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A Fiqh Muamalah Review of In-Game Transactions in the Digitalization of Indonesian Traditional Games: A Sustainable Digital Consumption Perspective

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ABSTRACT

The digitalization of Indonesian traditional games such as gaple, congklak, and snake and ladders has introduced a new phenomenon in the form of in-game transactions that require a Sharia review. The shift from culturally rooted games to commercial digital products raises questions about the permissibility of transactions occurring within them. This study aims to analyze in-game transactions in digitalized traditional games based on the principles of fiqh muamalah and their relevance to sustainable digital consumption in line with the SDGs. The research employs a qualitative approach through a literature study, analyzing both classical and contemporary fiqh muamalah sources as well as documentation of digital gaming applications. The findings indicate that in-game transactions in digitalized traditional games exhibit various contractual characteristics, ranging from simple buying and selling to transactions containing elements of gharar and maysir, which should be avoided. The novelty of this research lies in its comprehensive analysis that integrates fiqh muamalah studies with cultural digitalization—an aspect that has not been previously examined. The study's implications provide guidance for local game developers to implement Sharia-compliant business models and protect Muslim consumers from exploitative practices. The limitation of this research is its focus on theoretical analysis without direct observation of consumer behavior in practice.

Keywords: *Fiqh Muamalah, In-Game Transactions, Digital Traditional Games, Sustainable Consumption, SDGs.*

INTRODUCTION

Traditional games are children's recreational activities created from simple materials and reflecting cultural aspects of community life. They are forms of play inherited across generations, designed to provide enjoyment while adhering to specific rules and structures (Afandi et al., 2024).

Indonesia possesses a rich diversity of traditional games, one of which is the *gaple* card game. This game is typically played by four participants and requires a high level of concentration to recall patterns and previously played cards. Like other competitive games, *gaple* is oriented toward winning and losing. Players who lose are assigned additional tasks, such as shuffling and redistributing the cards, which adds tension and requires more strategic thinking. This condition makes the game increasingly challenging, as players must employ complex cognitive processes before making decisions (Afandi et al., 2024).

Another widely recognized traditional game is *congklak*, particularly popular among Indonesian children and adolescents. The equipment used in this game is simple and flexible, often utilizing readily available materials such as small stones or seeds. Even the board can be improvised by creating holes in the ground or drawing circles on the floor. Despite its simplicity, the game embodies cultural values and social interaction (Matulesy & Muhid, 2022).

Similarly, the *snakes and ladders* game has long been known as a traditional educational medium. According to Sadiman et al., a game is essentially a form of competition involving interaction among players under specific rules to achieve defined objectives. Every game must include four essential components: players, an interactive environment, rules, and goals (Guru Madrasah Ibtidaiyah et al., n.d.).

The digitalization of traditional games can be observed in applications such as Mancala, which is fundamentally similar to *congklak* but enhanced with digital features. In this study, the Mancala application version 2.5.5.1 is examined, offering multiple modes such as single-player, online play, and multiplayer, with varying levels of difficulty. Although certain structural elements differ from traditional *congklak*, the core gameplay mechanism remains consistent (Tyas Maulia Putri et al., n.d.).

In contrast, platforms such as Higgs Domino Island represent a more complex form of digital gaming. This application integrates multiple game categories—including card games, chess, dice, domino, slot games, and puzzles—into a single platform. From a gameplay perspective, certain mechanisms resemble gambling practices, as players must stake virtual points (chips) in the hope of gaining more upon winning. Consequently, the platform

creates a digital economic ecosystem that mirrors speculative and risk-based transactions (Supratama et al., 2022).

Upon downloading Higgs Domino Island, users are provided with initial virtual currency (*chips*) as capital, which functions as an internal medium of exchange for transactions within the game. These chips can be obtained through rewards, transfers between users, or direct purchase using real money. Such mechanisms transform the game into not merely a recreational activity but also a digital economic system involving internal transactions and value exchange (Fauzi et al., n.d.).

Furthermore, regulatory challenges arise concerning the distinction between entertainment games and gambling. While traditional games such as *gape* are purely recreational and do not involve monetary stakes, certain digital platforms blur this distinction. Legal enforcement authorities must therefore differentiate clearly between permissible gaming activities and prohibited gambling practices (Dwi Kurniawan, 2024).

Another critical issue concerns the involvement of minors in digital transactions. Many underage users engage in in-game purchases without sufficient understanding of the legal implications of electronic contracts. This issue is exacerbated by weak age-verification systems on many platforms, allowing minors to conduct legally binding transactions with ease (n.d.).

The phenomenon of Real Money Trading (RMT) in platforms such as Higgs Domino Island also raises significant legal concerns. The use of real money to acquire digital assets may fall within the definition of gambling in certain jurisdictions, as it involves staking value with uncertain outcomes. This raises critical legal questions regarding compliance with regulations prohibiting gambling activities (Kautsar et al., 2024).

Additionally, the buying and selling of game accounts presents further issues. The traded object is not a tangible good but a digital account containing user identity, progress, and virtual assets. However, ownership of such accounts ultimately remains with the game provider, meaning they can be deleted or restricted at any time. This condition reflects elements of *gharar* (uncertainty), as the object of the transaction lacks clarity, certainty of ownership, and guaranteed delivery (Syahramdani, 2025).

From the perspective of sustainable digital consumption, the use of digital games should aim at positive purposes such as education, cultural preservation, and creativity development, while avoiding excess (*israf*). The principle of *wasathiyah* (moderation) serves as a foundation to prevent players from engaging in consumptive behavior and encourages responsible management of time and financial resources. Digital gaming, when used appropriately, can enhance

technological literacy, patience, cognitive skills, language acquisition, and even income generation (Utami et al., 2020).

This study is grounded in the theory of *fiqh muamalah*, which governs human interactions in the exchange of benefits and wealth based on Sharia principles. In the context of digital transactions, *fiqh muamalah* provides a framework to assess the validity of contracts such as sale (*bai'*), service leasing (*ijarah*), reward-based agreements (*ju'alah*), and partnerships (*musyarakah*). Additionally, the concepts of *gharar*, *maysir*, and *riba* serve as key indicators in evaluating whether digital transactions within games involve uncertainty, gambling, or unjust value exchange prohibited in Islam.

The theory of sustainable digital consumption is also employed to analyze player behavior, ensuring that digital transactions remain within ethical limits and are guided by principles of moderation (*wasathiyah*) and public benefit (*maslahah*). By integrating *fiqh muamalah* theory with the concept of sustainable digital consumption, this study aims to assess the extent to which in-game transactions in digitized traditional games can be categorized as halal, fair, and ethically compliant economic activities.

This research is expected to contribute new insights into the application of *fiqh muamalah* principles in digital transactions, particularly within the context of digitized traditional games. The findings are anticipated to benefit game developers in designing Sharia-compliant transaction systems, guide players toward responsible consumption behavior, and serve as a reference for academics in the field of Islamic digital economics. Ultimately, this study aims to contribute to the development of a digital gaming ecosystem that is halal, ethical, and sustainable in accordance with Islamic values.

METHOD

This study employs a qualitative approach using the library research method. This approach was selected because the study focuses on a conceptual and normative inquiry, namely analyzing in-game transaction practices in the digitalization of Indonesian traditional games based on the principles of *fiqh muamalah* and sustainable digital consumption from an Islamic perspective. A qualitative approach enables the researcher to gain an in-depth understanding of the phenomenon through a critical examination of relevant literature, without conducting direct experimentation.

The data sources used in this study consist of both primary and secondary data. Primary data include the Qur'an, Hadith, as well as classical and contemporary *fiqh* works that discuss contracts, *gharar*, *maysir*, and the principles of *muamalah* in Islam. Meanwhile, secondary data are obtained from various

modern sources such as e-books, scholarly journals, articles, and other digital documents related to in-game transactions, the digital economy, and the concept of sustainable consumption.

The data collection technique was carried out through library research, namely by reviewing, understanding, and interpreting various sources relevant to the research topic. In addition, the researcher may also conduct online observation of transaction mechanisms in digitized traditional games in order to obtain a factual overview of the forms and practices of transactions taking place.

Data analysis was conducted using descriptive-qualitative analysis and a normative-Sharia approach. Descriptive analysis was employed to provide a detailed account of the forms, types, and mechanisms of in-game transactions in digitized traditional games. Meanwhile, the normative-Sharia approach was used to assess the extent to which these practices conform to Islamic legal provisions, particularly with regard to the validity of contracts, the presence of *gharar* and *maysir*, and issues of ownership in transactions. The findings were then related to the concept of sustainable digital consumption in order to evaluate the extent to which such transaction practices reflect ethical, fair, and responsible consumption behavior in accordance with Sharia values.

RESULTS AND DISCUSSION

Analysis of In-Game Transaction Mechanisms in the Digitalization of Traditional Games

In the author's view, the transformation of Indonesian traditional games into digital forms has become an increasingly prominent phenomenon amid advances in technology and the national creative economy. Games such as *Congklak*, *Gobak Sodor*, *Engklek*, and *Bentengan* are now widely adapted into mobile games or interactive online platforms with additional digital economic features. In this context, traditional games – which were originally recreational, social, and educational in nature – now also incorporate commercial elements that allow financial transactions to take place within the application (*in-game transactions*). This digitalization serves not only as a medium for cultural preservation but also as a new economic resource for both developers and players.

In-game transactions in the digitalization of traditional games are generally divided into three main forms: the purchase of virtual items, the purchase of coins or tokens, and access to premium features. The purchase of virtual items includes character outfits, gameplay aids (for example, special *congklak* seeds or digital traditional weapons), or decorations for the game arena. Meanwhile, coin

purchases function as an internal in-game currency used to access certain features, increase playing opportunities, or obtain digital rewards. Premium features, on the other hand, grant users special privileges such as ad-free gameplay, additional levels, or access to exclusive modes unavailable to ordinary players.

In principle, these three forms of transaction constitute part of a microtransaction system, namely transactions involving relatively small amounts but occurring repeatedly. From the perspective of *fiqh muamalah*, this phenomenon is particularly significant because it contains elements of contractual exchange between the developer (as seller) and the player (as buyer). At this point, it becomes necessary to examine the type of contract underlying such digital transactions, whether they fall under *bai' al-manfa'ah*, *ijarah*, *ju'alah*, or even *musyarakah* in certain cases, such as user-generated content (UGC) or NFT-based items.

Table 1. Types of In-Game Transactions and Contractual Forms from the Perspective of Fiqh Muamalah

Types of In-Game Transactions	Object of Transaction	Fiqh Muamalah Contract Type	Brief Explanation
Virtual Item Purchase	Digital goods (skins, tools, avatars)	<i>Bai'</i> (sale contract)	The sale of non-physical goods that possess recognized digital utility and value.
Game Coin/Token Purchase	Virtual exchange value (in-game currency)	<i>Sarf / Bai' al-Manfa'ah</i>	The conversion of real monetary value into virtual currency used within the game system.
Premium Feature Access	Access rights or exclusive services	<i>Ijarah</i> (lease of services/benefits)	Players pay to obtain specific benefits such as ad-free gameplay or access to exclusive modes.
Rewards or Competition Bonuses	Incentives based on achievement or competition	<i>Ju'alah</i> (reward-based contract)	A contractual reward granted to players based on performance or game outcomes.
Digital Content Collaboration (NFT, UGC)	Commercialized digital creations	<i>Musyarakah / Mudharabah</i>	A partnership between players and developers in generating economic

The author argues that, based on the table above, not all in-game transactions can be equated with conventional sale contracts. Transactions involving digital (intangible) goods require a renewed understanding of *mahal al-'aqd* (the object of the contract), which, although non-physical, possesses economic value. According to contemporary *fiqh muamalah*, digital transactions may be considered valid provided that they fulfill the essential requirements of a contract, namely mutual consent (*taradhi*), clarity of the object (*ma'lum al-ma'qud 'alaih*), absence of *gharar* (uncertainty), and the absence of *maysir* (gambling) or *riba*.

However, in practice, certain forms of digitized traditional games still raise Sharia-related concerns. For instance, loot box or random reward systems often resemble elements of *maysir*, as players spend money without certainty of obtaining the desired outcome. Similarly, the purchase of tokens or coins that cannot be redeemed into real value may involve elements of *gharar* if their exchange value is not transparently defined. Therefore, developers must ensure transparency in pricing, utility, and the rights and obligations of users so that such transactions can be categorized as valid contracts under Islamic law.

From an economic perspective, in-game transaction systems have created a new ecosystem for developers of culturally based games. Many local game startups generate significant revenue through microtransactions. For example, a digitized traditional game may offer coin purchases ranging from IDR 5,000 to IDR 100,000 per transaction, and with thousands of active users, developers can achieve substantial income without selling physical products. This model provides opportunities for local developers to maintain financial sustainability while preserving traditional cultural values.

For players, the economic impact is dual in nature. On one hand, players gain enhanced entertainment experiences, character personalization, and contribute to the preservation of local culture. On the other hand, excessive digital consumption may lead to *israf* (wastefulness), which contradicts Islamic consumption principles. From the perspective of *fiqh muamalah*, such transactions are permissible as long as they do not result in harm, wastefulness, or addiction that negates *maslahah*. Therefore, it is crucial to promote Sharia financial literacy among players to help them manage their digital consumption behavior responsibly.

Ultimately, the digitalization of traditional games through in-game purchase systems represents the convergence of two fundamental values:

cultural preservation and digital economic innovation. However, its success depends on the extent to which the contracts employed comply with the principles of *fiqh muamalah*. If developers are able to design transaction mechanisms that are transparent, fair, and free from speculative elements, digital games can serve not only as halal entertainment but also as a driver of a sustainable creative economy.

Thus, the analysis of in-game transaction mechanisms indicates that digital economic activities within traditional games can be categorized as Sharia-compliant, provided they fulfill the principles of valid contracts, deliver real benefits, and pursue *maslahah*-oriented objectives. Developers must ensure that each transaction model adheres to *fiqh muamalah* principles, while players are expected to adopt responsible and sustainable consumption behavior. The integration of *fiqh muamalah* values into the management of digitized traditional games not only safeguards halal compliance but also constitutes a concrete step toward ethical and sustainable digital consumption within the framework of Islamic economics.

Fiqh Muamalah Review of In-Game Transactions

Fiqh muamalah broadly governs human interactions in the exchange of benefits and ownership (Hartono et al., 2025). In the digital context, *muamalah* has expanded in scope due to the increasing prevalence of economic interactions occurring within virtual environments involving intangible objects. The emergence of digitized traditional games with in-game transactions represents a contemporary form of *muamalah* that requires evaluation in light of Sharia principles. Such analysis does not merely assess the form of exchange, but also considers intention, utility, and the socio-economic impact of digital activities.

In Islamic law, the validity of a contract depends on the fulfillment of its pillars and conditions. The essential pillars include: *'aqidan* (contracting parties), *mahal al-'aqd* (object of the contract), *sighat al-'aqd* (offer and acceptance), and *maudhu' al-'aqd* (purpose of the contract) (Husna et al., 2025). In in-game transactions, the contracting parties are the player (buyer) and the game developer (seller or service provider). The object of the contract consists of digital goods or benefits such as tokens, skins, and premium access. The *sighat* is expressed through digital consent when the player clicks "buy," "accept," or "subscribe." Despite being conducted online, such contracts remain valid in contemporary *fiqh muamalah*, as they fulfill the essential elements of offer and acceptance without requiring physical presence.

From the perspective of the contract object, Islamic law requires that the object must be *ma'lum* (clearly defined), *mamluk* (legitimately owned by the seller), and *mutaqawwam* (possessing recognized lawful value) (Leu, 2014). In the

digital context, virtual goods may be considered valid objects of contract if they provide real benefits and do not contain prohibited elements. For instance, skins in digitized traditional games can be categorized as *mahal al-manfa'ah* because they offer entertainment and aesthetic value without violating Sharia norms. However, if digital items promote unethical behavior or excessive consumption, their *maslahah* becomes questionable.

A recurring issue in digital transactions is the presence of *gharar* (uncertainty). In some games, players do not know with certainty what they will receive after making a payment, as in loot box or random draw systems. In *fiqh*, such transactions may constitute *gharar fahish* (excessive uncertainty), which can invalidate the contract. Conversely, if the benefits are clearly defined and transparently delivered—such as in the direct purchase of coins credited to a player's account—the transaction is considered valid. Therefore, transparency is a crucial principle in ensuring the permissibility of in-game transactions.

In addition to *gharar*, another element to be avoided is *maysir* (gambling) (Ista et al., 2024; Muchtar, 2017; Tona, 2022; Zulfahmi & Maulana, 2022). Transactions involving speculative outcomes, where players spend money for uncertain gains based purely on chance, fall under *maysir*. For example, purchasing “mystery boxes” with random reward probabilities closely resembles modern digital gambling. Such contracts are impermissible in Islamic law due to their inherent injustice, uncertainty, and potential for unilateral loss.

Furthermore, *riba* must also be considered in digital *muamalah* (Inayah & Yasmin, 2025). Although less common in traditional digital games, *riba* may arise in the exchange of virtual and real values when there is inequality in exchange without a valid basis. For instance, trading game tokens between players at fluctuating prices without clear utility may resemble *riba al-fadl*. Therefore, digital value exchanges must be grounded in real utility rather than speculative pricing.

Contemporary scholars, including the findings of *Majma' al-Fiqh al-Islami* and fatwas issued by the Indonesian National Sharia Council (DSN-MUI), generally permit digital transactions provided that they uphold principles of justice, transparency, and lawful benefit. For example, DSN-MUI Fatwa No. 116/DSN-MUI/IX/2017 on Sharia electronic money affirms that digital currency is permissible as a medium of exchange as long as it does not contain prohibited elements and fulfills clear contractual conditions (Baso et al., 2023; Dakum & Tamtowi, 2019; Yuana & Satria, 2020). Based on these principles, in-game transactions may be classified as *halal* if the contract is clear, the benefit is lawful, and the mechanism is free from deception or gambling.

From the perspective of *maqashid al-shariah*, Sharia-compliant in-game transactions can contribute to the preservation of the five essential objectives:

religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), wealth (*hifz al-mal*), and lineage (*hifz al-nasl*). For instance, culturally based games can serve as educational and recreational tools that preserve national heritage. However, if such games lead to addiction, wastefulness, or excessive consumerism, they contradict the objectives of *maqashid*. Therefore, the principles of *tawazun* (balance) and *maslahah* must be upheld in all digital transactions.

In conclusion, the *fiqh muamalah* review indicates that in-game transactions in the digitalization of traditional games can be considered conditionally permissible (*halal bi al-shurut*), provided that they are conducted through valid contracts, involve beneficial objects, and operate through transparent mechanisms. Developers bear the moral responsibility to ensure that their systems are free from *gharar*, *maysir*, and *riba*, while players must cultivate spiritual and financial awareness to avoid excessive consumption. Thus, the integration of *fiqh muamalah* principles into the digital gaming ecosystem not only safeguards halal compliance but also promotes fair, ethical, and sustainable digital consumption.

Sustainable Digital Consumption Perspective in Islam

The concept of sustainable digital consumption represents an essential component of modern lifestyles, aiming to balance needs, convenience, and the preservation of resources (Putra, 2024). In the context of digital gaming, sustainable consumption emphasizes user behavior that not only pursues immediate satisfaction but also considers the social, economic, and spiritual impacts of digital activities. For Muslims, consumption is not merely an economic act but also a form of worship governed by Sharia values. Therefore, every form of consumption, including digital consumption through in-game purchases, must be directed toward achieving a balance between worldly enjoyment and moral responsibility toward oneself and society.

From an Islamic perspective, consumption must adhere to the principle of *wasathiyah* (moderation) and avoid the two extremes of *israf* (excessiveness) and *bukhl* (miserliness). Allah SWT states in the Qur'an (Surah Al-A'raf [7]:31): "Eat and drink, but do not be excessive. Indeed, He does not like those who commit excess." This verse is also relevant in the context of digital consumption, where individuals can easily spend significant amounts of money on temporary game items or features. Uncontrolled digital consumption not only wastes wealth but also has the potential to disrupt players' psychological and social balance. Therefore, moderation serves as the fundamental principle in regulating consumption behavior in virtual environments.

Another important principle is *iqtisad*, which refers to the efficient use of resources to achieve greater *maslahah* (public benefit). In the context of digitized

traditional games, efficient consumption can be interpreted as supporting local products that carry cultural and educational value. When players purchase in-game items in games that incorporate local wisdom – such as Digital *Congklak* or AR-based *Engklek* – these transactions not only provide entertainment but also contribute to cultural preservation. Thus, digital consumption becomes not merely an economic activity but also a form of participation in sustainable socio-cultural development.

Sustainable digital consumption also involves responsibility for the broader impact of technology on human life. In Islam, humans are regarded as *khalifah fil ardh* (vicegerents on earth), entrusted with maintaining balance in nature and civilization. This implies that consumption behavior in digital environments must consider its long-term effects on morality, social interaction, and cultural values. When traditional games are digitized, both developers and players must ensure that the original values – such as cooperation, honesty, and sportsmanship – are preserved, rather than replaced by materialistic orientations or excessive competition.

Within Islamic economics, the sustainability of consumption is also evaluated through the concepts of *maslahah* (benefit) and *mafsadah* (harm). An economic activity is considered valid if it produces greater benefit than harm. For instance, in-game purchases may be categorized as beneficial if they provide healthy enjoyment, strengthen social interaction among players, and support local creativity. However, if digital consumption leads to addiction, excessive time expenditure, or extreme consumerism, then it contradicts the objectives of Sharia. Therefore, Muslims are required to maintain moral awareness in determining their digital consumption priorities.

In addition to moral and economic aspects, sustainable digital consumption is closely related to the concept of *hifz al-mal* (protection of wealth). Islam regards wealth as a trust (*amanah*) that must be managed responsibly. In the context of in-game purchases, many players unknowingly spend substantial amounts of money due to gamification systems such as bonus points, random rewards, or limited-time offers. From the perspective of *fiqh muamalah*, such behavior must be approached with caution, as it may lead to *israf*. Therefore, players must regulate their digital spending based on necessity rather than emotional impulses or social prestige in virtual environments.

Game developers also play a crucial role in supporting sustainable digital consumption. In line with the principle of *al-ghunmu bil ghurmi* (profit entails responsibility), developers who benefit from digital transactions must ensure that their products do not lead users toward harmful behavior. This can be

achieved by implementing transparent pricing systems, providing spending limits, and avoiding game elements that promote addiction. By adhering to Islamic business ethics, developers not only ensure the permissibility (*halal*) of their income but also contribute to the digital well-being of society.

Sustainable digital consumption in Islam is also closely related to the concept of *tazkiyat al-nafs* (purification of the soul). Every act of consumption by a Muslim should hold spiritual value if accompanied by proper intention. Engaging in digitized traditional games, for example, can serve as a halal and educational form of recreation, provided it is conducted within reasonable limits and with positive intentions – such as learning, cultural preservation, or healthy social interaction. In this way, digital consumption transcends mere economic activity and becomes a means of spiritual refinement through self-discipline and productive engagement.

In conclusion, the perspective of sustainable digital consumption in Islam emphasizes that all forms of expenditure in digital environments must be grounded in the values of *wasathiyah*, *maslahah*, and *amanah*. In-game transactions in the digitalization of Indonesian traditional games can be considered part of sustainable consumption if conducted with proper intention, valid contractual structures, and positive impacts. Both developers and players must recognize that sustainability is not measured solely by economic outcomes, but also by the extent to which digital activities create a balance between needs, cultural values, and spirituality. In this manner, *fiqh muamalah* and modern sustainability principles can synergize to shape ethical, moderate, and beneficial patterns of digital consumption for the welfare of society.

CONCLUSION

The digitalization of Indonesian traditional games has transformed their function from mere cultural entertainment into a form of digital economic activity involving in-game transactions. Based on the analysis of *fiqh muamalah*, such transactions may be regarded as conditionally permissible (*halal bi al-shurut*), provided that they fulfill the requirements of a valid contract, involve beneficial objects, and operate through transparent mechanisms free from *gharar* (uncertainty), *maysir* (gambling), and *riba*. In practice, several types of transactions – such as the purchase of virtual items, game tokens, and access to premium features – may be classified as permissible contracts as long as they are conducted with clear benefits and mutual consent between the parties. However, speculative systems such as loot boxes or random rewards should be avoided, as they closely resemble forms of digital gambling. From the perspective of

consumption, digitized traditional games may serve as educational tools and instruments of cultural preservation, provided that players uphold the principle of *wasathiyah* (moderation) and avoid excessive digital spending. Game developers likewise bear a moral responsibility to implement business models that are consistent with Sharia values and that promote ethical and sustainable patterns of digital consumption.

Accordingly, the integration of *fiqh muamalah* and the concept of sustainable digital consumption can foster a gaming ecosystem that is halal, just, educational, and supportive of the development of a Sharia-based creative economy in the digital era.

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