11 Februari 2016 M

Majelis Permusyawaratan Ulama Aceh
Pir Ketiga

Prof. Dr. Tgk. H. Muslim Ibrahim, MA

Wakil Ketua

Tgk. H. M. Datis Zulkarnainy

Wakil Ketua

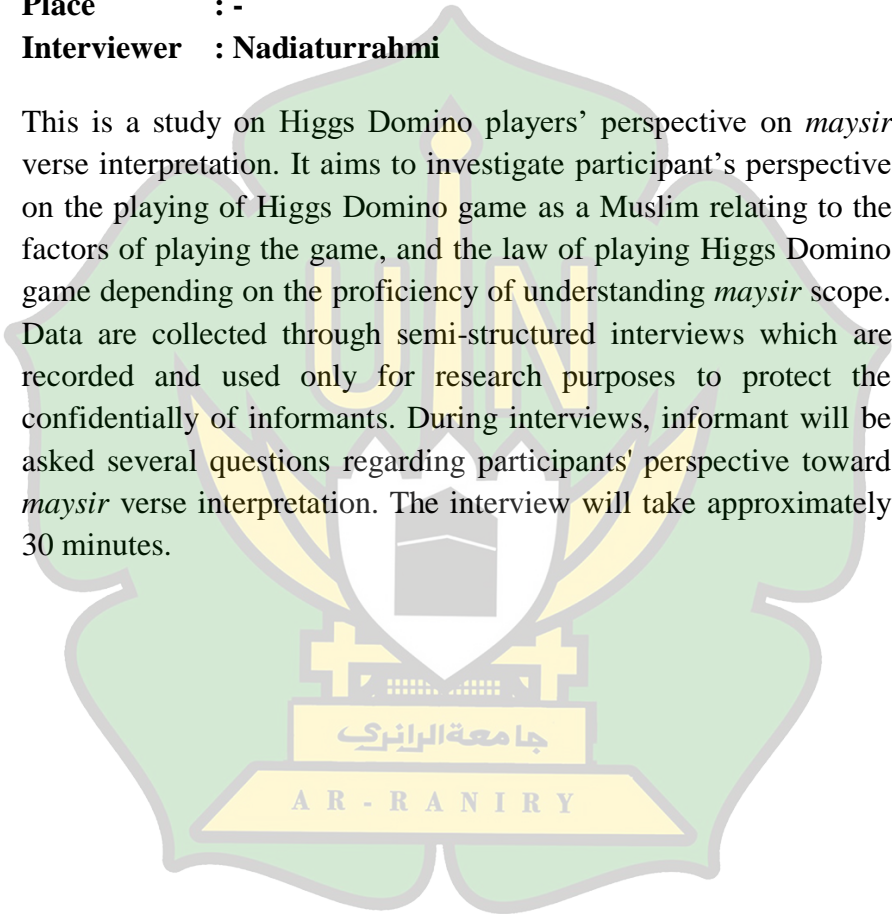
Tgk. H. Faisal Ali

APPENDIX 3

Interview Protocol

Project : Higgs Domino players' perspective on *maysir* verse interpretation
Date : -
Place : -
Interviewer : Nadiaturrahmi

This is a study on Higgs Domino players' perspective on *maysir* verse interpretation. It aims to investigate participant's perspective on the playing of Higgs Domino game as a Muslim relating to the factors of playing the game, and the law of playing Higgs Domino game depending on the proficiency of understanding *maysir* scope. Data are collected through semi-structured interviews which are recorded and used only for research purposes to protect the confidentiality of informants. During interviews, informant will be asked several questions regarding participants' perspective toward *maysir* verse interpretation. The interview will take approximately 30 minutes.



APPENDIX 4

Interview question list for participants:

1. How do you know Higgs Domino game?
2. How long have you been playing Higgs Domino?
3. Do you trade Higgs Domino chips?
4. What is the motive of playing Higgs Domino game?
5. What is the exclusive factor of playing Higgs Domino game?
6. What will you choose if you are faced with a choice of another game versus Higgs Domino?
7. What are the positive impacts and negative impacts of playing Higgs Domino? Which is more dominant?
8. What do you think of the scope of *syariat islam* in Aceh?
9. What do you think of government authority regarding conducting *syariat islam* in Aceh?
10. Are you aware of MPU Fatwa No. 1 of 2016 which stated that “online gambling should be eradicated”? Do you agree?
11. What is your opinion regarding surah al-Maidah ayah 90 “O believers! Intoxicants, gambling, idols, and drawing lots for decisions 1 are all evil of Satan's handiwork. So, shun them so you may be successful”
12. What is your opinion of playing Higgs Domino involving money and without money?

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APPENDIX 5

Documentation



Figure 1. Interview with IRD.



Figure 2. Interview with RAS.



Figure 3. Interview with MCD.



Figure 4. Interview with ES.

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Figure 5. Interview with RA.



Figure 6. Interview with S.

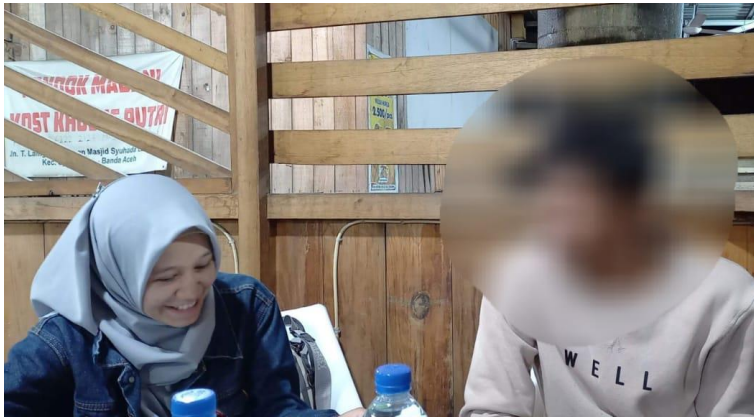


Figure 7. Interview with M.



Figure 8. Interview with TWY.



Figure 9. Interview with F.



Figure 10. Interview with DA.



Figure 11. Participant playing Higgs Domino game while trading.



Figure 12. Participant playing Higgs Domino game in coffee shop.