

Online Gaming and Virtual Property Transactions From an Islamic Perspective

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ABSTRACT

This study examines the social conditions of online gaming and the transactions of virtual property within it from an Islamic perspective. Online gaming has become a global phenomenon impacting various aspects of life, including social, economic, and spiritual dimensions. Transactions involving virtual property such as the purchase of accounts, items, or in-game currencies have emerged as a new trend; raising legal questions in Islamic jurisprudence. This research employs a qualitative approach with a normative literature review to analyse the rulings on online gaming and virtual transactions based on the principles of *maqashid syariah*. The findings indicate that the original ruling on online gaming is *mubah* (permissible). However, it can shift to *makruh* (disliked) or *haram* (prohibited) if it negatively impacts religious obligations, social relationships, or economic responsibilities. Similarly, the trade of virtual property is considered valid and lawful (*halal*) as long as it meets the pillars and conditions of trade in Islam; such as clarity of the object, utility, and ownership. This study aims to serve as a reference for understanding the social impacts of online gaming and to provide a contextual Islamic legal framework for addressing developments in digital technology.

ARTICLE INFORMATION

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1. Introduction

In recent years, online gaming has grown significantly in popularity across all age groups, becoming a major part of modern entertainment. However, this widespread adoption has also led to concerns over excessive gaming behaviours. Many individuals, particularly youths, have developed an addiction to online games, spending long hours immersed in virtual worlds (Lukowicz and Strzelecki 2020). This addiction often disrupts daily routines, resulting in the neglect of essential responsibilities such as worship, work, family commitments, and even personal health (T'ng, Ho, and Pau 2023). For instance, prolonged

gaming sessions can cause players to miss obligatory prayers, delay work tasks, and compromise relationships with family members and peers. In extreme cases, gaming addiction can lead to physical and psychological health issues; including sleep deprivation, anxiety, and social isolation.

Moreover, based on data on internet users in Indonesia in 2018 according to the results of a survey conducted by the Indonesian Internet Service Providers Association (APJII), there were 171.17 million or 64.8% of the 264.16 million population of Indonesia. And it was found from the number of internet service users, the largest population of internet users is aged 15-19 years with a percentage of 91% which is of productive age. While in sixth place

with a percentage of 66.2%, there are children aged 10-14 years (Juwita 2020:27).

This is a new problem where the age of adolescence or learning age that should be fulfilled to prepare each individual for adulthood is instead used for playing games. Making the soul and mind retarded that are not mature enough for the future.

Furthermore, online games frequently incorporate in-game transactions; commonly referred to as virtual property trading. This practice involves the purchase and sale of accounts, in-game items, or virtual currencies such as coins and diamonds. While these transactions provide players with a sense of achievement or status, they also raise serious questions regarding their compliance with Islamic jurisprudence. Many of these transactions fail to meet the fundamental conditions and pillars of trade in Islam; such as clarity of ownership, the tangible existence of the traded goods, and the definitive valuation of assets (Rif'ah 2022). The ambiguous ownership status and intangible nature of virtual properties have sparked debates among scholars regarding the permissibility of such trades under Islamic law.

This paper aims to analyse the social impact of online gaming, including addiction and its consequences, and to evaluate the legitimacy of virtual property trading from an Islamic perspective; drawing upon the principles of *maqashid syariah* and contemporary Islamic jurisprudence.

2. Literature Review

2.1 Online game

Online gaming is a phrase derived from the combination of the words "Game" and "Online". The term "game" means the foundation of a play or activity (Li, Peterson, and Wang 2024). The term *game* generally refers to a structured form of play undertaken for entertainment, enjoyment, or educational purposes. Games typically involve clearly defined goals, rules, challenges, and interactions, and may be played individually or in groups (Rehbein et al. 2021; de Zoeten and Könecke 2024). According to Juul (Juul 2024), a game is characterised by a rule-based system where players engage in variable outcomes, with quantifiable consequences that are often emotionally attached. These elements

collectively distinguish games from other forms of play or narrative-driven activities, making them unique as both recreational and cognitive experiences.

Typically, games include a competitive element between two or more participants and are structured around a set of rules and objectives that players must achieve (Norhadi 2022:102).

The word "online" refers to being connected, originating from the transliteration of "on" meaning "to be" and "line" meaning "a path or connection." The term "online" is often used to describe internet connectivity in a device (Atkins and Krzywinska 2024). In this discussion, "online" refers specifically to being connected through the internet. Hence, online games are defined as games that connect one server to another via the internet. Online games are played through an internet connection using computer networks and can be accessed via PCs (personal computers), conventional gaming consoles, or smartphones. These games often involve multiple players simultaneously, many of whom may not know each other.

2.2 Virtual property

Virtual property refers to digital assets found in online games, virtual worlds, or other online platforms. These assets include things like game characters, items, virtual currencies, or digital land. Even though virtual property is not physical, it can have real value. Many players spend a lot of time, effort, and even real-world money to obtain these assets. Ownership of virtual property creates legal challenges because traditional property laws mainly focus on physical goods, making it difficult to apply the same rules to digital items (Kasiyanto and Kilinc 2022; Salsabilla, Mufidi, and Supriatna 2022). In Islamic law, the discussion about virtual property is still developing. Scholars question whether virtual assets can be classified as *mal* (a valuable, lawful property).

In addition to trading items or assets, players often engage in buying and selling entire game accounts by transferring the username and password to the buyer. Accounts that have rare items, high rankings, or special achievements are sold for significant prices. This practice raises further legal and ethical

questions (Misno 2021). In many cases, platform providers prohibit the selling of accounts through user agreements (End User License Agreements); meaning that such transactions are often unofficial or unprotected. From the perspective of Islamic law, the sale of accounts must meet the basic conditions of a valid sale; such as clear ownership, lawful benefit, and mutual consent (Raihan 2023; Rif'ah 2022). However, because accounts are technically licenses granted by game companies, not fully owned by users, the legitimacy of buying and selling accounts remains debated among Islamic scholars and legal experts.

Thus, virtual property (including accounts and passwords) challenges traditional ideas of ownership and trade, and highlights the need for clear guidelines in both modern and Islamic law.

2.3 Maqashid syariah

The term *Maqashid Syariah* consists of two Arabic words: *Maqashid* and *Syariah*. *Maqashid* is the plural form of *Maqṣad* which means purpose, intention, or aim. Linguistically, *Maqṣad* is a verbal noun (*maṣdar mīmī*) derived from the verb *qaṣada-yaqṣidu-qaṣdan*, meaning to intend or to aim for something (Kurniawan and Hudafi 2021). Thus, *Maqashid* can be understood as the goals or objectives that are intended.

Meanwhile, *Syariah* originally refers to a path leading to a water source, symbolising a straight path that must be followed by Muslims (Nasution 2020). In Islamic terminology, *Syariah* denotes the set of divine laws ordained by Allah for human beings to ensure their welfare both in this world and in the Hereafter (Milhan 2021). Thus, *Maqashid Syariah* can be understood as the objectives that Islamic law seeks to realise through its commands and prohibitions.

The fundamental aims of Islamic law are centred around the protection and preservation of five essential aspects of human life. These five are: the protection of religion (*hifz al-din*), the protection of life (*hifz al-nafs*), the protection of intellect (*hifz al-aql*), the protection of lineage (*hifz al-nasl*), and the protection of property (*hifz al-mal*). Together, these elements are known as *al-daruriyyat al-khamsah* (the five necessities). These necessities

represent the basic rights and needs that must be safeguarded for human society to function properly and ethically according to Islamic teachings.

The core principle underlying *Maqashid Syariah* is the realisation of benefit (*jalb al-maslahah*) and the prevention of harm (*daf'u al-mafsadah*). Islamic law is not merely a set of rigid commands but rather a system designed to achieve human welfare and to remove hardship and corruption. Every law, whether related to worship (*ibadah*), transactions (*muamalah*), family matters, or criminal justice, is guided by this higher purpose.

The theory of *Maqashid Syariah* has been discussed by many classical scholars. Imam al-Ghazali was among the early scholars who outlined the concept of *usul al-khamsah* (the five basic objectives). Later, Imam al-Shatibi developed the theory in a more systematic and comprehensive manner in his seminal work *Al-Muwafaqat*. According to al-Shatibi, understanding the *maqashid* behind legal rulings is essential for any jurist or scholar performing *ijtihad* (independent legal reasoning), especially when dealing with new and contemporary issues that are not explicitly mentioned in the Qur'an or Sunnah.

In essence, *Maqashid Syariah* serves as a crucial tool in Islamic legal thought. It ensures that the application of Islamic law remains flexible and dynamic; aligned with the purpose of promoting justice, mercy, and human dignity. Without a proper understanding of *Maqashid Syariah*, there is a risk that Islamic rulings could be applied rigidly and lose their intended benefit for society. Therefore, studying and applying *Maqashid Syariah* is key to maintaining the relevance and spirit of Islamic law across all times and contexts.

3. Methodology

This study adopts a qualitative approach with a normative literature review design, aiming to analyse the social conditions of online gaming and virtual property transactions from an Islamic perspective. The research leverages *maqashid syariah* theory as its primary analytical framework, focusing on the principles of preserving religion (*hifz al-din*), property (*hifz al-mal*), intellect (*hifz al-aql*), and life (*hifz al-nafs*).

The study utilises primary sources, including classical and contemporary Islamic legal literature, the Qur'an, hadiths, and fatwas issued by Islamic scholars. Additionally, secondary data are derived from journal articles, statistical reports, and case studies related to online gaming and virtual property transactions. Data collection is conducted through literature review and document analysis, with thematic processing to extract and interpret the legal and social implications of the phenomenon within an Islamic framework (Ignatius Septo Pramesworo et al. 2023; Norhadi 2022:102).

4. Results and Discussion

4.1 The Islamic Legal Perspective on Playing Online Games

The Original Legal Ruling on Playing Online Games

Islam is a comprehensive religion that provides guidance for all human activities. The legal rulings in Islam, derived from Allah SWT and referred to as Shari'ah law, are categorised into five types: 1.) Fardhu: Obligatory acts, whose omission results in sin. 2.) Sunnah: Recommended acts, rewarded if performed but not sinful if omitted. 3.) Mubah: Permissible acts that neither incur reward nor sin. 4.) Makruh: Disliked acts, avoiding which earns reward, but performing them does not incur sin. 5.) Haram: Prohibited acts, committing which results in sin.

The ruling on playing online games, in its original context, is categorised as mubah (permissible). This aligns with the principle of *ushul fiqh*:

الأصل في الأشياء الإباحة إلا ما دل الدليل على تحريمه

"The original ruling for things is permissibility unless there is evidence to prohibit them."

From the perspective of Islamic Sharia (fiqh), all types of games that have positive impacts and are not associated with gambling are considered permissible (halal). This permissibility can be classified as mubah (neutral) or even makruh (disliked) depending on the circumstances. Both rulings apply when the game provides a positive effect on the player specifically and on social life in general. Essentially, any game that helps to enhance cognitive abilities, such as chess, dice games, or other strategy-based games, is deemed

permissible (mubah or makruh) (Firdaus 2018:215).

Based on these principles and explanations, it can be confirmed that playing online games is permissible (mubah or makruh). However, even though it is allowed, if playing games is done excessively, it may lead to a ruling of haram (prohibited). This change in ruling occurs if gaming results in the neglect of obligations, becomes unproductive for one's faith, fosters laziness, diminishes work ethic, or causes other negative effects (Norhadi 2022:108).

In this regard, there is a story from which a lesson can be drawn. It concerns a companion of the Prophet (peace be upon him) named Hanzhalah. At one point, Hanzhalah felt troubled in his heart, fearing that his life was filled with hypocrisy. He thought his life was merely a facade. When he was with the Prophet (peace be upon him) he felt like a devout Muslim—serious in behaviour, refraining from jest, with tearful eyes and a heart constantly in remembrance of Allah. However, when he left the Prophet and returned to his family, his behaviour changed. He joked with his children, laughed, felt joy, and seemingly forgot his previous state of weeping (Abdellah 2020).

As narrated in Sahih Muslim, Hadith No. 4938 - Book of Repentance (Kitab al-Tawbah):

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ سَمِعْتُ أَبِي يُحَدِّثُ حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي عُمَانَ النَّهْدِيِّ عَنْ حَنْظَلَةَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَعظَنَا فَذَكَرَ النَّارَ قَالَ ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَصَاحَكْتُ الصَّبِيَّانَ وَلَا عَيْتَ الْمَرْأَةَ قَالَ فَخَرَجْتُ فَلَقِيْتُ أَبَا بَكْرٍ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذَكَّرُ فَلَقِينَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ نَافَقَ حَنْظَلَةُ فَقَالَ مَا فَحَدَّثَنِي بِالْحَدِيثِ فَقَالَ أَبُو بَكْرٍ وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ فَقَالَ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَلَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ لَصَافَحْتُمْ الْمَلَائِكَةَ حَتَّى تُسَلَّمَ عَلَيْكُمْ فِي الطَّرِيقِ

The meaning of the hadith is: "Ishaq bin Mansur narrated to me, reporting from 'Abdush Shamad, who said: I heard my father narrating; Sa'id Al-Juraiiri told us from Abu 'Utsman An-Nahdi, from Hanzhalah, who said: When we were in the presence of the Messenger of Allah (peace be upon him), he would remind us of Hellfire, and it would leave a profound impression on us. However, when I returned home, I laughed

with my children and played with my wife. Hanzhalah then said: So, I went out and met Abu Bakr and shared with him my feelings. Abu Bakr replied: I also experience the same. Then we went to meet the Messenger of Allah, and I said: O Messenger of Allah, Hanzhalah has become a hypocrite! The Prophet asked: Why do you say so, O Hanzhalah? I explained my condition to him, and he said: O Hanzhalah, renew your faith periodically (gradually and from time to time, not spontaneously). If you were to remain in the state you are in when you are with me, surely the angels would greet you in your beds and on your paths."

وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عَذْبَى وَفِي الذِّكْرِ
 لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً
 وَسَاعَةً». ثَلَاثَ مَرَّاتٍ [رواه مسلم]

The meaning is: "By the One in whose hand is my soul, if you were to remain in the state you are in when you are with me, or when you are in remembrance (of Allah), then the angels would greet you in your beds and on your roads. However, O Hanzhalah, 'everything has its time.'" The Prophet (peace be upon him) repeated this statement three times. [Sahih Muslim]

This hadith illustrates that psychological well-being and recreation are natural aspects of human life. The Prophet (peace be upon him) even indicated that those who completely lack these elements in their lives would be greeted by angels—an expression symbolising something impossible. The message is clear: Islam does not teach individuals to avoid joy and entertainment. On the contrary, Islam encourages seeking tranquillity, rest, and appropriate recreation, as long as it is within reasonable limits. Entertainment is not prohibited in Islam as long as it aligns with moral and spiritual guidelines.

Allah also states in Surah Al-Furqan (25:7):

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ
 إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا^٢.

"And they say, 'What is this Messenger who eats food and walks in the markets? Why was an angel not sent down to him to be a warner with him?'"

The verse conveys the understanding that Islam treats humans in accordance with their natural inclinations. Entertainment is a

human necessity, as it is impossible for people to live without experiencing fatigue and boredom. Entertainment serves as a means for individuals to relieve their exhaustion and monotony (Deden Hilmansah and Komarudin 2024). Therefore, entertainment is not prohibited in Islam.

It can thus be reaffirmed that the human tendency to feel bored or weary makes entertainment a lawful means of addressing such feelings (Firdaus 2018; Juwita 2020; Norhadi 2022). However, this permissibility is conditional. Playing games is permissible only when it does not lead to neglecting Allah's commands, such as the performance of prayer (shalat) and other obligations.

The Contemporary Ruling on Playing Online Games

The original ruling on playing online games is that it is permissible (mubah). This is based on the principle in Islamic jurisprudence that the default ruling for all things is permissibility unless there is evidence to the contrary. Games, by their nature, provide recreation and relaxation for individuals dealing with the pressures of daily activities. While some literature highlights both positive and negative impacts of online games, their excessive use—beyond reasonable limits—can lead to addiction or dependency (Norhadi 2022:108).

Online games undeniably have positive aspects, such as relaxation and cognitive benefits, which have been confirmed by various studies. However, this discussion does not focus on the positive impacts, as they do not alter the fundamental permissibility of playing games. Instead, the primary focus here is on the negative effects of gaming and whether these can alter its original permissibility under Islamic law.

The following points elaborate on several key negative impacts associated with playing online games:

1.) Gaming Addiction

Gaming addiction is a frequent phenomenon among online gamers. Common signs of internet addiction include: Constantly wanting to spend more time online, reducing effective use of time. Withdrawal symptoms when not connected, such as anxiety, restlessness, irritability, trembling,

unconscious typing motions, or even dreaming about being online. Alleviation of withdrawal symptoms once connected to the internet. Spending more time online than initially intended. Significant time allocation for internet-related activities, including email, browsing, and chatting. Neglecting important activities, such as work, social interactions, or recreation, to stay online. Hiding internet usage from family or friends. Using the internet as an escape from guilt, helplessness, anxiety, or depression (Febriandari 2016:51).

Gaming addiction often leads to the neglect of important religious obligations, such as prayer (shalat), which may change the ruling of gaming from permissible (mubah) to prohibited (haram).

2.) Health Implications

Gaming addiction negatively affects health, as it decreases physical resilience. This is often caused by insufficient sleep due to late-night gaming, delayed meals, and lack of physical activity, as gamers are often sedentary in front of their screens.

3.) Psychological Effects

Players addicted to violent online games, which feature actions such as killings or criminal activities, may unconsciously absorb these behaviours into their subconscious minds. This can result in increased irritability, emotional instability, and frequent use of foul language in their daily interactions.

4.) Academic Impact

Students addicted to online games often experience a decline in academic performance. Their focus and time are dominated by gaming, leading them to neglect academic responsibilities at school or university.

5.) Social Effects

Gaming addicts tend to immerse themselves in the gaming world, interacting mainly with other gamers online. This limits their ability to engage in real-world social interactions, creating challenges in connecting with people around them and causing isolation from their immediate environment.

6.) Financial Burdens

Individuals without a steady income may face financial difficulties to sustain their gaming habits. Online gaming often requires the purchase of vouchers or in-game items, which can be expensive. To meet these expenses, gaming addicts may resort to asking

for money from their parents, lying about its purpose, or engaging in unethical behaviours such as theft or other criminal activities (Novrialdy 2019:150–51).

The legal approach to online games with classical fiqh will certainly reach a dead end. Because in the Fiqh literature, there is no clear explanation regarding the law of online games. Because there is no valid argument that mentions the law of online games. In addition, online games are something new in contemporary Islamic law. They have not existed since the classical to modern era. Therefore, this article seeks to explore the clarity of the legal status of online games through the lens of the ushul fiqh, using the Maqashid Syariah theory. It should be noted that the core of Maqashid Syariah is to protect religion, soul, mind, lineage and property.

If we observe around us, we will find children or teenagers who are busy playing online games. In playing online games, they are able to spend hours without a break, maybe even sacrificing their rest time. In Islam, children or teenagers who have reached puberty have an obligation to carry out the commands of the Religion as a whole (kaffah).

Among the standard obligations of Muslim baligh is to carry out the pillars of Islam. Among the five pillars is shalat. And shalat is the most intense religious commandment carried out by a Muslim, which is five times a day. So if we relate the discipline of carrying out the command to shalat with the activities of playing games by Muslim children or teenagers. It is found that teenagers who are already actively playing games will experience disruption of discipline in carrying out the five daily prayers. Some even leave prayers. Because there are those among them who play games for up to 12 hours a day. Although not all teenagers who play games will forget the time so that they neglect the obligation to pray five times a day.

If we review it from the Maqashid Syariah, the act of leaving shalat because of this game falls at the level of darurah in hifzu hadd. Because shalat is a pillar of a Muslim's religion. So that behavior like this, if done continuously, will fall into haram acts. Because it has neglected religious orders due to uncontrolled online game play (Norhadi 2022:208–9).

Playing online games also has an impact on the physical condition of the

perpetrator. Although in general online games do not have a severe effect on the perpetrator, but gamers who are intense in playing online games will experience some physical disorders, among the negative effects for the physical of online games are eye disorders, weakened physical conditions due to lack of activity, reduced sleep time, often being late so that it can trigger ulcers, and joint disorders. Even for gamers who have become game maniacs or addicted, the effects will be more severe and can even endanger life and take the life of the perpetrator (Norhadi 2022:209).

If we look at this phenomenon through the eyes of Maqashid al-Syariah. Then playing online games that have become addictive can be considered haram, because the consequences experienced by excessive online game addicts can endanger the development of the mind. Playing online games not only drains the physical health of users or players. But it also drains the money of the players.

Although there are some professional online game players who are able to make their hobby of playing online games a source of large income. But this only happens to a handful of people. And the fact is that online game players only spend money for fun and self-satisfaction in the game. This again refers to the change in the original law of the permissibility of playing games to be haram (Norhadi 2022:210).

And finally it can be concluded that the Original Law of playing online games is something that is permissible or allowed in Islam. It can even be an alternative stress reliever in the midst of busy work. However, in its development, online games have turned into a hobby and an exciting activity for fans, so that it takes up the free time of its players. And some fall into addiction which ultimately results in negative effects for the online game players. Therefore, it is necessary to review the legal status of online games that have fallen into excessive activities and endanger the users. So based on the review of Maqashid Syariah, playing online games has three legal views:

- 1.) Permissible if done simply to relieve fatigue and stress and does not take up excessive free time such as Work, Worship and Family.
- 2.) Makruh if it has disturbed the main time such as work, worship, family.

- 3.) Haram if the act causes us to abandon obligations, work, social worship and endangers the soul, mind and property.

4.2 The Legal Ruling on Online Game Transactions

Online games often involve various forms of transactions, depending on the specific game. Broadly speaking, many games feature their own virtual currencies such as coins, diamonds, or other tokens; which are used exclusively within the game to purchase characters, skins, or animations.

The key issue is whether, from an Islamic perspective, such transactions are valid objects of trade. In Islamic jurisprudence, trade is defined as a mutual agreement for the exchange of goods or items with value between two consenting parties. The transaction must adhere to the requirements and pillars established by Islamic law (shari'ah). These pillars include: seller, buyer, contractual agreement (ijab kabul), and object of trade (ma'qud alaih) (Zainudin, Bahari, and Nizar 2022:3). This discussion primarily focus on the objects or goods traded, as the other elements are generally regarded as clear and undisputed in their alignment with shari'ah principles.

In online gaming, there are two main types of trades. The first type involves purchasing diamonds or coins from the game developer to players. These virtual currencies hold value within the game and can be used to buy items or unlock features, improving the gaming experience. The second type is the buying and selling of game accounts between players. These accounts consist of an ID and password. However, the seller does not fully own the account, as it can be blocked or restricted by the game provider at any time, which raises concerns about its security and ownership.

So that it raises doubts about its validity among Muslim. Basically, Islamic law specifically requires objects that can be traded; including the goods must be tangible, then the goods must have benefits (Rif'ah 2022). Apart from that, it is also problematic whether the embodiment of the item exists or not. Ma'qud 'alaih is an item that is the object of buying and selling. Goods sold must meet the following conditions (Zainudin et al. 2022:7–10):

- 1.) The condition is pure. This means that Islam prohibits buying and selling unclean objects. And buying and selling online games does not include buying and selling unclean goods.
- 2.) Having benefits. Goods (as objects of buying and selling) can be handed over, as in a history "From Abu Hurairah r.a he said: The Messenger of Allah forbade buying and selling by throwing stones and buying and selling that contains deception". (HR. Muslim No. 1513). This has been discussed previously that depends on the purpose of purchasing online games
- 3.) The item belongs to the seller. As in a history "From Hakim bin Hizam, he said: I once asked the Messenger of Allah, O Messenger of Allah, what about someone who came to me, then asked me to sell something that I didn't have to sell. and He answered: Do not sell what you do not have." (HR. Abu Daud No. 3503, At-Tirmidzi no. 1232, An-Nasa'i no. 4613, and Ahmad no. 15311). This ownership is problematic, but it can be answered through urf; the belief of the surrounding community that account or property in the game is the full ownership of the seller.
- 4.) Clear Goods. The goods traded by the seller and buyer can be clearly identified in terms of their substance, form and nature so that there is no disappointment between the two parties conducting the sale and purchase, nor does there occur gharar trading, because it is prohibited by Islam. In this case, the game ID account or in-game currency, although in fact its existence is not clear, does not contain gharar. The goods really exist and based on urf again it is permissible to do so sale and purchase transactions according to Islamic law.

Virtual Property in the perspective of Islamic economic law is considered as an asset that has a special value in the community. So that ownership of this asset becomes legitimate and halal. Virtual Property as an asset is based on the theory of urf in Islam where assets are everything that is believed and considered to have value in society. The sale and purchase of virtual property in Islam is valid according to sharia because the pillars and conditions of sale and purchase have been fulfilled. As for those

who argue that it cannot be used as an object of the contract, this opinion is refuted by the pillars and conditions of sale and purchase that are already valid, and the object of the sale and purchase is halal and not impure. Thus, virtual property in online games becomes part of assets in Islam in the form of benefits.

5. Conclusion

The original ruling on playing online games is that it is mubah (permissible) in Islam. It can serve as an alternative means to relieve stress amidst the busyness of daily life. However, over time online gaming has evolved into a popular hobby and activity that often consumes the players' free time. In some cases, this leads to addiction, which negatively affects the players' well-being.

Based on the perspective of maqashid syariah, the extended ruling on playing online games can be categorised into three legal statuses:

- 1.) Mubah (permissible): When gaming is done solely to relieve stress without excessively consuming time needed for work, worship, or family.
- 2.) Makruh (disliked): When gaming begins to interfere with primary responsibilities such as work, worship, and family obligations.
- 3.) Haram (prohibited): When gaming leads to the neglect of religious duties, work, or social obligations, and poses harm to life, intellect, or property.

And the second case concerns virtual property transactions. From the perspective of Islamic economic law, virtual property in online games is considered a form of wealth or property with value particularly within its respective community or society (urf). As such, ownership of this property is deemed lawful and permissible (halal). The sale and purchase of virtual property in Islam are valid, provided they meet the pillars and conditions of trade. Arguments opposing its legitimacy are refuted by the fulfillment of these requirements, ensuring that the objects of trade are lawful (halal) and free from impurity. Therefore, virtual property in online games is classified as a legitimate form of property or wealth in Islam, as long as it provides tangible benefits and adheres to the principles of Islamic law.

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