



## A REVIEW OF FIQH MUAMALAH ON THE FREE FIRE ONLINE GAME AND ITS IMPACT ON TEENAGERS

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### **Abstract**

*The digital era is marked by the various of online transactions, including the development of online games currently which provide facilities and transaction menus. Based on background, the problem of the current study is: how your review of online free fire and how the online game free fire will affect teenagers. The study uses qualitative research with a descriptive approach. The acquisition of data was obtained by field research and the data-suppressor (library research). The results have shown that playing free fire online games in fiqh is originally allowed because there are no dalil permissions yet, with the requirement that online gaming is not defined as a gambling, neglect, whether to worship, study and to work. If the game brings to the disadvantages, it should be abandoned. The opinion of scholars on free fire online games was started by the study conducted by Aceh's MPU in June 2019. The results of this review indicate that free fire and the others are regarded illegitimate games. The effects of free fire online games on youth are negative parental and child relationships, behavior changes, impaired access to study, adverse health, addiction, gaming disorder and laziness. It also affects emotions, encourages negative behavior, changes in dietary and rest, anti-social attitudes, lack of study concentration and worship and emotional dispositions.*

**Keywords:** Fiqh Muamalah, Game Online Free Fire, Effects for Teenagers

### **A. INTRODUCTION**

Human interaction with others is dynamic, along with the evolution of time and location, as well as the evolution of human relations to suit their requirements. As a kind of submission to Allah SWT, this dynamic necessitates legal certainty. Individuals, according to Islam, are a part of society, and human are even considered social beings. Every human being requires other people in his or her life, just as society requires individuals to exist.

Muamalah is a social interaction rule. Muamalat are syara' laws that govern human interactions with others throughout the world (Fordebi; 2017). Muamalah is a fluid and elastic issue that may accommodate numerous advances in current transactions as long as they do not contradict the texts of the Al-Qur'an and Sunnah<sup>5</sup>. There is a type of transaction set laws specified in the Al-Qur'an, Hadith, and scholars'

ijma'. However, as time passes, developments in science and technology bring about substantial changes in humanity (Nashroen Haroen; 2007).

The passage of time causes significant changes in each individual's life. The digital age has brought about numerous conveniences and thrills, including online gaming. Online gaming is a type of computer game that makes use of computer networking. The network used is the internet and its subsets, as well as the current technology such as modems and cable connections. Online gaming has never been separated from technological advancement and computer networking. As technology advances, the online gaming market expands. Generally, online games are provided as an additional service by companies that provide online services, or they can be accessed via a system provided by the company that provides the game. Online games can be played collaboratively by using a computer or a smartphone connected to an internet connection (Dimas Uzar Ikhwansyah: 2018).

Various online games, such as Clash of Clans, free fire, Mobile Legend, 8 ball pool, and other games, are made possible by a menu of transactions between one user and another. Previously, games could only be played by one or two people at most; but, with the advancement of technology, particularly internet connectivity, games may now be played by 100 or more people in real time.

Online games are very popular right now with kids, teens, and even adults. Free Fire is one of the most played games in Indonesia. The best mobile survival shooter game is called Free Fire. You will battle against 49 other players in this 10-minute game on a desolate island in order to survive. The objective of the game is to spend as much time as possible in the safe zone. Players are allowed to choose a location to begin the game using a parachute. Drive cars to explore large maps, hide in ditches, or crouch in the grass to disappear. Attacking, firing, and having just one objective: surviving and responding to the call of duty in the form of an online game that uses up internet quota.

Many gamers only play to have fun and make money. However, the majority of online games are now used to earn money by selling their own accounts. This game account has an identification (ID) and password that users create when first registering. Then, the account was used to get into the game so that they could communicate while playing. The game account that will be sold will be distinguished not only by a high rank, but also by a large number of characters (heroes) and skins that have been chosen by the player who wishes to sell the account. Skin is a change from the hero skins found in free fire. The purpose of free fire skin is to boost your hero status.

Many Muslims engage in trading activities such as buying and selling free fire online games. On the other hand, Muslims themselves have doubts about engaging in these activities since they are unaware of the legitimacy in Islam where the commodities are sold. Online game transactions must adhere to Islam when it comes to buying and selling. All implementation of these transactions attempts to avoid fraud, conflicts or other undesirable consequences of a transaction (Ika Yunia Fauzia; 2013). Because the free fire online game is just for fun and does not bring benefits in accordance with the syara', so that one of the conditions for the object of sale and purchase above is not fulfilled. From this problem, the problem formulation is the muamalah fiqh review of free fire online games and the impact of free fire online games on teenagers in Woyla, Aceh Barat.



## **B. METHODS**

This is a qualitative study employing a descriptive analysis approach. This study uses field research and library research. The sort of primary data gathered is from first hand data. The primary data are the findings of interviews gathered directly from respondents and immediately written down what problems the interviews were done to address. While the secondary data is statistical information received or sourced from a second source (second hand data). To obtain complete data in this study, the authors used secondary data because secondary data is research data obtained by researchers indirectly (obtained and recorded by other parties) including documentation search data from document books related to the study research.

The authors employ a number of techniques to gather or collect data, including:

- a. Observation, in which researchers look for free-fire players in Woyla Barat.
- b. Interviews, one of the methods used in this study's data collecting. In this study, 10 teens from Woyla Barat and two religious leaders participated in interviews.
- c. Documentation is a technique for gathering data by examining written information found in books, documents, etc. about the free fire online game and its connection to youth and muamalah fiqh.

## **C. FINDINGS AND DISCUSSION**

Many individuals find games to be interesting and they can have an effect on health, particularly mental health. When playing games, a certain attitude is necessary to complete a mission and win. Online games have developed into a necessity that can have a profound impact on people's life. One of them, free fire, has elevated to the status of a fan favorite. Online games are those that make use of the internet and involve simultaneous interactions between players in order to accomplish the certain goal, carry out different types of tasks, and reach the victory. It is believed that this game is enjoyable and if permitted continuously, it will lead to addiction.

Muslims are required to devote their entire life to worshipping Allah SWT. Muslims must live their lives with just that one orientation. According to Islam, people must obey Allah's directives to the best of their abilities and refrain from disobeying His prohibitions (Dedi Supriadi; 2014).

Islam, on the other hand, is a religion that honors the objective reality and concrete that surround and permeate human beings. When people appreciate beauty, attractiveness, delicacy, and sonority. Islam then defends it, providing that it is acquired and carried out ethically. Islam does not enslave people, nor is it an idealistic faith that views people as if they were angels without any needs or impulses. Islam truly offers width and space for people who enjoy life's pleasures, treating people in accordance with their natural tendencies.

Islamic law considers any games that have a positive outcome and are not played for money are permitted; nevertheless, some scholars disagree and claim that gambling is makruh. All types of games, such as chess games or other strategy-based games, are good for developing brain intelligence and have a favorable impact on players in particular and social life in general. But not all forms of entertainment are acceptable in

Islam. Islam only accepts forms of entertainment that incorporate components of learning, wellness, and other moral virtues.

The following are examples of entertainment or games that Yusuf al-Qaradawi lists as being against Islamic law:

1. Games or entertainment that involve risk, like boxing, because it involves the potential to harm one's body and the bodies of others.
2. games or form of entertainment like swimming and wrestling that expose a woman's body and intimate areas in front of non-mahram men;
3. games or amusement with magical components;
4. games or forms of entertainment that cause injury to animals, such as cockfighting;
5. games or forms of entertainment that have gambling components;
6. games or forms of entertainment that harass or insult other individuals or groups;
7. excessive games or forms of entertainment.

To understand why a game or other activity is prohibited in Islam when it contains prohibited items, please note the following:

1. Ensure that the game's content does not contravene the fundamental tenets of Islam, including its moral and religious obligations. Islamic culture and regional customs that have ingrained themselves in society shouldn't be at odds with games. In addition, games that have covert objectives and harm our younger generation's morale must be taken into consideration.
2. Games should be played in accordance with portion; don't let enjoyment consume all of your time, interfere with other hobbies, or take away from study and work time. Games shouldn't take someone's attention away from their primary responsibilities in worship and the home. Additionally, don't let people overlook more crucial factors like the need for exercise to maintain bodily health and, most importantly, avoid becoming dependent on it.

Based on the result of an interview with Samsul Bahri, a member of Ulama Consultative Assembly of Aceh Barat who provided his viewpoint on online games. He asserts that various Islamic scholars have diverse opinions on internet games like Free Fire. Some people think it is okay, but others are not. But it ultimately comes down to each person. The majority of academics agree that it is acceptable if you simply play for fun and maintain track of your time for activities like worship, work, socializing, and sleeping. However, scholars condemn it if internet games are used for gambling or if they contain a gambling aspect and neglect prayers and other vital tasks.

It can be concluded from the interview result above that regarding the muamalah fiqh review of free fire online games and Islamic scholars, playing free fire online games is permissible because there is no argument against playing free fire online games. However, it is important to pay attention when playing online games, specifically to avoid gambling and to remember that one has obligations to worship, work, study, and engage in other social activities. Online gaming could be labeled as haram if this occurs.



On the other hand, a study carried out by the Aceh MPU in June 2019 inspired an illegitimate fatwa on the game Free Fire. The results of this review meeting, games like Free Fire and similar ones fall within the category of prohibited games. According to MPU Aceh's official statement, which was carried by various national media outlets, games of the battle royale genre, like Free Fire, are thought to have negative effects on Indonesian youth. A research on Free Fire's effects on Indonesia's youth was scheduled by the Central Indonesian Ulema Council (MUI) in addition to MPU Aceh. Muhammad Zaitun Rasmin, the Central MUI's secretary general, delivered this message. The difference is that the new Central MUI intends to do a study, but MPU Aceh has formally issued a fatwa for the game Free Fire since June 2019.

### **1. The Impact of Free Fire Online Game for Teenagers**

The World Health Organization (WHO) has identified gaming disorder as a type of mental condition that includes game addiction since 2018. This includes addiction to online games. This kind of addiction falls under the types of behavioral addiction, which also includes addiction to technology, online gaming, social networking, porn, and other things.

Based on the results of interviews conducted by researchers with ten teenage gamers, according to their admission, playing games is only done for entertainment and to get rid of boredom when there is no work. As admitted by Firman Anggara, he plays games only for entertainment and to get rid of boredom. He has been doing this activity since middle school, and has joined AJT (Atjeh Team). The history of the formation of AJT began with tournament participation, so the AJT community was formed. Because in game tournaments it is required to have a team or community.

Firman admitted that he had never been a jockey since, in his opinion, it was bad. As a player, he is aware of the drawbacks of gaming, such as how it interferes with learning activities, how it makes him forget his five daily duties, and how it makes him feel like learning is lazily done because he is too engrossed with playing online games. He acknowledged that he spent between 10 and 3 hours every day playing video games.

Another teenager named Azkia said that playing games is just entertainment when there is free time. She is familiar with online games since he was in junior high school. Currently he is a member of the Dragon Force Squad community. The formation of the dragon force squad started from a hobby to form a community. The reason is in line with what Firman conveyed, because free fire must have a community/group. Azkia is aware of how playing online games might affect one's mental health and academic performance. She admitted that she still fulfilled her five-time requirement while playing games. She spent anything between 20 minutes and 3 hours a day playing video games.

Hendri Saputra has been playing games since grade 6 of elementary school. He's plays game just for entertainment during school breaks. He is a member of the Epikcomebanck community. This community makes it easy to play free fire. He realized the impact of playing games, especially for teenagers, firstly he was lazy to study and negligent in carrying out the five-time obligation. How ever he still carries out the five-time obligation, and continues to study, he admits that he only plays games 20 minutes to 3 hours

For Heri Yadi, playing games is just entertainment in his spare time. He has loved games since middle school, and is part of the Epikcomebanck community. He believes that internet games have a harmful effect on youth. In addition, it can harm a person's mental state even when they maintain their devotion to prayer and study. He engaged in two games every day that last from 15 minutes to three hours each.

Dedi Saputra has a different reason, he plays games as training so he can work together with friends/teams, as well as a venue for mental training. Because, in his opinion, a team member shouldn't be obstinate in their choices when finishing a mission or level. He has been playing games since grade 3 of junior high school and is part of the bloody squad. He contends that the effects of game addiction on young people can include mental illnesses and worse academic accomplishment. He plays online games three times a day for 20 minutes to 3 hours.

Putri Saidah enjoys playing video games for fun. She has been playing online games since she was in junior high school, and she is a part of the pink squad community, which she founded with her friends to enable her to manage free fire games that call for teams. He felt the effects of being too lethargic to study because he played video games twice daily. Muji Rahma solely engages in gaming for amusement. She has been playing online games since middle school, like the majority of his buddies. She belongs to the Bloody Squad neighborhood. Because they just focus on playing games, she claims that teenagers who play online games are less likely to achieve because they are less motivated to study. She plays internet games twice for ten minutes each day.

Irwandi, an AJT community member, enjoys playing video games to pass the time. He asserts that playing free internet games has an impact on developing concentration and fosters laziness. Five times a day, he spends 10 minutes to three hours playing video games.

Firdaus has enjoyed playing online games since middle school and just plays Free Fire for fun during playtime after school. He joined to the Dragon Force Squad group. Online games, in his opinion, have an effect on raising laziness and lowering academic accomplishment. He has enjoyed playing online games since middle school and just plays Free Fire for fun during playtime after school. He acknowledges playing video games twice daily for between 15 minutes and three hours.

**Tabel 1.1**  
**The Impacts of Online Game for Teens**

No	Name	Age	Duration	Impacts	Remark
1.	Firman Anggara	17 Years old	10 minutes -3 hours	a. Disrupted learning activities and neglect the five time obligation;  b. Broken relationship between child and parent. Without the parents realizing it, it turned out that this made them far from their own child	Online game has negative impact to child and parents' relationship
2.	Hendri Saputra	18 Years old	20 menit- 3 jam	a. Children's lower achievement and mental health issues  b. Visual impairment brought on the prolonged use of cellphone	Free online games have an impact on both health and learning concentration.

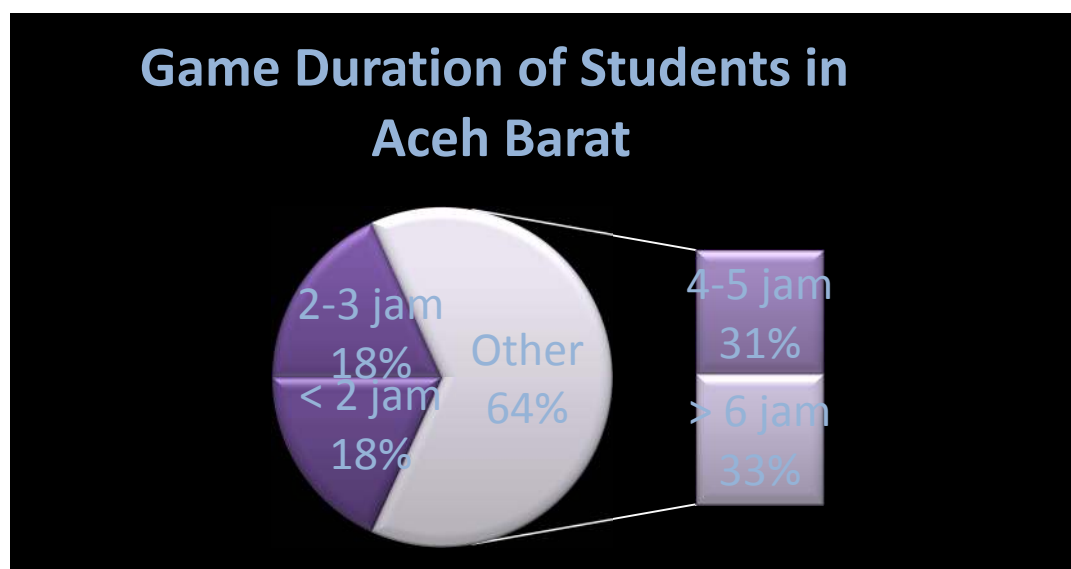
				screens as eyestrain devices	
3.	Azkiya	14 Years old	10 menit-3 jam	a. Causing lazy learning b. Causing addiction	It affects on laziness and addiction
4.	Heri Yadi	14 Years old	10 menit-3 jam, dua kali sehari	a. neglect five-time obligation b. Anti-social and lack of interaction with people	<i>Game online</i> juga berpegaruh pada ibadah dan mengakibatkan sifat anti sosial pada remaja
5.	Irwandi	18 Years old	10 menit-3 jam lima kali sehari	a. laziness b. behave impulsive	It has negative impact on behaviour
6.	Muji Rahmat	16 Years old	10 menit-3 jam, dua kali sehari	a lazy and only play game b. unstable emotion	It has impact on emotional condition
7.	Putri Saidah	15 Years old	10 menit-3 jam, dua kali sehari	a. Disrupted learning activities b. moody	It has impact on emotional condition and behaviour
8.	Dedy Saputra	17 Years old	20 menit-3 jam, tiga kali sehari	a. Learning concentration is decreased, five daily prayers are forgotten, and health is affected. b. weak mental	Lack of learning consentration
9.	Firdaus	17 Years old	10 menit-3 jam, dua kali sehari	a. learning consentration and low achievement b. less sleep	low achievement, learning consentration and lack of sleep
10.	Faridah	17 Years old	10 menit-3 jam, dua kali sehari	a. low achievement dan mental disorder b. lazy shower	Uncontrolled emotion and time

*Data analyzed by the authors from the interview result with gamers, 2022*

Players that play online games develop an addiction that affects their behavior in real life. Among other things, playing online games can harm adolescent personalities by making them more impulsive and antisocial, causing them to pay less attention in class, be less diligent in their religious duties, and achieve less. Even game addiction can exacerbate parent-child relationships and result in health issues. This is the information obtained from teenagers who play video games in Kulam Kaju Barat Village, Woyla Barat.

These teen players also belong to a community that serves as a venue for self-expression in addition to serving as a community need for the games. According to (Yee; 2010), playing online games might satisfy a person's demand for affiliation in addition to helping them cope with their emotions. Online games are a way to satisfy adolescents' high demand for attachment, which necessitates interpersonal relationships. Unfortunately, playing video games too much actually widens the gap between virtual and real worlds. The details of the playing time of these teenage gamers are up to a minimum of 10 minutes to 3 hours. However, the majority of them spend more than three hours gaming. The five youngsters, Heri Yadi, Muji Rahmat, Putri Siadah, Firdaus, and Faridah, acknowledge that playing video games up to two times each day for no more than three hours at a stretch. They can last for up to six hours

when combined. Dedy Saputra, meanwhile, can play games up to three times each for a maximum of three hours, for a maximum of nine hours every day. One of the teens can even play video games five times a day for a total of three hours. Thus, if added together, a day would have 15 hours. Thus, the majority of these adolescents engage in up to six hours of gaming each day. This is in line with research (Faizatul Husna, et al., 2021), the Effects of Mobile Game on Elementary School Student's Achievement in Aceh, which discovered that the greatest amount of time elementary school kids spend playing online games each day is over six hours.



*Game Duration of Aceh Barat's Students (Faizatul Husna, dkk; 2021)*

From the results of the study, it can be inferred that, within the context of a typical high school, children already have an attitude toward playing online games. According to the study's findings, elementary school students in West Aceh play games on average for more than 6 hours per day, with the average elementary school student playing games for at least 2-3 hours and up to 18%, 4-5 hours and up to 31%, and more than 6 hours and up to 33%. Activities that go on for a long time have the potential to impact children's attitudes and conduct as well as their future lives.

Based on the author's observations in Kulam Kaju Village, West Woyla towards adolescents aged 14-18 years, it is clear that teenagers neglect praying. They appear unconcerned and are still immersed in playing online games when the call to prayer is repeated. When the time arrives, they ought to use it for a meal break and to complete any homework or schoolwork assigned by their teacher, instead they use it to play online games.

This tendency is a result of parents' worries about how teenagers are acting in the digital age. Members of the Aceh MPU, Musliadi, claim that teenagers conduct or behave anyway they choose because their parents and the appropriate authorities don't intervene or pay them much attention. Currently, teens are associated with bad behaviours. Adolescent behavior is also influenced by environmental variables, such as the lack of religiously educated youngsters in Kulam Kaju Village, which makes the local kids less excited about religion.

More specifically, the free online fire game for women is as follows:





#### a. Causing Addiction

As we already know, internet games are activities that negatively impact daily life. Due to the fact that players advance to the next level every time they complete a level, the game can encourage players to play in the center of a jam-packed arena. It will be difficult for players to continue playing, possibly even to take a break for supper or to gather large amounts of fresh air and food. Apalagi for learning or performing schoolwork. Several of them are still friendly with their schools/teachers.

AS, a 15-year-old Seumelue student who is addicted to playing free fire online games, experienced this. This began when AS requested his father for money towards the end of 2020 to buy a cellphone and took her to an Islamic boarding school in Banda Aceh. However, she was not allowed to bring your cell phone to the Islamic boarding school, and the ustad has the right to seize it. After the Islamic boarding school holiday in the beginning of 2021, she finally returns to his village of Simeulue. She played video games there till she became dependent on them and didn't want to return to the boarding school. AS was transferred to Meulaboh despite his continued reluctance to do so. Considering that parents want her to remain in school. Unfortunately, AS's dependence on online games is only getting worse. He spent all of his money on playing online games while playing free fire games until midnight till her bosity became thin. However, AS, the son's father, never ran out of options and eventually decided to send his son back to Seumelue so that he may finish his education. However, AS still play online games every day.

#### b. Health Disorders

Not surprisingly, children who have a penchant for online games have weak immune systems due to lack of physical activity, sitting too long, being late or not eating at all, being exposed to screen radiation, sleeping too late, and so on. Thus causing serious health problems;

#### c. Psychological Disorder

The thinking of a person might alter as a result of their behavior. The mind will remain glued to the game it frequently plays. Online gaming situations that educate us to engage in fighting, vandalism, rape, murder, and other forms of violence are common. Examples of sexual harassment incidents as reported by Tempo.co on November 30, 2021;

At the end of 2021 there was sexual harassment due to the free fire online game against Child. Victims aged 9-11 years. The offender (S) is a 21-year-old male. Through this war game, the offender got to know the 9-year-old victim with the letters D. With the promise of diamonds, the offender lured the victim into providing her telephone number. In the game, diamonds are a form of currency that can be used to purchase items like clothes and weaponry. The offender transmitted sexual messages and videos via Whattasp. The offender requested the victim to act out obscene scenes, and the victim was coerced into sending them. The attacker threatened to terminate the victim's game account when the victim declined.

Online games can have adverse effects on kids and teenagers in addition to the ones mentioned above, such as the following:

- 1) Encourage doing negative things

Online gaming players frequently attempt to steal the IDs of other players in a variety of methods. then remove the money from it or deactivate the machinery. Typically, other account thefts also involve this ID theft behavior.

2) Abandoned real world activities

Numerous activities are frequently neglected due to the commitment and interest with solving games. Playing video games takes up time that should be used for prayer, study, college projects, and work.

3) Diet and Rest Changes

Changes in eating and rest patterns have occurred in gamers because of decreased self-control. Meal times become irregular and they often sleep early to get cheap internet at night or to get an easy and not slow network.

4) Behaviour Changes

Changes in behavior and attitudes are inevitable in daily life, especially for youngsters who play online games since they frequently disobey their parents' commands and exhibit a general laziness and reluctance to perform other tasks. Online games that are played too often can potentially be highly harmful, especially for kids. When it comes to reining in their kids' enthusiasm for playing these games, parents need to be stern.

Islam forbids engaging in internet gaming if doing so causes one to disregard time and obligations. Islam forbids practicing anything that is excessive or harmful. Indefinitely played free fire online games can also have an impact on the maturation process. This is very reasonable because in the online game world, there are those that invite someone to drift away and dissolve in a flow that is impossible for someone to grow into an adult. Someone who has been affected, usually will be characterized by shyness, inferiority, lack of confidence, spoiled, and immature, which is a waste of time and economically.

While people without access to the internet are compelled to get it in order to continue playing online games, this game also teaches players to live extravagantly. Sometimes money is needed to play online games; for example, it costs a lot to purchase a voucher that allows you to continue playing a certain kind of game. As a result, this game may educate a child—who doesn't yet have his own income—to lie to his parents and engage in other illegal activities like stealing in order to continue playing. According to the World Health Organization (WHO), gaming disorder is a group of mental health issues that can lead to addiction in which a person's condition prevents them from controlling their gaming behavior. People with this disease prioritize gaming over all other things.

However, some people believe that playing online games has benefits, including teaching players how to win quickly and effectively as well as improving concentration and discipline because players must gather in groups at set times, fostering stronger relationships, and honing their foreign language skills. However, in practice, playing online games does more harm than good because, instead of fostering real-world friendships with family, neighbors, and coworkers, they only bring players together virtually. As for improving foreign language abilities, it turns out that this is also untrue because there are several free languages available in online games.



#### D. CONCLUSION

From the result and discussion mentioned above, some conclusion can be drawn:

1. There was no argument against playing free fire online games in muamalah fiqh or even in Islam, so playing them was initially permitted. However, there are some restrictions on playing online games, including refraining from gambling, neglecting obligations such as worship or study, and putting off work if the game causes harm. If the game causes harm, it should be abandoned. A study carried out by the Aceh MPU in June 2019 served as the catalyst for the ulema fatwa's viewpoint on the free fire online game. According to the findings of this review meeting, haram games include free fire games and similar ones;
2. Free fire online games have a significant impact on teenagers' relationships with their parents, modify their behavior, make it harder for them to focus when learning, have a poor effect on their health, and make them feel lazy. In addition, it influences emotions, promotes negative behavior, alters sleep and eating schedules, fosters antisocial attitudes, impairs attention when studying, makes people sluggish to pray, and causes emotional disturbances.

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Interviewe with Firman Anggara in Woyla Barat, 16 August 2021;

Interviewe with Azkia in Woyla Barat, 16 August 2021;

Interviewe with Hendri Saputra in Woyla Barat, 16 Agustus 2021;

Interviewe with Heri Yadi in Woyla Barat, 16 Agustus 2021;

Interviewe with Dedi Saputra in Woyla Barat, 16 Agustus 2021;

Interviewe with Putri Saidah in Woyla Barat, 16 Agustus 2021;

Interviewe with Muji Rahma in Woyla Barat, 16 Agustus 2021;

Interviewe with Irwandi in Woyla Barat, 16 Agustus 2021;

Interviewe with Firdaus in Woyla Barat, 18 Agustus 2021;

Interviewe with Faridah in Woyla Barat, 18 Agustus 2021;