

## Child Playing Online Game in the Sadd al-Zari'ah's Perspective

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| Submission : 17-11-2022

| Revised: 05-12-2022

|| Accepted: 14-12-2022

**Abstract:** This study aims to find the sadd al-zari'ah review of children playing online games. This research is qualitative, and the approach taken is normative. The study results show that from the Perspective of sadd al -zari'ah, online games have an impact when children play them continuously, including negligence in time, unruly, declining health, leaving obligations, and reduced interest in learning. Some of these impacts are prohibited, even included in the illegitimate category. Therefore, in terms of sadd al -zari'ah, because the mafsada that is caused is greater than a grave sin, playing games is an act that is forbidden, and parents may even be obliged to prohibit their children from playing. Even so, if children play online games that do not have an impact that causes mafsada, such as setting time and not leaving obligations, parents may not forbid children from playing because playing is the right of children and online games are games that have permissible laws to play.

**Keywords:** Children, Online Games, Sadd al-Zariah

**Abstract:** Penelitian ini bertujuan untuk mengetahui tinjauan *sadd al-zari'ah* terhadap anak bermain game online. Penelitian ini merupakan penelitian kualitatif dan Pendekatan yang dilakukan adalah pendekatan normative. Hasil penelitian menunjukkan bahwa dalam perspektif *sadd al-zari'ah*, bahwa game online memiliki dampak ketika anak memainkannya secara terus menerus, antara lain: Lalai dalam waktu, susah diatur, kesehatan menurun, meninggalkan kewajiban, dan minat belajar berkurang. Beberapa dampak tersebut merupakan hal-hal yang dilarang, bahkan masuk kategori *haram*. Oleh sebab itu ditinjau dari *sadd al-zari'ah*, karena mafsadat yang ditimbulkan lebih besar seperti dosa besar maka bermain game menjadi perbuatan yang diharamkan dan orang tua boleh bahkan wajib melarang anak dalam bermain. Meskipun demikian, apabila anak saat bermain game online tidak memiliki dampak yang menimbulkan *mafsadat* Seperti mengatur waktu dan tidak meninggalkan kewajiban maka orang tua tidak boleh melarang anak dalam bermain, karena bermain adalah hak anak dan game online adalah permainan yang memiliki hukum mubah untuk dimainkan

**Keywords:** Anak, Game Online, Sadd al-Zariah

## Introduction

At this time, electronic technology is one of the needs of humans, where humans are very dependent on technology in the categories of transportation, work, social, and entertainment. In the entertainment category, many use technology, especially electronic media, such as watching videos chatting with friends, to playing games, both on smartphones (Mobile), computers (PC), and consoles, where in general, the function of games is as a means of entertainment.<sup>1</sup> Games can be played alone ( Single Player ) or with friends ( Multiplayer ), both in a local area without the internet or with the internet or what is called an online game.

As for games, Online games that are often played in Indonesia today are Mobile Legend, PUBG, FreeFire, and AOV. <sup>2</sup>That matter can also be seen from one of the Android-based applications and games providers, Play store, where Mobile Legend, after more than 100 million downloads and 28 million reviews. In contrast, PUBG has downloaded more than 500 million with 39 million reviews. For FreeFire itself has downloaded more than 1 billion with 99 million reviews. Moreover, finally, AOV or Area Of Valor has downloaded over 10 million downloads and over 1 million reviews.<sup>3</sup> This can illustrate that the game is trendy today. Many tournaments are held by developers at both national and international levels, thus making the game even more popular both in one region and in the world.

A child often spends time playing online games, and because of the preoccupation with playing, a child neglects the time in playing. One child could be dragged on in playing games because some online games are real-time so that no one could *pause* ( dismissed ) suddenly, which resulted in the child forgetting time. Parents who see children playing without time sometimes make worried because child more attaches importance to games than the environment, plus a circulation of information about the impact of playing games online makes parents increasingly worried about their sons. Therefore that some parents \_ forbid their sons from playing games.

As for the statement ban playing games, especially online games, a lot is happening on social media, like a Facebook post with the named account of Nia Qurnia Angraeni, which one is it writes that he forbids his son from playing online games and banned her husband from playing games too, he discloses that no have games on their phones both and advised not to coax his son for playing cellphone too and at the end, he said to mark her husband with a Facebook account named Irfaniazzamy Faisal, meanwhile share post account Melya Pink who posted videos of victims playing games<sup>4</sup>

Prohibition gaming is also written by a Facebook account named Beni Sulastiyo. He explains To make denial of online games. He forbids online games for children and all his family. He stated that he does an observation a year and Concludes that online games can damage the physique and the child's mentality, such as damaging the motor nerves and taking over the focus on himself and his environment. He also advised the government area to study the impact of bad online games and set a letter circular to forbid child play online game scope schools if proven true statement. Furthermore, deep Beni Sulastiyo's post also posted a picture X sign and thumbs up backwards with the writing of forbidden online games.<sup>5</sup>

Prohibition statements by parents, there are also prohibitions against playing online games by the government area, like prohibition by the mayor of Bengkulu Helmi Hasan by issuing a CIRCULAR LETTER (SE) Number: 003.1/245/ Kesbangpol /2021 concerning appeal no play online games, wherein

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<sup>1</sup>Nadila Sri Putri and Elise Muryanti , "Game Series in Early Childhood English Pronunciation " . *Tambusai Journal of Education* , Vol 4 no 3, (February, 2020), p.3034.

<sup>2</sup>Nisrinafatin. " The Influence of Online Games on Motivation Study Student." *Journal Non-formal Education*, Vol 1 no 1, (March 2020), h. 118.

<sup>3</sup>*Mobile Legends, PlayersUnknownBattleground, FreeFire, AOV, see playstore.com accessed on November 3, 2021.*

<sup>4</sup>Nia Qurnia Angraeni, *Facebook*, View at <https://www.facebook.com/100000031500072/posts/4400533896624284>. Retrieved November 10, 2021.

<sup>5</sup>Beni Sulastiyo, *Facebook*, Check it out at <https://www.facebook.com/1535377441/posts/10218972122764117>. Retrieved November 10, 2021..

the third point it is written that the Principals of SD/SMP/Public/Private Schools are encouraged to convey to students/guardians of students the following:

- a. Not playing games online, including games like Higgs Domino Island and other games.
- b. Guardians of students reprimand and prohibit children from playing games online at school and in other public places.
- c. Playing online negatively impacts education, child development, and health because they have become game addicts online, which can be self-defeating.
- d. Not using games online and other social media excessively.<sup>6</sup>

Circular letter Mayor of Bengkulu appeal to Head School good to pupils \_ direct or to the guardian of students not to play online games like Higgs Domino Island as well form game other, more specifically in part (b) explains for rebuke and forbid children good online gameplay play at school as well as in public places. Seta states that online games negatively impact education, the developing child, and health.

If reviewed from facet law, a child has the right to play. This is stated in Law Number 23 of 2002 concerning child protection. Children's rights are very concerned about ensuring the life of children so that they can live and develop with other children. Article 11 confirmed: "Children have the right to rest and take advantage of free time, associating with children of the same age, playing, recreation and being creative according to their interests, talents and level of intelligence for self-development."<sup>7</sup>

Chapter the explain that there are several rights that parents and society must consider a child has rights such as rest, socializing with other children, recreation, and taking advantage of free time to play, which all thing the is must need \_ fulfilled as right they include play.

Islam also recognizes about right child in plaything explained in a hadith history Nasa'i :

عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنِ أَبِيهِ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِحْدَى صَلَاتَيْ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَاهَا قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطَلَّتْهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَفْرَأُ أَوْ أَنَّهُ يُوحَى إِلَيْكَ قَالَ كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعْجِلَهُ حَتَّى يَفْضِي حَاجَتَهُ

From 'Abdullah bin Syaddad from his father, he said, "Rasulullah Shallallahu'alaihiwasallam went to us during one of the 'Isha' prayers. He brought either Hasan or Husayn. Then Rasulullah Shallallahu'alaihiwasallam went to the front and put (Hasan and Husain), then he Takbir for Salat work pray. During prayer, he made a long prostration, so my father said, 'Then I raised my head, and it was there is child small above \_ the back of the Prophet sallallaahu'alaihiwasallam who was prostrating, then I bow down again'. After Rasulullah Shallallahu'alaihiwasallam had prayed, people said, ' O Messenger of Allah Shallallahu'alaihiwasallam moment Salat, you prolong your prostration until we think that something has happened or that a revelation has been sent down to you? ' he Shallallahu'alaihiwasallam replied, ' No because of all that. However, my grandchildren (Hasan and Husain) used me as a vehicle, so I did not want to "rush him, (I let him) until he finished playing. " (HR. NASAIno1129).<sup>8</sup>

<sup>6</sup>Radi, *Bengkulu City Media Center* ( November , 2021), see <https://mediacenter.bengkulukota.go.id/asn-dan-ptt-pemkot-diimbau-tak-bermain-game-online-including-higgs-domino> . Retrieved November 11, 2021.

<sup>7</sup> See Article 11 of the Law Number 23 of 2002 concerning Child Protection .

<sup>8</sup>Nasai, *As-Sunan as-Sughra, Book of Implementation* , Hadith No.1129, Look in the Encyclopedia software Hadith Book 9 Imams ( Saltanera , 2015) .

Hadith explains that Rasulullah SAW appreciates children playing. Furthermore, it does not keep them from playing even though it bothers him.

From the explanation above, it can be understood that playing is a right child good in law positive nor Islamic law, so people old should have the right to their children play, but in reality, some parents \_ precisely forbid their sons from playing games, because according to the games have influence bad to child them. This conflicts between the law permissible to play and prohibited from playing parents. So the writer is interested in researching more about children playing indoor games \_ law Islam based on parental complaints that forbid \_ his son from playing online games.

Islamic law has many source applications embodied law \_ in the Usul Fiqh, laws have different positions and roles. One of the arguments for establishing appropriate Islamic law with the context problem above \_ is *Sadd al -Zari'ah*

*Sadd al -zari'ah* is closing the road or can be interpreted as preventing things that can bring or cause damage.<sup>9</sup>In other words, everything is good in the form of facilities, means, circumstances, and possible behaviour brought to harm should be changed or forbidden. *Sadd al -zari'ah* will be used as an analytical tool in this study. Election *sadd al -zari'ah* because of harmony context problem with destination use *sadd al -zari'ah*. This can be seen in parents' efforts to benefit their sons by banning playing online games against them. Parents \_ have the presumption that playing online games can bring *mafsadat* to their children, so parents need to provide the ban.

Based on exposure *dialogic* Among theory, reality, and plan perspective analysis to be used, the author gives the title Thesis with "The Law of Children Playing Online Games Perspective *Sadd Al-Zariah* ( Study of Parental Consent on Social Media )".

## Literature Review

### Right to Play for Children

According to language, children are the second offspring due to the relationship between men and women<sup>10</sup>. The definition of children in Law Number 13 of 2003 concerning Manpower is that children are everyone under the age of 18 (eighteen) years. Furthermore, the meaning of children in Law no. 17/2016 Concerning the Second Amendment to Law no. 23/2002 Concerning Child Protection is that a child is not yet 18 (eighteen) years old, including children in the womb.

By nature, the age of the child is the age of play. Such statements are justified by developmental psychologists and educational experts. For this reason, it is not justified if parents deliberately keep their children away from this world of play. Every child has the right to play according to their age level of development. What is important for parents is to be able to direct their child's play in a positive direction, for example, which can broaden children's knowledge.<sup>11</sup>The right to play for children is also stated in law 23 of 2002 concerning Child Protection, that children have the right " to rest and take advantage time to relax, mingle with children who are the same age, play, have recreation and be creative by interests, aptitudes and levels intelligence for development self".

In language, play can be interpreted as doing something for fun.<sup>12</sup>As for the notion of play, according to Mulyadi, it is generally associated with spontaneous children's activities.<sup>13</sup>In playing, there is

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<sup>9</sup> Romli , *Introduction Knowledge Usul Fiqh Methodology Determination of Islamic Law* , (Depok: Kencana , 2017). p.222

<sup>10</sup>*Big Indonesian Dictionary Online*, see <https://kbbi.kemdikbud.go.id/> . \_ Retrieved March 10, 2022

<sup>11</sup> Budiyo , *Children 's Rights in an Islamic Perspective* , *Journal of Gender and Children Studies*, Vol 1, No 1, ( 2014), p.6

<sup>12</sup>*Big Indonesian Dictionary Online*, see <https://kbbi.kemdikbud.go.id/> . \_ Retrieved March 10, 2022

<sup>13</sup>Pupung Puspa Ardini and Anik Lestarinigrum , *Playing and Games child age early* , ( Nganjuk , Adjie Media Nusantara, 2018). h. 4

no ideal age for someone to play because playing has the goal of having fun and eliminating the burden of thought, so both children and adults need to play with different goals and ways.<sup>14</sup>

According to Khobir, there are several benefits of playing for children, including 15:

1. Physically challenging games such as running, jumping and kicking are helpful for strengthening and developing children's limbs.
2. Play that involves the senses or the mind, such as using play tools that evoke feelings, such as drawing and playing music or listening to cues, provides opportunities for children to learn about new meanings, characteristics and forms of certain objects.
3. Playing with toy blocks, forming wax or clay, and drawing can encourage children's creativity.
4. Playing can help develop personality, such as being responsible, working together, obeying rules, etc.
5. Playing can help children know themselves well about their weaknesses and strengths.
6. Play can be used as a distributor of unfulfilled desires and needs of children.
7. Playing with family members can strengthen the relationship between children and other family members

sadd al-Zariah

*Sad* language *al-zari'ah* means prohibiting the path that leads to something. Scholars define *him* as *Sadd al-Zari'ah* by preventing something that becomes a path of damage or blocking a road that can lead someone to damage. If a good deed can result in damage, the act must be prevented or prohibited according to this method. *sadd al-zari, ah, according to* ushul experts, is to hold back (block) everything that can convey something forbidden, including damage and danger.<sup>16</sup>

In rules jurisprudence there is rule that can made base use *sadd al -zari'ah* including :

دَرْءُ الْمَفَاسِدِ أَوْلَىٰ مِنْ جَلْبِ الْمَصْلِحِ

Reject mafsadat more come first than reach benefit.<sup>17</sup>

When mixing the unlawful with the lawful, the unlawful defeat the lawful.<sup>18</sup>

وَمَا أَدَىٰ إِلَى الْحَرَامِ فَهُوَ حَرَامٌ

What only can \_ unlawful implementation act, then it is also illegal.<sup>19</sup>

The third rule above \_ explains that if a deed contains or causes misery or harm, it so comes first rejected or prohibited, then accepted for benefit. So that all something containing \_ ugliness must be avoided, p that's what it is based application *sadd al -zari'ah* in set law

Determination method law *sadd al -zariah* is a method in set law based on a consequence from a deed. The consequence of something deed could be implicated to *maslahah* or *mafsadat* , containing law \_ impact *maslahah* will contain law Required or Sunnah.

<sup>14</sup>Candra Wahyuni, *Complete Guide Development and Development of Children Aged 0 – 5 Years* , (Kediri, Strada Press, 2018), p.30-31

<sup>15</sup>Pupung Puspa Ardini and Anik Lestarinigrum , *Playing ....* p.11

<sup>16</sup>Abdul Wahab Khallaf , *Knowledge Ussulal -Fiqh*, (Egyptian: Maktabahal-Dakwah al-Islamiyah-Sababal -Azhar, tt ). Like quoted by Agus Siswanto , *Ushul Fiqh Islamic Law Ijtihad Method* (Yogyakarta, Magnum Pustaka Utama, 2019) . p.186

<sup>17</sup>Duski Ibrahim, *Al- Qawa`Id Al- Fiqhiyah ( The Rules Fiqh )* , (Palembang, CV Amanah, 2019), p.84

<sup>18</sup>Hifdhotul Munawaroh , " Sadd Al- Dzari'at and Its Application to Problems Fiqh Contemporary " , *Journal of Ijtihad*, Vol. 12 No. 1, (June, 2018), p.69

<sup>19</sup>Fathurrahman Azhari, *Qawaid Fiqhiyyah Muamalah* , (Banjarmasin, Empowerment Institute Quality Ummat Banjarmasin, 2015), p.16

Meanwhile, a law that has an impact *mafsadat* will contain unlawful or \_ makruh. Ibn Qayyim al- Jauziyyah says that limiting the definition *al -zariah* to something that is prohibited just not right, *al -zari'ah* can also aim *maslahah* or something kind in it is called *fathal-zari'ah* .<sup>20</sup> So the *sadd al -zari'ah method* is action prevention so as not to occur lousy thing, in the terminology of Islamic law that aims to prevent by forbidding something obedient deed \_ religious law (*shari'a*) is permissible. However, because it contains element loss, then deed the prohibited based on mechanism *ijtihad* .<sup>21</sup>

## Method

This research is qualitative research, and the approach taken is the normative approach for taking a sample of informants taken to use the Purposive Sampling technique, e. The primary sources in this study were Netizens or the use of Social Media on Facebook and a Circular Letter (SE) from the Mayor of Bengkulu Number: 003.1/245/ Kesbangpol / 2021 regarding appeals not to play games online. Researchers used data collection methods, namely observation, interviews, and documentation. Data analysis techniques for qualitative research using the Miles and Huberman analysis models can be carried out through data reduction, data display, and conclusion.

## Results and Discussion

### Sadd Al- Zari'ah 's Review of Children Playing Online Games.

Islam is a perfect religion, it can be seen that Islam also has laws for all activities carried out by humans, these laws come from Allah SWT, which is called *Syara'* law, *Syara' law* is divided into 5 (five) laws, namely: *Fardhu* (Obligation that if abandoned get a sin), *Sunnah* (recommendations that if implemented get a reward), *Mubah* (permission to do something without sin and reward), *Makruh* (recommendation to leave which if left get a reward and when done do not get a sin), and *haram* (prohibition, if carried out, gets a sin).

Playing games is an activity that is usually done by children in general, either alone or with their friends. Game law online is permissibility (*mubah*), as stated by the Indonesian Ulema Council (MUI), which states that the law of gaming is permissible as long as the game does not have an element of gambling in it <sup>22</sup>. The basis for the ability to play games online is because the game is new, and there is no reason to prohibit it, according to the rules:

الأصل في الأشياء الباحة حتى يدل الدليل على التحريم

The original law of something is permissible until an argument prohibits it.<sup>23</sup>

Therefore if a child plays games like games online, no one can ban them because playing is a right for children, and games are a means of playing for children.

Online games that are often played by children today are, of course, games that are well-known and crowded, and it is unlikely that there are elements of games that are forbidden because the source or place to download games is play. Store. It was disclosed by Google that a developer was Prohibited from making

<sup>20</sup>M. Cholis Nafis , *Sharia Economic Law Theory*, ( Jakarta: UI-Press, 2011), h. 47. Like Quoted By, M. Arfin Hamid, *Jurisprudence of Economics and Finance Sharia: Between Reality and Contextual* , (Yogyakarta, Trust Media Publishing, 2015), p.82-83

<sup>21</sup>M. Arfin Hamid, *Fiqh of Economics and Finance Sharia: Between Reality and Contextual* , (Yogyakarta, Trust Media Publishing, 2015), p.83

<sup>22</sup> Indonesian Ulema Council Fatwa Association , *Games on Media/ Machines Game Yang Managed Member Association Recreation Indonesian Family (Arki)* , (2007), p.506

<sup>23</sup>Dedi Supriadi , *Usul Fiqh Comparison , Cet. I*, (Bandung: CV Pustaka Setia, 2014), h. 41.

games that contain elements of gambling, fraud and pornography<sup>24</sup>. Even though playing halal games, sometimes a child in playing games does not comply with the restrictions (excessive) consumption, so making playing games into an act that causes *mafsada* in it,

Several interpretations arise from children who are addicted to playing games online, according to parents on social media between other:

#### 1. Inattentive in time

A child who plays games, especially games online, can make you neglected in terms of time. This happens because the child's focus when playing games is distracted. For example, when playing a game, a *player* ( game player ) must focus on completing several missions provided in it, especially games online with features *Real-Time* where a game will continue to run following the real world time. Therefore, children cannot turn away from the game before completing the mission because if a child fails to complete the mission, he will repeat the mission from the beginning, which seems to have made the time that has been devoted in vain.

In Islam negligence in time is a bad deed, as the word of Allah SWT in QS Al- 'Ashr verses 1-2:

وَالْعَصْرُ، إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ

By the time, indeed, man is at a loss." (QS Al- 'Asr : 1-2)

In addition, there is a hadith of Rasulullah SAW regarding reckoning and qishas, which explains about:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ هُوَ بَصْرِيُّ وَهُوَ مَوْلَى أَبِي بَرزَةَ وَأَبُو بَرزَةَ اسْمُهُ نَضْلَةُ بْنُ عُبَيْدٍ

Has told us Abdullah bin Abdurrahman has told us Al Aswad bin 'Amir has told us Abu Bakar bin Ayyasy from Al A'masy from Sa'id bin Abdullah bin Juraj from Abu Barzah Al Aslami said: Rasulullah Shallallahu 'alaihi wa Salam said: "The soles of a servant's feet will not move on the Day of Resurrection until he is asked about his age, what he spent it on, what knowledge he practised for, about his wealth from where he earned it and where he spent it and about his body what he used it for." He said: This hadith is hasan shahih , as for Sa'id bin Abdullah bin Juraj he is a person from Basrah and he is Abu Barzah's slave, while Abu Barzah's name is Nadlah bin 'Ubaid (HR. Tirmidhi)<sup>25</sup>

The two arguments above explain how a person who lives in the world must do good deeds, so that he does not suffer losses such as regrets in the future. Even in the hereafter, humans will also be held responsible for everything they have spent with their lives. So, neglecting time is a bad act considering that humans must make the best use of time so as not to lose money, whereas if negligence leads to leaving obligations, then the act becomes unlawful because humans have obligations that must be done and leave things that Allah SWT prohibits.

#### 2. Unruly and easily emotional

A child engrossed in playing games will be difficult to manage, both in managing the child's attitude

<sup>24</sup> Play console help , Developer Program Policies , (May, 2022), see <https://support.google.com/googleplay/android-developer/answer/11987217> , accessed on 16 June 2022.

<sup>25</sup> Hadith Jami' At- Tirmidhi No. 2341 , *Book of Attributes qiamat , awakening hati dan wara ' ,* Look at the Encyclopedia software The Hadith of the Book of 9 Imams ( Saltanera , 2015).

and speech and in carrying out his obligations. Even a child tends to argue when asked to stop playing games. The reason why children are more emotional and unruly is that when someone plays a game, it is not uncommon for them to have difficulty completing the mission in it, which makes the player lose, if this happens repeatedly, it can make a child emotional and upset because he cannot finish the game even though he has tried it many times, especially when a child playing games online based PvP ( *player versus player* ) based on beating others in playing the game online so that if you lose it will be seen that *the skills* (abilities) they have are lacking, plus bad networks and devices sometimes make the game unpleasant so that children are more easily emotional because they feel dissatisfied with the games they have done.

With the pressure of the game plus the pressure to stop playing the game online by parents makes some children act tough and release the pressure around them, even though Allah SWT forbids children to argue with (snap at) their parents and is obliged to follow what their parents say if it is good, as Allah SWT says in QS al -Isra verse 23:

### 3. Declining health

A game that is played continuously for a long time can make someone addicted, especially in playing games online, inside games there are usually *tiers* (level) a game that is usually obtained every time you win a game in it, so some children do game marathons, which is a way of playing games continuously to reach a certain *tier*, not infrequently a child is willing to stay up late to raise the *tier* in the game, In fact, some children find it difficult to eat when they are focused on playing games so that apart from lack of sleep, a child also often eats irregularly. If this continues, it will make the child sick easily. The Messenger of Allah said:

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

Told us Al 'Abbas bin Abdul 'Azim Al ' Anbari has told us Shafwan bin Isa from Abdullah bin Sa'id bin Abu Hind from his father said; I heard Ibn Abbas say, "The Prophet sallallahu 'alaihi wasallam said: "Two pleasures that most people often forget are health and free time."<sup>26</sup>

The hadith explains that humans often forget the blessings of health and free time, even though humans should understand that these blessings come from Allah SWT, therefore humans should maintain their health by not doing actions that can make them sick, and also humans should take advantage of their free time wisely the best.

### 4. Leaving obligations

In playing games, a child can spend hours, especially for some games, online-based Real-Time. The reason is that games can not be *paused* or terminated abruptly, so often, children miss their obligations, such as studying and praying.

Learning is an obligation that parents must give to children. Furthermore, children are entitled to the lessons they get, especially lessons about religion. A child who is addicted does not hesitate to leave him because playing games is more fun than doing his duties. A child is also required to learn to do mandatory worship, such as prayer, before entering puberty, therefore a child should not be accustomed to leaving obligations just because of games online.

The same thing was conveyed by Sheikh Dr. Wahbahaz-Zuhaili book of Fatawa Mu'ashirah , that:

إن الإدمان على الكمبيوتر ضار جدا للعقل والنظر فيه يضعف الحواس والخير في الاعتدال.

"Computer addiction is very dangerous for the mind, looking at it can weaken the five senses (eyes), while what is good is mediocre. And if you stay up late in front of the computer to cause neglect of

<sup>26</sup> Hadith Sunan Ibn Majah No. 4160, *Book Zuhud* , look at the Encyclopedia software The Hadith of the Book of 9 Imams ( Saltanera , 2015).



prayer fardhu , like dawn and others, then the law is unlawful."<sup>27</sup>

The fatwa explains that computer addiction is very dangerous and permissible as long as it is not excessive, even if the addiction leaves obligations such as praying and playing on the computer becomes haram. A computer is not much different from a smartphone device. Both devices can be used to play games offline and game online. Therefore, if playing the game causes children to leave their obligations, it is unlawful for them to play it.

#### 5. Less interest in learning

A game requires thinking in playing it, even in certain game categories. It becomes very difficult to play because the mission or opponent is difficult, so a child will think about how to complete the mission or defeat the enemy in the game. Therefore, if a child plays continuously, it will affect the child's thinking even after finishing playing. Sometimes a child still thinks of strategies to beat or complete the mission. Some children even prefer to think about the game rather than learning which, according to them, is not important. If this if it continues continuously the child's interest in learning, will decrease and cause children to be lazy to learn even though learning is an obligation for every Muslim, including a child, as mentioned in QS. At-Taubah verse 122.

In addition to the impact of *mafsadat* caused by children when playing games, some parents on social media claim that playing games also have a positive impact (*maslahah*). Some of these impacts include:

#### 1. Entertainment

Entertainment causes children to play games because games are created for entertainment. Some children find games to be fun activities even though some games are difficult to complete. However, if a child can complete it, they will feel satisfied. Therefore, some children play games to complete the mission inside the game, which, if you finish, will be considered an achievement. It is this achievement that is considered very fun by children.

وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ مَعَهُ نَذِيرًا

they said, "Why does this Apostle (Muhammad) eat food and walk in the bazaars? Why wasn't an angel sent down to him (so that the angel) gave a warning to him, (QS. Al-Furqan Verse 7)

The verse explains that Islam treats humans according to their instincts. Entertainment is a human need because humans cannot live without feeling tired and bored. Entertainment is a means for humans to release this feeling of fatigue and boredom. Therefore entertainment is not prohibited in Islam.

#### 2. Thought Development

Each game has a task or mission in it, which is what makes the game fun to play. These missions start from easy to difficult levels. Therefore a child who plays games inevitably has to use his brain to think about how to complete the mission. These repetitive activities will force the brain to think and make it develop because of the mission in a game. It gets more difficult towards the end of the game.

#### 3. Social

Some children like games online, and this hobby has become a hobby for children. Even some children form a *squad* or groups within a game, both within the game itself and in the real world. Some of the children who are members of the squad will have many new friends, even those who have never met in the real world. This can form the character of children who easily get along with new people. In addition, forming *squads* or groups in the real world will strengthen children's friendships and train them to

<sup>27</sup> South Sulawesi MUI Fatwa Commission , *My Son Plays Games Until Not Prayers* , (March, 2022) , see <https://mui.or.id/mui-provinsi/mui-sulsel/33862/anakku-main-game-until-tak-shalat-mui-sulsel-jangan-kasihani-child-but-love> . Retrieved 19 June 2022.

communicate with their friends. Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O humanity, verily, We created you from a male and a female and made you nations and tribes so that you may know each other. (QS Al- Hujurat 49:13)

The verse explains that humans are social beings in which humans are created with the same degree to know each other and provide benefits to one another (help each other). Therefore, games can make a person become social by adding many friends, which is human nature.

#### 4. Not Fussy (not demanding)

Children very much like the game, which is a game. This happens because in a game, both online and offline, there are various games available in it so that children will feel at home playing games because if they get bored with one game, they can move into a different type of game. Parents who see children who are not fussy (many demands) make some parents who bring their children to work make games a tool used so that children are not fussy when asked to work, which will interfere with their work.

From several impacts *mafsada* and *maslahah* it can be known that game Online has both good and bad sides. Some *interpretations* that arise from playing games online, i.e. take the kids inside unlawful things such as leaving obligations, being difficult to manage, and disputing parents. Apart from that, playing games Online can lead children to negative impacts such as staying up late and staring at smartphone screens continuously. This is prohibited because it can reduce children's health, where the body and health are gifts from Allah SWT, which must be maintained so that making the body sick is the same as not receiving gifts from Allah SWT . On the other side, game online also has a positive impact, such as developing children's thinking, entertainment, and social and making children less demanding.

*Mafsadat* arising from an act can make the act prohibited as stipulated in the *sadd al-zari'ah* . *sadd al-zari'ah* is one of the sources of establishing Islamic law. In *Sadd al-zari'ah* there are two methods in establishing the law, namely in terms of the perpetrator's motives and in terms of the impact caused. In terms of *sadd motives*, *al-zari'ah* focuses on intention. If a person intends to commit an act that contains *mafsada* or a law that is prohibited, then the act makes the act prohibited because of his intention, as for the impact in terms of whether the act results in *mafsada* after being carried out or not, even though initially the intention of the act is not to produce an act that is *mafsadat*, but after the act is carried out it turns out to produce *mafsada* , the act becomes prohibited according to its degree.

Judging from the level of impact *mafsadat* and *maslahah* from online games, it can be seen that the resulting *mafsada* playing games online direct children towards forbidden actions while the *maslahah* that is given only leads to something good, namely human nature and making *mubah* (permissible). Therefore, if you refer to the rule:

دَرْءُ الْمَفَاسِدِ أَوْلَىٰ مِنْ جَلْبِ الْمَصْلِحِ

Rejecting *mafsadat* takes precedence over achieving benefit.<sup>28</sup>

Therefore, playing games is permissible, but playing games contains *unlawful aspects* such as leaving obligations, and arguing with parents, then playing the game becomes prohibited because it contains *mafsadat* inside. The rule also supports this:

إِذَا جُمِعَ الْحَالِلُ وَالْحَرَامُ غَلَبَ الْحَرَامُ

If you mix the unlawful with the lawful, then the unlawful defeat the lawful.<sup>29</sup>

In addition, if you review the rules:

<sup>28</sup>Duski Ibrahim, *Al- Qawa'id* .... p.84

<sup>29</sup>Hifdhotul Munawaroh , " *Sadd* ....h. 69

إذا تعارض المصلحة والمفسدة روعي أرجحهما

If there is a conflict between benefit and harm, it must be considered which one is stronger.<sup>30</sup>

From these rules, it can be seen that *mafsada* play games can direct the child into prohibition, which is a grave sin, namely leaving obligations such as praying and arguing with parents, while the resulting *maslahah* is a good cause according to human nature and *permissible* (permissible). Therefore, the level of *mafsada* generated through games is greater than the *Maslahah* produced, thus prohibiting children from playing games. Online is a good thing and right by parents.

From this explanation, it can be understood that the game online, when consumed excessively, will result in children committing legal acts, which in Islam even reach the direction of haram, which is a grave sin. Therefore, as parents, of course, they do not want their children to commit acts that cause *mafsada*, both for themselves and the people around them, so that a child may be prohibited from playing games online as explained above, Allah SWT said.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Protect yourself and your family from the fires of hell whose fuel is humans and stones; guardian angels who are rough and hard, who do not disobey Allah in what He commands them, and always do what is commanded. (QS. At-Tahrim 66: 6)

the verse explains the command to take care of oneself and one's family, including children, in order to obey the commands and prohibitions of Allah SWT so that they are kept away from the fires of hell. Therefore, mothers, fathers, and children must always remind each other and take care of each other so that they always carry out orders and avoid Allah SWT's prohibitions, including children who play games. Online, because the actions have taken the lead to what is prohibited, parents should keep their children away from these actions to keep them from the fires of hell.

Playing games online can indeed be banned and even must be banned for their children, reviewing *mafsadat* and *maslahah* he gave. However, this happens when children are addicted to online games, such as unhealthy playing patterns, namely playing all day. As a parent, of course, apart from being firm, you must also be competent in implementing the law, especially Islamic law. Suppose a child promises to be controlled in playing, such as limiting playing games so that the child does not play all day and reduces the risk of the occurrence of addiction in playing, and preventing its occurrence *mafsadat* in it. In that case, parents also may not prohibit children from playing only based on knowledge obtained from internet sources, such as social media and so on, because it needs to be emphasized that in playing games, What is prohibited online is the act, not the tool as discussed above, so if a child's actions in playing do not cause *mafsada*, of course, parents should not prohibit their children from playing games online, where games have *permissible* laws (permissible) inside.

Then, if the data translation requires a table or chart, it can be included in this sub-discussion with an example as follows:

## Conclusion

*sadd* review *al-zari'ah* for children who play games online explained that game online has an impact when children play them continuously. These effects include: being negligent in time, unruly, declining health, leaving obligations, and reduced interest in learning. Some of these impacts are prohibited, even

<sup>30</sup> Faturrahman As zahri , *Qawaid* ..... p.112

included in the *illegitimate category*. Therefore, in terms of *sadd al-zari'ah*, which in short is a prohibition against something that creates *mafsada* according to its level, like a child playing a game online, then some impacts lead to *mafsadat* and *maslahah*. However, because the *mafsada* that is generated is greater such as a grave sin, playing games is an act that is forbidden, and parents may even be obliged to forbid children from playing. Even so, if the child is playing games online does not have an impact that creates *mafsada*, such as managing time and not leaving obligations. Parents should not prohibit children from playing because playing is the right of children, and games Online are a game that has permissible laws to play.

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