

Analysis of Buying and Selling Mystery Boxes on the Online Marketplace in the Islamic Law Perspective

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ABSTRACT

Buying and selling is an activity in everyday life and it has a long history for humans, in Islamic law this is has been regulated as well as the legal process, in buying and selling there an activity can also cause doubts where it cannot be ascertained how the quality of goods is sold, and the online marketplace there are activities using this scheme, the purpose of this paper is try to analyze the Islamic religious perspective for this scheme. This research uses a qualitative research

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approach, which boils down to literature research methods, and collects source sources from Books, E-books, E-journals, Thesis, Qur'an and Hadith. The results of the analysis of this study show that buying and selling (Mystery box) on the online marketplace in the online buying and selling scheme some opinions related to jurisprudence show permissible, but Imam Shafi'i forbids it because it can be called buying and selling with the Gharar method.

Keywords: *Mystery box, Marketplace, Islamic Law.*

ABSTRAK

Jual beli adalah kegiatan dalam kehidupan sehari-hari dan memiliki sejarah panjang bagi manusia, dalam hukum islam hal ini telah diatur begitu pula proses hukumnya, karena kegiatan jual beli ini juga bisa menimbulkan keraguan atau kerusakan barang dimana tidak bisa dipastikan bagaimana kualitas yang dijual, di marketplace online ada kegiatan menggunakan skema ini, tujuan dari paper ini adalah untuk menganalisis perspektif agama Islam untuk skema ini. Penelitian ini menggunakan pendekatan penelitian kualitatif, yang bermuara pada metode penelitian kepustakaan, dan mengumpulkan sumber sumber dari Buku, E-book, E-journal, Tesis, Al-Qur'an serta Hadits. Hasil analisis dari penelitian ini menunjukkan bahwa jual beli (Mystery box) pada marketplace online dalam skema jual beli online beberapa pendapat terkait hukum fikih menunjukkan diperbolehkan, tetapi Imam Syafi'i melarang karena bisa disebut dengan jual beli dengan metode Gharar.

Keywords: *Mystery box, Marketplace, Hukum Islam.*

A. Introduction

The nature of a human being is interdependence or taking a term from Aristotle it is *zoon politicon* (social creatures), one of the needs from human life is to interact each other, so the interaction has mutual assistance, interaction causes two sides, namely positive and negative, one of the negative things leads to committing tyranny, tyrannical treatment can also occur in the process.

Buying is an act of process initiated by Allah SWT. This activity is allowed to do to sustain the continuity of life, and in the process of buying and selling, there are rules of thumb that must be followed, both in terms of payments, contracts, and the future. Islam regulates this activity in accordance with the word of Allah

Almighty which justifies buying and selling activities but forbids the practice of *riba* as mentioned in QS Al-Baqoroh: 275.

The activity of buying and selling has become one of human life, meaning that humans will not be separated from this activity, therefore Islamic sharia establishes its authority as a religion for all nature and stipulating it in the Qur'an and As-Sunnah, the meaning of the word buying and selling comes from the word taken from Arabic بيع (ba'i)¹; in latin means exchange or exchange of each other.

The Internet makes it easy for humans to do various things, such as accessing information, news, entertainment, and remote interaction (Communication). The development of the internet penetrates all aspects of human life including buying and selling, the results of a survey that has been conducted and reported by the Indonesian Internet Providers Association (APJII) show that in 2018 there were 171.17 million people who actively used the Internet of Indonesia's total population of 264.16 million people² this data shows that more than 50% of Indonesians are active internet users. The development of the internet in Indonesia is not only in one field but also spread to various fields, one of them is the practice of buying and selling.

Many conventional traders have also traded through the internet. This gives rise to new laws in buying and selling via the internet that follow the times (Contemporary). Which sometimes trades with pre-existing laws. As an illustration, the *fiqh* experts of the *madhhab* of Imam Ash-Shafi'i formulate in buying and selling activities get various conditions, namely:

1. There are sellers and buyers,
2. The occurrence of *ijab* and *qobul* (*Shighat*),
3. And there must be objects (Goods) that will be traded on an ongoing basis.

One of the creative and innovative business ideas in buying and selling via internet is "Mystery Box". In accordance with the terms used, buying and selling

¹ Gusnadi Heri, *Ma'hadhi Kamus Saku Indonesia-Arab* (Aceh: Maiza Publisher, 2013).

² Tim APJII, *Laporan Survey: Penetrasi & Profil Pelaku Pengguna Internet Indonesia*, 2018, www.apjii.org.

this product sells a secret package (mystery) and without clear information of the product or the contents contained in the box. The package of Mystery box is sold at various prices, some are cheap another are too expensive. Buying and selling *Mystery* box products has actually been known to people around the world since 2015 ago.

Mystery boxes are generally sold online in the marketplace, while these sales are made through the media. The contents of the *Mystery* box that is traded are not binding and also vary, from electronic products, daily needs, equipment for playing, package nothing (*Zonk*). *Mystery* box content products do not always have a high value in accordance with the price offered, some of them even contain objects that are not valuable at all and are not in accordance with the price of the product in general if the goods are calculated individually according to the original price.

According to jurisprudence the meaning of buying and selling is: "Exchanging property by way of ownership and mutual pleasure", Linguistically, buying and selling or trading is *al-tijarah*, *al-ba'i*, and *almubadalah*, as Allah Almighty says in the Qur'an surah Al-Fathir (35) verse: 29. Which means: "... *They expect tijarah (trade) that will not lose...*"³

In terminology, several definitions related to buying and selling are developed by some scholars, such as the Hanafi school of thought argues that "Ownership of property by means of exchange with other property in a predetermined way", *Malikiyya* scholars argue that "Akad exchanges against other than *manfa'at*, and *Shafi'I* scholars define A contract that contains the exchange of property for other property with its conditions. Which aims to have objects or benefits that are eternal", and Ulema of the *Hanabila* school defines related to buying and selling with "Exchanging property for property for the purpose of ownership", while *Imam Nawawi* defines this related to the exchange of property for property for ownership.⁴

³ A Qordoba, *Terjemah Al-Qur'an* (Bandung: Arif, 2018).

⁴ Murnati, *Jual Beli Organ Tubuh Manusia Menurut Hukum Islam*, 2015.
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The opinion in the Compilation of Sharia Economic Law, defines *a contract* as an agreement between two or more parties in an agreement in order to do and not perform certain legal acts. While *Al-ba'i* is the buying and selling between objects replaced with other objects, or the exchange between objects and property⁵.

The process of buying and selling is a means of helping media in everyday human life, while those who become a source of strong foothold that allows this buying and selling activity are the postulates contained in the Qur'an, As-Sunnah, and Ijma ulema. The legal source of the permissibility of a sale and purchase contract is found in Surah Al-Baqoroh verse: 275 which means; *“Those who eat usury cannot stand but are like the establishment of a person who has been converted by the devil because of madness. Their situation is because they say, in fact, buying and selling is the same as usury, even though Allah has legalized buying and selling and forbidding usury. Those who have come to him a prohibition from his Lord, then continue to stop (from taking usury), then for him that he has taken first (before the prohibition comes); and his business (left up) to God. The one who returns (takes usury), then that person is the inhabitants of hell; they remain in it”*⁶

The same is stated in surah An-Nisa verse: 29 which means; *O you who believe! Do not eat one another's wealth in a false way, except in a trade that takes place on the basis of your likeness. And don't kill yourself. Indeed, Allah is Most Merciful to you”*⁷

Surah An-Nisa verse 19 explains about the prohibition of buying and selling activities in *muamalah* that are carried out incorrectly (*bathil*), and in that verse explains that Allah SWT. Forbid from taking other people's property by *impure* means. The context in which this economic transaction is carried out contrary to *shari'a* is *bathil*.

The other source of Islamic law in the hadith that *shohih* related to buying and selling, the hadith always refers to the source to His Majesty the Prophet

⁵ Suyud Marguna, *Kompilasi Hukum Ekonomi Syariah* (Jakarta: Novindo Pustaka Mandiri, 2009).

⁶ Qordoba, *Terjemah Al-Qur'an*.

⁷ Ibid.

Muhammad SAW. One of them is a hadith from Rifa'ah ibn Rafi which means: From Rifa'ah ibn Rafi'ra. *that the Prophet (peace be upon him) asked one of his friends about what job (profession) is best? The Prophet replied: the efforts of man's own hands and each and every blessed trade. (HR. Al-Bazzar and Al-Hakim).*⁸

While the legal basis related to buying and selling based on the ijma of the scholars agreed to allow buying and selling is contained in the ijma of the scholars where all scholars have agreed that buying and selling in the current era is permissible along with the development of the era as long as it does not clash with the contradictory rules that have been determined by the origin of the sources of Islamic law, namely the Qur'an and Hadith, also show that the practice of buying and selling indicates that humans always need other humans in fulfilling their needs⁹.

B. Literature Review

The research about marketplace or online trade has been done by several researcher, one of them is the research about the marketplace¹⁰ things in the marketplace in the resolution center feature related to the process of handling the problem, and Lestari¹¹ focuses on the use of Shopee coins in buying and selling stocks, while Hasanah et.al¹² focuses on the dropship system in the marketplace, while Luqman¹³ conducts research on the perspective of Islamic law and law in the realm of flash sales in the marketplace, and Ambawani¹⁴, in this paper the author tries to conduct research that focuses on the review of Islamic law in the sale of mystery boxes that

⁸ Ibnu Hajar Al-Asqalani Al-hafizh, *Terjemah Bulughul Maram* (Semarang: Pustaka Nuun, 2011).

⁹ Kannan Govindan et al., "Industry Surveys IT Consulting & Other Services.," *Journal of Cleaner Production* 25, no. 1 (2018).

¹⁰ Halimatus Syakdiyah, "Analisis Hukum Islam Terhadap Proses Penanganan Komplain Pembeli Di Fitur Pusat Resolusi Marketplace Online Shopee," *Skripsi* (2019).

¹¹ Irsa Egi Lestari, Mahdiyah Fitriyah, and Riska Fitri Rahmawati, "Penggunaan Koin Shopee Dalam Jual Beli Salam Di Shopee," *El-Qist: Journal of Islamic Economics and Business* 9, no. 1 (2019).

¹² Rohmatul Hasanah, *Tinjauan Hukum Islam Terhadap Praktik Kredit Shopee Paylater Dari Marketplace Shopee*, SKRIPSI Fakultas Syariah IAIN Purwokerto, 2020.

¹³ Luqman Muhammad, *Perlindungan Hukum Terhadap Konsumen Marketplace Shopee Dalam Program Flash Sale Perspektif Undang-Undang No. 8 Tahun 1999 Tentang Perlindungan Konsumen Dan Hukum Islam*, Fakultas Hukum Ekonomi Syariah, vol. 4, 2020.

¹⁴ Tiyas Ambawani and Safitri Mukarromah, "Praktik Jual Beli Online Dengan Sistem Pre-Order Pada Online Shop Dalam Tinjauan Hukum Islam," *Alhamra Jurnal Studi Islam* 1, no. 1 (2020).
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are rife in the marketplace. This paper is tries to analyze the Islamic religious perspective investigate for buying and selling mystery boxes through online marketplace in the Islamic law perspective

C. Method

The method used by the author to write this scientific paper is to use library research, in this study the author makes several books, e-books, scientific journals and relevant theses from reliable sources as references in this writing. The author also cites everything that is needed to be used as consideration for the problem being discussed in this paper. This paper uses analysis of thoughts contained in scientific journals, books, and other literature sources while the analysis technique uses qualitative descriptive methods by citing various things related to the basis of Islamic law in buying and selling Mystery Box in the online marketplace and which is finally used as the main source for the author in making this scientific work, then compile it systematically to be used as a basis for determining conclusions from research problems that have been determined so as to provide good validity.

D. Discussion

Buying and selling Mystery boxes in online stores is a means of making it easier for humans to have an item they want. There is a direct face-to-face or no face-to-face buying and selling, in order to facilitate the author in the Analysis of Mystery *box* Buying and Selling in an Islamic Perspective Through Online, therefore the author will make a buying and selling chart as follows:

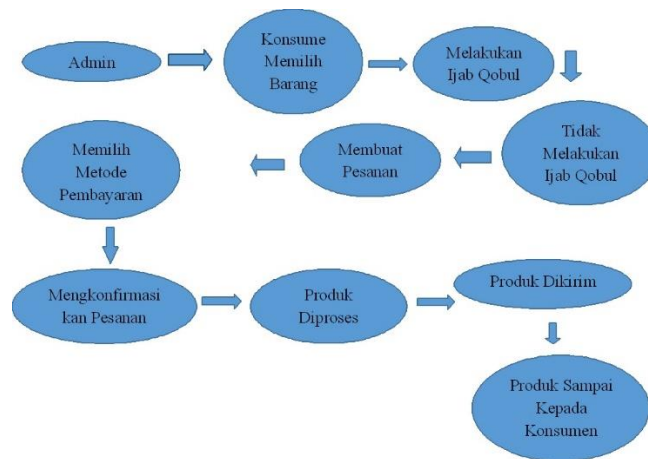


Figure 1. Online Shopping Process Flow Diagram

The mechanism of Mystery box Buying and Selling Analysis in an Islamic Perspective Through Online is carried out through several stages which is shown in figure 1, as follows:

1. Admin; Which is where the admin only uploads Mystery box items along with prices.
2. consumers choose goods; Mystery box products have been offered online, and between admin and buyers can do by meeting directly or indirectly, as follows:
 - a) Doing *ijab qobul* the buyer has consciously read the product description and continued to bargain with each other.
 - b) Not doing *ijab qobul* the buyer delays for the intention of buying goods that have been offered by the admin.
3. make an order; Admin and buyer have mutually agreed to send goods that have been clearly confirmed, that the data that the buyer ordered to the admin so that the time sent there are no errors in delivery.
4. Select the Payment Method to be made; In this process there are various payment methods such as, Transfer to Bank or *Virtual* Bank account, the use of *e-money*, the use of Credit Card or debit, through outlets that have collaborated with the online store.

5. confirming the order; After the buyer *chock out* the order to make an order, the admin sends a notification to the seller to confirm and process the product order that has been made by the buyer.
6. Products are processed; Furthermore, after confirming the order, the seller will provide information in the form of notification and immediately process and pack the buyer's order.
7. The product is shipped; The seller will provide notifications related to the delivery of goods and the courier appointed to make deliveries that have been applied on the online marketplace.
8. The product is shipped when the order is confirmed in advance, the goods will arrive according to the consumer's address. By using the payment method specified by the store.

Thus, the stage of business process analysis that occurs in buying and selling Mystery box products in the online marketplace, some information obtained by the author that the description of the goods sent is random (cannot choose the contents). Although there is information in it that buyers are not allowed to complain related to the product.

Islam is a perfect religion that governs everything in the lives of its adherents. Islam will always be a way of life for its adherents, sharia in Islam is always actual and comprehensive in every human civilization.

The buying and selling process that occurs in the marketplace is actually made to have become a necessity of modern human life, human civilization that is constantly developing so that it is not impossible in the process there may be deviations that will cause injustice in the process of such activities.

The *Dalil* which explains the buying and selling as follows; It means: "*O you who believe, do not eat one another's wealth in a false way, except by the way of business that takes place with love among you. And don't kill yourself. Indeed, Allah is merciful to you.*"¹⁵

¹⁵ Qordoba, *Terjemah Al-Qur'an*.

Based on the above paragraph to carry out all buying and selling processes, and to fulfill *the qabul*, the buyer is required to have read the product description and purchased the product. The terms of sale and purchase are as follows; a) There are persons who perform a contract or *al-mutaaqidain*; The opinion of fiqh scholars agree that the process of doing akad must meet the requirements of being reasonable and having *puberty*, b) The requirements regarding *shighat (Ijab or Qobul)*, the Jumhur ulama agree that the *shighat* that occurs must be clear lafadznya, and the conformity of wishes between each party and in the process of *this shighat* shows the pleasure of both parties who carry outkan, c) The conditions of goods traded (*Ma'qud 'alayh*), the Ash-Shafi'i school argues That the product or object must be located and clearly not abstract when the contract occurs or is carried out, can be delivered by both parties, useful, valuable, goods can be measured (valued), and can be known.

Buying and selling has a rule that has been set by fiqh and *ijma* experts, *fiqh* experts in the opinion of the Ash-Shafi'i madhhab related to the pillars of buying and selling, namely: 1) There are sellers and buyers, with the process of buying and selling each other having the same interests in the needs of the transaction. 3) The existence of *shigat (Ijab and Qobul)*. Speech that states each other's goods on both sides, *shigat* basically gives up each other and is accompanied in full desire. 3) Objects in the sale and purchase contract

Meanwhile, for the terms of sale and purchase carried out, namely 1) reasonable people; The scholar of *fiqh* endorses in his agreement to qualify: that is, to be reasonable. On the basis of buying and selling against unreasonable children and crazy people, the trade is said to be illegitimate. Whereas in the number of scholars who are allowed to buy and sell it, is the person who is puberty and intelligent is said to be legitimate buying and selling, or vice versa he is reasonable but still *mumayyiz* is said to be invalid too. 2) The agreement is done by different people; Buying and selling in an agreement between the seller and the buyer is prohibited from being together. 3) *Ijab Qabul*; Buying and selling in the agreement

of scholars, that the main business is that both parties give up each other in the course of buying and selling or transactions. Which is where both parties express clearly in *ijab qobul*.

As for related to the requirements of goods or products traded, namely; The goods exist, if the goods are not in place, then the seller expresses the ability to procure the product or goods, goods with *sharia* This means that goods that are traded in unclean or dirty ways, such as wine, pork, and so on, can be useful to humans, and can be measured according to the sharia or five senses.

The buying and selling of *gharar* is *al-jahalah* (obscurity) and *al-khathr* (betting)¹⁶ So that it can be concluded to be a matter in the category of gambling, its elements that can be detrimental, in which there are doubts and so on aimed at other people. The buying and selling of *gharar* contains *jahalah* (obscurity), or *qumar* (betting game) or *mukhatarah* (speculation). Islamic law related to the buying and selling of *gharar* is actually prohibited, in accordance with the words of the Prophet (peace be upon him) narrated by Muslims. From Abu Hurayrah, he said: *The Messenger of Allah forbade buying and selling by throwing stones and buying and selling gharar (which is not yet clear the price, goods, time, and place)*. Hadith narrated by Muslims¹⁷ in addition, there is a Qur'anic postulate related to buying and selling *gharar*, which is when buying and selling that has elements that take other people's property in an incorrect way (*bathil*). Buying and selling *unclear gharar*, such as being in water and air goods that are not based on *shara'*, Buying and selling products or goods that contain impurities; such as pork, *khamar*, carrion, and so on that may be difficult to remove, Buying and selling no contract, Buying and selling goods that do not exist (*ma'dum*) Like *habal al-habalah* (fetuses from farm animals), and deceptive buying and selling Islam strictly forbids.

The explanation earlier, *fiqh* scholars argue that there are two forms or types of *gharar* that are not prohibited in Islamic teachings, namely: something that

¹⁶ Heri, *Ma'hadi Kamus Saku Indonesia-Arab*.

¹⁷ Al-hafizh, *Terjemah Bulughul Maram*.

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is even though goods or products is not mentioned in the contract of sale and purchase but the goods or products are included in the object of the contract, for example, building a house is included in the object of the contract, Something that according to Islamic custom, which is an item that can be used by many people, namely water in very cheap quantities.

In the previous discussion about buying and selling Mystery Box products, it has been explained about the goods received by consumers, besides that it can be seen from the terms of the goods being traded are also risky, because not only the product is unclear and buyers cannot do *khiyar*, and causing deep disappointment.

Marketplace refers to a place where goods and services are bought and sold, in recent times, online marketplaces such as Tokopedia, shopee, Lazada and bukalapak are becoming increasingly popular in Indonesia, giving consumers the ability to purchase goods from the comfort of their own homes.

Human needs are the source of life, in these needs have a way of commerce based on mutual pleasure. Islamic law, also known as sharia law, governs the behavior of Muslims and their transactions. Islamic law places great emphasis on honesty and fairness in all transactions, including in the marketplace. One of the main tenets of Islamic law is the prohibition of usury, or usury, which is the practice of charging interest on loans. This has led to the development of Islamic finance based on the principles of fairness, risk sharing, and mutual benefit.

Islamic law also requires that all transactions must be based on mutual agreement, and every good or service sold must be of good quality and in accordance with its intended purpose. The principle of *maqasid al-sharia*, or preservation of the five purposes of Islamic law, is also applied to market transactions. This includes the preservation of religion, life, family, property, and dignity.

The Islamic perspective on the online market refers to the application of Islamic principles and values in the context of e-commerce and online commerce. This field of study focuses on the ethical and moral considerations that guide

Muslim consumer and business behavior in online marketplaces. Key concepts explored in this literature review include issues related to fairness, transparency, trust, and fairness in online transactions, as well as the application of Islamic financial principles in online transactions. Other areas of focus may include the impact of online markets on local economies, the role of technology in shaping Islamic finance, and the influence of Islamic law and tradition on e-commerce practices in Muslim-majority countries.

The Islamic Law perspective on the online market can be viewed from several angles, including the following:

1. *Riba* (Interest) – According to Islamic law, charging or paying interest on a loan is considered haram (forbidden). This also applies to online marketplaces, where loans or credits given to buyers or sellers must be interest-free.
2. *Gharar* (Uncertainty) – Islamic law prohibits transactions involving uncertainty, ambiguity, or speculation. This means that online marketplaces must provide clear and detailed information about the products or services offered and avoid false or misleading claims.
3. Fairness and honesty – Islamic law emphasizes the importance of fairness and honesty in business dealings. Online marketplaces should promote these values by ensuring that all transactions are transparent, fair, and free from fraud or fraud.
4. Privacy and security – Islamic law also emphasizes the importance of privacy and security in business dealings. The online marketplace should implement measures to protect the privacy and security of its users' personal and financial information.
5. *Zakat* (Charity) – Islamic law obliges Muslims to pay a portion of their wealth to support the poor and needy. Online marketplaces can promote this value by allowing users to make charitable donations or support causes they believe in.

Overall, the Islamic perspective on online marketplaces emphasizes the importance of fairness, honesty, privacy, security, and charity in business dealings.

These values can be incorporated into online marketplace operations and policies to promote ethical and responsible *e-commerce* practices.

Islamic law prohibits *riba* (*riba* or interest) and *gharar* (uncertainty or ambiguity) in all financial transactions. Therefore, the terms of sale of mystery boxes should be clearly defined and buyers know what they are buying, in addition, Islam promotes honesty, integrity and fairness in all dealings, so it is important to ensure that the contents of the mystery box are accurately described and the price reflects the value of the item.

In the teachings of Islamic law, the original law of buying and selling is permissible as long as there are no postulates from the Qur'an and hadith that prohibit it¹⁸ himself hinted that halal buying and selling is by consensus (*Antaradhin*), as for buying and selling done online has its own advantages such as fast, easy and practical, for buyers. If buying and selling online in the marketplace is not in accordance with the teachings of sharia and the provisions described above, then buying and selling online through the marketplace is of course not allowed¹⁹. However, in research²⁰ Islam has not been fully applied in the practice of buying and selling in online stores in the while that the application of business ethics in the marketplace analyzed by Estijayandono is inversely proportional²¹, The analysis explains that in line with Islamic business ethics, so does the analysis that has been carried out by Wahyuni²² that related to Islamic business ethics in buying and selling online marketplaces are still allowed provided

¹⁸ Samrotul Janah, "Tinjauan Fiqh Muamalah Dan Hukum Perlindungan Konsumen Terhadap Jual Beli Di Toko Online Pada Masa Pandemi Covid-19," *Cerdika: Jurnal Ilmiah Indonesia* 1, no. 6 (2021).

¹⁹ Tira Nur Fitria, "BISNIS JUAL BELI ONLINE (ONLINE SHOP) DALAM HUKUM ISLAM DAN HUKUM NEGARA," *JURNAL ILMIAH EKONOMI ISLAM* 3, no. 01 (2017).

²⁰ Rianti Rianti, "ANALISIS PENERAPAN PRINSIP ETIKA BISNIS ISLAM TERHADAP TRANSAKSI JUAL BELI PADA MARKETPLACE LAZADA," *Niqosiya: Journal of Economics and Business Research* 1, no. 1 (2021).

²¹ Kristianto Dwi Estijayandono, "ETIKA BISNIS JUAL BELI ONLINE DALAM PERSPEKTIF ISLAM," *JURNAL HUKUM EKONOMI SYARIAH* 3, no. 1 (2019).

²² Eka Sri Wahyuni, "Trend Jual Beli Online Melalui Situs Resmi Menurut Tinjauan Etika Bisnis Islam," *Jurnal BAABU AL-ILMI: Ekonomi dan Perbankan Syariah* 4, no. 2 (2019).

that goods or products What is traded must be in accordance with its specifications, the appearance of goods and descriptions offered on the online store.

Positive law for transactions through marketplaces is regulated in Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE), and Law No. 8 of 1999 concerning Consumer Protection, including explaining legal certainty for consumers and online buying and selling businesses through marketplace and regulation of the Government No. 82 of 2012 concerning the Implementation of Electronic Systems and Transactions, and the law has stipulated that criminal sanctions will be imposed on ethical business actors caught cheating so that harm to consumers. The form of legal protection for buying and selling online through the marketplace in the perspective of Islamic law is in the form of a prohibition that has been described previously which is based on the Quran and hadith When the process of buying and selling online meets the requirements of *gharar*, fraudulent practices occur, and fraud²³ online transaction activities in the marketplace should be in accordance with Islamic teachings such as this research produces an Islamic e-commerce website patterns and processes are made that support the shopping behavior of Muslim consumers in Indonesia based on sharia²⁴. Online business people who intend to commit fraud in the process of making online agreements and their implementation can be punished based on the provisions contained in Article 62 Indonesian Law PK and will be aggravated by the provisions contained in article 45 paragraph (2) Indonesian Law ITE²⁵.

The three principles of sharia that must be carried out in buying and selling online have three main principles of Islamic ethics in commodity derivative contracts, namely the availability of goods during the contract, *qabd* in the contract

²³ Masyitah, "TINJAUAN HUKUM ISLAM TERHADAP PERLINDUNGAN KONSUMEN PADA TRANSAKSI JUAL BELI ONLINE," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 2, no. 1 (2017).

²⁴ David Mushthofa, Mira Kania Sabariah, and Veronikha Effendy, "Modelling the User Interface Design Pattern for Designing Islamic E-Commerce Website Using User Centered Design," in *AIP Conference Proceedings*, vol. 1977, 2018.

²⁵ I Gede Krisna Wahyu Wijaya and Nyoman Satyayudha Dananjaya, "Penerapan Asas Itikad Baik Dalam Perjanjian Jual Beli Online," *Kertha Semaya: Journal Ilmu Hukum* 6, no. 8 (2018).
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and the conformity of the contract with the objectives of Islamic law²⁶ The purpose of economics in Islam is *maqashid al-sharia* itself, namely to achieve happiness both in this world and in the Hereafter (*falah*) through an honorable and good life.²⁷

Online sales of *mystery boxes* are a common business practice in many countries, including countries with Muslim populations. As long as the items in the mystery box are legal and ethically sourced, there should be no problem selling them in an Islamic country, but it is also necessary to check local laws and regulations to ensure compliance. Overall, as long as the sale of mystery boxes is done fairly and transparently, it is considered acceptable from an Islamic perspective. Based on the above literature review, Islamic law provides a framework for doing business in the marketplace that is based on honesty, fairness, and mutual benefit. The principles in Islamic law promote ethical business practices and provide a moral basis for the purchase and sale of goods and services, but according to Islamic teachings the concept of selling mystery boxes is permissible as long as it is transparent, fair and does not involve any form of fraud or fraud.

E. Conclusion

After the author analyzes references related to the analysis of buying and selling Mystery boxes in an Islamic perspective through online, it is therefore drawn to the conclusion that buying and selling Mystery boxes as follows; Mystery box buying and selling can be done as long as there is transparency, fairness, and there is no fraud and fraud in it, and it is equally happy between the seller and the buyer, if the buying and selling process Mystery box where humans only seek profit, and hope to get things that are uncertain, so that there is *gharar* in it, so that according to the perspective of Islamic law buying and selling that there is *gharar* in nature, it is included in the prohibited things. This sale and purchase have been determined according to the conditions where the item has absolutely cannot be returned again. For the author suggests that further and more specific research, because the research

²⁶ Nadhirah Nordin et al., "The Islamic Ethical Principles in Commodity Derivatives Contracts," *Journal of Legal, Ethical and Regulatory Issues* 22, no. Special Issue 1 (2019).

²⁷ Edo Segara Gustanto, "Digital Marketing Dalam Perspektif Hukum Islam: Pendekatan Maqashid Shariah Index," *Tamaddun Journal of Islamic Studies* 1, no. 1 (2022).
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that the author did is less than perfect, further research needs to be done so that research is completer and more perfect, especially in reviewing more adequate literature results.

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