



Islamic Law in the Metaverse World: A Normative Study of Virtual Worship Practices and Transactions

Ahmad Rifai Yoga¹, Ahmad Yasin Dongoran², Arsyad Rizky Pratama Siregar³, Nur Hafizah Husna⁴, Rahmad Fauzi Hasibuan⁵

¹²³⁴⁵State Islamic University of North Sumatra

E-mail: Ahmadd.yoga30@gmail.com, siregarjafar9@gmail.com, arsyadriski767@gmail.com,
nurhafizahhusna8@gmail.com, hasibuanfauzi301@gmail.com

Info Articles

Article History

Received: 2025-12-11
Revised: 2025-12-19
Published: 2025-12-30

Keywords:

Islamic law; metaverse;
virtual worship; digital
transactions;
contemporary fiqh

Abstract

The development of metaverse technology has presented new challenges in the application of Islamic law, particularly regarding worship practices and virtual transactions. The non-physical and interactive nature of the metaverse world demands a normative approach to assess the legal validity and legitimacy of various activities occurring within it. This study aims to examine how Islamic legal principles are applied in the context of virtual worship, such as online congregational prayer and digital marriage contracts, as well as digital asset-based economic transactions such as NFTs and cryptocurrencies. Using a juridical-normative approach and qualitative analysis, this study examines the relevance of Islamic jurisprudence (fiqh), maqasid sharia (the principles of sharia), and contemporary fatwas (religious edicts) in responding to the metaverse phenomenon. The results indicate that activities in the metaverse world are subject to Sharia law as long as they meet the principles of clarity (bayyinah), justice ('adl), and benefit (maslahah). Virtual space can be treated as a functional area of Sharia law, as activities within it have real legal implications. This study recommends the importance of establishing a responsive and contextual digital Islamic legal framework to holistically address the dynamics of virtual space.

I. INTRODUCTION

The rapid advancements in information and communication technology over the past twenty years have given rise to major transformations, one of which is marked by the birth of a virtual world known as the metaverse. The metaverse is a form of digital reality built through immersive technologies such as virtual reality (VR), augmented reality (AR), and artificial intelligence (AI). Within this virtual environment, individuals can engage in various activities, from social interactions and work to economic transactions and even religious practices, through digital representations called avatars. (Aulia, 2022) This new reality reflects the latest phase in human civilization, which is increasingly digitalized and directly presents new challenges, including in aspects of Islamic law.

According to Islamic teachings, human existence is always within the bounds of sharia. As a legal system derived from revelation, Islamic law is comprehensive and adaptable to changing

times. The principle of "shalih likulli zaman wa makan" demonstrates that Islamic law is designed to remain relevant in addressing the ever-changing dynamics of human life, without being bound by time and space (Yunus, 2023). Therefore, the emergence of the metaverse as a new form of "living space" demands a reinterpretation of sharia values to remain able to address the challenges emerging in the digital era.

The metaverse reality has also given rise to new forms of virtual worship and economic transactions. Examples include religious studies conducted through avatars in digital mosques, wedding ceremonies conducted in virtual spaces, the use of cryptocurrency for digital property transactions, and forms of charity through online platforms. These practices raise normative issues that require examination: are religious and economic activities in virtual worlds considered legitimate under Islamic law? Can virtual spaces attain equal status with the real world under

Islamic law? And to what extent can the principles of Islamic jurisprudence (fiqh) and the principles of ushul fiqh (Islamic jurisprudence) be applied in non-physical contexts?

A normative analysis of Islamic law regarding the metaverse is urgent, particularly given the lack of a comprehensive Islamic jurisprudence framework for regulating religious activities and socio-economic transactions in this digital space. Most emerging fatwas and scholarly opinions remain partial and unsystematic, while technological innovation is advancing rapidly. Under these circumstances, the use of a contemporary Islamic jurisprudence approach based on the maqasid sharia (the principle of Islamic law), istihsan (the principle of mutual benefit), maslahah mursalah (the principle of mutual benefit), and general principles of Islamic jurisprudence (fiqh) is a crucial tool in formulating Islamic law relevant to this new reality (Asy'ari, 2022).

Conceptually, Islamic jurisprudence (fiqh) recognizes the fiqh al-waqi' (reality-based jurisprudence) approach, which prioritizes the actual context in establishing law. In other words, social, cultural, and technological transformations must be taken into account in legal decision-making so that sharia values remain dynamic and guide the community in new situations. The emergence of the metaverse as a new entity in digital life demands the active involvement of Islamic scholars, religious leaders, and legal experts to develop approaches that are not only normative but also innovative and contextual, transcending the physical boundaries of traditional space (Shihab, 2021).

In terms of worship, Islam recognizes both formal and substantive dimensions. One example is congregational prayer, which requires a unified location between the imam and the congregation. When this worship is performed in a virtual space, the clarity of geographical boundaries becomes blurred as digital presence replaces physical presence. This has sparked discussion among jurists (fuqaha) regarding the validity of congregational prayer in the metaverse. Institutions such as the Al-Azhar

Fatwa Global Center have stated that while physical presence remains a primary requirement for congregational prayer, virtual implementation is permissible for learning and da'wah purposes (Center, 2022).

Meanwhile, in the realm of muamalah (transactions), the use of digital assets such as NFTs and cryptocurrencies in economic activities in the metaverse raises new legal issues. Key principles of Islamic transactions, such as transparency (bayyinah), clarity of contracts (akad sharh), and fairness ('adl), must be maintained to avoid elements of gharar (unlawful), usury (riba), and fraud. Therefore, developing Sharia legal guidelines for digital transactions is crucial to ensure all activities comply with the principles of halal (permissible) and thayyib (good) (Ma'ruf Amin, 2023). In fact, the Indonesian Ulema Council (MUI) has expressed concern about the crypto phenomenon and begun conducting studies, although specific regulations related to the metaverse have not yet been explicitly formulated.

Considering the urgency of this topic, this paper aims to examine and normatively evaluate how Islamic law responds to the implementation of worship and transactional activities in the virtual space of the metaverse. This research utilizes a normative fiqh approach, focusing on analyzing fiqh principles, the principles of maqasid sharia, and contemporary fatwas relevant to the development of digital reality. It is hoped that this work will contribute to the advancement of Islamic law studies in the era of digital transformation and serve as a reference for fatwa institutions and religious authorities in formulating sharia policies that are more relevant and applicable to the current context.

II. RESEARCH METHODS

This research applies a normative juridical approach, a method based on literature review to analyze the ideal concept of Islamic law and explore its application in contemporary contexts such as the metaverse. This methodology aims to examine Islamic legal doctrines, including the rules of Islamic jurisprudence (fiqh) and the principles of maqashid sharia (the principles of

Islamic law), in order to develop a normative basis that can legitimize worship practices and digital transactions in cyberspace. The study was conducted by referring to both classical and modern sources of Islamic law, such as the Qur'an, Sunnah, ijma', qiyas, and ijihad of scholars regarding the latest technological phenomena. (Yunus, 2023) Data were collected through documentary studies of various primary and supporting references, including fiqh books inherited from previous scholars, the thoughts of contemporary scholars, official fatwas from religious institutions (such as the Indonesian Ulema Council (MUI), Al-Azhar, and Nahdlatul Ulama), as well as scientific articles discussing the relationship between Islamic law and the development of digital technology. This study also investigates the views of Islamic legal experts regarding the validity of religious activities and economic transactions taking place in the virtual world, based on sharia principles such as justice, public welfare, and the avoidance of gharar and usury (Wahid, 2023).

Data analysis was conducted using a qualitative descriptive method, categorizing legal issues related to the metaverse into two main categories: worship (ubudiyah) and economic interaction (muamalah). Each issue was then analyzed using relevant Islamic legal theories and approached within the maqasid sharia framework to evaluate its suitability, potential conflict, or the need for adjustment to sharia principles. Through this approach, this research is expected to make a tangible contribution to establishing a contextual and functional Islamic legal structure in addressing the dynamics of virtual space as a new legal entity from a sharia perspective (Asy'ari, 2022).

III. RESULTS AND DISCUSSION

A. Draft Metaverse from an Islamic Legal Perspective and Its Position as a Sharia Legal Domain

Rapid advances in digital technology have ushered humanity into a new phase known as the metaverse, a form of virtual reality that offers immersive three-dimensional experiences and enables active interaction between users through digital avatars. In this

space, various life activities, including social, economic, educational, and even religious ones, can be conducted virtually. This situation raises important questions from an Islamic legal perspective: how does sharia view the existence of this virtual space, and can the metaverse be included within the scope of Islamic law (daerah al-hukm)?

In epistemological theory, Islamic law is known for its comprehensive and pious nature, ensuring its validity across time and space. This characteristic provides flexibility for Islamic law to address changing times, including the metaverse era. Contemporary scholars have begun to discuss the relationship between Islamic legal principles and advances in the digital world. From their perspective, all virtual activities that have legal implications for Muslim individuals or communities remain within the purview of sharia oversight, even if they occur outside conventional physical spaces (Center A.-AF, 2022).

Traditionally, Islam divides the legal realm into two main entities: Dar al-Islam and Dar al-Harb, based on the sovereignty of Islamic law in a given location. However, the emergence of the metaverse as a global interaction space without clear geographical boundaries presents new challenges to this classification. In the virtual world, interactions between individuals transcend countries, religions, and legal systems. Therefore, several experts have proposed new concepts such as Dar al-Mu'amalat, a zone where human interactions and transactions take place that can still be studied within the framework of Islamic law as long as the content of the activities has legal value (Yunus, 2023).

In the context of Islamic jurisprudence, metaverse analysis can be conducted using the maqasid sharia approach, namely the five main objectives that sharia aims to safeguard: the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), progeny (ḥifẓ al-nasl), and property (ḥifẓ al-māl). Digital activities that have the potential to undermine these maqasid should be avoided, while practices that support them are acceptable, such as online Islamic learning, live-streamed digital worship, or halal transactions through blockchain technology (Asy'ari, 2022).

In religious practices, for example, there is debate regarding the validity of

congregational prayer via virtual media. The dominant view among scholars is that online congregational prayer cannot replace physical presence because conditions such as a unified location and the congregation's commitment to the imam are not met. However, for non-obligatory acts of worship such as *tadarus* (recitation of the Quran), Islamic studies, or virtual lectures, scholars tend to permit them as part of *fiqh al-wasāil* (jurisprudence of means), as long as they do not conflict with basic sharia provisions (Shihab, 2021).

Meanwhile, in the realm of *muamalah* (transactions), the metaverse space opens up opportunities for transactions through digital assets such as NFTs and cryptocurrencies. Islamic law regulates transactions based on principles such as fairness, transparency, and the avoidance of *gharar* (unlawful activity) and *riba* (usury). Therefore, the sale and purchase of digital assets in virtual spaces must fulfill the elements of a valid contract, such as clarity of the object of the transaction, the existence of an agreement (*ijab and qabul*), and freedom from manipulation. Therefore, some contemporary Islamic jurists have proposed the establishment of a digital sharia authority to monitor and align virtual economic practices with Islamic legal principles (al., 2023).

From the perspective of *ushul fiqh* (Islamic jurisprudence), the metaverse can be viewed as an area open to *ijtihad* (*ijtihadiah*), as there are no explicit rules regarding this phenomenon in primary sources of sharia, such as the Qur'an and Sunnah. Therefore, Islamic jurists have the authority to formulate legal provisions through methods such as *qiyas*, *istihsan*, and *maslahah mursalah*. In this context, digital space can be categorized as a *hukm* (place) that is, a place judged based on its function and impact, rather than a *hukm* (place) that refers to a physical location. Therefore, if activities in the metaverse have legal consequences, their legal status can be determined normatively (al-Qaradawi, 2020).

Regarding sharia jurisdiction over the digital world, the basic principle of *tasyri'* (legal formation) in Islam is not bound by geographical or temporal boundaries, but is based on human actions themselves. Therefore, if a Muslim commits an act contrary to sharia, such as spreading immoral content, committing digital fraud, or engaging

in online gambling activities, their actions are still subject to sanctions under Islamic law, even if they occur in a virtual environment. This is based on the principle of "*man la yufarriqu bayna zahir wa batin*," namely that there is no distinction between the external and the internal, because all actions, both apparent and hidden, remain within the knowledge of Allah (Wahid, 2023).

In the context of Islamic public law, particularly *jinayat* (Islamic criminal law), the presence of the metaverse also presents new challenges. Violations such as slander or fraud in the real world, which are typically punished by *ḥadd* or *ta'zīr*, require a relevant legal approach in the virtual world. Therefore, the digital implementation of Islamic law is crucial, for example through the use of artificial intelligence (AI) to detect violations and the implementation of online mediation as a form of dispute resolution, to ensure the principle of justice is upheld. (NU, Surabaya).

Based on this description, it can be said that although the metaverse is not a physical space in the conventional sense, it can be functionally classified as part of the realm of Islamic law. All activities taking place within it, whether concerning religious obligations, socio-economic interactions, or personal behavior, must comply with Sharia principles. Therefore, understanding the realm of Islamic law should not be limited to geographical aspects but also encompass the virtual dimension in which Muslims conduct their lives. Therefore, an active role from fatwa institutions, religious scholars, and religious authorities is crucial in shaping an Islamic legal framework that is adaptive and contextual to technological advancements, particularly the reality of the metaverse. (Nasution, 2024).

B. Worship Practices in the Metaverse: A Review of Their Validity According to Islamic Law

The rapid development of digital technology has fueled the popularity of virtual worlds known as metaverses, as interactive spaces encompassing social, economic, and spiritual aspects. Metaverses offer experiences in three-dimensional digital spaces, allowing users to interact directly using digital representations or avatars. As the use of these virtual spaces in everyday life increases, new

discourse has emerged regarding the possibility of conducting religious activities, such as congregational prayer, Islamic studies, and even marriage ceremonies, online. A growing issue concerns the validity of these activities according to Islamic law, which emphasizes the importance of physical presence and the fulfillment of the pillars and requirements for performing worship and social interactions.

In the case of mahdhah worship such as congregational prayer, most scholars emphasize that the validity of this worship depends heavily on the physical presence of the imam and the congregation in a single location, allowing for direct physical contact without any barriers. In the metaverse, although users can connect through avatars and audio-visual features, they are in reality in different geographical locations. Based on a 2022 fatwa from the Indonesian Ulema Council (MUI), the implementation of virtual congregational prayer is deemed not to meet the requirements of congregational prayer according to sharia, primarily due to the lack of a unified location and the necessary physical contact. Therefore, this activity can only be positioned as an educational medium or learning simulation, not as a valid form of worship according to sharia (Indonesia, 2022).

Unlike prayer, activities such as Islamic study or religious studies have greater legal flexibility because they fall into the category of non-obligatory worship (*ibadah ghairu mahdhah*). These activities are part of the process of seeking knowledge (*thalabul 'ilmi*), which in some contexts can be considered *fardhu 'ain* or *fardhu kifayah*. Using metaverse platforms to convey Islamic material is considered a legitimate means, as long as the substance and delivery do not deviate from the principles of faith and sharia. Research by Fikri & Azzahra (2022) shows that utilizing virtual space as a medium for *da'wah* is a positive innovation as long as it maintains Islamic ethics and etiquette in the interaction process (Fikri, 2022).

Regarding marriage contracts in the metaverse, debate continues among modern jurists. In Islamic law, a marriage contract must fulfill several requirements: the presence of two brides and grooms, a guardian, two witnesses, and a clear statement of acceptance

and acceptance. Since the COVID-19 pandemic, online marriage contracts via video conference have begun to be accepted by several countries and fatwa institutions, provided that all parties are virtually present and can witness the ceremony without any doubt. However, implementation in the metaverse presents new challenges, such as the use of modifiable avatars, which can create uncertainty or *gharar* in the identification process of the parties (Nurhasanah, 2023).

According to contemporary Islamic jurisprudence (*fiqh*), a digital marriage contract can be declared valid if it uses video media that allows for accurate identity verification and does not raise doubts. However, in the metaverse, because the parties are represented by avatars, there is a risk of identity being obscured. To ensure the validity of the contract in this context, a study by Zainuddin (2023) suggests the use of validation mechanisms such as digital signatures or biometric authentication technology to ensure transparency and prevent identity fraud (Zainuddin, 2023). Therefore, conducting a marriage contract in the metaverse is in principle possible, but still requires legal caution and strong protection mechanisms.

Normatively, the views of Islamic scholars on the application of metaverses in worship or transactions are largely determined by the type of activity. Ritual and formal worship, such as prayer, cannot be performed virtually due to the inherent requirements of physical presence and spiritual understanding. However, non-ritual *muamalah* and worship activities, such as religious studies or marriage contracts, have broader scope for interpretation as long as they remain within the *maqasid al-syari'ah* (obligatory principles of Islamic law). Therefore, it is crucial for religious institutions to formulate contextual Islamic legal guidelines to ensure that the use of modern technology does not violate sharia principles. This aligns with the fatwa of Dar al-Ifta' Egypt (2022), which emphasizes that any use of technology in religious practice must uphold clarity, justice, and responsibility (*al-Misriyyah*, 2022).

In conclusion, religious practices in the metaverse are not entirely comparable to those in the real world. Virtual congregational prayers cannot be considered valid because

they do not meet the basic requirements. However, religious studies and da'wah through virtual platforms are permitted as long as they comply with sharia principles. The performance of marriage contracts in the metaverse also remains within the realm of ijtihad and is permissible as long as the identities of all parties can be properly verified. Therefore, the presence of flexible and adaptive Islamic law is crucial in responding to technological advances, to maintain the purity and relevance of sharia in digital realities like the metaverse.

C. Virtual Transactions in the Metaverse World: A Review of Legality According to Islamic Law

Advances in digital technology have brought about significant transformations in global economic transaction patterns, including within Muslim communities. One innovation currently being widely discussed is virtual transactions occurring within the metaverse, ranging from the buying and selling of digital assets such as virtual land, avatars, and game items, to new forms of waqf (endowments) using Non-Fungible Tokens (NFTs) and zakat payments with cryptocurrency. The metaverse itself refers to a three-dimensional digital space created through augmented reality and virtual reality technology, enabling interactive experiences as if they were in the real world. Due to its novelty and lack of prior discussion in traditional Islamic jurisprudence (fiqh), an ijtihadi (judgmental) approach is required to assess the validity of these transactions from an Islamic legal perspective.

In terms of digital buying and selling transactions in the metaverse, Islam essentially permits trading activities as long as they meet sharia requirements, such as clarity of the parties involved, the existence of a lawful object of sale, transparent pricing, and freedom from usury, gharar (uncertainty), and fraud (tadlis). Digital assets such as NFTs, game characters, or virtual land can be categorized as *mal mutaqaawwim*, assets whose benefits and value are recognized by sharia, as long as they can be legally owned, used, and transferred. Yusuf and Ahmad (2023) demonstrate that such transactions are valid under Islamic law if they are conducted voluntarily, have a clear object, a definite

price, and do not involve elements of gambling or extreme speculation (Yusuf, 2023).

However, some scholars emphasize the potential for gharar (unclear) in digital transactions, given the intangible nature of goods and their susceptibility to manipulation. Therefore, such transactions must be accompanied by a detailed explanation of the object of the sale and purchase, as well as a digital verification mechanism that guarantees its authenticity and ownership, for example by utilizing blockchain technology. Based on the *maqasid al-Shariah* framework, the use of technology to protect fairness in transactions and guarantee the economic rights of the community is considered legitimate as long as it does not violate halal principles and does not cause harm to other parties (Alwan, 2022). Therefore, the permissibility of digital transactions in Islam depends heavily on transparency, clarity of contracts, and the avoidance of excessive speculation.

Regarding NFT waqf, the main principle in Islam is to retain the principal of wealth (*al-'ain*) and continuously distribute its benefits for the benefit of the community. Traditional waqf typically consists of land, buildings, or other tangible assets. However, with the emergence of NFT as a unique form of digital ownership, questions have arisen as to whether NFT can be a valid waqf object according to Sharia. DSN-MUI Fatwa No. 123/DSN-MUI/XI/2021 concerning cash waqf states that waqf objects do not have to be physical, as long as they have economic value and sustainable social benefits (MUI, 2021).

Thus, transferable NFTs with economic value, such as Islamic digital artwork or educational software licenses, can be categorized as legitimate waqf objects. In their research, Hafid and Latifah (2022) revealed that the NFT-based waqf concept could become a new instrument to support Islamic social funding, especially if managed by a secure and transparent digital *nazhir* using blockchain technology (Hafid, 2022). This idea aligns with the spirit of *tajdid*, or renewal, in Islamic law to respond to modern challenges.

Furthermore, zakat in the form of cryptocurrency has become increasingly important to discuss with the widespread use of digital assets such as Bitcoin and Ethereum. Within the framework of contemporary Islamic jurisprudence, zakat is obligatory on

assets that meet the criteria of nishab, haul, and have the potential to grow. Cryptocurrencies fall into the category of *mal zanni al-tanmiyah*, assets with the potential to increase in value, and are therefore subject to zakat once they have reached the minimum threshold and have been held for one year. Several institutions, such as Dar al-Ifta' Egypt (2022) and the Islamic Fiqh Institute of the OIC (2021), have stated that zakat on crypto can be applied like zakat on gold and silver, at 2.5% (al-Misriyyah, 2022).

However, the high fluctuations in crypto prices pose technical challenges in assessing the nishab. Therefore, a fair estimation method is needed, such as using an average value or a stable exchange rate over a year. Zakat payments should also be made in official currency (fiat) to facilitate ease of use by zakat recipients, unless the *mustahik* accepts crypto as a medium of exchange. Zaid & Kurniawan (2023) emphasize that the implementation of zakat in the virtual space must remain based on the principles of *ta'awun* (mutual assistance) and accuracy in zakat distribution to prevent it from becoming merely digital symbolism (Zaid, 2023).

From a sharia perspective, economic transactions in the metaverse do not automatically conflict with Islamic law. The key is the extent to which principles such as justice, honesty, clarity, and benefit are applied. The metaverse is merely a new medium, while sharia values remain the primary guideline for *muamalah* activities. Therefore, the role of Islamic scholars and Islamic financial authorities is crucial in developing appropriate guidelines and fatwas. As stated in Kamal and Ibrahim's (2024) research, Islamic law needs to be progressive and contextual while upholding the primary *maqasid* (protection of religion, life, intellect, lineage, and property) (Kamal, 2024).

In conclusion, Islamic law does not reject transactions in the metaverse as long as they are conducted in accordance with the principles of Islamic transactions. Buying and selling activities are permissible if they do not contain speculative or manipulative elements. NFT *waqf* is valid if the assets provide sustainable benefits and ownership is verified. Crypto zakat is obligatory upon reaching the *nisab* (minimum threshold) and *haul* (haul), and its distribution must be targeted.

Therefore, despite being virtual, the metaverse remains within the scope of moral and legal responsibility of Muslims living under the auspices of Sharia.

D. Normative Challenges and Limitations in Implementing Sharia Principles

Advances in information and communication technology have given rise to a new form of innovation in the form of the metaverse, a three-dimensional digital space that allows users to interact directly through digital representations or avatars. The metaverse has opened up opportunities for Muslims to engage in various religious activities such as preaching, religious studies, and congregational worship, as well as economic activities such as trade, zakat (alms), digital investment, and crypto-asset-based *waqf* (endowments). However, this virtual space also presents normative challenges in the application of Islamic law, particularly regarding the principles of *halal* (permissible) and *haram* (forbidden), justice, transparency, and responsibility. The shift in activities to the virtual world raises legal, technical, and ethical issues that require scientific responses and fatwas relevant to current developments (Maulana, 2021).

One crucial issue is the obscurity of user identity in the digital environment. In Islamic law, the clarity of the identities of the parties in contracts, such as marriage, *waqf*, and gifts, is a crucial requirement. However, in the metaverse, interactions are conducted through avatars that do not always represent their true identities, creating a significant potential for *gharar* (unclear) and invalidating the contract under Islamic law. For example, in a marriage contract, the clarity of witnesses and guardians cannot be guaranteed if the identities of the participants are not validly verified through a legitimate system (Munif, 2022).

On the other hand, the emergence of new forms of ownership such as NFTs and virtual property presents epistemological challenges in Islamic jurisprudence (*fiqh muamalah*). In Islamic law, the object of a transaction (*mal*) must possess tangible benefits and legitimate economic value. These digital assets are difficult to classify directly as *mal mutaqaawwim*, as in classical *fiqh*. Therefore, *ijtihad* (intelligence) by contemporary

scholars is required to determine their validity (Hamzah, 2022).

Furthermore, the lack of formal authority in the digital space is also a concern. Unlike real-world economic transactions overseen by official sharia institutions, activities in the metaverse are open, cross-jurisdictional, and not always subject to Islamic regulatory systems. This opens the door to practices that violate the principles of prudence and accountability under Islamic law. For example, the collection and distribution of crypto-based zakat requires a strict verification system to ensure its legitimacy and targeted distribution (Fadilah, 2023).

The aspect of digital ethics is also a crucial focus in Islamic law. The anonymous nature of virtual worlds allows for deviant behavior such as digital pornography, identity fraud, and virtual gambling. Islam emphasizes the importance of noble morals in all forms of interaction, including in the digital space. Therefore, metaverse users need to be equipped with Islamic moral values to avoid engaging in actions that contradict the maqasid sharia (the principles of Islamic law) (Al-Farisi, 2022).

Furthermore, the need for fatwas and ijthad approaches that are responsive to technological developments is becoming increasingly urgent. Many emerging issues, such as digital congregational prayer, crypto zakat, and NFT waqf, have not yet received explicit references in classical fiqh, necessitating new legal thinking rooted in ushul fiqh. Fatwa institutions need to be equipped with technological expertise and cross-disciplinary collaboration so that the resulting laws are not merely theoretical but can also be effectively implemented in digital systems.

Finally, the distinction between the physical and digital worlds in Islam raises ontological questions. Worship activities such as prayer require physical presence and inner devotion, which may not be fully replicated in a virtual environment. Therefore, digital worship should be viewed as a complement, not a substitute, for actual religious activities (Syamsul, 2024).

In conclusion, the application of Islamic law in the metaverse requires a contextual, adaptive legal approach that adheres to the maqasid sharia. Relevant fatwas, digital sharia

literacy, and adequate regulatory oversight are key elements to ensuring that religious and economic activities in the metaverse remain within the boundaries of sharia. If managed properly, the metaverse can become a new platform for the development of Islamic da'wah and a broader Islamic economy globally.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

In essence, the purpose of law is to achieve a balance of interests, order, justice, tranquility, happiness, peace, and prosperity. For every human being, the law regulates order in society in a peaceful and just manner, and creates truth and justice. (Harahap, 2020).

Islamic law in the metaverse presents new challenges and opportunities that require a careful ijthadi approach. Worship practices such as congregational prayer are invalidated virtually due to the lack of physical presence requirements, while activities such as religious studies and digital da'wah can be justified as educational tools that support the dissemination of knowledge. In virtual transactions, such as the sale and purchase of digital assets, NFT waqf, and crypto zakat, Sharia principles must remain the primary foundation, with attention to clarity, justice, and benefit. The metaverse, as a new space, does not change the substance of Islamic law, but requires a methodological update in legal istinbath to remain relevant to the dynamics of modern technology without abandoning the maqasid al-Shari'ah.

B. Suggestion

1. Strengthening the Fatwa Institution and Sharia Technology Research

Collaboration between religious institutions, contemporary Islamic jurists, and digital technology experts is needed to establish a dedicated fatwa body focused on Islamic issues in the virtual space. This body can comprehensively and contextually review, formulate, and oversee the application of Sharia principles in the metaverse.

2. Increasing Digital Sharia Literacy for Muslims

Muslims need to be equipped with knowledge of ethics and Sharia law in digital interactions, including an

understanding of the validity of worship, contracts, and transactions based on crypto and digital assets. Community-based training programs and digital da'wah platforms need to be developed to increase Sharia awareness and compliance.

3. Halal Technology Infrastructure Development

The government and Islamic financial institutions are encouraged to develop halal-based technology platforms that provide identity verification, transaction security, and digital asset transparency. This step aims to minimize gharar (unlawful) elements and foster a metaverse ecosystem that aligns with the principles of maqasid sharia.

REFERENCE LISTAN

- Al-Azhar Fatwa Center. (2022). *Fatwa on Virtual Interactions and Metaverse*.
- Al-Azhar Fatwa Global Center. (2022). *Fatwa and Guidelines on Metaverse in Islam*.
- Al-Farisi, T. (2022). "Urgensi Ijtihad dan Fatwa Baru dalam Menjawab Tantangan Dunia Virtual." *Majalah Ushuluddin dan Pemikiran Islam*, 8(1), 45–58.
- Al-Qaradawi, Y. (2020). *Ijtihad Kontemporer dan Dunia Maya*, diterjemahkan edisi Indonesia. Bandung: Al-Ma'arif.
- Alwan, S. (2022). "Transaksi Virtual dan Prinsip Maqashid Syariah: Studi Kasus Metaverse." *Jurnal Maqasid Syariah dan Teknologi Islam*, 3(2), 77–90.
- Amin, M. et al. (2023). *Transaksi Halal di Era Digital*. Jakarta: MUI Press.
- Asy'ari, H. (2022). *Maqashid Syariah dan Teknologi Digital: Menyikapi Dunia Metaverse*. Jakarta: LP3ES.
- Aulia, R. (2022). "Relasi Agama dan Teknologi dalam Dunia Metaverse." *Jurnal Dakwah Digital*, 2(1), 45–58.
- Dar al-Ifta' al-Misriyyah. (2022). *Fatwa on the Legal Status of Worship in the Metaverse Environment*. Cairo: Official Website of the Egyptian Fatwa Authority.
- Dar al-Ifta' al-Misriyyah. (2022). *Fatwa on Zakat Obligations for Cryptocurrency Assets*. Cairo: Official Website.
- Dewan Syariah Nasional MUI. (2021). *Fatwa DSN-MUI No. 123/DSN-MUI/XI/2021 tentang Wakaf Uang*. Jakarta: MUI.
- Fadilah, N., & Suhendra, I. (2023). "Etika Digital dan Tantangan Moral Umat Islam di Metaverse." *Jurnal Akhlaq Digital*, 2(1), 11–26.
- Fikri, H., & Azzahra, S. (2022). "Dakwah Digital dalam Era Metaverse: Peluang dan Tantangan." *Jurnal Dakwah dan Komunikasi Digital*, 5(1), 55–70.
- Hafid, M., & Latifah, A. (2022). "Wakaf NFT: Potensi dan Tantangan Implementasi Digital dalam Islam." *Jurnal Filantropi Islam*, 5(1), 23–38.
- Hamzah, N., & Abdullah, F. (2022). "Otoritas Keuangan Syariah dalam Dunia Metaverse: Peluang dan Risiko." *Jurnal Ekonomi Syariah Internasional*, 5(3), 34–49.
- Harahap, A. M. (2020). *Pengantar Hukum Ketenagakerjaan* (B. S. Panjaitan (ed.); Cetakan 1). Literasi Nusantara.
- Kamal, A., & Ibrahim, N. (2024). "Hukum Islam dan Adaptasi Teknologi: Studi Maqashid dalam Era Digital." *Jurnal Hukum dan Inovasi Islam*, 2(1), 11–29.
- Lembaga Bahtsul Masail NU. (2022). *Fatwa Dunia Maya dan Aplikasinya*. Surabaya: LBM PBNU.
- Maulana, R., & Hidayat, A. (2021). "Identitas Digital dan Validitas Akad dalam Metaverse: Tinjauan Fiqh Kontemporer." *Jurnal Syariah dan Teknologi Islam*, 4(1), 67–81.
- Majelis Ulama Indonesia. (2022). *Fatwa tentang Hukum Salat Berjamaah Virtual*. Jakarta: MUI Pusat.
- Munif, A. (2022). "Aset Digital dalam Perspektif Fikih Muamalah: Antara Mal Mutaqawwim dan Gharar." *Jurnal Fiqh dan Inovasi Ekonomi Islam*, 3(2), 112–125.

- Nasution, A. H. (2024). "Syariat Islam dan Metaverse: Kajian Awal terhadap Eksistensi Dunia Virtual." *Jurnal Syariah Digital*, 1(1), 1-20.
- Nurhasanah, R. (2023). "Akad Nikah Virtual: Tinjauan Fikih Kontemporer dan Regulasi Hukum Islam." *Al-Ahkam Jurnal Hukum Islam*, 33(2), 144-159.
- Shihab, M. Q. (2021). *Islam dan Realitas Virtual*. Jakarta: Lentera Hati.
- Syamsul, H., & Karim, A. (2024). "Ruang Virtual dan Dimensi Spiritual Ibadah: Antara Pengalaman Fisik dan Imajinasi Metaverse." *Jurnal Filsafat Islam Modern*, 4(2), 70-86.
- Wahid, A. (2023). "Etika Islam dan Dunia Virtual." Dalam *Fiqh Siber: Respons Ulama Terhadap Teknologi Digital*, ed. Fikri Aulia. Yogyakarta: Fajar Media Press.
- Yusuf, M., & Ahmad, R. (2023). "Aset Digital dan Jual Beli dalam Metaverse Perspektif Hukum Islam." *Jurnal Ekonomi Syariah dan Digital*, 4(1), 45-60.
- Yunus, N. R. (2023). "Fiqh Kontemporer dalam Menjawab Tantangan Dunia Digital." *Al-Ihkam: Jurnal Hukum Islam*, 18(2), 211-230.
- Zaid, R., & Kurniawan, M. (2023). "Zakat Kripto: Analisis Kontekstual dalam Dunia Metaverse." *Jurnal Fikih Keuangan Kontemporer*, 6(2), 101-115.
- Zainuddin, M. (2023). "Akad Nikah di Dunia Metaverse: Kajian Identitas, Validitas, dan Perlindungan Hukum." *Jurnal Hukum dan Teknologi Syariah*, 4(1), 33-50.