



Ma'anil Hadith Hashah and Gharar on Buying and Selling Darts as a Condition in the Balloon Darts Game

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Abstract : *This research is motivated by the desire to understand the application of the concepts of hashah and gharar in modern buying and selling transactions, especially in the context of the Balloon Darts game. The main objective of this study is to analyse the suitability of the mechanism of buying and selling darts in the Balloon Darts game with sharia principles. The research method used is a literature study with a qualitative approach, as well as analysis of primary and secondary literature on hadith and scholars' views related to hashah and gharar by approaching the theory of ma'anil hadith. The results showed that the Balloon Darts game mechanism contains elements of uncertainty and speculation that are not in accordance with Islamic economic principles. Based on the analysis, it is recommended to avoid transaction practices that contain uncertainty and pay more attention to clarity and fairness in every economic transaction in accordance with sharia principles.*

Keywords: *Hadith; Hashah; Gharar; Ballon Darts.*

INTRODUCTION

Trade is an important aspect of human life that has developed since ancient times until now. In Islam, the practice of buying and selling must be in accordance with sharia principles. Selling and buying in short is transferring rights from the seller to the buyer, without a time limit, and there is a willingness between the two parties to carry out the sale and purchase transaction.¹ The economic principles of Islamic sharia are based on the teachings of the Quran and Hadith, as well as the opinions of scholars who interpret these texts. Economic transactions must be conducted in a fair and transparent manner, with both parties having complete and clear information about the goods or services being exchanged. Injustice, fraud and exploitation are prohibited in Islamic economics. One of the main problems in

¹ Azqia, Hidayatul. 2022. "Jual Beli dalam Perspektif Islam", *Al-Rasyad: Jurnal Hukum dan Etika Bisnis Syariah*, Vol. 1 No. 1, (Januari), 76.

buying and selling practices is the element of hashah (unclear buying and selling), and gharar (uncertainty) which can lead to injustice and loss.²

The game of Ballon Darts is a modern form of entertainment that involves the sale of darts to players for use in the game. Actually, it is not only Ballon Darts that can be the topic of this sale and purchase case, some games have similar things that become the case point in this discussion, for example, the game of ring toss, throwing balls in tubs (fun tubs), throwing bracelets, etc., which are generally found in night market entertainment.³ The games mentioned earlier have similarities in how to play them, even though the intermediaries of the game tools are different to collect the number of scores that will later be exchanged for mystery prizes. The practice of buying and selling darts in the Ballon Darts game raises questions regarding the suitability of the practice with sharia principles, especially related to the concepts of hashah (uncertainty) and gharar (uncertainty). The aspects of hashah and gharar in this buying and selling practice are interesting to analyse.

The problem formulation in this research is focused on three main aspects that will be discussed in the research subchapters. First, it will explore the concept of hashah and gharar buying and selling. This focus aims to understand the basic principles and elements involved in buying and selling that contain uncertainty (gharar) as well as the practice of hashah in the context of transactions. Second, this research will examine the mechanism of hashah and gharar in the sale and purchase of darts in the Balloon Darts game. This section will examine how the elements of hashah and gharar are applied in the context of the game, as well as their impact on the validity of the transaction from the perspective of Islamic economic law. Third, how contemporary scholars view the practice of hashah and gharar in modern games such as Balloon Darts. By formulating these problems, it is hoped that this research can provide a comprehensive understanding of hashah and gharar buying and selling and its application in modern practices, especially in the Balloon Darts game.

An analysis of the hadith about hashah and gharar related to the sale and purchase of darts in the game of Ballon Darts is important to determine whether this practice is in accordance with the principles of Shariah. Examining this practice can contribute relevant thoughts in the field of fiqh and Islamic economic practices based on hadith. This study is important because no previous research has specifically addressed this topic. Previous research tends to focus on the concepts of hashah and gharar in the context of conventional business transactions or financial transactions, but not many have discussed it in the context of Ballon Darts games or other games that are commonly found at night markets or

² Shobirin, S. (2016). "Jual beli dalam pandangan Islam". *BISNIS: Jurnal Bisnis Dan Manajemen Islam*, 3(2), 240.

³ <https://www.liputan6.com/hot/read/5232389/6-trik-permainan-di-pasar-malam-yang-jarang-diketahui-mengecoh-pemain?page=6>

carnivals. There is a gap or limited knowledge in the application of hashah and gharar in this buying and selling practice.

Related to the preparation of this article, various previous studies have been used as a literature review to provide a theoretical basis and a broader context. Some of them are as follows: First, 'The Practice of Gharar and Maisir in the Modern Era': This article discusses the practice of gharar (uncertainty) and maisir (gambling) in the context of modern muamalah. The author explores how these activities occur in modern transactions, often without the users realising it. The main focus is on the element of uncertainty and the element of gambling in the devices or transactions involved.⁴

Second, 'Hadiths on Gharar Buying and Selling and Its Forms in Contemporary Times': This research develops a study of the forms of buying and selling that contain gharar in the context of contemporary times. The author uses a fiqh perspective supported by arguments from the Qur'an and hadith to provide a legal basis. The aim is to show how these principles are applied in modern situations.⁵ Third, 'The Practice of Buying and Selling Lottery System in Serbu Seru Programme in Bukalapak Application from the Perspective of Shari'ah Economic Law': This article examines the 'Serbu Seru' programme on the Bukalapak app, where luxury goods are sold at very low prices through a lottery system. The author examines this practice from the perspective of sharia economic law, highlighting whether this lottery system is in accordance with sharia principles or contains elements of maisir (gambling).⁶

The identified knowledge gap is the lack of research that discusses the practice of buying and selling in this Ballon Darts game. This study will close the gap by providing a comprehensive analysis of the practice of buying and selling darts in the Ballon Darts game based on hadith studies. The argument for closing this gap is based on the importance of applying sharia principles in various aspects of life, including entertainment, to ensure fairness and transparency in transactions. This research is expected to provide new insights regarding the application of Islamic fiqh and economics in the modern context. The results are also expected to serve as a reference for practitioners and policy makers related to the entertainment industry and Islamic economics.

RESEARCH METHODS

⁴ Tona, T. I. (2022). Praktik Gharar Dan Maisir Era Modern. *Muamalat: Jurnal Kajian Hukum Ekonomi Syariah*, 14(2), 163..

⁵ Nasution, Y. S. J., Ardiansyah, A., & Firmansyah, H. (2021). Hadis-Hadis Tentang Jual Beli Gharar dan Bentuknya Pada Masa Kontemporer. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5(1), 141-158.

⁶ Akbar, M. F. (2020). *Praktik jual beli sistem undian dalam program Serbu Seru di aplikasi Bukalapak perspektif hukum ekonomi syari'ah* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung), 49.

The research method in analysing data and information used here is using the main method of literature research with a qualitative approach. The qualitative approach is used to analyse the hadith texts and scholars' interpretations of the concepts of hashah and gharar by identifying the independent variable that discusses the hadith on hashah and gharar, and the dependent variable that refers to the discussion of the practice of buying and selling darts in the Ballon Darts game.

The hadith analysis method, which focuses on in-depth analysis of the meaning of the hadith, is used to provide a more comprehensive understanding of how the concepts of hashah and gharar are understood and applied in the context of Islamic economic law. This method is relevant because it is able to connect the text of the hadith with the modern context, thus allowing for a more precise and appropriate analysis of the buying and selling practices in the Balloon Darts game.

The research instrument uses literacy analysis that examines primary sources. Furthermore, case studies were conducted by observing buying and selling practices, and finally secondary data sources in the form of journals, scientific articles, and books related to the research topic. The arrangement of data is done systematically to produce conclusions based on analysis. This study aims to explore the relationship between the concepts of hashah and gharar in the hadith and the practice of buying and selling darts in the Ballon Darts game.

RESEARCH RESULTS and DISCUSSION

The Concept of Hashah and Gharar Buying and Selling

Hashah buying and selling, the word الحصة is the jama' form of the word الحصى which means "pebbles". The linguists say that بيع الحصة falls under the category of idhafah (addition) of mashdar (root word) to its kind.⁷ Hence, the definition of hashah trade is a business transaction in which a seller and a buyer agree to exchange an item for a certain price, where the decision to proceed with the transaction depends on the result of one party throwing a small stone at the other.⁸ In this context, pebble throwing refers to a practice where a seller says to a buyer. 'throw this pebble, wherever it falls, that is the final boundary of the land you are buying'.

This kind of buying and selling is haraam and falls under the category of Jahiliyyah buying and selling. According to the scholars, this prohibition applies not only to land transactions, but also to all goods that can be thrown with pebbles, including goats, clothes, food and other goods.⁹ This prohibition was imposed

⁷ <https://almanhaj.or.id/4037-jual-beli-mulamasah-munabadzah-hashah-muhaqalah.html>

⁸ Itona, Tuah. 2022. "Praktik Gharar dan Maisir Era Modern", *Muamalat: Jurnal Kajian Hukum Ekonomi Syariah*, Vol. 14, No. 2. (Desember). 170.

⁹ Abdullah Adulaziz Alrajhi Foundation, <https://islamic-content.com/dictionary/word/11605/id>

because of two things: uncertainty of goods (jahalah) and elements of fraud. This results in uncertainty for one of the parties involved. This prohibition indicates that this type of transaction contains corruption and should be avoided in buying and selling practices.¹⁰

Moving on from the discussion of hashah, the next one is about gharar trading. Terminologically, there are several definitions of gharar put forward by scholars. One of them is Ibn Taimiyyah's view that gharar is an unknown consequence or an unpredictable consequence. Another opinion is that gharar is the unknown outcome or the unknown nature and size.¹¹ Based on the various definitions proposed by these fuqaha, it can be interpreted that gharar in the context of buying and selling and other business transactions refers to a situation where there is uncertainty, speculation, doubt, or vagueness that results in unwillingness in the transaction.

The prohibition of gharar is also an important principle. Gharar refers to high uncertainty or speculation in a contract. In Islamic economics, contracts that contain a significant element of uncertainty are considered invalid, so all aspects of the transaction must be clear and certain. Maisir or gambling is also prohibited as it involves an element of uncertainty and excessive risk. Islam teaches that profits should be generated through effort and hard work, not through speculation or luck.¹²

The hadith that confirms the prohibition of hashah and gharar sale and purchase is reported in Sahih Muslim as follows:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَيَحْيَى بْنُ سَعِيدٍ، وَأَبُو أُسَامَةَ، عَنْ
عُبَيْدِ اللَّهِ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي
أَبُو الزِّنَادِ، عَنِ الْأَعْجَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: (كَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ
الْحُصَاةِ، وَعَنْ بَيْعِ الْعَرَرِ¹³)

It means: "Abu Bakr bin Shaybah narrated to us, Abdullah bin Idris, Yahya bin Sa'id, and Abu Usamah narrated to us, from Ubaidillah, and Zuhair bin Harb narrated to me, and the pronunciation, Yahya bin Sa'id narrated to us, from Ubaidillah, Abu al-Zinad narrated to me, from al-

¹⁰ Nur Wahid, "Hukum Ekonomi Syariah di Indonesia : Teori dan Regulasi". (Banyumas: Wawasan Ilmu, 2022), 210.

¹¹ Basyariah, Nuhbatul. 2022. "Larangan Jual Beli Gharar: Kajian Hadist Ekonomi Tematis Bisnis Di Era Digital", *Mukaddimah: Jurnal Studi Islam*, Vol. 7, No. 1, (Juni). 42.

¹² Nur Wahid, "Hukum Ekonomi Syariah di Indonesia : Teori dan Regulasi". (Banyumas: Wawasan Ilmu, 2022), 87-88.

¹³ al-Hajaj, Muslim Ibn. "Sahih Muslim", juz. 3 No. 1513. (Beirut: Dar al-Ihya' al-Turas al-A'raby), 1153.

A'raj, from Abu Hurairah, he said: 'The Messenger of Allah (peace and blessings be upon him) forbade the sale of hashah (throwing pebbles), and the sale of gharar (deception).'

Imam Suyuti's commentary on the hadith explains the Islamic prohibition of forms of buying and selling that involve hashah and uncertainty (gharar). These trades are prohibited because they involve significant uncertainty and risk, which can lead to injustice and fraud. Islam favours clear and transparent transactions to protect the rights of all parties involved in buying and selling. Therefore, practices such as hashah trading and gharar trading are prohibited to maintain fairness and clarity in transactions.¹⁴

Another hadith narrated by Imam al-Tirmidhi:

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْغَرَرِ، وَبَيْعِ الْخَصَاةِ» وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَأَبِي سَعِيدٍ، وَأَنَسٍ: " حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ: كَرَهُوا بَيْعَ الْغَرَرِ " قَالَ الشَّافِعِيُّ: «وَمِنْ بُيُوعِ الْغَرَرِ بَيْعُ السَّمَكِ فِي الْمَاءِ، وَبَيْعُ الْعَبْدِ الْأَبْقَى، وَبَيْعُ الطَّيْرِ فِي السَّمَاءِ، وَنَحْوُ ذَلِكَ مِنْ الْبُيُوعِ» وَمَعْنَى بَيْعِ الْخَصَاةِ: «أَنْ يَقُولَ الْبَائِعُ لِلْمُشْتَرِي إِذَا نَبَذْتُ إِلَيْكَ بِالْخَصَاةِ فَقَدْ وَجَبَ الْبَيْعُ فِيمَا بَيْنِي وَبَيْنَكَ، وَهَذَا شَبِيهُ الْمُنَابَذَةِ، وَكَانَ هَذَا مِنْ بُيُوعِ أَهْلِ الْجَاهِلِيَّةِ». ¹⁵

Abu Hurairah narrated that the Prophet SAW prohibited buying and selling that contained uncertainty (gharar) and buying and selling using pebbles (hashah). This was also narrated by Ibn Umar, Ibn Abbas, Abu Sa'id, and Anas: 'The Hadith of Abu Hurayrah is a hasan and authentic Hadith, and scholars are unanimous in avoiding trades that involve uncertainty (gharar).' Imam Shafi'i said: 'Examples of trades that involve uncertainty are selling fish that are still in the water, selling a runaway slave, and selling birds in the air, and other similar trades.' The meaning of buying and selling with stones (hashah) is: "The seller says to the buyer, if I throw a stone at you, then the sale between me and you is valid. This is similar to buying and selling by throwing clothes (munabadzah), which was a practice in the pre-Islamic era".¹⁶

¹⁴ Abdurrahman bin Abu Bakr Jalaluddin al-Suyuti, "Syarh al-Suyuti `ala Muslim", Juz. 4, (Saudi Arabia: Dar Ibnu `Affan li al-Nasyr wa al-Tauzi', 1996), 139.

¹⁵ Muhammad bin 'Isa al-Tirmidi, "Sunan al-Tirmidi", Juz. 3 No.1230, (Mesir: Syarikah Maktabah wa Matbu'ah Mustafa al-Babi al-Halaby), 524.

¹⁶ Hamnah, H. (2021). "Validitas Hadis Tentang Jual Beli Gharar". *Shar-E: Jurnal Kajian Ekonomi Hukum Syariah*, 7(2), 97.

By understanding the meaning and context of the hadith about hashah and gharar, we can see how these principles play a role in determining the validity of a transaction. This will be the basis for analysing the practice of buying and selling darts in the Balloon Darts game from a Shariah perspective. In addition, this understanding allows us to evaluate whether the elements of uncertainty and gambling in the game are shariah-compliant. Thus, we can provide clearer and more comprehensive guidance on the permissible practices of buying and selling transactions in the modern context.

Mechanisms of Hashah and Gharar in the Sale and Purchase of Arrows in Balloon Darts Game

Analysing the mechanism of hashah and gharar that may be contained in the practice of buying and selling darts in the Balloon Darts game is important to understand the relevant aspects of sharia economic law as well as the potential implications of this practice on players and sellers in the context of sharia. The Balloon Darts game system usually involves balloons arranged on a wall or a certain place, and players use darts to throw and break the balloons to determine ownership. Each balloon usually has different points depending on its size or colour. Players try to get as many points as possible by breaking the balloons in order to get the prize, which is still a mystery.¹⁷

The hashah sale and purchase transaction does not only use pebbles as a means of mediating the sale and purchase contract. Rather, it can use something that is equivalent to pebbles at this time, such as a gun, arrows, or something else. This kind of sale and purchase transaction has various forms and methods, depending on the context and needs of the times.¹⁸ Moreover, modern forms of these transactions must still adhere to the principles of sharia, especially in terms of clarity and fairness between the parties involved. For example, in the game of Balloon Darts, darts are used as an intermediary for the transaction, but it remains to be seen whether this practice contains the prohibited element of gharar." Hashah sale and purchase transactions have various forms in the contract, including:

1. The seller states to the buyer, 'I will sell you part of this cloth for the price of the pebble that falls on it,' or, 'I will sell you this land up to the limit of your pebble throw'.
2. The seller states to the buyer, 'Throw this pebble. Wherever it falls on the cloth, it will be yours for a certain price.' In this case, the throwing of the pebble is a sign of agreement in the sale and purchase transaction.

¹⁷ <https://yihagames.com/permainan-karnaval/permainan-dart-balon/>

¹⁸ Itona, Tuah. 2022. "Praktik *Gharar* dan Maisir Era Modern", *Muamalat: Jurnal Kajian Hukum Ekonomi Syariah*, Vol. 14, No. 2. (Desember). 171.

3. The seller states to the buyer, 'If you throw this pebble, then you will buy this cloth for ten dinars'.
4. The seller states to the buyer, 'I will sell you this cloth for a certain price, on the condition that when you throw this pebble, the sale transaction will become binding and must be carried out'.
5. The seller states to the buyer, 'Throw this pebble, and whatever part of the pebble breaks and comes up, you must give me a number of dinars or dirhams according to the number of broken pieces'.¹⁹

The game of Ballon Darts involves darts as an alternative to throwing and popping the balloons rather than using pebbles, which makes the throwing of the darts a mandatory condition of the transaction. This falls under option number 4: 'The seller states to the buyer, *"I will sell you this cloth for a certain price, on the condition that when you throw this pebble, the sale transaction will become binding and must be performed"*. Even though the initial payment has already taken place as a transaction for throwing the dart, the special condition still occurs and this obligatory condition can make it a hashah transaction.

Next, regarding the existence of gharar in the game transaction, namely gharar can occur due to uncertainty regarding the prize that will be received by the player. Since the prizes received depend on the scores obtained, players have no prior clarity on the prizes they will get. This creates significant uncertainty, as players cannot know with certainty the value or type of prize they will receive based on their performance in the game. This condition creates gharar (uncertainty), in the transaction due to the significant element of uncertainty associated with the final outcome and the value that the player will receive.²⁰ What we pay should be in balance with what we receive. If what we pay is clear, then what we receive should also be clear. If in a transaction, what we pay is clear but what we get is unclear, with the possibility of it happening or not, then this will be considered as gharar under sharia law.²¹

As for the mechanism of buying and selling arrows as a condition in the Balloon Darts game, it also contains an element of lottery. Lotteries that require the purchase of goods or coupons are considered haram and fall under the category of gambling and gharar. In this situation, participants do not know whether they will receive a prize or not. Such raffles are considered gharar because they involve spending money on a transaction whose outcome is uncertain, thus falling under

¹⁹ Abdurrahman bin Abu Bakr Jalaluddin al-Suyuti, *"Syarh al-Suyuti `ala Muslim"*, Juz. 4, (Saudi Arabia: Dar Ibnu `Affan li al-Nasyr wa al-Tauzi', 1996), 139

²⁰ Ammi Nur Baits, *"Pengantar Fiqh Jual Beli & Harta Haram"*, (Depok: Muamalah Publishing), 280.

²¹ Ammi Nur Baits, *"Pengantar Fiqh Jual Beli & Harta Haram"*, (Depok: Muamalah Publishing), 302.

qimar or maisir.²² In this game, players buy darts to use in shooting balloons. The balloons that are shot may contain various prizes, and the player does not know in advance what prize he will get. Therefore, there is an element of uncertainty and luck similar to a lottery, where the final outcome of the transaction is uncertain and depends on the player's luck.

The Ulama's View of the Mechanism of the Practice of Selling and Buying Arrows in the Ballon Darts Game

The Balloon Darts game is a new phenomenon in the world of modern entertainment that attracts the attention of many people. It was explained earlier that in this game, players buy darts to shoot balloons containing random prizes, creating an element of lottery in the mechanism. The uncertainty regarding the results that will be obtained from each balloon shot causes this practice to contain elements of hashah and gharar. Given the novelty of the game, contemporary scholars feel the need to provide their views on the game's conformity with sharia principles. The views of these scholars are important to ensure that the practice of modern games such as Balloon Darts remains within the boundaries prescribed by sharia economic law.

Actually, the specific views of the scholars regarding this game are lacking, but with the similarity of mechanisms that have forbidden elements in them, here will be presented some of the views of scholars about the element of the lottery (forbidden luck). Because this is something new, the problem of hashah and gharar is clear from the Prophet that it is forbidden, henceforth the views of several scholars regarding lucky draws, as follows:

1. Ust. Abdul Somad:

Quoting from YouTube One Minute Advice, Ustadz Abdul Somad explains the law of playing throwing bracelets at the night market. Throwing bracelets is equated with Ballon Darts. Night markets serve as an important ecosystem to support the local economy, especially after the prolonged impact of the pandemic. However, the games offered there, such as throwing bracelets or Ballon Darts, are considered by Ustadz Abdul Somad as a form of gambling. This is because there is an element of uncertainty in the game. For example, with a ticket price of IDR 10,000, players are allowed to throw the bracelet three times. If all throws are successful, the player will get a prize worth IDR 50 thousand. However, if they fail, the money is lost without any return.²³ Therefore, just enjoy the

²² Nurbaet, M., & Fauzan, A. (2023). Analisis Hukum Ekonomi Syariah terhadap Praktik Undian Berhadiah. *El-Hisbah*, 3(1), 27.

²³ "Ustadz Abdul Somad Jelaskan Hukum Main Lempar Gelang di Pasar Malam", <https://portalpekalongan.pikiran-rakyat.com/khazanah/pr-1915995103/ustadz-abdul-somad-jelaskan-hukum-main-lempar-gelang-di-pasar-malam?page=all>.

beauty of the night market without engaging in games such as bracelet throwing, bottle throwing, dart throwing, or other similar games that contain uncertainty.

2. Dr Yusuf Qardhawi:

He forbade lucky draws for several main reasons. Firstly, although this transaction is not strictly gambling, it contains gambling motives because of the speculative element (luck), something that is at stake, and the costs incurred to participate. This kind of promotion is considered haram because it falls under the category of *qimâr* (a form of game where if one player wins, then he will benefit from the losing player, and vice versa).²⁴ Consumers are prohibited from engaging in such sweepstakes for several reasons:

- Consumers have to pay to enter the lottery, either by buying certain products or buying the coupons directly.
- There is an element of *gharar*, because it is not known who will be lucky and who will not.
- Directing consumers to *isrâf* behaviour, namely buying goods that are not actually needed.
- Causing *fitnah* such as envy and jealousy among the participants.²⁵

3. Ahmad al-Syirbashi: An exegete of the Qur'an

Ahmad Ash-Syirbashi in his book '*Yasalunaka fi al-Din wa al-Hayah*' states that lottery is a form of gambling that is prohibited in Islam. The profits obtained from gambling are also considered haram. This prohibition is based on the element of taking other people's property illegally, the element of deception, and ignorance. In addition, gambling practices encourage people to rely on false hopes.²⁶

Through this study, it has been explained how contemporary scholars view the element of lottery in the practice of buying and selling darts in the Balloon Darts game. Although this game is a new phenomenon that has not been specifically discussed by scholars, the existing sharia principles provide clear guidance. The scholars' views on *hashah*, uncertainty (*gharar*) and lottery practices (*maisir*) indicate that any form of transaction containing these elements is not in accordance with the principles of Islamic economics. Therefore, with reference to these views, it can be concluded that the Balloon Darts game, which contains elements of

²⁴ Yusuf al-Qardhawi, "Fatwa-Fatwa Kontemporer Jilid 3". (Indonesia: Gema Insani, 1995), 499.

²⁵ Yusuf al-Qardhawi, "Fatwa-Fatwa Kontemporer Jilid 3". (Indonesia: Gema Insani, 1995), 499.

²⁶ Mu'arofah, E. (2012). *Analisa Fatwa Yusuf Al-Qardhawi Tentang Undian Berhadiah (Suatu Pendekatan Fikih Muamalah)* (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau), 38.

hashah, lottery and uncertainty, is contrary to sharia law. It is hoped that this research will serve as a basis for further analysis and provide clear guidelines for Muslims in navigating buying and selling practices in the modern context.

CONCLUSION

The concepts of hashah and gharar prohibit transactions with uncertainty and vagueness. Hashah is the practice of buying and selling with stone throwing as a sign of the transaction, while gharar refers to uncertainty that can be detrimental. In the sale and purchase of darts in the Balloon Darts game, there are elements of uncertainty and lottery. The view of contemporary scholars is generally negative, assessing this mechanism is not in accordance with sharia principles because it contains gharar and hashah which are forbidden. The Balloon Darts game does not fulfil the criteria of sharia transactions because it contains uncertainty and speculation. This research provides guidance to understand and avoid practices that do not comply with sharia economic law, especially in the modern context that continues to evolve by providing a strong theoretical foundation to evaluate buying and selling practices in modern games.

The shortcomings of this research are that it is still limited to literature and the views of scholars without including empirical data from the perpetrators or players of the Balloon Darts game. And only focus on one type of game only which may not be able to cover variations of similar mechanisms in other games or transactions that also require similar analyses. This research can be expanded by conducting empirical studies involving interviews or surveys of Balloon Darts game players and business people to get more in-depth data. And also examine more types of modern games that contain elements of uncertainty and speculation to understand how sharia principles can be applied more broadly.

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