

The Negotiation Between Piety and Fun: The Islamization of Online Game in Contemporary Indonesia

A Thesis

**Submitted to Master's Study Program of Islamic Studies at the
Faculty of Islamic Studies in partial fulfillment of the
requirements for the degree of**

Master of Arts (M.A.)



**Universitas
Islam Internasional
Indonesia**

by:

Rizal Fadlillah Nurhida

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ABSTRACT

Name : Rizal Fadlillah Nurhida
Programme : Islamic Studies
Title : The Negotiation Between Piety and Fun: The Islamization of
Online Game in Contemporary Indonesia

Scholars on Muslim societies often highlight the use of new media by radical groups, while broadly, the internet is used more for accessing entertainment and playing games. This study aims to investigate this often-overlooked use of the internet which I argue has been more significant as a strategy to propagate Islam. Even Muslims who utilize this new media not only share Islamic da'wah content such as preaching videos, but they also participate in games, particularly online games. Even though it is widely accepted that games are against Islam, a decent Muslim will not engage in them since they will cause him to be inconsistent and ambivalent towards his Islamic rules, according to well-known scholarly views. However, it turns out that Muslims can negotiate while having fun; for example, in Indonesia, there are already social media influencers who play games while preaching. An example of how fun and piety are not as completely understood as they formerly were. With the continuing development of new media, particularly online games, which are becoming increasingly popular, it has been discovered that the impact of games is no longer limited to entertainment. Therefore, games, and particularly online games, can no longer be ignored, as in earlier studies that mostly only covered new media and fun piety in general, without mentioning online games specifically.

Keywords: *fun, piety, online game, negotiation, religious symbol, ambivalence, da'wa via game*

الملخص

الاسم : رزال فضل الله نور هدا

القسم : الدراسات الإسلامية

الموضوع : التفاوض بين التقوى والترفيه: أسلمة لعبة الإنترنت في إندونيسيا المعاصرة

غالبًا ما يسلط العلماء في المجتمعات الإسلامية الضوء على استخدام وسائل الإعلام الجديدة من قبل الجماعات المتطرفة ، بينما على نطاق واسع ، يتم استخدام الإنترنت بشكل أكبر للوصول إلى الترفيه وممارسة الألعاب. تهدف هذه الدراسة إلى التحقيق في هذا الاستخدام الذي غالبًا ما يتم تجاهله للإنترنت والذي أجادل بأنه كان أكثر أهمية كاستراتيجية لنشر الإسلام. حتى المسلمين الذين يستخدمون هذه الوسائط الجديدة لا يشاركون فقط محتوى الدعوة الإسلامية مثل مقاطع الفيديو الدعوية ، ولكنهم يشاركون أيضًا في الألعاب ، وخاصة الألعاب عبر الإنترنت. على الرغم من أنه من المقبول على نطاق واسع أن الألعاب ضد الإسلام ، فإن المسلم المحترم لن يشارك فيها لأنها ستجعله غير منسجم ومتناقض مع أحكامه الإسلامية ، وفقًا لآراء العلماء المعروفة. ومع ذلك ، اتضح أن المسلمين يمكنهم التفاوض وهم يلهون ؛ على سبيل المثال ، في إندونيسيا ، هناك بالفعل مؤثرون على وسائل التواصل الاجتماعي يلعبون الألعاب أثناء الوعظ. مثال على كيف أن المتعة والتقوى ليست مفهومة تمامًا كما كانت في السابق. مع التطور المستمر لوسائل الإعلام الجديدة ، وخاصة الألعاب عبر الإنترنت ، التي أصبحت شائعة بشكل متزايد ، تم اكتشاف أن تأثير الألعاب لم يعد يقتصر على الترفيه. لذلك ، لم يعد من الممكن تجاهل الألعاب ، وخاصة الألعاب عبر الإنترنت ، كما هو الحال في الدراسات السابقة التي غطت في الغالب فقط الوسائط الجديدة والتقوى الممتعة بشكل عام ، دون ذكر الألعاب عبر الإنترنت بشكل خاص.

الكلمات المفتاحية: الترفيه، التقوى، لعبة على الانترنت، التفاوض، الرمز الديني، التناقض، الدعوة عبر اللعبة.

TRANSLITERATION GUIDE

Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	a	س	s	ل	l
ب	b	ش	sh	م	m
ت	t	ص	ṣ	ن	n
ث	th	ض	ḍ	و	w
ج	j	ط	ṭ	ه	h
ح	ḥ	ظ	ẓ	ي	y
خ	kh	ع	'		
د	d	غ	gh		
ذ	dh	ف	f		
ر	r	ق	q		
ز	z	ك	k		

Short Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
َ	a	جَلَسَ	<i>jalasa</i>
ِ	i	رَكِبَ	<i>rakiba</i>
ُ	u	كُتِبَ	<i>kutiba</i>

Long Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
اِ/اَ	ā	جَرِي/سَافِر	<i>jarā/sāfar</i>
يِ	ī	سَلِيم	<i>salīm</i>
وِ	ū	سُجُود	<i>sujūd</i>

Diphthong

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
أَؤ	aw	مَولَا	<i>mawlā</i>
أَي	ay	غَيب	<i>ghayb</i>

Notes:

1. Consonant with shaddah (◌ّ) for instance, أُمَّة is written as *ummah* (double letters).
2. Arabic letter *hamzah* (ء) at the beginning of a word is transliterated into “a” not into “`a”. For instance, أَحْمَد is written as *aḥmad* not *`aḥmad*.
3. Arabic script of *alif-lam qamariyah* (ال) is written as “al” at the beginning of words and *alif-lam shamsiyah* (ا) is written in accordance with the first letter at the beginning of words. For instance:
المائدة : al-māidah
الرحمان : ar-rahmān
4. Arabic letter *ta' marbutah* (ة) is written as “h” when it is located at the end of the words, such as البقرة is written as *al-baqarah*. When located in the middle of a sentence is written as “t”, such as أُمَّة وَسَطًا is written as *ummatan wasaṭan*.

ACKNOWLEDGEMENTS

Being a Master's student at Universitas Islam Internasional Indonesia was a magnificent as well as challenging experience for me. During these years, many people contributed directly and indirectly to shaping my academic path. It was hardly possible for me to thrive in my master's study without the precious support of these personalities. Here is a small tribute to all those people.

First of all, it is a genuine pleasure to express my deep sense of gratitude to my supervisor, Bhirawa Anoraga, Ph.D. for his guidance and continuous encouragement during writing this thesis. His insightful comments and constructive criticism have directed me in developing my arguments and sharpening my analysis in this work. It was only due to his valuable support and ever-friendly nature that I was able to complete my research work in a respectable manner. It is a precious chance for me that I was able to under his supervision.

I would like to express my gratitude to all my professors and lecturers who shared their knowledge and shaped my perspectives on various topics, especially on Muslim societies, politics, youth, radicalism, culture, and religion in Indonesia. I would like to mention Prof. Noorhaidi Hasan, Ph.D., Prof. Syamsul Rijal, Ph.D., Yanwar Pribadi Ph.D., Haula Noor Ph.D., Zezen Zaenal Mutaqin S.J.D., Faried F. Saenong, Ph.D, Dr. M. Ilyas Marwal, MM., Dr. Phil. Syafiq Hasyim, Muhammad al-Marakeby, Ph.D, and other lecturers. They have introduced me to the world of research and guided me to the great academic milieu.

My appreciation also goes to the Universitas Islam Internasional Indonesia which provided me with a fully-funded scholarship while pursuing my two years of study at the Faculty of Islamic Studies. The administrative assistance of FIS staff is greatly appreciated. In particular, I am deeply grateful to Anindhita Timika Aryani, M.Sc., Fakhriyan Ardyanto, S.M., Dzakiyyah Fauziyah R, M.Si., and M. Naufal Wiratama, S.H., for their friendliness and kind assistance in dealing with academic matters.

This research would not have been possible to complete without the cooperation and participation of respondents of the questionnaire and interlocutors. I would like to express my sincere thanks to Ustadz AbiAzkacia and my respondents who provided generously of their time and information during my fieldwork research. Their valuable assistance is really helpful for me to finish this research work.

My deepest gratitude to my beloved wife, Banan Ulil Baqiyyah, my daughter Nadhra Zalba N.R, my mother, Mrs. Iis Nuraini and Mrs. Nia Kurnia, my father, Drs. Yayat Hidayat M.Mpd and Amry Gunawan, my brother Mochamad Ibnurusyd Alfarabi, and my sisters Ziyana Nur Hida and Salwa Alhansa Nurhida who have given me unfailing support to pursue my Master's studies and strengthened me in all of my situations. My special thanks also to my big family, my friends, and my colleagues for their moral support. Last but not least, my special thanks to my classmates who always stand beside me, pass this path hand in hand, and arrange many special moments together.

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CHAPTER I

INTRODUCTION

1.1 Background of Study

This thesis examines how piety and fun intersected in the example of da'wa via online games. Studies on young Muslims and popular culture have focused on the topic of fun recently, but studies on online games, which are popular across numerous groups, have been mostly disregarded. This is, of course, disappointing, given that online games have the same potential as other fun or general fun stated, even having details.

The topic of piety and fun is frequently limited to specific Muslim organizations such as salafi, and the discussion of fun is only in a broad sense, not in relation to online gaming. By discussing online games played by Muslims in Indonesia, this thesis will attempt to add to the current topic by painting a different picture of fun. One of the significant situations that may be utilized to understand Muslim agreements over fun and piety is fun in the form of online games that are extensively played by Muslims, especially young people. However, Muslims' passion and willingness to apply Islamic teachings in their daily lives, particularly those who play online games, does not deprive them of their sense of fun. They are still attempting to spend and bargain for time in order to obtain or enjoy the fun, which in this case is online games.

By moving away from the topic of fun or online gaming, this thesis seeks to provide a more nuanced view of Muslim piety, particularly among gamers. This understanding is possible because the starting point for the study of the issue of fun is not to emphasize how Islamic norms are practiced, but rather to what extent and how Islamic norms that Muslim gamers have understood are negotiated and practiced in their daily lives, particularly while having fun or playing online games. In short, do Muslims still demonstrate their piety when playing online games?

When enjoying fun or playing online games, Muslims, particularly those with an Islamic background, such as schools in Islamic boarding schools, appear to be attempting to demonstrate the dynamics of their devotion as Muslims who respect Islamic principles. Some of them appear to be attempting to be compatible with Islamic rules in order to demonstrate piety, while others appear to be contradicting Islamic norms in order to demonstrate religious ambivalence. However, when examined more thoroughly, these two models of knowing are not very fit for understanding Muslim piety when playing online games. The dynamics of Muslim devotion when playing games is more appropriately described as a type of temporal rhythm that is established every minute in their everyday existence. This viewpoint is offered in response to two key narratives about Muslim piety, both of which have the potential to induce bias, particularly when it comes to fun.¹

The Islamic da'wah movement no longer just uses digital as a tool/media, but preachers have also become digital actors or gamers. Because the bulk of prior studies have studied more new media such as the internet and social media as propaganda media, I discovered that new media in this game is also utilized to acquire fun and demonstrate piety. Aside from that, playing games falls under the category of fun, and fun cannot be paired with piety because it demonstrates ambivalence and is compatible with Islamic principles.² But it cannot be denied that there are those who torture fun and piety at the same time, so it appears that most among researchers argue that the character of today's young people, aside from trying to display their youthful spirit with fun, there are also those who struggle to maintain their morals by showing piety.³ As a result, it is not unexpected that nearly all religious expressions and activities are becoming increasingly popular in

¹ Schielke, Samuli. "Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians." *The journal of the Royal Anthropological Institute* 15 (2009): S24-40 ; Mahmood, Saba. "Politics of Piety: The Islamic Revival and The Feminist Subject" (2014)

² Schielke, Samuli. "Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians." *The journal of the Royal Anthropological Institute* 15 (2009): S24-40

³ Hasan, Noorhaidi. "Funky Teenagers Love God': Islam and Youth Activism in Post-Suharto Indonesia." In *Muslim Youth and the 9/11 Generation*, edited by Adeline Masquelier and Benjamin F. Soares, 151-68. Santa Fe and Albuquerque: School for Advanced Research Advanced Seminar Series and University of New Mexico Press, 2016.

practically all segments of Muslim society. For example, with the development of online game players, there are people who become game streamers and preach while playing their games. This demonstrates that the usage of social media, particularly games, appears unavoidable, even for religious objectives. By emphasizing religion in public, religion is not only practiced and enforced as a value system, but it is also shown publicly to affirm its existence or, conversely, to misuse it. This process results in the usage of religious symbols in contemporary life. In turn, religion is viewed as a valuable and helpful commodity.

Content makers who focus on digital, particularly Muslim youth, play a significant role in the attachment of religion and social media. They develop entertainment with Islamic nuances across several platforms by offering youth-specific content that is interesting, inventive, and visually appealing. Furthermore, they do live streaming games to gain more public attention, where this online game has reached many circles and its popularity is growing. This path drew greater attention from social media users and game players, and it even became viral among the general public. Given the widespread availability of social media platforms, it is not surprising that it is possible to transmit messages to very large audiences in a more effective and efficient manner. According to Aflahal Misbah, people's commitment to social media and gaming is indication that they have fun, and that fun is vital in their life.⁴ There are individuals who use games to express their identity and a youthful spirit, and there are those who use games as a spirit pump and to keep religious stability.⁵

The incidence of da'wah via games is not surprising. The more popular online games become, the more popular the players become, so that game streamers emerge with their own distinct personality. Furthermore, the rumor is circulating that playing games and then streaming and creating content can give a lot of revenue, such as world-renowned gamer PewDePie from Sweden or Reza Arap from Indonesia. Thus, playing games is a desirable commodity in Indonesia.

⁴ Misbah, Aflahal. "Anak Muda Salafi Kesenangan dan Kesalehan" PusPIDep, 2021

⁵ Fincham, Ben. "The Sociology of Fun." London: Palgrave Macmillan, 2016.

However, the presence of da'wah in the game is still viewed as paradoxical. This is reasonable given that playing games is frequently perceived as a waste of time and might distract players from their religious commitments.⁶ Surprisingly, this type of account receives a high number of views and good comments. The use of Islamic symbolism in gaming material and live streaming games appears to have succeeded in changing public perceptions of contradictory phenomena. As a result, this shift in perspective affects their view of religious symbols in addition to their acceptance of the phenomenon. Religious symbols are no longer regarded sacred and have become a part of everyday fashion. Furthermore, playing games for the sake of identity vanity diminishes over time.

Several scholars have written about the phenomena of fun and piety, but I haven't discovered anything about online gaming. According to Bayat, such a phenomenon is a sort of youth expression or claim (youthfulness).⁷ Additionally, Lara Deeb and Mona Harb explain how a dilemmatic choice arises between continuing the fun and delaying religious or social obligations or switching to fulfilling fun and piety in a way that is carried out alternately or in the sense that pious performance is carried out in specific moments during fun, like da'wah via game. As a result, I'd like to dig deeper into how gamers and young people try to strike a balance between fun (gaming) and piety (following Islamic principles). Is there still ambivalence or inconsistency with Islamic norms?

To explain this case, I look for people who engage with Islamic norms, perhaps because they graduated from Pesantren (Islamic Education), or they are from the Islamic Community, or they are active in Remaja Masjid (Youth Organization in Masjid), or they are active in Da'wah Organization, but they are also active in playing games. And I choose Teddy Banyu, also known as Abiazkacia, a Tiktok account that indicates da'wah through games. Abiazkacia is

⁶ Al-'Usaimin, Muhammad Ibn Salih. "*Tafsir al-Qur'an al-Karim Surah al-'Ankabut.*" Al-Qassim: Mu'assasah asy-Syaikh Muhammad Ibn Salih al-'Usaimin al-Khairiyah, 2015.

⁷ Bayat, Asef. "*Muslim Youth and The claim of Youthfulness*" in being young and muslim: new cultural politics in the global south and north, ed. oleh Linda Herrera dan Asef Bayat, Oxford University press, 2010, 27-47)

one of the pioneers of da'wah content via games in Indonesia. Tiktok was where live streaming games first appeared and quickly gained popularity. He is a player in the online game "Mobile Legends Bang-bang." The distinguishing figure that he portrays is a gamer who wears a t-shirt like a young man but also wearing songkok/peci (Islamic cap). While playing games, his demeanor is frequently amusing or humorous, but between these activities and viewer interaction in the comments section, he also conveys a variety of messages about Islam, such as proselytizing. He reached a lot of followers on Tiktok up to 800 thousand followers. Not surprisingly, he was invited to the "transtv" TV channel to talk about what he had done.

In 2020, Abiazkaka began his career as a content creator on Tiktok, but the most of his work is still Islamic and devoid of any game components. In the year 2022, he went viral for preaching while playing video games. Abiazkaka's theme, which he presents in his content, frequently discusses Islam as well as many aspects of daily life. While live streaming on Tiktok, he engages in a fun and pious activity of preaching while playing a game. He has been successful in drawing a large following and not even a small number of supporters who support him by sending gifts or making donations through the link he offers by packaging reality content, games, and Islamic beliefs in a creative way.

In order to compare this occurrence, I also conducted interviews with a number of people who are of Islamic heritage and who are avid gamers, particularly of the Mobile Legends variety. Nevertheless, it is interesting to note that the contents are enjoyed by a very large number of Muslims as well as society at large, not just Muslims, when paying attention to how they spread positive values—in this case, by da'wah via games. I attempt to understand how these gamers generally manage the tension between having fun (playing games) and upholding Islamic values (piety) through the study of pertinent literature and observation of digital content.

1.2 Research Objectives

This thesis seeks to analyze people's negotiation between playing games (fun) and not violating Islamic principles (piety), as done by many young people with Islamic backgrounds and involved in da'wah organizations. In addition, I will investigate the phenomenon of da'wah via games in general, including the background, influence, and all of its content, as well as the response of society (particularly its viewers or followers) to playing games, but there are those who incorporate Islamic elements when playing online games. I'll go into more detail about the effects his content and live streaming have had on his fans and Muslims in general later. Furthermore, by discussing da'wah via games carried out by several people, particularly the content creator and gaming streamer 'Abiazkasia' who has 890 thousand followers on Tiktok and even went viral to the point where he entered the 'Transtv' TV channel to be interviewed, I would like to express the attitude of Indonesian Muslims regarding 'fun' (playing games) and 'piety' (learning Islam while playing games from influencers who preach da'wah via games).

1.3 Research Questions

The prevalence of smartphones today, particularly among young people, makes them impossible to avoid. Playing games on their smartphone is one of their claims to youth. So, they want to have fun by playing games, yet there are young people who don't want to transgress Islamic rules while having fun, especially while playing games. Thus, various questions can be derived from this fact:

1. How may gaming, particularly internet gaming, be connected to fun and piety?
2. Since there are some opposing views on the relationship between games and Islam as a religion, how can games and a religion that is connected to the piety of muslim culture have a relationship?
3. When confronted with young Muslims who are playing games despite likely having religious backgrounds (they attend religious schools, receive Islamic instruction, or work for religious organizations), how do

they handle the tension? How can they resolve the conflict and find a solution for themselves? What justifies their game-playing, exactly?

1.4 Literature Review

The issue of 'fun' which has recently been increasingly being discussed in various studies, especially studies on young Muslims and/or popular culture, there are even more specific studies between fun and piety, namely the fun that are carried out by young salafi people in the Middle East (Schielke) or children young salafi in Indonesia (Misbah). But so far the discussion that is specific to one of the fun, namely the game, is lacking in depth. And most of them just talk about Salafi. Schielke (2009) in "Being Good in Ramadan" analyzes fun practices that are not based on Islamic teachings among salafi followers seen as a form of ambivalence and inconsistency with Islamic norms, and this is described by Samuli Schielke when discussing the daily life of Egyptian salafists in In the month of Ramadan, many young people prefer to play ball before breaking their fast rather than reading the Koran and other acts of worship.

This view invites responses from other researchers including Misbah (2021) in "Young Salafi Fun and Piety" that doing fun does not mean reflecting ambivalence because when in practice most young salafi people (in Indonesia) do not consider or show that what he did was contrary to Islam, nor did it show that his commitment to religious morality was stable and linear. And according to him, the dynamics of the commitment of young salafi people to having fun is more accurately understood as a form of temporal rhythm that is built every moment in their daily life and young salafi people are not just moral subjects. This is in line with Hasan (2016) in "Funky Teenagers Love God" that the lives of young Salafi people are not only struggling with religion but are also colored with expressions of youth or you could say they are among young people who are currently known as young Muslims who want to appear pious and modern, moral and trendy, and more importantly as the main actors of pleasure as Bayat (2013) argues in "Life as Politics".

Bayat analysis, even though it appears among salafi circles that they are anti-fun, it turns out that the fun that is prohibited is not absolute and limited. Therefore, I intend to elaborate on this case and I want to emphasize the focus on one fun, namely games, which in fact fun and piety are not different things anymore, they can be done together. Topics about games, especially da'wah via games, are still lacking in discussion. Therefore, I would like to fill this gap by further explaining the mix between games and Islamic propagation (preaching/da'wah) as well as describing the response of other Muslims to this phenomenon. And see what people negotiate between the fun and the piety when playing the games.

1.5 Theoretical Framework

The object of research includes the phenomena of fun and piety in which the two things exist in one, namely preaching while playing games or da'wah via game. To elaborate on this fun and piety, I will frame it with the ambivalent and inconsistent theory by Samuli Schielke (2009) who argues that fun and piety are two things that cannot unite in the sense that if someone tries to be a pious person then they cannot do fun thing because if he does fun, it is evidence that he is ambivalent or inconsistent with his commitment to religion or to Islamic norms and this is illustrated by Samuli Scielke when discussing the daily life of Egyptian salafi youth in the month of Ramadan. Through this framework, I try to explain the motives in reality that encourage someone to practice 'fun' (playing games) at the same time he tries to show or do piety (by preaching while playing online games).

Furthermore, to explain the main actors of fun and also the causes of the inability to unite between fun and piety I use the anti-fun theory by Asef Bayat (2013) in "Life as Politics: How Ordinary People Change the Middle East." He argues that the main actor of fun are young people and what underlies the term anti-fun because he sees fun as an attitude or behavior that represents the expression of individuality, spontaneity and well-being, where happiness or joy is the central element. More concretely, he defines fun as a series of fun, non-routine, and unplanned activities, from playing games, joking, sports, to special ways of talking,

laughing, and so on. In all these activities, the individual takes a break from everyday concerns, normative obligations, and from organized control. Bayat then exposes the fun that are prohibited in the Middle East by framing them under anti-fun rhetoric. Through this framework, I will examine what makes these people prefer to preaching while playing game rather than participating in anti-fun.

So the last, to understand 'fun' and explain whether or not this fun is important for game players I use some of the fun scheme theory by Ben Fincham (2016) which argues that what and how fun is whether subversive or not, everything is left to the subject experiencing it. And in understanding fun there are 8 schemes which include commitment and identity (representation and choice). Through this framework, I will examine the comparison between Schielke's theory and the facts that occur to game players, especially preaching while playing game (da'wah via game).

1.6 Research Significance

Many academics have debated the relationship between piety and fun. The bulk of them talked salafi, because the problem in academia is that salafi is anti-fun, thus the majority of the conversation revolved around fun and piety in salafi circles. But it turns out that the salafi are not the only ones who have this link; the general populace also has it. Additionally, academics are concerned about the phenomena of games, which is growing in popularity and even has a very significant influence in society. In light of the complicated circumstances surrounding its creation, this research will fill scholarly interest in the phenomena of online games in today's world. I'm hoping that this study will broaden people's perspectives, especially in the academic community, and show them that video games aren't simply for entertainment but also have significant social and political effects. Furthermore, it was stressed that, contrary to what some academics have claimed in their theories, having fun and being religious can go hand in hand.

1.7 Methods

Qualitative research techniques are used in this study. The main method of gathering data is through social media observation and informal, relaxed interviews with Abiazkasia, who is a prominent figure on tiktok with an estimated 800,000 followers, and who promotes da'wa via game (preaching while playing). And utilizing Zoom Meeting with camera and microphone turned on, I conducted semi-in-depth interviews with respondents who had a Santri background or had received Islamic instruction. Furthermore, this study will employ a sociological technique to uncover their balancing act between fun and piety. Data analysis will need open and reflective engagement with the current literature because the research is mostly exploratory in character and adheres to a deductive methodology.

1.8 Thesis Structure

Chapter 1 : Background, Research Questions, Research Objectives, Research Arguments, Research Significance, Research Methods, and Thesis Structure

Chapter 2 : Piety, Fun, Youth, and New Media

Chapter 3 : The Development of New Media, Game and Islam, The Actors of Da'wa via Game

Chapter 4 : The Negotiation Between Piety and Fun

Chapter 5 : Conclusion

CHAPTER II PIETY, FUN, YOUTH, AND NEW MEDIA

In the Islamic religion, there are principles that Muslims must follow in order to be considered pious or piety, while those who do not are considered ambivalent or inconsistent in their religious beliefs. A Muslim's efforts to be pious frequently conflict with his desire to have fun, in this example, playing games. As a result, it is sometimes assumed that a pious person opposes fun and that individuals who enjoy these activities are not religious. Asef Bayat's ability to capture fun politics in the Middle East strengthens this picture.⁸ With his well-known anti-fun rhetoric, Bayat successfully depicted the campaign against fun that was run in tandem by political and moral authorities. Despite the fact that bayat analysis is very political, its anti-fun language is becoming increasingly popular in other academic fields such as literature on young Muslims and popular culture.

One of the explanations is the widespread perception that young people are the major players of fun and that fun is the main character of popular culture. Many of these studies make use of Bayat studies as their primary source, either as a positioning study or to set Muslims apart from other populations being examined by anti-fun Islamist organizations. Online gaming is among the fun pastimes that are not based on Islamic beliefs. The behavior of having fun is then viewed as an example of Islamic principles that are ambivalent and inconsistent. Samuli Schielke, who wrote about the Ramadan daily life of young Egyptian Muslims, is one who exemplifies this.⁹ Schielke demonstrated how young Salafis had fun by playing football every evening during the fasting month, rather than strengthening their piety through religious activities that are more important during the holy month of Ramadan. This phenomena, according to Schielke, is a kind of Muslim

⁸ Bayat, Asef. "*Muslim Youth and The claim of Youthfulness*" in being young and muslim: new cultural politics in the global south and north, ed. oleh Linda Herrera dan Asef Bayat, Oxford University press, 2010, 27-47)

⁹ Schielke, Samuli. "*Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians.*" The journal of the Royal Anthropological Institute 15 (2009): S24-40

ambivalence and inconsistency in Islam because it is not in agreement with the ideal morality throughout the month of Ramadan.

The two previously described narrations provided a sophisticated perspective of the link between Islam/piety and fun. The first tale depicts devout Muslims as people who oppose or reject fun, whereas the second depicts godless Muslims as those who engage in fun. These two narratives, on the other hand, have the potential to develop skewed understandings. Because the fun they oppose has a limited rather than an absolute scope, Muslim anti-fun, particularly in the Salafi group, is not the main character of their identity, as implied by the first narration's propensity for bias. In contrast, the second narrative's potential for prejudice points to the reality that having fun is not necessarily a sign of Muslims' inconsistent or conflicted religious practices or that they are not pious. Islamic teachings view Samuli Schielke's description of the Ramadan case of playing football before breaking the fast as ambivalent and inconsistent. Football before breaking the fast is not very morally ideal during the holy month of Ramadan, it must be acknowledged, but it must also be understood that there are no clear Islamic laws prohibiting or requiring playing football during this holy month. Along with not paying enough attention to this, Schielke also failed to engage in any actions that would have violated religious ethics while playing soccer in the afternoon or afterward, such as breaking the fast by drinking and eating due to hunger and thirst. This understanding makes it difficult to support the claim that playing football for enjoyment during Ramadan constitutes ambivalence and is incompatible with Islamic principles.¹⁰

In some practices, ambivalence and inconsistent behavior may be important. The Islamic beliefs or teachings that surround this kind of view need to be explored more carefully in practice, especially those that are relevant to the topic being researched. Nevertheless, disobeying the doctrine has the ability to both lessen the complexity of Muslim life as a whole and to foster bias. It is important to recognize

¹⁰ Misbah, Aflahal. "*Anak Muda Salafi Kesenangan dan Kesalehan*" PusPIDep, 2021

that Muslims are two different subjects, a moral subject and a fun subject, in order to eliminate any potential prejudice in the two prior narrations. It does not reject the reality of Islamic ideas or teachings that prohibit fun, nor does it deny the existence of fun practices engaged in by Muslims, by framing it as a dual issue. The behavior of having fun among Muslims is not unusual and shouldn't be viewed as conflicted or inconsistent. Young Muslims are not much different from young people in general, aside from this behavior emerging owing to the limited scope and level of fun-related prohibitions that are opposed in Islamic teachings. Their lives are shaped by their struggles with religion as well as their youthful interests and hobbies. They also aim to have fun and do it in ways that suit their individual preferences and inclinations. They are among the young Muslims of today who want to project an image of being moral and fashionable, pious and modern (up to date with everything, even playing online games), and, most importantly, the main fun-makers.¹¹ Even though they know and believe that there are Islamic teachings that forbid some forms of popular entertainment, they have the ability to find, obtain, and enjoy fun that is not against the law and is in keeping with their young souls, such as playing online games in this instance.

This form of comprehension resembles the perspective on "youthful claims" that Bayat supplied when examining the amusement of youth in Iran and Egypt. However, Bayat's interpretation of "youthful claims" places more of an emphasis on subversive entertainment.¹² The lives of young Muslims are generally described as having a paradoxical narrative between the practice of having fun and the practice of religion/piety as a result of their youth expression. In actuality, these two ideas shouldn't be seen as being in opposition to one another. Because it differs from the Bayat, it is necessary to adapt Ben Fincham's "fun scheme" to explain

¹¹ Hasan, Noorhaidi. "Funky Teenagers Love God': Islam and Youth Activism in Post-Suharto Indonesia." In *Muslim Youth and the 9/11 Generation*, edited by Adeline Masquelier and Benjamin F. Soares, 151-68. Santa Fe and Albuquerque: School for Advanced Research Advanced Seminar Series and University of New Mexico Press, 2016.

¹² Bayat, Asef. "Muslim Youth and The claim of Youthfulness" in *being young and muslim: new cultural politics in the global south and north*, ed. oleh Linda Herrera dan Asef Bayat, Oxford University press, 2010, 27-47)

Muslims as the primary perpetrators of fun. He develops eight schemes that can be used to understand fun, including temporality, deviation from the norm and transgression, temporary alleviation, commitment, responsibility, anticipation and retrospection, social interaction, identity: representation and choice, and distraction.¹³ In order to avoid reverting to the previously discussed two major understandings, it is generally preferable to utilize this system. This is due to the way this scheme operates, which is more flexible and does not constrain the analyst to focus on all of the fun that corresponds to this scheme, or even on fun that has the potential to be subversive.

In general, the work of this scheme emphasizes the subjectivity of fun experiences. In this sense, the subject who is having fun—in this case, Muslims, particularly gamers—determines what and how much of it is subversive or not. The Fincham scheme's analytical component can also aid in conducting the analysis more carefully. When some of the points are further explained, this will become apparent. While infractions are potentials that could occur at any time while the fun is being had, they are not really highlighted in this. The emphasis is more on the process of having fun, which necessitates a temporary deferral of a number of crucial factors like commitment, responsibility, and forethought about the aftereffects of having fun. It is intended that using this type of research, the results drawn won't just replicate the previous two key narratives, both of which have the potential to introduce bias.

Meanwhile, in terms of temporal fun, Mark Blythe and Marc Hassenzahl explain and underline that all actions associated to fun essentially only have the capacity to produce fun, not fun itself. And from this comment, we can see that many online game players, in fact, the game is considered fun, it turns out that many players feel worried and even emotional. And this demonstrates that games are no longer only for fun, but have become a normal daily activity that creates numerous conditions that have something to do with piety in living a religiously oriented

¹³ Fincham, Ben. *The Sociology of Fun.* London: Palgrave Macmillan, 2016.

everyday life. It is crucial that gamers, particularly Muslim gamers, are studied in greater detail because, in addition to receiving scant attention, Indonesians who play online games are expanding quickly, which has led to the games' continued popularity among a range of demographics, including young people. At this stage of comprehension, it is possible to continue discussing topics related to having fun outside of Islam, particularly online gaming. This is due to the current state of modernity, which is equipped with expensive products, advanced technology, and information flows that are becoming easier and faster, providing a lot of space and media for someone to have fun.

Even though the term "fun" (*lahw*) is mentioned multiple times in the Koran, Islam generally does not define what it means to have fun. As a result, it might be challenging to understand what fun in Islam actually means. In addition, Muslim intellectuals appear to pay little attention to what is meant by the word "fun," as opposed to other activities that are amusing in and of themselves. For instance, rather than definitions, interpreters frequently overlap how the words fun and game (*la'ib*) are defined, particularly in the classical and medieval periods.¹⁴ These two words, however, differ significantly from one another. The medieval linguist Abu Hilal al'askari once stated, "There is no fun without games, but sometimes games are not accompanied or followed by fun." In other words, having fun is distinct from playing games. This section will employ the definition of fun provided by two Middle Eastern scholars, Walid ibn Fahd al-Wad'an and Muhammad Ibn Salih Al-'usaimin, in order to clarify what it means in the context of Islam. Al-'usaimin claims that having fun is a state of the heart in his commentary, particularly when understanding QS 6:32 and 29:64. In other words, when something is loved or liked by the heart, a person might be happy. Typically, this love turns away from more significant *ukhrawi* affairs in order to pursue worldly affairs. Al-'usaimin adds in QS 31:6 that the pursuit of worldly interests is futile. This is where the notion that having fun and being religious cannot coexist first originated. Despite the fact that

¹⁴ Abu al-Fida Isma'il ibn Katsir, "Tafsir al-Quran al-'Azim, vol.3 [Riyad: Dar Ibn al-Jauziyyah, 2009], 530.

in theory, Islam does not outright oppose human-made fun. It is underlined that people can still engage in fun activities, particularly when they have positive side effects like laughing with family. More specifically, it is stressed that a person is free to take insignificant actions and turn away from more significant matters so long as they are not obligations. If what he refuses to do is a duty, then doing it is against the law.

Al-Wad'an, in his unique book, *al-Qawa'id wa ad-Dawabit*, which outlines Islamic legal concepts about fun, games, and entertainment, further clarifies this reasoning. Fun is described as "something that turns away from more important issues" by al-wad'an in this work. Despite the fact that this interpretation is based on a variety of sources, the discussion is intriguing because it outlines some fundamental principles of Islamic law regarding fun, such as the following: First, as long as we disobey Allah, all fun is in vain or vanity (meaning: disagreeing with the truth and not benefiting). Second, the fun is not in vain if one does not abandon loyalty to Allah. Third, having fun is acceptable as long as nothing is prohibited by Sharia, or if nothing is required to be prohibited by Sharia during the activity, and even then the law is shameful. Fourth, any fun activity that has been specifically listed as being prohibited by the Qur'an and hadith, like gambling, does not fall under any of these exceptions.

It turns out, though, that neither of them's perspectives left even the least favorable impression regarding having fun. It sounds like fun isn't vital to people, but this idealized perspective is undoubtedly far different from how young Muslims or Muslim gamers understand and feel fun. In agreement with Ben Fincham, fun is a minor, light-hearted matter, but its status is crucial to people. According to Ben Fincham, having fun is not simply about being happy. The identity of the offender can be revealed or brought out by making fun of them. This is consistent with Ornulf Seippel's observations in Norway, who found that one of the options for young people to have fun (play sports) is to express themselves.¹⁵ Such a phenomena is a

¹⁵ Seippel, Ornulf. "*the Meanings of Sport: Fun, Health, Beauty or Community?*" *Sport in Society* 9, no.1, 2006, 63)

way for young people to express themselves or assert their youth in Bayat. And Indonesian online gamers are currently experiencing this. There are actually many jockey services (jasa joki) for playing games solely for the account he uses, he can achieve a specific rank and then reveal his name in front of his peers or other people.

More than that, fun can help you stay enthusiastic, de-stress, and retain your religious stability, even if it's just as a diversion. Fun also plays a significant role in piety. Because people tend to feel bored when their lives are primarily filled with ritualistic worship or religion, their quality of life will suffer as a result. Children who play the online game Mobile Legends have experienced this, and while they are doing their recitation duties at the mosque, it is very challenging to direct them to sit properly and recite the Koran. In other words, a wicked youngster is challenging to manage. However, when his teacher repeatedly requested him to play online games before telling him to recite the Koran at the mosque, he responded differently and appeared more serious in doing so, turning into a kid who was simple to handle. Aside from that, Indonesian millennials are now very content with fun things, so even playing games can be beneficial. For example, players can make money by live streaming games or create content based on the games they play.¹⁶

It turns out that some Muslims make playing games productive, including playing while preaching. While some people believe that playing games is pointless and ineffective, they are gradually being abandoned. A general understanding of da'wah, which in language means inviting to goodness with relaxed and contemporary language that is also audience-adapted, should be understood that the purpose of da'wah here is not, as we know, preaching in mosques with specific rules. Fun activities like playing games are ones that people choose to conduct on their own initiative and without being coerced, which might occasionally cause the fun-makers to lose track of time. This circumstance has led to the belief that having

¹⁶ Anoraga, Bhirawa, and Minako Sakai. "From Pemuda to Remaja: Millenials Reproducing Civic Nationalism in Post-New Order Indonesia." *Indonesia and the Malay World* (2023): 1-22

fun indicates ambivalence and a disregard for Islamic principles, or that fun and piety are incompatible pursuits.

Understanding piety through the experience of performing fun is crucial for understanding the relationship between fun and piety in this debate because it allows one to see how deeply Islamic ideals or rules are ingrained in actual daily conduct. In fact, some research have talked about piety via fun,¹⁷ but online games continues on lack to be the primary focus. In addition, moral concerns and real action are crucial factors that should be taken into account while discussing piety. Because the majority of study, in general, always focuses on the investigation of religious obedience/morals observed via actual everyday activity, it is not surprising that the narratives that emerge tend to present two narratives that are in contradiction with one another. In today's discussions of piety, a Muslim's commitment to their faith is seen as unequal and ambiguous. Even though there is a ton of evidence in favor of this position, this method of argument formulation simply serves to morally simplify Muslim living. What is not contradictory is finally perceived as a contradiction, as in the case of football, rather than attempting to offer counterarguments or balancing narratives to the earlier narratives of Muslim piety, which tended to view piety as taking place in a consistent and linear process. Many other research do appear to strive to strike a moderate ground, believing that ambivalent and inconsistent commitments can actually play a significant role in improving Muslims' consistency in adhering to Islamic rules.¹⁸ In addition to the third narrative's continued focus on moral questions, it also frequently recycles the first narrative's portrayal of Muslim piety as steady and linear. And the field evidence presented in this thesis indicates that all of these viewpoints do not work effectively when used to read Muslim piety through the experience of young Muslims' fun performances. The majority of fun activities for Muslims, particularly young people, do not exclusively center on Islam. Even so, this circumstance does

¹⁷ Schielke, Samuli. "Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians." *The Journal of the Royal Anthropological Institute* 15 (2009): S24-40

¹⁸ Martijn De Koning, "The Moral Maze: Dutch Salafis and the Construction of a Moral Community of the Faithful." *Contemporary Islam* 7 [2013]: 71-83

not imply that one can use it as evidence for the claim that Muslim piety is conflicted. In reality, the majority of Muslims who engage in online gaming do not believe their actions are incompatible with Islam. Similarly, it is challenging to conclude that Muslim piety is constant based on the fun experiences they enjoy.

This issue can be clearly seen by adapting and combining several of Ben Fincham's fun schemes, such as temporality, deviation from the norm and transgression, distraction, social interaction, temporary alleviation, commitment, responsibility, and anticipation, with Lara Deeb's and Mona Harb's moral rubric.¹⁹ Using this theoretical idea as a foundation, two case studies of Muslim gamers' enjoyable performance experiences can be addressed; A. The decision of whether to continue the fun (playing online games) or switch to fulfilling their duties and responsibilities to religion or society. B. The performance of fun and piety, which is alternated or in different languages; the piety performance is carried out at specific points during the fun. And it can be concluded from these two case studies that the majority of Muslim gamers fit into the first scenario, whilst the second scenario involves game streamers who play an influential role in the lives of their viewers. Chapter 4 will go into more depth on this conclusion. The temporal rhythm that a Muslim's life is built upon as a result is more closely tied to his level of devotion. This temporal rhythm demonstrates how young Muslims or Muslim gamers may not always put all of the Islamic teachings they are aware of into practice.

Additionally, they require time to acquire and relish the fun of playing online games. Muslims do attempt to demonstrate the dynamics of their commitment to Islam while engaging in fun. However, this dynamic helps to explain why it can be challenging to characterize a Muslim's piety as either consistent or ambiguous. More evidence is provided by this dynamic that Muslim piety is merely a temporal event that occurs in a specific moment and place that Muslims consciously create in their life. Fadwa El Guindi, who believes that

¹⁹ Ben Fincham, "The Sociology of Fun" ; Deeb and Harb, "Choosing Both Faith and Fun"

without rhythm, Muslim life becomes highly logical but devoid of emotion, formulaic, prescriptive, and dry, served as the inspiration for this viewpoint. A Muslim enters and exits the sacred space and time from the common space and time on a daily, monthly, and annual basis. They integrate private and public, secular and religious, work and play, and other contrasting spaces and times to understand and create a rhythm in all facets of their lives.²⁰

Muslims internalize Islam into their lives according on their respective mindfulness and use it to feel and experience life. The qualities or elements that make up this consciousness include patience, trust, serenity, wisdom or self-knowledge, and compassion or compassion. All of these qualities or elements are also influenced by a variety of fragments of religious authority, consumer culture, technological advancements, class structure, race, and the reception of transmission. Islamic culture, knowledge, and local Islamic history where Muslims are present. This knowledge, in turn, not only establishes the dynamics of Muslim devotion to Islam, whether it is consistent or ambivalent, but also establishes the timing of the performance. In a way, there are times when Muslims act in accordance with Islamic principles or standards, and there are times when they don't. Muslims used to not be able to put all of the understood Islamic rules into practice in order to observe them in daily life.

Regarding piety, it is argued that a Muslim's adoption of Islamic principles in his day-to-day conduct is a highly difficult process that involves not just applying religious knowledge but also the spatial and temporal contexts that facilitate such application. As a result, Schielke and Mahmood both argue that there are just "piety stories" and no pious actions. This criticism results from misunderstanding when someone is referred to as pious,²¹ the reality is that when a Muslim engages in gaming, is it really established that he routinely attends the mosque for prayers or does he still engage in gaming? When playing games, especially when triggered by

²⁰ Guindi, Fadwa El. "*By Noon Prayer: the Rhythm of Islam*" Oxford and New York: BERG, 2008, 124)

²¹ Schielke, "Being Good in Ramadan"

emotions, do Muslim gamers generally speak well of themselves, or does it usually work the other way around and come across as dishonest? Because in Islam piety is not only associated with ceremonial worship but also with behavior, for instance, using foul language and inflicting harm on others are both considered sins and the perpetrators are not pious. Thus, if a Muslim is having fun playing online games but frequently uses derogatory language, it indicates that he is being dishonest and that he is inconsistent with or indifferent toward Islamic values.

This rationale, however, cannot be applied to all Muslims, much less to those who are perpetually ambivalent toward Islamic principles, because a Muslim's desire to uphold Islamic principles is determined by how extensive and how in-depth his knowledge of Islam is. An illustration of this is when a Muslim gamer uses foul language, most likely because he is ignorant of the fact that doing so while inflicting harm on others is against his religion. Because it is often believed among game players that it is merely for fun or as a joke. Therefore, if utilized as evidence for Muslim ambivalence, the phenomena that emerged in Egypt as a result of Samuli Schielke's research and other phenomena, particularly those relating to fun and piety in Indonesia, are still woefully insufficient. As a result, it is challenging to infer piety from everyday conduct at the consistent or ambiguous process level. While it is called ambivalence, they still acknowledge and attempt to implement Islamic doctrine regarding the prohibition of speaking foul or rudely and hurting people, as well as some religious orders such as praying five times per day. It is called consistency but in reality does not show expressions and behavior that can be proven empirically. Accidentally ignoring it from the beginning of time, including how it was carried out. The rhythm created by Muslim awareness determines whether something is consistent or ambivalent in any way. Muslims require the creation of time and temporal space as well as knowledge and the ability to use it in order to carry out their religious duties. Muslim awareness has actively created each of these. The rhythm that is derived from Muslim consciousness itself heavily influences whether all Muslim expressions, actions, or activities are pious or impious. Even though they don't always present themselves as devout Muslims,

it doesn't follow that their behavior is incompatible with Islam. The discussion in the following chapter will also make this point very clear.

Since certain religious activity has been governed by religion and is still aided by time calculations and the Islamic calendar, it stands to reason that when Muslims practice piety and when they enjoy fun are obviously two different things. While having fun doesn't have to happen at specific times. Everything is more influenced by the Muslims' awareness of themselves and by how they react to their environment. If there are key components that explain the time and temporal space to have fun, especially in the case of playing online games, this has become a daily activity and even the quest for identity by pursuing achievements in various rankings in several other studies that explore fun in general. So, it will become clear that there are times when having fun is separated from practicing piety (worship and other activities). Other times, when he is having fun, he attempts to maintain his piety by engaging in various types of negotiations. The aforementioned circumstances at least show that there will be a problem when Muslim or young gamers are having fun (playing internet games). They are preoccupied with the activity being done, but they also have to do things that appear holy, thus they are forced to make a morally ambiguous decision.

As more and more daily demands may be met using a mobile phone or smartphone, including playing online games on a smartphone held by everyone with an internet connection, the necessity for a smartphone has taken on the status of a basic need in this most recent era. One of the most pleasurable pastimes for Muslims to engage in outside of their busy lives at work, school, college, and other places is playing HP. Due to the fact that work has set hours in addition to those for school and college, even the time spent on cellphones surpasses the time allocated for primary activities. Additionally, since using a cellphone always involves spending a lot of time, using a cellphone -especially to play online games, where users tend to be very quick- is entertaining in this situation. In a different way, their impacts and complexities differ as well, including how fun and religion relate in online games. People may occasionally confuse fun and piety as a result of this

syndrome. When you are having fun, you end yourself putting off your responsibilities, such as finishing projects or reading the Koran. Naturally, the little halt in thinking about what will happen during the fun is also intrinsically tied to this situation.

Muslim gamers appear to place a greater emphasis on playing their online games first and then reading the Koran, despite the fact that they never actually read the Koran. What transpired did not always indicate ambivalence or a transgression of religious principles. Reading the Koran is a religious activity that must be engaged in as a logical result of one's decision to convert to Islam. However, Islam does not require this kind of behavior. One could say that only sensible behavior and non-religious standards are neglected. Muslim gamers occasionally experience piety-related disruptions that cause them to delay their prayers so that they begin later rather than at the appointed time. However, this does not indicate ambivalence or a conflict with Islamic principles because the delay is only momentary and does not mean that the standard has been broken. It cannot be considered consistent piety, though, because it prioritizes fun over religious requirements.

This demonstrates the difficult process of rhythmic building between fun and piety that Lara Deeb and Mona Harb have described as a process of moral negotiation and that also calls for temporal space and time that are continually created each day. The fun that is had or achieved forces every young Muslim or Muslim gamer to choose between continuing to have fun and returning to their religious obligations. However, it should be remembered that Muslims are also the target of satire in other contexts. The act of fun and piety occurs concurrently or alternatively without even being postponed, according to certain other Muslims who consciously construct a more complicated temporal space and time. In this situation, young Muslims or Muslim gamers attempt to construct moments inside moments. Live streamers who play video games while preaching, like Abiazkaka did, are examples of this type. Abiazkaka is a member of the social networking platform tiktok. He streams live gameplay of the game Mobile Legends Bang Bang on his account. He frequently talks all types of discussions about Islam, and some

of his viewers even ask questions about Islam, all while playing the online game while being viewed by other tiktok users (viewers). However, the language of preaching used here is most definitely not the language that the majority of people understand, namely preaching that is structured and formal like the Friday sermon, but rather preaching that is calling to goodness, all things good, including various types of problems in daily life. focusing on how to handle it successfully, including how attitudes are taken, choices made, and so forth.

Online games connected to fun must first be discussed in order to grasp piety more thoroughly, followed by piety in relation to religion. Therefore, in the debate that follows, we will examine the connection between online games and religion, and more particularly, the connection between Islam and online gaming. So that in the end it comes down to the topic of da'wah through games carried out by gamers and streamers, then the players negotiate on the fun and piety scenarios they want to show.

CHAPTER III

THE DEVELOPMENT OF NEW MEDIA, GAME AND ISLAM, AND THE ACTOR OF DA'WA VIA GAME

3.1 The Development of New Media

Online games are one of the unique developments of new media in this day and age, particularly in Indonesia. Online gaming technology arose from the American military's discovery of computer networking methods in the 1970s. The first online game used a LAN, or "Local Area Network" network, but as technology advanced, online games shifted to a larger network, such as the www, or world wide web, or more commonly known as the internet, which can be accessed using wireless. Before playing an online game, we must first install the game's software. Then, we must register before we can begin the game, and then we can begin playing it right away.

The term "online games" refers to a category of video games that can only be played on a device that is linked to the internet. A player can often connect with other players in online games. This makes it possible for the participants to interact, either through play (such as striking, shooting, or sending messages).

Young stated that online games are games with a network where players engage with one another to complete objectives, carry out tasks, and get the best score possible in the virtual environment. Furthermore, it is possible to assert that online games are performed online (through the internet) and can be played by a large number of players at once.²² Furthermore, online games are better characterized as a technology than as a genre or style of game, a means for bringing players together rather than a specific game mechanic, according to Andrew Rollings and Ernest Adams. According to this viewpoint, online games are more than just a straightforward pastime; they represent a technological innovation that

²² Kimberly S Young, *Internet addiction: A Handbook and Guide to Evaluation and Treatment* (Hoboken, NJ: John Wiley & Sons, 1999).

introduces methods for enabling player interaction. The conclusion that can be drawn from the expert view is that online games are a type of game that can be played by numerous people over an internet connection.²³

Playing games is now possible everywhere, anytime, and with more sophisticated smartphones. There are a ton of fun Android games that support multiplayer play. However, many online gaming activists access at least the top five best items, which include:²⁴

1. Mobile Legends Bang Bang, is an android game which is very popular in Indonesia. This game is very loved by many people because the MOBA (Multiplayer Online Battle Arena) genre can be played online with limited connections and not too high specifications. This game also really needs good teamwork.

2. PUBG Mobile, this conversion game has one goal, which is to survive as best as possible to be the last person. Players will jump from a plane onto a large island, and are required to take weapons and equipment to survive. This game can also be played with friends up to 4 people, and is equipped with in-game voice chat so you can communicate while.

3. Garena Free Fire: A game that is very similar to PUBG, Free Fire Battlegrounds both have to survive against enemies on the island until they become survivors at the end of the game. Just like PUBG, Free Fire can be played with friends up to 4 people, and is equipped with voice chat.

4. Garena AOV (Arena Of Valor): Action MOBA A game similar to Mobile Legends, MOBA games are currently being liked by many people, and in the end, well-known developers like Garena also released games with the MOBA genre under the name Arena of Valor.

²³ Andrew Rollings dan Ernest Adams, on Game Design (USA: New Rider Publishing 2003), 499.

²⁴ Bernhart Farras, "10 Game Online Android Terbaik dan Terpopuler Untuk Jabar", www.cnbcindonesia.com, 2019.

5. COC (Clash Of Clans): Even though it's not the best online game on Android that has just been released, COC has always been the best game in its genre, this game manages to tell about the strategies undertaken to attack opposing villages in order to build user villages.

3.2 Game and Islam as a Religion

The study of games with religious themes, the place of religion in popular games, and how gaming can be viewed as a form of "implicit religion" are all included in the topic of religion and digital games studies. We can better grasp what religion is, does, and means in a rapidly changing modern society by exploring the interaction of religion and popular culture through the medium of digital games. It demonstrates how religious overtones are strongly incorporated into contemporary video games like Resistance: Fall of Man, as well as how these games interact with society at large.²⁵

Everyday religious practices and contemporary media have been increasingly entwined since the 1990s. Scholars have seen how people reproduce religious activities in the twenty-first century using digital media: they go to online shrines, make virtual pilgrimages, and integrate social media and the internet into their spiritual routines. Although this is the case, the study of religion and gaming has not received much attention in the study of religion and the internet, and it continues to be one of the most understudied aspects of such digital worlds. As a result, this discussion provides a basis for theoretical reflection on important issues in the area, such as how ideologically religious gaming is produced and how various religious expressions and levels of religiosity are represented in various gaming genres and stories.²⁶

We can better grasp what religion is, does, and means in a rapidly changing modern society by exploring the interaction of religion and popular culture through the medium of digital games. Today's digital games show religion in the twenty-

²⁵ Heidbrink, Simone and Tobias Knoll (eds.), "Religion in Digital Games, Multiperspective & Interdisciplinary Approaches", vol.05 [2014], University of Heidelberg

²⁶ Campbell, H & Grieve, G P 2014 (eds.): Playing with Religion in Digital Games, Bloomington, In: Indiana University Press.

first century. Different religions might be conceivable thanks to different mediums. Religion was first practiced orally, then it was translated into written and printed form through manuscript writing, and it is now being introduced to the world in a new way through electronic media. Due to the unique purposeful and unintended ways that digital games reflect and develop contemporary religion, they represent an important area of cultural and religious study. Digital games have developed into a fruitful and crucial field for study into what it truly means to be human.²⁷

Although academics have started to focus on the relationship between religion and video games in the last 10 years, for the most part, these connections have been overlooked. I contend that this frequently occurs for four reasons: games are frequently viewed as merely a form of young people's amusement; video games are frequently perceived as artificial or unimportant means of expression; technology is thought to be secular; and virtual gaming worlds are frequently perceived as unreal. Mixing religion and gaming can be difficult for some individuals because it is widely believed that games are just for fun and frivolity. Games and religion have a long history of coexisting. As Rachel Wagner demonstrates, there are numerous structural similarities between games and religion, which is consistent with the research of Johan Huizinga, a Dutch historian and one of the founding fathers of Game.²⁸

At least three factors contribute to the neglect of games and religion. First, there is a big discrepancy between what the research shows and what the general public believes about who plays video games—most players are young males who play by themselves and for no other purpose than to pass the time. Research has not clearly demonstrated that video games desensitize players, despite the perception

²⁷ Ong, W 1967, *The Presence of the Word: Some Prolegomena for Cultural and Religious History*. Minnesota: University of Minnesota Press.

²⁸ Wagner R, 'Religion and Video Games', in T Ray Clark & D W. Clanton Jr.(eds.) *Understanding Religion and Popular Culture*, New York: Routledge, 2012 ; Huizinga, J 1955, *Homo Ludens: A Study of the Play-Element in Culture*. Boston: Beacon.

that there is a link between the prevalence of video games and a rise in teenage aggression.²⁹

The second reason why religion is commonly ignored in digital games is that some people think games are shallow and incapable of conveying or carrying significant ideas. This indicates that they are regarded as a less effective form of communication with lighthearted and irreverent themes. Both religious organizations and certain technologists and game designers have made such assumptions. The contentious nature of religion in popular media and the need for specific media platforms, like video games, to be stereotype-free environments free of complex narratives about religious history and tradition. Since many well-known games use religious narratives, characters, and symbols as essential themes guiding gameplay, this restriction on how religion is handled within apps and digital culture is something that is not generally seen in game development. Because of the shift toward more serious gaming, games now frequently deal with extremely intricate historical and cultural contexts, and gameplay frequently incorporates religious and political tales.

The fact that digital media are viewed as the pinnacle of modernity and are consequently perceived as being incompatible with religious practice is a third reason why religion tends to be overlooked in regard to gaming. Some claim that established religious structures will eventually be destroyed because digital media and networks put various traditions into close touch with one another and provide alternative voices a global platform. According to Christopher Helland, a specialist in religion and digital media, "Religion on the internet is a unique phenomena. It defies established academic ideas that relate the process of secularization with advancements in modernity and technology because of its enormous internet

²⁹ Grossman, Davis 2000. Teaching Kids to Kill, <http://www.killology.org/article_teachkid.htm>

presence.³⁰ The idea that secularization and technological advancement are mutually exclusive is erroneous.

The academic study of religion in gaming has a comparatively short history due to the relatively recent development of digital gaming and the lack of attention it has received from media and religious researchers. The first decade of the twenty-first century saw the emergence of scholarly work, which later in the decade acquired impetus thanks to talks held at the annual conference of the American Academy of Religion. In a 2007 panel titled "Born Digital and Born Again Digital: Religion in Virtual Gaming Worlds," academics discussed their research on games with a religious theme, the problematic occurrence of violent narratives in religious gaming, and the development of the Christian gaming sector. 2008's "Just Gaming? Virtual Worlds and Religious Studies" panel examined how and whether religious rites and stories are present in popular video games. These talks highlighted the necessity for a more in-depth investigation of religion in video games and virtual worlds. Although academics in the fields of religious studies and media studies have started to recognize the significance of religion in gaming over the past ten years, there are still few works that are entirely devoted to the critical analysis of religion and gaming. The first compilation of religious criticisms and replies to the nature and content of video games from academics, religious practitioners, and game designers was the edited book *Halos and Avatars: Playing Video Games with God*. The publication *Religions in Play: Games, Ritual & Worlds*, which offers a historical review of the connections between many types of physical, board, card, and digital games and religion, came after this. It was the result of a symposium on religion and play. The most recent is *eGods: Faith against Fantasy in Computer Gaming* by William Sims Bainbridge, which examines how the sacred is conceptualized in massively multiplayer online role-playing games.

³⁰ Helland, C 2005, 'Online Religion as Lived Religion: Methodological Issues in the Study of Religious Participation on the Internet', *Heidelberg Journal of Religions on the Internet* 1, no. 1, < <http://archiv.ub.uni-heidelberg.de/volltextserver/5823/>>.

In the past ten years, researchers that investigate religion and gaming have mainly concentrated on a small number of niche subjects. One of the first areas of research looked at video game research in religious education, including pedagogical reflections on using gaming in religious education and how video games might help people form their religious identities and learn to critically reflect.³¹ Such research has frequently concentrated on the storylines and symbols of overtly religious video games. In connection with this research, several academics have thought about how various religious communities, particularly those belonging to the Christian faith, have seen or reacted to video games and gaming culture. Here, studies are examining the cultural and theological narratives that underlie well-known games like *Left Behind: Eternal Forces*, as well as efforts to offer frameworks for a critical assessment of games based on the restrictions of particular religious communities.³² The exploration of identity negotiation, ritual, and flow theory in media contexts are only a few of the themes that Clifford Scholtz notes are highlighted by the study of games made by religious groups and for religious education.

Additionally, researchers have focused on the ways in which well-known, mainstream video games, including *Halo* (343 Industries 2001–2012) and *Assassin's Creed* (Ubisoft 2007–2012), employ religion as a plot element or narrative tool. The role that religion plays in this case and how religious meaning is communicated and perceived in readings of video games have been the main points of attention. The use of religious imagery and characters could have unforeseen effects on the game's gameplay. For instance, Mark Hayse has claimed that "religion within video games tends to suffer from a narrative and procedural incongruity," since combining religion with gaming can be challenging by nature.

³¹ Scholtz, C 2004, 'Religious Education and the Challenge of Computer Games: Research Perspectives on a New Issue', in E, Steuter & D, Willis (eds.) *Towards a European Perspective on Religious Education*, University of Lund Press Sweden. ; Hayse, M 2009, *Religious Architecture in Videogames: Perspectives from Curriculum Theory and Religious Education*. Ph.D. dissertation, Trinity Evangelical Divinity School.

³² Schut, K 2012, *Of Games and God: A Christian Exploration of Video Games*. Grand Rapids, MI.: Brazos.

He points out, as did Bogost, that religious narratives are influenced by procedural rhetoric in ways that question the conventional framing of morals and norms of conduct, particularly as it applies to violent narratives in mainstream games.³³

These and other concerns have been thoroughly examined in the growing body of literature on Islamogaming, which has raised concerns about the potential for gaming narratives and settings to reinforce stereotypes based on race and religion or to propose alternative identity representations. A pioneer in this field named Vt Isler has shown how Arab game designers deliberately disrupt and refashion Western stereotypes of Arab and Muslim characters as villains. This illustrates how religious imagery may be included into "serious games," transforming gameplay into a significant forum for philosophical and ideological debate. Such research into how certain game narratives and structures affect player attitudes and behaviors are relevant to both this subfield and game studies more broadly.³⁴ The nexus between virtual play, the sacred, and the performance of religion in video games has recently attracted the attention of academics. It is common to place emphasis on the gaming environment and the sensory character of gaming, taking into account, for example, how games show and give rituals that resemble attributes of religiosity, which add purpose and meaning to gameplay in this context.³⁵

Some of the work in this category has also taken into account the nature of the sacred and magic in gaming, drawing on Huizinga's concept of the magic circle as a tool to study the relationship between play and symbolic and religious ritual and magic. The work of Rachel Wagner stands out in this context because she has thoroughly investigated how video games conjure the "otherworldly" and enable

³³ Hayse, M 2012, 'Education (Religious),' in M J. P. Wolf (ed.) *Encyclopedia of Video Games: The Culture, Technology, and Art of Gaming.*, Santa Barbara, Calif.

³⁴ Šisler, V 2009, 'Video Games, Video Clips, and Islam: New Media and the Communication of Values', in J Pink (ed.) *Muslim Societies in the Age of Mass Consumption*, Newcastle: Cambridge Scholars.

³⁵ Plate, B 2010, 'Religion Is Playing Games: Playing Video Gods, Playing to Play', *Religious Studies and Theology*, vol. 29, no. 2, pp. 215-230. ; Pargman, D & Peter J 2008, 'Do You Believe in Magic? Computer Games in Everyday Life', *European Journal of Cultural Studies*, vol. 11, no. 2, pp. 225-243.

escape from the routine or banal, much like religious rituals entice practitioners into a place of play and re-imagination. By addressing gaming in a broad context of religious imagination and virtuality, Wagner has also written the only monograph to date that devotes a substantial amount of emphasis to the relationship between religion and gaming. In order to analyze how the constraints of computer and gaming culture configure the gaming experience in a way comparable to the ways religious culture and tradition define conduct in a religious space, her work explores what she calls "first person shooter religion" as a theoretical frame. This expression of implicit religion is even more evident in the proliferation of handheld digital devices, as Wagner demonstrates in "God in the Game: Cosmopolitanism and Religious Conflict in Videogames," which offers an almost religious vision by imposing order on a chaotic environment brought on by information overload.³⁶ Implicit religion acknowledges that seemingly secular practices may play a religious function in people's daily lives, which means that traditional religious language and conceptions can be applied to behaviors and artifacts that were once thought to be nonreligious. This field of study analyzes how the characteristics of serious games and the gamification of culture may affect and have application to broader social connections and environments, and it advances creative theoretical thinking on topics coming from gaming studies.

Studying games with religious themes, taking into account how religion functions in popular games, and finally—despite the fact that this may appear like a purely secular endeavor—examining how gaming might be viewed as an implicit form of religion in terms of experience and expression. It becomes more clear how gaming culture and practice can be identified as an implicit type of religion when people give sacramental significance to otherwise mundane actions. The analysis of religious symbols, storylines, and representations demonstrates how gaming may have wider cultural and theological implications that are typically overlooked by both gamers and game designers.

³⁶ Wagner R, 'Religion and Video Games', in T Ray Clark & D W. Clanton Jr.(eds.) *Understanding Religion and Popular Culture*, New York: Routledge, 2012

Religion and play have always worked together to instruct, inform, validate, and instill players with particular stories and worldviews. Understanding religious language and tradition is crucial in evaluating the process of gaming because it might encourage gamers to employ broad religious narratives to explain their feelings and experiences. In order to defend their involvement and engagement in such a space and culture, religious gamers frequently make analogous parallels between games and religion.³⁷ Studying digital games is not just a means to an end, but also a way to illustrate and reveal the significance of religion in modern society as a whole. Digital games provide more than only as cultural reflectors. Instead, they typically reject or change presumptions about religion, like a funhouse mirror. This means that, depending on the source, they may interpret or provide information about religious activity as it is reflected back to us. Digital games "mediatize" religion as opposed to merely mediating it. The idea is described as follows by Stig Hjarvard in "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change": "The media have developed into an independent institution in society. As a result, other institutions become increasingly dependent on the media and have to accommodate the logic of the media in order to be able to communicate with other institutions and society as a whole."³⁸

On the other hand, games' influence on religious practices cannot be disregarded by religious studies. This conversation demonstrates how digital games have both intentionally and accidentally become spaces to struggle with complicated cultural histories, existential meanings, and theological narratives, despite the widespread belief that religion and games do not mix, or at least do not mix well. The degree to which "mechanized religion," a type of mechanical theology that views gods as tools to be used for power, may be favored in digital

³⁷ Luft, S 2014, 'Hardcore Christian Gamers: How Religion Shapes Evangelical Play', in H Campbell and GP Gregory (eds.), *Playing with Religion in Digital Game*, Bloomington, IN: Indiana University Press.

³⁸ Hjarvard, S 2008, 'The Mediatization of Religion: A Theory of the Media as Agents of Religious Change', In *Northern Lights 2008: Yearbook of Film & Media Studies*. Bristol, England: Intellect Press

games. As the debate over *Resistance: Fall of Man* demonstrates, gaming has developed into a significant area of cultural discourse that cannot be disregarded. The game, according to Manchester resident Patsy McKie of Mothers Against Violence, "needs to be taken seriously by the Church but also by parents." This was an issue that the Church of England took quite seriously. The cathedral was merely a component of a game for Sony. The church wished to disregard the contest. Sony preferred to disregard religion. This lack of nuance may in part be attributed to the medium's relative youth; in fact, it took film many years to develop as a means of artistic expression.³⁹

The significance of investigating the motivations behind why religious buildings like churches and cathedrals serve as the focal points of video game tales, as well as the implications of understanding religion via play. How religion can serve as a powerful justification for the location and focus on religion in video games by providing crucial cultural meaning-making resources and symbolic scripts that still have a significant influence on modern popular culture. The fact that both offer order-making activities and diversion from the mundane, as well as similar tools and overlapping worldviews, justifies the comparison between religion and gaming. The analysis of digital religious games provides novel understandings of the interaction between modern culture and the function of religion in society.

From this, it is clear that various religions, including Christianity, are concerned about the relationship between gaming and religion. If there are video games created specifically to disseminate religious ideas, such as those in which Arab Muslims are depicted as criminals or villains, it means that the creators of those games have a specific goal and recognize that there are plenty of players and people to whom they can impart religious or political understanding. Since there are many audiences in the gaming industry, it is therefore not surprising that some

³⁹ BBC News 2007 Cathedral Row over Video War Game, <http://news.bbc.co.uk/2/hi/uk_news/england/manchester/6736809.stm>

people now play games while preaching on live streaming. It turns out that what is imparted has an effect on the object, the audience watching, or the gamers.

However, when we see sports in the Islamic religion, particularly for Muslim populations, there is undoubtedly something different. Given that the Islamic faith contains standards that act as guidelines for its adherents, one of these standards relates to the scholarly viewpoints on this game. This game will be closely similar to other languages' fatwas. There are many online games, as was mentioned in the previous chapter, but only a few of them are played frequently by Indonesians. The discussion cases that have occurred in Indonesia surrounding online gaming legislation can therefore be used to determine how popular online games are there, particularly among Muslims.

On Friday, March 15, 2019, an Australian citizen opened fire at two mosques in Christchurch, New Zealand, killing 51 people. A helmet-mounted camera was used to capture the shootings, and the offender also livestreamed the footage on Facebook. The spectator thought they were watching a first-person shooter video because of the camera angle. In fact, the offender mentioned video games quite a bit. He staged his attack in a way that seemed like a game.

The Majelis Ulama Indonesia (MUI, Council of Indonesian Ulama) thought of issuing a fatwa haram against the game PlayerUnknown's BattleGrounds (PUBG) a few days after the wave of video postings entered Indonesia. The game's apparent inspiration for the shooter to carry out the shootings served as the principal defense for the fatwa. The discussion on the compatibility of gaming with Islam in Indonesia was sparked by MUI's direct involvement in the topic and the attention it received across a variety of Indonesian publications. Heryanto defines screen culture as the use of the internet, social media, television, and movies. Heryanto left out gaming from his study, but I am particularly curious about how Islam and the gaming industry are intertwined.⁴⁰

⁴⁰ Heryanto, Ariel. 2015. *Identitas dan kenikmatan: politik budaya layar* [Identity and pleasure: the politics of screen culture]. Jakarta: Kepustakaan Populer Gramedia.

However, as time went on, the conversation—particularly MUI's statements—became more hazy. There was no decision regarding a fatwa, and the situation remained unchanged. The ambiguity of the assertions made in the discourse is a crucial sign of how challenging it is to put into practice a fatwa haram against PUBG. There are hints that video games, especially war games, can generally tolerate anti-Islamic biases. Particularly in first-person shooter games, Muslims are frequently portrayed as opponents. The criminal took advantage of those stories. He made an effort to contextualize his activities into a larger historical conflict with "the enemy."

Due to a public interest lawsuit asserting that the game encouraged hostility, violence, and cyberbullying, the High Court of Bombay asked the national government to take action against PUBG.⁴¹ Gamification and Islamophobia combined in the Christchurch massacres probably affected players' behavior and attitudes toward gaming in general. However, Indonesia now has a more autonomous institution that has changed from being the "guardian of the state" to the "guardian of the Muslim community" since Suharto's downfall in 1998. The fatwas are not enforceable under law because Indonesia is not an Islamic country. According to this viewpoint, MUI's stance can be seen as a post-Islamist route that favors the advancement of Islamic principles and morality over the creation of an Islamic state.⁴² Since the Christchurch shootings exposed the Islamophobic tendencies of numerous war games, a fatwa against PUBG may be interpreted as Islamic ethics and morality defending the ummah from gaming.

The need for a fatwa against PUBG was explained by citing the Christchurch shootings together with the earlier prohibition in India. Additionally, as gaming has an impact on kids of all backgrounds, protecting kids from it is a secular concern as well. There have been reports from the general public,

⁴¹ Mamun, Mohammed A. and Griffiths, Mark D. 2021. The psychosocial impact of extreme gaming on Indian PUBG gamers: the case of PUBG (PlayerUnknown's Battlegrounds). *International Journal of Mental Health and Addiction* 19(6): 2170–2174.

⁴² Hasyim, Syafiq. 2020. Fatwas and democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulema Council) and rising conservatism in Indonesian Islam'. *TRANS: Trans-Regional and -National Studies of Southeast Asia* 8(1): 21–35.

particularly from families, that kids who are engrossed in gaming neglect to study, pray, or engage in any other significant activity.⁴³ It was suggested that playing video games and praying weren't entirely compatible. A fatwa on PUBG would make sense if that were the case. A decision like "should I play or should I pray?" would not be anticipated if PUBG was declared haram. The statement implies a certain conflict between both activities in the discourse practice since it is motivated by the institutional circumstances (or social practice) of MUI West Java that are mirrored at the textual level. Gaming is regarded as allowed in Islam, although only to a certain level. The rhetoric of defending the Muslim community from a made-up threat that was picked at random and had nothing to do with any particular religious concern exposes the discourse's populist leanings.

A national fatwa by MUI can have an impact on Indonesian politicians even though it is not enforceable by law. Therefore, a national fatwa on PUBG might have had an effect on the state's stance on the game. Masduki Baidlowi, the MUI department head for information and communication, was spoken with for the CNN report. He mentioned how playing PUBG entertained plenty of people. This phrase most likely relates to the consideration of the public interest while producing fatwas that take into account considerations other than the word of God. Concerns about the possible effects of the fatwa on the e-sports sector have also been expressed in comments. A ban on PUBG would make e-sports in Indonesia impossible to survive (at least in the context of PUBG), as games are crucial to the sport.

Imam Nahrawi, the minister of youth and sports, spoke about the value of the e-sports sector. E-sports, according to the minister, may also help Indonesia as a nation achieve its goals. E-sports were notably included at the 2018 Asian Games in Jakarta and Palembang. The Indonesian Ministry of Investment (2017) noted that the Badan Koordinasi Penanaman Modal (BKPM, Indonesian Investment Coordinating Board) sees this event as a chance for Indonesian e-sports athletes to

⁴³ Solehudin, Mochamad. 2019. Wacanakan fatwa haram game PUBG, MUI Jabar: ini bentukantisipasi [Debating a fatwa haram against PUBG, MUI West Java: This is a form of anticipation]. DetikNews, 21 March 2019. <<https://news.detik.com/berita-jawa-barat/d-4477430/wacanakan-fatwa-haram-game-pubg-mui-jabar-ini-bentuk-antisipasi>>.

display their skills. A fatwa on one of Indonesia's most popular video games would very certainly generate negative publicity and undo these achievements. This would have subsequently affected international investors and the country's economy. This was a significant point because it showed how the fatwa can perhaps disadvantage the state. The fatwa might have faced more opposition as a result of the minister's comments, notably from state officials.

It was still unknown whether a fatwa would be issued, what it would contain (such as a ban on the game, a time limit on play, or other suggestions), and when it would be made. The Indonesian Muslim community's many discursive reactions to gaming. They demonstrated the potential for conflict between Islam and video games or other forms of digital entertainment in Indonesia. However, those conflicts were localized, isolated to a single scapegoat, and unrelated to the overall problem of gaming. They tended to have an impact locally but were unable to maintain momentum at the national level. As a result, there are actors who challenge those constricting tropes, therefore the relationship between Islam and digital entertainment is not always negative. That narratives can be questioned without necessarily making them less Islamic. The range of replies showed that it is incorrect to presume that Indonesia's Muslim population is either in favor of or opposed to gaming. MUI's inability to take a clear stance on this matter, despite its self-assigned position as a spokesman of the Muslim community, was evidence of this. The Muslim community in Indonesia must deal with the rapid evolution of the digital world and gaming in particular. The judgment regarding the level of compatibility between Islam and gaming is made as a result of this discussion amongst the various points of view. The discourse, which I propose to view as a negotiation between many voices within Indonesia's Muslim community, is made up of numerous currents of thought and behavior that each help to shape a particular model of popular consumption in relation to religious principles.

On the subject of gaming, one possible question is if the conversation affected how people of this socioeconomic class felt about PUBG or gaming in general. If so, additional investigation might look into whether or not the discussion

of PUBG reinforced their beliefs toward allowing a consuming lifestyle in terms of gaming. Although the majority of Indonesian scholars, such as al-ustadz Abdul Somad, al-ustadz Adi Hidayat, al-ustadz Khalid Basalamah, and others, believe that games should be abandoned or avoided, in reality, it still benefits those who play them in that they continue to do so, as was the case when the online game PUBG was banned. The MUI has publicly said that the PUBG game is forbidden because of the gamification incident that happened in New Zealand, but in the end, that position is no longer held. since the category of screen culture already includes playing video games. Even though there has been much discussion about gamification and Islamophobia, the topic at hand is more specifically related to war games that portray Islam as the enemy. As such, the form of the discussion is the video game rather than the players who are carrying Islamic elements or who are preaching in another language while playing games.

Since the beginning of this chapter, we have seen how numerous groups with different interests have taken an interest in the gaming industry. Some even purposefully create video games that address sensitive topics like politics or religion. Game has become a problem in other religions as well as in Islam. However, if that has been accomplished by including religious aspects in the video game, the next topic we'll cover is a gaming influencer who plays games without religious content while live broadcasting. And he discussed many Islamic topics with his viewers while live streaming, acting as a da'wa through game, if you will. Of course, this is unique and will conflict with Samuli Schielke's theory of enjoyment and piety.

3.3 The Actors of Da'wa via Game

In Indonesia, the practice of playing video games while giving sermons, or da'wa via games, is "very hot" and has attracted the interest of numerous individuals and organizations. Because of how quickly technology is developing today and how it can streamline human activities, including preaching, human interaction will become entirely digital. Furthermore, a lot of preachers preach using social media.

Keeping up with the times is a requirement for preachers, therefore this is both a chance and a challenge.

It's difficult to preach on social media if all you have are good public speaking abilities and study material because just a small number of people will probably see it. Preachers must therefore adopt the appropriate method while preaching on social media, as well as be imaginative and creative. Preachers must also approach the topic and discuss their favorite things. He preached while playing a Mobile Legends game, just like Ustadz Abi Azkakia. He whose full name Muhammad Abi Azkakia is a preacher who preaches while playing Mobile Legends. He does live streaming, which is then shared via his TikTok account. According to Ustadz Abi, young people today prefer playing video games to learning about religion. He consequently considered preaching using online games. He has actually played a variety of teen-oriented games, like the Stumble Guys game, but barely 2,000 people on average watched these games. He was not happy either, so he ultimately made the decision to preach while playing Mobile Legends.

Beginning with his position as a teacher, he saw his fifth-grade student (at an elementary school) playing games and using foul or toxic language. He then went over and admonished his students. He finally made the decision to download the Mobile Legends game for that reason, even though he had no experience playing online games. Ustadz Abi also acknowledged that he was concerned about his students, not just for them but also for future generations of children who would perceive profanity as usual. He thinks that seeing Mobile Legends in real time will make someone who has a habit of using foul language stop that habit. It would be preferable if they used dhikr instead of swearing because those who do dhikr are more honorable than those who use foul or harmful language.

Because Ustadz Abi was the first to preach using the Mobile Legends game and because his da'wah strategy was targeted specifically at young people who play the game, his da'wah was in fact highly distinctive and fascinating. I watched him live stream on TikTok, and one of his followers claimed that ever since he watched

Majelis Nurul Legends (the name of his group where Ustadz Abi preaching while playing Mobile Legends was being broadcast live), he has cut down on or even stopped using foul language in favor of dhikr. Others believe that he intended to steal but decided against it after viewing a research at the Majelis Nurul Legends. The fact that, this ustadz has the guts to preach via internet games impresses me and was well-liked by his audience; in fact, he received instruction from them on how to play Mobile Legends games correctly, fight foes, use various items, etc. His objective, however, is to propagate the doctrines of Islam, not to play games.⁴⁴

Recently, the public has become interested in Ustadz Abi, particularly among millennials who enjoy playing online games. This is due to Ustadz Abi's emergence as a preacher in the online gaming community. Muhammad Abi Azkacia is Ustadz Abi's full name. He is a Mobile Legends player that preaches on TikTok while playing the game. The Majelis Nurul Legends is the name given to the live broadcast or live streaming. Ustadz Abi rose to fame after appearing as a guest on Jonathan Liandi's Empetalk podcast on September 13, 2022. Because he preaches while playing Mobile Legends, the game that today's kids are most fond of, this preacher is distinctive. Ustadz Abi is thought to be about the same age as Jonathan Liandi, who is currently 25 years old. Jonathan Emperor made this claim in the Empetalk podcast.

Ustadz Abi's expertise as a teacher served as the foundation for his journey to success as a popular TikTok streamer and preacher in an online game. On September 13, 2022, Jonathan Liandi uploaded an episode of the Empetalk YouTube show in which Ustad Abi relates how he still knows how to play Mobile Legends. When he observed his students playing the game in 2017, Ustad Abi became familiar with Mobile Legends. When his students curse after losing a game, he pays close attention. That is why Ustad Abi finds this phenomenon upsetting. Ustadz Abi came to the conclusion that many young people get toxic while playing MLBB, and he eventually had the idea to offer advise to kids who enjoy playing

⁴⁴ Kompasiana.com dengan judul "Mengenal Lebih Dekat Ustaz Abi Azkacia, Pendakwah Kreatif Melalui Games Mobile Legends!"

games. To help Mobile Legends gamers become better individuals and stop speaking brutally, Ustadz Abi later discovered the TikTok platform. Aside than that, it is certainly intriguing to see how Mobile Legends uses a novel medium to offer a message and guidance to today's kids. According to Ustadz Abi, when spreading generosity in a way that is often obviously rarely interested, he does da'wah in an unconventional manner.

Ustad Abi had three TikTok accounts, the first of which featured da'wah content but was ultimately underutilized and received little attention from users due to its serious nature. In the end, his initial TikTok account was blocked, followed by a second account that posted jokes and da'wah stuff about Mobile Legends. This was a huge hit, drawing in a lot of youthful admirers who went by the moniker of Majelis Nurul Legends gaming. As indicated by the fact that his TikTok account has amassed 890 thousand followers, Ustadz AbiAzkazia has now accomplished in his goal of become a streamer who preaches through video games.

The peculiarity of Ustadz Abi's teaching may also be evident in the names he gave to objects or symbols in Mobile Legends. For example, Hero Aurora became Siti Arafah, base and turret became "berhala," and so on. When he was taking down the base turret, his sermon delivery was audible. 'Masha Allah' was voiced by him from the Majelis Nurul Legends. He received several supportive comments to his da'wah. After taking part in the Majelis Nurul Legends broadcast, one of them declared that they wanted to become *muallaf* (convert).⁴⁵

⁴⁵ islampos.com dengan judul "Profil Ustaz Abi, Pendakwah Viral di Game Mobile Legends", <https://www.islampos.com/ustaz-abi-258657/>

CHAPTER IV

THE NEGOTIATION BETWEEN PIETY AND FUN

After discussing notions of fun and piety in the previous two chapters, as well as the connection between online games and religion, particularly Islam, we now understand actors who perform da'wa through games (playing games while live-streaming sermons). In this chapter, we'll delve a little more into how Muslim players of online games balance fun and piety. Understanding the compromise between piety and fun is crucial because it allows one to see more fully the degree to which Islamic ideals or rules are reflected in online game behavior. This approach is unquestionably distinct from earlier piety and fun studies, which tended to be more concerned in examining specific Muslim communities as well as broad categories of fun, such playing sports, gambling, and other activities that still seem to be intermingled in diverse ways. Piety and fun have already been the subject of some studies, but Muslim groups' use of internet gaming has received relatively less attention.

In addition, there are other crucial factors that must to be taken into account in debates on piety, particularly moral dilemmas and actual conduct. It is not surprising that the narratives that emerge tend to provide two narratives that are in conflict with one another because the bulk of research, in general, always highlight the analysis of religious (moral) devotion seen via actual daily action. A Muslim's dedication to their faith is viewed as equivocal and inconsistent in current conversations regarding piety. Even though there is a wealth of evidence to support this viewpoint, this style of argument construction only has the ability to simplify Muslim life on a moral level. What is not contradictory is ultimately regarded as contradictory, exactly like in the case of football, rather than attempting to offer a counterargument or counterbalancing narrative to the prior Muslim piety narrative, which tended to view piety as taking place in a steady and linear process. Several additional research, whether concentrating on a Muslim population or not, appear to be attempting to strike a medium ground and hold that enhancing Muslim

consistency in adhering to Islamic principles can be achieved in large part by overcoming ambivalence and inconsistent commitments. The narrative does, however, tend to reproduce the prior narrative, which sees Muslim piety as constant and linear, in addition to remaining fixated on moral issues.

In this chapter, I'll attempt to demonstrate how all of these viewpoints fall short when used to interpret Muslim piety through the fun performance experiences of Muslim gamers. The fun that a Muslim derives from playing online games is not primarily dependent on Islam, as was stated in the previous chapter. Even said, this circumstance does not imply that it may be used as a justification for claiming that Muslim gamers' piety is split. In reality, according to interactions with gamers with Islamic backgrounds, including ustadz abiazkaka, an influencer who plays games while also preaching via live streaming of his games, the actual game itself is not what is deemed to be against Islam. Due to the diversity of their personal histories, particularly in terms of how they view Islam, it is also challenging to generalize about the piety of Muslim gamers.

I'll clarify this matter by integrating Lara Deeb's and Mona Harb's moral framework with some of Ben Fincham's fun schemes (covering temporality, divergence from the norm and transgression, diversion, social interaction, temporary alleviation, commitment, responsibility, and anticipation). Using this theoretical idea as a foundation, this chapter will discuss how Muslim gamers negotiate between piety and fun in two case studies, namely: the choice of a dilemma that arises while playing games, whether to continue playing or switch to fulfilling their commitments and responsibilities towards religion and society, and piety and fun performances that are carried out at specific points during gameplay.

I contend that the piety of Muslim gamers is more intimately tied to the temporal rhythm that is integrated into every instant of their lives based on the development of these two case models. This temporal rhythm demonstrates how Muslim gamers' daily activities fall short of putting all of the Islamic teachings they are aware of into practice. Additionally, they require time to have fun, such as

playing online games. Muslim gamers appear to be attempting to demonstrate the dynamics of their allegiance to Islam while playing games in this having fun process. The difficulties in defending the piety of Muslim gamers as something consistent or neutral is made clear by this dynamic, though. This dynamic further demonstrates that Muslim gamers' piety is merely a passing phenomenon that occurs at a specific moment and place that Muslims consciously create in their life.

Fadwa El Guindi, who believes that without rhythm, Muslim life becomes highly logical but devoid of feeling, repetitive, and dry, served as the inspiration for this point of view. A Muslim physically enters and physically exits the sacred space and time every day, every month, and every year. They combine private and public, public and sacred, space and time, work and play, and other concepts to understand and create a rhythm in all facets of their lives. Muslims make Islam a part of who they are through developing it internally, or, in David Henig's words, by creating their own "individual biography" in each aspect of their existence. This awareness stands for various qualities or elements like patience, wisdom, trust, and self-awareness, all of which are also influenced by various things like technological advancements, class structures, how Muslims are taught about Islam, traditions, and local Islamic histories where they live.

This awareness, in turn, not only establishes the dynamics of Muslim commitments to Islam, whether consistent or ambivalent, but also establishes the timing of the performance. In a way, there are times when Muslims act in accordance with Islamic principles or standards, and there are times when they don't. Muslims used to not be able to put all of the understood Islamic rules into practice in order to observe them in daily life. I'll go into further detail about this point by using a paradigmatic example involving the installation of a Muslim-only gaming ban. Before examining the Muslim game discussions between piety and fun, this talk will serve as an introduction. Even if it simply serves as an introduction, the argument for adopting online gaming will also help to clarify the difficulty of defending piety at the level of consistency or ambivalence. Although they term it constant, they actually acknowledge that it is advisable to stay away

from this game. And the opposite is also true; despite being labeled as indifferent, people continue to play online games since they believe that the cause of the ban is not the game itself but rather certain health issues (its repercussions). In contrast to Lara Deeb and Mona Harb, who believe that moral knowledge, particularly religious knowledge, and social knowledge can be negotiated in some circumstances, Muslims are more likely to be in a position to do so when it comes to the ban on playing video games. This discussion is evident from the conversation I had with Ustadz Azizkaka in which I inquired as to whether or not he had any internal conflict while participating in the game as a Muslim,

"There is, and I've said it before, but let me say it again: if I don't play this game and invite people to dhikr, people will be watching rude YouTubers, which means I was careless." (June 30, 2023)

This statement demonstrates that Ustadz Abi's motivation to play video games was a result of the situation, which demonstrated the growing popularity of online gamers and the emergence of negative game influencers who negatively affected Muslims, such as those who engaged in dirty talk and other behaviors that Ustadz Abi perceived. Negotiating him playing the game only under specific circumstances, as he stated,

"Yeah, right, we have time, I mean, if we're not live, anyway, if I'm not live, I spend time with my wife, "means you really only play when it's live?" "Yes, the term actually I have work too, live also is my work, it's like there's a contract from this, I'm promoting it, well actually I work, live is working while working, so if someone asks what work can you do other than this, okay? because our name is creator content, okay?" (June 30, 2023)

While some Indonesian scholars have advised Alfarizi and Fahrur to stop playing online games, they have different motivations than Ustadz Abi, who is undoubtedly influential. In Alfarizi's view, what is not permissible is the circumstance in which playing games causes him to forget Allah and disregard religious norms,

"In the book Fathul Mu'in, whose work is whose work, I have never listened to the book that I have studied. So actually we have not to play the game if the game makes us far from Allah, makes us what is called munkar or the term comes out from Allah's religion, the term is like a type of slot game (gambling) or what it is, Yes, maybe it is a game that is forbidden by Allah subhanahu wa ta'ala, so it's like for example if we play Mobile Legends, we often top up (diamonds, spend money to games), for example, if we prioritize games, especially when we have a wife and a family, we don't prioritize the family and our wife, it becomes dirt for us too", "so your opinion about games actually means that there is something that can be done and what is not allowed what's it?" , then we prioritize the Mobile Legends game, then suddenly our wives are hungry and the economy in our lives is not handled. Husbands and wives are still not affordable, or not enough economy for life. Allah doesn't like that. (July 1, 2023)

Fahrur, in contrast, holds a position that is practically identical to that of Ustadz Abiazkackia; he acknowledges that the game should be avoided, but it turns out that it was the negotiating of circumstances and conditions that led him to continue playing the game as though he had given his consent.

"In Aceh, what I know is that it's forbidden, then the majority is illegal. Maybe that's because one of the reasons is neglect, that's for sure. Well, that's what's forbidden. I don't know, but the scholars made it for the whole, but the first game that was banned was the pubg game because it's a long match and then spends a lot of time there and it's a waste of money also to buy things in the game, there is another game, what are the games that use money, it's not a game, it's more like online gambling it's illegal, it means, well, because the cleric wants it to be better to stay away, even though his aim is the problem, it's just the impact, for example, the influence of the game is the problem, but the ulema want it to be left alone. For example, but what else can we do, everyone is already affected by this game, so we have to find a way, right, so people don't have to be forced to leave the game, it's better to lighten it up or make them not focus too much on the game being directed, it means being directed, yes, it's possible with

the way we are friends is like that, for example, we meet friends in a game. So, let's say it's time to pray. So, let's say we turn on the sound. My friends turn off first. that, with the opinion of the ulema in that section, but because now the conditions are, for example, for example, if you are forced, it becomes brutal, right? What other way, isn't it direct, okay?" (July 1, 2023)

Even if the methods used to respond to them vary, whether given by individuals with influence objectives like abiazkakia or by regular Muslim gamers, all of these responses share the fact that they engage in gaming since their negotiations center on the current political climate. Not only are there numerous Indonesian Islamic scholars who believe that playing games is forbidden.

Muslim awareness, especially Muslim gamers, have established a rhythm that determines consistency or ambivalence in whatever form. Muslim gamers need to create time and space in order to do their piety, in addition to having knowledge of and the ability to implement Islamic principles. Muslim awareness has actively created each of these. This is clear in the instance of enforcing the aforementioned game-playing prohibition. This perspective is in keeping with Chris Chaplin's analysis of the al-wala wa al-bara ideology, which is practiced by salafi Muslims and whose application heavily relies on interpersonal relationships on the horizontal. In other words, whether Muslim gamers' emotions, behaviors, or actions are pious or not genuinely depends on the rhythm that is created from Muslim consciousness itself. Although they don't always present themselves as devout Muslims, this does not imply that how they look is incompatible with Islam. This will be made abundantly obvious in the discussion of the subsequent sub-chapters on how to balance piety with enjoyment. But before we get to that, we'll talk about the reasons why Muslims play online games in the next chapters.

4.1 Understand the Driving Factors for Playing Online Games

Since it is well known that games are against Islamic teachings, it is vital to talk about what motivates Muslims to play online games. There are those who play it

because they want to have fun and take a break from their daily activities. There are also those who play it because they want to experience happiness because once they do, it will be simpler for them to muroja'ah memorize the Koran because their hearts will be at ease. Some of them play it because they see this online game as a platform for preaching because there are so many Muslims who are involved in it. The first thing we can deduce from our discussion with Ustadz Abiazkaka,

"Yeah, because of keeping up with the times, what's the crowd, what makes the kids interested, oh it turns out to be a game, I remember the elementary school kids talking dirty, talking bad, this game, okay, this game I took, so I don't play other games, aov I was told to, I didn't intend to play a game, just let it go even a little bit, the point is that the game is for bait, I'm a Demak person right, there's Sunan Kalijaga, Sunan Giri, Sunan Bonang, Sunan Ampel, that's why the Javanese can be Muslim, the inhabitants used to be Javanese, right, they worshiped sahyang widi, maybe their gods, yes, they really believed in the end, the saints came, they immediately preached, worshiped Allah like this, it was not accepted, using a new way, what is the new way? Using wayang, now wayang is used as media, it's just like this when they are interested they will listen to what we have to say, I also use games, if games are already fun, it's good, there's entertainment, he's interested in the game, we'll explain what do we mean, when I'm asking and answering like that, this game is just bait, so if I lose (playing the game), it's okay to lose, don't worry about it, get emotional," "you mean it's already the time of marriage, right, when you make the one who is full of preaching, I think the wife really supports it, right, now when you move to the game, is there like a discussion with your wife, it's like you don't need to play games, what are you going to do?" getting married, it's fad like this, it's not crowded, it's just monotonous, it's standard, everyone can do it, in the end, what's new and what's the one that people can't imitate, so let's try it, just from the game it was easy?, it's hard for me Also, I don't understand, I really asked the viewer for help, first of all I didn't have a camera either, if there was a record maybe, I used to live just like this, the game didn't have a camera, is this really true? It's not really, it's not true, the sound is yes, it's true, in the end it's made up of jokes and then how

come you're interested in that, okay" "meaning that motivated you to play games because earlier, stad, besides looking for what the media does that way and also the children's memories in elementary school at that time, because there was a toxic too?" "Because when I was married, there were so many children he played with on his cell phone and when his mother called him so he just angry to his mother like want to fight her, what the heck, I was tardy, right in Jakarta, playing games, constantly talking dirty, talking bad, a lot of them weren't just my students, Outside of that there are a lot of originals, therefore its ok, let's try it from there first, we'll see what makes them talk dirty and talk rudely, oh it turns out that after it, therefore I always explain our speech as we are used to it, if we are ok used to talking dirty, if we're playing, we're dead, okay, dirty sentences come out, so I want to change the way of thinking, therefore at that time, let's type masha allah in the comments column, at that time I had the most viewers, 11 thousand, the viral one but, that's why I actually don't really like games, actually I used to be called anti hp, really anti game, if you know the nation, wow, this is bid'ah, this is bid'ah, wow, that's what I actually did, this is bid'ah dolalah, this is bid'ah hasanah, I was very picky at that time, but after thinking about it, let's try to instill it, okay, this is bid'ah, let's say, for example, heretical laptops did not exist at the time of the Prophet, but when we do assignments or what do we really need now, and also if we make interesting content, good content, distribute it, it could be charity, that's it, my mindset was already formed at that time" "well, because you have a goal of playing online games in particular or games that are live streaming in as a means, what do you feel, ust? Is it like you also like playing games or oh, actually you don't like it or what?" "In my opinion, yes, because those who comment are good, so we are like what I personally feel, I and the viewer are getting closer, it's like on YouTube until I memorize several names because he's always present, so he understands, even though I didn't explain it, so someone asked, be patient, Abi, I'm still focused, later on, if my eyes aren't really focused on the game, I'll explain it, I'm here, the YouTube panel, the obs panel, Tiktok, The cell phone makes comments on TikTok and YouTube, the tablet makes comments like that, my eyes can't focus on everything I eat until someone

explains it, be patient, the question will be answered later, how come Abi, let Abi focus first, there will also be a turn, that's until someone else explain, but not a moderator so until we are close like that, so if you say you're happy or not, maybe you say you're happy too because viewers and me when their hearts are in, they complement each other" "means what you feel is happy because there is a good relationship connect with people huh? Isn't it just like playing a fun game?" "Yeah, so I think yes, it's like we are conveying something, so it's like we are establishing a friendship too, even though it's online, that's what I feel, so it's like we are online gathering even though we haven't met face to face, we haven't seen it in person but we feel It's as if it's close, that's what I feel, especially when we answer questions, it's fun for us to share" "but are there other than being happy, is there a feeling of boredom, feeling annoyed, feeling that isn't good?" "For games, you say it's boring or not because I think of this game as a means, it's boring or not boring to do it, for example, like people who work in an office, they work in a data input office, they must be bored, there's a problem, that's what their job is, right? it's like that, so this is my job" "because that's already work too huh stad?" "Yes, eat like that, if I do, so we can't say we're bored, angry too, okay, that's his job, that's it" (June 30, 2023)

The conversation with Ustadz Abiazkasia made it evident that in his opinion, Islamic education or preaching should come first, and games should simply serve as entertainment or an incentive to pique people's attention. Even he stated that before to being anti-game, he did not at first enjoy playing games. But as times change and da'wah becomes boring or lacks innovation, it loses interest. As a result, he searches for current events that are grabbing people's attention, particularly Muslims in Indonesia. Abiazkasia also recognizes the fun in social contacts that are gained from playing online games, in addition to the genuine potential for da'wah and this game as a medium. That might also be one of the things that motivates a Muslim to play online games. Fahrur's description of a social engagement is consistent with what Fincham refers to as "absent presence", that is, social contact

that takes place in online games and in which the participants are not directly face-to-face.

In contrast to Fahrur, the second reason a Muslim would play online games is to unwind after a long day of work.

"Yes, it's true that for entertainment, online games are more fun and can add friendship and more knowledge, knowledge of the past, what is knowledge about the media now about the media? also we went online so we made a lot of new friends, we even had one district who also met there, Oh yes, in the game we met so much that when we met we felt like we were in the same district, in the end we met up until we became friends so friends, eee pushrank now, and if you ask the reason for playing the game, maybe it's just for fun, maybe, so for example, it's not because you want to refresh, because you feel happy or what, it's more like Gabut, there aren't any other activities, so let's try to play the game, tell us it's so addicting, it's just what is the name of the time slot in 24 hours, for example, what do you mean by example from morning until when does it work, this is really just holding the cellphone to play the game from hour to hour, or let's say it's basically every time If you have free time, you have to play games, or how about usually at night after Isha or 9:00 p.m. So, we just started playing games because it's empty time, right, which means from morning to 20:00 we don't have a cell phone to play at all games in the morning they usually sleep again because they stay up late at night or well sometimes they stay up late sometimes they sleep late, so in the morning they still sleep after the morning prayer or after Syuruq until Zuhr, "Oh, does that mean the employee's activities aren't the same from that morning, right again?" "No, we will enter at noon at 14.00 or 15.00" "Oh, that's okay, what did you feel about Mr. Fahrul, right? we can better fill the void in the first one, the second one we can entertain ourselves when we play, use it to entertain ourselves, because as a Muslim you can't escape problems" (July 1, 2023)

According to Fahrur's statement, he was not only motivated by the desire to be entertained (refreshing) from daily activities, but also by the desire to make

friends (social interaction) and simply to fill his empty time (gabut), as cell phones and smartphones are always carried by everyone in today's society. His smartphone, which he used to play games, was thus present when filling up it.

Thirdly, Muslims are drawn to games for a variety of reasons, including their desire for happiness, which, if attained, makes it simpler for them to memorize the Koran because their hearts are at ease. Obviously, this component is extremely special since it is closely tied to how a Muslim interacts with his standards, which includes the Koran, which serves as a manual for Muslims themselves, as mentioned by Alfarizi,

"What about the game, what is my motivation, my mind and mind go as I memorize the Koran, our hearts and souls are united, how do we read the Koran, read kalamullah, don't be full and comfortable without being happy, so Point Blank Mobile Legends is my spirit to be able to do anything murojaah. I deleted it 2 weeks ago because it was frustrating, because I was often trolled, okay so I took a 2 week break. I felt God, why am I like this? right now it really needs a lot of entertainment too, the story is having a frozen brain so that it can go on like that, Yes, that means if there is no refreshing including playing games, it means how bored you feel, or yes, it needed refreshing or what, it's really boring. We are humans, of course there are times when we want entertainment, we want to enjoy a new atmosphere, we want to enjoy an atmosphere of happiness, but from the other side, from the side of happiness and calm and entertainment, we play games. ah, I don't know if it starts with Juz 5 or Juz 10 or from 1 to Juz 5, sometimes we can do it in our hearts, but we can, as long as we are calm and we sit quietly in our situation, we are like me, sometimes when we want to play or want to log in So, I do ablution first, then I instill confidence, then I get rid of the feeling. Eee, what's the name, this disappointment is only worldly, right?" (July 1, 2023)

Alfarizi's circumstances when playing online games are undoubtedly more complicated because, while he claimed that playing this game can make him happy and relieve boredom, he also admitted that he occasionally gets frustrated because

of the fact that some of his teammates are trolls (playing poorly on purpose to cause the team to lose). He did, however, reiterate that, as Fahrur had said, playing this game is also reviving. To put it another way, Alfarizi's motivation for playing online games is his desire to find enjoyment after being bored, which makes it easier for him to muroja'ah memorize the Koran because his brain is freed from boredom.

4.2 When Playing Online Games: Consistency or Ambivalence?

This sub-chapter will address whether a Muslim continues to adhere to his religious rules while playing online games or whether Muslims develop ambivalence about Islam after exploring the variables that motivate Muslims to play online games. Of course, in order to understand this, we must examine the actual events that Muslim players participated in. We'll also learn what happened to Ustadz Abiazkacia, Fahrur, and Alfarizi in this post.

"Well, you are a Muslim right now, you mean that in Islam there are many norms, there are rules that must be maintained, especially when playing games, how do you mean how to manage them? For example, this is included, saying dirty Islam prohibits it, or for example praying and so on is Islamic norms" "So, going back to Islamic law, it's clear, the first thing we pray is first, I remember eating first, every time I go live, I'll set the clock prayer, that's for sure" "Okay, yes, the way to organize it means one of those things" "yes, so if we are Muslims, our identity is good sentences, which indicates that he is a Muslim, so he speaks good words, so I teach, okay If you lose and win, just think of this as normal, if you win or lose in a match, there must be, if you want to win, just play the computer versus AI, I'll say, so if we lose, just learn to apologize, even if you don't have to say it in your heart, it's okay to apologize in your heart. that's to quell anger, if we win, well, we'll just be grateful, even though there's no problem in our hearts, while watching, type masha allah in the comments hehehe" "but did tadz, you explained earlier with the existing norms, right, how do you manage it like All you have to do is pray, the timer appears, then the Islamic identity said good things, so you told people and others, have you ever been there like you were at the time, precisely because you were playing a game so you were neglected?" with me, I mean even if the

clock is really tight, my wife comes to pray bi, she has her clock too, well, the term is at least we have an alarm to organize prayers” “oh that means it's really important to have a stad reminder right, whether it's a partner or a tool? "That's right, the point is if we have instilled in our hearts that yes, in my opinion yes, what if we pray so we don't get drunk? Prayer is an obligation, right, don't just make it an obligation but a necessity like eating and drinking, people who don't eat die, people who don't drink die, just think of it like this, prayer is a necessity, so if we don't pray it's okay we're not physically dead but our hearts dead, I already said that" "dead heart, our life is also destroyed" "means we instill this prayer as our need as we breathe, eat and drink I say, if people have caught my sentence, I will eat it every time I pray don't make it just an obligation but a necessity, if we don't eat we die, we don't drink we die we don't breathe we die, we don't pray our hearts are dead I say, understand?! So, if I've said that I understand, the YouTube person has replied saying they understand, well, I've entered, even though it's a bit like that, I often ask, "understand?!", if many people have answered, they understand, let's continue. the next topic, or not sometimes we are tired sometimes, let me focus first ok, that's actually sometimes I'm sleepy, play first ok shut up, I'm sleepy hehehe I'm just professional, I mean like this, because I'm used to it, I think viewers it's like friends chatting like that, right, so you have to meet friends, this is a friendly thing, if it's like that, you have to meet friends, you have to meet friends” “You have never been like that because you have a wife, it means reminding you too not to miss the norm or violate Islamic norms , have you ever been alone when you were alone, and then you seemed like when you were playing a game and ended up being negligent, or have you never played a game alone?” "Take it first, when..... , I only played that game during live, so I have FIFA 2023, I play that if someone plays, I have the stick I just wait for guests, I'm not a lecturer, eee the one who works at UI is because he studied at UI, played here, it's okay he wants the game FIFA, okay, I accompany him, and that's one round, because he understands, so if you play too much, you'll get addicted, he said it himself, just one round, two during the game, but he came here to invite his wife, his wife chatted with my wife, I played, the children played, coincidentally they also have

two children” “Oh yes, have you been involved in the world of games all this time and with an Islamic side, can you be consistent to be able to carry out Islamic norms when playing games, or there are conditions where in the end the norms are set aside, when and what are the causes, if any?”
"Personally, yes, the answer will still be the same, this is only a game so when it's time for worship, well, I forgot about this game, even before I found the countdown clock for the call to prayer, wow, this is the call to prayer, my afk, I left the game, finally I endedstream, meaning the live stream we finished, finally it's finished ok, ok I pray first, I'm sorry I can't continue, already afk, what's even funnier is when I afk didn't lose but won hahaha yeah I've seen it, uh how come I won, I've seen it in battle history, battle history If I'm not mistaken, how come I won, yes, I think so, I'm not surprised, I was left behind by AFK, how come I won, so far, thank God, I have been consistent in maintaining Islamic norms" (June 30, 2023)

Ustadz Abiazkasia demonstrates in the conversation that he has been playing online games while consistently upholding Islamic principles. He even set a call to prayer timer on his live stream so that he would stop playing the game as the call to prayer drew near. In addition to having a timer, his wife also prompts him to prepare for prayer when the call to prayer is heard. In the meantime, Abiazkasia stated that, this game should be viewed as normal, winning or losing in a match is a normal thing, contradicting Islamic standards that state that Muslim identity is to utter good words and not harsh or dirty things (which might make it conflicting with Islamic norms if you say dirty terms). If you lose, you can induce mute emotions in yourself by uttering istighfar (the astaghfirullah phrase). If you're playing a game that you don't want to lose, you can only play it against the machine.

Alfarizi also encounters circumstances that indicate a lack of religious constancy.

"You as a Muslim right, right, eee in Islam, there are many norms, lots of rules that must be maintained, right, especially when playing games. So, how do you manage that? For example, when it's close to prayer time, right? If it's related to other norms, like for example in Islam, it's not

allowed, for example, you can't say dirty things, right? Meanwhile, when you play games, you might meet people who irritate you. deal with it?" "As for myself, if we have to face someone who says dirty things like that, sometimes we reprimand him in a gentle, kind way, right, and we also give encouragement to Him, then we also change him so that make dirty remarks, say bad words so that when playing you don't get frustrated, then you don't blunder in playing, sometimes you are reminded in a good way according to Islamic faith, that means that some people, right when they meet the Toxic team, some respond with Toxic, there are those who prefer to avoid it like eee a little or even turn off the chat like that" "if you are the one reminding, don't just block it" "Remind more through that sound, then if he's done it three times already we don't yes, yes, let's just turn off the chat or the sound" "That's three times, right? You have a limit of three times, right?" " "What did you experience while playing this game, did you feel like you were always consistent in following Islamic norms when playing games or were there conditions when you were playing games to the point where you set aside Islamic norms or not and of course, for example, when you were playing a game, you finally prayed at put it aside first or make it happen at the end or maybe you've never been like that so you've even experienced it more often or even what he's experienced is consistent in carrying out when the time for prayer really is long before the time for prayer leaves the game, or even though it's in mid-game conditions but there is a prayer time right up to afk (the game is left even though it's still in the middle of the game) or what" playing games, so the convenience you get when playing games is from God, right, so if we want to meet God, even playing games becomes easier." You've never set aside norms like that, for example, so uh, don't finish praying" "never. it's comfortable, we're still winstreak, for example, ah, continue again, suddenly 5 prayer times are gone, then I'm tired of sleeping, that's what makes me scared until dawn, don't think too much about games, that thoughts don't play games too much, what's important is that it's God's obligation first then new" (July 1, 2023)

Alfarizi was impressed by his ability to continually uphold Islamic principles while engaging in online gaming because, up until that point, he claimed, he had never neglected prayer, even when it had to be postponed. Because in his eyes, prioritizing prayer entails prioritizing Allah, and when Allah is prioritized, we are given the freedom to play games easily in order to win. He highlighted that he never used foul or toxic language while playing the game, even when he was irritated by another player. Instead, he would use voice chat to remind other players of any actions that were judged inappropriate. Even when a player is toxic or likes to use foul language, Alfarizi always tries to warn him through voice- and chat-chatting. If the player ignores the warning after three reminders, Alfarizi mutes the voice- and chat-chatting before blocking the account.

These two situations were somewhat different from what Fahrur encountered; whereas ustadz Abiazkaka and Alfarizi appeared to be religiously consistent despite playing online games, Fahrur occasionally shown ambivalence,

"As a Muslim as well and moreover having a pesantren background, yes, of course, we as Muslims have a lot of norms or rules that we have to protect as Muslims, don't we?" take the time like I said earlier at night or not when it's free for the holidays, so the important thing is don't leave the prayer, that's the most important thing, if you're late sometimes it's too late, for example the game hasn't finished yet but don't continue it, still pray first, no playing the game during the hours of noon prayer Ashar maghrib Isya doesn't play" "You're playing the problem, it's late at night, isn't it long until dawn?" Eee, I stay up all night, right? Then, I don't remember when suddenly it's dawn and I'm sleeping, I'm even sleepy, for example, how about that?" "If I'm even like this, for example, at night at 02.00 I haven't gone to sleep automatically at 02.00 if personally I can't sleep again at 2 o'clock and up, so to get rid of the confusion I play games so I don't sleep, I play that night staying up late until dawn to pray at dawn, Eh, you need to recite prayers and so on, then go to bed later, so you don't sleep at 03.00 because it's dangerous to sleep at 03.00 right away so you don't sleep until dawn first, if it's related to toxicity, sometimes I personally also experience

it to my friends. not req when draft pick in game but more emotional because friends are not good at helping friends, or helping us, for example the roamer doesn't pay attention, it's easy for me to just get annoyed because he doesn't pay attention to us hmm, that's one of the tests of patience, Yes right, even though this is not an ashobru hadith, minal faith, right, declaring patience is already part of faith. So maybe we can practice it in this game. you personally say you're an orphan, you're bastard like that" "For example, for example, the school is already high but still not that smart, yes, in ML, you can't write in short, like if our language is a dog, if we write AYM we don't insult him, but in our hearts we are annoyed with him so we don't do that too much" "Okay, that means you are still there, right? "Actually, yes, it's not really that strange. Yes, you can say that it's normal, actually, especially maybe, eee, what about your environment now, in Tangerang, the city, the environment is so toxic or" "um, the environment here isn't toxic. Thank God, they're all polite- Be polite, don't you say that too, uh, no manners are toxic, that's why maybe in the past, when we were at the cottage, there were still friends, so the environment was wide. friend, if you are here automatically there is something default that just has been hidden" "Well, it means actually it's like the languages that you, um, when you're annoyed, ee, that's innate from when you were in Aceh or just got it now in Jakarta or in Tangerang." Aceh has automatically left 100% of its toxic languages, now it's more to the language in Tangerang a little bit, for example slang What kind of language is stupid, that's just like that but it's not often used in crowded places or in public or with friends now I never use those words, sometimes only just in game" (July 1, 2023)

Fahrur appears constant in terms of ritual worship, specifically prayer in accordance with Islamic standards, as he only plays online games at night after sunset. Even if he stays up late, he makes an effort to avoid falling asleep before the Fajr prayer. Other times, he was too preoccupied with work to have any spare time, so he could only play online games in the hours following work, which was from twelve to eight that evening. Fahrur appears to still occasionally speak in ways that are deliberate despite Islamic rules prohibiting Muslims from speaking things

that are harmful to others or that are nasty or toxic. Naturally, this provides the appearance that his views on religion were conflicted in that aspect. He cannot, however, claim to be entirely ambivalent because such conduct is shaped by the context in which one lives. Fahrur also said that after saying it, he always regretted it and vowed never to say it again. However, when the issue is viewed in their context as being normal or appropriate, it becomes harder to ignore. This demonstrates once again how time and space can have an impact on someone's level of piety. It's not necessarily something that maintains its piety.

Undoubtedly, though, there is one solid indicator that a Muslim is uncertain about religion—namely, when he develops a gambling addiction. All of the conversations I've had with Ustadz Abiazkaka, Alfarizi, and Fahrur support this assertion. Everyone is in agreement that Muslims frequently depart from Islamic rules due to addiction,

"I always say to repeat it, instill it in my heart, it's just a game, it has nothing to do with it and has no real religious value, actually there is no worship value, but if you say it's addictive, because I play, I think I can control the addiction by instilling that this It's just a game, unless we make this game our goal, people will definitely be addicted to it. I have to rank up. for as a means, yes, as a means, I mean if I want to win or lose, I even lost 7 times in a row, losing streak, okay, I'll just take it as a means, the point is, I'm just saying that I want to lose all the time. I'm just interested in listening to it, the point is people want to listen, I don't really think too much about losing, winning and losing is normal" "meaning what was mentioned just now is a way so you don't get addicted to stadz, right?" "That's right" "Usually stadz, there are many out there who are already addicted to it, how should I actually deal with it? How to deal with the condition of addiction even though we have Islamic norms that must be carried out as Muslims?" "Yeah, like before, instill in your heart that it's just a game, don't make it a goal, if you make it a goal, then we'll just stay there, addicted to addiction, if we have made this game one of the musts, yes, if we have made it our goal, we will I have to be able to do that, on average my goal is to rank mythic glory, if I instill it in my heart it's only

a means and if he instills it in my heart as a goal I have to be glory, it has to be glory, not yet glory won't finish him, eat up to this going in and out, he's really addicted to him, even if he's already in glory, he'll have another goal, I have to be number 1, he'll be chasing the top global top global, all right, after being chased all the time he ends up addicted, that's how the game system makes him won't win keep making you lose win lose win, in the end you are really addicted, until he reaches his goal, where the goal is getting more and more difficult, he's never reached, he's putting aside religious norms, namely worship, right? convey that at least we have to accompany people, so tell people, it's not good if we keep pushing rank, it's up to you whether you want to push rank or not that's your business, but worship is number one, so if you have instilled push rank you have to win you have to win, then push just keep ranking until the term, the word battle history, is full of wins, right, let's say he's become a global top, yes he will have another goal, namely to defend his title, uh, there turns out to be number two, number 2 who tried to race him, actually raced, I have a new goal again, I have to race again which was number 2 before, in the end I continued to get addicted, that's the real direction, okay, the point is, just let me know, it doesn't matter what number we become, the point is, as a Muslim, our identity remembers, our religion is number 1, the important thing is worship, don't take this game as a goal, our goal in life is to worship Allah, just let you know, if we focus on game, when do we have time to go to Allah like that" "means even if someone has a goal like wanting to rank like that, to be top global its okay like that, stadz, but the important thing was, religion is number one, worship is maintained" "say like this, can the game be a barrier from religion? It is also possible, that is, if you have instilled the game as a goal, but if we already know religion, God willing, this game is nothing, if we take the term studying Islam in a kaffah way, as a whole we learn, oh it turns out that this is not permissible, it is permissible If you just try it, please try it, the important thing is don't get addicted, even if you are addicted, you have to be directed to religion, you can't be sidelined until it violates Islamic norms, there are people who are Muslims but they are not Muslim, they are on Islamic ID cards but they don't practice Shari'a Islam" (June 30, 2023)

The outcomes of the conversation with Ustadz Azizkacia aren't all that dissimilar from those of Alfarizi and Fahrur,

"For example, if someone has gotten addicted, how do you deal with that condition or maybe you have been in a condition where you feel addicted easily. How do you deal with this condition, it has something to do with Islamic norms" that's all the term, don't get too busy playing games, ourselves in my opinion. The first thing is don't get too busy with worldly things, the second is don't control your mind too much and enjoy playing games, we should have limitations eee in playing that game, and yes we have to limit it because it's like a person who drinks khomer and then commits adultery right, he has a lot of illnesses and then sins, then eee realizes himself, indeed it all comes to himself but that's so far away, isn't it, far from God's eyes like that" (Alfarizi, July 1 2023)

"Are you one of those people who are addicted to playing games? Addicting," "What do you do if you already feel addicted? Do you allow it or actually how can I not get addicted to it?" "Maybe my way is to fill this free time, don't approach games but fill this free time with other activities, one way is to be personal, yes, to get rid of the habit, it's not necessarily like that, for example, there aren't any other activities, so it's automatic, right? I'm still holding my cell phone, so I'm already playing games again so" "For example, if you're already addicted, how do you deal with this condition, it's related to normal Islam, and for example, often when people are addicted, they really forget that, don't they really just keep playing games, right? abroad there are young children who are already addicted. Addiction usually likes to go overboard and forget the time and so on. How do you deal with your condition when you are addicted, it has to do with Islamic norms. prayer is also really what it's called, that's okay later or until the parents later or for example speaking rudely it's up to the point, so that it really goes too far, all of that is penetrated by Islamic norms or what?" Yes, if you are addicted to it, yes, you have gotten there before, for example, there is. This is the problem when you pray, yes, when you pray, sometimes the time for prayer arrives, sometimes it's irresponsible, so it's postponed. so at 12 o'clock you can't pray at the mosque, so automatically

the prayer is late, so the term is at home or at the recitation place eee”
“You eee is it still frequent or when was the last time like that?” “It's still frequent, it's just hard to lose. So now Eee, I'm making plans or in the future, so, Eee, look at what time the call to prayer used to be, so it's about 5 minutes and 10 minutes when you want to call to prayer, you don't log in anymore, even though you don't play new games anymore, it's already stopped” means the business that you have done so that it doesn't happen again like that, for example, like you set a big clock, that means it's time for the call to prayer or what?” “Yes, set the time like before but it's not recorded either, it's just that there is a Quran application here so there's a prayer schedule, right? Eh, there's a clock, for example, the current time is 10.00. at 10.00 there are still 2 hours for midday prayers, so at that time I finished playing the game, for example, it was about 12.00, about 20 more minutes, I still logged in again until it ran out, after that it just stopped, no more, Going straight to prayer time is one way.” (Fahrur, July 1 2023)

We can conclude from the discussion above that playing online games can cause people to become religiously ambivalent when they become addicted. It turns out, though, that they also make agreements to avoid developing a gaming addiction, such as refraining from making playing games their life's work, as I have done. Even if you are already addicted, Muslim players should set time limits for themselves or follow guidelines that say it's okay to have goals when playing games, but that religion should always come first. For example, if playing online games is prohibited by Islamic law, you must first pray before continuing to play. And different techniques that ustadz Abiazkasia, Alfarizi, and Fahrur have shared.

4.3 Negotiation Between Piety and Fun

We are aware that playing games falls within the fun umbrella. Meaning that fun is the main goal of game players. Maybe we can all agree that playing games is fun in general. However, it's true that playing video games is no longer merely for fun; playing this particular online game can lead to a number of conditions, as this exchange demonstrates,

"Well then, tadz, isn't this game included in the category of fun or pleasure, what do you feel, is it true or not what you feel really makes you happy while playing the game, the problem is that what we see is that there are people playing mobile legends but there are actually stress hehehe" "This is the mindset, I always explain from the start, this is just a game, the goal of the game is to make us happy, not to frustrate us, when we arrive at this game we are actually frustrated, what does it mean, we have included a game this goes to our hearts, so my goal is done, if you say you're happy, you're also happy playing this game, especially training your hand and eye speed, if I say that while practicing too, especially if we play, there's something new, that's how it is, trains reflexes if In my opinion, sometimes, in my opinion, from the beginning education is also necessary, so like this, instill it in the mindset of the children, right? do they have the same iq? There must be someone to guide them sometimes, so if they are left behind, there is no one to guide them, so they can just play as they please, so if the mindset is already instilled, then it's fine to play the game, but later it's time to pray, but if there's no one to I'm sure it's going to play until it's dawn like that, someone has to direct it, eat it again, there was a question earlier, why is this a misguided game being played, I'm playing it not for myself, the intention is just to guide, because like this, if YouTubers are now especially the games that I play, they are generally toxic, all talk dirty, yes, if the education they give to viewers or those who watch it is all dirty, later the generation after us will be a generation of fools, that's all I mean, the term is in one darkness there must be light, yes, at least it's bright even though it's really dark because there are too many toxic ones, at least there's one point, at least we can see, that's it, at least we can know"
(abiazkakia, 30 June 2023)

"Okay, well, that game is in the fun category, right? Well, do you really feel happy when playing games or or, um, what's the name, right? There's a lot of people who even play games, but what's there is just so stressed that they slam their cellphones and etc. even though eee this game is directly in the category of fun" "how do you feel if it's true to get that pleasure, if it's fun or happiness maybe 10% because we are eee if we take

it from the goodness, eee the happiness is affected it's enough for us to be deep inside achieving Allah's goal towards our obedience to Allah Subhanahu Wa Ta'ala, so that's just another thing, so what's called fun is only temporary for playing games, only if we like to worship then playing games So it's not like that, the fun of playing games is yes, 10% or it is said that it is normal for some people to be happy with real things, even when we can worship Allah Subhanahu Wa Ta'ala, who knows His blessings and others" "but for some people, many people even feel that if we want to worship or what is it called to get the blessing of Allah, it's actually hard or burdened. So how can you get happiness when worshipping, how about while where the majority of people are actually burdened?" "so that you can feel happy, to feel the pleasure of happiness, what is it because we remember Allah in dhikr, right, subhanallah walhamdulillah wala ilaha illallah wallahu akbar at that time when we play games, for example playing this game, sometimes we meet players who it's not clear how to play, sometimes I'm also sometimes not clear on how to play it because of our own mistakes. Then the way for us to achieve that happiness is to get Allah's approval. -kill, O Allahu Akbar, if you lose, innalillahi wainnailaihi rojiiun, that includes us, how about we always remember Allah, which means that what can make us happy or happy is through worship, yes, when we continue to get used to it, what makes us accustomed to remembering Allah, if people those who don't usually remember Allah, then Allah's grace or blessing is far away, or the happiness that Allah gives us, if it's rare (remember Allah) then it's no wonder people feel burdened, meaning that people who feel worship are heavy and burdened is an indication that they are rarely remember Allah, that means" (Alfarizi, 1 July 2023)

"Well, this game actually belongs to the fun category. So, do you really feel happy while playing the game? yes, so this game is more in the fun category, you really don't feel it?" "Yes, it's easy to feel pleasure from games, it's different from socializing with other friends. Oh, there are games, even though they don't have a tangible form like other friends, but they seem to make us happy, especially when we win something. it's our

friends that's good like that so eee there's a special pleasure from that game well, so the one who is annoyed or stressed is not because the game doesn't make him happy but because the process just gets in the way when someone gets in the way that's all okay" "then what make Bang fahrur stressed?" "Maybe because if you look at it as difficult or stressful, maybe a little, if the percentage of stress from the game is 20%, while the fun is still 80%, that's why people still want to play it because there's still a lot of fun there, that's why we survive, for example" "so according to Antum, because there are still a lot of presentations, the fun is still greater than the stress earlier, isn't it because now the game has become like a daily activity again, not just to look for fun for a while, but instead it has become an everyday activity like Really can't let go without the game, isn't that what you think?" "Eh, if I'm not that's why friends become like the ones who have more fun huh" (Fahrur, 1 July 2023)

We can see from the conversation above that playing games may be frustrating or upsetting in addition to being fun. And according to Abiazkasia, this annoyance can also be brought on by other players, such as a team that doesn't comprehend the game, or by players that put their heart and soul into the game or make it their objective. Fahrur asserts that games produce 80% fun and only 20% upset or furious fun. This indicates that in his opinion, a lot of people play video games these days because they are still more fun than dealing with stress. Alhamdulillah, laa ilaaha illallaah, and Allahu akbar are just a few of the many ways that Alfarizi claims that remembering Allah subhaanah wa ta'aala frequently will bring about true fun or even happiness. It is simple for a gamer to experience the tension associated with playing online games if he or she rarely recalls Allah.

It doesn't end there; in the modern world, some people can already identify themselves with particular online game achievements, leading them to believe that this is who they are. As it turned out, many people were fun with his Mythic Glory ranking, and he proudly displayed his accomplishment to his friends. In the discussion about players that purposefully order jockeys (or pay individuals to play

the game in order to obtain the desired rating), we can observe this game that has become synonymous with gamers.

"Uh oh, stad, earlier was the game about fun earlier stad, then what do you think about people who deliberately jockey, earlier there were people saying I play games because I want to be happy, but how come some people deliberately jockey, what's that stad? Hehe, he said, playing games for fun instead of jockeying, don't play, right?" We understand their intentions, why are they the first jockeys, in my opinion, usually he wants to increase his rank like that, he usually wants to show it to his friends, so why do jockeys, on average, brag about it? seen by people" "means that games have become the identity of stads nowadays?" "That's right, sometimes people eat it for pride too, I mean the game is for this, I already have a big account, this is my skill like this" Is it because the environment is playing too much, so it's a daily activity so what do you see, how is it, stadz?" "It could also be like that, because it's like this, this game is getting bigger and bigger, and if there's no one to guide it, the generation will be even more broken, especially with the manners in the game, everything's broken and I said if the jockeys were like that, I want to see it. , for example, if you want to see it like that, it's true that environmental factors and also from the local environment have justified this game, so because you have justified the game, whether you like it or not, the game has become a goal too, meaning if it's really really a goal, I'm afraid my goal is to increase rank, my goal is to increase rank, my goal is to increase rank, so he focuses on the goal of increasing rank, without realizing he is a Muslim, which is a Muslim, his goal is not rank or push rank, this goal is for us to collect charity rewards to return to the village of the afterlife , our village is not the world, our village is the village of the afterlife, we are actually here to rent, we live this life actually like a dream, real life later when we die, that is our real life, now we are actually like a dream now, later if when you die, then the dream is over, the real thing is the hereafter, but we have to live our goal" "actually, this point is actually not widely known by stadz outsiders, I mean in academia, academics or people who don't play games, they they know playing games is just a waste of time and it's just fun, they

don't know that now some people even make this game a goal" and there are also customers, namely those who want to brag about their rank, so in this game there must be someone to guide too, there is an intermediary too, even though it looks trivial, yes the game is, but in my opinion, for religion to be influential, yes, it means there must also be a reminder among people these gamers, because if this game is getting bigger and there's no one to guide me, let alone it's been made a kind of life goal, oh I became a pro player, I became a streamer, the pro player has focused on the game until I even left praying until I fast too, sometimes people play that game not fasting, I mean like this they stay up late from the night, Allahu Akbar Allahu Akbar calls to prayer, instead of praying they sleep instead, instead their alarm stops when the dawn call to prayer but to sleep is not praying, I know because I used to be in a hangout maybe yes, at that time I was traveling when there were children hanging out there, allahu akbar allahu akbar, uh come on, let's go to dawn at the prayer room, they stop, I think I'm going to pray and go to sleep. it's midday, usually you wake up, eeh continue, yes, at least someone has to tell you" Or what do you think?" "No, in my opinion it's like this, just make a container, I mean like this if you say the game is illegal, I agree but because of the era of globalization where this game has become normal, we can't just stay silent, that is, if we I have the power to influence people to invite goodness, yes, even if people don't want to dive in, at least one person will tell me, so if we're okay, go in, even if they don't want to tell, yes, they have their own land, yes, if we do the land is there, so we remind people via it, via games" "yes, it means that if the game is Islamized, the games are Islamicized, even though we are the container for the people in it" it's one thing that's common and people definitely play, I mean if people play and don't know when to pray, the time for worship often misses, I mean I go in there to tell you the time for worship, okay, if we play when there's time for worship, that's it the game disk is not even the prayer is diskip like that, the people are the other way around, already playing the call to prayer, no, wow, stop playing the prayer immediately, but stop first, the prayer game continues, yes, that's what I meant, for example, when the prophet was first in Mecca yes, O people, say laa ilaaha illallah you will be lucky, then suddenly this person

is heretical, Muhammad Majnun, do you think the environment was already Islamic at that time? Does that mean you've worshiped God yet? not yet, the prophet went there first, to convert them to Islam the prophet went there, the prophet wow you are already Muslim let's pray, isn't that right, go in first right, the prophet will go there first then we invite, this is how we worship Allah one ash Bakr came in, other friends, other friends joined, didn't people immediately convert to Islam, so again, this is a matter of people's views, is there anyone who complains that this is Islamizing online games or what, that's each other's point of view. infidels who at that time were still ignorant (didn't know Islam), for example, that was their business, they weren't Muslims, I didn't need to invite them, they weren't in my group, so the result was that the prophet was alone, but what happened, even though he was rejected many times, the prophet still invited him to come convert to Islam say laa ilaaha illallaah then you will be lucky, keep on doing it until some friends convert to Islam uh just look at Islam now reaching all corners of the world, there is no word the prophet stops and gives up, yes maybe I don't know if I'm still Muslim or not if the prophet said when the infidel muhammad majnun was teased by throwing stones and throwing dirt, if the prophet stops i'm sure we're both not muslim, so the problem with this person is that later someone says wow this is an illegal game It won't fit either, the point is that people hate it no matter how good our words look ugly, I can't force it, that's what I think, that's why I don't want to discuss Muhammadiyah on live, that's fine, if people have bad views on Muhammadiyah well, you won't be able to straighten people's views, unless you have self-awareness." (30 June 2023)

According to Ben Fincham's fun scheme, which incorporates identity, Ustadz Abiazkaka's perspective on online gaming has developed into an identity. Each player in an online game has a unique identity the more players there are. Even Fahrur admits that ordering a jockey for a gamer is one of his favorite pastimes. Because some people enjoy their fun not only via game play but also through gaming achievements. So, when he feels restrained by his inability to reach the rank he desires, he will instruct jockeys to get fun for themselves as a result of their success.

"What do you think about people who deliberately ask to be jockeyed? This is a game, right? It's fun, we play games to get fun, but how come we jockey instead? We know that the jockey is playing someone else, not himself?"
"Why ask people to joke because they want to be happy in another way, if we are happy with our own income, for example, for example, success with ourselves, there are happy people, e.g. by wanting to look successful in front of other people, but not from ourselves, I mean, that means he only expects praise from other people, Wow, I've achieved it, friends, so I mean happiness, if we say we are happy when playing the game, playing alone and if he is more into certain achievements, he might actually have a bit of difficulty getting there. but he gets a lot of joy there, right? He wants to be happy, eee, more quickly, because the achievements are not just playing"
(July 1, 2023)

We can at least observe how Muslim gamers compromise between piety and fun from the numerous comments above. I'll underline this negotiation with the outcomes of previous dialogues at the conclusion of this session.

"Islamic religion has norms like do this, leave that and other things, whereas usually young people like to play, which includes playing online games, what should you do when you were a teenager or now where you see teenagers?" "If we talk about say teenagers and above, don't let the young ones, we're the old ones, if we want to, we can't be banned, right? Eat while they're not among those who take this game to heart, it's like this, if we guide from childhood, it's like carving on a rock, if we are old or maybe we have grown up, it's like carving on water, if it's on the stone there's a mark, but if it's in the water then it won't work, so if we've instilled education from a young age, let's say abi won't forbid you you can play games, you can play games, but don't forget to pray, just keep on whispering until the sentence is instilled in your heart, oh yeah, you said you can play games, it's okay, as long as you don't forget to pray, it's embedded in your heart, finally when you play the call to prayer, right away go to the prayer room, later when he's done, the name of the cellphone is a small child that can't be banned now, take their own

cellphone, it turns out they downloaded the game themselves whatever the game is, no one guides, loses, in the end it keeps on going on until they forget to pray and don't even pray at all, eating it from a young age instills that kind of attitude, because today's parents are ignorant, their children play on cellphones, it's okay, the point is that the important thing is that my child is quiet, it's up to him what he wants to play, now that's wrong, the important thing is just guide, if you want Watch this show, OK, that's prayer, later when it's time to pray, let's taro, okay, let's instill it like that, because people are okay, my son gave me a cellphone, the important thing is to shut up, calm down on tabs, even though it's wrong if you don't have guidance, everything is actually wrong, what do you mean can we give our child a motorbike? It's possible, it's possible, but we have to tell you too, because if the children are given a speeding motorbike, they are speeding, they end up falling, their children lose because their bodies are scratched, they are sick, their parents also lose that their motorbike is damaged, it's difficult to find money, the point is that all of this has to be there are directions" "in the world of this game right up to now it seems that the one who has guiding things is stadz in particular mobile legends or yes online games in general, it seems like there is still very little stadz huh, maybe some people even say you are just new to you, now while Guidance is still needed by every child every time every day, so what's the solution for the parents, especially what they might work too, what should be the stadz?" "Well, from me, the parents actually have to learn, can't blame the children too, can they watch movies or can't blame the children too, parents have to have guidance too, right on TV like there's RB, BO, that's guidance there are parents or something like that, there's an explanation for that, in fact the parents let go, yes, it's also wrong to say that it's also the parents' fault, right, if you want to blame the child, you can't either, the parents are also wrong, there's such an important role, right? I mean, if I dfill it out, okay I'm not their parent but at least I have a sense of worry about reminding you of that, even though I personally don't know the people who watch me on live streaming, but at least I convey, there is a sense of worry, a sense of worry, yes, just a feeling of anxiety like that , even like this, our prophet doesn't even know us but he has prayed for his people, so that all of these

people will go to heaven, even though we don't know the term we haven't been born yet, so if the prophet doesn't even know us, he's already worried about us, eat that reminding or maybe advising it means you don't have to know it directly, and for me personally, yes I remind people or maybe advise or maybe yes they ask we answer that not based on whether I know or not, based on this feeling as Muslim brothers and sisters who are obligated Remind me, if you see that you are a Muslim, it doesn't matter what tribe you are from, what tribe you are from, our prophet is the same, our book is the Koran, God's God, well, we remind each other, we have a sense of responsibility there, what I'm afraid of is that later in the afterlife, I will be prosecuted, why did I don't remind people to pray, at least invite them” (abiaskakia, 30 June 2023)

"This religion of Islam has norms, for example, do this, leave that and other orders and prohibitions, while usually young people like to play, yes, like before, I mentioned that they play this game, including those who prefer children. young man, so how do you yourself deal with this condition? So are young people like that or yes, basically now in general they like to play online games or want to play Mobile Legends games, while Islam has limitations or norms, how do you deal with that?" "how to deal with the style of limitations, yes, how to deal with our limitations for norms between prohibitions or or Then we do things that are not good, all of which are indeed prohibitions that Allah has given us, correct and so on, all kinds of prohibitions and commands that Allah has give us how to limit it, what are the limitations in playing the game, for example, if we are ordered to pray, we will pray, if we continue to pray, we don't pray, it's a prohibition that we have to leave, meaning the prohibition that we have to leave can't When we pray, we have to carry it out. Don't let us break it or not. We ignore it like that, right? Then, secondly, when we play a game for the virtues in that game, we can be given a very good and very easy win, that's how we there concludes that we are grateful to Allah, Yes, that is for us to draw conclusions and wisdom that everything that Allah gives is the best and gives what is called the term advantages and good pleasures, good rewards or luck or good wins in playing games that we must be

grateful to Allah, don't let us be grateful then we are ungrateful of Allah's favors, the third and last limit is like playing this game for its prohibition, don't let us ignore the times that Allah has commanded for prayer times during activities to be together family and wife, because of what reason because if we get too into playing games then we keep forgetting everything we forget, it becomes one of the natural disasters or enemy disasters for ourselves hopefully by means of these limitations and among the prohibitions and orders namely from ourselves how can we be grateful or not or we can be the other way around or we can be grateful or we are ungrateful of God's grace for the pleasures given to us" (Alfarizi, 1 July 2023)

"The Islamic religion, eee, has norms, like we have to do this, leave that behind. And so on, while usually these young people are identical or complete with names that are fun, especially fun playing this game, so how do you deal with this yourself, whether it's from before until now so with your condition, the soul of pleasure cannot be separated, but there are Islamic norms of doing this and leaving it behind, how do we deal with conditions like that, do we have our own way, what if we?" "Eeee, it's hard for young people to get rid of their habits like playing games, one of which is maybe there's no way to get rid of them, now we can only try to get rid of them, it can't be full, we're trying to eee leave bad habits, for example playing games and then it's not good, there's no benefit, it's just that we are looking for a way to leave little by little by managing time, looking for other activities besides playing games, I fill in the blanks at that time, not by playing games or playing cellphones, more to activities that are more useful" "Okay, that means earlier you said playing games is a waste of time, does that mean you are among those who think that this game is a waste of time?" "If you say Yes, it's a waste of time. But because we are young, eee, the fun here is so we automatically still have to use that time, so it's called looking for fun in our free time." say this will be a waste of time as if it's like playing a game there's no real benefit?" "Personally, in the future, there are a few benefits from this game. In my opinion, what are the benefits of playing games, including filling in activities in free time, not

when we sleep all the time, so there is free time instead of scrolling and scrolling, right? That's more it wastes time and there are no benefits of being happy too, right playing the game is happy there are those who are happy there are also maybe those who are happy but right, everyone is different, where is the part like that, so I personally am happier playing the game” (Fahrul, 1 July 2023)

Ustadz Abiazkasia's explanation of piety and fun games might be directed at Muslim gamers in order to prevent them from feeling conflicted about Islamic principles by providing instructions and guidance that it is permissible to play games as long as worship of Allah is maintained. Alfarizi contends that while playing online games, limits might allow for both fun and piety, limitations on the circumstances and duration of playing online games. Fahrul believed that it was for the best that this game was gradually abandoned because it was seen as more of a time waster than it was for the positives, namely entertainment or perceived fun. The conclusion of this negotiation is that piety and fun, particularly when it comes to playing online games, cannot be characterized as ambivalence because a Muslim's devotion is tied to temporal rhythms and time cycles.

CHAPTER V

CONCLUSION

5.1 Concluding Remarks

This thesis has addressed the compromises made by Muslim Indonesian gamers between fun and piety. Bias might result from departing from two widely accepted narratives about piety and fun. This thesis pays special attention to various Indonesian gamers with Islamic origins and Ustadz Abiazkaka, who performs da'wa through video games. In the two existing narratives, Muslims are represented as a group of people who cannot have fun while maintaining Islamic rules, in the sense that Muslims who do have fun are ambivalent about their religion. Because Muslims are exclusively positioned as moral subjects, these two narratives are created. In this thesis, I attempt to comprehend Muslims not just as moral creatures but also as people in general, and more especially, as people who have the ability to have fun or engage in online gaming.

Nowadays, playing online games is no longer just for fun or entertainment; it has even become a goal, leading to the emergence of game athletes, also known as esport athletes. The rise of online games that are only easily available through smartphones, which have now taken the place of essential items for humans since they allow access to a wide range of things, is undoubtedly one factor contributing to this condition. Even Muslims or persons who identify as member of islam are affected by this internet game. The Indonesian people are extremely concerned about the phenomena of da'wa via game practiced by some Muslims, particularly Abiazkaka. This online game serves as a vehicle or medium for Abiazkaka to preach or inspire people to do good. Naturally, scholars are also concerned about what Abiazkaka and Muslim gamers are doing because this reality differs from the ambiguous and contradictory theories.

Every Muslim goes about living his life in accordance with accepted Islamic principles. Muslims attempt to uphold existing conventions or not transgress

Islamic norms when playing video games online. If a Muslim gamer has been addicted to playing their game, religious ambiguity may set in. As for those who can exercise self-control when playing games, even though they may greatly fun doing so, they can still adhere to Islamic principles because a Muslim's piety only depends on the cyclical rhythms of space and time. Additionally, a Muslim who has studied their religion extensively will not be the same as a Muslim who has only studied a small portion of it. Muslims who have not studied Islam much will undoubtedly exhibit religious ambivalence, whereas Muslims who continue to learn more about Islamic rules will exhibit religious consistency. But of course, everything will come to a head when each Muslim becomes aware of himself.

The topic of games and religion has not been recently discussed, but existing research demonstrates that there is a connection between the two. This is demonstrated by the fact that many video games, including Assassin's Creed, include religious themes in their game content. However, this thesis offers another dimension in which the religious aspect is not in the game content but rather the religious element that is demonstrated by game streamers while playing popular games, such as the game Mobile Legends Bang Bang, and this occurs among Muslims.

Due to the fact that online gaming has entered Muslim communities, negotiations between Muslim gamers have also emerged. Some examples include playing online games while continuing to observe prayer times and refraining from using foul language, even when they are irritated or angry due to their team's performance in the game. This is so because Muslims are known for praying and for being kind to others. This negotiation came up as a result of Muslim gamers' attempts to keep playing online games for fun while abiding by the law of Islam.

5.2 Trajectories

In conclusion, this research tries to shed light on the Muslim's perception surrounding the phenomenon of da'wa via game on online game and muslim gamers negotiation between fun (playing online game) and piety. The findings

highlight the complex negotiation between deep-rooted norms, and online game. As I navigate the intermingling between doing fun (playing online game), religion, and social media, it is important to note that doing fun especially playing game is not ambivalence to Islamic norms. Future research could delve deeper into the societal implications of impact from da'wa via game in reality. Research about online game to the general society (not only muslim perspective) from the point of view of creators is also needed to make this study more comprehensive.

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