

ANALYSIS ON FATWA OF MAJELIS PERMUSYAWARATAN ULAMA ACEH (MPU) ON AGAINST PROHIBITION OF PUBG: A LEGAL VIEW BASED ON MASLAHAH AND MAFSADAH

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Abstract

Fatwa has the most important role to play in the development of society from time to time, and without exception Indonesia as a nation with the largest Muslim majority which requires the role of fatwa surely in order to dealt with or adapt to new issues. For instance, the recent fatwa issued by the Ulama Consultative Assembly (MPU) of Aceh on the prohibition of PUBG caused by an incident of terrorist attacks to the Muslim community in New Zealand. Therefore, the aims of this study is to analyse the fatwa issued by Ulama Consultative Assembly (MPU) of Aceg regarding the status haram of the PUBG based on the findins of Islamic principles, masalah dan mafsadah. Particularly, the objectives of this research are as follows: 1). To explain the factors behind the Ulama Consultative Assembly (MPU) of Aceh in issuing a forbidden fatwa for the PUBG. 2). To describe the arguments or judgments that became the foundation of Ulama Consultative Assembly (MPU) of Aceh regarding their fatwa. 3). To analyse the haram fatwa against PUBG issued by Ulama Consultative Assembly (MPU) of Aceh through the concept of masalah and mafsadah.

Keywords: *Fatwa; PUBG; MPU; Masalahah; Mafsadah*

Abstrak

Fatwa memiliki peranan yang amat penting bagi perkembangan kehidupan suatu masyarakat dari waktu ke waktu, dan tidak terkecuali di Indonesia yang merupakan sebuah negara dengan penduduk Muslim terbesar di dunia yang secara pasti peranan fatwa sangat diperlukan terutama dalam menghadapi atau menjawab pelbagai persoalan yang baru sebagaimana fatwa yang baru-baru ini dikeluarkan oleh Majelis Permusyawaratan Ulama (MPU) Aceh terkait status keharaman game online PUBG yang disebabkan oleh sebuah peristiwa yang menimpa masyarakat Muslim di Selandia Baru. Fatwa haram yang telah di keluarkan oleh MPU Aceh mengenai game PUBG amatlah tepat sasaran dalam rangka menolak sebarang mafsadah atau kerosakan yang dapat dihasilkan daripadanya baik kerosakan yang berbentuk fisik, psikis ataupun kerosakan mental. Ajaran Islam senantiasa berupaya

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untuk menjaga berbagai kemaslahatan seperti kemaslahatan akal, harta, keturunan, jiwa dan kemaslahatan agama. Disisi lain, penelitian ini bertujuan untuk menganalisis Fatwa yang telah dikeluarkan oleh Majelis Permusyawaratan Aceh (MPU) mengenai status keharaman game darling yaitu PUBG berdasarkan satu tinjauan konsep hukum Islam iaitu masalah dan mafsadah. Untuk lebih jelasnya tujuan penelitian ini ialah sebagai berikut ini: 1). Menjelaskan hal-hal yang melatarbelakangi MPU Aceh dalam mengeluarkan fatwa haram bagi game online PUBG. 2). Menjelaskan dalil atau hujjah istinbath hukum yang menjadi pijakan MPU Aceh dalam fatwanya tersebut. 3). Menganalisis fatwa MPU Aceh tentang status haram game online PUBG melalui konsep masalah dan mafsadahnya.

Kata kunci: Fatwa; PUBG; MPU; Masalah, Mafsadah

مستخلص

الفتوى له دور مهم من أجل تطور حياة المجتمع من وقت إلى وقت ولا سيما في إندونيسيا حيث دولة بأكثر المسلمين سكانا في العالم فيلزم على دور الفتوى لهدف مواجهة واستجابة الأمور والمسائل الحديثة وعلى سبيل المثال قد تقرر MPU Aceh الفتوى عن تحريم لعبة عبر شبكة الانترنت يعني PUBG استنادا بالقاعدة الفقهية وهي المصلحة والمفسدة بحيث هذا الفتوى بسبب الحادثة وقعت في نيوزيلندا. ومن ناحية أخرى، ان هذا البحث له عدة الأهداف فيما يلي: (١) بيان خلفية الأمور MPU Aceh بخروج فتواه. (٢) بيان الأدلة المستخدمة في استنباط الأحكام MPU Aceh في إقرار حرمة لعبة PUBG. (٣) تحليل الفتوى MPU Aceh عن حرمة لعبة عبر شبكة الانترنت PUBG من خلال المصلحة والمفسدة.

الكلمات الرئيسية: الفتوى; PUBG; MPU; المصلحة، المفسدة

A. INTRODUCTION

The modern era has given rise to global and massive technological and scientific advancements. Technology and science penetrate all aspect of human life in which the Internet seems to be one. The Internet allows unlimited access to the virtual world with abundant data and information. Indeed, now the games have gone online and are rapidly being played from day after day. Currently, Internet-connected games are called online games.¹

In recent decades, online games have progressed very rapidly towards a massive commodity, which is not only played by a single player, but also by two or more players. Today, a player somewhere can play with another player in different places, and indeed the games can be played by multiple players across different countries, nations and languages at the same time.²

¹ Iman Sjahputra, *Problematika Hukum Internet Indonesia* (Jakarta: PT. Prenhallindo.2002), 5.

² Drajat Edy Kurniawan, "Pengaruh Intensitas Bermain Game Online Terhadap Perilaku Prokrastinasi Akademik Pada Mahasiswa Bimbingan dan Konseling" *Jurnal Konseling GUSJIGANG* 3, No. 1 (2017): 99.

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A Dutch game addict, named Tim, said that he has no friend due to spending time playing a game. Relationship with his family is also a mess. He stays in a room equipped with 4 televisions, an X-Box 360 console machine, a PlayStation 2, an X-Box 1, and a laptop to play online games. He has been a game addict for 17 years and only has friends in cyberspace.³

Online games bring up a different fantasy between the virtual and the real world. Although the different fantasy between the two worlds seems to be unrelated, according to Ayu Rini (2011), the fantasy of the virtual world has a significant impact on the real world. Online games can be a fantasy where we can move to the best of our ability. The world has its own rules for interacting with others. In general, the rules of the game are established for mutual enjoyment. No wonder many people are much happier in the online gaming world than in the offline world. The fantasy of online games does not only grow among children, but also adults. Children are in fact more imaginative individuals than adults who are more realistic in their view of life. However, in some cases, online games have become increasingly dangerous fantasies for adults.⁴

Games are no longer considered a commodity for only kids. In fact, the major market of the game industry is adolescents. There is a variety of games. Indeed, some games are specifically intended for adults due to their contents and difficulty levels, and because statistically, the average age of the players ranges from 12 to 35 years.⁵

At this stage, adults who are addicted to online games express the extreme side of their real-world life. Such extreme personality sides can be reflected in two things, first the tendency to be passive, and second, the tendency to be apathetic towards real life and increasing aggressive behavior that shows sarcasm (violence attitude).⁶

In this paper, the authors focus on the second extreme personality, namely sarcasm. Online games that belong to the category of sarcasm are those that display a lot of bloodshed and damages. Typically, this game presents various kinds of weapons, such as sharp weapons and firearms that are used to injure or even to kill. Players usually use the weapons and firearms during the game while expressing profanity, a kind of verbal aggression of shouting a dirty words loudly, to vent all emotions when they target their enemies. The louder the words come out, the more satisfied the gamers in expressing their actions in cyberspace. If this

³ Ayu Rini, *Menanggulangi Kecanduan Game On-Line Pada Anak* (Jakarta: Pustaka Mina, 2011), 10-11

⁴ Rini, 29.

⁵ Samuel Henry, *Panduan Praktis Membuat Game 3D*, (Yogyakarta: Graha Ilmu, 2005).

⁶ Anggarani, F.K., "Internet Gaming Disorder: Psikopatri Budaya Modern" *Buletin Psikologi Fakultas Psikologi Universitas Gajah Mada*, Ed. June, 2015: 11.

occurs continuously and coupled with addictive behavior, it can bring serious problems to personality of the players.⁷

One of online game that presents sharp weapons and firearms is Player Unknown's Battlegrounds (PUBG). PlayerUnknown's Battlegrounds (often abbreviated as PUBG) is a multiple-player battle royale game, where a player can play online with up to 100 people at once. In this game, the players can play solo, a team of 2 people, and a team of 4 people, and can invite friends to join the game as a team. PlayerUnknown's Battlegrounds was launched on Steam in March 2017. It is not until a year that this game has set a new record, where there are around 877,844 players online simultaneously on August 26, 2017 on the Steam platform. This beats the record of Dota 2 players at the same time which reaches 842,919.⁸ There has been a discussion specifically about Islamic legal view on the PUBG online game that was managed by the Ulema Consultative Assembly (MPU) of Aceh, which motivates the authors to conduct further studies as well, in order to build a comprehensive understanding.

B. RESEARCH METHODS

The authors use qualitative method which is frequently employed as the basis of research assumptions in the fields of Shari'a, social sciences, and humanities. Qualitative research is aimed at knowledge construction through discovery and understanding of situations, both textually and contextually. Qualitative research seeks to investigate a social phenomenon arising from the cause of a case including values and norms of society, and even problems that arise within human life. Using the qualitative method, the authors try to make a constructive, complex, detailed report, analyzing the word from the perspective of several respondents and exploratory studies on natural situations.⁹

Scientific research categorized as library research plays a crucial rule in the entire set of research methodologies. Literature research has several objectives, such as: linking research with various existing literature that fits the research theme, informing the audience about the results of the other research conducted at the same time with similar topics, and

⁷ AL. Tridhonanto & Beranda Agency., *Optimalkan Potensi Anak dengan Game*, (Jakarta: PT Elex Media Komputindo, 2011), 14.

⁸ https://id.wikipedia.org/wiki/PlayerUnknown's_Battlegrounds, accessed on Monday 22 July 2019, 00.59am.

⁹ Iskandar, *Metodologi Penelitian Kualitatif*, (Jakarta: Gaung Persada, 2009), 11.

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filling the gaps of previous studies.¹⁰ The literature review is intended to summarize and interpret theories and concepts which is related to ongoing research.¹¹

With regard to ongoing research, the authors try to connect the fatwa of the Majelis Permusyawaratan Ulama Aceh (MPU) No. 3 of 2019 on the Law of the Unknown Player's Battlegrounds (PUBG) and alike, based on library research by considering two things, namely *maslahah*, the benefits obtained when playing the game and, *mafsadah*, damage that occurs following playing PUBG games. The discussion that involves such aspects is expected to produce a more constructive study than previous studies.

C. DISCUSSION

1. Islamic Perspectives about Entertainments and Games

Games are a kind of entertainment and a mean for refreshment (اللهو والترويه). Initially, Islam Originally, Islam ordered its followers to devote their entire lives solely to the worship of Allah and this becomes the basic principle of human creation as Allah says in the Quran “*And I did not create the jinn and the humans except to worship Me.*” (QS. Adz Dzariyat: 56). From this, Islam obliges its followers to obey whatever God orders and avoid whatever the God prohibits, Allah SWT says, “*So fear God, and obey me.*” (QS. Asy-Syuara: 108) and he says, “*But whoever disobeys God and His Messenger, and oversteps His bounds, He will admit him into a Fire, wherein he abides forever, and he will have a shameful punishment.*”(QS. An-Nisa: 14).

Islam is a religion that respects both the objective and the concrete realities that occur around human life or within human beings themselves; it is called al-Islam din wâqi'iy.¹² It is human nature to love beauty, magnificence, good looks, delicacy, intellect, and entertainment to relieve tiredness or boredom, and so on. Islam then does not prohibit such things¹³ as Allah says, “*And there is beauty in them for you, when you bring them home, and when you drive them to pasture.*” (QS. An-Nahl: 6), and He says, “*O Children of Adam! Dress properly at every place of worship, and eat and drink, but do not be excessive. He does not love the excessive.*” (QS. Al-A'raf: 31). According to Islam, originally a game is permissible unless there is a *daleel* (textual evidence) that clearly prohibits it. In case, no *daleel* forbid, it will return to the basic law of permissibility. This refers to the principle of *fiqh*¹⁴:

¹⁰ Creswell John W., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3th, terjemahan Achmad Fawaid, (Yogyakarta: , 2010), 40.

¹¹ Gary Anderson and Nancy Arsenault, *Fundamentals of Educational Research*, 2nd Edition, (Philadelphia: The Falmer Press, 1998), 83.

¹² See: <https://tarjih.or.id/hukum-game-online/>, accessed on Wednesday 2019, 13,59pm.

¹³ Yusuf Qardhawi, “*Halal Dan Haram Dalam Islam*”, Cet. 1 (Cairo: Maktabah Wahbah, 2012), 330. See: <https://www.al-qaradawi.net/node/5038>, accessed on Wednesday 10 July 2019, 14.2pm.

¹⁴ Jalaluddin al-Suyuti, *Al-Asyba' Wa Al-Nadhoir*, cet. 2 (Riyadh: Maktabah Nazar Mustafa al-Bazz, 1997), 102.

الأصل في الأشياء الإباحة حتى يدل الدليل على التحريم علي التحريم

Which means: “Basically all things are lawful unless evidence (daleel) forbids it.”

Essentially every type of game, either available on the computer or accessible online contains any benefits and disadvantages. Therefore, we cannot deny that many types of games have advantages for individuals such as educational games that are used mainly for learning aid. However, there are also many games available on the computer or accessible online that contains harmful and destructive elements such as violence, brutality, sexuality, hate speech, and so on. This is extremely dangerous to anyone and we must be aware of whether Islam allows or prohibits it.¹⁵

Therefore, not all types of games are permissible in Islam and Islam only allow types of games that conform to the Shari'a values and do not lead to harm such as educational games, games for health or games that contain other good moral values. Games that have harmful elements and carry any harm to people are highly prohibited in Islam.¹⁶ Yusuf al-Qardhawi in his book, *Fiqhu al-Lahwi wa al-Tarwihi*, classifies various types of entertainment or games that are discouraged in Islam as follows:¹⁷

- a. Games or entertainments that contain violence such as boxing or shooting because they contain elements of self-harm and others.
- b. Games or entertainments that depict women's awrah or nakedness in front of non-Mahram men such as swimming or wrestling.
- c. Games or entertainments that contain magic and gambling.
- d. Games or entertainments that contain violence against animals like chicken coop.
- e. Games or entertainment intended to mock or humiliate a person, group, or religion.
- f. Games or entertainments that lead to excess and extravagance.

2. The Concept of Maslahah and Mafsadah

Islamic law is proposed to achieve *maslahah*, both *maslahah* in the world and in the hereafter. Therefore, every permission or prohibition in Shari'ah is essentially intended to reach Shari'a objective as the principle جلب المصالح ودرء المفاسد which means securing benefits and avoiding harms. Thus, Islamic law as a whole ends up in *maslahah*, which can be a form of removing *al-mafsadah* and may be an embodiment of *al-maslahah* or benefits. In other words, no law has any element of *al-madarrah*

¹⁵ See: <http://www.suaramuhammadiyah.id/2016/07/22/fatwa-tarjih-tentang-hukum-memainkan-game-online-hasilnya/2/>, accessed on Wednesday 17 July 2019, 16.29pm.

¹⁶ Mohammad Kamil Bin Hj Ab Majid dan Muhammed Bin Yusof, “*Ke Arah Memperkasakan Islamisasi Seni Muzik Sebagai Satu Alternative: Satu Pengamatan Awal*”, *Jurnal Hadhari* ed, Khas (2008), 106, see: <http://journalarticle.ukm.my/230/1/1.pdf>, dan juga Lukmanul Hakim Hanafi, Zulkifli Mohamad Al-Bakri, dan Raja Raziff Raja Shaharuddin, “*Hiburan: Muzik, Nyanyian, Nasyid Menurut Perspektif Fiqh Dan Fatwa*”, *Jurnal Infad*, Vol. 3, No. 1 (2014), pp. 84, see: <http://jfatwa.usim.edu.my/index.php/jfatwa/article/view/110>, accessed on Wednesday 10 July 2019, 14.58pm.

¹⁷ Ajib Ria Saputra, *Analisis Fatwa Majelis Tarjih Muhammadiyah Tentang Hukum Mencari Penghasilan Dari Game Online*, (tesis sarjana muda: Universitas Islam Negeri Walisongo, Semarang, 2017), 53-54. See: <http://eprints.walisongo.ac.id/7670/>, accessed on Wednesday 17 July 2019, 14.17pm.

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but to abstain and no law contains elements of *al-maslahah* but to achieve.¹⁸ Therefore, Shari'ah is based on *maslahah* for humans which is the aim of bringing benefits and preventing harms. In fact, Islamic law is perfectly compatible with current development in time and place from time to time.¹⁹

However, the *maslahah* does not mean Shari'ah because not all good deeds from a human point of view can be considered a *maslahah* if they contradict to Shari'ah, but every Shari'ah has *maslahah*.²⁰ Thus, *maslahah* in Islamic law is one of the most definitive arguments among scholars, and the most important is the use of the method in *ijtihad*. However, basically all the purpose of the law is *maslahah*. This is because sometimes *maslahah* becomes a *daleel* and a method of *ijtihad*, sometimes also becomes a legal purpose, or becomes both at the same time. In addition, *maslahah* is a term that is often discussed when it comes to Islamic law because it is primary objective of *Shari'ah* (Maqasid Shari'ah).²¹

Maslahah is *Masdar* (verbal noun) of *صَلَح* which is the opposite of *فَسَاد* (harms) and *maslahah* literarily means removing harms.²² According to *Bahasa Indonesia* dictionary, *maslahah* means something that brings goodness, advantages, and benefits.²³ As suggested in *Dhawabit al-Fii as-Shariah al-Islamiyyah*, *maslahah* also means benefits.²⁴

Thus, from the above definition we can conclude that *maslahah* by language means that anything brings goods or benefits to humans. In addition, all kinds of goodness that are associated with humans are considered as *maslahah* even though they do not outwardly bring goodness to humans.²⁵ As for definition of *maslahah* in terms of epistemology, the previous scholars gave their definitions as the followings.

¹⁸ Johari, *Konsep Masalahah Izzudin Ibn Abdi Salam Telaah Kitab Qawa'id al-Ahkam Limashalih al-Anam*, Jurnal Episteme, Vol. 8, No. 1 (Juni 2013), pp. 74-75. See: <http://ejournal.iain-tulungagung.ac.id/index.php/epis/article/view/38>, accessed on Friday 19 July 2019, 16.55pm.

¹⁹ Akbar Sarif, Muhammad Aunurochim Mas'ad, & Ridzwan bin Ahmad, *Konsep Masalahah Dalam Kompilasi Hukum Islam (KHI): Suatu Tinjauan Syarak Ke Atas Larangan Pernikahan Antara Agama*, Jurnal: MJSL, Vol. 5, No. 2, (December 2017). See: <http://mjsl.usim.edu.my/index.php/jurnalmjssl/article/view/66>, accessed on Sunday 21 July 2019, 18.08pm.

²⁰ Sarif et.al., 140.

²¹ Agus Hermanto, "Konsep Maslahat dalam Menyikapi Masalah Kontemporer (Studi Komparatif al-Tufi dan al-Ghazali)", *Jurnal al-A'dalah* 14, No. 2 (2017): 435-436, <http://ejournal.radenintan.ac.id/index.php/ialah/article/view/2414/2394>, accessed on Friday 19 July 2019, 15.54pm.

²² Ibn Manzur, *Lisn al-'Arab*, cet. 3 Beyrut: Dir Sdir vol. 2, (1994 M/ 1414 H): 516-517. https://ia600209.us.archive.org/28/items/waq10576/02_10577.pdf, accessed on Wednesday 17 July 2019, 14.47pm.

²³ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, cet. Ke-4, (Jakarta: Pusat Bahasa, 2008), 923.

²⁴ Muhammad Said Ramadhan al-Bhuti, *Dhawabit al-Maslahah Fii as-Shari'ah al-Islamiyyah*, cet.2, (Damaskus: Muassas al-Risalah, 1973M/1393H), 23. <https://ia800204.us.archive.org/8/items/waq31187/31187.pdf>, diakses on Wednesday 17 July 2019, 15.07pm.

²⁵ Akbar Syarif dan Ridzwan bin Ahmad, "Konsep Masalahah Dan Mafsadah Sebagai Asas Pemikiran Maqsid Syariah: Satu Analisis", *Jurnal Ijtihad* 10, No. 2, (2016): 3, <https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/view/1241/920>,

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In *al-Bahru al-Muhith Fii Ushul al-Fiqh*, al-Khawarizmi defines *maslahah* as

المحافظة على مقصود الشرع بدفع المفساد عن الخلق²⁶ which means that is maintaining the objective of Shari'ah by preventing harms or damages or things that harm human beings.

Imam al-Gazzali argues جلب منفعة او دفع مضرة²⁷ which means *maslahah* is an expression of achieving benefits and protecting from harms. Furthermore, he suggests that *maslahah* is:

المحافظة على مقصود الشرع ومقصود الشرع من الخلق خمسة, وهو أن يحفظ عليهم دينهم ونفسهم وعقلهم ونسلهم ومالهم. فكل ما يتضمن حفظ هذه الأصول الخمسة فهو مصلحة وكل ما يفوت هذه الأصول فهو مفسدة ودفعها مصلحة²⁸

which means: preserving the objective of Shari'a, and the objectives are to protect five essentials, namely religion, life, intellect, lineage, and property. Everything that preserves these five basic values could be called *maslahah*, while any matter that removes these five would be called *mafsadah*, and removing *mafsadah* is also called *maslahah*. Meanwhile, Ibn Asyur in his book *Maqasid al-Syariah al-Islamiyyah* defines *maslahah* as:

وصف للفعل يحصل به الصلاح أي النفع منه دائما أو غالبا للجمهور أو للأحاد²⁹

Which means: an act that continuously brings goodness and benefits to both people and the individual.

From all the definitions outlined by the scholars above, we can draw the conclusion that the term *maslahah* covers all things or acts that bring about any goodness and benefits with compliance to the five objective Shari'ah, namely protection of religion, life, intellects, lineage, and property.

Furthermore, when discussing *mafsadah* we find that some scholars discuss the issue of *mafsadah* directly along with the concept of *maslahah*. However, it is undeniable several other

²⁶ Muhammad bin Bahadir bin Abdullah az-Zarkasyi Badruddin, *al-Bahru al-Muhith Fii Ushul al-Fiqh*, muhaqqid: Abdul Qadir Abdullah al-'Anii, (Kairo: Dar al-Shofwah, cet. 2, 1992M/1413H), juz 6, pp. 76. See: <https://ia601306.us.archive.org/21/items/FP2504/bmoheet6.pdf>, accessed on Wednesday 17 July 2019, 17.15pm.

²⁷ Abu Hamid al-Ghazali, *al-Mustashfa min Ilm Ushul, Tahqiq: Hamzah bin Zuhair Hafidz*, Jamiah Islamiyyah al-Madinah al-Munawarah, vol. 2, (t.t): 481, <https://ia800509.us.archive.org/22/items/FPmustasfa/mustasfa2.pdf>, accessed on Wednesday 17 July 2019, 18.06pm.

²⁸ al-Ghazali, 482.

²⁹ Muhammad al-Tahir Ibn Asyur, *Maqasid al-Syariah al-Islamiyyah*, Tahqiq: Muhammad al-Habib Ibn al-Khaujah (Qatar: Wizaratu al-Awqaf Wa al-Syu'un al-Islamiyyah, 2004M/1425H), juz 3, 200. See: https://ia800506.us.archive.org/15/items/FP64275/03_64277.pdf, accessed on Wednesday 17 July 2019, 23.06pm.

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scholars discuss the issue of *mafsadah* separately in a general discussion without a deep discussion in detail.³⁰

Mafsadah according to Ibn Manzur literarily means *خلاف المصلحة* which is anything that contradicts to *maslahah*. *Mafsadah* also means damages or something that brings harms³¹ and destruction and can lead to damages and destruction.³²

Meanwhile, according to Al-Tufi *mafsadah* terminologically means any matter that brings harms.³³ Additionally, ‘Abd al-Salam defines *mafsadah* as something frustrating and painful and the reasons that lead to both.³⁴ Imam al-Ghazali defines *mafsadah* as something that remove or prevent (totally or partially) *maqasid al-shariah* namely religion, life, intellect, posterity, and property.³⁵

Based on the definition of *mafsadah* given by the scholars above, it can be concluded that *mafsadah* is any act that causes harm and loss of benefit that threatens five essentials (religion, life, intellect, posterity, and property), which happens to either the majority of humans or individuals. In addition, preventing *mafsadah* is seen as *maslahah*.³⁶

3. Haram Fatwa against PUBG Issued by Majelis Permusyawaratan Ulama Aceh (MPU)

Recently, the world, especially Muslims, were shocked by the incidents of attacks and brutal shootings at mosques in New Zealand on Friday 15 March 2019, which took 49 victims, including 41 people at An-Noor mosque, 7 people Christchurch mosque, and 1 person died in hospital. The offender is Breton Tarrant. He committed brutal shooting while doing live streaming so that the video went viral on social media such as Facebook, Instagram and so on.³⁷ He broadcasted the shooting live,

³⁰ Akbar Syarif dan Ridzwan bin Ahmad, “Konsep Maslahah Dan Mafsadah Sebagai Asas Pemikiran Maq sid Syariah: Satu Analisis” *Jurnal Ijtihad*, 10, No. 2, (2016): 5, <https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/view/1241/920>, accessed on Friday 19 July 2019, 16.25pm.

³¹ Akbar Syarif, and Ridzwan Ahmad, “Konsep Maslahat dan Mafsadah Menurut Imam al-Ghazali”, *Jurnal Tsaqafah* 13, No. 2, (2017): 358, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/1183/1130>, accessed on Friday 19 July 2019, 15.11pm.

³² Siti Khatijah Binti Ismail, *Penentuan Standard Maslahah dan Mafsadah Dalam Rawatan Materniti di Malaysia*, Tesis Doktor, Akademi Pengajian Islam Universiti Malaya (2017): 37. See: http://studentsrepo.um.edu.my/7940/2/PENENTUAN_STANDARD_MASLAHAH_DAN_MAFSADAH_DALAM_RAWATAN_MATERNITI_DI_MALAYSIA.pdf, accessed on Friday 19 July 2019, 15.28pm.

³³ Khatijah, 38.

³⁴ Izz al Din ‘Abd Salam, “Qawaid al Ahkam fi Masalih al anam, Tahqiq: Thaha Abdul Rauf Sa’ad”, Revised Edition, Kaherah: Makatabah al-Kulliyat al-Azhariyah, vol.1 (1994M/1414H): 11-12, https://ia600503.us.archive.org/27/items/FP30006/01_30006.pdf, accessed on Friday 19 July 2019, 16.09pm.

³⁵ Akbar Syarif, Ridzwan Ahmad, *Konsep Maslahat dan Mafsadah Menurut Imam al-Ghazali*, 359.

³⁶ Akbar Syarif dan Ridzwan bin Ahmad, *Konsep Maslahah Dan Mafsadah Sebagai Asas Pemikiran Maq sid Syariah: Satu Analisis*, 6.

³⁷ Salma Fenty Irlanda, *Penembakan Christchurch Mirip Game, Ternyata 5 Games Sadis Penuh Kekerasan Ini Berbahaya Lho!*, (taken website resmi Tribunstyle.com, see: <https://style.tribunnews.com/2019/03/16/penembakan-christchurch-mirip-game-ternyata-5-games-sadis-penuh-kekerasan-ini-berbahaya-lho>, accessed on Monday 22 July 2019, 14.29pm).

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presumably inspired by a game³⁸ because he imitates the shooting in PUBG.³⁹ Furthermore, PlayerUnknown's Battlegrounds (PUBG), is in fact has been banned in many countries such as China,⁴⁰ India,⁴¹ Irak,⁴² and Nepal⁴³ for its harmful effects on kids and youths.⁴⁴

Following the misfortune befell Muslims at two mosques in Christchurch, New Zealand, the Indonesian Ulema Council (MUI) on Tuesday afternoon, March 26, 2019, held a meeting with various parties to discuss the issues of battle and violence games that are popular in Indonesia such as PUBG. In this meeting, Hasanuddin AF as chairman of the MUI Fatwa commission discuss the issue by looking at to what extent mudharat resulted by the game, as well as its benefits. Furthermore, the result of the discussion is later taken into consideration to formulate a fatwa on the game and become a reference for the government to impose regulations. The Indonesian Ulema Council (MUI) of West Java also considered issuing *haram* fatwa against Player Unknown's Battlegrounds (PUBG).⁴⁵ However, to this day the Indonesian Ulema Council (MUI) is still in the process of reviewing and has not yet issued a statement or an official decision on the fatwa against battle-royale or shooting games such as PUBG.⁴⁶

³⁸ Rezza Dwi Rachmanta, *Pelaku Penembakan di Masjid Selandia Baru Diduga Terinspirasi dari Game?*, (taken from Suara.com, see: <https://www.suara.com/teknologi/2019/03/16/135439/penembak-di-selandia-baru-akui-aksinya-terinspirasi-dari-game-fortnite>, accessed on Monday 22 July 2019, 14.36pm).

³⁹ Taufik Husain, *Insiden Berdarah di New Zealand: Islamophobia atau Terinspirasi dari Video Game??*, (taken website resmi Kompasiana.com, see: <https://www.kompasiana.com/taufikhusain19/5c8c0b390b531c64a20f4d12/insiden-berdarah-di-new-zealand-islamophobia-atau-terinspirasi-dari-vidio-game>, accessed on 22 July 2019, 14.42pm).

⁴⁰ James Vincent, *Tencent shuts down PUBG Mobile in China for patriotic alternative* (taken <https://www.theverge.com/2019/5/8/18536564/pubg-mobile-china-tencent-dropped-monetization>), dan Rob Gordon, *PUBG China Isn't Happening, Game For Peace Launching Instead*, (taken <https://screenrant.com/pubg-china-replaced-game-for-peace/>, accessed on Monday 22 July 2019, 15.17pm.)

⁴¹ Saritha Rai, *India bans most popular game over fear of creating 'psychopaths'*, (see: <https://www.thejakartapost.com/life/2019/03/25/india-bans-pubg-game-over-fear-psychopaths.html>), dan Ginny Woo, *PUBG Mobile Banned In Four Indian Cities*, (See: <https://screenrant.com/pubg-mobile-banned-india/>), accessed on Monday 22 July 2019, 15.19pm.

⁴² Anthony Cuthbertson, *Fortnite and PUBG to be banned in Iraq over links with violence and crime*, (see: <https://www.independent.co.uk/news/world/middle-east/fortnite-ban-iraq-apex-legends-pubg-violence-games-a8870471.html>), dan Charles Stratford, *Iraq government bans computer games including PUBG*, (See: <https://www.aljazeera.com/news/2019/05/iraq-government-bans-computer-games-including-pubg-190505093722737.html>), accessed on Monday 22 July 2019, 15.22pm.

⁴³ Gopal Sharma, *Nepal bans online game PUBG citing negative impact on children*, (see: <https://www.reuters.com/article/us-nepal-pubg/nepal-bans-online-game-pubg-citing-negative-impact-on-children-idUSKCN1RN2FQ>), dan Roshan S, *Govt bans popular online game PUBG*, (see: <https://thehimalayantimes.com/nepal/government-bans-popular-online-game-pubg/>), accessed on Monday 22 July 2019, 15.27pm.

⁴⁴ Bangun Santoso, *Dianggap Berdampak Negatif, Nepal Resmi Larang Game PUBG*, diambil daro website resmi Suara.com, see: <https://www.suara.com/news/2019/04/13/194313/dianggap-berdampak-negatif-nepal-resmi-larang-game-pubg>, accessed on Monday 22 July 2019, 15.08pm.

⁴⁵ Fajar Pratama, *Pertimbangkan Fatwa Haram, MUI Pusat Juga Kaji Game PUBG*, (see: <https://news.detik.com/berita/d-4477223/pertimbangkan-fatwa-haram-mui-pusat-juga-kaji-game-pubg>), accessed on Monday 22 July 2019, 15.42.

⁴⁶ Hesti Rika, *MUI Masih Kaji Wacana Fatwa Haram PUBG*, (see: <https://www.cnnindonesia.com/teknologi/20190621162711-185-405331/mui-masih-kaji-wacana-fatwa-haram-pubg>), accessed on Monday 22 July 2019, 15.54pm.

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Meanwhile, the Aceh Ulama Consultative Council (MPU) issued *haram* fatwa against PUBG and online games with shootout genres. Tgk H Faisal Ali, as the deputy chairman of the Aceh MPU, said the fatwa was issued because the PUBG game could cause a lot of harms as discussed with experts⁴⁷ such as IT experts and psychologists.⁴⁸ The discussion took place from 17-19 June 2019 in the Hall of the Aceh MPU building, Banda Aceh. The decision related to the law consists: Considering, in view of, and paying attention, by putting our trust in Allah and the approval of the plenary session, the Aceh MPU decided that the playing PUBG games and the like is haram, because the game contains two harmful elements for the next generation of Islam. Violence and brutality are the most prominent things and potentially have negative influence on the player's attitude and behavior. Such a 'live' game degrades Islamic symbols. This was conveyed by the Chairman of the Aceh MPU, Muslim Ibrahim to Serambinews.com, Wednesday (6/19/2019) after the closing of the plenary, referring to the fatwa that was ratified.⁴⁹ Do not stop there, PUBG and the like are also considered potentially causing addictive and aggressive behavior at a very dangerous level such as promoting violence to murder, which is one of the factors that trigger a teenage suicide in India, able to push teens towards terrorism and so forth.⁵⁰

Therefore, based on explanation of deputi head of the MPU Aceh about *haram* fatwa against PUBG and its negative effect as well as reason behind prohibition of PUBG in several countries such as China, Nepal, and so on, the authors argue that the *haram* fatwa is absolutely right and consistent with the primary objectives of Islamic law, which is preventing harms (*mudharat*) is more desirable than gaining bigger benefits (*maslahah*). This complies with the principle of *fiqh* *درء المفاسد مقدم على جلب المصالح*

*جلب المصالح*⁵¹ which means refraining harms (*mafsadah*) should come first from taking benefits

⁴⁷ Hesti Rika, *MUI Pertimbangkan Keluarkan Fatwa Haram PUBG setelah Aceh*, (see: <https://www.cnnindonesia.com/teknologi/20190621162136-185-405329/mui-pertimbangkan-keluarkan-fatwa-haram-pubg-setelah-aceh>), accessed on Monday 22 July 2019, 16.36pm.

⁴⁸ Rino Abonita, Sah, *PUBG dan Sejenisnya Haram di Aceh*, (see: <https://www.liputan6.com/regional/read/3993464/sah-pubg-dan-sejenisnya-haram-di-aceh>), accessed on Monday 22 July 2019, 18.34pm.

⁴⁹ Artikel ini telah tayang di tribun-timur.com, dengan judul *PUBG Haram! Ini Alasan Majelis Permusyawaratan Ulama Aceh Keluarkan Fatwa Haram Game PUBG*, (see: <https://makassar.tribunnews.com/2019/06/19/pubg-haram-ini-alasan-majelis-permusyawaratan-ulama-aceh-keluarkan-fatwa-haram-game-pubg>), Editor: Hasrul, accessed on Monday 22 July 2019, 00.09am.

⁵⁰ Agustin Setyo Wardani, *HEADLINE: PUBG dan Ancaman Fatwa Haram, Seberapa Bahaya Gim Online Itu?*, (see: <https://www.liputan6.com/teknologi/read/3926290/headline-pubg-dan-ancaman-fatwa-haram-seberapa-bahaya-gim-online-itu>), accessed on Monday 22 July 2019, 18.42pm.

⁵¹ Shalih Bin Ghanim As-Sadlan, *Al-Qawaid Al-Fiqhiyyah Al-Kubra Wama Tafarra'a 'Anha*, (Riyad: Dar Balnasyah, cet. 1, 1997M/1417H), p. 514. See: <https://ia802709.us.archive.org/19/items/FP34458/34458.pdf>, accessed on Monday 22 July 2019, 18.27pm.

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(*masalah*) and the principle of *الضرر يدفع بقدر الإمكان*⁵² which means harms are prevented wherever possible.

For example allowing users especially kids to play PUBG and other similar battle games train the kids to be "killers", because PUBG teaches its players how to use sharp weapons, firearms, and displays harrasments, brutality, violence, and more.⁵³ Thus, we should avoid the harms resulted by PUBG. Even though originally everything is permissible according to Islamic law, if the game contains and brings more and bigger harms then the law changes; it becomes prohibited.⁵⁴

In addition, the authors found that the *haram* fatwa against PUBG became the only *haram* fatwa issued by the MPU of Aceh. In other word, we did not find *haram* fatwa on similar theme, except the fatwa of MPU Aceh. Haram fatwa of PUBG can also be a reference for other parties in other countries to produce similar fatwa to prevent harms caused by PUBG and to gain larger benefits for safety of people and countries as this becomes the basis to prohibit PUBG in China.

D. CONCLUSION

Based on the discussion of the Fatwa Ulama Consultative Assembly (MPU) of Aceh about the haram status of PlayerUnknown's Battlegrounds (PUBG), we can conclude that the game brings more harms than benefits. Therefore, the *haram* fatwa of PUBG that has been issued by the MPU of Aceh has been right to prevent any harm or damage that may result from it. The damage is not only physical, but also psychological and mental damage. Islam are always trying to preserve a wide range of *masalah*, such as intellectual, property, posterity, life and most importantly religion.

The authors suggest future research to be remain objective in analyzing the dynamics of legal changes, particularly on the game-themed issues, because basically, a game is originally permissible (changed) unless an evidence indicate that it is prohibited. As general advice to the public, *haram* fatwa against PUBG game issued by Ulama Consultative Assembly (MPU) of Aceh can be used as Shar'i legal guidelines until government imposes regulations and policies that accommodate the game into a positive activity that makes further advance for religion, civilization and the nation.

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⁵² Shalih, 508.

⁵³ Pratama Persadha, *Sebaiknya Tidak Langsung Diharamkan*, (see: <https://rmco.id/baca-berita/kontroversi/11766/game-pubg-dan-sejenisnya-dianggap-melatih-anakanak-menjadi-pembunuh-pratama-persadha-sebaiknya-tidak-langsung-diharamkan>), accessed on Monday 22 July 2019, 16.46pm.

⁵⁴ Anita Sinuhaji, *Fatwa Haram Game PUBG, MUI Medan Menunggu Keputusan Pusat*, (see: <https://medaninside.com/fatwa-haram-game-pubg-mui-medan-menunggu-keputusan-pusat/>), accessed on Monday 22 July 2019, 16.56pm.

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