Maqasidi Interpretation of Maysir Verses: Ethics and Regulation of Lootbox Video Games

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ARTICLE INFO	ABSTRACT
Keywords: Lootbox Maysir Tafsir Maqasidi Etika Regulasi *Article history:* Received 2024-10-18 Revised 2025-03-13 Accepted 2025-03-14	This paper discusses the interpretation of *maqasidi* on *maysir* verses and their relevance to the ethics and regulation of Lootbox video games. The methodology used in this study is the Descriptive Analysis method of Literature Study. Based on quotes from Islamic primary sources and pre-Islamic Arabic poetry, contextualization and reconstruction of betting practices in that period are carried out. Assets, people, and instruments used during gambling are determined, such as: *ğuzūr, aysār, qidāḥ, rabāba, ĥurda, raqīb* and the like. Propositions are explained by playing tens, twenty-eight and other types of gambling. The significance of *maysir* is shown, which is the basis for the stance of contemporary Islamic jurists on the (un)acceptability of current forms of games and entertainment. Understanding the path of gambling at that time helps to standardize modern gambling practices appropriately. The results of this study are that we can say that the Lootbox video game platform or system is a financial tool comparable to gambling, or more precisely, disguised gambling. This is because transactions on the Lootbox video game platform comply with the four criteria of gambling that have been established by scholars: there is a bettor, an asset at stake, a winner and a loser, and the winner has the right to the loser's asset.

1.   INTRODUCTION

Tafsir *Maqasidi* is an interpretation of the Qur'an that adopts an approach *Maqasidi al-sharī'ah* as the framework (Wijaya & Muzammil, 2021). Tafsir *maqāsidī* has historical roots that are related to the general history of the interpretation of the Qur'an. According to Muḥammad Ḥusain al-Dhahabī (Al-Dzahabi, 2000) in his work "*al-Tafsīr wa al-Mufassirūn*", the history of the interpretation of the Qur'an is divided into three periods, including the period of the Prophet Muhammad. Then, during the Companions of the Prophet period (*marḥalat al-ta'sīs*), the tabiin generation (*marḥalat al-ta'sil*), and the Tadwin period (*marḥat al-tafrī'*) started at the end of the Umayyad dynasty. Al-Dhahabī formulated the period, which was then added by another period by 'Abdal-Fattaḥ al-Khalidī in *Ta'rīfal-Dārisīn bi Manāhij al-Mufassirīn* (Rahmatullah, 2019), which is referred to as the fourth period or tajdid period, as quoted by Riḍwān Jamal al-Aṭrash and Niswan 'Abduh Khalid Qa'id. The concept of *maqāsid al-sharī'ah* which is the basis of analysis in tafsir maqāsidī has been present since the early period and continues to develop in subsequent periods (Firdausi, 2023). However, until now, the authors have not found research that presents clear data regarding *maqāsid al-sharī'ah* in that early period.

The author here reveals in the title "Maqasidi's interpretation of the verses Maysir and its Relevance to the Ethics and Regulations of Lootbox Video Games According to Interpretation *At-Tahrir wa Tanwir* and *Nahwa Tafsir Maqasidy Li Al-Qur'an Al-Karim*." Not just to express it legally, we all know that in terms of religion and maysir (gambling) it is haram. But in terms of Listen to reveal the intent and purpose behind each provision, then from a philosophical perspective in the interpretation of the Al-Qur'an there are still many who have not discussed it, because, in this study, the authors want to use the *maudhu'i* method and the *Maqasid Shari'ah* approach in terms of explaining the *maysir* verses in the Al-Qur'an.

One of the problems that is currently frequently occurring in our beloved country, Indonesia, is Lootbox, which is a game very similar to gambling and which is the target of victims, mostly elementary school, middle school and university students. One of the men named Budi (pseudonym) really likes playing online games Lootbox, in the game, you are bored or fascinated by the excitement of getting prizes from the prize box (Lootbox). At first, everything feels good for Budi (pseudonym), but then he becomes obsessed with getting a rare character that is only available through box purchases, mystery (Lootbox). When he continuously continued playing games Lootbox Budi's savings began to drain due to insufficient pocket money and he continued to use his savings. In the end he was trapped in despair because he never got the character he wanted again. His spending habits became uncontrollable due to his addiction to one of the Lootbox games. This uncontrolled spending habit was revealed when his parents realized that their credit bills had skyrocketed.

In our modern era, gambling machines have diversified and multiplied beyond limits or almost. Call it a game, a prize, or any other brilliant name, and it doesn't change the reality. All of this is from gambling and gambling which is prohibited by the Shari'a, because all the elements of gambling are fulfilled by two players: They are participants or participants in the game or competition on the one hand, and the organizer of the game or competition on the other hand, and may be one person or one. And from the facilitator's machine: namely competitions or games such as sports matches between two teams, horse racing, or wrestling between two men, or sending short messages from cell phones to such and such numbers that include certain word numbers, then a lottery occurs between the senders, then whoever gets their share is the winner.

The result of the game is that there is definitely a loss or gain as a result of all types of gambling, ancient and modern, and what distinguishes gambling in our modern times is that the loser is always one party, the weakest, and he is the person who collects his dirhams and dinars from the poor and people of average income, and they are deceived by allocating a little of what is collected from their money paid to one or two of them so that they believe with their rotten minds that this is a winner. As for the person who organizes the game or competition, he will not lose anything under any circumstances, except what he loses in debt, and that is the worst loss. themselves and their families on the Day of Resurrection. Isn't that a real loss (Kholid & Tabligh, n.d.).

Maqasid Al-Qur'an has a wider scope and covers more aspects than *Maqasid al-Shari'ah*. The Qur'an describes a variety of topics and a variety of different interactions (Mubarok & Barkia, 2021). The impact is the creation of a *maqasid* that is broader than the *maqasid al-shari'ah*, which is reflected in various discussions of the Al-Qur'an which brought down sharia laws as well as the process of ijtihad in the field of interpretation (Auda, 2008). Today's Al-Qur'an researchers and contemporary Muslims need more interaction with the Al-Qur'an through a *Maqasidi* perspective than in previous eras. They need guidelines to regulate behavior and interactions with the Qur'an, as well as to establish the path to Allah SWT and interact with fellow humans based on the teachings of the Qur'an (Waṣfī'Āsyūr Abū Zayd, 2019).

The approach that the researcher uses is a qualitative approach, the reason the researcher uses a qualitative approach is because this research will be carried out by observing objects (Silverman, 2015). In this paradigm, social reality is considered as something complete, complex, changeable and full of meaning, used to research a natural object (Paranoan, 2015). The method used in this research is descriptive because it aims to describe objectively, systematically and actually the existing facts. The descriptive method is research carried out broadly, comprehensively and in-depth to find facts about "*Maqasidi's interpretation of the Maysir verses and their relevance to Lootbox Game Ethics and Regulations according to Tafsir At-Tahrir wa Tanwir and Nahwa al Tafsir al Maqasidi li Al-Qur'an al-Karim.*

As mentioned in the research approach in this study, the researcher used, in this case, at least included a content analysis method (Stemler, 2015). Namely, reviewing this research in the form of data in the form of documents which contain global categorization, so that from this global categorization, the researcher will then analyze in more depth various documents from history to the urgency of understanding a document being studied so as to reach a conclusion on the results or output of the analyzed document (Rachmat, 2010).

The application of this analytical method in this research was carried out to analyze the content of the interpretation carried out by a famous commentator from Tunisia named Sheikh Muhammad Thahir Ibnu 'Asshur with

his magnum opus *Tafsir At-Tahrir wa Tanwir* and a commentator who is no less phenomenal in writing his gold ink on studies *Tafsir maqasidi,* by title *Nahwa al Tafsir al Maqasidi li Al-Qur'an al-Karim* which was written by Wasfi 'Ashur Abu Zayd. Where in this case the researcher wants to study the point of view of both of them regarding the interpretation of the verse that leads to practice *Maysir* and its relevance to gaming ethics and regulation of Lootbox.

2.   RESULTS AND DISCUSSION

2.1. Understanding *Maysir*

The word ميسر in English can also be called gambling, which is a game that uses money as a bet. In the Qur'an, several words contain this word. And it can be interpreted as gambling (Mandzur, n.d.). Say *Al-Maysir* In Ali Muhammad Assayis' opinion, it starts from the word *taisir,* which means to facilitate. And according to the term, it can be meant to a game or a mutual agreement in doing division, some gain and some lose (gambling) (As-Sayis, 1968). There are many opinions about this maisir point, in tafsir *Al-Shawy*, *Al-Maisir* is *Value* which means it is a game played to get rewards. In interpretation *Rawaiul Bayan. Al-Maysir* is any game that benefits or harms one party all inclusive *al-Maysir* (gambling), and Yusuf Qardhawy also believes that every game that contains betting is gambling, this explanation is explained in his book *Al-Halal Wal Haram Fii Islam* (Ash-Shabuni, 1977).

Maysir in Arabic literally refers to obtaining something easily without effort or making a profit without working hard, which is often associated with gambling. In religious terminology, gambling is defined as "a transaction carried out by two parties for the ownership of an object or service that benefits one party and harms the other party by linking the transaction to a certain action or event."

Maysir is commonly known as a gambling system, which refers to risky transactions that depend on uncertain conditions. Often, *maisir* And *value* used simultaneously. Muhammad Ayub stated that *maisir* And *value* refers to a game of chance or betting. According to Dwi Suwiknyo, in view *Syara*, property obtained from gambling does not belong to Allah SWT, and gambling is strictly prohibited by Islamic law. "Unauthorized games of chance" is another definition of *maysir* (Sjahdeini & Shariah, 2014).

2.2. Understanding *Lootbox*

In the book At-Tahrir wa Tanwir by ibn Asyur there is an explanation as follows :

فإذا أرادوا التقامر اشتروا جزورا بثمن مؤجل إلى ما بعد التقاصر وقسموه أبداء أي أجزاء إلى ثمانية وعشرين جزءا أو إلى عشرة أجزاء على اختلاف بين الأصمعي وأبي عبيدة ، والظاهر أن للعرب في ذلك طريقتين فلذلك اختلف الأصمعي وأبو عبيدة ، ثم يضعون تلك القداح في خريطة من جلد تسمى الربابة بكسر الراء هي مثل كنانة النبال وهي واسعة لها ، ويجعلون على يديه مخرج ضيق يضيق عن أن يخرج أن يخرج منه قدحان أو ثلاثة ، ووكلوا بهذه الربابة رجلا يدعى عندهم الحرضه والضريب والمجيل ، وكانوا يغشوون عينيه بمغمضة خرقة بيضاء يسمونها المجول يعصبونها على يديه أو جلدة رقيقة يسمونها السلفة بضم السين وسكون اللام ، ويلتحف هذا الحرضة بثوب يخرج رأسه منه ثم يحثوا على ركبتيه

If they want to gamble, then they buy carrots at a deferred price until they find out the shortage, and they divide them first, namely parts into twenty-eight parts or into ten parts, according to the difference between Al-Asma'i. and Abu Ubaidah. It seems that the Arabs had two ways of doing this, so Al-Asma'i and Abu Ubaidah differed in opinion, so they inserted the coin into a leather map. It is called rababah with kasra rā' like a quiver of arrows (Arni, 2011), but in the width of both hands they make narrow holes so that two or three cups cannot come out. They assign rababah this to a man called by them. Haradha, Dharib, and Majil, and they covered his eyes with a white cloth which they called mejul, which they tied around his hands or a thin skin, which they called Salafah, Haradha is wrapped with a cloth that comes out of his head, then pressed to his knees. He placed the rababah in front of him, and behind him stood a man called opponent or agent. He is the one who holds the control of the left hand and the left hand so that no one deceives another. It was he who ordered the second hand to start maysir. They sit with their left hand wrapped around theirs, kneeling (Arni, 2011).

Lootbox is a collection of mysterious virtual items connected to video games. They can be earned by players as gifts or purchased using real money. If your child loves playing video games, chances are they've come across a feature called "*Loot Boxes*". This feature allows you to unlock special characters, equipment, or "skins" that can change your in-game appearance or grant access to new levels (Zein, 2019).

Unlike other in-app or in-game purchases where you know the content before you buy it, the contents of a loot box are unknown until you buy it. In other in-game purchases, you can choose exactly what you will buy and know the value of the item, but the contents of the loot box are completely dependent on luck. It could be something valuable in the game. game, or maybe not. While loot boxes are a new phenomenon, they have sparked controversy, including concerns that loot boxes could lead young people into the practice of gambling. The comparison between loot boxes and gambling is based on the involvement of random chance in the outcome that the user will receive in its content, which essentially makes it a game of chance or luck.

2.3. Understanding Maqasidi Tafsir

Interpretive terms *listen*' or *'at-tafsir al-maqasidi'* contains two words, namely *'at-tafsir'* And *'al-maqasidi'*. '*At-tafsir'* comes from the word *'al-fasr'*, which means explaining something. Adding the prefix '*Tafil*' in this word gives the connotation of 'seriousness in explaining' or 'repeated attempts at explaining'. The definition of interpretation specifically has variations (Ibrahim, 1999). Shihab emphasizes three elements in the definition of interpretation, namely: Explanation, the meaning of God's word, and human limitations. These three elements lead to the process of interpreting the Qur'an which includes:

1.   Interpretation must be carried out seriously and continuously until the truth is clearly revealed
2.   Tafsir involves revealing the meaning hidden in the text of the Qur'an
3.   Interpretation must consider that the truth of interpretation is relative

Tafsir Maqāşidi is a form of interpretation that attempts to reveal the logical meanings and various objectives related to the Al-Qur'an, both as a whole and specifically, with the aim of translating goodness for humans. In the context of this definition, meaning *general* refers to the general purpose of the Qur'an (*al-maqaşid al-'ammah*). The general objectives of the Qur'an are the objectives contained in the text of the Qur'an itself and recognized by the majority of scholars.

Tafsir Maqasid refers to a type of interpretation of the Qur'an which seeks to reveal the reasonable meanings and various objectives underlying the Qur'an, both in whole and in part, with an explanation of how to use it to achieve the benefit of the people (Zaid & Asyur, 2013). When we say "in whole or in part," we are referring to the general aims of the Qur'an that have been revealed by the Qur'an itself and many scholars, many of which are explained in detail, along with specific aims that may be related to a particular topic, a surah, a group of verses, or even a verse or a word, as well as an explanation of the meanings contained therein (Wasfi'Asyur Abu Zayd, n.d.).

2.4. The Maysir Phenomenon and its Impact from Classical to Contemporary Interpretations

In Arabic, which is also mentioned in the Qur'an, the word 'gambling' is termed '*al-maysir*' (الْمَيْسِر) which etymologically means 'easy'. Say '*al-maysir'* itself is taken from the word 'yusrun' (يُسْر) which means easy or easy. The reason for this name is because the practice of gambling is considered an effort to gain wealth without having to work hard(Az-Zamakhshari & bin Umar, 2009). The era of ignorance was a time when the Prophet Muhammad had not yet been sent. Even though the jahiliyah society is known for its many moral violations such as having tribal fanaticism, killing girls, and so on, they still have several noble qualities such as being generous, keeping promises, being united, and so on. Historian Sayfurrahman al-Mubarakfuri explained that the jahiliyah people's generous nature was so high that when guests visited their homes even though the family's economic condition was very bad, they would still honor the guests with the best banquets. Even if they only have one camel, they will slaughter it to serve it to the guest (Al-Mubarakfuri, 2019).

In the middle interpretation period In the book Tafsir Al-Qurtubhi *Jami Li Ahkam,* Ibnu Abbas stated that in the age of Jahiliyyah, a person could risk their family and property to others, so that the winner would take home the property and family of his friend. That is why this verse was revealed (Al-Qurtuby, n.d.) Mujahid, Muhammad bin Sirin, Al Hasan, Ibnu Al Musayyab, Atha', Qatadah, Mu'awiyah bin Salih, Thawus, Ali bin Abu Talib, and Ibnu Abbas also think that everything that involves elements of gambling, including dice and chess, is considered gambling. This also includes children's games that use walnuts and ki'aab, except in permissible contexts, such as prizes in horse races and lottery boxes to issue or take the right.

In the modern tafsir period, in the Tafsir of the Ministry of Religion of the Republic of Indonesia as a tafsir written by famous experts and mufassirs in Indonesia, it is explained explicitly that the reasons why Allah forbids drinking wine and gambling for believers. The reasons mentioned in this verse are of two kinds, *First*, because with these two actions Satan wants to cause hostility and mutual hatred between fellow humans. *Second*, because it will neglect them from remembering Allah and praying (RI, 2010).

At-Tirmizi mentioned a narration that 'Umar bin Khattab once prayed to God, "Oh God, give us a satisfactory

explanation about the problem of alcoholism." So after verse 219 of Surah al-Baqarah/2 was revealed, the Messenger of God read that verse to him, but he still did not feel satisfied, and he continued to pray as mentioned above. Likewise after verse (43) of Surah an-Nisa'/4 was revealed. But after verses 90 and 91 of Surah al-Ma'idah/5 were revealed, he was called and the verses were read to him. He felt satisfied after the reading reached the word of God:

$$فَهَلْ أَنْتُمْ مُنْتَهُونَ$$

So will you stop (from doing that work)? The companions including 'Umar bin Khattab answered   انْتَهَيِّنَا،
أَنْتَهَيِّنَا Meaning: "We stop, we stop."

2.5. Biography of Ibn Ashur

Ibn 'Assyur's full name is Muhammad ath-Tahir ibn Muhammad ibn Muhammad ath-Thahir ibn Muhammad ibn Muhammad ash-Syadzili ibn 'Abdil-Qadir ibn Muhammad ibn 'Asyur. His mother's name was Fatima bint ash-Shaykh al-Wazir Muhammad al-'Aziz ibn Muhammad al-Habib ibn Muhammad ath-Thayyib ibn Muhammad ibn Muhammad Bû'attûr. He was born in the village of al-Marsi, an area in the northern part of the Tunisian capital, about 25 kilometers from the city of Tunis, in the month of Jumadil Ula in 1296 AH or September 1879 AD (Ibn'Asyur, 2008). Ibn 'Assyria's family actually came from Andalusia, but they later moved to the city of Salâ in the Maghrib (Morocco) before finally settling in Tunisia. The origins of the Assyrian family begin with Muhammad ibn 'Assyria, who was born in the Moroccan city of Salâ, after his father fled Andalusia to save their religion from the dangers of violence and Christianization. Muhammad ibn 'Assyur died on 12 August 1973 AD or 3 Rajab 1393 AH and was buried in the al-Jallaz cemetery (Ibn'Asyur, 2008).

Ibn Asyur's family originally came from Andalusia and then moved to the city of Salâ in the Maghreb (Morocco) before finally settling in Tunisia. The roots of the Assyrian family can be traced back to Muhammad ibn 'Ashur, who was born in Salâ, Morocco, after his father fled Andalusia to escape the violence and forced Christianization. Muhammad bin 'Ashur died in Then a pious man named Muhammad ath-Thahir bin 'Asyur (Ibnu 'Asyur I) was born in the year 1230 H. He was the grandfather of Ibnu 'Asyur II and had held several important positions during his life, among others qâdhi. mufti, member of the teaching council, waqf supervisor, al-mâl bait researcher, and member of the ash-syârâ assembly. He is known to have produced many works, some of which have been published, such as "Hasyiyah 'alâ al-Qathr" and "Syarh 'alá Burdah al-Bushîrî," as well as a number of other manuscripts.

2.6. Profile *At-Tahrir wa Tanwir*

As mentioned by Ibn 'Ashur in the introduction to his tafsir, he named his work "Tahrir al-Ma'na as-Sadid wa Tanwir al-Aql al- Jadid min Tafsir al-Kitab al-Majid." He also shortened it to "at-Tahrir wa at-Tanwir min at-Tafsir." As time went by, people became familiar with referring to this tafsir simply as "Tafsir at-Tahrir wa at-Tanwir," "at-Tahrir wa at-Tanwir," or simply "Tafsir Ibn Ashur." Through this naming, it can be concluded that Ibn 'Ashur had two main missions in his interpretation: first, to reveal the meaning of the Qur'an, and second, to convey new ideas to understand it. The book "at-Tahrir wa at-Tanwir" begins with the wisdom conveyed by Ibn 'Ashur to his students in *al-Jami' al-A'zham* which he called "*Practice.*" The first part of this tafsir to be published was Juz 'Amma Published in Tunisia in 1956, Ibn Ashur's tafsir begins with the publication of "Sabbaha", followed by the separate publication of the introduction, which includes descriptions relating to the sciences of the Qur'an. The first two volumes were then published in Cairo in 1965-1966, and the complete tafsir consisting of 15 volumes covering all 30 juz of the Qur'an, was published in its entirety in Tunis starting in 1968 CE.

2.7. Biography of Wasfi Asyur Abu Zayd

A Hafidz of the Qur'an, Wasfi Assyrian Ali Abu Zayd came from the Hafs 'an 'Ashim of his time. He was born on June 11, 1395 AH in Egypt. He completed his undergraduate studies in 1997 at the Dar al-Ulum Faculty of Arab and Islamic Sciences, Cairo University. He then continued his master's education at Cairo University in 2005 with Cumlaude predicate in the Department of *al-Fiqh wa al-Usul* Dar al-Ulum Faculty. Nazariyyat *al-Jabr fi al-Fiqh al-Islamic Dirasah Ta'siliyyah Tatbiqiyyah* is the title of the thesis. Egyptian newspapers carried news about his thesis during exams and book launches. In addition, he completed his PhD studies Summa Cumlaude in 2011 at the Dar al-Ulum Faculty of Cairo University. AlMaqasid al-Juz'iyyah wa Atsaruha fi al-Istidlal al-Fiqhi Dirasah Ta'siliyyah Tatbiqiyyah is the title of his dissertation. His public trial was covered by several Egyptian media. In the end, he obtained the title of full professor at Makkah al-Mukarramah Open University and the title of Associate Professor

in the field of Ushul al-Fiqh and Maqasid al-Shariah at Tripoli University, Lebanon (Wasfi'Asyur Abu Zayd, n.d.).

Furthermore, he was awarded an official diploma in the field of hadith and *Mustalah al-Hadith* which cover *Sahih al-Bukhari*, Valid *Muslim*, *Musnad al-Darimi, al-Arab'un al-Nawawiyyah, Ma la Yasi' al-Muhaddist. Jahlah, Alfiyat al-Hadith by al-'Iraqi, al-Manzumah al-Bayquniyyah, Syarh alManzumah al-Bayquniyyah by al-Zarqani, Alfiyat al-Hadith by al-Suyuti, Qasidah Gharami Sahih, and Syarh Qasidah Gharami Susub Sahib 'Adi al-Hadi al-Fida, al-Sahabah, Arba'in fi Fadail Ali al-Bayt,* and so on. Later, he obtained various certifications from various books and a sharia degree from Yusuf al-Qardawi (Wasfi'Asyur Abu Zayd, n.d.).

Kuwait's Ministry of Endowments (2004) recognized Wasfi Assyur Ali Abu Zayd as a prolific writer, and his work was popularized in the magazine *Al-Wa'y al-Islami wa al-'Alami Lil al-Wasatiyah*. then, from 2008 to 2011, gave scientific speeches at a number of international conferences in Asia, Africa and Europe (Asy-Syatibi, 2007). Throughout his career, he has gained a lot of experience, including as a lecturer in Islamic Sharia Science at various universities, a member of the editorial board of several international scientific journals, and a member of the scientific work selection committee aimed at increasing the position of professor. programs at various universities.

Subsequently, he began giving speeches at scientific and training conferences on Ushul Fiqh, Islamic da'wah, maqasid Sharia, and other topics. supervised various scientific research on television shows. He is also a member of the Research Council of the International Association of Muslim Scholars, the Executive and Supervisory Board of the Association of Ahlus Sunnah Scholars, the Association of Fiqh Scholars of India, and the Board of Trustees of the International Association of Muslim Scholars. Chairman of the Scientific Division of the Association of Ahlus Sunnah Ulama; contributor to alMuslim magazine al Mu'asi; editorial Mukhbir al-Dirasat al-Aqdiyyah wa Muqaranat al-Adyan; Faculty member at Al-Jazair Islamic University. The individual in question holds positions on several committees and boards, including the Advisory Council of the Muslim Ulama Association, the Selection Board for Quality Improvement Research Professors, the Ushul Fiqh and Maqasid Shariah Committee of Majlis al-A'la li Syu' un al-Islamiyah Egypt (2012-2013), and the Management of the al-Qardawi Student Association. Lastly, as an Islamonline source. Then he was a member of the Arab Electronic Media Association, the Executive Board of the Turkish branch of the Ulama Association, Advisor to the Center for Cadreization of Ulama (2012-2013) and (2015-present), member of the Egyptian Philosophical Association, Official Researcher at International Center for Moderation (2006-2012), Unit Director " al-Ta'sil al-Syar'i" Of International Center For Moderation (2009), member of the Union Arabian Electronic Media (Wasfi'Asyur Abu Zayd, n.d.).

2.8. Maysir Dynamics of Interpretation of Maqasidi Ibn Assyur and Wasfi Assyria Abu Zayd on Maysir Verses

Ibn Ashur, in his book Tafsir At-Tahrir wa Tanwir explains several things in interpreting several verses that have syllables Maysir in the Qur'an; one of them is to pay attention to the explanation in the following picture:

Image taken from the book At-Tahrir wa Tanwir, page 347

Determining the true nature of gambling in the Jahiliyyah era is a challenge. Prohibitions were imposed to standardize this behavior with the introduction of Islam. In the end, it will become a practice that is exactly like maysir in the past, but it will never be exactly the same as before maysir was declared a sin and haram in Islam.

The first form: wagering camel meat by drawing arrows (*qidāḥ*). The most common and well-known form of cash game of that time, called "*Rababah*".maysir, primarily refers to betting on veal" as the most widespread form of betting among Arabs at the time, "although the meaning of the verse includes all possible forms of gambling, which were also known at the time of the Revelation, such as those who would give a message (Baghawy, 1997).

Other forms: betting on other types of property other than camel meat, such as harvests and even on his own freedom or the freedom of close family members, who would lose the bet, he would fall into slavery. The third version is backgammon based on dice, which is referred to in various traditions of the Companions and hadiths of the Prophet, peace be upon him. It is unclear from these sources whether the game was primarily played for entertainment or for financial gain. There are those who think that chess was included in this category of money games at the time of the Announcement, but this is not true considering that chess originated in India and was later played in Persia, and the Arabs would have known about it during the time of the Companions. ' time, so there is no hadith that mentions playing chess at that time.

If they choose to gamble, then they buy carrots at a price that is postponed until the game is over, and they first divide them into several parts, either twenty-eight pieces or ten pieces, depending on the difference between Al-Asma'. me and Abu Ubaidah. Al-Asma'i and Abu Ubaidah differed on the two methods apparently used by the Arabs, so they inserted the coins into leather maps. Al-Darib and Al-Majil used to cover their eyes with a closed cloth and place it in the palm of their hands; This practice is known as *rababah* with the players (Arni, 2011).

Opportunity costs occur when someone has to make a decision from a set of options. The value of a good or service lost because someone chose to engage in another activity is called opportunity cost. Opportunity costs serve as a reminder that the amount of money spent does not always correspond to the actual costs. For example, if a supplier (bookie) chooses to run a gambling business at a station in Wonokromo, the rental costs required for that operation will likely appear cheap when considering the overall costs or budget. However, the opportunity costs of establishing this company will be completely covered when players become increasingly difficult to come by and look for interesting entertainment and gaming venues in the Surabaya area.

لُونَكَ مَاذَا ۖ لُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَآ ۗ وَيَسَـ يَسَـ يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

They ask you about drinking and gambling. Say: "In both of them, there is a great sin and some benefit for man, but the sin of both is greater than the benefit." And they ask you what they earn. Say: "That which is more than necessary". This is how Allah explains His verses to you so that you think. (Q.S Al-Baqarah : 219)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ

O you who believe, verily (drinking) wine, gambling, (sacrificing to) idols, casting lots with arrows, are among the deeds of Satan. So stay away from those actions so that you get good luck. 91. Indeed, the devil intends to create enmity and hatred between you because of (drinking) alcohol and gambling, and prevent you from remembering Allah and praying; then stop you (from doing that work): 90-91)

Simile of the word Maysir in Q.S Al-baqarah 219, and al-Ma'idah 90-91. It is when a person holds an object in his hand in his hand and is behind the sergeant or agent (bookie). He has responsibility for those who set the rules to ensure that no one deceives others, and they sit with the left harada around the harada in a kneeling position. According to Duraid ibn al-Samah, "I was sent to Majil, and they were saved by kneeling at the beginning of every Shams, the sergeant said to the sergeant, "Jingle of the cup," which means "stir" and shake in the bowl until mixed, then it overflows, which means push towards the exit of the bowl, which is named on the left, the bowl immediately. Next, a cup is given, and the agent approaches him, saying, "Stand up and separate yourself," then

he stands up. And he withdraws in a certain way; the disbelievers then repeat this, and they are forgiven if he leaves; this is the beginning of qadāḥ which is justified. is not seen as a debt or a sheep, but is returned to the Almighty, and the embarrassing delay occurs again because of the addition of what was at the beginning of the juzor. The winning cup is worth twenty-eight, and the owner of the losing pot must pay a fine according to its value.

Because according to Islam, a contract is a way to obtain something that is owned, a contract is the most important component in a transaction (Mooi & Gilliland, 2013). Contract comes from the Arabic word al-aqd which means cooperation, harmony and understanding. The contract determines what must be done in terms of Ijab (statement of making a bond) and Qabul (statement of accepting a bond). The contract is carried out by two or more people who must follow the sharia and not deviate in any way, including through fraud or ambiguity. The majority of ulama generally hold the view that what people want to do is included in the contract, whether it originates from one party—*waqf*, *talaq*, or liberation—or both parties—buying and selling, *ijarah*, *wakalah*, and *rahn*. It is clear that a video game that has provisions for transactions must be carried out using the intention of buying and selling and a form of contract that clearly states the whereabouts of the goods.

2.9. Reflections on Maqasidi's Interpretation of the Maysir Concept and Its Relation to Video Games *Lootbox*

Lootbox Video Games are allegedly more dangerous than gambling games such as Slots and card Poker because these elements are truly visible to the media community; that is, the gambling elements are visible, while the Lootbox system is not clearly visible. The following is a table of images of a normal transaction in playing a Video Game:
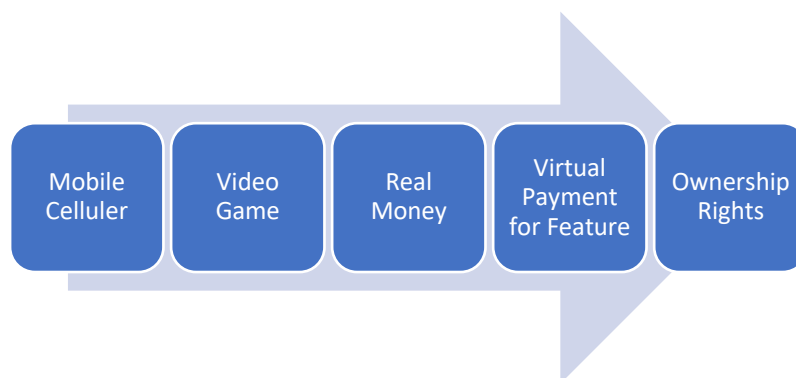
As for a video game, it contains elements *of Lootbox* and has a connection with the concept *Maysir* contained in the Qur'an can be summarized in the following table:
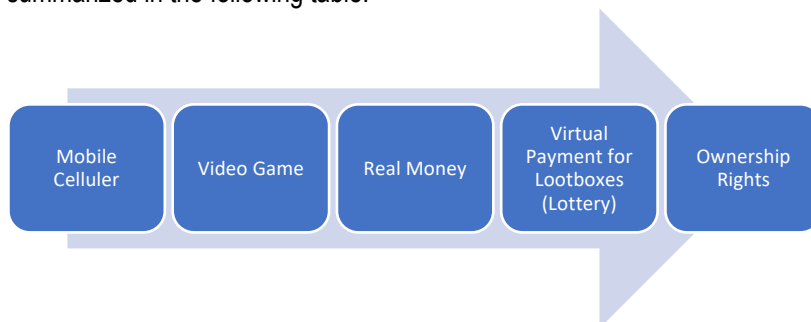
This is very clearly visible, even though the differences are small, this is very dangerous for those who do not know that nowadays, many, even almost thousands, of games contain elements of random objects, loot boxes (Lootbox); in Q.S Al-Ma'idah verses 90-91. From a macro-historical perspective, these verses describe pre-Islamic Arab society, where gambling and alcohol consumption were commonplace and well understood. Apart from being a way to escape from personal problems, drinking alcohol is also a symbol of social status that symbolizes affection. Additionally, gambling is ingrained in society, with specific customs and procedures around it. The prohibition described in al-Mā'idah [5]: 90–91 can be interpreted as a transformative measure aimed at moving society away from the polarizing impacts of alcohol and gambling and towards a path of spiritual devotion and communal harmony. as well as reshaping the cultural norms of that time (Wilson, 2018).

First, In terms of textual aspects regarding the reflection on the interpretation of maqasidi, the concept of maysir and its relation to the Lootbox video game, in the Qur'an, no one really understands what Allah SWT means,

what he wants in his words, except Allah SWT. Gambling is a futile and dangerous hobby that lures people with the promise of quick money and encourages inactivity and procrastination. This behavior has a negative impact on gamblers and society as well because it not only encourages addiction but also causes social problems. In addition to fostering feelings of hatred and disgust, gambling can also lead to undesirable behavioral characteristics such as stealing, aversion to tiring tasks, and in the worst circumstances, suicidal thoughts (Wasfi'Asyur Abu Zayd, n.d.).

Second, In an inductive aspect, the Qur'an's prohibition against gambling highlights the elements of betting included in this type of activity. Even seemingly insignificant behavior, such as placing bets on sporting events, is considered gambling in the modern world. The severity of this problem can be seen in the rise of betting phenomena during important events, such as the 2022 World Cup. The magnitude of the financial stakes involved is demonstrated by a staggering estimate of 547 trillion bets placed on the event. The prohibition against gambling contained in the Qur'an is a call to action for humanity, encouraging people to use their reason and will to seek halal sources of food rather than wasting time on endeavors that promise illusory and temporary profits (Waṣfī'Āsyūr Abū Zayd, 2019).

3. CONCLUSION

The establishment of sharia law, or *istinbat*, is an important goal of the interpretation of the Qur'an. The goal is to enforce *mafsadah* and realize *maslahah*. The purpose of Tafsir of the Qur'an cannot be separated from the process or results. The main goal of *maqasid al-shari'ah* is to realize *maslahah*. Therefore, Tafsir maqasidi or interpretation based on the *maqasid sharia* paradigm cannot be avoided. Although the phrase "*tafsir maqasidi*" is relatively new, but has existed since the time of the companions and *tabi'in*, namely the early days of interpreting the Qur'an. Thus, it is not something new in the field of studying the interpretation of the Al-Qur'an (*tafsir maqasidi*). Maqasidi interpretation based on *maslahah* plays an important role in mediating between literalist (*textual*) interpretation and written context interpretation, which are the two main schools of interpretation. This is intended so that *maqasidi* interpretation is able to achieve the main objectives of Islamic teachings in general and Islamic law in particular with the help of these advantages. Based on the explanation given in the previous results and discussion, we can say that the video game platform or system of Lootbox is a financial tool comparable to gambling or, more precisely, disguised gambling. This is due to transactions on video game platforms. Lootbox complies with the four gambling criteria that the ulama have established: there are bettors, assets at stake, winners and losers, and the winning party has the right to the loser. party assets.

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