

SMS Quizzes with Prizes in the Mass Media; An Analysis of the Indonesian Ulema Council Fatwa Number 9 of 2008

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Abstract

This study analyzed Indonesian Ulema Council (MUI) fatwa number 9 of 2008 to explore the legality of SMS quizzes with prizes in the mass media. It aims to describe and analyze the law of SMS quizzes with prizes. The library study was adopted, which is the method of collecting data through libraries, books, reading, taking notes, and processing materials. According to the results, the MUI fatwa method in formulating the law of the SMS quizzes with prizes was based on the book of Allah and did not conflict with the benefit of the people. This is evident by the majority of the legal precedents used to formulate the law on the prohibition of these SMS quizzes with prizes referring to the Qur'an. In this case, its form is already included in the prohibited game because there was an element of gambling. When analyzed from the perspective of Uşūl Fiqh, it was included in the sadd al-zarī'ah rules. The prohibition was based on the arguments of the Qur'an, in which some verses explained the prohibition of gambling. Therefore, the decision to ban the game was an appropriate step because there were indications of gambling in the procedure, which negatively impacted society. A follow-up from the government is needed because the MUI has set prohibitions on the game, which contain gambling elements and are very detrimental to the community.

Keywords: SMS Quiz; Mass media; IUC Fatwa

Abstrak

Penelitian ini menganalisis fatwa Majelis Ulama Indonesia (MUI) nomor 9 tahun 2008 untuk menggali legalitas kuis SMS berhadiah di media massa. Ini bertujuan untuk menggambarkan dan menganalisis hukum kuis SMS dengan hadiah. Studi perpustakaan diadopsi, yaitu metode pengumpulan data melalui perpustakaan, buku, membaca, mencatat, dan mengolah bahan. Menurut hasil, metode fatwa MUI dalam merumuskan hukum kuis SMS berhadiah didasarkan pada kitab Allah dan tidak bertentangan dengan kemaslahatan umat. Hal ini terbukti dengan mayoritas preseden hukum yang digunakan untuk merumuskan Undang-Undang tentang larangan kuis SMS ini dengan hadiah yang mengacu pada Al-Qur'an. Dalam hal ini, bentuknya sudah masuk dalam permainan yang dilarang karena ada unsur perjudian. Ketika dianalisis dari perspektif Uşūl Fiqh, itu termasuk dalam aturan sadd al-zarī'ah. Larangan itu didasarkan pada argumen Al-Qur'an, di mana beberapa ayat menjelaskan larangan perjudian. Oleh karena itu, keputusan untuk melarang permainan adalah langkah yang tepat karena ada indikasi perjudian dalam prosedur, yang berdampak negatif pada masyarakat. Diperlukan tindak lanjut dari pemerintah karena MUI telah menetapkan larangan permainan yang mengandung unsur judi dan sangat merugikan masyarakat.

Kata Kunci: SMS Quiz; Media massa; IUC Fatwa

1. Introduction

SMS (Short Message Service) with prizes is a facility in the form of sending messages about something followed by a promise to give prizes, such as through the accumulation of the highest number (frequency) of sending SMS via lottery, while the shipping costs are not as usual. Regarding the source of the prize, it comes from the accumulation of SMS receipts from participants or sponsors. The prize lottery is through media such as TV, radio, magazines, newspapers, and others (Hasan, 2018).

SMS with prizes is a lottery carried out by someone who is not responsible with the aim of attracting buyers and selling the merchandise or services they offer by giving prizes to the winners who are determined by an SMS quizzes lottery. SMS quizzes with prizes are a model of sending SMS related to certain problems accompanied by the lure of giving prizes, either through lottery or the highest accumulated number of SMS sending. Meanwhile, the cost of sending SMS is outside the normal conditions, and the source of the prize comes from the accumulation of SMS results from participants or from sponsors.

The lottery of SMS with prizes is one of the contemporary studies. In muamalah fiqh, several basic principles must be considered; one of them is the fiqh rule which states that basically, all forms of muamalah are legal until there is proof that prohibits it.

In looking at issues related to the SMS quizzes with prizes, the Indonesian Ulema Council uses the following arguments from the Al-Qur'an and Sunnah (Abdillah, 2016).

In QS. Al-Maidah/5: verse 90 states that:

"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination- of Satan's handwork: eschew such (abomination), that ye may prosper."

In QS. Al-Isra '/17: verses 26-27 states that:

"And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful."

Based on the sources of Islamic law taken from the arguments of the Al-Qur'an, Qoul Ulama, and Fatwa Ulama Indonesia, SMS with prizes is prohibited (Zunly et al., 2017). The Indonesian Ulema Council is a place for people from the lower, middle, and upper classes who have the potential for religious, social, economic, and so on. The Indonesian Ulema Council is an active and competent institution in responding to the problems of social life, which are mainly related to Islamic law (Syarif et al., 2022). Therefore, the fatwa issued by the Indonesian Ulema Council is expected to be accepted by all lower, middle, and upper classes and become a reference for the government in making policy for the social community.

This legal basis is needed to make the development of the Islamic economy with all products not develop wildly and out of the corridors of Islam or even contradict the principles of sharia economics, which are thick with divine moral nuances. At least several kinds of

products of Islamic legal thought have been known in the history of Islamic law, namely fiqh books, ulema fatwas, religious court decisions, and legislation in Muslim countries (Mudzhar & Alwustho, 1998).

The element of SMS quizzes is more popular among the public and has almost the same element as the element of gambling. Contemporary scholars stated that the elements in the gifted SMS quizzes include gambling. Ulama's views on these SMS quizzes are as follows:

According to Umar Abdullah, the elements of the SMS quizzes are:

"There is an element of betting in the SMS quizzes with prizes, and it is proved by the payment of a higher rate than the normal rate, for example, Rp.2000/SMS. This is the same as the bets given by gamblers. There is a game element in the SMS quizzes with very clear prizes because of the context of music, singing, comedy, nahkam in the context of da'wah. There is a winning party who takes the property as a bet (murahanah)."

SMS quizzes with prizes are illegal because they contain the following elements:

Gambling (*maysir*) is to draw a person's fate where consumers will expect anxiously to get big prizes in an easy way. *Tabdzir*, such as SMS games with prizes, tends to form redundant behavior, which is wasting wealth on activities that are immoral/prohibited. Gharar is an obscure game (deceptive) to seek profit by producers/providers by way of giving gifts or bonuses.

Dharar is endangering other people as a result of a disguised gambling game that is misleading by giving a winning prize on top of the losses suffered by other participants who participate in the SMS quizzes with prizes. *Ighra'* is making empty dreams of consumers by themselves who will fantasize happily expecting a tempting gift. This creates a lazy mentality in working because to get the prize, and it is enough to wait for the announcement. *Israf* is a wasteful poem where participants spend money beyond their reasonable needs and *israf*. The law is excluded if the prize is not withdrawn from the SMS participant with the prize.

The prohibited SMS with prizes can be in the form of business activities (games), quizzes, sports, competitions, and various other forms of activities that promise prizes to be drawn among the participants by sending SMS in the form of materials (money), tour packages, and others. Gifts from SMS prohibited are those that come from SMS participants who aim to find prizes that generally use premium prices that exceed the normal cost of the benefits received. This unlawful law for SMS with prizes applies in general to parties who participate in the business of event organizers, telecommunications providers, and other supporting parties (M. Shiddiq Al-Jawi, 2006).

Etymologically, fatwa comes from the word *al-fatwa wa al-futyaa (fatawaa)*, which means advice and answers to questions related to law (Dahlan, 1999). According to Yusuf Qardhawi, fatwa is an answer to an event that is a formation. As for *Syara'*, it is explaining

Syara' law in a problem as an answer to a question, both individually and collectively, whether it is clear or unclear the identity of the questioner (Qardhawi, 1997).

In terminology, fatwa is a decision or opinion of scholars or legal experts. Meanwhile, in the study of *ushulfiqh*, a fatwa is an opinion expressed by a *mujtahid* or *fakih* in response to a request for a fatwa in a non-binding case. Those who request the fatwa can be institutions, individuals, or community groups (Sudarsono, 1992).

Nahdlatul Ulama fatwa is the largest Islamic organization in Indonesia. Nahdlatul Ulama forbids various forms of quizzes with prizes in the mass media using SMS services. This is because the implementation of the quiz contains elements of gambling or betting (called *maisir* in Islam) if the caller or message sender is charged a pulse price that exceeds the usual rate. This can be categorized as something made a bet.

From the conclusions of the *fuqaha*, it can be concluded that SMS quizzes can be said to be prohibited from being done by a Muslim because in the SMS quizzes, there is the same element/*illat* in gambling, such as there is an element of betting, there is an element of spending some money, and there is an element of winning and losing.

The fatwa of the Indonesian Ulema Council regarding the law on SMS quizzes with prizes in the mass media prohibits the practice of SMS with prizes on a legal basis that considers positive and negative for Muslims because SMS with lottery prizes can be financially detrimental and damage people's mentality so that it can cause them to be lazy to work to find lawful sustenance.

The fatwa of the Indonesian Ulema Council regarding the law on SMS quizzes with prizes prohibits the practice of SMS quizzes with prizes because there is an element of gambling. The fatwa is one of the results of the decisions of the ulama' at the Darussalam Gontor Islamic Boarding School on May 25-27, 2006, which was attended by competent ulama' figures.

SMS quizzes with prizes can be classified as prohibited gambling. This can lead to hostility, hatred, and participation in SMS prizes. This is also the same as wasting wealth lavishly. Allah SWT hates spenders because they are the brothers of Satan who always do negative things.

2. Research Methods

The type of this study was a descriptive study with a qualitative approach. According to Sugiyono, qualitative descriptive method is a research method based on the postpositivism philosophy used to examine the condition of natural objects (as opposed to experiments) where the researcher is the key instrument of data collection techniques carried out by triangulation (combination), inductive/qualitative data analysis, and qualitative research results emphasize meaning rather than generalization. Qualitative descriptive research aims to describe, explain, and answer in more detail the problems to be studied by studying as

much as possible an individual, a group, or an event. In qualitative research, humans are research instruments, and the results are written in the form of words or statements that are in accordance with the actual situation (Sugiyono, 2015).

3. Discussion

3.1. The Law of the SMS Quizzes with Prizes in the Mass Media

The lottery of SMS with prizes is a model of sending SMS regarding certain problems accompanied by the promise of giving prizes, either prize through lottery or through the accumulation of the highest number (frequency) of sending SMS. Meanwhile, the cost of sending SMS is outside the normal provisions, and the source of the prize comes from the accumulation of SMS results from participants, or part of it comes from sponsors. These activities can be in the form of business contests, sports quizzes, games, competitions, and various other forms of activities that promise prizes to be drawn among SMS-sending participants in the form of material (money), natura, tour packages, and so on (Sam et al., n.d.) The decision of the Fatwa Commission of the Ijtima' Ulama Indonesia throughout Indonesia regarding the fatwa that SMS with prizes is prohibited because it contains elements of *maysir*, *tabdzir*, *gharar*, *dharar*, *ighra'* and/or *israf*.

The method used regarding decision-making in formulating the illegitimacy of the SMS quizzes with prizes as determined by the fatwa of the Indonesian Ulema Council, which was held at Darussalam Gontor Islamic Boarding School, Ponorogo on May 25 to 28, 2006, through the method stipulated by the Indonesian Ulema Council in the guidelines for determining the fatwa in the decision letter of the IUC Leadership Board Number U-596/MUI/X/1997. This is done to avoid any ambiguous news or differences in providing answers to problems that have been decided.

In formulating the law for the SMS quizzes with prizes, the Indonesian Ulema Council related to the prohibition of these SMS quizzes with prizes using the legal basis of the Al-Qur'an with the method of *ushulfiqh* rules. In this study, the law on the prohibition of SMS quizzes with prizes decided by the fatwa of the Indonesian Ulema Council, the researcher uses the *sadz adz-dzaria'ah* method.

3.2. The SMS Quizzes with Prizes Seen Through *Dzari'ah* in terms of Islamic Quality

When viewed in terms of *mafsadat* quality, SMS is an act that can be done because it contains benefits. However, this allows the occurrence of crimes, (Syafe'i, n.d.) such as the rise of SMS quizzes with prizes that have a negative impact on the community because they contain elements of gambling. However, this does not necessarily result in the law that the use of SMS is essentially prohibited. This means that games or other forms of lottery quizzes using short message services promising tempting prizes are prohibited. The use of communication services via SMS for needs other than gambling is still allowed because,

basically, SMS is used to make long-distance communication links which is the result of increasingly sophisticated technological developments. The sophistication of this communication tool was created to meet one of the needs of the community in communicating.

The SMS Quizzes with Prizes Seen Through *Dzari'ah* in Terms of the *Mafsadat* Caused. The *mafsadat* caused by the SMS quizzes with prizes in the mass media includes actions that lead to a *mafsadat* because the SMS quizzes model with prizes contains an element of gambling, while gambling is an *mafsadat* act which is prohibited by syara'. Thus, the value of *mafsadat* is stronger than its benefits. In fact, there is no usefulness value at all because in gambling, both the party who wins or loses the bet will still receive a syar'i sin and have a negative impact both in terms of faith, psychological, and material.

The negative impact caused by these SMS quizzes with prizes will really be seen and felt by the perpetrators when they have participated in the event many times and have won or are lucky to get the prizes promised by the organizers. This negative impact is not only for the perpetrators personally but also for society in general. The nature of envy, jealousy, mutual hostility, and so on will color social interactions when SMS quizzes with prizes are increasingly prevalent in the community.

3.3. The Legal Analysis of the Prohibition of SMS Quizzes with Prizes in the Mass Media in the Indonesian Ulema Council Fatwa

The advances in science and technology and the demands of development have touched all aspects of life. In addition to bringing various conveniences and happiness, it raises a number of new behaviors and problems. There are quite a number of problems that some time ago were never known or even imagined, but now they have become a reality (Indonesia, 2011).

Muslims believe that Islam is a religion that regulates human life perfectly in all aspects of life. Although this religion has gone through a long history since it was revealed by Allah to the Prophet Muhammad more than 14 centuries ago, this has not made Islam rigid in dealing with the history it has gone through. However, on the contrary, it has made Islam more mature to apply in the midst of human life (Helmi, 1994).

The enforcement of *amar ma'ruf nahi munkar* is with the Indonesian Ulema Council, which acts as a vehicle for affirming the truth and falsehood with full wisdom and istiqomah. In carrying out this function, the Indonesian Ulema Council appears at the forefront as a common moral force and as a potential for other nations to carry out social rehabilitation (MUI, 2000).

The Indonesian Ulema Council is a forum in which scholars, *zu'ama*, and Muslim scholars are gathered. The Indonesian Ulema Council (IUC) acts as a fatwa for people in need. The basis for determining the fatwa is that the fatwa decision must be based on the Al-Qur'an

and Sunnah and does not conflict with the benefit of the people. If the basis for the fatwa decision is not found in the Al-Qur'an and Sunnah, then the fatwa decision must not conflict with *ijma'*, *qiyas*, and other legal arguments, such as *istihsan*, *maslahahmursalah*, and *sadd al-dhari'ah*.

With the phenomenon of the rise of SMS with prizes that occur in the community, the Fatwa of the Indonesian Ulema Council (IUC) issued a Decision on Ijtima' Ulama's Fatwa Commission throughout Indonesia regarding SMS with Prizes on 28 Rabi'ul Tsani 1427 H/26 May 2006 M. The Indonesian Ulema Council (IUC) declared that SMS with prizes is illegal because it contains elements of gambling. The SMS with prizes is a gamble because it contains elements of drawing fate in an easy way, wasting, wasting money on unclear games, endangering other parties who suffered defeat, evoking fantasy, addiction, and mental laziness, no different from gambling, and then officially stipulated in May 2006. According to scholars, short messages with prizes and premium calls are categorized as hidden gambling which is automatically prohibited by Islam.

The decision of the Fatwa Commission of the Ijtima' Ulama Indonesia throughout Indonesia regarding the SMS with Prizes is the lottery of SMS with prizes is a model of sending SMS regarding certain issues, accompanied by the promise of giving prizes, either prizes through lottery or through the accumulation of the number (frequency) of sending. SMS is the highest, while the cost of sending SMS is outside normal conditions, and the source of the prize comes from the accumulation of SMS proceeds from participants or partly from sponsors.

These activities can be in the form of business contests, sports quizzes, games, competitions, and various other forms of activities, which promise prizes to be drawn among SMS-sending participants in the form of material (money), natura, tour packages, and so on.

3.1.1. The SMS Quizes with Prizes in the Islamic Law Perspective

This unlawful law for SMS with prizes applies in general to the parties involved, both event organizers, providers, telecommunications, sending participants, and supporting parties. Regular quizzes or SMS lotteries with premium systems, in addition to containing *tabzir* and gambling, also contain elements of *gharar* because they are classified as games that are unclear and deceptive. Businesses that contain elements of gambling and *gharar* cannot transparently show the process and profits (profits to be obtained). The processes and results of the business carried out do not depend on something or unmeasured outside parties. The number of participants in the SMS quizzes with prizes lately shows that the culture is increasingly rampant to expect something big without working hard. This shows that there is an element of *ighra'* in the SMS lottery.

3.2.1. The Legal Bases used as Arguments in the Fatwa

On the issue of the SMS quizzes with prizes, the Indonesian Ulema Council, in its fatwa, uses several arguments which are used as the legal basis for the decision to forbid the activity.

Therefore, for more details, the researcher reviews the arguments used by the Indonesian Ulema Council in its decision. These arguments include the following:

In QS. Al-Maidah/5: 9 states that:

"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper."

The word *maisir* in verse above is linguistically taken from the word *yusr* which means easy. Gambling is called *maisir* because the perpetrators gain wealth in an easy way and lose property easily. This word also means cutting and dividing. While *al-azlam* is a piece of wood that resembles an arrow. (Syaltut, 1990) In the past, the *Jahiliyah* people gambled with camels, and then they cut them up, and they distributed the meat according to the victory they had won. From a legal perspective, *maisir* is all kinds of activities carried out by two or more parties to win an option by using money or other materials as betting material. (Shihab, 2001)

In QS. Al-Baqarah/2: 219 states that:

"They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-"

In this verse, there are two things related to gambling, namely in terms of benefits and harm, as explained in Tafsir Maraghi, regarding the dangers posed by gambling as described above. Meanwhile, in terms of the benefits that come from gambling games, it consists of helping the poor, and the game known as the "SMS quizzes" have been used to build villages, hospitals, schools, roads, and so on, which are good deeds as happened during the jahiliyyah period, making the winner feel happy, and making the winner rich in an easy way.

The sin of gambling is greater than the benefits, as the verse above proves that the harm caused is so great. Especially in today's era, the types of games that contain elements of gambling are increasingly diverse, and their effects are increasingly common and even. Government circles in many countries have realized the dangers of gambling games, so they have banned most of these types of games and imposed severe sanctions for violators, even though, at this time, the government also respects individual freedom a lot. However, basically, they also realize that the benefits derived from this game are really insignificant when compared to the consequences caused by it. People who gamble mean they risk money to seek profits that are not clear and give up something that is certain for something that is not certain.

The Indonesian Ulema Council provides provisions in the quiz program with prizes that are fatwa to be prohibited. SMS quizzes with prizes are prohibited because they contain elements of gambling, *tabdir*, *gharar*, *dharar*, *ighra'*, and *israf*. The prohibited SMS with prizes

can be in the form of business activities such as quizzes, contests, games, competitions, sports, and others lured with prizes to be drawn among the participants sending SMS in the form of materials, tour packages, and so on.

Regular SMS quizzes with prizes in this mass media, besides containing *tabzir* and gambling, also contain elements of *gharar* because they are unclear and deceptive games. Businesses that contain elements of gambling and *gharar* cannot transparently show the process and the benefits obtained. The processes and results of the business carried out do not depend on something or unmeasured outside parties. With the number of SMS quizzes with prize participants lately, it shows that the culture is increasingly rampant to expect something big without working hard. This shows that there is an element of *ighra* in the SMS quizzes with prizes.

There is an element of betting in the SMS quizzes with prizes, and it is proved by the payment of a higher rate than the normal rate, for example, Rp. 2000/SMS. This is the same as the bets given by gamblers.

There is an element of the game (*la'bun*) in the SMS quizzes with prizes, namely the existence of music, singing, comedy contests, and others. For example, D'Academy, Opera Van Java, Indonesian Idol, and so on.

The Indonesian Ulema Council emphasizes that the conditions for the permitting of competitions with prizes (*musabaqah*) are prizes issued, not by the competing parties. It can be by the government, certain institutions that organize competitions, or sponsors, and the organizers do not participate in the competition. One more thing, the competition in question is not included in the prohibition of the Shari'a.

With the legal basis that comes from the Al-Qur'an and the lottery events that have been carried out by the Prophet Muhammad, the researcher argues that, in fact, the lottery can be done, but the lottery becomes prohibited if it contains elements of gambling, namely the existence of assets at stake. In the current era of globalization, technological developments are developing rapidly so that the presence of technology spurs changes and the development of business systems and economic activities. In the past, the lottery was only carried out in shopping centers; now, it is not only carried out at shopping centers but has been through print and electronic media.

With the development of technology, there is a phenomenon in society, namely the SMS quizzes with prizes which are carried out using the Premium SMS service media. The phenomenon of SMS lottery with prizes that often occurs in the community is taking an SMS quiz where participants first register through a predetermined format. Then, a telephone number draw is carried out to determine the winner where participants first answer the quiz questions that have been provided by the organizer. The questions given are so easy and lack quality. The question is indeed only a condition in the prize game mode.

The important roles of the Indonesian Ulema Council are:

1. As heir to the duties of the Prophets (*al-Warajat al-Anbiya'*)

The Indonesian Ulema Council acts as the inheritor of the duties of the Prophets by spreading Islamic teachings and fighting for the realization of a wise daily life based on Islam. IUC carries out a prophetic function which means fighting for the function of changing life so that it runs according to Islamic teachings. Although with the consequences, it will receive a lot of pressure, criticism, and threats because its struggle is contrary to some cultural traditions and human civilization.

2. As a fatwa giver

The Indonesian Ulema Council acts as a fatwa for Muslims; both requested and unsolicited. As a fatwa-giving institution, the Indonesian Ulema Council accommodates and channels the aspirations of Indonesian Muslims, who are very diverse in their madzhab, understanding, and religious organizations.

3. As a guide and service (*wa Khadimil Ummah* History)

The Indonesian Ulema Council acts as a servant of the people (*khadim al-ummah*), which is to serve Muslims and the wider community in fulfilling their hopes, aspirations, and demands. In this regard, IUC always strives to fulfill the demands of Muslims, either directly or indirectly, for religious guidance and fatwas. Likewise, IUC tries to always appear at the forefront in defending and fighting for the aspirations of Muslims and the wider community in relation to the government.

4. As the *Islah wa Tajdid* Movement

The Indonesian Ulema Council acts as the pioneer of *islah*, which means the Islamic purification movement, and *tajdid*, which is a movement for the renewal of Islamic thought. If there are differences among Muslims, the Indonesian Ulema Council can take the path of *taufik* (compromise) and *tarjih* (looking for stronger laws). Thus, it is hoped that the spirit of brotherhood among Indonesian Muslims will be maintained.

The benevolent efforts carried out by the Indonesian Ulema Council are always aimed at the advancement of religion, nation, and state in the past, present, and future. The ulama, zuama, and Muslim scholars realize that the Indonesian state needs Islam as the foundation for the development of an advanced and moral society (Ulum, 2014).

5. As the enforcer of *Amar Ma'ruf* and *Nahi Mungkar*

The enforcement of *amar ma'ruf nahi munkar* is with the Indonesian Ulema Council acting as a vehicle for affirming the truth, falsehood with full wisdom and istiqomah. In carrying out this function, the Indonesian Ulema Council appears at the forefront as a common moral force and as a potential for other nations to carry out social rehabilitation (MUI, 2000)

6. As the Pioneer of the People's Improvement Movement (*Islah al Ummah*)

The empowerment of Muslims is in all aspects of life. Thus, IUC needs to play a role as the bearer of the leadership of the people (*Qiyadah al-ummah*) institutionally.

With the issuance of the IUC fatwa regarding the law of SMS with prizes which forbids the practice of SMS lottery with various legal grounds, of course, it prioritizes the harm rather than the benefits for Muslims. This is because the SMS with prizes, besides being detrimental in terms of material, also damages people's mentality, causing them to be lazy to work to earn lawful sustenance.

4. Conclusion

In formulating the law for the SMS quizzes with prizes, the IUC fatwa method is based on the book of Allah and does not conflict with the benefit of the people. This is evidenced by the majority of the legal basis in formulating the law on the prohibition of these SMS quizzes with prizes referring to the Al-Qur'an. In this case, the form of the game on the SMS quizzes can already be included in the form of a game prohibited because there is an element of gambling. If analyzed from the perspective of *ushulfiqh*, it is included in the *sadd adz-dzari'ah* rules. The prohibition of SMS quizzes with prizes in the IUC fatwa is based on the arguments of the Al-Qur'an, in which there are verses that explain the prohibition of gambling. Thus, the decision to ban the SMS quizzes with prizes is a very appropriate step because, in the procedure, there are indications of gambling which has a negative impact on society. The basis for the prohibition is also in accordance with social facts. All the legal grounds used as the basis for the prohibition of SMS quizzes with prizes in the mass media also indicate the prohibition of the game.

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