



RELIGIOUS REGULATION OF LEISURE: AN EMPIRICAL STUDY OF DOMINO PLAYING, SOCIAL MORALITY, AND COMMUNITY NORMS

¹Zainuddin*, ²Aswar, ³Abd. Raziq, ⁴Abd. Rahman Hidayat, Haidir Ali

¹IAI DDI Mangkoso, Indonesia. Zainuddinkarim14@gmail.com

²UIN Alauddin Makassar, Indonesia. aswar@uin-alauddin.ac.id

³STAI Al-Azhar Gowa, Indonesia. Nurraziq87@gmail.com

⁴IAI Al-Bukhari Wesalo, Indonesia. Abdrahmanhidayat01@gmail.com

⁵Sekolah Indonesia Kuala Lumpur, Malaysia. Haidirali2004@gmail.com

*Corresponding Author

[Received: 18/12/2025] [Revised: 23/08/2026] [Accepted: 30/08/2026] [Published: 31/08/2026]

How to cite:

Karim, Z., Aswar, A., Raziq, A., Hidayat, A. R., & Ali, H. RELIGIOUS REGULATION OF LEISURE: AN EMPIRICAL STUDY OF DOMINO PLAYING, SOCIAL MORALITY, AND COMMUNITY NORMS. *Jurnal Risalah Addariyah : Studi Ilmu-Ilmu Keislaman, Pendidikan Dan Sosial Kemasyarakatan*, 12(2). Retrieved from <https://jurnal.iaiddimangkoso.ac.id/index.php/risalah-addariyah/article/view/15110.56324/jariyah.v.12i2.151>

Keywords:

Islamic Religious Values, Social Morality, Domino Prohibition, Social Control

ABSTRACT

The prohibition of playing dominoes in Kabuloang Hamlet reflects the strong influence of religious values and communal morality within a rural society. This study aims to examine the meaning of the prohibition and the role of religious and moral values in shaping collective norms. A qualitative descriptive approach was employed through observations and in-depth interviews with religious leaders, community figures, youth, and local residents. The findings reveal that the prohibition is not intended to restrict recreation, but rather serves as a preventive measure to avoid gambling practices (maysir), maintain religious discipline, and preserve social order. Religious values provide normative legitimacy, while social morality functions as a collective control mechanism. Religious and community leaders play a key role in sustaining this norm through persuasive approaches and moral example. This study concludes that the prohibition of playing domino cards represents a form of local wisdom aimed at maintaining moral stability in the community.

Kata kunci:

Nilai Religius Islam, Moralitas Sosial, Larangan Domino, Kontrol Sosial

ABSTRAK

Larangan bermain kartu *domino* di dusun Kabuloang merupakan fenomena sosial yang mencerminkan kuatnya peran nilai religius dan moralitas komunal dalam kehidupan masyarakat pedesaan. Penelitian ini bertujuan untuk menganalisis makna larangan tersebut serta peran nilai keagamaan dan moral sosial dalam membentuk norma kolektif masyarakat. Penelitian menggunakan pendekatan kualitatif deskriptif melalui observasi dan wawancara mendalam dengan tokoh agama, tokoh masyarakat, pemuda, dan warga setempat. Hasil penelitian menunjukkan bahwa larangan bermain domino tidak dimaksudkan sebagai penolakan terhadap hiburan,



melainkan sebagai upaya preventif untuk menghindari praktik maysir, menjaga kedisiplinan ibadah, serta memelihara ketertiban dan keharmonisan sosial. Nilai religius berfungsi sebagai dasar normatif yang memberikan legitimasi moral, sementara moralitas sosial berperan sebagai mekanisme pengendalian berbasis kesadaran kolektif. Peran tokoh agama dan tokoh masyarakat terbukti penting dalam mempertahankan larangan tersebut melalui pendekatan persuasif dan keteladanan.

A. INTRODUCTION

Rural communities in Indonesia generally possess a deeply rooted system of values, shaped through the integration of religious teachings, customary rules, and social experiences passed down across generations. These values function not only as normative guides for daily life but also as instruments of social oversight that direct individual behavior to align with collective interests.

According to the General Dictionary of the Indonesian Language, dominoes are defined as a game using 28 cards, each divided into two fields (PGSD, 2024). In this context, the prohibition on playing dominoes in Kabuloang Hamlet constitutes an intriguing social phenomenon for study, as the prohibition does not merely restrict a particular form of entertainment but reflects the religious values and moral standards shared collectively by the community.

In general, domino card games in various regions are commonly regarded as a neutral and entertaining recreational activity. However, within the social reality of Kabuloang Hamlet, this game has undergone a transformation of meaning. Dominoes are no longer perceived merely as a form of entertainment but are associated with the potential emergence of deviant behavior, such as covert gambling practices, unproductive use of time, neglect of religious obligations, and disruption of social order. This collective perception subsequently gave rise to restrictive attitudes in the form of a prohibition, conveyed either formally through the counsel of community leaders or informally through social control mechanisms embedded in residents' daily lives.

According to the Indonesian Dictionary (KBBI), gambling (judi) is defined as a game involving money or valuable goods staked as a wager, such as in card games, while to gamble means to bet a sum of money or property in a card game or similar activity. In Arabic, gambling is referred to as maysir, or often qimar, meaning wager or contest. It can therefore be said that gambling encompasses any form of game that involves staking, chance-based practice, and the expectation of easy gain without hard work (Amsi, 2020).

Islam does not explicitly mention a prohibition on playing cards with the intention of gambling. However, Qur'an, Surah Al-Ma'idah/5:90–91 states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Translation:

“O you who believe, intoxicants, gambling, idolatrous sacrifices, and divination by arrows are nothing but abominable deeds inspired by Satan. Avoid them so that you may prosper. Satan seeks only to sow enmity and hatred among you through intoxicants and gambling, and to turn you away from the remembrance of Allah and from prayer. Will you not then desist?” (RI, 2019)

This verse addresses the prohibition of gambling. Historically, at the time of its revelation, Arabs during the era of the Prophet generally took pride in gambling and regarded it as elevating their social status, believing it fostered courage. Because this lifestyle was deeply ingrained, Islam did not immediately declare it forbidden but initially only signaled its impropriety (Roimun, 2024) This verse serves as the primary reference for the people of Kabuloang Hamlet in regarding domino games accompanied by wagering as a form of prohibited maysir, so that the prohibition on playing dominoes at the research site is understood as a local application of the principle contained in this verse.

From the perspective of positive law, gambling is inherently an act that contravenes religious norms and moral decency. This criminal offense, when deliberately carried out as a venture offering or providing opportunities to gamble, or participating in such a venture has been regulated by the legislature under Article 303, paragraph (3) of the Indonesian Criminal Code (KUHP), whose original formulation defines gambling as any game in which the chance of winning is generally dependent on luck, and likewise when that chance may increase with greater skill or proficiency of the player (Ichsan, 2022).

Numerous previous studies on local wisdom in Indonesia have largely highlighted its role in empowering indigenous communities (Ardiansyah & Hidayat, 2024), strengthening the civic skills of the younger generation (Ramadhan & Awaluddin, 2025), shaping character within school environments, and sustaining social solidarity through harvest rituals (Ina & Fatmawati, 2023). However, studies specifically examining how local wisdom functions as an early prevention mechanism against the potential for gambling within everyday recreational activities, such as domino card games, remain scarce. This study seeks to fill that gap. The

phenomenon of prohibiting domino card games is relevant to examine because it demonstrates that religious and moral values are not confined to the realm of individual belief but manifest concretely in the formation of binding social norms. Accordingly, this study specifically aims to analyze the meaning of the prohibition on playing domino cards in Kabuloang Hamlet and to reveal the role of religious values and social morality in shaping and sustaining this collective norm.

B. RESEARCH METHOD

This study employs a descriptive qualitative approach to explore how the people of Kabuloang interpret religious values and morality in relation to card-game activities. This approach was considered most appropriate because the study emphasizes lived experience, perspectives, and social dynamics that occur naturally in residents' lives, rather than numerical analysis or statistical measurement. The research was conducted in Kabuloang Hamlet, the area where the prohibition of card-game activities and the dynamics of community social morality take place.

Informants were selected using a purposive sampling technique based on the criteria of direct involvement in or in-depth understanding of the norm prohibiting domino playing in Kabuloang Hamlet. The study involved four key informants: one community leader, one religious leader, one youth leader, and one customary leader, jointly representing religious figures, community figures, the younger generation, and residents who help uphold the enforcement of the norm. Data were collected through three techniques: non-participant observation of residents' social life, in-depth interviews guided by semi-structured interview protocols, and documentary study of relevant records and written references. Data analysis was conducted qualitatively through the stages of data reduction, data display, and conclusion drawing, employing source triangulation to ensure the consistency of findings across informants.

C. RESULT AND DISCUSSION

1. Religious Values as the Foundation of the Prohibition

In general, a value can be defined as an attribute or quality of something beneficial to human life, both outwardly and inwardly. For some people, values serve as the basis, reason, or motivation for their attitudes and behavior, whether consciously or unconsciously (Shidarta, 2016). The term "religious" derives from the word "religi," meaning to gather and to read. This

definition aligns with religion as a collection of ways of devoting oneself to God. In another context, religi means to bind. According to Islam, being religious means practicing one's religion comprehensively. (Munawaroh, 2019). Religious values can thus be said to encompass aspects such as religious knowledge, religious experience, belief, and sanctions governing conduct in social life.

The purpose of religious values is to strengthen and instill faith, understanding, appreciation, and experience, so that individuals become believers who are devout toward Allah SWT and possess character in accordance with Islamic teachings derived from the Qur'an, Hadith, Ijma' (consensus), and Qiyas (analogical reasoning) (Rosyidi, 2024).

Religious values play a significant role in the social life of Kabuloang Hamlet, whose population is predominantly Muslim. Religion is understood not merely as ritual practice but also as a source of social ethics governing relations among individuals and the order of communal life. From a religious perspective, domino card games are often associated with the concept of maysir, or gambling, particularly when the game involves an element of wagering, whether in the form of money or other objects. The majority of Islamic scholars hold that when the essential element of maysir is present in something else, such as domino cards that other thing itself becomes maysir.

Although not every instance of domino playing involves wagering, the community regards the activity as having a strong tendency to lead toward gambling. On this basis, the principle of precaution is applied as a moral and religious foundation. namely, restricting or prohibiting something that is fundamentally permissible when it is deemed to carry the potential for negative consequences. The prohibition on playing dominoes is thus understood as a preventive measure to protect the community from acts considered contrary to Islamic values.

Beyond the issue of gambling, domino games are often played close to prayer times, sometimes continuing late into the night. This raises concerns about a decline in discipline in fulfilling religious obligations. The prohibition is therefore not intended as a rejection of entertainment in general, but as an effort to safeguard the quality of the community's religiosity.

Regarding religious values as the basis for this prohibition, an analogical argument (qiyas) is also drawn with dice games, in which the element of chance is far more dominant than the element of reasoning in both games. Just as dice games are forbidden, playing rummy

and domino cards is likewise forbidden. Ibn Hajar al-Haytami stated that dice games are forbidden because they are fundamentally based on speculation without calculation or reasoning; al-Rafi'i added that this can be analogically extended to any game based on chance, such that all games grounded in speculation are ruled forbidden (Tarmizi, 2018).

Playing dominoes without the intention of gambling is, in itself, only *makruh* (discouraged) in ruling, since it may disturb the tranquility of worship. However, if practiced continuously to the point of neglecting obligatory religious duties, its ruling becomes *haram* (forbidden) (Nurhayani, 2025). Regarding the basis for the prohibition on domino playing in Kabuloang Hamlet, one informant explained during the interview:

In the past, religious leaders looked at the very basis of gambling cards themselves, likening it to that resemblance in the cards. So it has become a tradition here that playing dominoes is indeed forbidden, because it came from the religious leaders of the past. Their devotion back then was so strong that even chess, let alone dominoes, was said to resemble idols being lifted up. The main reason the elders forbade dominoes was that people would neglect their prayers just to play, and that is where it began to be declared forbidden because it caused people to abandon their obligations" (Mauli, wawancara, 2025).

In addition, another informant added that the prohibition traced back to Imam Lapeo, who forbade it there from the very beginning. An elder named Daud, who studied under Imam Lapeo, recounted that he had heard an announcement long ago prohibiting card playing; whether this applied to other villages such as Bakengkeng in Tasiu or other hamlets was uncertain, but in Kabuloang and Barang-Barang, it was firmly prohibited (Hannan Syah, wawancara, 2025).

As is well known, Imam Lapeo was a religious scholar from the Mandar region of West Sulawesi, whose real name was Muhammad Thahir, renowned for his *karamah* (spiritual gifts). Imam Lapeo is also recognized as a Sufi scholar known by the honorific *Tosalama'* Imam Lapeo (Musaddad, 2019).

From the two statements above, it can be said that the basis for prohibiting domino cards in Kabuloang Hamlet has been passed down across generations. From the standpoint of religious values, the community of Kabuloang prohibits the practice out of concern that playing dominoes will cause people to neglect their obligations as Muslims. To prevent such undesirable outcomes, the elders of the past forbade the practice. Thus, the prohibition stems not merely from tradition, but also from the community's precautionary attitude in safeguarding their religious obligations as Muslims.

2. Social Morality and Community Order

In addition to being grounded in religious values, the prohibition on playing domino cards is also based on considerations of social morality. In general, morality refers to the quality of human actions that determines whether such actions are right or wrong, good or bad, encompassing the goodness or badness of human conduct (Wardhani, 2020). In the context of Kabuloang Hamlet, morality is understood not individualistically but communally: every individual action is assessed not only in terms of personal interest but also its impact on social life as a whole (Fadilah, 2021).

Group domino playing that continues late into the night is regarded as having the potential to disturb neighborhood tranquility, spark friction among residents, and diminish the work ethic, particularly among those whose livelihoods depend on agriculture and informal employment. From a social morality standpoint, time spent playing cards is considered more beneficial when allocated to productive activities of positive value to the family and the community.

This prohibition also functions as a means of social control in shaping the character of the younger generation. Parents and community leaders believe that the habit of playing domino cards can become a gateway to other negative behaviors, such as smoking addiction, alcohol consumption, or more overt gambling practices. The prohibition thus reflects a collective effort to preserve the morality of the next generation, keeping it aligned with the values the community regards as ideal (Khodijah, 2018).

Regarding community order in relation to the prohibition on playing domino cards, one informant stated in the interview:

Because it tends toward gambling even without actual betting, it already leads in that direction, as if it were paving the way toward gambling. It has been forbidden here since long ago, even though other similar games are not, despite following the same pattern; but playing dominoes here is strictly prohibited" (Afrisal, wawancara, 2025).

This statement indicates that playing dominoes can disrupt community order and undermine the moral standards long upheld by the elders who established this practice. This is corroborated by another informant, who stated:

"That's simply how it is, my child. Since our ancestors never did it, we have come to follow their example, as though we were taught not to do something precisely because our forebears never did it either. In truth, we ourselves have no particular objection, but we are told how our ancestors were, and so we are usually given the understanding not to misuse it, even though it is forbidden according to the teachings passed down by our ancestors. If possible, it is better not to do it" (Syahril, wawancara, 2025).

From these two interview excerpts, it can be concluded that playing dominoes even purely for enjoyment without any intention of gambling remains prohibited in Kabuloang

Hamlet, as this prohibition has long been deeply embedded in the community's collective consciousness. Those found violating it are subject to sanction, as one informant described:

The sanction for playing cards here is quite severe given how devoted people are if someone is caught playing cards, the religious leaders here will refuse to attend their home for any religious event" (Mauli, wawancara, 2025).

Furthermore, another informant added:

If someone is found to have played domino cards, the imam will be unwilling to lead the funeral prayer when that person does not exactly refuse outright, but doing so without sincerity or willingness (Hannan Syah, wawancara, 2025).

From these two statements, it is evident how severe the social sanctions faced by the people of Kabuloang Hamlet are if found playing domino cards. Even without any intention to gamble, their ancestors nonetheless maintained the prohibition.

3. The Role of Religious and Community Leaders

The continuity of the prohibition on playing domino cards in Kabuloang Hamlet cannot be separated from the active involvement of religious and community leaders. Religious leaders fundamentally occupy a vital position, serving as the spiritual, moral, and ethical foundation of communal life exemplified by figures such as the imam in religious affairs (Arifin, 2023). Community or customary leaders, meanwhile, are individuals who exert influence and command respect within society (Suriadi, 2025). They act as guardians of social values and morality, not only by conveying religious teachings but also by interpreting these values in accordance with the local social context. Through religious sermons, everyday counsel, and exemplary conduct, these figures shape a shared understanding of the boundaries between appropriate and inappropriate behavior.

Notably, the enforcement of this prohibition is not always accompanied by formal, repressive sanctions. Instead, persuasive and kinship-based approaches are prioritized. The social sense of shame, or *siri'*, along with the desire to remain accepted within the community, are the primary factors upholding this norm. This indicates that moral control within the community operates more effectively through collective awareness than through structural coercion. One informant's account, obtained during the interview, revealed:

The religious leader would always stand in the mosque to convey the prohibition on playing domino cards, so that people would not engage in it, because the community regards what is conveyed by their elders as correct (Hannan Syah, interview, 2025).

This statement demonstrates that although times have changed, the people of Kabuloang Hamlet remain obedient and compliant with rules that have existed since the past, continuing to prioritize the opinions of their elders. The only solution offered is to comply with all the rules that have long existed in Kabuloang Hamlet, rules that apply equally to everyone in the hamlet, whether newcomers or longtime residents.

4. Local Wisdom as Social Capital in Sustaining Norms

The prohibition on playing domino cards in Kabuloang Hamlet cannot be separated from the living framework of local wisdom passed down across generations. Local wisdom is understood as a worldview together with various life strategies manifested in activity, employed by local communities to address diverse problems in meeting their needs, including the need for order and social stability (Mazid et al., 2020). In this context, the prohibition on playing dominoes functions not merely as a rule imposed from outside, but as part of a value system that has become integrated with the collective identity of Kabuloang residents.

As a form of social capital, local wisdom has proven effective across various contexts of Indonesian rural society in strengthening solidarity and community empowerment, as found among the Sasak indigenous community in Sade Village, where local values serve as shared guidelines for communal life as well as a means of social empowerment (Ardiansyah & Hidayat, 2024). A similar pattern is evident in the strengthening of civic skills grounded in local wisdom, showing that ancestral values can serve as a vehicle for cross-generational social learning (Sawaluddin et al., 2023). The prohibition on dominoes in Kabuloang can thus be read as one manifestation of social capital that sustains communal cohesion while serving as an informal means of character education.

The strengthening of character education grounded in local wisdom, both in schools and within society, exhibits a consistent pattern in which local values are consistently directed toward cultivating discipline, adherence to norms, and respect for the moral authority of elders (Iswatiningsih, 2019). The same pattern is found in the rice harvest tradition in West Sumba, where local rituals and taboos function to maintain residents' social solidarity (Ina &

Fatmawati, 2023). This consistency confirms that the prohibition on domino playing in Kabuloang is not an isolated phenomenon, but part of a broader tendency among Indonesian rural communities to harness local wisdom as an instrument for preserving social order amid the currents of changing times.

5. The Dynamics of Social Change and the Challenges to the Prohibition in the Modern Era

Although the prohibition on playing domino cards in Kabuloang Hamlet remains observed to this day, its persistence is not without challenges from the ongoing dynamics of social change. Currents of modernization, the openness of information, and interaction with outside communities have the potential to shift younger generations' interpretation of a prohibition that was once regarded as absolute. Studies on moral panic show that issues of morality and religion are often remobilized by authorities or societal groups when confronted with social change perceived to threaten an established value order (Lestari, 2023). Such dynamics are relevant to understanding why Kabuloang's religious and community leaders continue to actively uphold the prohibition rather than allowing it to simply fade away.

A similar phenomenon is observed in various other local traditions in Indonesia that continue to be maintained as a counterbalance to values amid modernization, such as the value of harmony in the Kupatan tradition in Tulungagung, which is continually preserved as a means of maintaining residents' social and spiritual balance (Rohman et al., 2021). Likewise, religious value-based social control applied in fostering the religious character of students demonstrates that mechanisms of reward and social sanction remain relevant instruments for shaping moral behavior in the contemporary era (Fitriyaningsih & Bakhri, 2018). This suggests that the resilience of local norms, such as the prohibition on domino playing in Kabuloang, depends heavily on the consistency of religious and community leaders in preserving and reproducing the meaning of this prohibition from one generation to the next

A future challenge that needs to be anticipated is the emergence of digital entertainment and online games, which substantively carry risks similar to conventional domino playing, and may even have a more massive impact. As emphasized in exegetical studies on the Qur'anic verses prohibiting gambling, the essence of the prohibition lies not in the form of the game itself, but in the elements of wagering, neglect of religious obligation, and the potential social harm it generates (Lubis, 2022). The prohibition on domino playing in Kabuloang Hamlet

therefore needs to be continuously reinterpreted contextually, so that the religious values and social morality underlying it remain relevant in facing new forms of challenge in the digital era.

6. The Domino Prohibition as a Form of Informal Social Control and Cross-Generational Social Capital

The findings from the preceding five sub-sections show that the prohibition on playing domino cards in Kabuloang Hamlet operates through an informal social-control mechanism, rather than through formal legal instruments such as those regulated under Article 303 of the Indonesian Criminal Code (KUHP) on gambling (Ichsan, 2022). The prohibition is not enforced through legal proceedings or administrative sanctions, but through collective awareness, verbal reproach, and subtle yet morally binding forms of social exclusion. This pattern demonstrates that in rural communities, values can function as the basis for attitudes and behavior without needing to be codified into written rules (Shidarta, 2016). Such that norms remain effective in governing communal life even without the force of positive law. This informal approach is also consistent with the view that social realities including the potential for friction arising from differing attitudes toward a given custom can be managed through social mechanisms that do not always manifest as open conflict, but instead through the continuous negotiation of values at the community level (Fadilah, 2021).

The effectiveness of this informal social control cannot be separated from the role of religious social institutions active within the community, embodied both in religious figures and customary leaders. This pattern of institutionalizing religious values through non-formal figures and social structures bears resemblance to the notion of customary institutions as vehicles for weaving moderation and shared value systems within a pluralistic society (Suriadi, 2025). In the context of Kabuloang Hamlet, religious and community leaders serve not only as conveyors of normative messages but also as living representations of moral authority inherited across generations, as illustrated by the figure of Imam Lapeo, who remains to this day a spiritual reference for the Mandar community (Musaddad, 2019). The prohibition on playing dominoes can thus be understood as one product of a broader informal system of moral authority, one that predates and continues to operate alongside the state's formal legal system.

When compared to various other local-wisdom practices in Indonesia, the domino prohibition in Kabuloang shows a pattern consistent with findings that local values consistently

function as social capital reinforcing solidarity and community empowerment, as seen among the Sasak indigenous community in Sade Village (Ardiansyah & Hidayat, 2024). as well as in the strengthening of civic skills grounded in local wisdom in Central Lombok. A similar pattern also appears in the rice-harvest tradition in West Sumba, which maintains residents' social solidarity through rituals and taboos, and in the strengthening of local-wisdom-based character education in schools, consistently directed toward cultivating discipline and respect for elder moral authority. This cross-case consistency affirms that the domino prohibition is not merely a unique, isolated local rule, but part of a broader pattern among Indonesian rural communities in harnessing local-wisdom values as instruments of character formation and social-order maintenance.

The future challenges facing the domino prohibition in Kabuloang Hamlet align with a broader dynamic namely, how norms and moral issues are frequently remobilized by community figures and informal authorities when confronted with threats of social change perceived as capable of eroding an established value order (Lestari, 2023). The pattern of local traditions persisting as a counterbalance to values amid modernization is likewise seen in the Kupatan tradition in Tulungagung, continually preserved as a means of maintaining residents' social and spiritual balance, as well as in the application of religious value-based social control in fostering students' religious character, affirming that mechanisms of reward and social sanction remain relevant instruments for shaping moral conduct in the contemporary era (Fitriyaningsih & Bakhri, 2018). In relation to the domino prohibition, exegetical studies on the Qur'anic verses prohibiting gambling affirm that the essence of the prohibition lies not in the form of the game, but in the elements of wagering, neglect of religious obligation, and the potential social harm generated. This is the principle that the people of Kabuloang must continue to uphold when eventually confronted with forms of online entertainment or gambling that substantively carry similar risks, so that the interpretation of the prohibition does not stop at dominoes as a physical object, but extends to the underlying values of precaution and moral education (Wardhani, 2020).

D. CONCLUSION

The prohibition on playing domino cards in Kabuloang Hamlet offers a concrete illustration of how religious values and social morality operate simultaneously in regulating communal life. This prohibition is not grounded in an anti-entertainment stance, but rather in

efforts to preserve social order, the quality of religious life, and the morality of the community's generations. Compliance with this rule stems not solely from individual awareness, but is also reinforced by mechanisms of social control and informal sanction—such as the exemplary conduct and persuasive counsel of religious and community leaders—supported by the value of *siri'* and respect for elders, all of which together ensure that this norm continues to be observed by all residents of Kabuloang Hamlet despite the passage of time.

This study affirms that community social practices cannot be understood solely through a formal legal approach, but must also be viewed through the lens of values, morality, and the surrounding cultural context. Accordingly, any policy or social approach applied to local communities will be more effective when aligned with the value system that is collectively lived and believed.

E. REFERENCES

- Amsi, M. (2020). *Saham Syariah Kelas Pemula*. PT. Elex Media Komputindo.
- Ardiansyah, L. M., & Hidayat, L. R. (2024). Peran kearifan lokal dalam pemberdayaan masyarakat: Studi kasus masyarakat adat Sasak di Desa Sade, Kabupaten Lombok Tengah. *Perseptif: Jurnal Ilmu Sosial Dan Humaniora*, 2(4), 162–171. <https://doi.org/10.70716/perseptif.v2i4.429>
- Arifin, S. (2023). *Kepemimpinan pada Berbagai Sektor*. Uwais Inspirasi Indonesia.
- RI, D. A. (2019). *Al-Qur'an dan Terjemah*. PT. Bumi Aksara.
- Fadilah, G. (2021). Implikasi teori-teori konflik terhadap realitas sosial masa kini: Tinjauan pemikiran para tokoh sosiologi. *Journal of Society and Development*, 1(1), 11–15.
- Fitriyaningsih, K., & Bakhri, S. (2018). Kontrol sosial dalam pembinaan karakter religius peserta didik muslim di Sekolah Menengah Kejuruan Negeri 1 Dukuhturi Kabupaten Tegal. *Jurnal Sosiologi Reflektif*, 12(1), 87–96. <https://doi.org/10.14421/jsr.v12i1.1297>
- Ichsan, N. (2022). *Peran penyidik sebagai aparat penegak hukum dalam mengungkap kasus perjudian kartu domino qiu-qiu di Desa Salu Jambu Kabupaten Luwu (studi kasus)*. 1–8.
- Ina, M. R., & Fatmawati, F. (2023). Nilai kearifan lokal upacara panen padi sebagai bentuk solidaritas sosial di Desa Baliledo Sumba Barat. *Maharsi: Jurnal Pendidikan Sejarah Dan Sosiologi*, 5(1), 35–42. <https://doi.org/10.33503/maharsi.v5i1.2643>
- Iswatiningsih, D. (2019). Penguatan pendidikan karakter berbasis nilai-nilai kearifan lokal di sekolah. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 3(2), 155–164. <https://doi.org/10.22219/satwika.v3i2.10244>
- Khodijah. (2018). Agama dan budaya malu sebagai kontrol sosial terhadap perilaku koruptif. *Jurnal Sosial Budaya*, 15(2), 121–135. <https://doi.org/10.24014/sb.v15i2.7606>

- Lestari, Y. (2023). Moral panic and politics of moral: The role of authorities and middle-class in the growth of Islamic populism in West Sumatra. *Jurnal Ranah Komunikasi*, 7(2), 101–111. <https://doi.org/10.25077/rk.7.2.101-111.2023>
- Lubis, A. (2022). Analisis ayat-ayat larangan dalam Al-Qur'an: Studi kasus judi. *Jurnal Ulumul Qur'an*, 4(2), 21–36.
- PGSD, M. (2024). *Aneka Inovasi Pembelajaran dari Studi Kepustakaan*. Uwais Inspirasi Indonesia.
- Mazid, S., Prasetyo, D., & Farikah, F. (2020). Nilai-nilai kearifan lokal sebagai pembentuk karakter masyarakat. *Jurnal Pendidikan Karakter*, 10(2). <https://doi.org/10.21831/jpk.v10i2.34099>.
- Munawaroh, O. (2019). *Budaya Religius Basis Pembentukan Kepribadian Religius*. LPPM Universitas KH. A. Wahab Hasbullah.
- Musaddad, A. (2019). *Annangguru dalam Perubahan Sosial di Mandar*. Gerbang Visual.
- Nurhayani, N. Y. (2025). *Pengantar Hukum Indonesia (Pemahaman Konseptual dalam Sistem Hukum di Indonesia)*. PT Rajawali Buana Pusaka.
- Rohman, K., Rahma, M. I. F. M., & Wirdah, N. (2021). Harmonious values of Kupatan tradition on Plosokandang society, Tulungagung. *KARSA: Journal of Social and Islamic Culture*, 29(1), 46–63. <https://doi.org/10.19105/karsa.v29i1.3781>
- Roimun. (2024). *Tafsir Ayat Ahkam dan Pranata Sosial*. A-Empat.
- Rosyidi. (2024). *Nilai-Nilai Islam dalam Tradisi Main Besan Toah*. CV. Adanu Abimata. <https://doi.org/10.28944/hudanlinnaas.v5i2.1593>
- Sawaluddin, S., Dahlan, D., & Haslan, M. M. (2023). Pengembangan civic skills melalui nilai-nilai kearifan lokal pada masyarakat Sade Desa Rambitan Lombok Tengah. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 7(2), 101–112. <https://doi.org/10.21776/ub.waskita.2023.007.02.9>
- Shidarta. (2016). *Pokok-Pokok Filsafat Hukum Apa dan Bagaimana Filsafat Hukum Indonesia*. Gramedia Pustaka Utama.
- Suriadi. (2025). *Merajut Kebhinekaan Moderasi Beragama Berbasis Lembaga Adat*. UMMMPress.
- Tarmizi, E. (2018). *Harta Haram Muamalat Kontemporer*. PT. Berkat Mulia Insani.
- Wardhani, N. W. (2020). *Pendidikan Moral (Urgensi dan Implementasi)*. PT. Raja Grafindo Persada.

Sumber Wawancara

- Mauli, S.Ag., M.Si. (Tokoh Masyarakat Dusun Kabuloang). Wawancara, 13 Desember 2025.
- Hannan Syah, S.Pd. (Tokoh Agama Desa Kabuloang). Wawancara, 17 Desember 2025.
- Afrisal (Tokoh Pemuda Dusun Kabuloang). Wawancara, 17 Desember 2025.

Syahril (Tokoh Adat Dusun Kabuloang). Wawancara, 17 Desember 2025.