

ISLAMIC PERSPECTIVES ON CLAW MACHINE TRANSACTIONS

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Abstract: This study examines the practice of buying and selling dolls through claw machine games from the perspective of Islamic law. The research aims to explore the procedures involved in these transactions and evaluate their compliance with Islamic jurisprudential principles. A qualitative, descriptive field research method was employed, with data collected through interviews and documentation. Primary data sources include interviews with one claw machine provider and four users, while secondary sources comprise scholarly journals, articles, and books related to buying and selling practices and claw machine games. The findings reveal that the transaction begins with the purchase of a coin for IDR 1,000, which is then inserted into the claw machine to operate the controls for 30 seconds. Players attempt to maneuver the claw to grab a doll, but the outcome depends on chance, as the success of obtaining the doll is not guaranteed. From an Islamic perspective, this practice is problematic due to the presence of *gharar* (uncertainty) and *maysir* (gambling-like elements), which violate the principles of transparency, fairness, and certainty required in trade. The study concludes that the buying and selling of dolls through claw machine games is impermissible in Islam, as it fails to meet the essential conditions of valid trade and includes prohibited elements of uncertainty and chance. This research underscores the need for adherence to ethical and transparent trade practices in accordance with Islamic law.

Keywords: Claw Machine, buying and selling, Islamic Law, *gharar*, *maysir*

Introduction

Buying and selling is the exchange of goods or items that have value and benefit for both parties based on an agreement that has been made. The conditions for a valid transaction include the presence of the parties involved in the contract, a clear offer and acceptance, the object being useful, pure, owned by the seller, and the price being clear. The essential components of a sale and purchase transaction include the presence of the seller, the buyer, the goods, and the offer and acceptance (*ijab qabul*). (Ningsih, 2021)

The verse from Surah An-Nisa (4:29)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَفْتَأِلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَّحِيمًا

Artinya :

"O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in crime, while you know [it is unlawful]."

The word of Allah SWT: "Except with a trade based on mutual consent" (Quran 4:29), as if Allah is emphasizing, "Do not engage in actions that are prohibited in acquiring wealth. Instead, engage in transactions that are lawful, which occur through mutual approval between the seller and the buyer. Let this be the means of acquiring wealth." (Syaikhu, Ariyadi, & Norwili, 2020)

The claw machine is a modern game that is popular among people, ranging from children to adults. The claw machine is a box-shaped device containing dolls of various sizes and shapes. These dolls serve as prizes in the claw machine game when the player wins. In the practice of the claw machine game, there is an element of *maysir*. *Maysir* refers to a type of gambling that involves a wager (such as valuable items, money, or others), where the loser must give their money or items to the winner. More specifically, *maysir* refers to the transfer of goods or money in a manner based on chance. (Hilyatin, 2021)

The claw machine game is played using coins, which are purchased at a price of IDR 1,000 per coin. The coin is then inserted into the machine, and the player moves the panel towards the desired doll. The claw will then attempt to grab the doll. If the claw successfully captures the doll, the player will win and receive the doll as a prize. However, if the player fails to capture the doll, they will not receive a prize, and the money spent on the coin is not refunded. This claw machine game creates a sense of curiosity among players, which leads to the desire to continue playing. Players may spend a considerable amount of time on the game due to dissatisfaction with the results.

The claw machine game offers a reward to the winner, as the player will receive a prize if they win. If they lose, they must buy another coin and continue playing until they win a prize. Therefore, the game involves an element of chance, where the player is caught between two possibilities: winning (profit) or losing (loss). The game is popular among people of all ages and is motivated by the tempting offers of prizes, leading to extended playtime. The game does not guarantee any certainty (it depends on luck), and players often experience frustration and disappointment due to wasted time and money without receiving a reward.

Literature Review

Buying and Selling

The term "buying and selling" in Arabic originates from the word *al-ba'i*, which means to sell, exchange, or trade (something for something else). The term *al-ba'i* is sometimes used in contrast with its opposite, *al-syira'*, which means buying. Thus, *al-ba'i* can refer to both "selling" and "buying" (M.S, 2014). In linguistic terms, *jual beli* can be understood as *mutlaq al-mubadalah*, meaning an absolute exchange. In other words, it refers to the act of trading something for something else (*muqabalah sya'i bi sya'i*), which is the exchange of goods or items (Rozalinda, 2016). In its technical sense, buying and selling is defined as the exchange of goods or property for money, where ownership rights are transferred from one party to another based on mutual consent (Ismail Pane, 2022).

The word of Allah SWT in the Quran, Surah Al-Baqarah, verse 275 regarding buying and selling is as follows:

الَّذِينَ يَأْكُلُونَ الرِّبَوًا لَا يَقُولُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَحَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَوْ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَوْ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَّبِّهِ فَأَنْتَهَى فَلَمَّا مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْنَابُ النَّارِ هُمْ فِيهَا خَلِدونَ

It means: "Those who consume usury will not stand except as stand the one whom the Devil has driven to madness. That is because they say, 'Trade is just like usury.' But Allah has permitted trade and has forbidden usury. So, whoever has received an admonition from his Lord and desists, then what he has previously received is his, and his matter is with Allah. But whoever returns to usury, they are the companions of the Fire; they will abide therein eternally." (Quran 2:275)

The majority of scholars state that the pillars of buying and selling are four:

1. There must be parties involved in the contract, or *al-muta'aqidain* (the seller and the buyer).
2. There must be *shigat* (the verbal offer and acceptance).
3. There must be the goods being bought (*Ma'kud 'alayh*).
4. There must be an exchange value for the goods.

There are two types of buying and selling, namely:

1. *Bai' Shahihah*, which refers to a sale contract that meets the necessary conditions and pillars of buying and selling. Below are some types of valid sales according to Islamic law:
 - a. Sale of goods that are clearly visible and available at the place of transaction.
 - b. *Bai' Isyrak* (joint sale of goods), where I form a partnership with you in a contract by investing 1/3 of what I purchase.
 - c. *Bai' Muhatthah* (sale with a discount), where the seller gives a discount to the buyer.
 - d. *Bai' Tauliyah* (sale at the purchase price, with no profit), where the goods are sold at the same price they were acquired.
 - e. *Bai' Muqabahah* (sale of animals for animals), where animals are exchanged. In *Bai' Muqabahah*, it is required that there be no elements of usury (*riba*), such as selling one cow to another with an unknown milk yield from both.
 - f. *Bai'* with the condition of *khiyar* (option agreement), where an agreement is made between the buyer and seller to return the goods if there is a discrepancy within a mutually agreed-upon period.
 - g. *Bai' bi-syarti al-bar'a'ah min al-aib* (sale with the condition that there are no defects in the goods), where the sale is conditioned upon the goods being free from any faults or defects (Subairi, 2021, p. 72).
 - h. *Bai' As-Salam* (Advance Sale). The term *as-salam* is also referred to as *as-salaf*. Its meaning is selling something with specific characteristics, where the item is still the seller's responsibility but the payment is made immediately or in cash. Fiqh scholars refer to this as *al-Mahawi'ij*, meaning something urgent, because in this type of sale, the goods are not present at the place of transaction, while both parties are in a state of urgency. The party with money needs the goods, and the party with the goods needs the money, even before the goods are available. The money is intended to fulfill the buyer's needs (Jaih Mubarok, 2017).
 - i. *Buying and Selling Al-Istishna'*. *Istishna'* is a contract for ordering goods between two parties with specific specifications and payment terms. The goods ordered have not yet been produced or are not available on the market. *Istishna'* involves ordering a company to manufacture certain goods or commodities for the buyer or the one who placed the order. In *Istishna'*, payment can be made in advance, through installments, or deferred until a future time. For the *Istishna'* contract to be valid, the price must be agreed upon at the outset and the goods must have clear specifications that have been mutually agreed upon (Ningsih, 2021).
 - j. *Buying and Selling As-Sharf* (Exchange of Gold or Silver, Whether Similar or Not). In the fiqh terminology dictionary, it is stated that *Ba'i Sharf* refers to the sale of currency for currency (e.g., gold for gold) (Subairi, 2021, p. 71).
 - k. *Buying and Selling Murabahah*. *Murabahah* is derived from the Arabic word *ribh*, which means profit, because in a *murabahah* sale, the profit must be disclosed. In terms of definition, *murabahah* is a sale where the selling price consists of the cost price plus an agreed-upon profit (Shiddieqy, 1984).

2. *Bai' Fasidah*, refers to a contract of sale that does not fulfill one or all of the conditions and pillars of buying and selling.

Principles of Buying and Selling

1. Principle of Justice

According to Islam, justice is the most important rule in all aspects of the economy. One of the characteristics of justice is not forcing people to buy goods at a certain price. There should be no monopoly, price manipulation, or exploitation of the weak by those with strong capital.

2. Mutual Consent

This principle is a continuation of the principle of fairness. It acknowledges that every form of interaction, whether between individuals or parties, must be based on mutual consent. This consent can mean the willingness to engage in a particular transaction or the willingness to give or accept wealth as the subject of the transaction.

3. Being Honest, Trustworthy, and Truthful

Truthfulness is a key characteristic of a believer and even a trait of the Prophet. Without truth, religion cannot stand firm and stable. Therefore, one of the essential qualities of a trader that is favored by Allah is truthfulness. Truth leads to blessings for both the seller and the buyer. If both parties are truthful and willing to disclose any flaws in the goods being sold, both will receive blessings from the transaction. However, if both parties hide the defects of the goods and lie, even if they make a profit, the blessing of the sale will be lost.

4. Amanah (Trustworthiness)

Amanah means returning any rights to their rightful owners, not taking more than one's due, and not minimizing the rights of others, whether in terms of price or wages. In trade, there is a term called "marketing with amanah," such as in the sale of murabahah. This means that the seller must clearly explain the characteristics, quality, and price of the goods to the buyer without exaggerating.

5. Honesty (Faithfulness)

In addition to being truthful and trustworthy, a trader must also be honest, with the intention of ensuring that others receive goodness and happiness as they would wish for themselves. This includes disclosing any defects in the goods that the seller knows of, especially those that are not visible to the buyer. One form of dishonesty is inflating prices for someone who is unaware of the market price, deceiving the buyer by charging more than the market price.

6. Not Wasteful (Avoiding Extravagance)

Islam requires that every person spends their wealth to meet the needs of themselves and their family and to give in the way of Allah. In other words, Islam is a religion that combats greed and falsehood. Islam does not permit wastefulness, as it teaches consumers to adopt a simple and modest lifestyle.

7. Compassion

Compassion is a symbol of the message of Prophet Muhammad (PBUH). The Prophet himself demonstrated compassion in his actions, as he said, "I am a compassionate person and one who is guided." Islam obliges people to show compassion towards others. A trader should not focus solely on maximizing profits but should also be mindful of their community. Under the principles of the market, Islam emphasizes great humanity, where the strong assist the weak, the knowledgeable teach the ignorant, and all people oppose oppression (Hasan A. F., 2018, p. 34).

The Law and Characteristics of Buying and Selling

The Hanafi scholars categorize the law and characteristics of buying and selling into three categories: valid, void, and defective. The explanations for each of these forms of buying and selling are as follows:

1. Valid Sale (Jual-Beli Sahih): A sale that meets the requirements of Islamic law. In this case, the item being sold becomes the property of the person who makes the contract.
2. Void Sale (Jual-Beli Batal): A sale that does not meet one of the essential conditions, or one that is not in accordance with Islamic law. For example, a sale conducted by someone who is not qualified, such as a mentally ill person or a child.
3. Defective Sale (Jual-Beli Rusak): A sale that initially meets the requirements of Islamic law but does not comply with its principles due to a defect in its nature. For example, a sale conducted by someone who is discerning but ignorant, causing a conflict or dispute. (Cahyani, 2013, p. 57)

The Virtue of Trade It is promised by Allah and His Messenger that traders who are honest will be granted a high status in the sight of Allah and a great reward in the afterlife. This is because trade generally stimulates greed and the desire to obtain profit by any means. Wealth grows, and the desire for more profit continues to push traders further. Therefore, anyone who restrains themselves to the limits of honesty and trustworthiness is considered a mujahid who has triumphed in the battle against their desires, and is entitled to the status of a mujahid. (Syaikhu, Ariyadi, & Norwili, 2020, p. 71)

Forbidden Sales in Islam

Basically, Islam permits buying and selling and regards it as a legitimate means of earning a living. However, this does not mean that any and all methods of trade are allowed. Islam provides guidelines that should serve as the foundation for trade, outlining what is permissible, as well as what is prohibited or forbidden. The types of sales that are prohibited in Islam include:

1. **Gharar:** Gharar refers to a sale that contains deception or fraud, either through the uncertainty of the goods being sold or the uncertainty in the method of the transaction. This type of sale is prohibited due to the ambiguity regarding the goods, the currency used for the transaction, or the transaction process itself.
2. **Mulaqih (Sale of Unripe Fruits) and Mudhamin (Pregnant Animals):** These are sales where the object of the transaction is an animal still in the breeding phase before mating. The uncertainty in the quantity and quality of the product makes this type of sale impermissible.
3. **Muhaqalah:** This refers to the sale of fruits still on the tree and not yet ripe for consumption, or still in the flowering stage. The sale is impermissible because the fruit is not yet usable.
4. **Munabazah:** This is a barter system where fresh dates are exchanged for dry dates, or fresh grapes for dry grapes using the same measure or unit. This is prohibited due to the uncertainty in the measurement or weight of the goods being exchanged.
5. **Talqiy Rukban:** This refers to a sale where the buyer intercepts the seller before they reach the market and is aware of the market price of the goods. The transaction is prohibited because it involves deception, as the buyer manipulates the seller's pricing expectations.
6. **Shubrah:** In this type of sale, goods are stacked in a way that hides the defects of the items beneath while placing the better ones on top. The sale is prohibited because it involves deception and misrepresentation.

7. **Najasy:** This is a form of deception where one buyer artificially raises the price of goods without intending to purchase them, thereby misleading the seller and causing another buyer to pay a higher price. This practice is prohibited due to the dishonest manipulation of prices.
8. **Ghubn (Deception and Fraud):** This involves fraud by either the buyer or seller, such as hiding defects in goods, placing better items on top of inferior ones, or falsely praising a product to deceive the other party. This type of sale is prohibited because of the fraudulent nature.
9. **Riba:** Riba refers to the additional charge imposed on a trade contract without any specific justification or equivalent transaction. It is the practice of taking extra money over the principal without a valid reason for such increase, making it forbidden in Islam.
10. **Maysir:** Maysir refers to acquiring something with minimal effort or gaining profit through chance or gambling. This includes transactions that involve elements of betting, risk-taking, or speculative gambling, which are prohibited in Islam due to the uncertainty and exploitation involved. (Siswadi & Najihah, 2023, p. 92)

Maysir

Maysir, or gambling (الميسر), has several meanings, including ease, submission, necessity, ease of acquisition, and division. Some scholars say that the word *maysir* originates from the Arabic root *yasara* (يسر), which means "necessity," referring to the obligation of the loser in a gambling game to surrender something that has been wagered to the winner. Others say that *maysir* is derived from *yusrun* (يسر), meaning "ease." Maysir or gambling refers to the act of attempting to gain sustenance or wealth easily, without effort. In Arabic, *maysir* is also known as *qimar*, and both terms are synonymous. According to Aunur Rahim Faqih, *qimar* refers to any game involving a wager, where money or goods can be staked, and the winner receives the stakes from the loser. (Jaiah Mubarok, 2017)

The prohibition of maysir (gambling) in the Qur'an is found in Surah Al-Maidah, verses 90-91, which state:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَرْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَنِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفَلِّحُونَ ٩٠ إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُؤْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ٩١

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

Types of Maysir

The following are types of maysir:

1. **Hashad:** This is a transaction where the price or value is determined by throwing stones. For example, someone sells land for 1000 dinars, but the size of the land is unknown. It is determined by throwing a stone, and the distance the stone travels is considered the size of the land being sold. This type of sale is prohibited because it may cause disappointment for one of the parties involved.
2. **Mulamasah:** This is a transaction in which the buyer and seller touch each other's clothing or goods without inspecting or opening them.
3. **Muhaqalah:** This refers to the sale of wheat, exchanged for wheat still in the ears (unthreshed), with the quantity yet to be guessed.

4. *Muzabahah*: This involves the exchange of fresh fruit with dried fruit, where the quantity of dried fruit is certain, but the fresh fruit's quantity can only be estimated, as it is still on the tree.

Forms of Maysir in Economic Transactions

In Indonesia, where the majority of the population is Muslim, many new economic activities have been adapted from foreign economic practices (Zulfa, 2018). Below are examples of economic transactions that involve maysir:

1. Speculative Investment in Stocks and Bonds

Essentially, the problem in capital investment activities through the purchase of securities such as stocks or bonds can be considered to involve maysir if the intention and attitude of the investors are solely to seek profits without making any effort or contribution in any form (Zulfa, 2018).

2. Conventional Insurance

The similarity between insurance and gambling or maysir is as follows:

- Premiums are paid upfront with uncertainty about compensation or profits based on future events, introducing an element of chance or speculation, which is closely related to maysir or gambling. This is similar to the bets placed by gamblers for uncertain results in gambling.
- If the insured event occurs, the insurance company will lose profit, but the insured person does not experience this loss. This is akin to a zero-sum game in gambling.
- If the insured person withdraws from the insurance contract, they may lose most of the premium money. This is similar to gambling, as there is a risk of losing money (Zulfa, 2018).

3. Currency Exchange Rates and Interest Rates in Foreign Currency

Regarding interest rates and exchange rates in foreign currencies, it is known that interest rates have weaknesses as they contain gambling (maysir) for customers dealing with different currencies, such as the dollar. This is due to the foreign exchange system. The level of exports and imports of a country greatly influences the value of its currency. In this case, interest rates, as part of the monetary system, can either decrease or increase the exchange rate. This constitutes a form of gambling or maysir in Islamic law (Zulfa, 2018).

4. Gifts or Coupons in Products

One form of maysir or luck-based activity is the promotion of products with the promise of gifts, either directly or through a lottery. For example, children are often introduced to snacks or treats that contain many prizes inside, making the primary motivation for purchasing the snack the potential gift or prize inside. which is not for consumption, but to obtain a prize. (Zulfa, 2018)"

Elements of Gambling

From the data presented above regarding gambling, there are three elements that must be fulfilled for an act to be considered gambling. These three elements are:

1. Games/Competitions

The activities involved are typically in the form of games or competitions. This action is done solely for enjoyment or as a pastime to fill free time and entertain the heart. Essentially, it is recreational, but participants do not necessarily have to be involved in the game; they could be spectators or people placing bets on the outcome of a game or competition. In Islamic law, games are categorized into several types: those that are permissible, recommended, discouraged, and prohibited. Permissible games are those that, in practice, have beneficial effects for the participants. (Putri, 2024, p. 171)

2. Chance/Speculation

Winning in the competition or game is largely dependent on speculative

elements or chance, or the factor of victory achieved due to the player's experience or skill.

3. Betting

In this game or competition, there is a bet placed by the participants or the bookmaker, either in the form of money or other valuables, and sometimes even a wife can be wagered. Due to the presence of betting, there will naturally be one party that benefits and another that suffers a loss. This element is the most crucial in determining whether an act can be called gambling. (Waney, 2016)

The Wisdom Behind the Prohibition of Gambling

Sheikh Ali Ahmad Al-Jurjawi, director of the Scientific Research Association at Al-Azhar University, explains that among the wisdom and secrets behind the prohibition of gambling are:

1. Human beings are given the ability by Allah to earn a living through hard work and effort, in order to enjoy some of the worldly pleasures and the comforts of life. It cannot be denied that, to carry out one's work, everyone requires cooperation with others. Therefore, social relationships are needed within society. Gambling, however, is not a way to earn income through work relationships, but rather based on speculation, assumptions, and illusions that are unclear in origin.
2. A person who engages in gambling is caught in two possibilities: winning or losing. If they win, they will become increasingly greedy in their desire for wealth; if they lose, they will return to gambling in an attempt to recover their lost money and make up for their losses. If this behavior continues, people will become preoccupied with gambling, possibly neglecting their duties to work.
3. One gambler will become an enemy to another. Thus, gambling fosters animosity, where each gambler wishes for the defeat of their opponent. This marks the beginning of mutual contempt among gamblers, solely due to losing in gambling.
4. If a wealthy person engages in gambling and suffers a loss, they may end up in one of two conditions: they will either suddenly become poor, or they may become frustrated and lose their sanity. These two conditions can be observed in many cases.
5. It is not uncommon for gamblers to be individuals with a steady income, like other workers. If they have families, they are obliged to provide for them and meet their needs. However, if their earnings are used for gambling and they face a loss, their family's needs may not be met, leading to neglect of their household. This can result in the collapse of their family structure.
6. A person who becomes addicted to gambling will continue to seek funds to gamble. If they lose and run out of capital, they may resort to unlawful means to acquire money, even resorting to actions prohibited in Islam. As a result, their behavior becomes a cumulative violation of Islamic principles. (Ismail Pane, 2022)

Method

This type of research is field research with a descriptive approach, using a qualitative method to understand and examine the phenomenon occurring in the field. The primary data sources were interviews with one provider of claw machine locations and four users of claw machines. The secondary data sources include journals, articles, and books about buying and selling, as well as the claw machine game. The data collection techniques used in this research are interviews and documentation. Meanwhile, the data analysis technique employed is triangulation, which is used to verify data from various sources.

Results and Discussion

The Process of Buying Dolls through Claw Machine Games
Based on the interviews conducted by the author, the process begins with purchasing a coin

for IDR 1,000. The coin is then inserted into the claw machine, and the player directs the claw toward the doll to be grabbed, with a limited time of 30 seconds. Once the time is up, the claw will automatically move to attempt to grab the doll and release it from the machine. However, whether the doll is successfully grabbed depends on whether the claw can secure the doll.

Islamic Law Perspective on Buying Dolls Through Claw Machine Games
 Based on the research findings, in the practice of playing the claw machine game, the initial purchase is a coin, but essentially, it is a purchase of the doll. The doll is obtained through the purchase of the coin, and ownership of the doll may or may not transfer, depending on whether the claw successfully grabs the doll during gameplay. Moreover, this game does not fulfill the conditions and terms of a proper transaction and contains elements of gambling and chance for the players.

The conditions and terms of a valid transaction that are not met in this game include the absence of an offer and acceptance (ijab and qabul), which are required for a valid transaction according to Islamic law. In a valid sale, when ijab and qabul are performed, ownership of the goods transfers from the seller to the buyer. However, in this game, ijab and qabul are not present because there is no mutual consent. When players fail to win a doll, they feel frustrated and are motivated to continue playing, spending their money without certainty of getting the prize. Additionally, the doll, which is the prize, may not always transfer ownership, as it must first be grabbed and released from the claw machine.

Another condition that is not fulfilled is the existence of a specific item to be bought. In the claw machine game, the item being purchased is a coin, which is later exchanged for a doll if the player succeeds in grabbing it. The doll is essentially being sold, but it can only be obtained through gameplay and depends on the success of the claw, which constitutes a form of gambling for the player.

Based on these points, the sale and purchase in the claw machine game are prohibited in Islam, as any transaction without certainty is not permissible in Islamic law, and it is considered a form of gambling (maysir).

Conclusion

Based on the research results and the discussion, the author concludes as follows:

1. The method of buying and selling dolls through the claw machine game involves purchasing a coin for IDR 1,000. The coin is then inserted into the claw machine, and the player directs the claw toward the doll they wish to catch, with only 30 seconds to attempt the capture. Once the time is up, the claw automatically moves to try to catch the doll and bring it out of the machine. Additionally, whether the doll is retrieved or not depends on the success of the claw in capturing it.
2. From the Islamic law perspective on the buying and selling of dolls through the claw machine game, the practice starts with purchasing a coin but essentially ends up being a purchase of a doll. The doll can change ownership if it is successfully captured during the game. However, in this game, the requirements and conditions for a valid transaction are not met, and it contains elements of gambling and chance for the player. Based on this, the buying and selling in the claw machine game is prohibited in Islam, as any transaction without certainty is forbidden, and it falls under the category of gambling (maysir).

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