



AN ISLAMIC PERSPECTIVE ON E-SPORT COMPETITION

Bangkit Wira Malik* Harisah*

Faculty of Shariah, Institut Agama Islam Negeri Madura, Pamekasan, Indonesia

email: *bangkitwiramalik@gmail.com, **harisah@iainmadura.ac.id

ABSTRACT

This paper focuses on the study of a phenomenon that has just emerged due to the rapid development of technology, namely the e-sport competition which is much favored by millennials. The purpose of this study is to analyze how the law of e-sport competition is viewed from the arguments of the Al-Qur'an and Hadits, and how the law of the professional player profession, as well as *maqashid sharia* stipulation of a law. This research is a type of qualitative research whose data sources come from primary data sources through direct interviews with one of the professional players, and secondary data sources through studies of various literature such as books, articles in journals, and others. The results of this study indicate that: First, e-sport competitions are included in prize competitions that are forbidden in Islam because they have violated all the provisions contained in the Al-Qur'an and Hadith. Second, with the prohibition of e-sport competition, it will have implications for the law of the professional player profession which causes it to become an unlawful profession. Third *maqashid sharia* regarding the determination of a law is to protect and maintain the needs that are essential for humans, namely: religion, soul, mind, offspring, and property. So that this research makes an important contribution to the development of contemporary *fiqh* and Islamic law studies that are relevant to new phenomena in the digital era related to e-sport competitions.

ABSTRAK

Tulisan ini berfokus pada kajian mengenai fenomena yang baru muncul akibat pesatnya perkembangan teknologi yaitu tentang kompetisi e-sport yang banyak digemari oleh kalangan milenial. Tujuan penelitian ini adalah untuk menganalisis bagaimana hukum kompetisi e-sport ditinjau dari dalil Al-Qur'an dan Hadits, dan bagaimana hukum profesi professional player, serta *maqashid sharia* penetapan suatu hukum. Penelitian ini merupakan jenis penelitian kualitatif yang sumber datanya berasal dari sumber data primer melalui wawancara secara langsung kepada salah satu *professional player*, dan sumber data sekunder melalui kajian dari berbagai literatur seperti buku, artikel dalam jurnal, dan lain-lain. Hasil dari penelitian ini menunjukkan bahwa: *Pertama*, kompetisi e-sport termasuk ke dalam kompetisi berhadiah yang diharamkan dalam Islam karena telah melanggar semua ketentuan yang terdapat dalam Al-Qur'an dan Hadits. *Kedua*, dengan diharamkannya kompetisi e-sport maka akan berimplikasi kepada hukum profesi *professional player* yang menyebabkannya menjadi profesi yang *bathil*. *Ketiga* *maqashid sharia* mengenai penetapan suatu hukum adalah untuk menjaga dan memelihara kebutuhan yang sifatnya esensial bagi manusia yaitu: agama, jiwa, akal, keturunan, beserta harta. Sehingga penelitian ini memberikan kontribusi penting terhadap pengembangan kajian fikih dan hukum Islam kontemporer yang relevan dengan fenomena baru di era digital terkait kompetisi e-sport.

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Introduction

The preceding all-traditional period has given way to the current all-digital, technology-driven one. The advent of different contemporary devices, including computers and gadgets, marked the beginning of the digital era and altered societal conditions. Traditional games were played by people in the past who were unfamiliar with computers and other technology. However, since computers and other gadgets have become commonplace, everything has changed. Modern games that may be played offline or online on technical devices have mostly supplanted the many classic games that were formerly popular.

Initially, the game was created only as entertainment to reduce fatigue and stress for the players. But now it has turned into a competition industry with big prizes which is usually called e-sports. E-sports competitions are filled with several teams competing with each other to achieve victory, and each team is filled with players recruited from a fairly strict selection process. These players are known as professional players, and because of the outstanding earnings, young millennials are highly interested in pursuing this career. For instance, there are a lot of professional athletes in Samarinda who compete in both national and international competitions and earn IDR 15 million at young ages.¹

Since the first e-sports events took place at Stanford University in 1972², it may be claimed that e-sports were not around when the Prophet Muhammad was alive. Therefore, in order to respond to new phenomena that have arisen as a result of the times' quick changes, good Muslims must be critical and suspicious while steadfastly sticking to the basic (main) sources of law, which are the Al-Qur'an and Hadits. In Islam, people who possess knowledge and actively pursue information (truth) are considered to be excellent people as they have a duty to seek knowledge and provide interpretation as God's representatives on earth.

Based on earlier research by Akhmad Ashari Manda titled "Review of Islamic Law Regarding the Mobile Legend Online Game as a Community Economic Enhancer," the original law of

¹ Akhmad Reynaldi, Muh Jamal Amin, and Muhammad Hairul Saleh, "Pembinaan Atlet E-Sport Oleh IeSPA (Indonesian E-Sport Assosiation) Samarinda Development of ESport Athletes by IeSPA (Indonesia ESport Association) Samarinda," *Jurnal Ilmu Pemerintahan*, vol. 9, no. 4 (December, 2021): 140, <https://e-journals2.unmul.ac.id/index.php/jip/article/view/907>.

² Indro Indro and Andi Surya Kurnia, "E-SPORT ARENA RESPON DARI KEBUTUHAN KAUM MILENIAL," *Jurnal Sains, Teknologi, Urban, Perancangan, Arsitektur (Stupa)*, vol. 1, no. 2 (October, 2019): 914, <https://doi.org/10.24912/stupa.v1i2.4351>.



muamalah states that it is acceptable as long as it does not contain any elements that are forbidden or otherwise prohibited by Islamic law. If there are no *illat* (rules) that prohibit it³. professional players are permitted to play games. The research will examine the rules governing e-sports competition in detail, which sets it apart from earlier studies. It will also explain why the professional player profession is a fraud.

The novelty of this study is to discuss in depth the law of e-sports competitions based on a review of the arguments of the Al-Qur'an and Hadits, so that it will have implications for professional player professional law, as well as *maqhasid syariah* regarding e-sports competition law. Therefore, the aim of the research is to examine what is the law of e-Sport competitions, and what is the law of professional player professions, as well as what is the *maqhasid syariah* regarding the law for e-sports competitions.

Using both primary and secondary data sources, this study falls under the category of qualitative research. The two types of data used in this study are primary and secondary. Primary data is gathered from professional players on the e-sports team "The War Angeles" through in-person interviews; secondary data is gathered from books and journal articles that discuss the subject under investigation. The following step is to evaluate the data using descriptive analysis techniques, where the author tries to study and examine the real phenomena that are occurring based on the data sources that have been obtained. Data is collected through interviews and from other relevant publications.

Results

The Lawe of Sport Competition

Games that were formerly confined to being played during leisure time as a way to decompress have evolved into a competitive industry and have even made their way into sports like badminton, football, and other games that are currently referred to as e-sports. E-sports was designated as a branch of sport on April 17 2017 by the Asian Olympic Institute, then in September 2017 e-Sports were introduced through the five-yearly Asian Indoor and Martial Art

³ Akhmad Ashari Manda and Musyifikah Ilyas, "TINJAUAN HUKUM ISLAM TERHADAP GAME ONLINE MOBILE LEGENDS SEBAGAI PENINGKAT EKONOMI MASYARAKAT," *Jurnal Ilmiah Mahasiswa Jurusan Hukum Ekonomi Syariah*, vol. 3, no. 4 (July, 2022): 225, <https://journal.uin-alauddin.ac.id/index.php/iqtishaduna/article/view/27324>.



Games (5th AIMAG) event held in Asgabat, Turmekistan⁴. Meanwhile, the progress of e-sports in Indonesia began with the formation of an organization called IeSPA, which stands for Indonesian eSport Association. If you look at the history of the formation of IeSPA, this organization was officially formed on April 1 2013 under the auspices of KEMENPORA (Ministry of Youth and Sports) and FORMI (Indonesian Community Recreational Sports Federation). e-Sports in Indonesia.⁵

E-sports, a game genre that has gained popularity, offers a variety of game genres for competition. Games that are often played can be broadly categorized into some genres, including the following:⁶: First up, fighting games. These include titles like Tekken and Mortal Kombat, in which players take control of a character engaged in close combat with another character under the opponent's control. Second, first-person shooter (FPS) games, such as PUBG and Free Fire, involve players to take control of a character equipped with a gun in order to shoot other characters that are controlled by the opposition. Third, RTS (Real Time Strategy) games, like StarCraft and WarCraft, require players to construct or assemble forces in order to compete with the goal of controlling a battlefield. Fourth, players must possess the knowledge and skills necessary to compete in virtual sports games, such as EA Sports FC and Efootball. Fifth, racing, this type of game requires players to have skills in driving vehicles and competing for speed in virtual races, for example the MotoGP game. The sixth MOBA (Multiplayer Online Battle Arena), this game requires players to play a character on one of two teams, for example the Mobile Legends game and other types of games.

Like sports competitions in general, which are filled with several teams where all the competing teams compete with each other to be the best in order to win the title and get prizes, The same is true for e-sports events, where winning teams can claim amazing financial rewards. triumphed in the championship. One such is the "President's Cup," an e-sports competition that took place in Indonesia in 2019 and had a 1.5 billion rupiah total prize fund⁷. Ansori also

⁴ Faidillah Kurniawan, "E-Sport Dalam Fenomena Olahraga Kekinian," *Jorpres (Jurnal Olahraga Prestasi)* 15, no. 2 (2019): 65, <https://journal.uny.ac.id/index.php/jorpres/article/view/29509/12954>.

⁵ Reynaldi, Amin, and Saleh, "Pembinaan Atlet E-Sport Oleh IeSPA (Indonesian E-Sport Assosiation) Samarinda Development of ESport Athletes by IeSPA (Indonesia ESport Association) Samarinda.", 140.

⁶ Yudha Bela Persada and Ranu Baskora Aji Putra, "Kajian Referensi E-Sport Dalam Ranah Olahraga," *Indonesian Journal for Physical Education and Sport*, vol. 1, no. 2 (December, 2020): 591, <https://journal.unnes.ac.id/sju/inapes/article/view/42690>.

⁷ Ningky Sasanti Munir, "Faktor Sukses Kritis Bisnis Pengelola Team Profesional E-Sports," *Jurnal Manajemen, Akuntansi Dan Logistik*, vol. 1, no. 4 (December, 2023): 631, <https://ciptakind-publisher.com/jumati/index.php/ojs/article/view/72>.



acknowledged the awarding of prizes in this e-sport competition: "Our team has won the Mobile Legends e-sport tournament (competition) approximately 15 times, and the biggest prize we ever got from the competition was IDR 2,000. ,000 (two million rupiah)."



Sumber gambar: Dokumen pribadi⁸

In Islam, competitions have existed since the time of the Prophet Muhammad, but the types and objectives of competitions diverse from today. Islam distinguishes between many forms of competition that are acceptable, including:

1. Competitions are allowed and prizes could be awarded to the winners

There are three types of competitions with prizes that are permitted in Islam, as explained by the Prophet Muhammad⁹:

لَا سَبَقَ إِلَّا فِي نَصْلِ أَوْ خُفِّ أَوْ حَافِرٍ

"There are no competitions (with prizes), except archery, horse riding or camel riding competitions." (HR. Ahmad, Abu Dawud, Tirmidhi, and Nasa'i).

Based on the Hadits explanation above, it is clear that competitions that are allowed in Islam and the winners are entitled to be awarded prizes only include three competitions, namely archery, horse riding and camel riding. However, Syafi'i and some of Maliki scholars argued that it is allowed for a competition to give prizes to the winners, even if it is not from the three types of competitions that have been explained in the Hadis above, by mean of Qiyas.

⁸ Ansori is one of the pro players from The War Engels team (from Ganding Sumenep) who is used to participating in e-sport competitions at the village and district levels, March 10, 2024

⁹ I. Baehaqi, "Metode Perlombaan Dalam Pembelajaran Menurut Perspektif Islam," *Annual Conference on Islamic Education and Thought*, vol. 1, no. 1 (October, 2020): 76, <https://pkm.uika-bogor.ac.id/index.php/aciet/article/view/609>.



Islam governs not just the kinds of tournaments but also the parties that can award prizes to the winners, requiring them to be sponsors, benefactors, or members of the government. As quoted from Al-Qurtubi :

*"Prizes for camel racing, horse racing or archery competitions given to winners based on the agreement of legal scholars are allowed if they come from donors who use their personal assets or come from the government". Ibnu Hajar's added, "the scholars agree that prizes for horse racing, camel and archery competitions that come from the government are legally permissible."*¹⁰ The competition prizes were also discussed at the 30th Nahdatul Ulama (NU) conference forum held at Lirboyo boarding school, Kediri in 1999¹¹.

Muktamirin (Scholar of NU) agrees that all competitions which require registration fees from their participants, and the proceeds from the registration fees are used as prizes to be given to the winners of the competition, are considered gambling practices which are prohibited in Islam. In practice, e-sports competitions also apply a registration fee as stated by Ansori: *"Of course, if you want to take part in a tournament (competition) you have to pay a registration fee first, usually for village/district scale tournaments (competitions) each team is required to pay an average of IDR 50,000 (fifty thousand) - IDR 75,000 (seventy five thousand), sometimes there have also been tournaments with a registration fee of IDR 100,000 (one hundred thousand), and the largest is up to IDR 200,000 (two hundred thousand)."*

2. Competitions are allowed but winners may not be awarded prizes

There are several types of competition that do not have basis of jihad as explained in the Hadits above, so the competition law is permissible but with several conditions as follows¹²:

- a. All types of games that serve to refresh the mind and make the body healthy.
- b. Games are played simply to refresh the mind after carrying out various kinds of serious activities or activities that take up a lot of thought, such as working or studying. Relieving weariness in your spare time is the aim. But this game shouldn't lead to dependency, which can waste time or even force one to ignore and give up on their responsibilities as

¹⁰ Dian Fariani, Zarul Arifin, and Asman Asman, "PRAKTIK PERLOMBAAN KICAU BURUNG DENGAN MERGER HADIAH DAN SINKRONISASI BIAYA TIKET PENDAFTARAN DALAM PERSPEKTIF HUKUM ISLAM," *ALSULTHANIYAH*, vol. 10, no. 2 (Juli, 2021): 17, <https://www.journal.iaisambas.ac.id/index.php/al-sulthaniyah/article/view/833>.

¹¹ Nur Irfan Hidayat, "Tinjauan Hukum Islam Terhadap Hadiah Pertandingan Futsal Yang Berasal Dari Uang Pendaftaran (Studi Kasus Di Himpunan Mahasiswa Jurusan Fakultas Syariah Dan Hukum)," *Journal of Chemical Information and Modeling* (Universitas Islam Negeri Sultan Syarif Kasim Riau-Pekan Barui, 2019),51, <https://repository.uin-suska.ac.id/23790/>.

¹² Erwandi Tarmizi, *Contemporary Muamalat Haram Treasures* (Bogor: PT Berkat Mulia Insani, 2022), 338-340.



a human being. These obligations include obligations to Allah in the form of prayer and other things, as well as obligations to fellow humans such as earning a living to support the family.

- c. The winner of the competitive game may not be given a prize from anyone.

However, if in the competition prizes are still awarded to the winners then the prize law is included in the practice of maysir which is strictly prohibited in Islam. It is not allowed (*haram*) to give prizes from a game that is not included in the three competitions where the winners are allowed to be given prizes, including archery, horse riding and camel riding competitions or competitions by means of qiyas are still disallowed (*haram*) even though there is an element of consent between the giver and recipient of the prize. This is due to the fact that in *muamalah*, the element of consent only applies to those types of *muamalah* activities that are allowed by Islamic law; in the case of *muamalah* activities that are prohibited, such as *maysir*, (speculation) *gharar*(fraud), interest, and anything else that is against the Al-Qur'an and Hadits, the element of willingness will still be unable to alter the law that Allah and his Messenger have forbidden. This is the opinion of the majority of scholars of Imam Hanafi, Maliki, Syafi'i, and Hambali.

The Law of Professional Player Profession

Several teams fight against one another in e-sports events in an effort for victory. Professional players are those that play on teams that often consist of multiple players. Since there was no such thing as a professional player during Rasulullah SAW's lifetime, it is necessary to thoroughly examine the regulations governing this field.

Hallie Zibel, the sports director of the New York Institute of Technology College of Osteopathic Medicine¹³, conducted research and came to the conclusion that professional e-sports players are susceptible to a variety of health issues because the nature of e-sports is a sport that requires minimal movement, with an average training time of three to ten hours per day. Professional athletes frequently encounter a variety of health issues, including pain in the hands and wrists, metabolic dysregulation brought on by prolonged sitting, and a number of vision issues brought on by eye fatigue. Ansori also confirmed the duration of training: "*We typically practice all night from ba'da isya (after isya) until dawn when there is a tournament (competition).*" And

¹³ Dinar Wahyuni, "TANTANGAN DAN PELUANG ESPORTS DALAM KEOLAHRAGAAN NASIONAL," *Kajian*, vol. 25, no. 4 (June, 2020): 345, <https://dprexternal3.dpr.go.id/index.php/kajian/article/view/3906>.



we sleep from morning to evening. However, since I'm still in high school, I sleep from 13.00 to 16.00, and I typically sleep a lot in class."

Not only does it have a negative impact on health, playing games also causes a person to be negligent in worship, always delaying praying, and even abandoning prayers on the grounds that he forgot because playing games was so exciting¹⁴. As well as causing players to behave aggressively such as swearing, throwing and slamming equipment, and often resulting in fights between players¹⁵. therefore it is not surprising that when some *Salaf* scholars were asked about the meaning of maysir, they answered: "*Maysir contains all kind of games that encourage people to forget to remember Allah (Dhikrullah) and to pray*"

This opinion was strengthened by Ibn Qayyim and Ibn Taimiyah and they cited it from a *jumhur* (most) of *ulama*¹⁶. They argued that the reason why maysir is forbidden is not because of the element of speculation, but because it can cause someone to be negligent in praying and remembering Allah (*dhikrullah*), as well as being the cause of hatred and enmity, while the prize money from the competition is only a bait (eye catching) to make people join the game

The Determination of a Law (*Maqashid Sharia*)

Linguistically, the terms *maqshad* and *maqashid* have a singular form. The syllables *qasada-yaqsidu-qasdan*, which signify intend, wish, and mean, are the source of the word *maqshad*. The word *sharia* is a root of the words *syara'a-yasyra'u-syar'an* which means statute, law or regulation. Regarding terminology, Thahir Ibn Asyur stated that the meaning of *maqashid sharia* is the purpose, meaning and wisdom that Allah SWT pays attention to as a shari'a or legislator in establishing regulations or laws. Meanwhile, according to Nurizal Ismail's, interpreting *maqashid sharia* can also be found from various thoughts of previous *ushul fiqh* scholars such as: Imam Al-Ghazali, Imam Al-Haramain, Ibn Asyur, and Imam Syatibi. From the time of Imam Al-Haramain to Imam Al-Ghazali, they had not defined *maqashid sharia* in detail. This was because at that time the study of *maqashid sharia* was still included in the discussion or study of the science of *ushul fiqh*. Providing a detailed definition of *maqashid sharia* only occurred during the time of Ibn Asyur, he defined *maqhasid sharia* as wisdom and goals desired by Allah SWT in all the laws he

¹⁴ Rahmida Fitri and Indah Muliati, "Dampak Negatif Game Online Terhadap Pelaksanaan Ibadah Shalat Remaja Di Nagari Alahan Panjang Kecamatan Lembah Gumanti Kabupaten Solok," *ASSABIQUN* 4, no. 5 (November, 2022): 1173, <https://doi.org/10.36088/assabiqun.v4i5.2220>.

¹⁵ Octa Reni Setiawati and Agin Gunado, "PERILAKU AGRESIF PADA SISWA SMP YANG BERMAIN GAME ONLINE," *Jurnal Psikologi Malahayati*, vol. 1, no. 1 (March, 2019): 33, <https://doi.org/10.33024/jpm.v1i1.1413>.

¹⁶ B Husin, "Mencermati Hakekat Harta Menurut Perspektif Al-Qur'an," *Jurnal Manajemen STEI*, vol. 1, no. 1 (March, 2018): 25-26, <https://www.ejournal.stei.ac.id/index.php/ManajemenSTEI/article/view/918>.



made. In line with Ibn Asyur's opinion, Imam Asy-Syatibi also defined maqashid sharia as Allah goal in creating law or *sharia* which is for the benefit of humans during life in this world until afterlife.¹⁷

Asy-Syatibi believes that the goal of Allah SWT's establishment of law is to benefit and prevent harm (*jalbul mashalih wa dar'ul mafasid*) for people both in this world and the hereafter. The various rules stipulated by sharia are not made for the benefit of *sharia* itself, but the main aim is to create benefit¹⁸. The goal is to protect necessities for human existence, such as property, religion, the soul, the mind, and heredity.¹⁹

Discussion

It is crucial for Muslims today to conduct research and study in order to find a legal basis for e-sports competitions while still firmly adhering to the Al-Qur'an and Hadits as the primary sources (*mashadir ashliyah*) of the Islamic religion. E-sport competitions are a new phenomenon, especially for Muslims, for this kind of thing did not exist when Rasulullah SAW was still alive.

If it is examined deeply the main purpose of allowing several types of competition, such as: archery, horse riding and camel riding, prizes can be awarded in Islam, because they have the *illat* or reason (basis) to train skills in fighting with the aim of fighting for and upholding the Islamic religion (*jihad*)²⁰. Thus, rewards may be awarded to the winners of any kind of competition that has reason of *jihad*, including Al-Qur'an hafidz tournaments and contests in other scientific domains, both of which aim to inspire the next generation to acquire a wide range of knowledge and understanding. In order to use the da'wah method to defend and fight for the Islamic faith (*jihad*).

Therefore, all competitions with prizes (which have *illat jihad*) where the prizes do not come from third parties, namely the government, donors and sponsors, are *haram* because they contain elements of gambling. The argument regarding the restriction of the practice of gambling has been explained in the Al-Qur'an of Al-Maidah verse 90²¹:

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

¹⁷ Zainil Ghulam, "Implementasi Maqashid Shariah Dalam Koperasi Shariah," *Iqtishoduna* 5, no. 1 (2016), 25-26, <https://ejournal.iaisyarifuddin.ac.id/index.php/iqtishoduna/article/view/85>.

¹⁸ Mufid, *FILSAFAT HUKUM EKONOMI SHARIAH* (jakarta: KENCANA, 2021), 69.

¹⁹ Haqiqi Rafsanjani, "Etika Produksi Dalam Kerangka Maqashid Shariah," *Jurnal Perbankan Shariah*, vol. 1, no. 2 (November, 2016): 31, <https://journal.um-surabaya.ac.id/Mas/article/view/763>.

²⁰ Evi Rahayu, "Permainan Game Online Aplikasi Higgs Domino Island Ditinjau Dari Pendapat Hukum Mahzab Syafi'i," *Repository UIN Sumatera Utara* (Universitas Islam Negeri Sumatera Utara Medan, 2021), <http://repository.uinsu.ac.id/10304/>.

²¹ Al-Qur'an QS. Al-Maidah/5:90 (Bandung: Insan Kamil, 2011).



"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful"(QS. Al-Maidah: 90).

Meanwhile, according to Ibn Qayyim:

"It's not because certain types of games are outlawed that awards in these tournaments are prohibited; rather, it's because awarding prizes would allow players to engage in the game and maybe turn it into a career."

The statements stated by these scholars are entirely accurate when considering the current state of affairs. Due to the legalization of e-sports competitions, a large number of people, particularly millennials, aspire to be professional players because of their high salaries, which can sometimes even surpass the salaries of highly valuable scientists from various scientific fields.

Therefore, e-sports competitions are competitions with prizes which are prohibited because they violate all the provisions set by Islamic law for several reasons:

1. E-sports competitions are competitions that do not have the meaning of jihad because primarily all the games currently being competed in e-sports were made to entertain the players, but now they have turned into games that are competed by giving prizes to the winners. This competition with prizes clearly violates what Rasulullah SAW ordered, namely that *"There should be no competitions (with prizes), except for archery, horse riding or camel riding competitions."*
2. There are numerous e-sports tournaments that require registration fees of all teams in order to be able to compete. One example is the Mobile Legend e-sports community at UIN Malik Ibrahim in Malang, which applies a registration fee of IDR 50,000 to all teams wishing to compete²². In the meantime, one of the gambling behaviors that is forbidden in Islam is awarding competition rewards that are funded by registration fees. This is in accordance with the opinion of the Mufti of the Federal Territory (a Malaysian government employee who has the responsibility to give fatwa) citing the book *al-Fiqh al-Manhaji* outlining several legal provisions for a game, namely: If the game does not have an effect on people, either positively or negatively, then it is *makruh*. This is identical to a useless deed, Anything that

²² Fadhillah Adetia Lubis, "Pemberian Hadiah Pada Turnamen Game Mobile Legends Perspektif Yusuf Al - Qardhawi" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020), 76, <http://etheses.uin-malang.ac.id/23683/>.



harms someone's morality or the reputation of a community, such games with gambling themes, is considered *haram* (not allowed) and If a game enriches a person or community, like archery tournaments or horseback riding, which is beneficial for honing the art of war, then it is considered *halal* or acceptable.²³

As stated by Ibnu Abbas, Rasulullah SAW said²⁴:

عَنْ ابْنِ عَبَّاسٍ عَنْهُ، رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى إِذَا حَرَّمَ شَيْئًا حَرَّمَ ثَمَنَهُ

"Indeed, When something is forbidden by Allah SWT, the resulting money is also prohibited by Allah" (HR. Ibn Hibban, and Daraquthni. This Hadits was declared an authentic Hadits by Shaykh Syu'aib Al-Arnaut).

Based on the explanation of this Hadit everything that is forbidden by Islamic law also renders the money derived from it *haram*. It is the same as e-Sport competition which was discussed previously, where this competition violates all the provisions regulated by Islamic law. thus prizes from e-sports competitions are *haram*. Meanwhile, prizes from e-sports competitions are one source of income (salary) for the professional players who compete in the competition.

Because the salary is derived from something that is prohibited by Islamic law, professional players are engaging in a fake profession. The fraudulent nature of the profession is not limited to cash, Rasulullah SAW said²⁵:

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... اِرْمُوا وَارْكَبُوا وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا وَإِنَّ كُلَّ شَيْءٍ يَلْهُو بِهِ الرَّجُلُ بَاطِلٌ إِلَّا رَمِيَةَ الرَّجُلِ بِقَوْسِهِ وَتَأْدِيبَهُ فَرَسَهُ وَمَلَاعِبَتَهُ امْرَأَتَهُ

"Ride the horse and shoot archery. However, I prefer archery to horseback riding. It's true that everything a person play is fake, with the exception of archery with a bow, training and teaching a horse, and having fun with his spouse." (HR. Ibn Majah).

It is clear from these Hadiths that the Prophet SAW cherished archery and horseback riding. The Prophet enjoyed this sport because it helps develop muscle, which promotes physical health, and it also has spiritual benefits, such as fostering self-confidence, patience, and agility.

²³ Mohd Yusra Abdullah et al., "E-SPORTS (ELECTRONIC SPORTS) FROM ISLAMIC PERSPECTIVE," *International Research Journal of Shariah, Muamalat and Islam* 4, no. 10 (2022), 14, <https://doi.org/10.35631/irjsmi.410001>.

²⁴ Nufiar and Muhammad Akbar, "Penjualan Hewan Yang Haram Dikonsumsi Untuk Bahan Baku Obat-Obatan," *HEI EMA: Jurnal Riset Hukum, Ekonomi Islam, Ekonomi, Manajemen Dan Akuntansi*, vol. 1, no. 1 (Januari, 2022), <https://doi.org/10.61393/heiema.v1i1.10>.

²⁵ Eliwatis Eliwatis et al., "The Concept Of Physical Education and Its Integration With Mental Health According to The Qur'An and Hadith," *AGENDA: Jurnal Analisis Gender Dan Agama*, vol. 4, no. 2 (December, 2022): 152, <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/agenda/article/view/7871/3101>.



Consequently, any activity or game that does not help the body is a fake activity. Compared to professional gamers who play games for hours on end, this is extremely different. Naturally, the body will experience negative effects from such a habit rather than beneficial ones.

Upon closer inspection, the regulations within the Islamic faith are not intended to cause hardship or distress to the populace, but rather serve the interests of Muslims in particular. Asy-Syatibi argued that the purpose of Allah SWT in establishing a law is to create benefit and avoid harm (*jalbul mashalih wa dar'ul mafasid*) for humans during life in this world and in the afterlife. The various rules stipulated by sharia are not made for the benefit of *sharia* itself, but the main aim is to give benefit²⁶. Protecting necessities for human survival, such as those related to religion, the soul, the mind, heredity, and property, is the goal.²⁷

Likewise, the *maqashid sharia* (aim of *sharia*) regarding the prohibition of e-sports competitions and the professional player profession is none other than for the sake of creating benefits and avoiding harm, therefore basic human needs are maintained, among these basic needs are as follows:

1. Maintaining religion

Maintaining one's faith ensures one's life throughout this life as well as the next, making religion the most essential human necessity. Performing prayers on time is one way to keep religion. Owing to study, a person's worship practices are negatively impacted by playing video games, as they prefer to emphasize playing games above praying²⁸. Even though Allah has strongly condemned negligent behavior towards prayer as in His words:

فَوَيْلٌ لِلْمُصَلِّينَ

"so woe to those who pray." (QS. Al-Ma'un: 4).²⁹

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

"(but) who are heedless of their prayer"(QS. Al-Ma'un: 5).³⁰

2. Maintaining the soul

²⁶ Mufid, *FILSAFAT HUKUM EKONOMI SHARIAH* (jakarta: KENCANA, 2021), 69.

²⁷ Haqiqi Rafsanjani, "Etika Produksi Dalam Kerangka Maqashid Shariah," *Jurnal Perbankan Syariah*, vol. 1, no. 2 (November, 2016): 31, <https://journal.um-surabaya.ac.id/Mas/article/view/763>.

²⁸ Muthia Gabriella, Salati Asmahasanah, and Kamalludin Kamalludin, "PENGARUH PENGGUNAAN GAME ONLINE TERHADAP AKTIVITAS IBADAH SHALAT SISWA," *JPG: Jurnal Pendidikan Guru*, vol. 3, no. 3 (July, 2022): 234, <https://doi.org/10.32832/jpg.v3i3.7339>.

²⁹ *Al-Qur'an QS. Al-Ma'un/107: 4* (Bandung: Insan Kamil, 2011).

³⁰ *Al-Qur'an QS. Al-Ma'un/107: 5* (Bandung: Insan Kamil, 2011).



The purpose of maintaining the soul is to maintain the body so that it is always healthy so that it can carry out all activities well, because the purpose of humans living in this world is to worship Allah and increase charity as savings towards eternal life, namely the life in the afterlife. Therefore, everything that has a bad impact on health is prohibited in Islam, as well as professional player professions. Based on research, professional players can suffer various health problems because the nature of e-sports is a sport that requires minimal movement³¹.

3. Maintaining intelligence

Intelligence is one of the greatest gifts that Allah has given to humans. This intelligence is one of the differentiating factors between humans and other creatures of Allah, like animals. For this reason, the Shari'a also takes mental health into consideration to prevent physical or non-physical mental injury. Physical damage is defined as harm brought about by something that has a physical effect, such as drug-induced mental damage, however non-physical damage is defined as mental brainwashing brought on by bad habits like excessive gaming and even turning it into a career. Z. Xu claims that although an addiction to playing games might be pleasurable medically and psychologically, it will negatively affect an individual's ability to function mentally, socially, and physically.³² Based on research results, it is stated that playing games excessively can result in a decrease in students' learning motivation which has a negative impact on their academic achievement³³.

4. Maintaining Descent

Preserving family and descent is crucial for ensuring the continuation of life. Maintaining the continuity of life is nevertheless necessary to achieve a balance between life in this world and the afterlife, even though Muslims believe that life is just fleeting. For this reason, it is very important to pay attention to the continuity of descendants from generation to generation. Thus, the *Maqashid Sharia* regarding the prohibition of the professional player profession is one of the reasons for maintaining descent in order to become healthy individuals both physically and spiritually. The meaning of physically healthy is being physically healthy and protected from all diseases, while spiritually healthy is related to mental conditions. According to research, the

³¹ Wahyuni, "TANTANGAN DAN PELUANG ESPORTS DALAM KEOLAHRAGAAN NASIONAL."

³² Gabriella, Asmahasanah, and Kamalludin, "PENGARUH PENGGUNAAN GAME ONLINE TERHADAP AKTIVITAS IBADAH SHALAT SISWA.", 237.

³³ Nisrinafatin, "PENGARUH GAME ONLINE TERHADAP MOTIVASI BELAJAR SISWA," *Jurnal Edukasi Non Formal*, vol. 1, no. 1 (March, 2020): 121, <https://ummaspul.ejournal.id/JENFOL/article/view/427>.



negative impact of playing games can lead to aggressive behavior such as swearing, throwing and slamming devices, and often resulting in fights between players³⁴.

5. Maintaining assets

Since wealth is one of the things that people adore the most, it is said that "treasure, throne, and women" are the three things that people desire in this world". thus it is not surprising to find someone who accumulates wealth by justifying any means for his personal satisfaction and desires by ignoring the rules that Allah has set. Likewise, wealth obtained from the professional player profession is a false profession and the income (salary) comes from competitions which are prohibited by the *Sharia* and contains elements of gambling in it, then as a good Muslim you should stay away from these things in order to avoid proscribed (*haram*) assets which are cursed. by Allah and His Messenger, as the Messenger of Allah said³⁵:

يَا كَعْبُ بْنُ عَجْرَةَ، إِنَّهُ لَا يَرْبُؤُ لَحْمَ نَبْتٍ مِنْ سُحْتٍ إِلَّا كَانَتْ النَّارُ أَوْلَىٰ بِهِ

"O Ka'ab bin Ujrah, indeed every flesh that is fed with proscribed food does not grow but it is hell that has the right to burn it." (HR. Ahmad and Tirmidhi, this Hadits is authentic according to Al-Albani)

Conclusion

E-sports tournaments fall under the category of contests with prizes that are prohibited in Islam for two reasons: the First, e-sport competitions are prize-based events that do not fall among the three categories of approved competitions and do not signify jihad. The Second, e-sport events additionally comprise This aspect of maysir (gambling) results from the registration fee that must be paid in advance in order to participate in the competition.

Furthermore, the professional player profession is a false profession due to two factors: First, awards from e-sports competitions are one of the sources of money for professional players or for those who make the game illegal due to their contradiction with the laws of the Al-Qur'an and Hadits, which are the main sources of legal authority. Islamic law (primary source). Second, It might be argued that playing professional sports has the potential to be physically taxing. It not only harms one's health but also leads to addiction, which makes one ignore or even give up on prayer. Because of this, one could also argue that becoming a professional player is a type of *maysir* (gambling).

³⁴ Setiawati and Gunado, "PERILAKU AGRESIF PADA SISWA SMP YANG BERMAIN GAME ONLINE."

³⁵ Muhammad Wildan Fawaid, "Pengaruh Harta Halal Dan Haram Pada Umat," *Jurnal Masharif Al-Shariah: Jurnal Ekonomi Dan Perbankan Syariah* 1, no. 2 (2016).



And the aim of *sharia* is to limit all types of games that can be competed and to give prizes to the winners is to maintain basic human needs. Overall, this research contributes to providing a more comprehensive understanding of e-sports competition law and the professional player profession based on primary (main) legal sources, namely the Al-Qur'an and Hadits and their impact on important aspects that can arise for the lives of Muslims both individually and socially. So it is hoped that this research can be a consideration for Muslims, especially millennials, in responding to this phenomenon wisely.

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Interview

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